

Jesus's Life and Teachings

Grace Fellowship Church

Christ is the True Vine



John 15:1, **"I am the true vine, and My Father is the vinedresser."**

What is a Vine? It is the portion of a plant that transfers vital nutrients from the roots to the branches of the plant. It is interesting to note that if the roots are cut, the vine can manufacture new roots. Also, if the branches are cut the vine can produce new branches. So, the Vine is the central most important part of the plant. Just as The Lord Jesus Christ is to be the central most important part of our lives.

The Vinedresser is someone that cultivates and prunes vines. When the branches get dangly and unproductive, the Vinedresser prunes them away so that the productive branches can receive more nutrients for their growth and production.

God the Father in His perfect justice and righteousness both shuts doors for us and disciplines us so that our hearts are pruned for producing the best fruit possible. **1 Cor 11:28-32; 2 Tim 3:16; Heb 12:6, 10; Rev 3:7, 19**

John 15:2, **"Every branch in Me that does not bear fruit, He (Father) takes away; and every *branch* that bears fruit, He prunes it so that it may bear more fruit."**

We have been entered into salvation not just to be saved but to do the work of God in our lives.

Jesus Christ desires to pump the vital nutrients of His Word into our beings so that we can produce much fruit. And not just any fruit but the plumpest, tastiest fruit ever.

As we receive these nutrients, it also has a cleansing effect on our souls so that we become stronger and healthier. This is a cleansing of the Sin Nature's and the World's influence over our way of thinking.

"He prunes it so that it may bear more fruit."

"Takes away" is the Present Tense, Active Voice, Indicative Mood of αἶρω, **airó** (*ah'ee-ro*) – A primary verb; "to lift; by implication to *take up* or *away*; figuratively to *raise* (the voice), *keep in suspense* (the mind); specifically, to *sail away*, (that is, *weigh anchor*).

"Prune" is the Present Tense, Active Voice, Indicative Mood of καθαίρω, **kathairó** (*kath-ah'ee-ro*)

It comes from the word, **Katharos**; "to cleanse, that is, (specifically) to *prune*; figuratively to *expiate*: purge." καθάρως, **katharos** (*kath-ar-os*'), which means, "Clean (literally or figuratively): clear, pure."

Even when you think you are doing many great and diverse things for God, you can find yourself focused in wrong areas of ministry. The ministries you have may be good ones but some of them are not for you, nor are they done the best that they can be done, because they are not intended for you to do them.

There are many branches that come from the vine and each is intended for its own fruit production.

Be careful not to produce someone else's fruit, because it will not be as bountiful as God desires and you may be casting a shadow on another branch's ability to grow and produce.

John 15:3, "You are already clean because of the word which I have spoken to you."

Divine production begins with the relaxed mental attitude of knowing your eternal fate is sealed and secure.

At the moment of your salvation, God cleansed your soul through the forgiveness of all your sins. **John 13:1-10**

You believed in the Word of the Gospel message, and were placed in union with Christ forever. **1 Cor 1:22; Eph 1:13; 4:30**

Eph 1:13, "In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise."

You were given a perfect nature (clean) called the Human Spirit so that you could have an eternal relationship with God.

God tells us we must rest in our relationship with Him in order to produce. **Heb 4:1-3**

If you are constantly worried about your salvation, you will never get beyond that point to the point of producing fruit.

John 15:4, "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me."

"Abide" is the Aorist, Active, Imperative of μένω, **menó** (men'-o) – it means, "to remain, stay with, or continue with someone or something."

The Imperative is a strong appeal, desire or command.

1 John 3:24 explains this:

1 John 3:24, "The one who keeps His (Christ's) commandments remains with Him, and He in him. We know by this that He remains (Present, Active, Indicative) in us, by the Spirit whom He has given us."

The Spirit speaks with our spirit so we know and understand when Christ is working in us. **Rom 8:16**

Rom 8:16, "For his Holy Spirit speaks to us deep in our hearts and tells us that we are God's children."

You cannot produce bountiful fruit if your relationship with the Lord is casual or occasional.

Remaining with the Lord means a consistent and continual relationship with Him, reading His word, studying His word, applying His word – daily.

And you cannot fully receive the nutrients of Christ apart from your Pastor Teacher in your local church who feeds you those nutrients. **Eph 4:16**

Eph 4:16, "From whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love."

John 15:5, "I am the vine, you are the branches; he who remains in Me and I in him, he bears much fruit, for apart from Me you can do nothing."

John 15:6, "If anyone does not remain in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned."

Here we see the Vinedresser tending to the branches of the vine that are non-productive and don't have a shot at further production.

The believer who ignores their relationship with God, and stops receiving the vital nutrients from the vine, will shrivel up and wither away in their souls. (Black out of the soul.) Because of the lack of the Word of God in their soul, they have nothing to sustain their spiritual life.

"Burned in the fire" does not say that you will lose your salvation and be thrown into the Lake of Fire. That would contradict **verse 3**.

Here the context is divine production, not salvation.

The Bible tells us in **1 Cor 3:9-15** and **2 Cor 5:10** that all believers will stand before Christ, and He will judge our fruit bearing as if going through a fire. Fire typically stands for judgment in the Bible and all judgments are not the same.

2 Cor 5:10, "For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad."

Fruit bore with the nutrients of Christ and the Holy Spirit will be rewarded.

Fruit bore with human power and the sin nature, apart from God's power, will be burned up, yet the branch will be saved.

1 Cor 3:15, "If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire."

For the unbeliever, all they are able to produce is human good, and they are called fruit from the vine of the earth, (a reference to Satan). **Rev 14:19**

Rev 14:19, "So the angel swung his sickle to the earth and gathered *the clusters from the vine of the earth*, and threw them into the great wine press of the wrath of God."

Just as there is no salvation for the unbeliever, there is also no reward, only loss.

John 15:7, "If you remain in Me, and My words remain in you, ask whatever you wish, and it will be done for you."

Here we see that nothing can be truly accomplished without prayer.

Phil 4:6, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."

1 Thes 5:17, "Pray without ceasing;"

So, we see that we cannot produce divine fruit without first going to the Father in prayer, in the name of the Son, through the power of the Holy Spirit.

CONCLUSION

God did not create us for condemnation nor for non-production. He created us for salvation so that we could bear much fruit.

In order to bear fruit, we need to tap into the vine of our Lord Jesus Christ. We need to take in the Word of God on a consistent basis through our right Pastor-Teacher in our right local assembly.

Once we take in the Word, we then must apply it to our everyday lives and the ministry God has specifically chosen for us.

And we always need to remember to offer our petition, as well as our thanksgiving prayers to God prior to every endeavor; whether it is the intake or application of God's word or the special ministry God has for us. When we do, we will be producing the fruit that God intended for us as noted in **Gal 5:22-23**.

Gal 5:22, "**But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law.**"

When we do, God is glorified in and through us.

John 15:8, "**My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. ⁹ Just as the Father has loved Me, I have also loved you; remain in My love. ¹⁰ If you keep My commandments, you will remain in My love; just as I have kept My Father's commandments and remain in His love. ¹¹ These things I have spoken to you so that My joy may be in you, and *that* your joy may be made full.**"

Eph 5:8, "**For you were formerly darkness, but now you are Light in the Lord; walk as children of Light ⁹ (for the fruit of the Light *consists* in all goodness and righteousness and truth), ¹⁰ trying to learn what is pleasing to the Lord.**"

Christ's Mediation and Agony for our Resurrection



Death was the penalty for the breach of the first covenant in the Garden of Eden, **Gen 2:17c**, “**You shall surely die.**”

Yet, eternal Life is the blessing for obedience to the new covenant won at the Cross of Jesus Christ, **1 Cor 11:25**, “**He took the cup after supper, saying, “This cup is the new covenant in My blood.”**”

The Mediator of the New Covenant had to make atonement for our sins, by means of His own death, in order to bring about the blessings of eternal life. Otherwise, there would be no remission of the penalty of the first covenant, **Heb 9:15**.

Heb 9:11-18, “**But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; ¹²and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. ¹³For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, ¹⁴how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? ¹⁵For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant (Garden of Eden), those who have been called may receive the promise of the eternal inheritance. ¹⁶For where a covenant**

is, there must of necessity be the death of the one who made it. ¹⁷For a covenant is valid only when men are dead, for it is never in force while the one who made it lives. ¹⁸Therefore even the first covenant was not inaugurated without blood."

Jesus clothed Adam and the woman with skins from a sacrificed lamb, **Gen 3:21**, to demonstrate what He would eventually do for them and the entire world upon the Cross.

Therefore, Jesus made His soul an offering for our sin, which was completed upon the Cross when He said in **John 19:30**, "**Tetelestai**," (in the Perfect, Passive, Indicative), that means, "it is finished with the results that go on", and He voluntarily gave up His spirit into the hands of God the Father, **Psa 31:5; Luke 23:46**. "**into Your hands I commit My spirit.**"

Jesus' Agony Provided for Our Bliss.

Just prior to and upon the Cross, we see Jesus' Agony which provided for our access into eternal life. This agony began in another garden, The Garden of Gethsemane.

Mat 26:36, "**Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray."**

Mat 26:38, "**Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me"."**

We can never fully comprehend Christ's agony in the Garden of Gethsemane, but at least we do not have to misunderstand it. It is the agony of God and man in one Person, Jesus Christ in hypostatic union, who came face-to-face with sin.

Our own personal experiences do not teach us about Gethsemane. Only by knowing God's Word, do we begin to comprehend it. Nevertheless, both Gethsemane and the Cross at Calvary represent something totally unique. They are the gateway into life for us.

Jesus came to earth with the purpose of dying on the Cross for the payment of the penalty of our sins. What concerned Him most in Gethsemane was that He might not get through the struggle as the Son of Man. As the Son of God, it was no problem for Him. Satan could not touch Him there, but as the Son of Man, Satan could assault Him relentlessly.

Heb 4:15, "**For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin."**

In Gethsemane, Satan came back to tempt Jesus, as he did in **Luke 4** in the wilderness, trying to cause our Lord to fail in His mission to fulfill the Father's Plan for our salvation. The agony in Gethsemane was the agony of the Son of God to fulfill His destiny as the Son of Man, in order to become the Savior of the world. In the Garden, the veil was pulled back so that we could see what it cost Him to make it possible for you and I to become sons of God.

But just as before, Satan was once again overthrown by the physical and mental fortitude of the person of Jesus Christ, being filled with God's Word and the Holy Spirit. He overcame Satan by the combination of those two powers; the Word of God and His Spirit!

As a result, the Cross of Jesus Christ was a triumph for the Son of Man. It was not only a sign that our Lord had triumphed, but that He had saved the human race. Because of what the Son of Man went through, every member of the human race has been provided with a way of access into the very presence of God, **1 Cor 15:52**.

1 Cor 15:52, "Thanks be to God, who gives us the victory through our Lord Jesus Christ."

The Collision of God and Sin at the Cross.

1 Peter 2:24, "And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."

2 Cor 5:21, "He (God the Father) made Him (Jesus Christ) who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

Col 1:19-20, "For it was the Father's good pleasure for all the fullness to dwell in Him, ²⁰and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven."

The Cross of Christ is the revealed truth of God's judgment on sin. The Cross was not a place of martyrdom for Jesus; it was the supreme triumph that destroyed the very foundations of sin, death, and hell.

There is nothing in time or eternity more absolutely certain and irrefutable than what Jesus Christ accomplished on the Cross. He made it possible for the entire human race to be brought back into a right-standing relationship with God.

As such, Jesus made redemption the foundation of human life. That is, He made a way for every person to have fellowship with God.

The Cross was His purpose in coming. He is **"the sacrificial Lamb slain from the foundation of the world," Rev 13:8** (KJV).

The purpose of Jesus' incarnation was redemption. God came in the flesh to take away the sins of the world, not to accomplish something for Himself. The Cross is the central event in time and eternity, and the answer to all the problems of both.

The incarnation of Christ would have no meaning without the Cross. That is why we should never separate **1 Tim 3:16, "He who was revealed in the flesh,"** from **2 Cor 5:21, "He**

made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

The Cross of Jesus Christ is the gate through which any and every individual can enter into oneness with God.

John 14:6, “Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

But it is not a gate we pass right through; it is one where we abide in the life that is found there.

The heart of salvation is the Cross of Christ. The reason salvation is so easy to obtain is that it cost God so much.

The Cross was the place where God and sinful man merged in the body of Jesus Christ, with a tremendous collision, and where the way to life was opened. But all the cost and pain of the collision was absorbed by the heart of God, and in it He exhibited His nature.

1 Tim 3:16, sums up what Christ did, “By common confession, great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.”

Which leads us to our final point...

Jesus' Resurrection Destiny.

Luke 24:26, “Was it not necessary for the Christ to suffer these things and to enter into His glory?”

Our Lord's Cross is the gateway into His life, and His resurrection is the power to convey His life to us.

1 Cor 6:14, “Now God has not only raised the Lord, but will also raise us up through His power.”

Phil 3:8-10, “More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, ... ⁹and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, ¹⁰that I may know Him and the power of His resurrection....”

When we are born again, we receive the very life of the risen Lord. Jesus' foreordained purpose, His resurrection destiny was to bring **“many sons to glory”, Heb 2:10**. The fulfilling of His destiny gives Him the right to make us sons and daughters of God.

It is at the very moment of our salvation that we are brought by the Son into a relation of son-ship with God the Father.

When our Lord rose from the dead, He rose to an absolutely new life, a life He had never lived before. He rose to a life that had never been before. And what His resurrection means for us is that we too are raised to that same unique risen life, not to our old life.

One day we will have a body like His glorious body, but we can know here and now the power and effectiveness of His resurrection, **Rom 6:4-7**.

Rom 6:4-7, "Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. ⁵For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, ⁶knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; ⁷for he who has died is freed from sin."

As we noted above, Paul's determined purpose was to "**know Him and the power of His resurrection**", **Phil 3:10**, which should be our purpose as well.

Jesus prayed in **John 17:2**, "**Even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.**" He was speaking about the power God the Father vested in Him to give eternal life to all who would believe in Him.

And with that life, we can know God, **John 17:3**, "**This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.**"

Here on earth, we know God through His Word by means of the Holy Spirit. Yet, one day we will be personally with God in our own resurrection form and have an unending intimate relationship with Him.

1 Cor 15:42-44, "So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; ⁴³it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; ⁴⁴it is sown a natural body, it is raised a spiritual body."

1 Cor 15:52, "Thanks be to God, who gives us the victory through our Lord Jesus Christ."

This is made possible because Jesus, as the mediator between God and Man, fulfilled the Father's Plan for our salvation by going to the Cross and paying the penalty for our sins. After paying the price for our sins, He died upon the Cross, was buried, and three days later resurrected to eternal glory.

It is through the person of Jesus Christ and His work upon the Cross that we have eternal life, and will one day be raised to eternal glory.

Jesus the Nazarene, King of the Jews

In **John 19:19**, we are given the sign that was ordered by Pontius Pilate to be placed above our Lord while on the Cross. It read, "**JESUS THE NAZARENE, THE KING OF THE JEWS.**" This sign was written in Hebrew, Latin, and Greek for all in the area to read and understand. As you know, the Pharisees strongly objected to this in **John 19:21**.

Isn't it interesting that those who seek for a sign, **John 2:18** and **1 Cor 1:22**, were given one in plain sight, yet they still rejected it.

Why was their objection so strong? Well when we translate the inscription from the Hebrew, as hinted to do so in **John 19:13** and **17**, we see something very interesting that answers the question.

It is pronounced *[ee-ay-sooce'] [nad-zo-rah'-yos] [bas-il-yooce'] [ton] [ee-oo-dah'-yon].*"

So, we break the inscription down as follows:

English – "**JESUS THE NAZARENE, THE KING OF THE JEWS.**"

Greek Transliterated – **IESOUS NAZORAIOS BASILEUS IOUDAION**

Hebrew Transliterated – **YeHOSHUA NAZIR MELEK YeHUDI**

Latin – **IESUS NAZARENUS REX IUDAEORUM**

In defining the Hebrew and decoding the message that the Pharisees objected to, there are four main phrases. From them we see:

- **JESUS**

YeHOSHUA

[The Lord is salvation]

- **NAZARENE**

NAZIR

[Nazarite – "One separated or consecrated – an undressed vine"]

- **KING**

MELEK

[The King]

As we review the usage of King in this inscription, please also keep in mind that the term represents **ultimate in sovereignty**. So, not only is an earthly King in view but the heavenly King too.

- **JEWS**

YeHUDI or YeHUDAH

[Judah = "he shall be praised"]

So, all together it reads: "**JESUS THE NAZARENE, THE KING OF THE JEWS,**" which literally means, "***The Lord is Salvation, the one separated for our sins, the King, He shall be praised.***"

The gospel of John is the only Gospel that identifies all four titles, as it were, of our Lord. Interestingly, *(but also purposefully on the part of God, who divinely inspired, through verbal plenary inspiration, every word and punctuation mark in the Bible, 2 Tim 3:16)*, the other gospels only use portions of the inscription. Here's why.

- In **Mat 27:37**, the inscription reads, "**THIS IS JESUS THE KING OF THE JEWS.**"

a) In Matthew, the phrase "this is" is added and the title "Nazarene" is omitted.

b) Matthew was written to the Jews emphasizing His Kingship, and that was the point being driven home to them.

c) The phrase "**this is**" is the Greek phrase **HOUTOS – οὗτος, ESTIN – ΕΣΤΙΝ**. **HOUTOS** means, "this, this one, he, she, or it." It can also mean, "a matter of fact." It is a demonstrative pronoun. Coupled with the verb **ESTIN** in the Present, Active, Indicative of **EIMI – εἶμι**, it means, "to be" or "is." So, the phrase, "**this is**" identifies who is on the cross as a statement of dogmatic fact of reality. In other words, "**THIS IS WHO THE ONE ON THE CROSS TRULY IS.**"

d) As noted, the words "the Nazarene," meaning, "the separated one" are omitted. Why this omission? Because the point to be made is "**The Lord of your salvation is the King whom you should praise,**" and the spiritual heritage of Israel, with its ritual worship that had meaning, was already telling them generation after generation of the sacrifice required for their salvation.

e) Conclusion: From the gospel of Matthew, the message written to the Jews to emphasize the Lord's Kingship on the plaque ordered by Pilate read in Hebrew, "***This is absolutely the Lord of salvation your King who shall be praised.***"

- In **Mark 15:26**, it reads only, "**THE KING OF THE JEWS.**"

a) In Mark, the phrase "This is Jesus the Nazarene" is omitted.

b) Mark was written to the Romans proclaiming the servanthood of our Lord.

c) What an impression this would make on them as a King would pay such a price on behalf of His people. It was a far cry from what the Caesars of their day would do. The Caesars where to be treated as gods, to be served by the people, versus serving the people as our Lord the King had done.

d) Conclusion: To the Romans the message, "***the servant-King who shall be praised***" had the most impact on them.

- In **Luke 23:38**, it reads yet differently, "**THIS IS THE KING OF THE JEWS.**"

a) In Luke, the phrase "Jesus the Nazarene" is omitted.

b) Luke's gospel was written to pagan unbelieving Gentiles to reveal the Son of Man.

c) His gospel shows that God became a Man, in the person of Jesus Christ, to die for our sins.

d) This was done because the various Gentile nations and cultures had many gods in their religion and mythology. The god's where separate from man, and in all of their mythology, no god had ever become a man to suffer and die for the people. In fact, if a god became a man, it was typically due to a curse upon that deity by other deities. It represented a flaw in that god.

e) Conclusion: The portion of the inscription that Luke utilized read, "***This is absolutely the man-King who shall be praised.***" For a god to become a man, take on the flaws of mankind when He had none of His own, suffer and die, and still be exalted was something quite unique and would grab their attention.

- Back in **John 19:19** we have the full inscription, "**JESUS THE NAZARENE, THE KING OF THE JEWS,**" excluding "this is."

a) John's gospel was written to Christians emphasizing Jesus Christ as the Son of God.

b) The point to be made is what God has done for the believer. God provided salvation in the person of His Son Jesus Christ.

c) Jesus was the undressed vine, when He was separated from God, taking on the sins of the entire world, and paying the penalty thereof.

d) At the same time, He is the exalted King who will return to establish His eternal reign at the Millennium where, "**every knee will bow and every tongue will confess that JESUS CHRIST IS LORD,**" **Isa 45:23; Rom 14:11; Phil 2:10.**

e) Conclusion; this gives us the ALPHA and OMEGA glory of Jesus Christ. It tells us why He came and what the future holds in store for those who believe in Him. "***The Lord is Salvation, the One separated for our sins, the King, He shall be praised.***"

So, now we understand a little better why the Jews objected so strongly to the intended mockery on the part of Pontius Pilate that had such an unintentional significance. Interestingly, Paul understood this entire picture and summarized it in **Phil 2:5-11**.

* Note that the underlined text below relates to the plaque above our Lord on the Cross and the bold text relates to the four Gospel messages.

Phil 2:5-11, "Christ Jesus (1. *Lord of salvation*), ⁶who, although He existed in the **form of God** (3. *The Sovereign King – Matthew*), did not regard equality with God a thing to be grasped, ⁷but deprived Himself, taking the form of a **bond-servant** (*Mark*), and being made in the likeness of men. ⁸Being found in **appearance as a man** (*He is the son of man – Luke*), He humbled Himself by becoming obedient to the point of death, even death on a cross (2. *Separated for consecration*). ⁹For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, ¹¹and that every tongue will confess (4. *He shall be praised*) that Jesus Christ is Lord, **to the glory of God the Father**, (*He is the Son of God – John*)."

For those who were always looking for a sign of proof that the Messiah was coming or had come, they sure had a great one. A flashing billboard, as it were, that drew the attention of all; stating the fact that Jesus Christ was the Savior as promised by God. Therefore, let us not overlook the simple signs from God in our lives that are right in front of our noses, so that we can serve Him better each day.

Doctrine of Cleansing the Leper – Leviticus 14 Eph 5:26-27 – Summer 2017; Luke 5:12-14 – Summer 2019

This chapter explains the ritual for the ceremonial cleansing of lepers so that they might enter society again. The ritual found in **Leviticus 14** speaks of cleansing or purification of one who acquired leprosy. Leprosy represents sin and the ritual inscribed represents what our Lord Jesus Christ did for us and accomplished upon the Cross. As such, we see this cleansing ritual of leprosy as analogous to the cleansing the unbeliever receives for Salvation / Positional Sanctification at the moment of belief in the work of Jesus Christ upon the Cross. As you review these passages and principles, think, in your mind's eye, how our Lord performed this ritual on you at the moment of your salvation, to purify and cleanse you of your sin, and thus entering you into eternal fellowship with God, based on your Positional Sanctification.

1. The priest goes to the leper, vs. 3.

Of course, the leper was barred from coming into the camp, so the priest had to go "outside the camp" to him. What a picture of Christ who came to us and died "outside the camp," that we might be saved, **Heb 13:10-13**.

Heb 13:12, "Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate."

We did not seek Him; He came to seek and to save the lost, **Luke 19:10**.

Luke 19:10, "For the Son of Man has come to seek and to save that which was lost."

2. The priest offers the sacrifices, vs. 4-7.

This ceremony is a beautiful picture of the work of Jesus Christ. The priest took one of the birds and placed it in an earthen vessel, (clay jar), and then he killed it. Of course, the birds were not created to live in jars, but to fly in the heavens. Christ willingly left heaven and took upon Himself a body, put Himself, as it were, in an earthen vessel, that He might die for us.

Note that the bird was killed over running water, a picture of the Word of God as given by the Holy Spirit, as we see in the analogy of **Eph 5:26b**.

The priest then took the living bird, dipped it in the blood of the dead bird, and set it free. Here is a vivid illustration of Christ's resurrection. Christ died for our sins and was raised again, and He took the blood, (spiritually speaking), back to heaven that we might be cleansed from sin.

The priest finally sprinkled some of the blood on the leper, for **"all things are cleansed with blood, and without shedding of blood there is no forgiveness," Heb 9:22.**

3. The leper washes, shaves, and waits, vs. 8-9.

The priest had already pronounced him clean, so he was acceptable as far as the Lord was concerned, but he had to wash, shave, and wait. The work of the sacrifice having been complete and applied, we now see the leper having to accept the sacrifice through washing, (i.e., the baptism of the Holy Spirit), shaving himself, (representing the new man, the new creation), and then waiting 7 days, (the number of spiritual perfection), and then on the eighth day gain fellowship, (the number of satisfying, satiating, new beginnings, superabundance, regeneration, and resurrection). So, it speaks of all three in regard to the new believer in Jesus Christ.

4. The leper offers the sacrifices, vs. 10-13.

He was now back in the camp at the door of the Tabernacle. He offered a trespass offering, a sin offering, and a burnt offering.

The trespass and sin offerings took care of his defilements, his unknown and known sins, (i.e., wrinkle or spot). The burnt offering represents the judgment of our sins by God the Father in the person of Jesus Christ that propitiated the Father.

In regard to Experiential Sanctification, this also speaks to the application of **1 John 1:9**.

5. The priest applies the blood and oil, vs. 14-20.

This is a touching part of the ritual; pun intended. The priest took the blood and applied it to the right ear, the right thumb, and the right big toe of the man, symbolizing that his whole body had now been purchased and belonged to God, (i.e., hear the Word, work in the Word, walk by the Word).

A leper had blood placed on his ear, **vs. 14**, to indicate the importance of hearing Bible doctrine for salvation; i.e., the Gospel of Jesus Christ.

Putting blood on the ear, thumb, and big toe, also indicates that post-salvation, he was to listen to God's Word, work for God's glory, and walk in God's ways.

Then the priest put the oil on the blood to symbolize in a different way, the Holy Spirit's work in our salvation and sanctification. The blood could not be put on the oil; the oil had to be put on the blood. The blood represents Jesus' sacrifice upon the Cross. The oil represents the anointing of the Holy Spirit.

You see in the sacrifice of Jesus Christ, the blood comes first, then the Holy Spirit through common and efficacious grace can apply the blood of Jesus for our salvation. This means that the Holy Spirit makes the Gospel of Jesus Christ understandable to the unbeliever. Then, for those who believe it, the Spirit makes their faith effective for salvation. For where the blood has been applied, the Spirit of God can work.

The rest of the oil was poured on the man's head by the Priest, and thus, he was anointed for his new spiritual life with the power of the Word and Spirit in His life.

If you read **Lev 8:22-24**, you will see that a similar ceremony was performed for the consecration of the priests. In other words, God treated the leper as he would a priest. And for the Church Age, all believers are Royal Priests, **1 Peter 2:9**.

Of course, all of this is accomplished today through faith in Jesus Christ. He went "outside the camp" to find us. He died and rose again to save us. When we trust Him, He applies the blood and oil to our lives and provides eternal fellowship with God.

1 John 5:8, "For there are three that bear witness, the Spirit and the water and the blood; and the three are in agreement."

1 Peter 1:2, "According to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure." Cf. Heb 9:14

In **Luke 5:12-14**, one day a leper said to Christ, **"If You are willing, You can make me clean." He replied, "I am willing; be cleansed."** See **Mark 1:40-45**. Christ is willing to save and able to save. And through His work upon the Cross and our non-meritorious faith in Him, He cleanses His bride for all of eternity, thereby, sanctifying her positionally.

And remember, by analogy, what Christ and the Holy Spirit have done for the believer, the husband should do for the wife experientially, to cleanse her, to overcome the sins in her life. Likewise, as the Leper had to accept the sacrifice, so does the wife in honoring her husband.

DOCTRINE OF THE LORDSHIP OF CHRIST

- In the title of the second person of the Trinity, there are three words:
KURIOS – κύριος (koo'-ree-os), translated, "**Lord**," which means, "**Deity**" in both Greek and Latin, for Jesus Christ is God.

IESOUS – Ἰησοῦς (ee-ay-sooce') is translated, "**Jesus**," the title for His humanity meaning, "**Savior**."

CHRISTOS – Χριστός (khris-tos') is translated, "**Christ**," meaning, "**anointed one**," which is His Second Royal Titling as the Son of David being the Messiah.

- The Lord Jesus Christ was referred to by Israel in the words of **Deut 6:4: SHAMA ISRAEL, ADONAI ELOHENU, ADONAI ECHAD:**

"Hear" – **SHAMA** – שמע (shaw-mah')

"O Israel" – **ISRAEL** – יִשְׂרָאֵל (yis-raw-ale')

"The Lord" – **ADONAI** – הוָה (ad-o-noy')

"Is our God" – **ELOHENU** – אֱלֹהֵינוּ (el-o-heem')

"The Lord" – **ADONAI** – הוָה (ad-o-noy')

"Is One" – **ECHAD** אֶחָד (ekh-awd')

Translated, "**Hear O Israel, the Lord [Jesus Christ] is our God, the Lord [Jesus Christ] is One or Unique.**"

- Jesus Christ is true humanity and undiminished deity in one person forever. He had to be true humanity in order to be judged for our sins and take our place.

- In **Rev 1-2**, Jesus Christ is called the Alpha and the Omega, the first and last letters of the Greek alphabet. **Alpha** refers to His Deity; **Omega** refers to His hypostatic union with emphasis on His humanity.

- So, in the title of the second person of the Trinity:
"**Lord**" refers to the Deity of Christ with emphasis on His authority as the "Lord of lords and King of kings," **Deut 10:17; Psa 136:1-26; 1 Tim 6:15; Rev 17:14; 19:16.**

"**Jesus**" refers to the humanity of Christ.

"**Christ**" also refers to His Deity with His Messiahship in view as the legitimate and eternal King of Israel, King of kings.

- The use of the term "hypostatic union" refers to the Unique Person of Jesus Christ as the God / Man, beginning with the virgin birth and continuing throughout the incarnation.
- The First Advent of the Jesus Christ in hypostatic union began with the virgin birth and terminated with our Lord's death, burial, resurrection, ascension, and session. But our Lord always existed as God. **John 8:58**, "**Before Abraham was born, I am** (*had always existed*)."
- Jesus Christ is Lord because He is the only Savior. Because Jesus Christ was judged for our sins on the Cross, becoming our substitute and taking our place, we who have believed in Him for eternal salvation have Him as our one and only Lord.

Eph 4:5, "**one Lord, one faith, one baptism**," refers to the unique person of Jesus Christ as the God / Man. His uniqueness began with His First Advent.

"**One Lord**" means Jesus Christ is the basis for our unity because of His substitutionary spiritual death.

"**One faith**" means we are all saved in exactly the same way, by faith in Jesus Christ.

"**One baptism**" refers to God the Holy Spirit entering us into union with Christ forever at the point of salvation. We will always be in union with Christ, documented throughout the New Testament by the prepositional phrase "**in Christ**," (**EN CHRISTOS – ἐν Χριστός**).

- Jesus Christ is the "**Lamb of God who takes away the sins of the world**," **John 1:29**. No one else could do this; only the perfect Jesus Christ as the Son of God could provide salvation.
- Since the First Advent, Jesus Christ is the God / Man as undiminished Deity and true humanity in one person forever. Now He is resurrected. Once resurrected, He spent forty days on the earth, after which He ascended into the presence of the Father to be our High Priest, Mediator, and Advocate.
- The pre-incarnate person of Jesus Christ was and is infinite and eternal God, co-equal and co-eternal with God the Father and God the Holy Spirit. The post-incarnate person of Christ includes undiminished Deity and true humanity in one person forever.
- As the God / Man, Jesus Christ is:
 - 1) Different from all members of the human race, because He is eternal God.
 - 2) Different from the other two members of the Trinity, because He is true humanity.
 - 3) As infinite and eternal God, Jesus Christ is superior to all creatures, both angelic and human.
 - 4) In hypostatic union, Jesus Christ continues to be superior to all creatures, both angelic and human, **Heb 1-2; Phil 2**.

- As Lord, Jesus Christ creates and controls the universe. Prior to the incarnation, Jesus Christ created the universe, **John 1:3; Col 1:16; Heb 1:10**. As God, and now as the God / Man, our Lord Jesus Christ holds the universe together, **Col 1:17; Heb 1:3**.

Col 1:16-17, "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. ¹⁷He is before all things, and in Him all things hold together."

Deut 33:26, "There is no one like the God of Jeshurun, who rides the heavens to help you, and in His majesty He rides through the skies."

Heb 1:3, "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power."

- A false doctrine prevalent today is called "Lordship Salvation," which says that, "if Jesus Christ is not Lord of all, He is not Lord at all." The old Wesleyan adage is "Christ saves us from sin, not in sin." This belief is a mixture of justification and experiential sanctification from the Arminian viewpoint held by many Reformers and Covenant Theologians today who are anti-Dispensationalist. This false doctrine claims that if you do not keep Jesus Christ as number one priority in your life, as demonstrated through good works, you are not saved and, or will lose the salvation you once had.

Scripture wrongly used to make these claims include: **John 14:15; Heb 12:14b; Eph 5:5; 1 Cor 6:9-10; James 2:14, 17.**

We understand these Scriptures as having a context that admonishes the unfaithful, but truly saved people, to live their lives as an example to others faithfully in obedience to God's commands. Lordship salvation is contrary to the grace plan of God for salvation, and a heresy that says Christ's work on the Cross is not all sufficient for your salvation. You must demonstrate works in order to be saved.

In fact, Scripture teaches that God saves the ungodly in their sins, **Rom 5:6, "For while we were still helpless, at the right time Christ died for the ungodly."**

Scripture also teaches that God saves the believer from their sins, **Gal 5:16, "But I say, walk by the Spirit, and you will not carry out the desire of the flesh." Cf. Eph 5:18**

The first known use of the term "Lordship Salvation" occurred in a 1959 debate in *Eternity* magazine between Presbyterian Everett F. Harrison, a professor at Dallas Theological Seminary, and John Stott, an Anglican theologian.

The fact is we should keep Christ as our number one priority in life, **Heb 12:2**. But whether we do or not, does not determine our salvation or the Lordship of Christ.

Miles Stanford suggests that *"Lordship salvation ... rightly insists upon repentance, but wrongly includes a change of behavior ... in order to be saved. No one questions that there*

must be a sincere change of mind, a turning from oneself to the Savior; but Lordship advocates attempt to make behavior and fruit [that is, good works] essential ingredients of, rather than evidence of, saving faith.” (Miles J. Stanford, The Gospel According to Jesus – John F. MacArthur Jr., pg. 1. 1988)

- Jesus Christ is Lord regardless of our thoughts and actions. In fact, He is Lord of all members of the human race, believers and unbelievers, and is Lord of all angelic creatures as well.

That is why scripture tells us, **“At the name of Jesus Christ every knee shall bow,” (Isa 45:23; Rom 11:36; 14:11; Phil 2:10-11; Rev 5:11-13),** and that He is the **“King of kings and Lord of lords,” (1 Tim 6:5; Rev 17:14; 19:16).**

The reality is that Jesus Christ is Lord, whether you keep Him in that position or not.

The Lordship of Jesus Christ is the fact that He is God, now in hypostatic union. As our Lord, we should be obedient to His Word as depicted in the New Testament Mystery Doctrine for the Church Age. That is the reason why He reminds His disciples in **John 13:13-14** that He is their Teacher and their Lord. In other words, they, as we too should obey His commands, because He is our God who departs His wisdom onto us. Therefore, the phrase Teacher and Lord means learning and obeying.

Shout of the King!

Num 23:21 “He has not observed misfortune in Jacob; Nor has He seen trouble in Israel; **The LORD (Jehovah) his God (Elohim) is with him, And the shout of a king is among them.**”

Certainly, the Jews had sinned often, but as far as their standing before God was concerned, they were accepted.

They had been delivered from Egypt by the blood of the Lamb, and they were God’s own purchased possession. **Exo 19:1-6**

Exo 19:5 “Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession (special treasure) among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.”

Humanly speaking, they were failures, but from the Divine viewpoint, they were the people of God forever.

Shout = teruah – תְּרוּעָה (ter-oo-aw’) = Alarm, signal, sound of trumpet.

This is a feminine noun formed from the root **rua** – רוּעַ (roo-ah’)

It is a purely Hebrew formation and occurs thirty-six times in the Old Testament, mostly in the singular.

There are four distinct senses in which it is used:

- 1) It is used for “signal” (**Leviticus 25:9**), the “**sound of the trumpet**” for the blowing of the **shophar** – שׁוֹפָר (sho-far’) = trumpet, on the Day of Atonement.
- 2) It is used for “alarm” as in case of attack (**Joshua 6:5; Jeremiah 4:19**), “**I hear the sound of the trumpet, the alarm of war.**”
- 3) In addition, it is used for the trumpet in the tumult of the battle, “**And Moab shall die amid uproar amid shouting, and the sound of the trumpet**” (**Amos 2:2**).
- 4) Lastly, the noun is used for the exultation of praise to God, “**Praise him with trumpet sound, praise him with lute and harp**” (**Psalms 150:3**).

The word is used (**Lev 23:24** note) to describe the sound of the silver trumpets. The “**shout of a king;**” therefore, refers to the jubilant sounds by which the presence of the Lord as their King among them was celebrated by Israel.

Lev 23:24 **“Speak to the sons of Israel, saying, ‘In the seventh month (Tishri) on the first of the month (Rosh Hashanah) you shall have a rest, a reminder by blowing of trumpets, a holy gathering. 25‘You shall not do any laborious work, but you shall present an offering by fire to the Lord.”**

As a nation, Israel was instructed by signals from the priests blowing trumpets (**Num. 10**). The Feast of Trumpets illustrates the regathering or Rapture of the Church and the beginning of the regathering of Israel. Another of God’s trumpets shall call Israel from the ends of the earth on the Day of Atonement. **Isa 27:12-13; Matt 24:29-31; 1 Cor 15:52 ff; 1 Thess 4:13-18**

Therefore, **the shout of the King** must be understood as a militaristic threat, implying that the Lord is a Warrior who leads His hosts to victory. **Josh 6:5, 20; Psa 47:5; Jer 4:19; 49:2**

Such power renders **sorcery** and **divination** harmless. All that remains is for the nations to look on **Israel** and marvel at God’s protecting grace (**Num. 23:23**).

So, the phrase “shout of the King” is a Hebrew idiom meaning, “praise to our warrior King,” as noted in the following translations.

Num 23:21 (NLT) **“No misfortune is in sight for Jacob; no trouble is in store for Israel. For the LORD their God is with them; He has been proclaimed their king.”**

Num 23:21 (GWT) **“He doesn’t want any trouble for the descendants of Jacob. He sees no misfortune for the people of Israel. The LORD their God is with them, praised as their king.”**

This is a reference to the Lord’s status and position as the King of His people Israel. He is giving the same honor as the angelic creatures gave Him in eternity past because of His kingship. **Exo 15:18 w/ Job 38:7**

Exo 15:18 **“The LORD shall reign forever and ever.”**

Job 38:7 **“When the morning stars sang together, and all the sons of God shouted for joy?” “LORD”**

The Hebrew word used for “King” is **MELEK** – מֶלֶךְ (meh’-lek); the Greek word is **BASILEUS** – βασιλεύς (bas-il-yooce’).

Heb 1:2 “Whom (The Lord Jesus Christ) He (God the Father) hath once and for all appointed heir of all things.”

The first glory of Christ actually reverts back to eternity past, because “appointed” is in the aorist tense in the Greek, meaning, “once and for all appointed.”

Billions and trillions of years ago, long before man or angels were created, Jesus Christ was made Heir of all things. This is part of the Divine decree found in **Psa 2:7,8**, when in the plan of the Father, The Lord Jesus Christ was appointed Heir of all things that will survive in the eternal state.

Heirship comes through Sonship. Generally speaking, you cannot be an heir unless you are either the adopted or the real son of someone.

Believers are, by both adoption [**Gal 4:5**] and regeneration, the sons of God [**Gal 3:26; John 1:12**].

You are an heir of God; you are the heir of an inheritance which is incorruptible, which can never be changed, and which can never be taken away from you, no matter what.

At the moment of salvation, God the Holy Spirit put us into union with Christ [**1 Co 12:13**], and as a result brings us into relationship with Christ and the Father.

As an heir, what is your royalty based on? It is based on the Royalty of Jesus Christ.

The Royalty of Jesus Christ

Christ has Divine Royalty: Jesus Christ is God having the essence of God. He is coequal and coeternal with the other members of the Trinity. The Son of God is the title for His Divine Royalty. The Father and the Spirit are His Divine Royal Family. By virtue of His eternal and infinite being as God, He wears the crown of the royalty of His Deity.

Jn 1:18; 6:46; 1 Tim 6:16; 1 Jn 4:12.

This royalty has no beginning and no end. All Bible doctrine comes from His Divine Royalty.

Christ has Jewish Royalty: Jesus Christ is directly descended from David, the tribe of Judah, the family of Jesse, the line of David.

Mary was directly descended from Nathan, David's son.

Joseph was directly descended from Solomon, David's son. (Joseph was Jesus' legal but not real father.)

Our Lord's Jewish Royal Family, besides his four stepbrothers and two sisters, is the Davidic line. The title for his Jewish royalty is son of David. This is the royalty of His true humanity, by virtue of the virgin birth, Incarnation and First Advent.

Mary's line from Nathan is recorded in **Luke**;

Joseph's line is recorded in **Matthew**.

Christ has Battlefield Royalty: By resurrection, ascension, and session, Jesus Christ became the victor of the angelic conflict. This strategic victory makes Jesus Christ unique royalty.

He is ruler over all angels and the human race.

His title over all humanity is King of kings, **1 Tim 6:14**.

1 Tim 6:14-16 "... [That at] **the appearing of our Lord Jesus Christ,** ¹⁵**which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords,** ¹⁶**who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen."**

Notice the order: King first, Lord second speaking to man here.

Who are the "kings" over whom our Lord is "King?" Mature believers of the Church Age who will rule with Him. **Rom 5:17; 1 Cor 4:8; 2 Tim 2:12; Rev 2:26-28**

Rev 5:10 **"And You have made them a kingdom of priests to our God and they shall rule upon the earth."**

Rev 20:6 **"Great happiness and privilege and holy blessing to those who are part of the first resurrection. Over these the second death [the last judgment] has no jurisdiction, and they will be priests of God in Christ, and they will rule with Him for one thousand years."**

His title over all angels is Lord of lords. **Rev 17:14**

Rev 17:14 **"These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him *are the called and chosen and faithful.*"**

Notice the order: Lord first, King second. Here He wages war against the powers of the earth that have been given their power by Satan. So, Satan is their leader and Lord is addressed first.

The royalty of His Hypostatic Union, by virtue of His strategic victory of the first Advent. The cross was the greatest battlefield in history! This royalty makes Jesus Christ the ruler of elect angels and regenerate mankind, **Col 2:14 Heb 2:14**. The hypostatic union royalty was given to our Lord Jesus Christ as a verbal commission: **"Sit down at My right hand."**

Our Lord has the Royal Title "Son of Man," because He made the decision in eternity past, as part of the Divine decrees, to come to the earth and provide eternal salvation for the entire human race.

He has the Royal Title "The Logos," based on our Lord's decision to come into the world and provide eternal salvation. This was an unknown title until it was recorded in the Word of God.

Rev 19:12 **"And His eyes [were] a flame of fire, and on His head [are] many diadems; and He has a royal title which has been written which no one understood except Himself."**

- The title has been revealed to the Church, but was unknown up until the Church Age and it is still a prophetic title.

Mt 11:27 is the key to interpreting this verse.

Mat 11:27 **"All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son determines to reveal Himself."**

- The Son, our Lord Jesus Christ has the right of determination to reveal Himself. The Son has made the decision to reveal Himself in the infallible Word of God, which abides forever.

The Son has revealed Himself to His royal family, all Church Age believers, in the next verse and gives us the name of this title.

Rev 19:13 **"He is clothed with a military robe splattered with blood, and His royal title is designated The Logos of God."**

- The Lord Jesus Christ as a warrior is described in the prophecy of **Isa 59:17**.

Isa 59:17 **"He put on righteousness like a breastplate and a helmet of victory on His head; furthermore, He wore the uniform of justice, and He wrapped around Himself a military cloak of zeal."**

- **Rev 14:20** explains why this military cloak is splattered with blood.

Rev 14:20 **"And the wine press was trampled outside the city, and the blood flowed from the wine press up to the horses' bridles as far as one hundred and eighty miles."**

Isa 34:2 **"For the Lord's wrath is against all the nations, And His anger against all their armies; He has utterly destroyed them, He has given them over to slaughter. So their slain will be thrown out, And their corpses will give off their stench, And the mountains will be drenched with their blood."**

The Unknown Royal Title (HO LOGOS TOU THEOU—"the Word of God") has been Written in the Infallible Word of God for Every Church Age Believer as Royal Family of God to See and Understand for Themselves.

However, it should be remembered that even the revelation of Bible doctrine is not known to us as it is known to our Lord and Savior Jesus Christ. Nevertheless, we can understand this unknown title through the study of the Divine essence of Jesus Christ.

Our understanding of the unknown title of royalty includes not only inculcation and cognition of the divine attributes of Jesus Christ as God, but the human attributes of Jesus Christ in hypostatic union.

Our Lord's unknown title is not hidden, but deliberately revealed in Scripture.

"The Logos" is the Royal title of eternity past in the Divine decrees, **Jn 1:1-3**, which is based on five decisions Jesus Christ made. This is the title of the decisions our Lord made in eternity past to become our Savior.

(a) Jesus Christ made the decision in eternity past to provide unlimited atonement by becoming the only efficacious sacrifice in human history, the basis for our salvation. This was one day's work in eternity past.

(b) Jesus Christ made the decision to propitiate God the Father through His perfect sacrifice of Himself being judged for our sins. As a result of going to the Cross and being judged for the sins of the world, God the Father is satisfied with the salvation work of Christ on the Cross—propitiation. This eliminates all religions in human history as being efficacious to God the Father.

(c) Jesus Christ made the decision to reconcile mankind to God through faith alone in Himself. As a result of our Lord's work on the Cross, mankind is reconciled to God.

(d) Jesus Christ made the decision to become the mediator between God and man, and therefore equal with both parties—God and man. Therefore, Jesus Christ made the decision to become true humanity to become our Mediator.

(e) Jesus Christ made the decision to redeem mankind from the slave market of sin. The result of the Cross is also redemption, being freed from slavery to the lusts and desires of the sin nature. Every believer is born spiritually dead in the slave market of sin.

1 John 1:1 "What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life."

Rev 19:13 "He is clothed with a robe dipped in blood, and His name is called The Word of God."

Zech 9:9 "Rejoice greatly, O daughter of Zion!

Shout in triumph, O daughter of Jerusalem!

**Behold, your king is coming to you;
He is just and endowed with salvation,
Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey."**

John 12:13 "took the branches of the palm trees and went out to meet Him, and *began* to shout, "Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel." ¹⁴Jesus, finding a young donkey, sat on it; as it is written,"

Psa 98:6 "With trumpets and the sound of the horn shout joyfully before the King, the LORD."

Rev15:2 "And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God. ³And they sang* the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations (ages)!"

Rev 19:16 "And on His robe and on His thigh He has a name written, 'KING OF KINGS, AND LORD OF LORDS.'"

Superiority of Christ, Part 1

In our doctrine of the ECS (Edification Complex of the Soul), we have seen **Hebrews 6**, where we are commanded to build upon the foundation we have in our human spirit which is in our souls.

The ultimate goal of the Christian should be to bring glory to God.

- The only way we bring glory to Him is the process of growing towards, attaining, and maintaining Spiritual Maturity.
- The only way we grow to Spiritual Maturity is by building our own ECS.
- The only way to build your ECS is to renew your minds by Perceiving, Metabolizing, and Applying (PMA) the Word of God (Bible Doctrine).
- The only way you can PMA BD (Bible doctrine) is to utilize the Grace Apparatus for perception.
- The only way the GAP (Grace Apparatus for Perception) can function is if you have a Foundation in your soul (Human Spirit).
- The only way you can have a foundation/Human Spirit is Faith in TLJC (the Lord Jesus Christ).
- The only way you can have faith in TLJC is through positive volition towards God's word, specifically the gospel message.
- The only way you can have Positive Volition is by the Grace of God as a personal gift to you based on his foreknowledge.

So, beginning with your Salvation and working your way to Spiritual Maturity, you have equal opportunity to glorify God. You glorify God when you construct the building in your soul, which we note as the Edification Complex.

In **Heb 6:1**, we see the command to move on from salvation (that foundation) and grow to spiritual maturity. We also see the stern warning to those who although they have heard the gospel message and participated in the worship of God, they have become disenchanted with Christianity, and turned back to the ritualistic worship of God and legalism, **Heb 6:4-6**; thereby, they trample on the propitiation of Christ. These individuals have a hardening of the heart and the arrogance within their souls so blinds them that they will not be able to break out of the arrogance complex and build the ECS. They have [now so] rejected God's provision for their experiential sanctification, and because of the bondage of their ritualistic worship, they, if continuing in that ritualistic worship, will not be able to be renewed to spiritual adulthood.

Now, we will explore in some detail one of the most misunderstood verses in the New Testament. As a reminder, chapter and verse numbering is not divinely inspired. Most of the time they are quite helpful in delineating various topics. But here in Hebrews, the chapter break between **Heb 6:5-6** has contributed to the misunderstanding of the topic. And when teaching or learning about **Hebrews 6**, we really must include **Hebrews 5:11-14** with **Heb 6:1-8**.

We will study many of the words in these verses to gain a better understanding of the meaning. Whenever you attempt to fully understand a topic, you must do an exegetical study. In addition, you must understand the historical background related to the subject to fully analyze the meaning. That is what is called Isagogics. In addition, Scripture must be compared with Scripture – categories of Scripture, i.e. Doctrines.

Analysis using the ICE (Isagogics/Categories/Exegesis) principle is the compass of the Pastor/ Teacher. He must apply all three in the analysis of the word of God. If you want a correct interpretation of any particular detail in the Bible, you must reduce it to a science of analyzing the passage using the ICE principle. If applying the ICE principle, the interpretation eliminates all discussion as to one's theological background or personal views. Applying the ICE principle is playing the game according to the rules, not offering an interpretation colored by whatever theological background or personal opinions the teacher may have. That is applying **2 Tim 2:15 "rightly dividing the word of truth"**.

So, let's begin by noting that the book of Hebrews was written prior to 70 AD but after the ascension of our Lord. In **Heb 10:11-12**, Priests were still offering sacrifices in the temple. Therefore, the Temple had not been destroyed yet. And our Lord is seen seated at the right hand of the Father in heaven after His ascension. The date of writing is between 33 and 70 AD, most likely 67 AD, 64-68 AD, as we saw in the Doctrine of Salutations.

The central purpose of Hebrews is to prove that a certain proposition was true. As stated in the following passages, **Heb 8:6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.**

Heb 7:22, "so much the more also Jesus has become the guarantee of a better covenant."

Heb 8:7-8, For if that first covenant had been faultless, there would have been no occasion sought for a second. For finding fault with them, He says, "BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; [Jer 31:31]

Heb 10:9, "then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second. [Ps 40:7, 8]

That proposition [being] "The New Testament in Jesus' blood is superior to and supplants the First Testament in animal blood." (Kenneth S. Wuest, Word Studies from the Greek New Testament)

Hebrews wasn't written to prove that Christianity is superior to Judaism. Hebrews reveals the reality and fulfillment of the typology shown in the First Testament. Blood sacrifices were the symbol and type for Salvation and Sin offerings. The New Testament is the revelation of the types being fulfilled once and for all.

The New Testament is a covenant made with the Jewish nation. It is not a matter of a choice between Judaism and Christianity with which the writer is dealing but between:

- The type and the reality.
- Levitical sacrifices and the substitutionary atonement of the Lord Jesus Christ.

Hebrews shows the supplanting of the First Covenant with the New Covenant. Read **Heb 9:18**, then read **Heb 9:15-24**. And, the writer of Hebrews proves the significance of the proposition he advances from two different standpoints.

Hebrews compares the relative merits of the founders of the testaments; arguing that a superior workman turns out a superior product.

Christ the Founder of the New Testament is superior to the founders, under God, of the First Testament, **Heb 1:1-8:6**.

Who are those founders which Christ is superior to?

The Prophets (**Heb 1:1-3**), [as founders of the first testament, the prophets represented God to man, and spoke His message as it was revealed to them. But this One (the Christ) who was the Son, being from a far greater realm, had by this same degree a much greater message. The prophets spoke the message of God; the Son was the message of God.

Angels (**Heb 1:4 - 2:18**), [Christ is superior to Angels, this is proven by quoting seven different Old Testament passages in Chapter 1, and three more in Chapter 2.

Read: **Acts 1:4-14**]

In summary, The Son is greater in two ways:

- He is the Creator; they are creatures (**Hebrews chapter 1**).
- He identified Himself completely with humanity (**Hebrews chapter 2**).

Angels are always angels, so they cannot do what Christ did for man. Angels serve man; but the Son became man in order to serve in a far greater capacity.

Moses (**Heb 3:1-6**), Moses delivered the entire nation from bondage. Christ is even greater. He, Christ is the Architect of the deliverance (**Heb 3:3**).

- Moses was a servant in the house, but Christ is the Son (**Heb 3:5-6**).
- As the Son is superior to the servant of a house, just to this very proportion was the Messiah superior to Moses.

Joshua (**Heb 3:7-4:13**). In **Heb 4:8**, the word "**Jesus**" is the Greek word for "Joshua," and so should be understood.

The Greek word is **Iesous**, Ἰησοῦς (ee-ay-sooce') = Jesus or Joshua. In Hebrew, it's Joshua or Jehoshua = "**Jehovah is salvation,**" **Heb 4:8**, "**For if Joshua had given them rest, He would not have spoken of another day after that.**"

Acts 7:45, **And having received it in their turn, our fathers brought it in with Joshua upon dispossessing the nations whom God drove out before our fathers, until the time of David.** Joshua led the nation into the land, but he could not give them rest.

Since a rest was promised, there remained One who is greater than Joshua to come and bring them into a place of rest, because He (Christ) had "ceased from His own works." The exhortation is given to the Hebrews to "**enter into that rest**" (**Heb 4:11**). And we see that the throne of grace is the place of rest (**Heb 4:16**). The rest is provided because a greater than Joshua ceased from His own work as God did from His. The example here is that of God's rest of creation. When He finished creation, He pronounced everything "**very good,**" and then He experienced a Sabbath rest, **Gen 1:31**, (The one thing that wasn't pronounced good was the atmosphere, because that was/is the dwelling place of the fallen angels.)

Then something happened. Sin came into the world, and there was no more rest for God. Likewise, only after the Lord had a redeemed people, redeemed through blood, did He institute the Sabbath rest for them. Yet, there still was no rest for God. This is seen by our Lord saying: "**My Father is always at his work to this very day, and I, too, am working.**" **John 5:17**. There had been no rest in the Godhead and could not be until there was a completed work. Only after Christ exclaimed: "**It is finished**" was there rest.

The angels who were sitting, not standing in the empty tomb depict the same analogy. **John 20:12** (representing His justice and righteousness; completed work, completely satisfying, able to rest.)

Today Christ sits on high, because the work is over. We can enter into His rest of a completed work. Have you done this?

Aaron (**Heb 4:14 – 8:6**), Here Christ is contrasted to the best in the Jewish economy: Aaron, and the Aaronic priesthood.

But three times it is said of the Son: "**Thou art a Priest forever after the order of Melchizedek.**"

Melchizedek was a king of a Semitic clan living in and around Jerusalem and a priest of **"The Most High God" Melchizedek, Μελχισεδέκ** (mel-khis-ed-ek') = "My king is righteousness." He was king of Salem (Jerusalem). **Salem, Σαλήμ** (sal-ame') means, "Peace or Prosperity (*shalom*)," **Gen 14:18-20**

Turn to **Psa 110:1-7: "Melchizedek"** is one of the most mysterious figures in the Bible. The priesthood of Melchizedek serves as a type of the priesthood of Christ in at least three aspects.

Three Aspects of the Typology of Melchizedek

- In the person of Melchizedek, as is also the case with Christ, the offices of king and priest are combined, (**Gen 14:18; Heb 7:1**).
- Melchizedek represents a man ordained by God as a priest in his own right, irrespective of genealogical credentials, (cf. **Heb 7:3**).
- The priesthood of Christ is similar in that Jesus was not an Aaronic priest, He is of the tribe of Judah rather than the priestly tribe of Levi, (**Heb 7:14**). The priesthood of Melchizedek both began and ended in himself, i.e., there is no evidence of any priestly lineage in Melchizedek's family either prior to or subsequent to Melchizedek, and the same, of course is true regarding the priesthood of Christ." (**Heb 6:20**)

Under the first mention principle, the word **"priest" – kohen, כֹּהֵן** (ko-hane') first occurs in the Bible in this account of Melchizedek. Typically, the way a word is first used sets the precedent for its usage throughout the Bible. And so, this usage sets the standard for the ultimate priesthood of the Lord Jesus Christ; He is a priest-king.

After the time of Moses, these offices were carefully separated in the history of Israel so that the uniqueness of our Lord, the King-Priest could be exemplified and differentiated from the Levitical priests.

Melchizedek is held to be higher than that of Aaron, for the superiority of Melchizedek was acknowledged by Abraham, Levi's great-grandfather: [read] **Heb 7:4-10**

- When he paid tithes to Melchizedek. Levi, son of Jacob, son of Isaac, son of Abraham, though unborn, was involved in the tithe, (**Heb 7:9**). So, Aaron paid tithes to Melchizedek while yet unborn.
- When Abraham was blessed by Melchizedek; when Melchizedek blessed Abraham, he was blessing the house of Levi as well. (**Heb 7:7**), **"the lesser is blessed by the better."**

Aaron is a "type" brought forward to show the more excellent glory of the work of Jesus; whereas, Melchizedek is **"made like unto the Son of God," (Heb 7:3)**, and in **Heb 7:15**, Jesus is said to be **"after the likeness of Melchizedek."** Melchizedek was both king and priest, and so is Jesus. No priest in Aaron's line ever sat on a throne. In fact, the Aaronic priests did not sit down at all (spiritually speaking), for their work was never done.

There were no chairs in the tabernacle or temple! **Mark 16:5; John 20:12**

Another significant aspect of The Christ in the order of Melchizedek is that Melchizedek was **“without father, without mother, without genealogy,” Heb 7:3a**. He did not come to the throne because He had a claim on it through descent; He owed it to appointment.

“Without father,” (Heb 7:3), refers to priestly genealogies.

Melchizedek is not found on the register of the only line of legitimate priests; His father’s name is not recorded, nor his mother’s; no evidence points out his line of descent from Aaron. Yet the Aaronic priests had to defend their office by family records, (**Neh. 7:64**).

Neh 7:64, “These searched among their ancestral registration, but it could not be located; therefore they were considered unclean and excluded from the priesthood.” (w/ Ezra 2)

The Hebrew saying, **“quod non in Thora no in mundo” – “What is not found in the Torah is not in the world.” – No mother or father found in the Torah for Me**. They did not exist, he is eternal.

Melchizedek offers an expressive type of Christ, the King-Priest, especially of the Messiah’s work in resurrection, inasmuch as the ancient character offers bread and wine memorials of sacrifice. (Oh yeah! this is just a coincidence, right!) Abram had just won a strategic victory against the Chaldeans. And, then was given bread and wine as a memorial for the victory by Melchizedek.

Christ won the strategic victory in the War of the Angelic Conflict and is now memorialized with bread and wine. Christ will, in the coming Kingdom Age, assume both offices in His Person.

The prophet Zechariah graphically shows the typological crowning of Joshua as High Priest (**Zech 6:9-15**). This is a different Joshua, Jeshua. This is around 538 BC when Cyrus the Great, ruler of the Persian Empire, freed the Jews from their Babylonian captivity. Zerubbabel, (The head of the tribe of Judah at the time), and Joshua lead the freed nation in the rebuilding of the Temple, which was destroyed by fire by Nebuchadnezzar in 586 BC. This significant event foreshadowed the Millennial period when Messiah, the Branch will **“sit and rule on His throne” vs. 13**. Thus, He will be a Priest on His throne, and the counsel of peace will be between the two offices (**Zech 6:13**); that is, both Kingship and Priesthood will be united in one Person.

So, each was superior to Aaron’s Priesthood because they are:

- Not of the Levitical tribe.
- Superior to Abraham.
- Beginning and end unknown.

Not only priests, but also kings of righteousness and peace.

Superiority of Christ, Part 2

We will now look at the Doctrinal Argument for the Superiority of Christ:

Christ and Aaron (Heb 7:11-25).

Having clearly established the historical foundations for the superiority of Melchizedek over Aaron, the writer now shows that Melchizedek is also superior from a doctrinal point of view. Here he uses the quotation from **Psa 110:4** as the basis for the argument, "**The LORD has sworn and will not change His mind, "You are a priest forever according to the order of Melchizedek."**", and he presents three facts:

- **Aaron was replaced by Melchizedek. (Heb 7:11-19)**

When God said to Christ in **Psa 110:4**, "**You are a priest forever after the order of Melchizedek,**" He was actually setting aside the Levitical priesthood founded in Aaron.

It is impossible for two divine priesthoods to operate side by side. (E.g., the Levitical Priesthood and the Royal Priesthood founded in Christ.)

The fact that God established the new order proves that the old order of Aaron was weak and ineffective; and it also meant that the Law under which Aaron functioned was likewise set aside: "The Law made nothing perfect" (**Heb 7:19**). Consequently, the priesthood made nothing perfect (**Heb 7:11**), and the sacrifices these men offered made nothing perfect (**Heb 10:1**). They did not realize that their own personal priesthood was greater than that which they were following.

The Hebrew word for "**perfect**" is tamiym – תָּמִים (taw-meem') means, "complete, whole, entire, sound, healthful, unimpaired, innocent, having integrity."

The Greek word for "**perfect**" is teleiosis – τελείωσις (tel-i'-o-sis) which means, "the act of completion, of prophecy verification, or of expiation absolution, perfection, or performance."

So, here it comes to mean, "having an entirely completed and innocent standing before God," and has nothing to do with sinlessness (positional sanctification).

Aaron was made priest by a carnal commandment (imperfection), but Christ's Priesthood functions are "after the power of an endless life." (**Heb 7:16**)

Unlike Aaron, Christ will never die (perfection accomplished).

- **Aaron was not ordained by an oath. (Heb 7:20-22).**

While God acknowledged Aaron and his successors in the elaborate ceremonies described in **Exo 28-30**, we have no record of a Divine oath that sealed their priesthood. In fact, God

would not seal their order with an oath, because He knew that their work would one day come to an end.

But when He ordained Christ to be a Priest, He confirmed it with an unchanging oath.

- **Aaron and his successors died, but Christ lives forever. (Heb 7:23-24)**

The Law was holy and good, but it was limited by the frailties of the flesh. Aaron died; his sons after him also died. The priesthood was as good as the man, and the man did not last forever.

But Christ lives to die no more! Christ has an unchanging Priesthood, because He lives by the power of an endless life. He “continues forever” to make intercession for God’s people and thus is able to save them “to the uttermost.”

We often apply **Heb 7:25** to the unbeliever, but its main application is to the saved, those for whom Christ intercedes daily.

Yes, He saves from the uttermost, and any sinner can be forgiven. But the point here is that those whom He saved are saved forever, for eternity! (**Heb 7:25**)

So, Christ is not only a greater person than Aaron is, but He had a superior priesthood. Because the Son’s Priesthood was of a different order, He could be both King and Priest, which was never possible for Aaron. Moreover, He could abide as a Priest continually, because He would not be hindered from continuing by death, which affected the Aaronic priesthood. Because of this fact, the Son has an unchangeable Priesthood.

And finally, The Practical Argument: **Christ and the Believer. (Heb 7:26-28)**

“Such a High Priest was fitting for us” (Heb 7:26)—that is, suits us, meets our needs. We need a perfect and sinless sacrifice to satisfy the justice and righteousness of God the Father to be the substitution for us. What the Justice of God demands, His righteousness satisfies.

No descendant of Aaron could fit the sinless perfection description given of Christ in these verses. These men were not “holy, harmless, undefiled.”

Aaron made a golden calf and led Israel into idolatry! And Eli’s sons were guilty of gluttony and immorality, **1 Sam. 2:12ff.**

But we have an impeccable High Priest: He is Holier and Higher than any priest on earth is. He is ministering in the heavenly Tabernacle in the very presence of God.

Aaron and his sons had to offer daily sacrifices, for themselves first and then for the people.

Christ is sinless; He needs no sacrifices. Jesus Christ as greater than Aaron has no need, as did the earthly high priests, first to offer up sacrifices for His own sins, then for those of the people.

“The Lamb of God who takes away the sin of the world.” (John 1:29)

By offering Himself as a sacrifice for sins to satisfy the holiness of God against the penalty of your sin and mine (sin of unbelief), He made provision for our redemption. And the one sacrifice that He offered settled the problem of sin and sins for all eternity.

Furthermore, He offered Himself, not the blood of bulls and goats, as the sacrifice.

In summary:

- 1) Even Abraham (i.e. Levi) paid him tithes.
- 2) He blessed Abraham (the lesser is blessed by the greater).
- 3) He is the type of a Priest who is eternal; (no father, no mother, and without end).
- 4) The permanence of his Priesthood in Christ implied the abrogation of the Levitical system; He was made Priest not without an oath.
- 5) His priesthood can neither be transmitted nor interrupted by death: **“this man, because he continues forever, has an unchangeable priesthood.”**

The point, Christ is superior, has been proved historically, for Abraham honored Melchizedek above Levi; and the lesser is blessed by the greater.

It has been proved doctrinally, **Psa 110:4** states that God created a new order of priesthood in the Law.

And, it has been proved practically, for no man could ever qualify to be the High Priest except Jesus Christ.

This ever-living Priest is able to save to the uttermost those who come unto God by Him, seeing that He ever lives to make intercession for them.

We are saved and kept by His priestly power for all eternity. The work of Christ as High Priest is superior to that in Judaism, the proposition proved!

He is the King of righteousness and peace. There is no need for anyone to look beyond Christ—He is all that they needed and all that we need.

And after these, the writer makes the propositional statement in **Heb 8:6**, **“The New Testament in Jesus’ blood is superior to and supplants the First Testament in animal blood.”**

So, all of that was the first argument of the proposition by the writer of Hebrews, "showing the relative merits of the founders of the testaments (prophets, angels, Moses, Joshua, Aaron), arguing that a superior workman turns out a superior product."

Now, in the second argument to prove the proposition, Hebrews Compares the Relative Merits of the Testaments Themselves. Heb 8:7-10:39

The New Testament was prophesied to be better. (Heb 8:7-13)

Heb 8:8 – One day, according to Jeremiah, a restored Israel will dwell again in Judah and Jerusalem, secure in the ancient Promised Land. Then Israel too will recognize her Messiah, and the spiritual benefits you and I now enjoy will belong to this people whom God chose to love with an everlasting love.

Heb 8:9 – The day refers to the entire time of the Exodus generation (Flight from Egypt to entrance into Canaan.).

Heb 8:10 – The law shall be written in their hearts by the finger of the Spirit, as formerly written in the tablets of stone.

2 Cor 3:3, "being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts."

So, what kind of letter do you want to be, a short story or "War and Peace?" Your story will be recorded in the Historical record section in heaven for all eternity. Do you want to be a snippet for a full-length major motion picture? The choice is yours and its between you and God.

This is the Grace Apparatus for Perception with the difference of the indwelling of all three members of the Trinity.

The will of God as expressed in the law under the Old Covenant was presented externally to the people, while under the New Covenant, it is to become an internal principle of life.

In the Old Testament, it was commanded in the Law to circumcise the heart (right lobe) and love God with all your heart and soul. **(Deut 6:5; 10:12, 16)**

What was commanded and applied to the heart in the old is given in the New, and the new is but the completion of the Old Covenant.

The commands of the law cannot be fulfilled by sinful man.

The law can only humble sinful man and cause him to beseech God to blot out his sin and create in him a clean heart.

(Psa 51:11 ff)

Psa 51:11, "Do not cast me away from Your presence, And do not take Your Holy Spirit from me."

Psa 51:12, "Restore to me the joy of Your salvation, And sustain me with a willing spirit."

The law can only awaken man to what sin is but cannot blot it out.

The forgiveness of sins is a work of grace, which annuls the demand of the law.

The law with its requirements is the impelling force: Grace shown in forgiveness of sins is the aiding power by which man attains life with God, which the law sets before him as the great problem of life.

Heb 8:11 – Under the Old Covenant economy, generally, access to the Lord was denied to individuals, and His grace was only obtained by the intervention of human mediators. This has been abolished under the New Covenant.

Eph 3:12, "in whom we have boldness and confident access through faith in Him."

Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

The New Covenant offers inner spiritual renewal and transformation.

Col 3:10–11

"¹⁰and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him— ¹¹ *renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all."

Eph 4:23, "and that you be renewed in the spirit of your mind,"

Col 3:11 – In a New Covenant relationship, the believer knows God in a personal way.

He is taught through the Grace Apparatus for Perception and the Divine power of the Holy Spirit.

John 6:45, "It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me."

¹ Joh 2:27, "As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about

all things, and is true and is not a lie, and just as it has taught you, you abide in Him.”

Heb 8:12 – God did not “overlook” sin; its penalty was paid for by a Substitute. **(Isa. 53:4-6)**

His death on the cross was the institution of the New Covenant. **(Matt. 26:28; 1 Cor. 11:25)**

As announced by Christ in the upper room and latter reiterated by Paul...

Mat 26:28, “**for this is My blood of the covenant, which is poured out for many for forgiveness of sins.**”

1 Cor 11:25, “**In the same way He took the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.”**

Forgiveness of sin would be part of the New Covenant only, because God provided a Substitute to pay the penalty required of man.

Heb. 10:16-17 applies the central promises of the New Covenant to believers today.

God forgives the sins of those who believe in Jesus now, and He begins His transforming work in every believer’s heart. Through faith in Christ, we enjoy a New Covenant relationship with God. So clearly, we see that the New Testament Covenant is better than the first. **(Heb 8:7-13)**

Then Hebrews shows us that the New Testament is actual, the First Testament was typical. **(Heb 9:1-15)**

Vs. 7 – The fact that only the high priest could go into the Holy of holies and that he had to go each year signified that no final offering for sin was made in Old Testament times. The offerings that were made could not cleanse the soul.

The New Testament is made effective with better blood. **(Heb 9:16-10:39)**

Heb 10:5-9 – It’s not His blood that saves us; it’s what He accomplished on the cross.

Heb 10:15-18 – Reiterates that, based on the better blood, we can have a personal relationship with Him.

Heb 10:19-23 – Based on that better blood, you should have all confidence in your relationship with Him.

Heb 10:22– compare with **John 13:5-10**

John 15:3-4

“³You are already clean because of the word which I have spoken to you. ⁴Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.”

How can you edify your soul and glorify Him through spiritual growth if you are unsure about your salvation?

- Keeping steadfast to ensure your eternal salvation is working under fear of loss.
- Keeping steadfast to have a closer relationship with Him is working under love; His love which He pours out on you.

Heb 10:24-39 – Then the writer goes on to exhortations and warnings to not go back to the weakness of the Law.

So, the two arguments to prove that Jesus' blood is superior to and supplants the first Testament animal blood are shown by:

- The person and work of Jesus Christ as a superior workman.
- Contrasting the two Testaments.

Then Hebrews shows us that building your Edification Complex of the Soul (ECS) through faith, not works, is the way of accomplishing your Personal Sense of Destiny. **(Heb 11:1-12:2)** Hall of Fame–Visible Heroes.

Doctrine of the Tesseract Love of Jesus Christ Eph 3:18-19

Love is that love which the Holy Spirit produces and with which He floods the heart of the yielded saint. This inner spiritual condition of heart enables the saint "to comprehend," **vs. 18**, and "to know," **vs. 19**, the love of Jesus Christ.

Vs. 18,

Eph 3:18, "That you may be able to comprehend with all the saints what is the breadth and length and height and depth."

This sentence begins with HINA for "that," showing this is the second part, yet third petition of Paul's prayer.



The third petition is a request that believers may know the dimensions of the knowledge-surpassing love of Christ.

"**May be able**" is the Aorist, Active, Subjunctive of the verb EXISCHUO, ἐξισχύω that means, "be able, be strong enough, or be capable." It comes from the root word for power ISCHUO. Although DUNAMAI is the more common term for "ability," ISCHUO is more forceful and stronger. With ISCHUO, there is more emphasis on the power one possesses than with DUNAMAI. And ISCHUS means, "having strength in reserve."

The Aorist tense views the entirety of the action of being able to do something.

The Active voice, the believer produces the action of being more than capable.

And the Subjunctive mood is for volitional potential, maybe you will be able to and maybe you will not. It depends on your volition towards the Grace Apparatus for Perception, (GAP). True positive volition is the consistent intake of Bible Doctrine on a daily basis that gives you the knowledge of the mind of Christ, which is noted in the next word, "comprehend."

Next, we see that it is God's desire for us to have strength in reserve so that we can "**comprehend**," the full dimensional knowledge of the love of Christ. "Comprehend" is the verb KATALAMBANO, καταλαμβάνω that means, "Take over, seize, obtain, grasp, comprehend, understand, or perceive." It comes from KATA, "in accordance with or corresponding to," and LAMBANO, "take, take hold of, grasp, seize, etc." Here KATALAMBANO is in the Aorist, Middle, Infinitive.

The Aorist tense once again views the entirety of the action of comprehending, seizing Bible Doctrine and holding on to it, with a view towards its intended results.

The Middle voice says that the believer performs the action of seizing and holding on to Bible Doctrine, which has a benefit back to himself; comprehension of the mind of Christ.

The Infinitive is for purpose, as this is one of Paul's petitions on our behalf and he desires that we are rooted and grounded in AGAPE love, so that we can comprehend, even more so, the dimensional love of Christ for us. Therefore, the "power to understand" refers to the "ability to understand," which is given to us in grace through GAP.

"**With all the saints**," SUN PAS HO HAGIOS, means that this petition and desire is for all believers of the Church age, all those set apart for God and His service, not just those at Ephesus or in the early Church. So the petition is that all believers apprehend the multi-dimensional knowledge of Christ's Love.

"**What is**," is the Interrogative Pronoun TIS in the Neuter that introduces a question dealing with "things." The list of things this is dealing with is given next.



Here we have four dimensions, "breadth, length, height, and depth" that describe the multi-dimensional love of Christ in a spatial and poetic way, plus something else, which we are more than capable of comprehending by means of GAP, **cf. Rom 8:35-39**. These four dimensions have been variously defined to depict aspects of Christ's love and God's great plan for our lives; some even use them to define the temple as typology. Here we will define each word and then review its significance regarding Christ's love.

"**The Breadth**," HO PLATOS, "width, breadth, or expanse." It is the extent from side to side. It is used a number of times, literally and figuratively, to indicate the great extent of something. It is used here and in **Rev 20:9; 21:16**, to describe the Gog army and a description of the New Jerusalem. This is the first point in space. We could say this represents our salvation.

“And Length,” KAI MEKOS, “length.” It is used only here and in **Rev 21:16**, regarding the measurement of the New Jerusalem. In these passages it takes on the meaning of space and is translated “length.” In extra Biblical writings, it was also used to describe length of speeches, greatness or magnitude, and even longitude. But in regard to length of space, in fact, this is the first aspect of describing space, as two points are connected to create a line. So Paul spoke of linear space, the “length,” as he prayed for the believer to know the full magnitude of Christ’s love. We could say this is the connection of our salvation with our spiritual life.

“And Height,” KAI HUPSOS, “height.” (Some Greek translations reverse the order of the last two.) Used in **Luke 1:78; 24:49** and **Eph 4:8** describing the heights of God and godliness. Then in **James 1:9** of high positions, “seated at the right hand of God,” and also in **Rev 21:16** when John measured the New Jerusalem, he added a third dimension: “The length and the breadth and the height of it are equal.” In the Greek language, this word is also used figuratively to refer to the concept of royalty, dignity, sublimity, or grandeur, which all describe what the Word of God is that teaches us what Christ’s love is, and depicts our status as Royalty in Christ.

As the third aspect of measurement, it creates spatial dimensions. As two points can be connected, (breadth), to create a line segment, and two parallel line segments can be connected, (length), to form a square, now two parallel squares can be connected, (height), to form a cube. These three measurements make up what man comprehends as space. But there is one more aspect of our Lord’s love that goes beyond space.

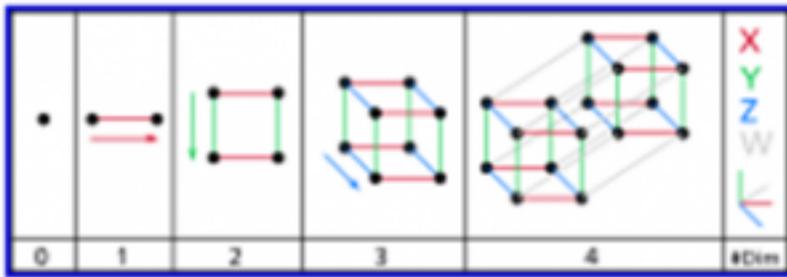
“And Depth,” KAI BATHOS, “depth.” This is the most used of the four measurement words in Scripture. It is both negatively as in **Mat 13:5; Mark 4:5**, regarding the seed sown on rocky soil whose roots that penetrate it have no depth and it soon withers away, and positively as in **Rom 11:33; 1 Cor 2:10** describing the depths, (deepness and richness), of God, His Word, and decisions.

Rom 11:33, “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!”

1 Cor 2:10, “For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.”

What is fascinating about this is that it is a fourth dimension of the knowledge of Christ’s love. In geometry and mathematics, the first three dimensions describe what is called Euclidean space. It is named after the Ancient Greek mathematician Euclid of Alexandria. Euclidean space is also generalized to mean higher dimensions. But now we have a fourth element and that element is time. In mathematical physics, Minkowski space or Minkowski space-time is a combination of Euclidean space and time into a four-dimensional manifold, also known as the space-time continuum. The space-time continuum adds time as the fourth dimension to the three planes of space. Minkowski space is closely associated with Einstein’s

theory of special relativity, and is the most common mathematical structure on which special relativity is formulated. Below is a representation of the 4D's of space and time.

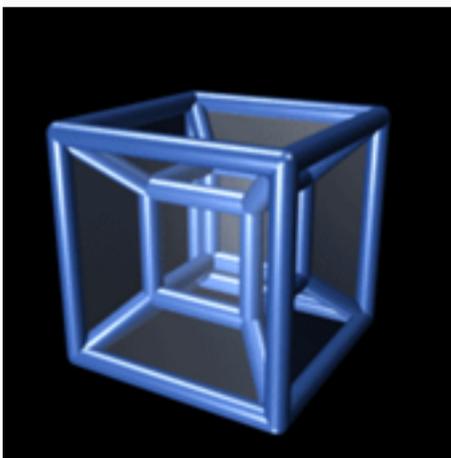


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- Two points can be connected to create a line segment.
- Two parallel line segments can be connected to form a square.
- Two parallel squares can be connected to form a cube.
- Two parallel cubes can be connected to form a tesseract.

Now what does this mean to us? Well, here is a picture of a 2D and 3D object.



Notice the enhancement of the object in 3D compared to 2D. That is a good visual of the enhanced knowledge we gain through GAP of the Love of Jesus Christ, as we grow from spiritual childhood to spiritual adulthood. But now we have 4D knowledge through GAP at Supergrace. We have the added element of time to space that speaks of the never ending love God has for us that He wants us to know, realize, and live in. With the element of time added, we have the addition of envelopment. The following motion picture gives you an idea of the incredible leap of knowledge we gain in 4D Love.



<https://www.youtube.com/watch?v=5xN4DxdIFrs>

Unfortunately, on paper you cannot see the motion of this image, as you can on the link provided. But notice the cube within the cube that is connected. In that space of motion, the

inner cube comes out and then surrounds the outer cube without losing its space and connection. One envelops the other and the other envelops the first, and it continues over and over again. Now, maybe you can imagine the picture of Christ's love for you, when you know the love of Christ and have it in your heart where Christ is at home. In other words, His love envelops you and your love envelops Him, over and over again, without end.

Comparing Scriptures like **Job 11:5-9; 28:12-28**, we see that depth speaks of knowledge, the manifold or multifaceted wisdom that we noted in in **Eph 3:10**.

Job 11:7, "Can you discover the depths of God? ... ^sThey are ... Deeper than Sheol, what can you know?"

In order to know and live in 4D love, you must know and live in the 4D wisdom of God, which describes the spiritual adult believer in the supergrace life.

Paul's petition here is that we lay hold of the vast expanses of the love of God. He wants us to live in four dimensions. When God gave the land to Abraham, He told him to **"walk through the land in the length of it and in the breadth of it," Gen 13:17**. Abraham had to step out by faith and claim his inheritance. But we today have an inheritance in four dimensions: breadth, length, height, and depth, and God's fourth dimension is time without beginning and without end for His love for us! Therefore, Paul is expressing the strongest sense of the greatness of the love of the Redeemer, and to show, in the most emphatic manner, how-much he wished that we should fully understand it.

As such, this four dimensional knowledge of the "Love of Christ" means that this is a higher type of love than what mere humans can have or even comprehend. It is a Godly love. Paul prayed that the believer would be able to comprehend **"what is the breadth, and length, and height, and depth,"** which is the overwhelming richness of the gospel and love of Christ. Therefore, Paul's third petition in **Eph 3:18-19a**, is that all believers would be able to comprehend spiritually and to know experientially, the infinite and eternal love that the Lord Jesus Christ has for them.

Eph 1:3-4, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ. ⁴Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him."

Eph 2:4-7, "But God, being rich in mercy, because of His great love with which He loved us, ⁵even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved). ⁶And raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, ⁷so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus."

Eph 3:18-19, "That you may be able to comprehend with all the saints what is the breadth and length and height and depth, ¹⁹and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God."

Having noted the four dimensions of the knowledge of Christ's love that the believer is to apprehend, (seize and hold onto), for himself, we see that this also describes four categories of believers.

1. Breadth – This is the one dimensional (1D – Breadth), believer who recognizes Christ's love in paying for their sins leading to salvation, which the believer apprehends at the moment of his faith in Christ. This is the new born baby believer. Many believers remain at this stage and never grow spiritually as they should.

2. Length – This is the two dimensional, (2D, Breadth and Length), believer who recognizes there is a spiritual life for the believer to live, and the love of Christ has given him His Word and sent His Spirit to live that life. This is the growing believer, (adolescent believer), who apprehends the spiritual life through the filling of the Holy Spirit and the Grace Apparatus for Perception, (GAP).

3. Height – This is the three dimensional, (3D, breadth, length, and height), believer who has grown spiritually and apprehended spiritual adulthood. They know the love of God in their lives as they, "**love their neighbor as they love themselves,**" **Rom 13:9; Gal 5:14; James 2:8; Lev 19:18.**

4. Depth – This is the four dimensional, (4D, breadth, length, height, and depth), believer who has grown through the three stages of spiritual adulthood, (Spiritual Self-Esteem, Spiritual Autonomy, and Spiritual Maturity), and is in Evidence Testing as a star witness for the prosecution inside the appeal trial of the Angelic Conflict. They are living the Supergrace life, and know and live in the sphere of "**John 15:13, "Greater love has no one than this, that one lay down his life for his friends."** This does not mean martyrdom, although it can include it, but rather, laying down your life means making God your A #1 priority at all times in life that includes a total commitment to God and people as you serve them in your daily walk, where yourself is not even an issue.

Believers in any given generation are spread throughout the four dimensions of spiritual growth, based on their individual / personal positive or negative volition towards God and His Word; with few reaching 3D or 4D. But in this prayer, it is Paul's and God's desire that we all attain the 4D or Tesseract Love of Jesus Christ.

Paul's and God's desire is emphasized in **vs. 19.**

Vs. 19

Eph 3:19, "And to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God."

“And” is not the typical KAI here, but is TE an unique enclitic particle. As an enclitic particle of connection, it describes a word that depends on a preceding word, clause, or phrase for its formation. It connects a clause or phrase where a close relationship exists and when one depends upon the other. It is rare in the epistles outside of Romans and Hebrews. Here, it connects Paul’s desire to “know the love of Christ” in this verse, with the four dimensions we just noted in **vs. 18**. Because of its rare usage, it is also emphatic, so we could say, **“even or especially to know the love of Christ,”** and with the following construction of the Greek word “to know,” we could actually say, “namely, to know,” as the four dimensions are describing the “love of Christ,” and it is Paul’s desire that we come **“to know,”** GINOSKO, this love.

GINOSKO means, “know, become aware, perceive, understand, be conscious of, or to comprehend intellectually.” *“A distinct characteristic of “to know” in ancient Greek thought was that it accented to a certain extent the idea of “understanding” what is known in contrast to “experiencing” something to acquire knowledge (cf. the verb AISTHANOMAI, “to perceive, understand”; Bultmann, “GINŌSKŌ,” Kittel, 1:690),”* (The Complete Biblical Library.) As such, GINOSKO means to see things as they truly are; it excludes opinion or speculation. Therefore, “to know” transpires on the plane of reality, and it means the mind reaches out and apprehends certain things; taking them in. It describes the GAP.

GINOSKO is also used of personal relationships. “To know” someone was to be personally acquainted with them, and expresses trust and friendship. As you know, (pun intended). the Biblical concept of knowing God extends beyond mere intellectual apprehension and moves into the arena of obedience towards His Word. So, to have genuine knowledge, one must respond to God who has graciously made himself known to us.

GINOSKO is used here in the Aorist, Active, and Infinitive.

The Aorist tense, views the entirety of the action “to know” the love of Christ.

The Active voice, the believer is the one who actively attains this knowledge.

And the Infinitive functions grammatically as an “appositional” Infinitive meaning it is defining for us what Paul is talking about when he uses the terms, “breadth, length, height, and “depth,” in **vs. 18**.

All of this describes the intent of Paul’s prayer; that through learning the Word of God via GAP, we enter into a personal 4D love relationship with the Lord Jesus Christ. That is, we personally encounter His love through the process of fellowship and are affected by this encounter in the gaining of practical spiritual wisdom, which is the character and nature of Christ, that becomes our character and nature.

Next is the phrase, **“the love of Christ which surpasses knowledge,”** which transliterated from the Greek reads, “the surpassing of the knowledge of the love of Christ,” HO HUPERBALLO HO GNOSIS AGAPE HO CHRISTOS.

“Surpassing” is the Present, Active, Participle of the compound verb HUPERBALLO, ὑπερβάλλω that means, “Surpass, excel or exceed.” It comes from HUPER in its comparative use that means “above, more than, or beyond,” (this especially complements the 4th Dimension above), and BALLO that means, “throw, cast, put, lay, or rush.” So HUPERBALLO carries the idea resulting from the compounding of doing or going beyond that which is usual or expected, i.e., “outdoing, surpassing, or excelling.”

It is used only here and in **2 Cor 3:10; 9:14; Eph 1:19; 2:7**. In all five passages, the participle is used to describe the overwhelming greatness of some attribute or work of God.

Eph 1:19, “And what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might.”

Eph 2:7, “In order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

And now we have the **“surpassing knowledge of Christ’s love.”**

Next, we have the possessive Genitive noun, **“knowledge,”** which is GNOSIS that means, “knowledge, science, doctrine, or wisdom.”

The “surpassing knowledge” we are to “know” is the Accusative of AGAPE and the Genitive of HO CHRISTOS for, **“the love of Christ,”** or “Christ’s love.”

No one knows how to love instinctively. Everyone has to learn how to love. No one is a natural lover. True love depends upon the capacity of the soul and you have to learn to love. AGAPE love is that impersonal and unconditional love of God that is expressed through our souls. It is freedom from mental attitude sins because you cannot love and have mental attitude sins in the soul at the same time. If we are ever going to get into the plan of God for our lives, as to fulfilling the reason why we are here, we are going to have to know how to love Him as He loves us.

Paul is simply telling us that the love of Christ, exemplified in His magnanimity to the Gentiles, is too large to be confined by any geometrical measurements. It is wide enough to rescue people from sin’s degradation and even from the grip of Satan himself, **Eph 2:1-5; 6:11-12**. It is long enough to propel us through the spiritual life while here on earth, **Eph 1:4-6, 18; 3:9**. It is high enough to raise both Gentiles and Jews to heavenly places in Christ Jesus as we grow to adulthood, **Eph 1:13; 2:6; 3:17**. It is deep enough to reach the whole world and reach beyond time and space, **Eph 1:9-10, 20**. The love of Christ is the love He has for the Church as a united body, **Eph 5:25, 29, 30**, and for those who trust in Him as individuals, **Eph 3:17**.

Only the Holy Spirit can lead a believer into this vast knowledge and experience of the love of Christ. Since it is infinite, it is beyond human comprehension, but it is not beyond the reach of the positive believer, **1 Cor 2:6-16**. What Paul is praying for is a deeper experience

between Christ and His people. He yearns for Christ to settle down and feel at home in their hearts and enjoy an ever-deepening fellowship.

Therefore, Paul prayed that believers might be able to comprehend the vast dimensions of Christ's love, with the result that they might know experientially that love that surpasses human knowledge. To fully comprehend the sacrificial love of Christ is beyond the capability of any human being. But, with the power of the Holy Spirit and GAP, the believer can come to know the spiritual phenomena of Christ's love, and His continued love for believers. Yet, no matter how much knowledge believers have about Christ, His amazing love surpasses that knowledge, and the more we know of that love, the more we should praise Him for it. It is like exploring a diamond mine. The farther and deeper we go, the more treasures we discover and the more desire we have to acquire all that God desires to provide for us. However, the mere knowledge of His love is not the end; rather, it issues into a final purpose, namely, **"that we may be filled up to all the fullness of God."**

"That" is HINA once again, the 3rd use in this prayer giving us the 4th petition.

"May be filled up," is Aorist, Passive, Subjunctive of the verb PLEROO, πληρόω, "Fill, make full, supply fully, or complete." It has the idea of attaining a standard of measurement or reaching the saturation point or level of containment. It is the idea of totality or fullness. Thus, the word means "to fill something completely" or "to complete a measure." The fullness or completed measure here is the knowledge of the love of Christ exercised in our lives.

The Subjunctive mood is for potential. Based on the volition of the individual believer, they will either be filled up or not be filled up.

The Passive voice, says that the positive believer receives the filling up of God.

"To all the fullness" is EIS PAS and the noun PLEROMA that means, "that which fills, complement, fulfillment, or that which makes something complete." The fullness we are to have is **"of God,"** HO THEOS in the Genitive.

This is a reference to the Super-Grace life and blessings; the sum total of superabundant blessings, which completes the Royal Priesthood. This refers to the perfect happiness, the wealth, the success, the promotion, the prosperity, and all the blessing from God the Father provided for every believer as a part of the Royal Family. The provision was made in the Divine decrees in eternity past, but is only realized by those believers who achieve supergrace status in the Church Age.

This means that Paul's and God's desire in this prayer is that the believer might realize the total nature and significance of what has transpired in Christ. Believers have various levels of capacity, which can be increased, and they all can be recipients of those qualities which constitute the "fullness of God." The concept of Christian maturity comes to the fore here, a principle noted again in **Eph 4:13**, in a more corporate setting. The "fullness of Christ" is

that completeness, that maturity of character, which is already realized in Christ both as an individual and as the Body of which believers are a part of.

Knowledge of His love is both intellectual and personal, cf. **Phil 2:1-2**, both individual and corporate. The goal of this knowledge is fullness; being all that God wants us to be, cf. **Eph 4:13**.

Phil 2:1-2, "If therefore there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, ²make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose."

Eph 4:13, "Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ."

Therefore, this "surpassing knowledge of the love of Christ that fills us up to all the fullness of God" is where we get the phrase, "Life Beyond GNOSIS." You have to get past GNOSIS before you understand how much God loves you and before you can love God. You have to get beyond the GNOSIS stage.

In **vs. 19** we noted the phrase "**to know the love of Christ which surpasses knowledge.**"

This surpassing knowledge, as we saw in the Greek above, is HUPERBALLO GNOSIS. It tells us that the love of Christ is beyond what mere human knowledge of love can comprehend, BDAG defines HUPERBALLO as, "to attain a degree that extraordinarily exceeds a point on a scale of extent, to go beyond, surpass, or outdo." To go beyond the extraordinary love of Christ, it takes a supernatural influence, (called the Holy Spirit, your human spirit, and the Word of God working in conjunction), to come to know this type of love. It tells us that we need grow spiritually to a certain level, in order to know this type of love. Therefore, the believer is exhorted to grow to a spiritual stage of adulthood called the "Life Beyond GNOSIS," to know and walk in the love of Christ. Then, when we get to **vs. 20**, we will see the next stage of spiritual growth called the "Life Beyond Dreams," which is noted in the phrase, "**Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us.**"

Upper Room Discourse (John 13)

Authorship

Internal evidence. In the strict sense of the term, the Fourth Gospel is anonymous. No name of its author is given in the text. This is not surprising because a Gospel differs in literary form from an epistle or letter. The letters of Paul each begin with his name, which was the normal custom of letter writers in the ancient world. None of the human authors of the four Gospels identified himself by name. But that does not mean one cannot know who the authors were. An author may indirectly reveal himself within the writing, or his work may be well known in tradition as coming from him.

Internal evidence supplies the following chain of connections regarding the author of the Fourth Gospel.

- (1) In **John 21:24** the word **"them"** refers to the whole Gospel, not to just the last chapter.
- (2) **"The disciple"** in **21:24** was **"the disciple whom Jesus loved" (21:7)**.
- (3) From **21:7** it is certain that the disciple whom Jesus loved was one of seven persons mentioned in **21:2** (Simon Peter, Thomas, Nathanael, the two sons of Zebedee, and two unnamed disciples).
- (4) **"The disciple whom Jesus loved"** was seated next to the Lord at the Last Supper, and Peter motioned to **him (13:23–24)**.
- (5) He must have been one of the Twelve since only they were with the Lord at the Last Supper (cf. **Mark 14:17; Luke 22:14**).
- (6) In the Gospel, John was closely related to Peter and thus appears to be one of the inner three (cf. **John 20:2–10; Mark 5:37–38; 9:2–3; 14:33**). Since James, John's brother, died in the year A.D. 44, he was not the author (**Acts 12:2**).
- (7) **"The other disciple" (John 18:15–16)** seems to refer to the **"disciple whom Jesus loved"** since he is called this in **20:2**.
- (8) The **"disciple whom Jesus loved"** was at the cross (**19:26**), and **19:35** seems to refer to him.
- (9) The author's claim, **"We have seen His glory" (1:14)**, was the claim of someone who was an eyewitness (cf. **1 John 1:1–4**).

Putting all of these facts together makes a good case for the author of the Fourth Gospel having been John, one of the sons of a fisherman named Zebedee.

External evidence. The external evidence is the traditional ascription of authorship which has been well known in the church. Polycarp (ca. A.D. 69=ca. A.D. 155) spoke of his contact with John. Irenaeus (ca. 130=ca. 200), the bishop of Lyons, heard Polycarp and testified that "John, the disciple of the Lord, who also had leaned upon His breast, had himself published a Gospel during his residence in Ephesus in Asia" (Against Heresies 3. 1). Polycrates, Clement of Alexandria, Tertullian, and other later fathers support this tradition. Eusebius was specific that Matthew and John of the apostles wrote the two Gospels which bear their specific names (The Ecclesiastical History 3. 24. 3-8).

Place of Origin

The external tradition is strong that John came to Ephesus after Paul had founded the church and that he labored in that city for many years (cf. Eusebius The Ecclesiastical History 3. 24. 1). Supporting this tradition is the evidence of **Revelation 1:9-11**. When John was in exile on Patmos, an island off the coast of Asia Minor, he wrote to seven Asian churches, the first of which was Ephesus. That the Fourth Gospel was originally published at Ephesus is a good probability.

Date

The date for the Gospel of John was probably between A.D. 85 and 95. Some critics have attempted to assign a date as late as A.D. 150 on the basis of the book's alleged similarities to Gnostic writings or because of a supposed long development of church theology. Archeological finds supporting the authenticity of the text of John (e.g., **John 4:11; 5:2-3**), word studies (e.g., *synchrōntai*, 4:9), manuscript discoveries (e.g., P52), and the Dead Sea Scrolls have given powerful support to an early dating for John. So it is common today to find non-conservative scholars arguing for a date as early as A.D. 45-66. An early date is possible. But this Gospel has been known in the church as the "Fourth" one, and the early church fathers believed that it was written when John was an old man. Therefore a date between 85 and 95 is best. **John 21:18, 23** require the passing of some time, with Peter becoming old and John outliving him.

Purpose

The purpose of the Gospel of John, stated in **20:31**, was to record Jesus' "signs" so that readers would come to believe in Him. Doubtless the author had other purposes as well. Some have argued that John wrote against synagogue Judaism, or the Gnostics, or the followers of John the Baptist. Some think John wrote to supplement the other Gospels. John's Gospel has a clear evangelistic purpose (as do the other Gospels), so it is no accident that it has been greatly used in the history of the church for that purpose.

The Glory of the Fourth Gospel

In introductions to the Fourth Gospel many writers have a section entitled “The Problem of the Fourth Gospel.” The Fourth Gospel has been the great problem in modern New Testament studies. But what is that problem? One critic claimed many years ago that Jesus in the Synoptics (Matthew, Mark, Luke) is historical but not divine, and that in the Fourth Gospel He is divine but not historical. This, however, is clearly an unwarranted distinction, for the Gospel of John begins with a plain statement of the full deity of the Word made flesh (**1:1, 14**). And the Gospel nearly ends with Thomas’ confession, **“My Lord and my God” (20:28)**. Jesus Christ is both “divine” (Deity) and historical (One who actually lived on the earth). So what is a problem to many critics is actually the chief glory of the church.

Also, contrary to what some have argued, the Synoptic writers, as well as John, present a divine Messiah. But John’s Gospel is so clear and pointed in his Christology that his theology has greatly enriched the church. The text, **“the Word became flesh” (1:14)**, became the central focal point of the early church fathers’ meditation and study. John presented the Incarnation—God manifest in the flesh—as the foundation of the gospel. This is the “glory,” not the “problem,” of the Fourth Gospel.

John’s Distinctive Portrait

When one compares the Gospel of John with the other three Gospels, he is struck by the distinctiveness of John’s presentation. John does not include Jesus’ genealogy, birth, baptism, temptation, casting out of demons, parables, transfiguration, instituting of the Lord’s Supper, His agony in Gethsemane, or His Ascension. John’s presentation of Jesus stresses His ministry in Jerusalem, the feasts of the Jewish nation, Jesus’ contacts with individuals in private conversations (e.g., **chaps. 3–4; 18:28–19:16**), and His ministry to His disciples (**chaps. 13–17**).

The major body of the Gospel is contained in a “Book of Signs” (**2:1–12:50**) which embraces seven miracles or “signs” which proclaim Jesus as the Messiah, the Son of God. This “Book of Signs” also contains great discourses of Jesus which explain and proclaim the significance of the signs. For example, following the feeding of the 5,000 (**6:1–15**), Jesus revealed Himself as the Bread of Life which the heavenly Father gives for the life of the world (**6:25–35**).

Another notable and exclusive feature of the Fourth Gospel is the series of “I am” statements that were made by Jesus (cf. **6:35; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5**).

The distinctiveness of this Gospel must be kept in perspective. The Gospels were not intended as biographies. Each Gospel writer selected from a much larger pool of information the material which would serve his purpose. It has been estimated that if all the words from the lips of Jesus cited in Matthew, Mark, and Luke were read aloud, the amount of time taken would be only about three hours. Since the ministry of Jesus lasted about three years, a three-hour sample of His teaching is a small amount. Each Gospel records certain miracles or parables and omits others.

The focus of the Gospels is the good news of Jesus' death and resurrection. The Gospels have been called "Passion narratives with extended introductions." That is, they center on Christ's death (e.g., **Mark 11–16**) with only enough information (e.g., **Mark 1–10**) to explain the nature of the One who ministered and died.

Jesus' Seven "Signs" in the Gospel of John

- Changing water into wine in Cana (**2:1–11**)
- Healing an official's son in Capernaum (**4:46–54**)
- Healing an invalid at the Pool of Bethesda in Jerusalem (**5:1–18**)
- Feeding the 5,000 near the Sea of Galilee (**6:5–14**)
- Walking on the water of the Sea of Galilee (**6:16–21**)
- Healing a blind man in Jerusalem (**9:1–7**)
- Raising dead Lazarus in Bethany (**11:1–45**)

Jesus' Seven "I Am's" in the Gospel of John

- "I am the Bread of Life" (**6:35**).
- "I am the Light of the world" (**8:12**).
- "I am the Gate for the sheep" (**10:7; cf. v. 9**).
- "I am the Good Shepherd" (**10:11, 14**).
- "I am the Resurrection and the Life" (**11:25**).
- "I am the Way and the Truth and the Life" (**14:6**).
- "I am the true Vine" (**15:1; cf. v. 5**).

The following facts are known about John's relationship to the Synoptic Gospels. John, Zebedee's son, was Peter's co-worker in Jerusalem during the early years of the church (**Acts 3:1–4:23; 8:14; 12:1–2**). Further, John was called one of the "reputed ... pillars" of the Jerusalem church (**Gal. 2:9**). The Jerusalem church was led by the apostles and James, the brother of Jesus, with Peter and John who often took the initiative (**Acts 3:1; 4:3–21; 8:14–24; 15:7–11, 13–21**). During the early years of the Jerusalem church, a certain fixed core of apostolic teaching and preaching developed. After a great multitude were converted, "They devoted themselves to the apostles' teaching" (**Acts 2:42**). Later the number of men who believed grew to about 5,000 (**Acts 4:4**). It would be necessary for a system of instruction to be set up. This would center around Jesus' Messianic fulfillment of Old Testament prophecies, particularly His ministry and Passion. In particular the commands of Jesus—His "oral Torah"—were to be taught (**Matt. 28:20**).

According to fairly strong church tradition, Mark's Gospel is directly related to Peter's preaching. **Acts 10:36–43** seems to reinforce this tradition, for many have seen the Marcan outline in this example of Peter's preaching. Since Peter's preaching is basically the outline and content of the Gospel of Mark, John—having been with Peter for many years—would have been completely familiar with this body of truth.

This core of early apostolic Jerusalem preaching and teaching came to be written down by Mark who helped Peter in his later ministry. After John was in Jerusalem for many years (perhaps 20) he went to Asia Minor and settled in Ephesus.

When John wrote his Gospel he provided, by the Spirit of God, a rich supplement to the early Jerusalem core. Thus John's distinctive portrait of Jesus contains 93 percent original material in comparison to the Synoptics. As John wrote, he was aware that even his contribution contained only a small fraction of what could be said (**John 20:30–31; 21:25**).

The Text

The Greek text of the Fourth Gospel, as well as that of the entire New Testament, is in very good condition. The reader of the NIV will notice certain changes in some places in comparison to the KJV. This reflects the fact that in the years since the publication of the KJV in 1611, new manuscripts and new theories pertaining to textual transmission have enabled scholars to do a better job in ascertaining what the original writings, though not extant, actually said. The two most notable places where the NIV varies from the KJV in **John** are **5:3b–4** (which is in the NIV marg.) and **7:53–8:11** (which is set off from the main body of the NIV text). These will be discussed in the commentary.

The Structure and Theme

The key word in the Gospel of John is "**believe**" (pisteuō), which occurs 98 times. The Greek noun "faith" (pistis) does not occur. (A few times, however, the NIV translates the Greek verb with the English "put ... faith in."). The Greek verb pisteuō is frequently used in the present tense and in participial forms. Apparently John wanted to stress an active, continuous, and vital trust in Jesus.

The Book can be Divided into the Following Main Sections:

Prologue (**1:1–18**),

Book of Signs (**1:19–12:50**),

Farewell Instructions (**chaps. 13–17**),

Passion and Resurrection (**chaps. 18–20**),

Epilogue (**chap. 21**).

The Prologue sets forth the theological introduction, which enables readers to understand that the words and deeds of Jesus are the words and deeds of God manifest in the flesh. The Book of Signs records seven miracles which reveal the Father's glory in the Son. The miracles with their explanatory discourses progressively draw out two responses: faith, and unbelief and hardening in sin. As Jesus' public ministry closed, irrational unbelief was the people's

major response (**12:37**). Jesus in His farewell instructions prepared His own for His coming death and His followers' future ministry.

The culmination of unbelief is evident in the Passion section, and the faith of the disciples is evident in the Resurrection account. The Epilogue completes the Gospel by showing the plans of the Lord for His disciples.

OUTLINE

- The Prologue (**1:1–18**)
- The Logos in eternity and time (**1:1–5**)
- The witness of John the Baptist (**1:6–8**)
- The coming of the Light (**1:9–13**)
- The Incarnation and revelation (**1:14–18**)
- Jesus' Manifestation to the Nation (**1:19–12:50**)
- Jesus' early ministry (**1:19–4:54**)
- Jesus' controversy in Jerusalem (**chap. 5**)
- Jesus' revelation in Galilee (**6:1–7:9**)
- Jesus' return to Jerusalem and the resumption of hostility (**7:10–10:42**)
- The great sign at Bethany (**11:1–44**)
- The plot to kill Jesus (**11:45–57**)
- The conclusion of Jesus' public ministry (**12:1–36**)
- Jewish national unbelief (**12:37–50**)

Jesus' Preparation of His Disciples (chaps. 13–17)

- The Last Supper (**13:1–30**)
- Jesus' coming departure (**13:31–38**)
- Jesus, the Way to the Father (**14:1–14**)
- Jesus' promise of the Counselor (**14:15–31**)
- The Vine and the branches (**15:1–10**)
- Jesus' friends (**15:11–17**)
- The world's hatred (**15:18–16:4**)
- The Spirit's work (**16:5–15**)
- The prediction of changes (**16:16–33**)
- Jesus' intercession (**chap. 17**)
- Jesus' Passion and Resurrection (**chaps. 18–20**)
- The arrest of Jesus (**18:1–11**)
- The religious trial and Peter's denials (**18:12–27**)
- The civil trial (**18:28–19:16**)
- The Crucifixion (**19:17–30**)
- The burial (**19:31–42**)
- The empty tomb (**20:1–9**)
- Jesus' appearance to Mary (**20:10–18**)
- Jesus' appearance to His disciples (**20:19–23**)

- Jesus' appearance to Thomas (**20:24–29**)
- The purpose of the book (**20:30–31**)
- The Epilogue (**chap. 21**)
- Jesus' appearance by the lake (**21:1–14**)
- Jesus' reinstating of Peter (**21:15–23**)
- The colophon (**21:24–25**)

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John 13 –The Upper Room Discourse ~ Prelude:

God's Provision for salvation and the forgiveness of sins

Chapter 13 Outline:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of the Grace Apparatus for Perception (GAP).

Vs. 8-11, Peter's Misguided Zeal and Our Lord's Response. Washing of the Feet, not Salvation Cleansing but Experiential Sanctification. He Shows Them the Rebound Technique. **1 John 1:9**

Vs. 12, Learn from this Picture, Christ's Completed Work for Our Spiritual Perfection.

Vs. 13-15, Jesus is our Teacher and Lord, our Role Model.

Vs. 16-20, Five Principles from Foot Washing.

Vs. 16, The Servant Must have Authority Orientation.

Vs. 17, Knowledge and Application of Bible Doctrine Results in Happiness.

Vs. 18, God's Omniscience does not Violate Our Human Volition.

Vs. 19, Bible Doctrine Prepares the Believer for Shocking Behavior.

Vs. 20, Bible Doctrine is Perpetuated after the Death of Christ.

Vs. 21-30, Concerning His Betrayal. Grace in Action.

Vs. 31-35, Concerning His Departure. Love in Action. God's Provision for the Believer.

Vs. 31-32, God is Glorified in the Body of Christ.

Vs. 33, 36-38, Jesus Predicts His Resurrection, Peter's Misguided Remarks.

Vs. 34, A New Commandment.

Vs. 35, Christ Seen in You!

Vs. 36a, Meet the Apostles.

Vs 36b – 38, Ignorance of Bible Doctrine.



Upper Room Discourse – Part 1

- **Vs 1, The Love of Jesus Christ.**
- **Vs 2, 18, 21-30, Demon Influence and Possession.**

John 13:1 – Love

John 13:1, "It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end."

Greek Transliteration: **John 13:1 – Pro de tēs heortēs tou pascha eidōs ho Iēsous hoti ēlthen autou hē hōra hina metabē ek tou kosmou toutou pros ton Patera agapēsas tous idious tous en tō kosmō eis telos ēgapēsen autous .**

Greek: **John 13:1 – Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.**

There is a rather dramatic shift in John's vocabulary in **chapter 13**, which underscores the importance of "love" in **chapters 13-17**. A statistic regarding John's vocabulary underscores the fact that love is a very significant term from here on in John's Gospel. Love occurs 12 times in **Chapters 1-12** and 34 times in **chapters 13-17**. So, let us understand the Love of God and Jesus Christ.

[Click here to go to: DOCTRINE OF DIVINE LOVE, Based on doctrine by R.B. Thieme Jr.](#)

John 13:2- Demon Influence

We now come to **verse 2** of **John 13**, "During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him."

Greek: **John 13:2** – τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,

Greek transliteration of **John 13:2** – **TOU DIABOULOU EDE BELEKOTOS EIS TEN KARDIAN HINA PARADOI AUTON IOUDAS EIMONOS ISKARIOTOU**

The | devil | having already | put | into | the | heart | in order to | betray | Him | Judas | *the son of Simon*, | Iscariot,

The first Greek word we come to is **DIABOLOS** – **διαβόλου** (dee-ab'-ol-os), which we translate as "devil." Here devil is a pronominal adjective, which resembles a pronoun by specifying a person, place, or thing.

"Devil" = **diabolos**; comes from (**diaballó** – **διαβάλλω** (dee-ab-al'-lo); which is from **DIA** – **διά** (dee-ah') (through, on account of, because of) and **BALLO** – **βάλλω** (bal'-lo) (to throw or let go of a thing without caring where it falls, to scatter, or cast into.).

So, **DIABOLOS** comes to mean, "to bring charges (usually with hostile intent): slanderous, accusing falsely, or malicious gossips," and it stands for the devil.

This word is not a name but more of a description of the one we call the Devil or Satan. This will lead us into the subtopic of Satan and his strategies followed by the topic of Demonic Influence.

[Click here to go to: Doctrine of Satan and His Strategies \(Satanology\)](#)

Now that we have completed our study of Satan and his strategies, we go back to our main verse of **John 13:2**, "During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,"

"Having already" is the Greek word **EDE** – **ἤδη** (ay'-day) that is an adverb giving description to the following verb. It means, "already, soon, or now." It gets its Voice and

Tense from the supporting verb which in the English is **"put."** So, **EDE** means, "already, as soon as, now, soon, by this time, or even now."

"Put" = BEBLEKOTOS – βεβληκότος which is the (Perfect Tense, Passive Voice, Participle in the Genitive Case, Masculine Gender, Singular Person of **Ballo – βάλλω** (bal'-lo). The root **BALLO** means, "to throw or cast." In the Perfect, Passive, Participle, it often means, "lying." It also means, "offer, give; pour; sow (seed); bring (peace); invest, deposit (money); banish (fear); shed (figs); swing (a sickle)."

The Perfect Tense describes a process that took place in the past, with the results continuing to the present. It is usually translated in English by using the auxiliary verbs has or have. That's why we have the word "having" before "already put."

The Passive Voice says that the main subject, Judas Iscariot, receives the action of the verb.

The Participle changes the verb meaning into a noun, meaning in the Genitive, indicating a person, place, or thing. Here it is something Judas received which was now his own. As a noun, it is a possession of Judas — that being demonic influence of thought.

That is why it is translated in the Past Tense as, **"having already put."** But with some added emphasis from the Greek, we could say that Satan has cast, thrown, or deposited into the heart of Judas this information.

Better yet, we could say that because of Judas' lack of acceptance of the Messiah, he left himself vulnerable to demonic influence, and Satan was now lying in his heart. With the double meaning of the word "lying," we could say that Satan placed lies or falsehoods in Judas' heart or that Satan was lying (as on a bed) in the heart of Judas feeling right at home.

This second meaning speaks to demonic possession, which is actually the case as **verse 27** tells us, but at this time in **verse 2**, he was not possessing Judas. Satan was only influencing him.

From this statement, we note that Judas was demonically influenced, which led him to carry out his act of betrayal against Christ. So, we will note the doctrine of demonic influence.

[Click here to see: Doctrine of Demon Influence](#)

The next word we have in **John 13:2** is the Greek word **KARDIA – καρδία** (kar-dee'-ah) that is translated, **"heart."**

This leads us to another important doctrine, the Doctrine of the Heart. We are studying this topic because it is the place of influence inside a man's soul. The old saying is, **"For as he thinketh in his heart, so is he," Prov 23:7.** Well, the fact is we do our thinking through what the Bible calls the heart.

As you know, we have already study Satan and his tactics in the deception of man, and we have noted Demon Influence. So, with this doctrine, we will understand the place within man that is the target of Satan's tactics and demon influence. But let us also not forget that the heart of the soul is the place that God targets too. Our heart is the place where we store and retain the Word of God that gives us functionality in the spiritual life and protection from Satan's tactics and demon influence.

[Click here to see: The Doctrine of the Heart](#)

In relation to our verse, **John 13:2** in the Upper Room Discourse, we understand why it is so important to fill the Heart of our Soul with the Word of God, so that we are not deceived and influence by demons and doctrines of demons. When we fill our heart with the Word, we have protection; while at the same time, we glorify God by applying His wisdom to life.



John 13 – The Upper Room Discourse, Pt 2.

John 13:3 – Personal Sense of Destiny:

Chapter 13 Outline Thus Far:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon influence and possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Prelude:

God's Provision for salvation and the forgiveness of sins –

The Eminence of Christ, God's Plan and the Session of our Lord Jesus Seated at the Right Hand of the Father.

Turning to our main passage:

John 13:3, "Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God."

We have a combination of three things. Three is the number of Divine perfection, and this verse tells us of the Divinely perfect plan of the Father accomplished through our Lord.

The three aspects of God's perfect plan are:

- The Father has given all things to our Lord.
- Jesus Christ came from God.
- Jesus Christ was going back to His heavenly abode.

In this three-fold plan we see:

- The Dominion of our Lord.
- His First Advent in Hypostatic Union.
- His Resurrection, Ascension, and Session.

Interestingly, here in **John 13:3**, we have the three-fold Divinely, perfect plan of God for man's salvation, and in our Monday morning study of **Rom 10:3**, we have the three-fold rejection of God's plan by unbelieving man.

Rom 10:3, "For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God."

From this verse, we see three things Paul refers to regarding Israel's relationship to righteousness.

- They did not know God's righteousness.
- They sought to establish their own righteousness.
- They did not submit to God's righteousness.

This is the plight of all unbelievers.

In comparing these two verses, keep in mind that Jesus Christ is the "**Righteous One.**" **Isa 24:16; Acts 3:14; 7:52; 22:14**

Isa 53:11, "As a result of the anguish of His soul, He will see *it and* be satisfied; by His knowledge the Righteous One, my Servant, will justify the many, as He will bear their iniquities."

So, we have the three-fold comparison:

- The Comparison of Knowledge

John 13:3a, "Jesus, knowing that the Father had given all things into His hands..."

Romans 10:3a, "For not knowing about God's righteousness..."

Jesus Christ, the Righteous One, knew the Father's overall Plan for righteousness (i.e. salvation). This is **EPIGNOSIS** – ἐπιγνώσις (ep-ig'-no-sis).

Israelites did not know about the Father's plan for salvation through Christ. This is **GNOSIS** – γνώσις (gno'-sis).

- The Comparison of Works

John 13:3b, "...that He had come forth from God..."

Romans 10:3b, "...seeking to establish their own (*righteousness*)..."

Jesus Christ became a man in hypostatic union to fulfill the Father's plan of salvation. This is Divine Good; **gold, silver, precious gems. 1 Cor 3:12a**

Israel (*i.e. unbelieving man*) seeks to gain salvation through their own works and efforts. This is Human good; **wood, hay, and straw. 1 Cor 3:12b**

- The Comparison of Humility.

John 13:3c, "...was going back to God."

Romans 10:3c, "...they did not subject themselves to the righteousness of God."

The culmination of Christ's submission to the Father's Plan for salvation at the Cross is His Resurrection, Ascension, and Session, (i.e. return to His throne). This is the example of genuine humility. Those who do not submit to the Father's Plan for salvation end up in eternal condemnation. This is the example of enforced humility.

Isa 53:11, which we noted earlier, prophesizes the three-fold accomplishment of our Lord.

Isa 53:11, "As a result of the anguish of His soul, He will see *it and* be satisfied; by His knowledge the Righteous One, my Servant (*work*), will justify the many, as He will bear their iniquities (*humility*)."

So, the three key factors that we see in this verse are: Knowledge, Works, and Humility. Just as we saw in the Doctrine of the Heart, these three can be applied towards God, walking in His Plan, or they can be applied to self in arrogance, walking outside the Plan of God. The goal is to emulate Christ during our time here on earth.

Now let's look at this verse on its own.

First, the name "**Jesus**" is in italic here. It is not in the original Greek. By implication, referring back to the Nominative Case usage of **IESOUS** – Ἰησοῦς (ee-ay-sooce') in **verse 1** and the subsequent usage of the pronouns for He, His, and Him in **verses 1 & 2**, we understand **verse 3** to also be referencing "our Lord."

Then we have the word **"knowing."** It is the Greek word **EIDON** – εἶδον (i'-don) as a verb participle in the Perfect Tense, Active Voice, and Nominative Case.

This word typically means to "see" (literally or figuratively), but in the Perfect Tense only, it means to "know, be aware, or behold." It also means to "see in the mind's eye." It is the perfect tense of **OIDA** -οἶδα, which means, "I have seen," or "I know," and is used as a Present Tense.

The Perfect Tense typically tells us that Jesus had this knowledge in the past with the results continuing into the present.

The Active Voice indicates that this was knowledge produced by our Lord. He is omniscient as God, and as man, He learned the Scriptures just as you and I have to learn them.

So, Jesus is the One who performs the action here. He held knowledge in the past that continues to be in His thinking at this time. He held this knowledge in hypostatic union as the God/Man. He knew the Father's Plan for His life on earth and in Heaven.

Knowing is also a "Participle of Cause" in the Nominative case, which presents the subject of the sentence. So, the subject is what Jesus knows at this time. We could say then that because Jesus knew something, He did something.

What is the "knowledge" that Jesus held? There are three pieces of knowledge in view.

- That the Father had given all things into His hands.
- He had come forth from God.
- He was going back to God.

Jesus knew about His Dominion, First Advent, and His resurrection, ascension, and session. In other words, He knew intimately the Plan of God for His life in time and eternity.

Eph 4:10, "He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things."

- The Dominion of Jesus Christ.

John 13:3a says, "Jesus, knowing that the Father had given all things into His hands".

The phrase **"had given"** is the Greek verb **EDOKEN** – ἔδωκεν in the Aorist Tense, Active Voice and Indicated Mood of **DIDOMI** – δίδωμι (did'-o-mee).

DIDOMI means, "to give; grant, allow, permit; place, put; appoint; establish; give out, pay; produce, yield, cause; entrust; bring (offerings); or inflict (punishment)."

The Aorist Tense is a Constative Aorist in the Indicative Mood, which indicates something that occurred in past time, but it also references the time of speaking. That is why the

word **“had”** is added. Something occurred in the past that continues to have meaning at the present. The Constative places stress on the fact of the occurrence, not its nature.

This also carries the thought and meaning of the Proleptic / Futuristic Aorist, which describes an event that is not yet past as though it were already completed. We will see this as we understand more about **“all things”** given to Him.

Now, Jesus Christ is the Creator of all things, and all things have been given to Him, and belong to Him. This is stated in both the Old and New Testament. References in the New Testament at times also indicate that this does not occur until after Jesus’ resurrection, ascension, and session. To understand this, we must understand the Hypostatic Union of our Lord.

Jesus Christ was God in eternity past. As God, all things are His. He is co-equal, co-infinite, and co-eternal with God the Father and God the Holy Spirit. As God, Jesus Christ became man without losing any portion of His Deity.

However, as a man, all things were not His upon His birth.

In Hypostatic Union, during His first advent, all things belonged to the Deity of Christ, but all things did not belong to the humanity of Christ.

As a result of completing the Father’s Plan upon the Cross in His humanity, as a reward, all things were given to His humanity.

The Bible also indicates that the giving of all things in subjection to Him will be realized after His Second Advent.

So, there is different emphasis in Scriptures regarding **“all things”** given to Him. Nevertheless, Jesus knew of the times and manners of the Father’s Plan, and utilized them all as the Problem-Solving Device of a Personal Sense of Destiny, when facing His betrayal and subsequent crucifixion.

Let’s see what the various Scriptures tell us about **“all things.”**

Psa 8:6, “You make Him to rule over the works of Your hands; You have put all things under his feet.”

Here, we have a Futuristic Past Tense understanding of the dominion of our Lord. In His Deity, He created all things and as God, He will give them to His humanity.

Psa 103:22, “Bless the LORD, all you works of His, in all places of His dominion; bless the LORD, O my soul!”

Here, it is noted that every Divine good production of man is glorifying to our Lord, because it is done in His dominion which is already established.

Now let's review some New Testament references.

Mat 11:27, "All things have been handed over to Me by My Father." w/ Luke 10:22

Mat 28:18, "And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth.'"

John 3:35, "The Father loves the Son and has given all things into His hand."

John 16:15, "All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you."

John 17:1-2, "Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, ²even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life."

In all of these verses, Jesus Himself tells us that all things have already been given to Him.

Rom 11:36, "For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen."

1 Cor 11:12, "For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God."

In His Deity, all things come from Him and go back to Him in glory.

1 Cor 15:27-28, "For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. ²⁸When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all."

This is one of those passages that uses coterminous language of past and future events. **Verse 27** says "**He has put**" referencing eternity past, and **verse 28** says "**when**" and "**then,**" referencing the Second Advent.

Eph 1:9-11, 19-23, "He made known to us the mystery of His will, according to His kind intention which He purposed in Him ¹⁰with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth, (*compare with Col 1:20*). In Him ¹¹also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, ...¹⁹*These are* in accordance with the working of the strength of His might ²⁰which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*, ²¹far above all rule and authority and power and dominion, and

every name that is named, not only in this age but also in the one to come. ²²And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³which is His body, the fullness of Him who fills all in all.”

This passage references the giving of all things, upon the completion of Jesus Christ's work upon the Cross, in His humanity. God the Father, who has all things, gave them to the humanity of Christ in resurrected Hypostatic Union.

Our last verse sums it all up very nicely.

Heb 2:8-10, “You (God the Father) have put all things in subjection under his (The Lord Jesus Christ's) feet.” For in subjecting all things to Him (T.L.J.C.), He (Father) left nothing that is not subject to Him (T.L.J.C.). But now we do not yet see all things subjected to Him. ⁹But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. ¹⁰For it was fitting for Him (God the Father), for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation (Jesus Christ) through sufferings.”

So, to reconcile the varying passages, we must understand the distinctions between positional and experiential rewards.

From eternity past, the Deity of Jesus Christ positionally and experientially had all things in subjection to Himself. In eternity past, the humanity of Jesus Christ positionally had all things in subjection to Himself —emphasizing the predestined Plan for His life. As a result of His efficacious work upon the Cross, the humanity of Jesus Christ was bequeathed the position of all things being in subjection to Him by God the Father. Upon His resurrection, ascension, and session, all things were experientially placed in subjection to Him — emphasizing the predestination of His Second Advent. At His Second Advent, all things are in subjection to Him forevermore. **Rev 5:13; 19:16**

What is encompassed by the phrase “**all things?**” Well, the Bible breaks this down into various categories, giving us some detail about what all things are, just in case we have any doubt what “**all**” really means.

John 16:15, “All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.”

All of creation:

Isa 44:24, “Thus says the LORD, your Redeemer, and the one who formed you from the womb, “I, the LORD, am the maker of all things, stretching out the heavens by Myself and spreading out the earth all alone.”

Compare with; **John 1:3; Acts 17:24; Eph 3:9; Col 1:16-17; 1 Tim 6:13 (gives life to); Heb 1:2-3; 3:4; Rev 4:11; 5:13.**

All knowledge:

John 21:17, "And he said to Him, "Lord, You know all things; You know that I love You."

John 16:30, "Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God."

All kingdoms, rule, authority, and power:

1 Cor 15:24-27, "Then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. ²⁵For He must reign until He has put all His enemies under His feet. ²⁶The last enemy that will be abolished is death. ²⁷For He has put all things in subjection under His feet."

Eph 1:20-21, "Which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*, ²¹far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come."

Col 2:10, "And in Him you have been made complete, and He is the head over all rule and authority."

Rev 4:11, "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

All sins:

Unfortunately for Christ and fortunately for us, bad comes with the good in regards to all things. All things include the sins of the entire universe. God the Father has placed all sin in subjection to our Lord Jesus Christ.

John 19:28, "After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "I am thirsty."'" See also verse 30, "It is finished."

Col 1:20, "And through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven."

Heb 4:15 (tempted in all things to sin but did not); Heb 9:22.

1 Cor 15:54, "Death is swallowed up in victory. ⁵⁵O death, where is your victory? O death, where is your sting?" ⁵⁶The sting of death is sin, and the power of sin is the law; ⁵⁷but thanks be to God, who gives us the victory through our Lord Jesus Christ."

Jesus Christ in His Deity subjected all things to Himself.

Phil 3:21, "Who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself."

Hebrew 1:3, "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high."

And finally, at the completion of the Millennial Reign, He will make all things new, **Rev 21:5.**

Next, we have in John **13:3b, "...and that He had come forth from God...."**

This is the second aspect of knowledge Christ held and was applying to solve His problems. He knew what the Word of God said about the Father's Plan for salvation, (this is Doctrinal Orientation, PSD #3). He also knew that He was going to fulfill that Plan, (this is having a Personal Sense of Destiny, PSD #7). So, the word knowledge (**OIDA**), coupled with the three aspects of the Plan of God for His life in this verse, tells us how Christ used God's power and provisions to solve His problems.

Keep in mind that this verse is wedged between two pressure-packed events. First, in **John 13:2**, He knew that one of His best friends was about to betray Him. Second, He knew that He was going to serve God and Man in the most difficult suffering the universe has ever seen. In order to demonstrate this service and suffering, He was going to give an object lesson to the disciples in **verses 4-10**. Facing the torment of the seven trials, including the crucifixion, He serves the disciples by washing their feet, (a symbol of the forgiveness of sins).

Verse 3 gives us the three aspects of knowledge held by our Lord, which sustained Him at this pressure filled time. Through Doctrinal Orientation and a Personal Sense of Destiny, He deployed two of the Eleven Problem Solving Devices to bring real solutions to the issues at hand.

In the second aspect of knowledge held by our Lord, we note that Jesus' knowledge included not only where He came from but why. **"Come forth from God"** implies reason behind the fact. He knows He came from a heavenly abode, but more importantly, He knows why He came from the Father; that is to fulfill His (the Father's) Plan. He knew the Father's Plan of salvation for mankind and had come forth to fulfill it. That leads us into the second aspect of **John 13:3** which is the First Advent of Christ.

Reasons for the First Advent of Jesus Christ.

The phrase, “...and that He had come forth from God...,” in the Greek is **καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθεν.**

We begin by noting the Greek word “**from,**” which is **APO – ἀπό** (apo’). It is a preposition in the Genitive Case. Its force comes from classical Greek, which held the meaning, “separation from.” **APO** can mean, “from, away from, by means of, of, because of, as a result of, since, ever since, about, for, or with.”

It has the sense of moving away from something, and in this passage, it means, “moving away from God and His heavenly abode.” This separation is not in the negative sense, but the statement of fact that Jesus Christ left His heavenly abode to become a Man in order to fulfill the Father’s Plan.

Phil 2:5-11, “Have this attitude in yourselves which was also in Christ Jesus, ⁶who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷but deprived (KENOO) Himself, taking the form of a bond-servant, and being made in the likeness of men. ⁸Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. ⁹For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, ¹¹and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

The underlined portion refers to this second aspect of Christ’s knowledge, while **verses 9 & 10** apply to the third aspect of His knowledge, as we will see later on.

APO is connected to the Greek word **THEOU – Θεοῦ**, the word for God, which is also in the Genitive Case. Here it is the Genitive of Relationship. It shows us the relationship that Jesus and the Father had as God. In other words, Jesus Christ who was co-equal, co-infinite, and co-eternal with God, became something more and different. He became man, while maintaining His Deity. Therefore, the phrase “**moving away from God**” tells us that He took on something unique as compared to God the Father and God the Holy Spirit. He became the unique person of the Trinity as Jesus Christ the God / Man in hypostatic union.

In this passage, we have a double emphasis on “**moving away from,**” because the next word for “**come forth**” is **EXERCHOMAI – ἐξέρχομαι** (ex-er’-khom-ahee). **EXERCHOMAI** is a Verb in the Aorist, Active, Indicative, Third Person, Singular.

It is a compound word from **EK – ἐκ** (ek), meaning, “out from, out of, from, by, or away from.” So, we see the double emphasis regarding where Christ came from. The other half of this compound word is **ERCHOMAI – ἔρχομαι** (er’-khom-ahee), meaning, “to come or go, and arrival.” Together **EXERCHOMAI** means, “to go or come out of, come or go out or forth,

get out, escape, get away, originate, descend (**Heb 7:5**), be gone, or disappear (**Acts 16:19**)."

Greek scholars used this word as such:

- To come out on the stage, Aristophanes.
- To go away, march off, or to march out, go forth, Herodotus.
- To go out on an expedition.
- To go through a work, Xenophon.
- To stand forth and come to the trial, Euripides.
- To turn out so and so, Sophocles.
- To execute, Thucydides.
- Of time, to come to an end, expire, Herodotus, Sophocles.
- Of prophecies, dreams, events, to be accomplished, come true, Herodotus.

Interestingly, you can see how all of these ancient secular uses apply to the "**coming forth**" of our Lord. The genius of God's word is in view here once again.

EXERCHOMAI is also used in **John 8:42**.

John 8:42, "Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from [HEKO – ἦκω (hay'-ko)] God, for I have not even come (ERCHOMAI) on My own initiative, but He sent Me."

This is also stated in **Heb 10:5-10**, but from the viewpoint of the world receiving Him. The verses below are amplified from the NASB by myself and the works of R.B. Thieme Jr.

Heb 10:5-10, "Therefore, when He entered [EIS-ERCHOMAI = into come or came into] the world [at virgin birth], He said [Ps 40:6-8], 'You [God the Father] do not desire sacrifice and offering [soteriology of the ritual plan of God for the dispensation of Israel], but You have prepared for Me a human body; You have not been propitiated by whole burnt offerings and sacrifices for sin [sin offering]. At that time [virgin birth] I said [from His deity], "Behold, I have arrived; (in the scroll of a book it stands written about Me [Old Testament prophecies]) to accomplish Your will, O God.'" After saying the above, 'Sacrifices and whole burnt offerings and sacrifices for sin You have not desired, nor have You been propitiated by them' (which sacrifices are offered according to the law), then He said, 'Behold, I have arrived to execute Your will.' He has abrogated [taken away] the first [the Mosaic Law] that He might establish the second [Plan of God for the Church]. By which will [purpose, plan] we [new spiritual species, royal family of God] have been sanctified through the offering of the body of Jesus Christ once and for all."

"**I have arrived to accomplish Your will, O God**" was spoken from the Deity of Christ in hypostatic union. It refers to the election of Jesus Christ related to the salvation / incarnation Plan of God. That is the first event in the "**moving away from God**."

The culmination of that Plan is the substitutionary spiritual death of Christ on the cross and resultant efficacious unlimited atonement. That fulfilled and abrogated the ritual Plan of Salvation authorized in the Mosaic Law, thereby bringing salvation to everyone.

The following are four reasons why Jesus had to take on true humanity.

- Jesus Christ had to become true humanity to be the Savior of the world. **Phil 2:7-8; Heb 2:14-15.**

Heb 2:14, "Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, ¹⁵and might free those who through fear of death were subject to slavery all their lives."

Only humanity could bear our sins. So, Jesus Christ had to become true humanity and perfect humanity, in order to receive the imputation and judgment of our sins on the cross. **1 Pet 2:24**

1 Peter 2:24, "And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."

- Jesus Christ had to become true humanity to be the mediator between God and man. **Job 9:2, 32-33; 1 Tim 2:5-6**

1 Tim 2:5, "For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time."

He had to be equal with both God and mankind to be a mediator between both parties. Therefore, Jesus Christ had to be both undiminished Deity and true humanity in one person forever.

- Jesus Christ had to become true humanity to be a Priest. A priest must be a man in order to represent man before God and God before man. Jesus Christ became true humanity to be our High Priest after the order (or pattern) of Melchizedek, **Gen 14:18-20; Heb 7:4-5, 14, 28; 10:5, 10-14.**

- Jesus Christ had to become true humanity to be a King and rule forever.

He had to be the son of David to fulfill the Davidic Covenant to Israel, **2 Sam 7:8-16; Psa 89:20-37.**

Solomon's line goes down to Joseph (**Mat 1:6**) and Nathan's line goes down to Mary (**Luke 3:31**).

So, we note that Jesus Christ had "**moved away from God**" in order to fulfill the Pre-Designed Plan (PPG) of the Father for His life and for the salvation of the entire human race. That is why God became a man in Hypostatic Union. It was Jesus Christ's Doctrinal

Orientation and Personal Sense of Destiny that led Him forward in the Plan of God, even under the most difficult circumstances.

- **Resurrection, Ascension and Session:**
John 13:3c, "... and was going back to God."

As we finish our study on **verse 3**, we are noting Jesus' knowledge regarding His return to the Father. This is not new knowledge, but knowledge He carried with Him throughout His ministry, as noted in a discussion He had with the Pharisees in the temple.

John 8:14, "Jesus answered and said to them, "Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going;"

In our previous point, we saw the reason for Christ's First Advent being His substitutionary spiritual death upon the Cross. To accomplish that, as part of the Father's Plan, Jesus had to **"move away from the Father"** and take on true humanity. Prior to that, Jesus recalled the Father's Plan to make **"all things in subjection to Him."** They were the first and second aspects of Christ's knowledge referred to in **verse 3**. We now have the third aspect of Jesus' knowledge; the things that will occur after the Cross.

It is interesting to note here that Jesus deployed Problem Solving Device number 7, a Personal Sense of Destiny. His thought process began with the end results, rewards and blessing for all of eternity. He then moved His thinking to what He had to do to fulfill the Father's Plan of salvation. He then concluded His thought process knowing He was going home.

You see Jesus became a man to suffer and die. Now the Father would take it from there. He had promised to raise Jesus from the dead, bring Him back to Heaven, and give Him a unique position in His eternal abode.

So, the logic Jesus applied under a Personal Sense of Destiny was as follows:

- What is the ultimate glory promised by God?
- What do I have to do to walk in the Father's Plan?
- What has God promised Me for fulfilling His Plan?

That is the logic the Lord Jesus Christ used in Hypostatic Union, from the wisdom of the Word resident within His soul, to solve His problems. Having a Personal Sense of Destiny, as Jesus Christ had, is essential to fulfilling the Father's Plan for your lives.

We note this logic in the Lord Jesus Christ by looking again at **Phil 2:5-11**, specifically, **verse 9-11** as related to our third aspect of Jesus' knowledge.

Phil 2:5-11, "Have this attitude in yourselves which was also in Christ Jesus, 'who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 'but deprived (KENOO) Himself, taking the form of a bond-

servant, and being made in the likeness of men. ⁸Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. ⁹For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, ¹¹and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

Jesus knew what was out there, left home to obtain it, and returned home victorious.

The Greek of **John 13:3c**, “... and was going back to God.”, is **καὶ πρὸς τὸν Θεὸν ὑπάγει.**

Literally, this verse reads, “**and to the God goes,**” but that doesn’t quite capture the importance of this phrase.

We begin with the coordinating conjunction **KAI- καὶ** (kahee), which means, “And, Even, Also, or But.” “**And**” is a good translation here— continuing Jesus’ thought process.

Next, we have **PROS – πρὸς** (pros), a preposition that has many meanings. In the Accusative Case, as it is here, it can mean, “to or toward(s), for the sake or purpose of, in order to, so that, pertaining to, with reference to, before, in the presence of, or in comparison with.” Here it indicates the relationship to the following noun, “**God.**” It indicates in a directional sense Jesus’ movement, to or towards God. He had come “**from**” (**APO**) God and was going back “**to**” (**PROS**) God.

Then we have **TON THEON- τὸν Θεὸν** (theh’-on). Both words are also in the Accusative Case meaning, “**the God.**” The Accusative is the case that indicates the direct object. More broadly it may be considered the case that limits the action. So, it indicates to whom or to where Jesus will return. He is returning to The God, that is the place where God lives, His heavenly abode.

In the second aspect of Christ’s knowledge, He “**moved away from God.**” In that portion, the definite article “**the**” did not proceed **THEOU**, showing the high quality of the noun. That means it was referring to the person of God. Here the article used is (**TON**), in the Accusative, meaning it is more specifically referring to the “place of God,” His throne room. This is the place Jesus Christ is returning to; to be seated at the right hand of the Father, to have all things placed in subjection to Him.

Our last Greek word encompasses the phrase “**was going back.**” The word is **HUPAGO – ὑπάγω** (hoop-ag’-o), which is a Verb in the Present Tense, Active Voice, Indicative Mood, Third Person, Singular. It is a compound word made up of **HUPO – ὑπό** (hoop-o’) and **AGO – ἄγω** (ag’-o).

HUPO means, “by or under.” With the accusative, it means, “of place,” that is, “underneath or where (below), or time (when or at).” In compound, it retains the same genitive

applications, especially of inferior position or condition. With this part of the compound word, we see the subordinate position of our Lord in relation to God the Father. He will go to the Father submissively — that is under His power and authority. This primarily means, “by station,” but also calls to mind, “by the means or power of God He will go to Him.”

AGO means, “to lead, bring, or carry.” By implication it means, “to bring or drive and reflexively **“go”**.” So, by combining these two words, it could mean, “going to the place of.”

HUPAGO comes to mean, “to lead under, bring under, to withdraw one’s self, to go away, and depart.” In our verse, it has those meanings with all the connotations stated above.

The Present Tense is a “completely futuristic” present, which means that the event is wholly subsequent to the time of speaking, and stresses the certainty of the event, especially when linked with the Indicative.

The “simple” Active Voice says that Jesus is the One experiencing the action of the verb. He will go to the place of God.

The “declarative” Indicative Mood asserts the unqualified fact that Jesus Christ will go to the place of God.

All of this is why the word **“was”** is added to this passage. It is a future event spoken of as present time. Therefore, we could translate this **“and will (*under the authority of God*) go to the place of God.”**

That brings us to our Lord’s third aspect of knowledge **“going to the place of God.”**

Remember His second aspect of knowledge brought Him to **“death upon the Cross.”** However, in this third aspect, He realizes that death is not the end, and that He will return to His heavenly abode. Because the second aspect ended in death, in order to return to His heavenly abode, three things are required. 1) Resurrection, 2) Ascension, and 3) Session.

Once again, we have the number three denoting the Divine Perfection of the Father’s Plan.

We will now note the Resurrection, Ascension, and Session of our Lord Jesus Christ.

[**Click Here to go to the: Doctrine of the Resurrection of Jesus Christ**](#)

Back in our main passage, **John 13:3**, we continue our study of the third aspect of Christ’s knowledge prior to His crucifixion. The three points of knowledge that are found in **John 13:3** gave our Lord a Personal Sense of Destiny to fulfill the Father’s Plan

John 13:3, “Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God.”

In this third aspect, our Lord knew He **“was going back to the God,”** once He completed His work here on earth. He also knew that going back to God included three things Resurrection, Ascension, and Session. Having completed our study on Resurrection, we now turn to the last two parts Ascension and Session of our Lord.

In summary, we have noted the following in regards to the third portion of our Lord’s broad-brush strokes of remembrance.

- **The Ascension and Session is a doctrine of Christology** pertaining to the transfer of our Lord’s true humanity from planet earth to the third heaven, in a resurrected body, pertaining to the glorification of our Lord’s humanity at the right hand of the Father.

- **His Ascension and Session fulfilled the prophecy of Psa 110:1.**

Psa 110:1, “The Lord (God the Father) said to my Lord (God the Son), `Sit down at My right hand until I make Your enemies a footstool for Your feet.”

- **The doctrine of Ascension and Session combine to form the climax of the strategic victory of Jesus Christ in the Angelic Conflict.**

Heb 1:3, “And He is the radiance of His (God the Father’s) glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,”

- **The work of Jesus Christ on the cross is efficacious,** which means it is perfectly effective for the payment of the penalty for our sins. When He received the imputation of our sins and God the Father judged them, that settled the sin question for all time. To indicate the efficacy of His sacrifice, our Lord sat down at the right hand of God.

Heb 10:12, “But He [Jesus Christ in contrast to the Old Testament sacrifices], having offered one unique sacrifice as a substitute for our sins for all time, sat down at the right hand of God.”

a) Christ died twice on the cross. **Heb 9:19-28**

b) He died a substitutionary spiritual death for the sins of the world, which provided our salvation.

c) He died a unique physical death, in which there was the separation of His soul, spirit, and body.

- **In relationship to the Church He is the head demonstrating the Divine power available to us. Eph 1:18-23.**

Eph 1:22, “And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³which is His body, the fullness of Him who fills all in all.”

- His Session is in the order of Melchizedek, and we share in His Royal Priesthood. Gen 14:18; Psa 110:4; Heb 5:6-10; 6:20; 7:1-17,21-24 with 1 Peter 2:5, 9

Heb 8:1, Now the main point in what has been said (*in chapter 7*) is this: **“we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens.”**

- **The Session demands a new mental attitude of the Royal Family. Col 3:1-2 Col 3:1-3, “Therefore if you have been raised up with Christ (*and you have, in Baptism of the Spirit and Current Positional Truth*), keep seeking the things above (*escrow blessings*), where Christ is, seated at the right hand of God. ²Set your mind on the things above, not on the things that are on earth. ³For you have died and your life is hidden with Christ in God.”**

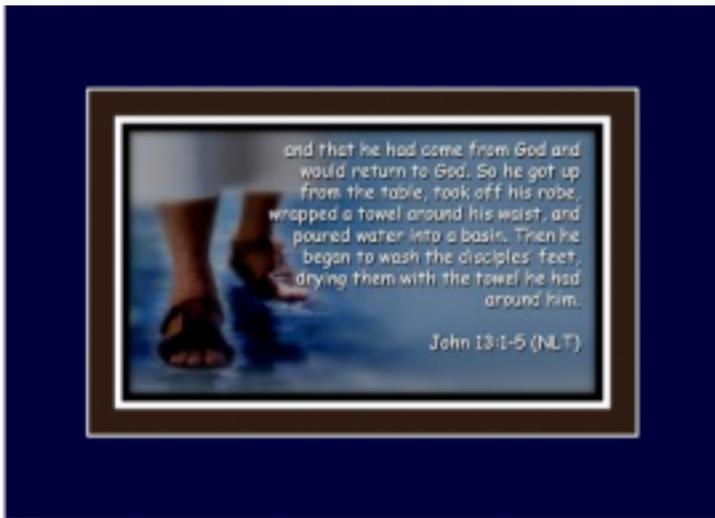
- The Ascension and Session related to the Ten Unique Factors of the Church Age.
- The Baptism of the Spirit created us a new spiritual species and Royal Family forever.
- The unique Predesigned Protocol Plan of God in a unique dispensation called the Age of Grace.
- The unique equality factor related to Election and Predestination of the PPPG.
- Your very own Portfolio of Invisible Assets.
- Primary Assets: Escrow blessings and assets of Election and Predestination.
- Secondary Assets: Volitional assets, production assets, the assets of undeserved suffering for blessing, and invisible impact (personal, national, international, and angelic) assets.
- Personnel Assets: Spiritual gifts.
- Unique Assets: The Indwell of the Holy Spirit.
- The unique Royal commissions; Royal Priest and Royal Ambassador.
- The unique mystery doctrine of the Church Age.
- The unique indwelling of all three persons of the Trinity.
- The unique availability of Divine power to every believer.
- This is the only dispensation of no prophecy, only historical trends.
- This is the only dispensation of invisible heroes.
- The Ascension and Session of Christ related to the Rapture of the Church.

[Click Here to go to the: Doctrine of the Rapture of the Church](#)

We now complete this doctrine with two final points:

- **The Ascension and Session related to the Authority of Christ. Rom 8:34**
Jesus Christ has supreme authority over all human and angelic creatures. His eternal authority is also seen in the fact that He created the universe and holds it together by the Word of His mouth. **Heb 1:1-3; Col 1:16-17; Psa 33:6-12**
- **The Ascension and Session and your Spiritual Self-Esteem. Heb 12:2-3**

Whenever we feel we can't take any more, this is too much for me, I just want to give up and quit, we are to look at Jesus and remember what He endured so that we would live.



John 13 – The Upper Room Discourse, Pt 3

John 13:4 – Preparation for Service

Outline of the Chapter Thus Far:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

John 13:3, “Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,”

To introduce this verse, we look back to the beginning of **verse 3** and the word “**knowing.**” It is a Participle of Cause in the Nominative Case, which presents the subject of the sentence. The participle of cause indicates a cause or reason or grounds for action. It answers the question why? The subject here is what Jesus knows at this time. We could say then “that because Jesus knew something He did something.”

John 13:4, “got up* from supper, and laid* aside His garments; and taking a towel, He girded Himself.”

The causal participle precedes the verb it modifies. The verb this participle modifies is found in **verse 4, “rose” – egeiretai – ἐγείρεται.**

In regards to the causal participle Wallace states, "*Thus form follows function. That is, the cause of an action precedes the action.*" (Daniel B. Wallace, Greek Grammar Beyond the Basics, pg. 631)

So, we see that the cause of the action to take place in **verses 4-11** is our Lord's Personal Sense of Destiny, (Problem Solving Device #7), noted in **verse 3**.

What does it mean to have this type of knowledge, the broad-brush strokes of God's Plan for your life? It means you have a Personal Sense of Destiny as Jesus did.

It is no coincidence that **verse 3** is inserted between **verse 2**, (the plot of betrayal by Judas Iscariot), and **verse 4**, (the preparation for washing the disciple's feet).

You see between sin and the cross is knowledge.

Between sin and the cross is our Lord's Personal Sense of Destiny.

Therefore, our Lord's PSD became His cause leading to His action.

Principle: You can't have an honorable action without an honorable cause.

In fact, you should not have any action at all without understanding God's Plan for your life. Otherwise your action will be fruitless.

Remember how this chapter began. It began with Jesus knowing His hour had come and that Judas would betray Him. It began with knowledge, and with knowledge there is power.

Prov 24:5, "A wise man is strong, and a man of knowledge increases power."

So, what is the power that this Problem-Solving Device has?

Well, here Jesus knows of His impending earthly doom, and He knows a close friend is about to betray Him.

Yet, with the weight of all that knowledge, what was He able to do? He was able to calmly and confidently serve and teach. He was able to go on with the job at hand as prescribed by the Father.

Why? Because He also possessed and maintained the knowledge base that comes with having a Personal Sense of Destiny. That is, in addition to knowing of what the world had to offer Him, (*friendship betrayal, heart ache, and difficulties*), He also knew that the Father had already glorified Him, His reason for being here, and the promises of His final glorified state.

That same knowledge base that our Lord possessed and maintained should also be in your heart too. You have been given that same knowledge. The question is, "Do you possess and maintain it?"

As we have noted, **verse 1** introduces this scene, and **verses 2 & 3** are a parenthesis, showing the backdrop to this scene, Judas' scheming and Jesus' recalling.

Then we have in **verse 4**, "**He rose* up from supper, and laid* aside His garments; and taking a towel, He girded Himself.**"

In the New American Standard Bible, the words "**rose**" and "**laid**" have asterisks (*) before them. The NASB states, "*Asterisks are used to mark verbs that are 'Historical/Dramatic' Present Tense in the Greek which have been translated with an English Past Tense in order to conform to modern usage.*"

With these verbs, the translators recognized that in some contexts, the present tense seems more unexpected and unjustified to the English reader than a past tense would have been. But Greek authors frequently used the present tense for the sake of heightened vividness; thereby, transporting their readers in imagination to the actual scene at the time of occurrence. However, the translators felt that it would be wise to change these historical presents to English past tenses.

The first word to note is the Verb **EGEIRO** – **ἐγείρω** (eg-i'-ro) in the Present, Passive/Middle, Indicative.

EGEIRO means, "to waken, to raise up, rouse (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, or nonexistence)." This word is also used for, "resurrection, rising from the dead," as first used in **Mat 11:5** regarding resurrection.

Here it is used for getting up from the table.

This is an Historical or Dramatic Present Tense Retained in Indirect Discourse that is used for vividness to place the reader in the midst of the action. It is translated in the past tense for our understanding. It is used in indirect discourse as John tells the story.

The Passive/Middle Voice tells us that Jesus Christ performs the action, as well as benefits from the action. He is the One who is rising from the Table. In addition, as noted previously, the cause of His rising is His Personal Sense of Destiny.

As an asterisked verb in the English translation of the Present, Passive/Middle, we would literally say, "**rising.**"

Then we have "**from Supper**" – **DEIPNON** – **δειπνον** (dipe'-non). This is the Passover Supper as noted in **verse 1**.

Then we have "**and laid aside**", which is **KAI** – **καί** (kahee), plus the Greek verb **TITHEMI** – **τίθημι** (tith'-ay-mee) in the Present, Active, Indicative. It means, "to place, lay, set, or put."

This is another asterisked verb in the English translation as a Retained in Indirect Discourse Present Tense, also in the Dramatic Present Tense, to show the prominence of the events to follow. It means, "to place them in a neat pile." It doesn't say, "He took off His clothing." It means, "having taken them off, He placed them or hung them up."

The Active Voice tells us Jesus placed His clothing, His outer garments.

The Indicative Mood is for the reality of the action.

Because of the Present Tense in the Active Voice, we would literally say, "**laying aside.**" But that too does not fit the English, in this case, so the Past Tense is applied, "**laid aside.**"

The analogy of our Lord "laying aside His garment" is that Jesus Christ becomes the servant of all at the Cross. The Apostles were all dressed up, yet they had dirty feet. Jesus Christ is all undressed and clean, looking like a servant ready to serve.

So, the dramatic scene unfolds, no pun intended, as our Lord interrupts the dinner by quietly rising from the table, taking off His outer garment, and slowly and purposefully laying it aside. He then does one more thing to set the tone for what is about to occur.

Because the next phrase is "**taking a towel He girded Himself about,**" which begins with the nominative participle **LAMBANO** – **λαμβάνω** (lam-ban'-o) in the Aorist Tense and Active Voice, which means, "to take or having taken."

Then we have the noun **LENTION** that means "a line cloth" or "towel". **LENTION** – **λέντιον** (len'-tee-on) is a special word and is like a beach towel that is an article belonging to a servant in which he uses one end of the towel to wash the feet and the other end to dry as he strings it around his neck. That is why He didn't wear His garments, because He would get dirty in the process of washing their feet.

Next, we have the verb **DIAZONNUMI** in the Aorist, Active, Indicative meaning, "to gird."

DIAZONNUMI – **διαζώννυμι** (dee-az-own'-noo-mee) is a compound word made up of the primary preposition **DIA** – **διά** (dee-ah') and **ZONNUMI** – **ζώννυμι** (dzone'-noo-mi).

DIA means, "through, on account of, because of." It denotes the channel of an act. Its emphasis is for a purposeful act.

ZONNUMI means, "to gird or bind about." The root word **ZONE** – **ζώνη** (dzo'-nay) means, "a belt."

So, with the idea of "through" in **DIAZONNUMI** it means, "**service through the Lord Jesus Christ.**"

The Dramatic Aorist Tense views the action in the present with Semitic coloring.

The Active Voice — Jesus Christ prepares Himself for service.

The Indicative Mood is for the reality of the situation. It indicates past time with reference to the time of speaking. **“He girded himself.”**

The first mention of **“girded”** in the Bible, by no coincidence, has to do with the preparation of the Passover in **Ex0 12:11**.

Ex0 12:11, “Now you shall eat it in this manner: *with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD’S Passover.*”

In this act, our Lord instructed the Israelites to eat the Passover Supper in such a way that they were prepared to move at a moment’s notice. In analogy to our Lord’s actions, He was demonstrating His preparedness to serve all of mankind at the Cross.

Also, we see the first mention of **“gird”** is by no coincidence the preparation and dressing of the High Priest, in order to conduct his priestly service in **Exo 29:5**. This is also seen in **Lev 8**. Notice the analogies of Aaron’s consecration to the work of our Lord.

Ex 29:5, “You shall take the garments, and put on Aaron the tunic and the robe of the ephod and the ephod and the breastpiece, and gird him with the skillfully woven band of the ephod.”

The ephod was a breastplate adorned with 12 gems. Each gem represented a Tribe of Israel. The ephod represented all the people as the High Priest served in his priestly service.

This too is analogous to our Lord who is the High King Priest who came to serve all of mankind through His efficacious work on the Cross for the forgiveness of our sins.

Likewise, in the New Testament, the first mention of **“gird”** has to do with preparation for service in regards to our Lord.

Luke 12:37, “Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them.”

Here, the Greek word is **PERIZONNUMI** – **περιζώννυμι** (per-id-zone’-noo-mee) with the prefix preposition **PERI** – **περί** (per-ee’), which means, “around or about.”

“Gird” is also seen in **Acts 12:28**.

Acts 12:8, “And the angel said to him (Peter), “Gird yourself and put on your sandals.” And he did so. And he said to him, “Wrap your cloak around you and follow me.” This is the account of Peter being freed from jail so that he could continue his ministry.

Here the Greek word is the root word **Zonnumi** – ζώννυμι (dzone'-noo-mi). And finally, the first mention of "**girded**" is our text of **John 13:4**. Other honorable mentions for gird are found in:

Jer 1:17, "Now, **gird** up your loins and arise, and speak to them all which I command you. Do not be dismayed before them, or I will dismay you before them."

Job 38:3, "Now **gird** up your loins like a man, and I will ask you, and you instruct Me!" w/ **40:7**.

"In **Job 38:2-3**, God told Job to get ready for His questions. (**Brace yourself like a man**; cf. **40:7**, is literally, "gird up your loins like a man." gabar – גָּבַר – (gaw-bar') = "strong man," that is, tuck your outer robe-like garment into your sash-belt as a man does before taking on a strenuous task such as running or fighting in a battle, **Ex. 12:11**; **1 Kings 18:46**.) Job was to be alert so he could **answer** God intelligently. This is a striking reversal of Job's words to God, "**Let the Almighty answer me,**" (**31:35**). Job the plaintiff had now become the defendant! Then in **Job 40:6-8**, again speaking **out of the storm** (cf. comments on **38:1**) God repeated verbatim His previous challenge (**38:3**) that Job **brace** himself **like a man** and that he **answer** God's questions. " (Bible Knowledge Commentary)

Eph 6:14-15, "Stand firm therefore, having **girded** your loins with truth, and having put on the breastplate of righteousness, ¹⁵and having shod your feet with the preparation of the gospel of peace."

"Gird" is also accompanied with sackcloth and lamenting (pictures of mourning) in **Jeremiah** and other **Old Testament** texts.

So, we could say of **verse 4**, "**Our Lord purposefully rose from the table, took off His outer garment, and neatly hung it up, and then wrapped a towel around Himself, in preparation for service.**"



John 13:5 – Humility is Needed for True Service

Chapter 13 Outline:

Vs 1, The Love of Jesus Christ

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servant Hood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

John 13:5, “Then He poured* water into the basin, and began to wash the disciples’ feet and to wipe them with the towel with which He was girded.”

Verse 5 begins the process of Jesus washing the disciples’ feet. As we noted in **verse 4**, His preparation for service included girding Himself with the towel, which was analogous to Him entering into Priestly service and acting like a man as He humbly serves.

The two ends of the towel also have an interesting analogy, as one end is used to wash and the other to dry. This is a fascinating depiction of Christ’s priestly function on the Cross, and of His resurrection. You see the Cross is where He was the Priestly representative for the sins of all the people, and as a result, we who believe are washed clean. (*We will see this explained in **verse 10***). The drying end of the towel speaks of our preparedness to walk in our new cleansed state, just as the resurrection of our Lord was the demonstration of our resurrected life to walk in the newness of Christ. So, the two ends of the towel were used to wash and dry, which represent the work of our Lord in His Spiritual death on the cross and the newness of life through resurrection.

The other analogy we saw was the shedding of His outer garment, which depicted the fact that God became man in order to serve. He was operating in His humanity at the Cross and in resurrection. He deprived Himself of His Deified powers while being our servant. In addition, as we will see in **verse 12**, once His human priestly service was completed, He put His garments back on once again, representing His Glorified Deity in Hypostatic Union. This is also seen in what Paul stated in **Philippians 2:5-11**.

Phil 2:5-11, “Have this attitude in yourselves which was also in Christ Jesus, ⁶who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷but deprived Himself, taking the form of a bond-servant, and being made in the likeness of men. ⁸Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. ⁹For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰so that at the name of Jesus every knee will bow, of those

who are in heaven and on earth and under the earth, ¹¹and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

John 13:3-12 paints for us the portrait, while **Phil 2:5-11** gives us the caption.

“Christ’s actions in verses 1-5 represent what He did when He left heaven to come to earth. He arose from His throne, laid aside the outward expression of His glory, became a servant, and humbled Himself to die on a cross. After He had completed the work of redemption, He put on His garments and sat down (v. 12), foreshadowing His resurrection, ascension to glory, and enthronement at the Father’s right hand.” (Warren Weirsbe Expository Outline)

This act by Jesus Christ truly made an impression on the 11 Apostles, and especially on the second main character, Peter as He later teaches the lesson of humility in **1 Peter 5:5-6**.

1 Peter 5:5-6, “You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. ⁶Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.”

Humility is the quality or status of being humble. While the noun **“humble”** has many definitions, ranging from, “feeling of insignificance and feeling of inferiority” to “low in rank or low in importance,” none of these definitions relate to the Biblical word. Humility or being humble in the Plan of God is recognition of the authority of our Lord Jesus Christ and submitting to that authority. Humility is recognition of authority. Since the Bible is the mind of Christ, submission to the authority of our Lord is tantamount to consistently renewing your mind. When we humbly submit by our daily intake of God’s Word, we are operating under grace orientation and humility.

Through consistent Perception, Metabolization, and Application (PMA) of Bible doctrine, arrogance is brought low or humbled, while...

- The filling of the Holy Spirit.
- Grace Orientation.
- Personal Love for God the Father.
- Impersonal Love for all Mankind.
- A Personal Sense of Destiny.
- Occupation with Christ.

... are raised to the highest level of function.

In Biblical humility, the independence of human power and ability is reduced to zero, so that dependence on the power and ability of God is increased to the maximum through the function of grace. At the point of faith in Christ, you reduced yourself to a state of total humility. You recognized you were a sinner and knew that you could not rectify your sins or save yourself. Therefore, you accepted the cleansing and saving work of Jesus Christ on the Cross.

Biblical humility is neither derogatory nor undue self-depreciation. The mandate of **James 4:10**, "**humble yourselves before the Lord,**" is a mandate that precedes any effective use of the Problem-Solving Devices. Therefore, humility is a system of Divine viewpoint thinking, related to Grace Orientation and Occupation with Christ.

This means that humility is a system of recognizing the authority of Jesus Christ as the ruler of the Church, and that He has delegated all authority in the Church Age to the Word of God, especially the Mystery Doctrine found in the Epistles, and the Pastor-Teacher as God's delegated authority to teach His Word.

This means that humility is a system of cognition of Bible Doctrine, resulting in the believer living in the Directive Will of God (*learning from your right Pastor-Teacher*) rather than the Permissive Will of God (*having your ears tickled*).

Therefore, the cleansing of your feet, rebound / confession of your sins, is paramount to the PMA (Perception, Metabolization & Application) of Bible Doctrine and living the Christian way of life, where the simple fact of recognition of your sins is an act of humility as you name them to God the Father.

Foot washing was; 1) Needed in Palestine, (The streets were dusty and people wore sandals without socks or stockings); 2) A mark of honor for a host to provide a servant to wash a guest's feet; 3) A breach of hospitality not to provide for it (**Gen 18:4; 1 Sam 25:41; Luke 7:40-50; 1 Tim 5:3-16**).

1 Sam 25:41, "**She (Abigail of Carmel who became David's wife) arose and bowed with her face to the ground and said, "Behold, your maidservant is a maid to wash the feet of my lord's servants (David)."**"

1 Tim 5:10, "**Having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work."**

Therefore, in regards to our spiritual life it; 1) is necessary for your spiritual walk; (**1 John 1:9**); 2) glorifies God the Father as He provided Jesus Christ; 3) is part of the Protocol Plan of God.

During that time, before and afterwards, foot washing was to be done by the host or the host's slave / servant as noted in **vs 15-16**. Therefore, Christ's act within the context of first-century Judaism was truly shocking; an absolutely stunning example of humility that must have made a deep, lasting impression on the disciples. We can't imagine a more powerful way that Jesus could have left His disciples "an example" of the attitude they must develop to effectively lead the people of God. This was a striking rebuke of the Apostles' arrogance, for previously that evening, they were debating who was to be the greatest! **Luke 22:24-27**

Pastor R.B. Thieme Jr. brings out the issue of protocol and the confession of sins.

"As we come to this table there is a terrible breach of manners. In the ancient world, they always came into a room barefooted. They kicked off their sandals at the door. There is a pool of water there, and they are supposed to go through the pool and have their feet dried by someone on the other side. But they came in with dirty feet. They skipped the pool of water. And they were now sitting down at the table. Jesus has clean feet; everyone else has dirty feet. So, the Lord Jesus Christ was not going to teach anything until He taught the importance of rebound (confession of sins) before you can take in Bible doctrine, and at the same time, correct the manners of the disciples." R.B. Thieme Jr.

Before coming to the Supper, the disciples had already bathed. The taking of a bath is analogous to salvation, the washing of the entire body. As we have noted, the disciples' mental attitude sins had been fired up in the discussion of "who is the greatest." As a result, even though they had already obtained salvation, they now had sins upon their souls. Therefore, we begin to see the principle unfold, one bath with many washings.

So, we understand that it was customary to wash the feet before entering the house and dining at the table. (*Today the custom would be to wash your hands before dining in the U.S.*). The picture we are seeing is that of "Rebound," the confession of our sins, especially before taking in the Word of God. If you come with dirty feet or hands, what should you do before sitting down to dine with the Lord? Well, before you eat the Lord's food (Bible doctrine), you must wash your feet – confess your sins.

By walking through the streets, the disciples have accumulated filth on their feet. This is analogous to being a believer who accumulates sins on his soul during his day, and as a result is out of fellowship with the Lord.

The dinner represents fellowship with the Lord in which food was involved. Our greatest fellowship with the Lord is when we meet together to dine upon Bible doctrine. If you cannot partake of food with the host having dirt on your feet, you cannot dine on Bible doctrine with the Lord having sins on your soul. Therefore, you cannot take in Bible doctrine with sins on your soul. That is being out of fellowship. If you are out of fellowship, you cannot take in Bible doctrine.

The feet are also representative of Christian service. It is impossible to serve the Lord with dirty feet. At the beginning of the previous chapter, the feet of Jesus had been anointed with oil, while at the beginning of this chapter, the feet of the disciples are washed with water.

Oil on the feet of the Savior indicates the sustaining ministry of God the Holy Spirit.

Water on the feet of the disciples indicates the cleansing of the Rebound Technique, which enters you into fellowship with the Holy Spirit.

Notice in this scene that Jesus did not have to have His feet washed. This is analogous to the Doctrine of Impeccability. He was Non-Posse Peccare, and Posse Non Peccare. Which are Latin phrases used to indicate that our Lord was “not able to sin” in His Deity and “able not to sin” in His humanity. The humanity of Christ was temptable but able not to sin. The deity of Christ was neither temptable nor peccable. Jesus Christ in hypostatic union was, therefore temptable but impeccable. The temptations were real, but our Lord was able not to sin. Therefore, He was impeccable or without sin of His own.

Yet, the disciples needed to have their feet washed. They had Old Sin Natures and periodic carnality. Therefore, Jesus washed their feet. This is a picture of Christ providing the basis of “rebound” by means of the Cross.

Rebound is taught in **1 John 1:9**, but the basis for it is **1 John 1:7**. See also **Psa 32:5; 38:18**. In addition, the Levitical sacrifices told of the confession of sin, as did sacrifices prior to the giving of the Law, **Gen 4:3-7**. Remember that the bath prior to coming to dine is a picture of our salvation through the cleansing Word and blood of Jesus Christ. **John 15:3; Eph 1:7; 1 Peter 1:18, 19; Rev 1:5**.

Foot washing is analogous to Rebound after salvation, as a means of the Grace Apparatus for Perception (GAP) with the result of producing Divine good.

The first Greek word in this sentence is the Adverb **EITA** – **εἶτα** (i'-tah), which is a primary particle meaning, “then, next, therefore, or furthermore,” and denotes sequence. So, we could translate this as, “**after that**” or “**next.**”

So, our Lord began the process of forgiving our sins after He recalled His Personal Sense of Destiny and physically preparing Himself, as a man should, to conduct His priestly servant responsibilities.

The next word of interest is the word for “**poured***.” This too is asterisked for a Dramatic Present Tense in the Greek, but translated with the Past Tense in the English.

The word is **BALLO** – **βάλλω** (bal'-lo) in the Active, Indicative, which means, “to throw or cast.” The interesting analogy here is that the devil **BALLOS** (put) into the heart of Judas, betrayal in **verse 2**, while the Lord Jesus Christ **BALLO**'s water into a basin for the cleansing of sin in **verse 5**.

Also throughout the Bible, “**water**” [**HUDOR** – **ὕδωρ** (hoo'-dore)] is analogous for the Word of God. Therefore, the devil is trying to throw his negative cosmic influence into the souls of people, while the Lord Jesus Christ is working to wash man clean by throwing His Word into the souls of people. Our Lord poured the water into a basin, **NIPTER** – **νιπήρ** (nip-tare'), which is from **NIPTO** – **νίπτω** (nip'-to) (which we will see below). **NIPTER** means, “a vessel for washing the hands and the feet,” “a basin.”

“**Basin**” is only used here in the New Testament. The first time “basin” is used in Scripture is in **Exo 12:22**, in regards to the blood to be placed on the doorpost of the first Passover. This too points to the cross of Jesus Christ for the forgiveness of our sins.

Exo 12:22, “You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.”

When you connect the blood spots of the lintel and two doorposts, you will see a cross.

See also, **Exo 35:16; Lev 8:11; 1Kings 7:30-38** (Solomon’s temple and the Basins for cleansing); and **Zech 9:15** for further analogies in regards to “**basin**” and the cleansing of Jesus Christ upon the Cross.

The next phrase is “**and began**” which is **KAI ARCHO**. **KAI** – **καί** (kahee) means, “and, even, or also.” The conjunction “**and**” is appropriate here. This is followed by the Ingressive Aorist, Middle, Indicative of **ARCHO** – **ἄρχω** (ar’-kho). **ARCHO** literally means, “to be first, (*in political rank or power*), reign (*rule*) over;” or figuratively, “to begin.”

The Ingressive denotes entrance into a state or condition. He began His Royal High Priestly service.

The Indirect Middle Voice is appropriate, because it stresses the Lord as producing the action of the verb, but unlike the Active Voice, it also stresses some effect back to Him. So, the word chosen for our Lord to begin the process of washing the disciple’s feet, the process of cleansing all of mankind from their sins, is a word that means, “rulership” in the Middle Voice. This is a first glimpse at our Lord’s right to have bestowed on Him His third royal patent of the, “**King of kings and Lord of lords.**” Because of His saving work to cleanse us of our sins, the Father bestowed on Jesus Christ in hypostatic union a new Royal Title. Therefore, Christ rules because of His act of cleansing – pouring out the water. The Middle Voice also reminds us that the cleansing act of our Lord is intended to gather a royal family to accompany our Lord’s new royalty. So, His action of cleansing brings honor to Him and gathers a family for Him, as the Middle Voice represents the subject as acting upon Himself or concerning Himself.

The phrase “**to wash**” is **NIPTO**, which means, “to wash an extremity, e.g. hands or feet.” This is an Infinitive in the Present Tense and Active Voice. With the infinitive, we add “**to**” to the sentence, e.g. “**to wash.**”

NIPTO is compared to the word **LOUO** – **λούω** (loo’-o), which means, “to wash the whole body,” as we will see in **verse 10**. So, the understanding is that this is not a whole-body washing representing salvation. It is a partial washing representing Rebound, because of the sin on their souls’ post-salvation. Remember that they were arguing from the arrogance of their Sin Natures who was the greatest. So, they had to Rebound before they could receive His Word. Also remember that this Upper Room Discourse was our Lord’s instructions for the

Church Age believer that was still yet future. So, they truly did not understand this object lesson until they received the Spirit and understood what it meant to be filled with the Spirit versus walking in sin. This is not unlike many of the doctrines Jesus taught. Until the Spirit came on Pentecost, they didn't fully understand as noted by Peter's objection in **verse 8**.

Then we have the Accusative of Direct Object in the plural of **POUS – ποῦς** (pooce) or **PODAS – πόδας**, "feet."

Next is the Genitive, Masculine, Plural of **MATHETES – μαθητής** (math-ay-tes'), which means, "pupil, student, or disciple." The Genitive of Possession tells us it was their feet that were washed. They needed to Rebound. Our Lord went from one to the other of the disciples' feet.

Salvation is not the issue here; rebound is the issue. Why? Because rebound is necessary for the Grace Apparatus for Perception (GAP), rebound is necessary for service.

Christ became our servant at the Cross, so that we could be His slaves in our Spiritual walk. **1 Cor 4:1; Eph 6:6; Phil 1:1; Rev 1:1; cf. Rom 16:18**

Then we have, "**and to wipe,**" which is also an Infinitive in the Present, Active of **EKMASSO – ἐκμάσσω** (ek-mas'-so), which means, "to knead or to wipe off clean."

The Infinitive expresses the result, to wipe clean; they would be experientially clean as a result of rebound.

The last phrase we have is **TO LENTION HOS EIMI DIAZONNUMI** for, "**the cloth which to be girded.**" This is drawing our attention back to the Priestly Servant's cloth that was used to wash and dry the disciples' feet.

The word **EIMI – εἶμι** (i-mee'), "**to be**" is in the Imperfect Tense representing that Jesus Christ's cleansing towel is used over and over again. Every time we sin, the towel comes out to wash us, if we receive it via **1 John 1:9**.

At the same time **DIAZONNUMI – διαζώννυμι** (dee-az-own'-noo-mee), "**the cloth**" used for washing is in the Perfect Tense representing a completed past action. Therefore, at the cross, our sins have been paid for once and for all time, and you only need to confess each sin once to receive cleansing. You don't have to confess the same sin over and over again. One confession of each sin invokes the grace of God to cleanse us from all unrighteousness, **1 John 1:9**. This also eliminates human works for cleansing. You don't have to do the work to make up for your sins. The cleansing towel of our Lord has done all the work.

So, we take away from this passage that in order to receive the water of Jesus Christ, (*the Word of God*), we must wash our feet, (*confess our sins / rebound*), by receiving the towel of Jesus Christ, (*remembering the Cross at Calvary and subsequent resurrection*). For the

communicators of the Word, the principle is the same. In order to teach the Word of God as a humble priestly servant, we must lead in the confession of sins, by recalling the efficacious work of Jesus Christ on the Cross.



John 13 – The Upper Room Discourse, Pt 5

John 13:6 – Peters Objection:

Chapter 13 Outline:

Vs 1, The Love of Jesus Christ

Vs 2, 18, 21-30, Demon influence and possession

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right hand of the Father

Vs. 4, Priestly, humble servant hood of Jesus Christ – Preparation for service

Vs. 5, Humility for service

Vs. 6-7, Peter's Objection Due to Ignorance. Doctrine of Ignorance. The Doctrine of GAP

Verse 6, "So He came* to Simon Peter. He (*Peter*) said* to Him (*Jesus*), "Lord, do You wash my feet?""

The Lesson of Rebound begins with Peter objecting to the Lord's washing of His feet. It's funny how whenever the Lord needed to drive home a point, Peter was there with his mouth open.

On the surface, it looks like an honorable act to not let the Lord do such a menial task when someone else should have already washed their feet. Peter was a very noble, impetuous type of person. When he opened his mouth, he always made the right noises from the human point of view. Nevertheless, our Lord utilized his objection to give us the great lesson of Rebound, the confession of our sins.

"And so He came" is the conjunction **OUN** – οὖν (oon), meaning, "therefore, then, or (and) so," plus the Present, Middle Deponent, Indicative of **ERCHOMAI** – ἔρχομαι (er'-khom-ahee), meaning, "to come."

The Middle Deponent acts like the Active Voice. Jesus produced the action of the verb but was led to do so, because of His Personal Sense of Destiny. This too is an asterisk verb in the NASB translation, because it's a Present Tense in the Greek, but translated as Past Tense in the English.

"To Simon Peter" is **PROS** – πρὸς (pros), plus the Direct Object Accusative **SIMON PETROS** – Σίμων (see'-mone) Πέτρος (pet'-ros) that means, "face to face with Simon Peter." **PETROS** literally means, "a rock." This was the nickname given to Simon, (**Mat 4:18**, as was Cephas with a similar meaning), which our Lord used to distinguish between Himself as the **PETRA** – πέτρα (pet'-ra), which means, "large rock or boulder," which the Church would be built on, (**Mat 16:18**), and Peter, **PETROS**, a small or piece of a rock, which indicated a faith based Church. You see **PETROS** comes from **PETRA**. It's a piece of the **PETRA** and Jesus Christ is the **PETRA** that the Church is built.

"He said to Him, Lord" is the Present, Active, Indicated of **LEGO** – λέγω (leg'-o) = (to say) plus the Dative Pronoun **AUTOS** – αὐτός (ow-tos') = (to Him), plus the Vocative of address **KURIOS** – κύριος (koo'-ree-os) = (Lord).

When Peter addressed Jesus as Lord, he was acknowledging the Deity of God-man in Hypostatic Union, the Lord Jesus Christ. He acknowledges the authority of the One, High Priest, who was taking the place of a servant.

"Do you wash my feet" is the emphatic subject Nominative Pronoun **SU** – σὺ (soo) = (you), plus the possessive Genitive Pronoun **MOU** – μου (m-oo') (of me, my), plus the Present, Active, Indicative **NIPTO** – νίπτω (nip'-to) = (to wash), plus the object Accusative **TOUS** – τοὺς (tous) = (the), with the Accusative **PODAS** – ποῦς (pooce) = (foot or feet). This is transliterated as, **"you of me wash the feet,"** but comes to mean, **"do you wash my feet?"**

With this statement, you can almost see Peter pulling his feet back as he says this. Showing how we all from time to time pull back from the ministry of God working in our lives, because we think we know better. Peter's statement also shows the stupidity and fallibility of sincere people. Stupid, because they don't know Bible Doctrine. Fallible, because they don't know how to do a right thing in a right way.

Sincerity is not a part of the Christian way of life, it is a facade of human viewpoint, and there is no virtue in human viewpoint. The Word of God resident within your soul produces something far greater than the hypocrisy of sincerity. It produces the virtue of God in you.

So, we see that Peter is very sincere, he wants to do the right thing. However again, sincerity is no substitute for the knowledge of Bible doctrine from the Grace Apparatus for Perception (GAP). Sincerity is no substitute for Bible doctrine in the right lobe of your soul, for the Edification Complex of your Soul (ECS), or for the discernment that comes with the super-grace life, spiritual maturity. Sincerity never accomplishes the will of God.

Principle: Sometimes it's better to keep quiet than to be overly zealous, especially when something dramatic is occurring. Let the picture unfold before jumping to conclusions. You just might learn something.

- **John 13:7a – Ignorance**

Verse 7, "Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter.""

This is as if our Lord had said, "Permit me to do it now, and I will shortly explain to you the nature of this action, and my motives for doing it."

The phrase "**Jesus answered,**" is **ISESOUS** – Ἰησοῦς (ee-ay-sooce'), plus the verb in the Aorist, Passive Deponent, Indicative Mood of **APOKRINOMAI** – ἀποκρίνομαι (ap-ok-ree'-nom-ahee), which is from **APO** – ἀπό (apo'), meaning, "away from," and **KRINO** – κρίνω (kree'-no), meaning, "to judge or to decide."

So **APOKRINOMAI** comes to mean, "to begin to speak where an address is expected, to answer, reply, or respond."

The Passive Deponent acts like the Active, and tells us that Jesus answered.

The Third Person tells us Jesus answered Peter's question.

This is linked to **KAI** – καί (kahee), **LEGO** – λέγω (leg'-o), **AUTO** – αὐτό (ow-tos') meaning, "**and said to him.**" So, this is Jesus' retort due to Peter's ignorant question.

The next phrase is literally, "**What I do you do not know now.**"

It begins with the Pronominal Relative Adjective of **HOS** – ὅς (hos) meaning, "what." Followed by Pronoun **EGO** – ἐγώ (eg-o') meaning, "I."

Then we have the Present, Active, Indicative of **POIEO** – ποιέω (poy-eh'-o), meaning, "to make or do." This is a Dramatic Present telling us that this only happened once and would never be repeated. Jesus washed their feet once, just as He paid the penalty for our sins only once upon the Cross, and we only need to confess each sin we commit post salvation only once for the cleansing of our soul.

Rom 6:10, "For the death that He died, He died to sin once for all; but the life that He lives, He lives to God."

Then we have **SU – σὺ** (soo), **OUK – οὐκ** (ook), **OIDA – Οἶδα** (oi'-dä), **ARTI – ἄρτι** (ar'-tee), literally meaning, **"you not know now."** The Perfect, Active, Indicative of **OIDA**, "to know or perceive," has a Present force so it comes to mean, **"you do not understand."**

This type of Perfect Tense has little distinction between the act and the results. Coupled with the negative **OUK** means that they, "did not learn in the past" and "still don't understand" what Jesus is doing. Linked with adverb **ARTI** it means, **"you do not understand now or at the present time."** So, the point here is that even though Jesus is about to wash their feet and will later on tell the disciples to go out and do some foot-washing on their own, He doesn't mean literal feet. What it means is that because of past failure to learn Bible Doctrine, at this time they don't understand it. They are ignorant to what is going on. But as our Lord states next, they will in the future via GAP (Grace Apparatus for Perception), once the Holy Spirit is given.

The Doctrine of Ignorance

In this passage, we see a group of believers who are ignorant to our Lord's teachings.

John 13:7, "Jesus answered and said to him (Peter), "What I do you do not realize now, but you will understand hereafter."

Ignorance is a potential for all of mankind whether a believer or unbeliever. **Rom 10:3** addresses the ignorance of the legalistic unbeliever.

Rom 10:3, "For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God."

From **Romans 10:3**, we see three things Paul refers to regarding Israel's relationship to righteousness.

- They did not know God's righteousness.
- They sought to establish their own righteousness.
- They did not submit to God's righteousness.

Isn't it interesting that we see those same three aspects rattling in the mind of Peter during this Passover Super? So, the fact is that ignorance is still ignorance regardless of your spiritual status.

In **John 13:7**, the Greek for ignorance is **OUK OIDA**, in **Romans 10:3** it is **AGNOEO**.

ἄγνοέω – agnoeó (ag-no-eh'-o); is from **"A"** (as a perfect negative) and **"GINOSKO" – γινώσκω** (ghin-occe'-ko); in the Present, Active, Participle, which means, "to be ignorant, not to know, have no knowledge, not to understand, unknown, to err or sin through mistake, or to be wrong."

What was it that they were ignorant of? They were ignorant of God's grace plan that would give them His righteousness. Israel and Peter were ignorant of the righteousness that comes from God, and instead, they were seeking/demanding/striving for their own righteousness from the works they were performing under the Law. They were striving to make their own righteousness stand up under the scrutiny of God's justice. They were placing their own righteousness on the scales of God's justice, demanding that their own righteousness outweigh their sins, thereby, gaining God's acceptance.

The third point is that "they did not subject themselves to the righteousness of God." They did not voluntarily place themselves under or obey God's Plan and provisions for their righteousness.

So, putting it all together we note that:

Israel and Peter were ignorant of the righteousness that comes from God, and instead, were seeking / demanding / striving for their own righteousness from the works they were performing under the Law. They were striving to make their own righteousness stand up under the scrutiny of God's justice. But they did not voluntarily place themselves under or obey God's plan and provisions for their righteousness.

Remember that what the righteousness of God demands, His justice satisfies. You see sinful man cannot satisfy the demands of God's righteousness. There is nothing we can do to pay for or overcome our sins, either for bathing at salvation or cleansing post-salvation. Only God can satisfy His own perfect righteous demands. God's perfect justice fulfilled His perfect righteous demands through the efficacious sacrifice of our Lord Jesus Christ upon the Cross. This is the great tragedy of Israel, all unbelievers and believers who do not claim the promises of God. They look to themselves to save and/or cleanse themselves, instead of receiving the gracious work of our Lord. Israel is ignorant to God's grace plan of salvation and believers of His grace plan for cleansing. They are ignorant of the fact that only God's perfect justice can stand up under the intense scrutiny of His perfect righteousness.

So, let us understand more about this thing called ignorance.

Ignorance

Definition from Merriam-Webster's Collegiate Dictionary, Tenth Edition: Ignorance means, "the state or fact of being ignorant." Therefore, we need to understand the word "ignorant."

Ignorant means:

- 1) Destitute of knowledge or education, lacking knowledge or comprehension of the thing specified.
- 2) Resulting from or showing a lack of knowledge or intelligence, unaware, and uninformed.

3) It may imply a general condition or it may apply to a lack of knowledge or awareness of a particular thing.

4) It can be applied to illiterate, unlettered, untutored, and unlearned, which means not having knowledge.

- Illiterate applies to either an absolute or a relative inability to read and write.
- Unlettered implies ignorance of the knowledge gained by reading.
- Untutored implies lack of schooling in the arts and ways of civilization.
- Unlearned suggests ignorance of advanced subjects.

From these definitions, we can see Israel's, the unbeliever's, and the immature believer's ignorance.

Illiterate – Although many of the common citizens of the time may not have been able to read or write, the Pharisees, Scribes, and Sadducees could. They were highly educated people. With their education, they were responsible to teach the commoners what the Bible had to say about the Messiah. So, illiteracy is not the reason here for their ignorance. Some of the Apostles may have been illiterate, but the Lord was not, and He taught them His Word day and night for 3 years. So, although some may have been illiterate, they still received the Word.

Unlettered – This implies the ability to read, but due to various reasons, information is ignored and is not read or comprehended. Therefore, the knowledge available from reading is not gained. In the first sense, this is not an excuse for the Pharisees, because they did read the Bible constantly. Their problem was faith. They did not mix what they read with faith to receive the true and full knowledge found in the Word of God. So, in this sense, they were unlettered, not because they did not read, but because they did not understand what they read due to a lack of faith. This also applies to the immature believer like Peter who had knowledge [**GNOSIS** – **γνῶσις** (gno'-sis) doctrine] but did not have wisdom [**EPIGNOSIS** – **ἐπιγνώσις** (ep-ig'-no-sis) doctrine]. For the commoner of the times of our Lord, they most likely did not read their Bible nor mix in faith. Therefore, they were unlettered in both senses of the word. They did not know what the Bible truly said.

Untutored – Again this is no excuse for the Pharisees, Scribes, or Sadducees, because they received much schooling in the Law. They had opportunity to see the truth, but due to a lack of faith, they did not see the truth. As for the commoners, they were unschooled academically but received teaching from the Pharisees. Unfortunately, the teaching they received regarding the Law was false teaching. Nevertheless, even in a system of false teaching, there is some truth between the lines. If anyone has true faith, they will see through the inaccuracies, see the truth, and seek out more truth in faith. As for the immature like Peter, he might have learned certain things but did not know how to apply them in his life. On the other hand, the information may have been presented, but for some reason, not absorbed due to some form of distraction. Therefore, He did not understand the reason for our Lord washing His feet.

Gal 3:23, "But before faith came, we were kept in custody under the law, being shut up (*closed in*) to the faith which was later to be revealed. ²⁴Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. ²⁵But now that faith has come, we are no longer under a tutor (the Law)."

Unlearned – This is the ignorance most reflective of all unbelievers. The Word of God is an advanced subject. It is the Divine thinking of our Lord Jesus Christ. It takes Divine teaching by God the Holy Spirit for us to receive Divine understanding. Everyone who desires to know the truth will receive the truth through the teaching ministry of the Spirit. Those who do not desire to know the truth will be unlearned regarding God's Word. In the case of the immature believer, as was Peter's case, they do not apply the Word they have learned, and instead use their human intellect. Human intellect cannot comprehend the wisdom of God; therefore, Peter did not understand at this time what our Lord was doing or why.

1 Cor 2:14-16, "But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. ¹⁵But he who is spiritual appraises all things, yet he himself is appraised by no one. ¹⁶For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ."

Rom 1:19-22, "Because that which is known about God is evident within them; for God made it evident to them. ²⁰For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. ²¹For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. ²²Professing to be wise, they became fools."

Acts 13:26-28, "Brethren, sons of Abraham's family, and those among you who fear God, to us the message of this salvation has been sent. ²⁷For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *Him*. ²⁸And though they found no ground for *putting Him to death*, they asked Pilate that He be executed."

From the Wikipedia Encyclopedia

1) Ignorance is a lack of knowledge. Ignorance is also the state of being ignorant or uninformed. For example, "Bill lost the debate, because he was ignorant of that subject." In such a case, the term is not pejorative (*demeaning*), and may even be used as a self-descriptive term, as in, "I am ignorant of English history."

2) Ignorance is also the choice to not act or behave in accordance with regard to certain information, in order to suit one's own needs or beliefs. For example, "I know better, but I choose to ignore that and act in a way that behoves me."

Here again we see the ignorance of the unbeliever, especially those who read the Law or Bible, but twist its words to accomplish their desires. Likewise, the reversionistic believer will choose not to abide by what is found in the New Testament for living the spiritual life.

3) Ignorance is often misinterpreted as a synonym of stupidity, and is as thus often taken as an insult, when really it is in its correct form, not an insult at all but a criticism.

The English word "ignorant" comes from two Latin words: *IN*, meaning, "not," and *GNARUS*, meaning, "knowing." Just as the Greek **AGNOEO**. Therefore, ignorance is lack of knowledge about a thing that is capable of knowing.

A famous saying and part of American law is that "ignorance is no excuse for the law." This means that regardless of ones' knowledge of the laws of the land, if you break the law, you are guilty by it. Your defense can not be, "I did not know."

The concept comes from Roman law, and is expressed in the brocard: *IGNORANTIA LEGIS NON EXCUSAT* (ignorance of the law is no excuse). The essential public character of a law requires that the law must apply to anyone in the jurisdiction where the law applies. Thus, no one can justify his conduct on the grounds that he was not aware of the law.

The same goes with salvation. No one will have an excuse when it comes to the Great White Throne Judgment Seat of Jesus Christ. **John 15:22; Rom 1:20; Luke 14:16-21**

Rom 1:20, "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."

Unfortunately, many wrongly believe that they have a good excuse for not accepting the Messiah, as noted in the parable of the Dinner Invitation. **Luke 14:18, "But they all alike began to make excuses."**

Ignorance does not mean that information was not made available. Ignorance means information is available, but the person chooses to ignore or reject it.

Gal 3:22, "But the Scripture has shut up (enclosed or encapsulated) everyone under sin, (all have sinned according Rom 3:23; 5:12), so that the promise by faith in Jesus Christ might be given to those who believe. ²³But before faith came, we were kept in custody under the law, (our tutor teaching us about the Christ), being shut up (enclosed / encapsulated) to the faith which was later to be revealed."

The Law told us what sin was and that we are all sinners. Therefore, we are held guilty by the law. The Law also told us that God would send **YEHOSHUA** – יהושוע (yeh-ho-shoo'-ah), His son to pay for our sins. The Law told us to believe in God's promises. Therefore, rejecting **YEHOSHUA**, Jesus Christ as the Savior Messiah, is also in violation of the Law. The information is available to all. Therefore, ignorance is no excuse for the Law.

To further the definition, there are three divisions of ignorance.

- Ignorance of law, when one is unaware of the existence of the law itself, or at least that a particular case is comprised under its provisions.
- Ignorance of the fact, when the thing itself or some circumstance is unknown. This is not speaking about the relation of something to the law, but the fact itself.
- Ignorance of penalty, when a person is not cognizant that a sanction has been attached to a particular crime. This is especially to be considered when there is question of more serious punishment.

These three divisions apply to every member of the human race in relationship to the Savior:

1) We already noted that some are "ignorant of the Law," and that is no excuse. Likewise, the believer who ignores Bible Doctrine has no excuse for their lack of a spiritual life.

2) "Ignorance of facts," speaks to the person who does not want to face their own depravity due to sin. Instead of facing his sin and total depravity to save him and be reconciled to God through belief in the Savior, he hides from his depravity and tries to ignore it. Likewise, the believer who does not apply the Word of God in faith and loses rewards in the eternal state will be without excuse.

3) Next, we have "ignorance of penalty." This is the individual who tries to convince himself that either there is no hell or that there is nothing after death. Many wrongly accept these two alternatives as fact, thereby, never coming to understand the need of a Savior. But, as stated repeatedly throughout this doctrine, ignorance of the fact of God's judgment, eternal condemnation in the Lake of Fire for all who reject Jesus Christ as their Savior, is no excuse and will not pardon nor commute their sentence. Likewise, the believer in reversionism who is disciplined by God, (**1 Cor 11:29-32; Heb 12:6-10; Rev 3:19**), can only accept the Divine discipline.

We must also note that ignorance may precede, accompany, or follow an act of our will. It is therefore said to be antecedent, concomitant, or consequent. (Catholic Encyclopedia)

- Antecedent Ignorance is in no sense voluntary, neither is the act resulting from it; it precedes any voluntary failure to inquire. Acting without prior knowledge before obtaining knowledge. A "knee jerk reaction.
- Concomitant (accompaniment) Ignorance is concerned with the will to act in a given contingency; it implies that the real character of what is done is unknown to the agent, but his attitude is such that, were he acquainted with the actual state of things, he would go on just the same.
- Consequent Ignorance on the other hand, is so called because it is the result of a perverse frame of mind, choosing either directly or indirectly to be ignorant.

These three are seen in **Acts 17:23** and **Romans 1:21-23**

Acts 17:23, "For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.'

Therefore what you worship in ignorance (AGNOEO), this I proclaim to you.” (Antecedent Ignorance)

Rom 1:21, “For even though they knew God, they did not honor Him as God or give thanks, (Concomitant Ignorance), but they became futile in their speculations, and their foolish heart was darkened, (Concomitant Ignorance). ²²Professing to be wise, they became fools, ²³and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures, (Consequent Ignorance).”

Regardless of the nature of ignorance, there is and will be no excuse for anyone who does not come to the saving knowledge of our Lord Jesus Christ. **Rom 1:20; Rev 20:11-15**

Greek Definitions and Scriptures:

AGNOEO – to be ignorant, not to know, have no knowledge, not to understand, unknown, to err or sin through mistake, or to be wrong; as used in **Rom 10:3**.

Mark 9:31, “For He was teaching His disciples and telling them, “The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.” ³²But they did not understand *this* statement, and they were afraid to ask Him.” w/ Luke 9:45

Romans 2:4, “Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?”

Rom 6:3, “Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?”

Rom 7:1, “Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?” See also 2 Peter 2:12-15.

AGNOIA – a Noun meaning; ignorance, lack of knowledge or perception, especially of divine things or of moral blindness.

Eph 4:17-19, “So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, ¹⁸being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; ¹⁹and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.”

1 Peter 1:14, “As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance.”

AGNOSIA – a noun meaning ignorance, no knowing, or no knowledge. **1 Cor 15:34; 1 Per 2:15.**

1 Cor 15:34, “Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak *this* to your shame.”

AGNOEMA – a noun meaning a sin of ignorance, ignorance, sins. A sin committed through ignorance or thoughtlessness. **Heb 9:7**

Heb 9:6-7, “Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.”

In our text of **John 13:7**, the Greek is **OUK OIDA** – **OUK** is the Greek negative meaning, “not.” **OIDA** is the Perfect with Present meaning tense of **EIDO**, which means to see. So, **OIDA** comes to mean, “to have seen or perceived, hence to know.”

1 Cor 3:16, “Do you not know that you are a temple of God and *that* the Spirit of God dwells in you?”

Gal 4:8, “However at that time, when you did not know God, you were slaves to those which by nature are no gods.”

1John 2:11, “But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.”

Some famous quotes regarding Ignorance:

- “A truly refined mind will seem to be ignorant of the existence of anything that is not perfectly proper, placid, and pleasant.” ~ **Charles Dickens, Little Dorrit**
- “An ignorant man is always a slave.” ~ **Anonymous**
- “Deliberately breaking rules is fine; ignoring them is not — ignorance is bad.” ~ **Anonymous**
- “If ignorance is bliss, you must be the happiest man alive.” ~ **Anonymous**
- “If ignorance is bliss, then knock the smile off my face.” ~ **Zack de la Rocha**
- “Ignorance is the parent of fear.” ~ **Herman Melville, Moby Dick**
- “Lack of knowledge is darker than night.” ~ **Anonymous**
- “Man,” I cried, “how ignorant art thou in thy pride of wisdom!” ~ **Mary Shelley, Frankenstein**
- “Man is arrogant in proportion to his ignorance.” ~ **Edward Bulwer-Lytton, 1st Baron Lytton**
- “The most violent element in society is ignorance.” ~ **Emma Goldman**

- “To be conscious that you are ignorant is a great step to knowledge.” ~ **Benjamin Disraeli, Sybil**
- “Whoever works without knowledge works uselessly.” ~ **Anonymous**
- “Wonder is the foundation of all philosophy, research is the means of all learning, and ignorance is the end.” ~ **Michel de Montaigne**
- “You can swim all day in the Sea of Knowledge and still come out completely dry. Most people do.” ~ **Norman Juster**
- “To be ignorant of one’s ignorance is the malady of ignorance.” ~ **A. Bronson Alcott**
- “Light travels faster than sound. That’s why most people seem bright until you hear them speak.” ~ **Anonymous**
- “Only two things are infinite, the universe and human stupidity, and I’m not sure about the former.” ~ **Albert Einstein**
- “Men go abroad to wonder at the heights of mountains, at the huge waves of the sea, at the long courses of the rivers, at the cast compass of the ocean, at the circular motions of the stars, and they pass by themselves without wondering.” ~ **St. Augustine**

“If the blind lead the blind, both shall fall into the ditch,” Matthew 15:14.

This completes the Doctrine of Ignorance. We now turn to the last statement of our Lord in **John 13:7**.

- **John 13:7b – The Grace Apparatus for Perception (GAP)**

John 13:7b, Our Lord finishes His statement with **“but you will understand hereafter.”** which is **GINOSKO DE META HOUTOS**, literally meaning, “to come to know but this after”

DE – δε (deh) is the conjunction, **“but,”** that sets up a contrast between Peter’s present ignorance and his future understanding of the doctrine.

“You will understand” is the Future, Middle, Indicative of **GINOSKO – γινώσκω** (ghin-ocē’-ko) meaning, “to come to know,” “recognize,” or “perceive.” **“You will learn”** is the meaning here.

This is the experience of learning Bible doctrine. He will know from the experience of study. Peter will learn doctrine in the future, including the principle of GAP, how it relates to the rebound technique, and the lesson the Lord was teaching by washing his feet.

The Middle Voice tells us Peter will benefit by learning this doctrine and understanding it at a future time.

The Indicative Mood is the reality of Peter’s future knowledge of how GAP functions and how the washing of feet represents not only the confession of sins, but the communication of Bible doctrine.

You cannot communicate the Word of God until you study, until you learn, until you know it. In order to learn it, you must be clean. Likewise, in order to communicate it, you must be clean. Also, the recipients of the communicated Word must be clean as they listen in order to comprehend it.

Being clean is the Rebound technique. Rebound is for communicators. Rebound is for those who listen to the communication of Bible doctrine.

The last phrase is **META HOUTOS**.

META – **μετά** (met-ah') that means, "with," "among," or "after," and **HOUTOS** – **οὗτος** (hoo'-tos) is the demonstrative pronominal adjective **TAUTA** – **ταῦτα** (tow'-tah) that means, "this" or "these." Combined they mean, "**after this**" or "**hereafter**."

Principle: The believer who is ignorant of Bible doctrine is shocked and confused regarding the details of life because of his disorientation to the grace of God. Ignorance of Bible doctrine results in disorientation to God's grace. It also results eventually in reversionism. Therefore, the believer must appropriate the grace of God through the rebound technique and the Grace Apparatus for Perception (GAP) in order to learn and grow spiritually, thereby being equipped for every good work, including the communication of the Bible Doctrine. As a result, we are ambassadors for Christ and God is glorified.

As our Lord alluded, Peter would not accomplish this until a later point, that being the Day of Pentecost, when he and the other disciples received the grace of God, when they received the permanent indwelling of God the Holy Spirit. Now what was done in ignorance can be turned into wisdom via the grace of God.

This leads us to understanding the:

Doctrine of The Grace Apparatus for Perception

Introduction.

At the beginning of the believer's spiritual life, he is ignorant of the thoughts of God. That is why the Grace Apparatus for Perception (GAP) was given to us. If a believer is consistently distracted, indifferent, or negative towards God's Word, he will remain in a state of ignorance regarding God's thoughts.

Learning the mind of Christ calls for two categories of faith: Faith perception and faith application which are part of the three stages of the Faith-Rest Drill. When you learn Bible doctrine, faith perception applies. When you utilize doctrinal rationales and come to doctrinal conclusions (the second and third stages of the faith-rest drill), faith application applies.

To go from ignorance to cognizance of Bible doctrine begins with what is called **GNOSIS** – **γνῶσις** (gno'-sis) knowledge in the Greek. **GNOSIS** is achieved through teaching from the pulpit that is heard and understood in your **NOUS** – **νοῦς** (nooce), (the Greek word for

“mind” or the “left lobe of the soul”). GNOSIS is knowledge of Bible doctrine, which resides in the left lobe and cannot be applied or used in spiritual growth yet. **GNOSIS** must be transferred to the right lobe as **EPIGNOSIS** – ἐπιγνωσις (ep-ig'-no-sis) – (the Greek word for “**full knowledge**” or “**wisdom**,” doctrine in the right lobe of the soul), in order for you to grow in the spiritual life. This is accomplished through faith perception or being positive to the doctrine taught.

When a person understands something but does not believe it, that is called negative faith perception. When a person understands and believes, that is being positive at faith perception. When **GNOSIS** is converted to **EPIGNOSIS**, you have formed categorical knowledge of God’s Word, and you can now apply that knowledge into doctrinal rationales for faith application. As a result, spiritual growth occurs.

There are Three Primary Systems of Perception in Life:

Rationalism relies on reason as the source of knowledge, claiming that reason is superior to and independent of any sensory perception. It believes that reality is what you think. Rationalism subjects Bible doctrine and Scriptural interpretation to the test of human reason. Therefore, rationalism always rejects dogmatic authority.

Empiricism is the scientific system of learning by observation and experimentation. Empiricism holds that reality lies in the function of your sensory system relaying information to the brain.

Both of these systems are dependent upon human I.Q. Therefore, if God made either one the criteria for learning His Word, He would be arbitrary and unfair, which is impossible.

Faith is a system of learning by accepting the authority of the criterion. Faith is learning by accepting words as vocabulary, or by accepting the authority of the one teaching. Faith is a non-meritorious system of thinking. Therefore, faith is the only system God could use to be consistent with His policy of grace toward the human race. The validity of faith depends on the object of faith. **Heb 11:1** calls faith, “the reality of the unseen.”

Faith Application:

The application of Bible doctrine to experience (reverse concentration) is faith application in contrast to faith perception.

Faith perception converts **GNOSIS** doctrine into **EPIGNOSIS** doctrine. Faith application is the second stage of the faith-rest drill, in which The Word is applied to circumstances by reversing our focus away from the problem or issue and onto Bible Doctrine. This is the difference between having the mind of Christ and having the mind of the flesh, the difference between Divine viewpoint and human viewpoint.

The Three stages in the Faith-Rest Drill are:

Stage One – Claiming a promise from God, which is the means of reverse concentration away from the problem or situation and onto the Word of God. This will stabilize the mentality of your soul for calm and organized thinking.

Stage Two – Applying the promise(s) of God to the situation with the result of arriving at a Biblical rationale in regards to the situation. This is the dynamics of reverse concentration gained from claiming a promise of God.

Stage Three – Reaching a Biblical conclusion, which is the result of reverse concentration. This is the doctrine and mode of operation you will apply in faith to the problem or situation.

The dynamics of the faith-rest drill depend on the second stage of the faith-rest drill. Claiming promises is the means to the end, but is not the end. The ultimate is the second stage of the faith-rest drill or reverse concentration, which is the application of doctrinal rationales to one's environment and circumstances.

The first stage of the faith-rest drill, claiming promises, can only stabilize the believer for the dynamics of applying doctrinal rationales in the second stage. The real issue of the faith-rest drill is reverse concentration. Claiming promises will not apply doctrine to the situation. Therefore, without reverse concentration, the believer cannot utilize **EPIGNOSIS** doctrine. The believer must learn to think in terms of Divine viewpoint.

The Mechanics of GAP:

Stage One is the communication of Bible doctrine from your right Pastor-Teacher primarily via face to face.

The congregation is placed under a system of spiritual humility for perception and reception of Bible doctrine. Spiritual humility requires the filling of the Holy Spirit and the existence of humility, whether organized (in the local church), enforced (by the authority of the Pastor), or genuine (from your own positive reception of doctrine).

The believer must be motivated through their Personal love for God the Father, which results in positive volition to hear His Word. (When you lose your motivation, you lose your spiritual growth.) This leads to concentration and self-discipline. Therefore, learning the Rebound rationale and applying it while listening to Bible teaching is very important.

Stage One begins with the pastor communicating doctrine using the I.C.E. procedure.

"I" stands for **ISAGOGICS**, which is the interpretation of the Bible within the framework of its historical setting.

"C" stands for the categorical communication of doctrine, which fulfills the hermeneutical principle of comparing scripture to scripture to determine the classification of doctrine.

“E” stands for the exegetical communication of doctrine, which is the analysis of each verse in its context to determine the exact meaning of that verse in its relationship to the context as a whole, analyzing grammar, syntax, and etymology.

Stage Two is operation **GNOSIS**, in which you understand what you hear and comprehend; it in the left lobe (**NOUS**) of your soul.

The function of receptive comprehension means that under the ministry of the Spirit and with enough Frame of Reference, you actually understand the doctrine being taught. This is made possible under a system of enforced humility. When you understand what you have been taught, the doctrine goes to the left lobe of your soul.

The believer comes to Biblical teaching in ignorance. The objective is to turn ignorance into cognizance. If ignorance persists, it is because the believer is negative toward the doctrine being taught. If he is negative in attending class, it is because he is involved in the Cosmic System.

Other reasons for ignorance include lack of a Frame of Reference, sporadic exposure to doctrine, distractions from the pleasures of life, and an erroneous scale of values, all of which perpetuate arrogance, discipline, and failure.

Apart from the ignorance factor, a believer under the ministry of the Holy Spirit can and does learn doctrine from his right Pastor-Teacher. Once the believer understands doctrine under the principle of receptive comprehension, it is called **GNOSIS** and resides in his left lobe. **GNOSIS** information cannot yet result in spiritual growth nor can it be applied to experience. **GNOSIS** doctrine is waiting for the believer’s faith to convert it into **EPIGNOSIS**. In the **GNOSIS** stage, it is doctrinal thought still in the staging area. **GNOSIS** is fat; **EPIGNOSIS** is muscle.

Stage Three is the function of Faith-Perception.

When you believe (apply faith to) what you have been taught, God’s Word is cycled from your **NOUS** / left lobe to your human spirit.

There are two kinds of faith: Faith-Perception and Faith Application. Both are related to the Plan of God.

Faith-perception is used in learning Bible doctrine and converting **GNOSIS** into **EPIGNOSIS**. Then faith-application can use **EPIGNOSIS** doctrine in application to life.

In **Stage Three**, **GNOSIS** is converted to **EPIGNOSIS** through the function of faith-perception. The mechanics involve volition and faith. At this time, the Word is transferred from your left lobe to your human spirit.

There are two possibilities: “I understand what you are saying, but I don’t believe it,” or “I understand and I do believe it.”

- This stage is critical to fulfilling the Plan of God for your life, because only **EPIGNOSIS** doctrine can be used in application, causing your advance to Spiritual Maturity.
- The Faith-Rest Drill has no muscle without **EPIGNOSIS**
- Faith is non-meritorious; therefore, it is a grace system of perception and does not depend on your human I.Q.

Col 1:3-14, "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, ⁴since we heard of your faith in Christ Jesus and the love which you have for all the saints; ⁵because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel ⁶which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as *it has been doing* in you also since the day you heard *of it* and understood the grace of God in truth; ⁷just as you learned *it* from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf, ⁸and he also informed us of your love in the Spirit. ⁹For this reason also, since the day we heard *of it*, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, ¹⁰so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God; ¹¹strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously ¹²giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light. ¹³For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins."

Stage Four is the function of Faith-Application.

As a result of Faith-Perception, the doctrine cycled to your Human Spirit is then transferred to the right lobe of your soul (the heart), called **KARDIA – καρδία** (kar-dee'-ah) in the Greek, where it is applied to life.

1 Cor 2:13, "Which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual (*Divine Viewpoint*) with spiritual (*our Human Spirit*)."

Faith-Application is reverse concentration or the second stage of the Faith-Rest Drill. Faith-Application converts **EPIGNOSIS** doctrine into experience. **EPIGNOSIS** doctrine consists of the doctrinal rationales.

The believer with **GNOSIS** doctrine in the soul is only capable of anthropocentric thinking (Human viewpoint). **EPIGNOSIS** doctrine is the only Divine viewpoint that can be applied to life. Claiming promises through faith is not the end; it is not a panacea. It is merely a stabilizer for thinking.

In **Stage Three** of the Faith-Rest Drill, you come to Doctrinal Conclusions and have gained control of the situation. Doctrine is more real to you than anything else in life.

We have studied the right lobe in the past, and noted its different compartments using the analogy of a filing cabinet in your soul for the storage and retrieval of God's Word.

The Heart has Six Compartments Including:

- The **Frame of Reference** is where **EPIGNOSIS** doctrine becomes the foundation for learning more advanced doctrine. **Prov 4:4; 1 Cor 2:9**
- The **Memory Center** is the storage center for **EPIGNOSIS** in a manner that brings into focus what is pertinent to a given situation. **Psa 119:16; 109; 2 Cor 10:4-6**
- The **Vocabulary Storage** is where technical identification of **EPIGNOSIS** doctrine is stored. **Jer 15:16; Deut 8:3**
- The **Categorical Storage** is where individual doctrines are formed into larger categories for rationales in application to life. **Prov 2:2, 10; 3:3; 15:14-15; 18:15**
- The **Conscience** is where **EPIGNOSIS** doctrine forms new standards for life. **Acts 24:16; Rom 2:14-15; 9:1; 13:5; 1 Cor 8:7; 2 Cor 4:2; 5:11; Titus 1:15; Heb 9:14**
- The **Launching Pad** is used for application of **EPIGNOSIS** doctrine to life, which is the function of reverse concentration. **1 Cor 1:30; 2:7-8; James 3:17; Phil 4:8.**

The Heart of Your Soul Performs a Number of Functions:

- It sets up a system for using basic doctrines as the means for learning advanced doctrines.
- It sets up a red alert section of the soul to detect false doctrine.
- It uses **EPIGNOSIS** doctrine for dealing with problems of the subconscious and guilt complex.
- It uses **EPIGNOSIS** doctrine for effective communication of ideas in conversation, witnessing, and public speaking.
- It provides capacity for life, love, and happiness.
- It raises the believer's spiritual I.Q., and motivates general learning and understanding of life.

Stage Five is spiritual growth in the fulfillment of the Plan of God. Only **EPIGNOSIS** doctrine results in Spiritual growth and Occupation with the Person of Christ.

Human I.Q. is Not an Issue in the Function of GAP:

GAP is a grace system for perception, **Col 1:9-10; 1 Cor 3:16; 1 Thes 5:23; 1 Cor 1:19-2:16.**

God's Grace Provision for the Perception of Bible Doctrine Includes:

- God has provided the mechanics of inspiration for the formation and preservation of the Canon of Scripture. **2 Tim 3:16-17**
- God provides the omnipotence of God the Holy Spirit inside God's Power System (GPS) enabling us to understand the mechanics for the execution of the Plan of God for our lives. **John 14:26**
- God provides the Divine plan for the Church, the protocol plan of God for the royal family of God. **James 2:8; Rom 15:13-14**
- God provides a right pastor-teacher for every member of the royal family who is positive to doctrine. There is no such thing as a self-made Christian. You must learn from someone else. **1 Peter 5:1-3**
- God provides the privacy of the royal priesthood for the perception of mystery doctrine. Every believer is given a royal priesthood for the purpose of freedom and privacy. Bible doctrine in your soul is your altar. **1 Peter 2:5, 9; cf. Heb 13:10**
- Logistical grace support, by which every member of the royal family is kept alive for equal privilege and equal opportunity, to execute God's plan. Logistical grace includes the provision of your body, clothes, food, shelter, transportation, and other necessities of life. **Psa 23:1-6; Mat 6:25-34; 2 Cor 9:8; 12:9; Phil 4:19; 2 Peter 3:18**
- God provides spiritual freedom, in contrast to human freedom. Spiritual freedom exists only within God's Power System. **John 8:32; Gal 5:1**

Human freedom is for the entire human race through the laws of Divine Establishment.

Gal 5:1, "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."

- God provides the local church as the classroom for the Royal Family to learn His Word. Worship is academic, not emotional. You must know God's system to function under His system. God always raises up local churches where pastors are faithful in the teaching of the Word of God.
- God provides human volition as the means of transferring Bible Doctrine from the left lobe to the right lobe of the soul.

There is no substitute for the function of GAP. **Job 32:1-9**

Primary result of the Grace Apparatus for Perception is spiritual maturity resulting in glorifying God as part of the tactical victory in the Angelic Conflict.

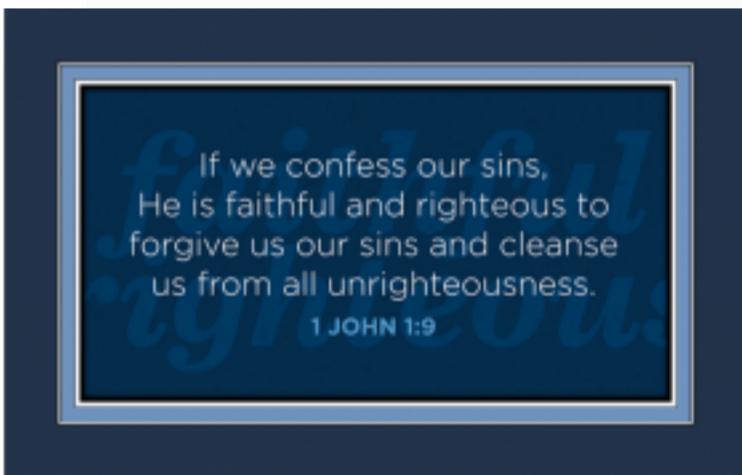
Synonyms for the Grace Apparatus for Perception found in the Bible:

- **Epignosis:** Full knowledge – Language synonym.
- **More Grace – Super Grace:** Spiritual Maturity – Theological synonym. **James 4:6**
- **Altar of the Soul** – Priestly synonym. **Heb 13:9-10**
- **Edification Complex of the Soul** (E.C.S.) – Building synonym. **Eph 4:12-16**
- **Redeeming of Time** – Time synonym. **Eph 5:16-18; Col 4:5**

- **Strength in the Lord** – Power synonym. **Eph 6:10**
- **Putting on the Whole Armor of God (Eph 6:11-17)**; Following the colors to the high ground (**Heb 12:1-2**– race = **AGON** – ἄγών (ag-one'), the games or a battle); Establish a command post of the soul (**Col 2:5-8**) – Military synonyms.
- **Take Up Your Cross and Follow Me** – Crucifixion synonym. **Mat 16:24; Luke 9:23**
- **Salt Seasoned** (sodium chloride, salt = G.A.P.) – Chemical synonym. **Col 4:6**
- **Godliness** – Sanctification synonym. **1Tim 6:3-6, 2 Peter 1:3**

Other Results of the Grace Apparatus for Perception Include:

- Reversion recovery.
- Glorification of God in the Angelic Conflict.
- Equates the royal status of the believer with his priesthood.
- Leads to maturity and Super Grace (maturity).
- Leads to occupation with Christ and other capacities for life.
- Provides maximum influence in history.
- Provides the basis for legitimate production or service (Divine good).
- Becomes the basis for eternal rewards.



John 13 – The Upper Room Discourse, Pt 6

John 13:8, Peter's Misguided Zeal:

Chapter 13 Outline Thus Far:

Vs. 1, The Love of Jesus Christ.

Vs. 2, 18, 21-30, Demon Influence and Possession.

Vs. 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of GAP.

Vs. 8-11, Peter's misguided zeal and our Lord's Response. Washing of the feet, not salvation cleansing but experiential sanctification. He shows them the Rebound technique. 1 John 1:9

John 13:8-11, "Peter *said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." 9Simon Peter *said to Him, "Lord, *then wash* not only my feet, but also my hands and my head." 10Jesus *said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all *of you*." 11For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

Verse 8, "Peter said* to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me,""

This is another case of Peter's thoughtless speech as also noted in **Mark 8:32 and 9:5.**

Mark 8:31-33, "And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. 32And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him. 33But turning around and seeing His disciples, He rebuked Peter and said, "Get behind Me, Satan; for you are not setting your mind on God's interests, but man's.""

Mark 9:4-6, "Elijah appeared to them along with Moses; and they were talking with Jesus. 5Peter said* to Jesus, "Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah." 6For he did not know (OUK – οὐκ / OIDA – οἶδα) what to answer; for they became terrified."

In **John 13:8**, the interjection, "never" is a double negative in the Greek **OUK** and **ME – μὲ** (meh). Combining to form an absolute negation. It is linked with our word for ceremonial washing or hand/feet washing **NIPTO – νίπτω** (nip'-to) in the Aorist Active Subjunctive. The Aorist plus the double negative is as strong as you can get.

NIPTO does not mean a bath in regards to salvation as noted previously, but emphasizes the washing of moment by moment confession of sins, rebounding, **1 John 1:9.**

The principle here is that if Peter refuses our Lord's washing of his feet, he will remain at the table with dirty feet. This is like trying to serve the Lord while you are out of fellowship, or like trying to Grace Apparatus for Perception (GAP) it while you are out of fellowship. When you are out of fellowship, you can only produce human good at best, and cannot produce anything on the basis of Bible doctrine. That is the object lesson our Lord is teaching. This is not a salvation lesson, it is not a lesson of positional sanctification. It is a lesson of the confession of your sins, it is a lesson of experiential sanctification.

In Jesus' reply, He counters Peter's objection using Peter's own words by saying **"if I do not (ME) wash your feet, you have no (OUK) part with Me."**

Jesus answers him with a third-class conditional "if," maybe yes, maybe no, by combining **EAN** – ἐάν (eh-an') and the Aorist Active Subjunctive of **NIPTO** showing that Peter does have volition. He can decide whether to allow the Lord to wash His feet or not; just as you and I decide to use the rebound technique or not.

The word for **"part"** is **MEROS** – μέρος (mer'-os), which means, "(to receive one's portion); a part, share, portion." It can mean a business, partnership, or function. The principle He is emphasizing is that rebound precedes the correct function of GAP.

Without the confession of your sins, you cannot walk in the righteousness of God. You will not be in fellowship with God the Holy Spirit and cannot produce the Fruit of the Spirit, Divine good production, **1 John 1:5-10; Eph 5:6-18; Gal 5:13-26.**

1 John 1:5-10, "This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. ⁶If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; ⁷but if we walk (cleansing of the feet) in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. ⁸If we say that we have no sin, we are deceiving ourselves and the truth is not in us. ⁹If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse (wash our feet) us from all unrighteousness. ¹⁰If we say that we have not sinned, we make Him a liar and His word is not in us."

The word **"cleanse"** here is **KATHARIZO** – καθαρίζω (k-ath-ar-id'-zo). Joseph Thayer defines it as:

1a) To make clean, cleanse from physical stains and dirt; of utensils, food of a leper, to cleanse by curing, and to remove by cleansing.

1b) In a moral sense; to free from defilement of sin and from faults; to purify from wickedness; to free from guilt of sin; to purify, to consecrate by cleansing or purifying; to consecrate, dedicate.

2) To pronounce clean in a Levitical sense.

Eph 5:6-18, "Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. ⁷Therefore do not be partakers with them; ⁸for you were formerly darkness, but now you are Light in the Lord; walk (cleansing of the feet) as children of Light ⁹(for the fruit of the Light consists in all goodness and righteousness and truth), ¹⁰trying to learn what is pleasing to the Lord. ¹¹Do not participate in the unfruitful deeds of darkness (human good production), but instead even expose them; ¹²for it is

disgraceful even to speak of the things which are done by them in secret. ¹³But all things become visible when they are exposed by the light, for everything that becomes visible is light. ¹⁴For this reason it says, "Awake, sleeper, and arise from the dead, and Christ will shine on you." ¹⁵Therefore be careful how you walk, not as unwise men but as wise (*with clean feet plus the GAP*), ¹⁶making the most of your time, because the days are evil. ¹⁷So then do not be foolish, but understand what the will of the Lord is. ¹⁸And do not get drunk with wine (*a category of sin*), for that is dissipation (*a wasteful life style*), but be filled with the Spirit."

Gal 5:13-26, "For you were called to freedom, brethren; only *do not turn your freedom into an opportunity for the flesh, but through love serve one another.* ¹⁴For the whole Law is fulfilled in one word, in the *statement*, "You shall love your neighbor as yourself." ¹⁵But if you bite and devour one another (*a category of sin*), take care that you are not consumed by one another. ¹⁶But I say, walk (*cleansing of the feet*) by the Spirit, and you will not carry out the desire of the flesh. ¹⁷For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. ¹⁸But if you are led by the Spirit, you are not under the Law. ¹⁹Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹envying, drunkenness, carousing, and things like these (*many categories of sin*), of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law. ²⁴Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵If we live by the Spirit, let us also walk by the Spirit. ²⁶Let us not become boastful, challenging one another, envying one another."

One of the problems Peter is having in **John 13** is that he is too hyped up about His faith. He is being over-zealous in his mind and actions. Instead of being patient and waiting on the timing of the Lord, he always seems to jump into action without thought or knowledge.

So, the principle is, "think before you leap." Having the mind of Christ resident and cycling throughout your soul through the Grace Apparatus for Perception will lead you to making good decision and performing righteous actions, the fruit of the Spirit, with the results of glorifying God. That is the secret to not being over-zealous for the Lord and ending up failing in the Plan of God. Being over-zealous was the problem with Peter early on and Israel as a whole, as noted in **Romans 10:2**.

Zeal without knowledge is a dangerous and lethal combination. For the unbeliever, it leads to arrogance and persistent unbelief with no positional sanctification resulting in the Eternal Lake of Fire, due to rejection of Christ's efficacious work on the Cross. For the believer, it

leads to failure in executing the Plan of God for their life, no experiential sanctification, loss of rewards in the eternal state and inadequacy to glorify God.

When we are over-zealous, it inevitably leads to error and mistake, and can result in reversionism and complete apostasy. Why? Because in zeal, you are acting on your emotions and feelings instead of the Word of God resident in your soul. This was the error of Peter at this time. He wanted to do something for the Lord instead of receiving what the Lord had done for Him. Receiving what God has done for you is the key to glorification of God and producing Divine good.

When Jesus states, **“you have no part with me,”** He is referring to walking in the Light as He Himself is in the Light, and sharing all that the Light has for us in time and eternity. This means no experiential sanctification, because we are talking about a **NIPTO** washing, verses a **LOUO – λούω** (loo'-o) washing as Jesus clarifies in **verse 10**.

Christ's words to Peter in vs. 8 are important: "If I do not wash you, you have no part [communion] with Me," (NKJV). There is a difference between union and communion. Peter was in union with Christ as one of "His own" through faith, but sin can break our communion with the Lord. There is a difference between sonship and fellowship. Only as we allow Christ to cleanse us can we remain in fellowship with Him and enjoy His presence and power." Warren Weirsbe

As we will see in **verse 10**, he who has been bathed by the Lord, through His Word and Baptism of the Spirit, (**John 15:3; Titus 3:5; Eph 5:26**), needs only to wash himself day by day from the filth and defilement (sin) which he might have accumulated by his contact with the world.

Then in **verse 9**, we see Peter's third statement of over-zealous ignorance when he says, **John 13:9, "Lord, then wash not only my feet, but also my hands and my head."**

This is a case of sincerity plus ignorance. The sincerity is shown in Peter's address of Jesus as Lord. Peter finally realizes that He wants what the Lord has to offer him but does not understand what is being offered to him at this time. Therefore, he has no capacity to receive what God desires to give him at this time.

When our Lord stated in **verse 8** that if He did not wash Peter's feet, Peter would have **“no part with Him,”** Peter thought, due to ignorance, our Lord was speaking about Peter's eternal portion or position, when in fact, He was not.

Peter doesn't need a bath, analogous for salvation / eternal life / positional sanctification, as our Lord will point out in the next verse. Peter has already achieved that in faith of Jesus Christ as his Savior. Peter even used the correct term to indicate this by addressing Christ as Lord. But Peter is not using the Word resident in his soul. He is letting his emotions run wild. So, Peter continues to demonstrate his error of over zealousness.

The lesson our Lord is teaching here is that it is Peter's feet that touched the filth of the streets as he was coming to the upper room. And it is only his feet that need to be washed and to be cleansed. When our soul comes in contact with our Sin Nature, it picks up the filth of the Sin Nature that needs to be cleaned off. The issue is not salvation, it is what comes after salvation, the cleansing of daily sins through rebound so that we, **"walk in the Light as Jesus Himself is in the Light," 1 John 1:7.**

What Peter wanted to do is take a second bath, and that is like doubting your salvation.

Many times, even though Christians have accepted Christ as their Savior, they continue to respond to the call of the evangelist to come forward and commit or recommit their lives to Christ. First of all, we can't commit anything to Christ. Christ has done all the work, and we need to receive God's saving grace work for our salvation.

In addition, many are burdened by a system of works, or giving, or attendance to a church, thinking they need to maintain their salvation or ensure their salvation through their works. This too is heresy. There is nothing we can do to save ourselves or ensure our salvation other than the one-time non-meritorious act of faith in the Person and work of the Lord Jesus Christ upon the Cross for the forgiveness of our sins. **Eph 2:8-9**

Peter was sincere but let his emotions get the better of him in over zealousness. That coupled with ignorance of the Word of God became a destructive force in his life at this time, where he was unknowingly refusing the efficacious work of our Lord, unknowingly refusing his daily portion with our Lord, and unknowingly refusing his experiential sanctification.

Seeing Peter's reaction here, is their little doubt as to why later that night he denied the Lord three times? You see emotion can only carry you so far. But the Word of God resident within your soul is power and strength everlasting.

Rom 1:16, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." w/ 1 Cor 1:18

1 Cor 2:5, "So that your faith would not rest on the wisdom of men, but on the power of God." w/ 1 Peter 1:5; Isa 40:31

Then we see our Lord's response in **verse 10, "Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean;"**

As we noted previously in the statement by Warren Weirsbe, there is a difference between Union and Communion, so in Jesus' foot washing analogy, He is distinguishing between regeneration and rebound. The words He purposefully chose to convey this difference make it clear.

“He who has bathed” is the Perfect Tense, Passive Voice, Participle of **LOUO**, which means, “to wash the entire body, or to take a bath.”

The Perfect Tense indicates that once saved, always saved.

The Passive Voice tells us the believer receives salvation. He receives the bath, as it were, at the point of salvation.

The Participle sets up a concept in which the entire body is washed once. **“He who has been bathed.”**

The principle that we have seen before is; we are saved once, yet need to rebound many times.

So, **LOUO** is used as the illustration of “salvation,” while **NIPTO** is used for “rebound.” Sin and carnality do not mean that a believer must be saved again.

This is the first mention of **LOUO** in the New Testament and draws its meaning here. The same meaning of bathing for salvation is also found in **Acts 16:33** and **Heb 10:22**.

Acts 16:31-34, “They said, “Believe in the Lord Jesus, and you will be saved, you and your household.” ³²And they spoke the word of the Lord to him together with all who were in his house. ³³And he took them that *very* hour of the night and washed their wounds, and immediately he was baptized, he and all his *household*. ³⁴And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.”

The Jailer’s act of washing Paul and Silas’ wounds was symbolic of his own salvation through faith in the Lord Jesus Christ.

Likewise, in **Heb 10:22**, **“Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.”**

Hebrews 10:22 puts it in a matter of fact statement through the use of the Perfect Tense for both **“sprinkled”** [**RHANTIZO** – **ῥαντίζω** (hran-tid'-zo)] and **“washed”** (**LOUO**). Our bodies were washed clean once and for all time at the moment of salvation. Therefore, we don’t require another bathing.

Back in **John 13:10**, the phrase, **“needs only to”** is literally, **“does not have a need.”**

Then missing in the NASB translation but in the KJV is the Greek words **EI** – **εἰ** (i) plus the negative **ME** which combine to mean, **“except.”** The NASB puts this sentence in the positive, even though the Greek uses two negatives to express the reality.

“He who has bathed needs only to wash his feet,” versus **“He who has bathed does not have need to bath except his feet be washed.”**

Then we have **“to wash”** which is the Aorist Tense, Middle Voice, Infinitive of **NIPTO**, which means, “to wash the extremities,” i.e. the feet.

The Aorist Tense is a Constative Aorist that gathers into one entirety our **NIPTO**’ing every time rebound is necessary. It places the stress on the fact of occurrence, not its nature.

The Middle Voice benefits the subject. This is a reflexive middle and indicates that every believer priest must rebound for himself, and therefore is benefited.

The Infinitive expresses purpose; rebound is part of the Plan of God.

Then we have **“the feet,”** **PODAS – πόδας**, which tells us there is no fellowship when the believer is defiled by sin. You cannot walk (or at the Last Supper eat) with God, while having dirty feet.

“But is completely clean” is **ALLA EIMI HOLOS KATHAROS.**

“Is” or **EIMI – εἰμι** (i-mee’) in the Present, Active, Indicative, and the word **HOLOS – ὅλος** (hol’-os), which means, “all, whole, complete, or all over,” while **KATHAROS – καθαρὸς** (kath-ar-os’) means, “pure, clean, or innocent.”

So, we are to be assured of our eternal security through the bathing we received at the moment of our salvation, which our Lord doubly emphasizes with the next phrase, **“and you are clean.”**

This phrase is in the Present, Indicative of **EIMI [ESTE – ἐστέ** (es-teh’)] plus **KATHAROS.**

It is an Instantaneous Present, which means the action is completed at the moment of Christ speaking these words. In other words, **“you keep on being clean.”** That is eternal salvation. So, we could say **“and you remain clean.”**

“But not all of you,” is the Greek phrase **ALLA OUK PANTES.**

ALLA – ἀλλά (al-lah’) means, “but, rather, on the contrary.”

OUK is our Greek negative, which identifies that some in the room are NOT saved.

PAS – πᾶς (pas) meaning, “every or all” is a nominative pronominal adjective acting like a pronoun; therefore, **“of you”** is added to address the entire group in the room.

Remember that this is not a picture of salvation. It is a picture of ceremonial washing for the cleansing of the filth we pick up during our day. It is a picture of the washing away of the believer’s daily sins, **1 John 1:9.**

Yet, in this message, there is one exception and this refers to Judas Iscariot. This message is not intended for him, but as we will see indirectly, it has purpose. In the analogy, the others came with dirty feet, but Judas came without a bath. In other words, Judas is unsaved, and therefore this particular message and all the messages in the Upper Room Discourse are not pertinent to Judas at all. Nor are they pertinent to the unbeliever.

Another point that is made here is that salvation is not a result of blessing by association. You cannot be saved, and are not saved, just because you hang out with Christians, or the fact that your family and friends are saved. As we noted in **Acts 16:31-34**, saying to the jailer, **“you and your family”** was not a blessing by association passage. It was a simple prophecy that all in his family would hear the gospel message and believe, which they did.

So here too, we see that it is a personal and individual decision and responsibility to believe in the Lord Jesus Christ as your Savior for your very own salvation. No one else can do it for you. **John 3:16; 36**

Also, as we noted in the beginning of this chapter, Jesus was publicly acknowledging what He already knew, that one of them, Judas Iscariot, was an unbeliever. Here we have a person who spent the past three years in the presence of the Lord day and night, yet never came to accept Him as his Savior. Jesus knew that Judas never believed in Him and that he was filled with Satan’s Cosmic System thinking and was under demonic influence, **John 13:2**. His unbelief and demonic influence would eventually lead him to betray our Lord. As we will see in **verse 27**, Judas’ final betrayal is carried out under demon possession by Satan himself. That is the potential downward spiral of the unbeliever.

That’s why **verse 11** says, **“For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.””** Not everyone has taken a bath (**LOUO**) for salvation and become clean; therefore, not everyone will receive the benefits from this type of washing (**NIPTO**).

“Knew” is the Greek verb in the Pluperfect, Active, Indicative of **OIDA**. The Pluperfect of **OIDA** is used as an Imperfect (in the English, the Past Perfect) to indicate that Jesus always knew that Judas Iscariot was and would remain an unbeliever.

“Who was betraying” is the Present, Active, Participle of **PARADIDOMIA** – **παραδίδωμι** (par-ad-id’-o-mee). It means, “to hand over, to give, or deliver over, or to betray.”

This is a Futuristic Present Tense meaning, the betrayal hasn’t occurred yet, but He knows that it will.

“For this reason,” DIA – διὰ (dee-ah’) **HOUTOS – οὗτος** (hoo’-tos), is literally, “because of this,” meaning because of this knowledge, Jesus did something, or in this case, said something.

Principle: Knowledge is power that leads to action, doing, or saying a right thing in a right way.

“He said, “not all of you are clean”” is **LEGO** – λέγω (leg'-o) **HOTI** – ὅτι (hot'-ee) (that) **OUK PAS KATHAROS EIMI** meaning, “He said that not all are clean.” This again refers to Judas Iscariot as an unbeliever. Judas never came to the saving knowledge of Jesus Christ as the Messiah.

Our Lord repeats this message a third time in **verse 18** making is completely understood that not everyone in the room was a believer.

The interesting fact here about Judas is that the last message he received in this Upper Room was that of the washing away of sins by our Lord. Even though the application is the forgiveness of sins for the believer post salvation, the basis for this **NIPTO** cleansing is the same as that for the unbeliever's **LOUO** salvation bathing, the Cross at Calvary.

So, in grace, our Lord gives Judas one last chance for salvation even though He knows Judas' hard heart. That is a good lesson for all of us. Never make up your mind about someone's faith. Always continue to present the gospel, and let God take it from there.

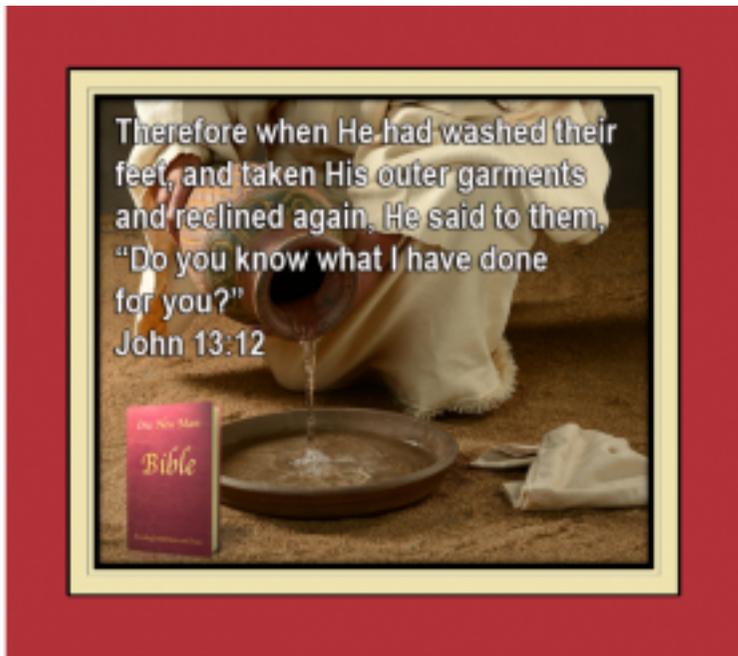
In addition, our Lord does not go on with the rest of the Upper Room Discourse until after Judas is dismissed. Why? Because Bible doctrine teaching is not for the unbeliever.

The only issue for the unbeliever is that portion of doctrine called the gospel, which is made up of Christology, Soteriology, and some Hamartiology.

Here our Lord completed the discussion on those topics and is going to reveal some new principles regarding the Mystery Doctrine of the Church. Therefore, Judas need not be present.

Nevertheless, the main point of **John 13** is not salvation but the washing of the soul of the believer who has sinned post salvation.

As a result of **NIPTO** washing, we have a daily part / portion with Jesus Christ, **vs 8**, and “**walk in the Light as He Himself is in the Light,**” **1 John 1:5-7**.



John 13 – The Upper Room Discourse, Pt 7

Vs. 12, Learn from this Picture:

Outline John 13 Thus Far:

Vs. 1, The Love of Jesus Christ.

Vs. 2, 18, 21-30, Demon Influence and Possession.

Vs. 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of GAP.

Vs. 8-11, Peter's Misguided Zeal and our Lord's Response. Washing of the Feet, Not Salvation Cleansing but Experiential Sanctification. He Shows Them the Rebound Technique. **1 John 1:9**

Vs. 12, Learn from this Picture, Christ's Completed Work for Our Spiritual Perfection.

Verse 12 states, "**So when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, "Do you know what I have done to you?"**"

"So after/when He had washed their feet."

This is the Aorist, Active, Indicative of **NIPTO** – **νίπτω** (nip'-to). This indicates that Jesus won out! He finally convinced Peter that his feet needed to be washed in order to continue his fellowship with the Christ.

As we noted, this in effect provides cleansing for the eleven born-again believers. Now that they were clean, they can take part in the last Passover; but with dirty feet, they could not.

This is also the principle in the Communion Supper (Eucharist) for us today.

So, the lesson has been, when we are saved, we are washed all over, **1 Cor 6:9-11; Titus 3:5-6; ...**

1 Cor 6:9-11, "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor pedophiles, nor homosexuals, ¹⁰nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. ¹¹Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

Titus 3:5-6, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior."

... When we confess our daily sins to the Lord, we have our feet washed and our "walk" is cleansed, **1 John 1:7-9.**

This bathing and washing was also analogous to the ordination of the Jewish priests. They were washed all over (**Exo 29:4**), which pictures our once-for-all cleansing; but God also provided the laver (**Exo 30:17-21**) for them to use in the daily washing of their hands and feet.

It is this daily cleansing that keeps the believer in communion with Christ. The lesson here has nothing to do with "getting" or "losing" one's salvation. It is strictly a matter of communion, fellowship with Christ. As we have noted, many believers today make the same mistake Peter made in **verse 9** where they want to be saved (washed) all over again, when in fact, all they need is to have their feet washed.

Then we have "**and taken His garments,**" which is the Aorist, Active, Indicative of **LAMBANO** – **λαμβάνω** (lam-ban'-o) and means, "to receive." So, after washing the disciples' feet, Jesus put His garments on again and returned to His former position.

Remember that the Apostles were all dressed up, yet they had dirty feet. Jesus Christ was undressed and clean, looking like a servant ready to serve. Back in **verse 4**, He laid aside His outer garments, which represented His laying aside of His Deity, so that He could be the

humble priest-servant of all at the Cross. This was also noted when He girded Himself with the towel, signifying His Priestly service.

So now, He **LAMBANO HIMATION** – ἱμάτιον (Him-at'-ee-on); **"takes His outer garment"** and puts it back on.

With this action, He is resuming His position as the God/Man in Hypostatic Union.

At the Cross, His humanity suffered and died for the forgiveness of our sins, not His Deity, so that we could **LOUO** – λούω (loo'-o) and **NIPTO** – νίπτω (nip'-to). Jesus Christ stripped off His outer clothes (did not use His deity) to do this job; just as He was also physically stripped at the Cross, a picture of providing for salvation and rebound. Now that the job was finished, He is dressed once again, just as He received His burial clothes.

Therefore, putting on His garments is a picture of operating in Hypostatic Union once again. Likewise, putting on His garments is analogous to the resurrection of our Lord Jesus Christ.

Taking His garments off and washing the disciple's feet was a picture of the Cross, while putting His garments back on is a picture of His Resurrection in Hypostatic Union.

Washing the feet is the provision of Christ by His death on the cross. When He puts His clothes back on again, resurrection; it is the provision for dressing us in regeneration for eternal life, coupled with the promise of our resurrection. **Rom 13:12-14; 1 Cor 15:53-54; Eph 4:24; Eph 6:11-14; Col 3:10-14; 1 Thes 5:8; 2 Cor 5:2-4; John 3.**

"And reclined at the table again", is **KAI ANAPIPTO PALIN.**

ANAPIPTO – ἀναπίπτω (an-ap-ip'-to) is also in the Aorist, Active, Indicative and means, "to fall back, lean back, or sit down," while **PALIN** – πάλιν (pal'-in) means, "again."

So, He took the seat He was previously occupying. Ultimately, this is a picture of His ascension and session, being seated at the right hand of the Father. So, in this passage, we see the whole picture. His humanity on the cross, His resurrection, followed by ascension and session.

Remember back in **verse 3** we noted the three broad brush strokes Jesus recalled of the Father's Plan for His life that gave Him a personal sense of destiny to push on.

What were they?

1) **"Knowing that the Father had given all things into His hands,"** (Glorified for all of eternity, seated at the right hand of the Father.).

2) **"And that He had come forth from God,"** (Became man incarnate in Hypostatic Union to face the Cross.).

3) **“And was going back to God,”** (Promise of resurrection and ascension.).

As He recalled it in **verse 3**, He acts it out in **verse 12**.

Now that He is reclining at the table, seated at the right hand of the Father, God is able to do something that He has not been able to do in all of human history. Once again, He will open up the floodgates of heaven. This time not with rain, but with Bible doctrine that has been held in reserve, held in secret for the entire course of the human race. Now our Lord will continue the discourse with the New Doctrines for the Church.

The point is: God the Father is now able to send the Spirit and all of this doctrine from heaven; the doctrine of the Church Age, the Mystery Doctrine for the Church, the doctrines that we have recorded in the New Testament. These things were now available to us, after Jesus Christ was seated at the right hand of the Father.

The final analogy here is that Jesus Christ seated at the right hand of the God the Father, as our High Priest in Hypostatic Union, is our advocate before God the Father. The picture of resuming His position after the washing, after our salvation, shows us that as a result of His sacrifice in like kind, being a man, (**Heb 2:5-10; 10:1-18**) He was qualified to die in our place, be our High Priest, and now be our Advocate before the Father.

By no coincidence this is also the message tied to **1 John 1:9**, when in **Chapter 2:1-2** it says, **“My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”**

So, through the payment of the sins of the entire world, we all have the opportunity for salvation, a bath, as well as the opportunity for daily cleansing, washing, from the sins we commit post-salvation.

Then, after giving this object lesson, the Lord questioned the disciples in order to draw out the significance of the lesson. **“He said to them, ‘Do you know what I have done to you?’”**

First, we have the Aorist, Active, Indicative of **LEGO** – **λέγω** (leg'-o) which means, “to say,” and is the verb of address.

Followed by the Dative case third person plural of **AUTO** – **αὐτό** (ow-to) meaning, “to them.”

Then we have the Present, Active, Imperative of **GINOSKO** – **γινώσκω** (ghin-occe'-ko), which means, “to know or have knowledge.”

This is followed by the adjective **TIS** – **τις** (tis) meaning, “what,” making this a question.

Present Tense: Means – do you have knowledge now, and also means – to keep on learning.

Active Voice: He is addressing the eleven disciples who all have the gift of communication.

Imperative Mood: They are commanded to keep learning what He has done.

The Imperative can be a command or exhortation or probing question. In a sense, it can be viewed as a searching question, particularly to Simon Peter, (who didn't understand the Washing work of our Lord at the Cross), and Judas, (who didn't understand the Bathing work of our Lord at the Cross). But more broadly, it was a command to all to learn and keep on learning, especially what He has shown them and was about to tell them.

"I have done to you" is the Perfect, Active, Indicative of **POIEO** – **ποιέω** (poy-eh'-o) meaning, "to make, do, or accomplish."

This is followed by the Irregular Dative case for **SU** – **σὺ** (soo) meaning, "to you."

The Perfect Tense of **POIEO** means an event that was completed in the past that has results existing in the present time. It's the present state of affairs resulting from the past action.

Therefore, our Lord is emphasizing the completed work of the Cross that not only **LOUO**'s us at regeneration, but provides for our **NIPTO** washing for fellowship and communion with Him. In both cases, it's a one-time action, you receive Christ as your Savior once through non-meritorious faith, and you only need to confess each sin committed post-salvation once, because the work was completed at the Cross.

When our Lord says, **"what I have done to you,"** what He has done is release to them the greatest doctrine the world has ever known.

Our Lord had told Peter, in the presence of the rest in **verse 7**, that he should afterwards know what was the intent and meaning of this washing; and now He begins to fulfill that promise. Therefore, He gives a command to learn, as He knew Himself that they did not comprehend what He had done previously.

So, we could translate this, "CONSIDER what I have done to you." In other words, "Ponder what you have just seen and know the work that I have done for you."

As we noted previously, this is in sharp contrast to what Peter wanted to do. He strongly objected to our Lord's work, because he thought he should do the work for the Lord. As we have seen, this is a common error in Christianity.

Oswald Chambers comments on this in relationship to **Acts 26:15, Paul's defense witness to King Agrippa regarding his own ignorance at his conversion. How Could Someone Be So Ignorant! "Who are You, Lord?" (Acts 26:15).**

"The Lord spoke thus to me with a strong hand ..." (Isaiah 8:11).

There is no escape when our Lord speaks. He always comes using His authority and taking hold of our understanding. Has the voice of God come to you directly? If it has, you cannot mistake the intimate insistence with which it has spoken to you. God speaks in the language you know best—not through your ears, but through your circumstances.

God has to destroy our determined confidence in our own convictions. We say, "I know that this is what I should do"—and suddenly the voice of God speaks in a way that overwhelms us by revealing the depths of our ignorance. We show our ignorance of Him in the very way we decide to serve Him. We serve Jesus in a spirit that is not His, and hurt Him by our defense of Him. We push His claims in the spirit of the devil; our words sound all right, but the spirit is that of an enemy. "He ... rebuked them, and said, 'You do not know what manner of spirit you are of'" (Luke 9:55). The spirit of our Lord in His followers is described in 1 Corinthians 13.

Have I been persecuting Jesus by an eager determination to serve Him in my own way? If I feel I have done my duty, yet have hurt Him in the process, I can be sure that this was not my duty. MY WAY will not be to foster a meek and quiet spirit, only the spirit of self-satisfaction. We presume that whatever is unpleasant is our duty! Is that anything like the spirit of our Lord—"I delight to do Your will, O my God ..." (Psalm 40:8)."

That is a great message from the late Chambers. To follow up on his word, this type of ignorance and rebuke is also seen in **Mat 16:21-23** and **Mark 8:26** where Jesus foretold His Death.

Mat 16:21-23, "From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. ²²Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." ²³But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's.""

So, in **John 13:12**, when our Lord asks, "**Do you know what I have done for you**", He is saying, learn and keep on learning these principles of washing (NIPTO) and bathing (LOUO), confession of sin and salvation.

Now an interesting fact here is that this is our **seventh** grouping of **three** actions. As you may know, in Scripture, seven is the number of "spiritual perfection," while three is the number for completeness, that which is solid, real, and substantial, and comes to mean "divine perfection." Combined it means, "Divinely Completed for Spiritual Perfection."

But that is not the only thing we take away from these groupings. We also see in analogy the complete picture of Christ's Work for our Spiritual Perfection.

So, let's take a closer look at these groupings to see what these actions are telling us.

In **Verse 1**, (Knew His hour had come. Depart out of this world to the Father. Loved His own.).

In **Verse 3**, (Father given Him all things, Come from God, Going back to God.).

In **Verse 4**, (Rose from table. Laid aside garments. Girded Himself with towel.).

In **Verse 5**, (Poured water, Washed feet, Dried feet.).

In **Verse 6-10**, Peter's three objections: (Don't wash. Never wash. Wash hands and head.).

In **Verse 6-10**, Christ's three lessons: (Ignorance and understanding. Our portion with Him. Rebound not salvation.).

In **Verse 12**, (Completed washing. Took garment again. Sat down.), or (Took garment. Sat down. Command to learn.).

So, let's see the significance of these events based on what we have noted about each, and as we do, view them also in the order of 1) Blessing(s), 2) Action, and 3) Result(s).

In other words, 1) What is the blessing that is in view? 2) What action is performed to acquire the blessing? and 3) What is the end result of the blessing and action?

In **Verse 1**, (The number in Scripture for Unity.), Jesus Christ (Knew His hour had come. Depart out of this world to the Father. Loved His own.).

Here we noted that Jesus had a Personal Sense of Destiny, in the fact that He "knew" the broad-brush strokes of the Plan of God for His life.

- He came to go to the cross and pay the penalty for our sins.
- He was going back to be with the Father, so His Resurrection, Ascension and Session (R.A.S.) are in view.
- Finally, He knew of His love for the believer.

So, the three facts from **verse 1** are: (Cross, R.A.S., and Love).

Then in **Verse 3**, (the number of Divine Perfection), we have more of Jesus' Personal Sense of Destiny in knowing that the (Father had given all things into His hands. Come forth out from God. Going back to God.).

He recalls the three broad-brush strokes of knowledge as part of His Personal Sense of Destiny:

- Glorification seated at the right hand of the Father; therefore, His eternal Session is in view.
- Came out from God as the God / Man in hypostatic Union to go to the Cross, His Incarnation is in view.

- Going back to God via His Resurrection and Ascension.

So, the three facts from **verse 3** are: (Glorification, Incarnation, and Resurrection).

Then in **Verse 4**, (the number for Material Completeness), we see our Lord moving from thought to action by completing the following, (Rose from supper. Laid aside garments. Girded Himself with towel.). The number 4 is important, because it represents the material matter or our Lord, His humanity. In other word, He temporarily laid aside His Deity to perform the task solely in His humanity.

This grouping shows us,

- The power of resurrection.
- Temporarily putting aside His deity to operate in Hypostatic humanity as a Servant.
- Assumed His Priestly position.

So, the three facts from **verse 4** are: (Resurrection, Humanity, and High Priest).

Then in **Verse 5**, (the number of Grace), He (Poured water. Washed disciples' feet. Dried feet.).

These three continue the action as He demonstrates the Grace provision for the believer post-salvation.

- The washing water used by the Priest is the cross.
- The Confession of our sins, Rebound because of the Cross.
- Our ability to walk clean daily, as a result of His resurrection and our new life.

So, the three facts from **verse 5** are: (Priest washing, Rebound, Walk in Christ).

Then in **Verses 6-10**, (6-Man, 7-Spiritual Perfection, 8-Super Abundant and New, 9-Conclusion of a Matter, 10-Perfect Divine Order), we have Peter's three objections, (Don't Wash, Never Wash, and Give Me a Bath).

Here we see man, specifically the believer, operating in the flesh objecting to the washing work of our Lord on the Cross. This shows us three errors man makes in regards to Christ's washing work on the Cross. The three errors are:

- Ignorance of Bible doctrine.
- Over-zealous and misguided in application.
- False sincerity, wanting to be saved over and over again.

So, we see the three facts of man's error regarding our Lord's **NIPTO** washing, the confession of our sins (ignorance, over zealousness, and false sincerity).

Also in **Verses 6-10**, we have Christ's three lessons: (Ignorance turned understanding. Our portion with Him. Rebound not salvation.).

Here our Lord shows us what we gain by receiving His grace work on our behalf. We receive:

- Wisdom and understanding, where once there was ignorance.
- Daily fellowship with Him.
- Daily washing, since we are already saved.

So, the three benefits for the believer post salvation, as a result of our Lord's work on the Cross includes: (Wisdom, Fellowship, and Daily cleansing).

Now we turn to the final three in **verse 12**, (Governmental Perfection). Our groupings of three are finalized in this seventh depiction, which also tells us of "Divine Completeness for Spiritual Perfection."

Being the twelfth verse, doubly puts a completed stamp on the overall picture as being part of God's perfect government or administration for the believer. Therefore, we take away the significance and importance of the confession of our sins, in order to walk daily in fellowship with Him.

Without confession, we cannot operate inside the Plan of God or inside God's Power System. Therefore, this message shows us God's perfect administration for the believer in time. We must confess our sins, in order to walk with God on a daily basis.

There are two potential groupings for the final three, which I will show you.

- In the first potential grouping, we see (Completed washing. Put garment back on. Reclined again at the table.).

As we have noted, putting His garment back on represents putting on His deified nature once again. Remember that He never lost it, nor was it removed. He just did not use it to solve His problems including enduring the Cross. That is what "**laying aside**" means. He did not use His deity. Likewise, "**putting on**" means He is operating in Deity and humanity once again.

Now reclining at the table represents His Session in heaven, seated at the right hand of the Father in Hypostatic Union.

Therefore, this grouping shows the completed work of our Lord's humanity on the Cross, and His current work being performed from heaven as the God / Man. Therefore:

- The work for daily washing, the Cross is completed.
- He resumes His position of Deity as the God / Man, the results of His R.A.S.
- He is once again seated at the right of God, this time in Hypostatic Union as our High Priest Advocate, **1 John 2:1**.

So, this grouping tells us: (Work completed. Raised as the God / Man. Seated at the right hand of God as our High Priest Advocate.).

- Another way to look at the last grouping is to say that the narrative of "**and so when he had washed their feet**" is setting the stage, and the three acts are, (Took

garments. Reclined and said, **“Do you know what I have done for you,”** where the word **“done”** is in the perfect tense.).

This would mean:

- He resumes His position of Deity as the God / Man, the results of His R.A.S.
- He is once again seated at the right of God, this time in Hypostatic Union as our High Priest Advocate, **1 John 2:1**.
- God is now able to pour out His Doctrine to us, and we are to keep learning about the perfectly completed work of our Lord.

So, the message would be, (Raised as the God / Man, Seated at the right hand of God as our Advocate, and Keep learning the doctrine poured out to us about His completed work.).

Interestingly, **verses 2 & 11** are not included in our groupings of 3, why?

In **verse 2**, we have two characters mentioned, the Devil and Judas. In the Bible, two is the number of division. So, we see the intention of Satan and Judas in their betrayal, to separate out Jesus from mankind to stop His gracious priestly work upon the Cross.

Secondly, in **verse 11**, we have the number of: Disorder, Disorganization, Imperfection and Disintegration. By no coincidence is **verse 11** the second mention of Judas' betrayal and fact that **“not all of you are clean.”**

Our Lord recognizes that not all members of the human race will accept His saving work for salvation. As a result, they will not be able to utilize that same work for the daily cleansing through the confession of their sins post-salvation that is necessary to **“walk in the Light as He Himself is in the Light.”** Not everyone will be able to live in the daily portion that God has for them.

Seven Groups of Three – John 13:1-12

Verse 1, (Unity), (Cross, R.A.S., Love).

- He came to go to the cross and pay the penalty for our sins.
- He also knew that He was going back to be with the Father, so His Resurrection, Ascension, and Session (R.A.S.) are in view.
- He had love for the believer.

Verse 3, (Divine Perfection), (Glorification, Incarnation, Resurrection).

- Glorification seated at the right hand of the Father; therefore, His Session is in view.
- Came out from God as the God / Man in hypostatic Union to go to the Cross, Incarnation is in view.
- His Resurrection and Ascension.

Verse 4, (Material Completeness), (Resurrection, Human, Priest).

- The power of resurrection.
- Putting aside His Deity to operate in Hypostatic humanity as a servant.
- Assumed His priestly position.

Verse 5, (Grace), (Priest Washing, Rebound, Walk in Christ).

- The washing water used by the Priest is the cross.
- The Confession of our sins, Rebound because of the Cross.
- Our ability to walk clean daily, as a result of His resurrection and our new life.

Verses 6-10, (6-Man, 7-Spiritual Perfection, 8-Super Abundant and New, 9-Conclusion of a Matter, 10-Perfect Divine Order).

Verse 6-10, Peter, (Ignorance, Over Zealousness, and False Sincerity).

- Ignorant of Bible doctrine.
- Over-zealous and misguided in application.
- False sincerity: wanting to be saved again.

Verse 6-10, Jesus, (Wisdom, Fellowship, Daily Cleansing).

- Wisdom and understanding where once there was ignorance.
- Daily Fellowship with Him.
- The Grace provision of daily washing, since we are already saved.

Verse 12, (Governmental Perfection),

(Work completed. Raised as the God / Man. Seated at the right hand of God as our High Priest Advocate.).

- The work for daily washing, the Cross is completed.
- He resumes His position of Deity as the God / Man.
- He is once again seated at the right of God, this time in Hypostatic Union as our High Priest Advocate, **1 John 2:1**.

or,

(Raised as the God / Man. Seated at the right hand of God as our High Priest Advocate. Keep learning about His completed work.).

- He resumes His position of Deity as the God / Man.
- He is once again seated at the right of God, this time in Hypostatic Union as our High Priest Advocate, **1 John 2:1**.
- God is now able to pour out His Doctrine to us, and we are to keep learning about the perfectly completed work of our Lord.

In conclusion, the message is:

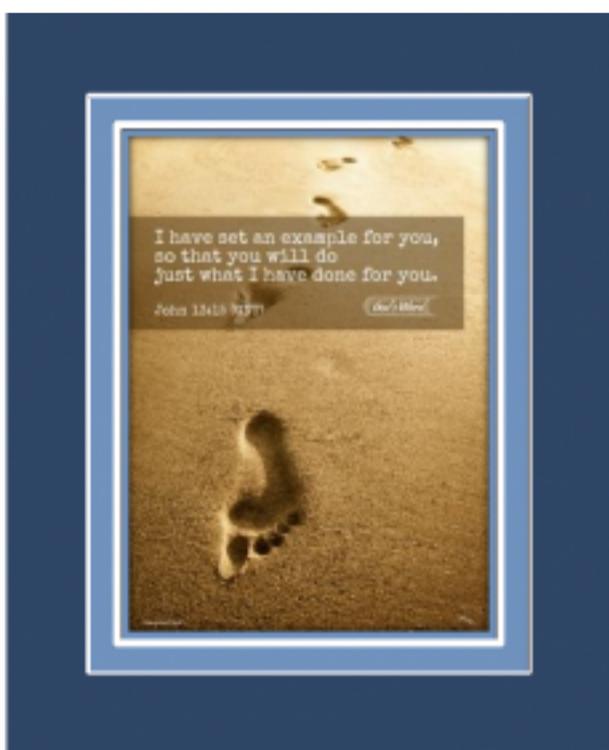
John 13:1, "He came to go to the cross and pay the penalty for our sins, knowing that He was going back to be with the Father by means of His Resurrection, Ascension, and Session (R.A.S.), because He loved us, (only believers are in view

here). ³He is glorified from eternity past, seated at the right hand of the Father in session, as a result of His incarnation as the God / Man in Hypostatic Union who would go to the Cross, be raised, (on the third day), and ascend to heaven to be with God forever. ⁴The power that raised Him will also raise mankind, because He put aside His deity and operated humbly in His humanity, the servant High Priest. ⁵The washing water used by the Priest is the Cross which provides for the confession of our sins, (rebound), giving us the ability to daily walk clean in Him because of His resurrection, and our new life. ⁶⁻¹⁰In wrong application, man shows his ignorance of Bible doctrine, over zealousness leading to misguided application, and displays a false sincerity desiring to be saved repeatedly. ⁶⁻¹⁰In Jesus, there is wisdom and understanding where once there was ignorance; daily fellowship with Him, because of the grace provision of daily washing post-salvation. ¹²The work for daily washing (the Cross), is completed once and for all. Therefore, Christ resumed His position (emphasizing His Deity) as the God / Man and is seated at the right of God in Hypostatic Union as our High Priest Advocate.

Alternate ending:

¹²Christ resumed His position (emphasizing His deity) as the God / Man and is seated at the right of God in Hypostatic Union as our High Priest Advocate. Now God is able to pour out His doctrine on us, and we are commanded to keep learning about and applying the completed work of our Lord and Savior Jesus Christ.

All of this speaks to God's perfect Plan for the administration of the believer's life during the Church Age, so that we can achieve daily Spiritual Perfection to the glory of God.



John 13 – The Upper Room Discourse, Pt 8

Vs. 13-15, Jesus is Our Teacher and Lord, Our Role Model.

Chapter 13 Outline Thus Far:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of the Grace Apparatus for Perception (GAP).

Vs. 8-11, Peter's Misguided Zeal and Our Lord's Response. Washing of the Feet, not Salvation Cleansing but Experiential Sanctification. He Shows Them the Rebound Technique. **1 John 1:9**

Vs. 12, Learn from this Picture, Christ's Completed Work for Our Spiritual Perfection.

Vs. 13-15, Jesus is Our Teacher and Lord; Our Role Model.

John 13:13-15, "You call Me Teacher and Lord; and you are right, for so I am. ¹⁴If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. ¹⁵For I gave you an example that you also should do as I did to you."

We continue our study in **verse 13**. Jesus had just commanded them in **verse 12** to, "**keep learning what I have done to you.**" So now, He continues the lesson in regards to the forgiveness of sins.

John 13:13, "You call Me Teacher and Lord; and you are right, for so I am."

"**You call me**" is the Nominative case (subject), Pronoun of **SU – σὺ** (soo) in the 2nd Person meaning, "you," that being (the eleven believing disciples).

This is followed by the Present, Active, Indicative of **PHONEO – φωνέω** (fo-neh'-o) which means, "call, call to; call out," etc.

This is followed by the Accusative (direct object), Pronoun of **EGO – ἐγώ** (eg-o') in the First Person meaning, "I or me."

Then we have the title, "Teacher" in the Nominative, Masculine, Singular of **HO** – **ó** (ho) **DIDASKALOS** – **διδάσκαλος** (did-as'-kal-os). This tells us that Jesus Christ is the right Pastor while He is on earth to these eleven apostles. So, the disciples are referring to Jesus Christ as their right Pastor-Teacher during His incarnation.

Principles:

- Jesus Christ was the Pastor-Teacher to His disciples during His incarnation, **Mat 22:36; John 3:1-2.**

Mat 22:36, "Teacher, which is the great commandment in the Law?"

John 3:1, "Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; ²this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.""

- He continues to be our teacher today, because all Bible Doctrine emanates from our Lord Jesus Christ.

John 1:1, "In the beginning, [which was not a beginning – speaking of the restoration of planet earth], was the Word, and the Word was with God, and the Word was God."

- All Doctrine is the mind of Jesus Christ, **1 Cor 2:16.**

Eph 4:16, "Because of whom [Jesus Christ], the entire body, being joined together [Baptism of the Spirit], and being inculcated [repetitious teaching of the mystery doctrine] by every joint of supply [Pastor-Teacher] on the basis of the operational power [omnipotence of Trinity], in measure, one [Pastor-Teacher] for each part [segment of believers]."

- The emphasis of teaching is related to the grace of God that gave us the mind of Christ for the Church Age called Mystery Doctrine.

Eph 3:8-9, "To me [Paul], the very least of all saints, this grace has been given to preach to the Gentiles the unsearchable riches of Christ, and to make known to all what is the dispensation of the mystery which has been concealed from ages [Theocentric dispensations] in the God [Jesus Christ] who created all things."

- Jesus Christ is the Creator. The pre-incarnate work of Jesus Christ indicates He is God. He is the Creator of the universe, **John 1:3; Col 1:16; Heb 1:10.** He had to be God to pre-exist all other creatures.

His creation includes the Mystery Doctrine for the Church Age, which was concealed in Him until His First Advent.

- The concealed Mystery Doctrine relates to the Royal Family of God in the Church Age only.
- This doctrine was not revealed until Christ received His third royal patent at the right hand of the Father.

Next, we have “**and,**” which is **KAI – καί** (kahee) meaning, “and, even, or also.”

Then we have “**Lord,**” which is **HO KURIOS – κύριος** (koo’-ree-os) in the Nominative, Masculine, Singular.

This is followed by **KAI** meaning, “**and.**”

Then we have “**you are right**” which is the adverb **KALOS – καλῶς** (kal-ocē’) which means, “right, correct, or accurately,” with the Present, Active, Indicative, 2nd Person, Plural of **LEGO – (leg’-o)** which means, “to say or to answer,” that isn’t translated in the NASB. So, we could translate this, “**you accurately say**” or “**you say correctly.**”

Then we conclude with “**for so I am**” which is the verb “to be” of **EIMI – εἰμι** (i-mee’) in the Present, Active, Indicative, First Person Singular, meaning, “**I am**” or “I keep on being.”

This is followed by subordinating conjunction **GAR – γάρ** (gar) meaning, “**for.**”

So literally, it is, “**to be for,**” but the meaning is, “**I am your teacher; I am your Lord.**”

DOCTRINE OF THE LORDSHIP OF CHRIST

- In the title of the second person of the Trinity, there are three words: **KURIOS – κύριος** (koo’-ree-os), translated, “**Lord,**” which means, “**Deity**” in both Greek and Latin, for Jesus Christ is God.

IESOUS – Ἰησοῦς (ee-ay-sooce’) is translated, “**Jesus,**” the title for His humanity meaning, “**Savior.**”

CHRISTOS – Χριστός (khris-tos’) is translated, “**Christ,**” meaning, “**anointed one,**” which is His Second Royal Titling as the Son of David being the Messiah.

- The Lord Jesus Christ was referred to by Israel in the words of **Deut 6:4: SHAMA ISRAEL, ADONAI ELOHENU, ADONAI ECHAD:**

“**Hear**” – **SHAMA – שמע** (shaw-mah’)

“**O Israel**” – **ISRAEL – יִשְׂרָאֵל** (yis-raw-ale’)

“**The Lord**” – **ADONAI – הוָה** (ad-o-noy’)

“**Is our God**” – **ELOHENU – אֱלֹהֵינוּ** (el-o-heem’)

“**The Lord**” – **ADONAI – הוָה** (ad-o-noy’)

“**Is One**” – **ECHAD אֶחָד** (ekh-awd’)

Translated, “**Hear O Israel, the Lord [Jesus Christ] is our God, the Lord [Jesus Christ] is One or Unique.**”

- Jesus Christ is true humanity and undiminished deity in one person forever. He had to be true humanity in order to be judged for our sins and take our place.
- In **Rev 1-2**, Jesus Christ is called the Alpha and the Omega, the first and last letters of the Greek alphabet. **Alpha** refers to His Deity; **Omega** refers to His hypostatic union with emphasis on His humanity.
- So, in the title of the second person of the Trinity:
"Lord" refers to the Deity of Christ with emphasis on His authority as the "Lord of lords and King of kings," **Deut 10:17; Psa 136:1-26; 1 Tim 6:15; Rev 17:14; 19:16.**

"Jesus" refers to the humanity of Christ.

"Christ" also refers to His Deity with His Messiahship in view as the legitimate and eternal King of Israel, King of kings.

- The use of the term "hypostatic union" refers to the Unique Person of Jesus Christ as the God / Man, beginning with the virgin birth and continuing throughout the incarnation.
- The First Advent of the Jesus Christ in hypostatic union began with the virgin birth and terminated with our Lord's death, burial, resurrection, ascension, and session. But our Lord always existed as God. **John 8:58, "Before Abraham was born, I am (had always existed)."**
- Jesus Christ is Lord because He is the only Savior. Because Jesus Christ was judged for our sins on the Cross, becoming our substitute and taking our place, we who have believed in Him for eternal salvation have Him as our one and only Lord.

Eph 4:5, "one Lord, one faith, one baptism," refers to the unique person of Jesus Christ as the God / Man. His uniqueness began with His First Advent.

"One Lord" means Jesus Christ is the basis for our unity because of His substitutionary spiritual death.

"One faith" means we are all saved in exactly the same way, by faith in Jesus Christ.

"One baptism" refers to God the Holy Spirit entering us into union with Christ forever at the point of salvation. We will always be in union with Christ, documented throughout the New Testament by the prepositional phrase **"in Christ," (EN CHRISTOS – ἐν Χριστός).**

- Jesus Christ is the **"Lamb of God who takes away the sins of the world," John 1:29.** No one else could do this; only the perfect Jesus Christ as the Son of God could provide salvation.
- Since the First Advent, Jesus Christ is the God / Man as undiminished Deity and true humanity in one person forever. Now He is resurrected. Once resurrected, He spent forty days on the earth, after which He ascended into the presence of the Father to be our High Priest, Mediator, and Advocate.

- The pre-incarnate person of Jesus Christ was and is infinite and eternal God, co-equal and co-eternal with God the Father and God the Holy Spirit. The post-incarnate person of Christ includes undiminished Deity and true humanity in one person forever.
- As the God / Man, Jesus Christ is:
 - 1) Different from all members of the human race, because He is eternal God.
 - 2) Different from the other two members of the Trinity, because He is true humanity.
 - 3) As infinite and eternal God, Jesus Christ is superior to all creatures, both angelic and human.
 - 4) In hypostatic union, Jesus Christ continues to be superior to all creatures, both angelic and human, **Heb 1-2; Phil 2.**

- As Lord, Jesus Christ creates and controls the universe. Prior to the incarnation, Jesus Christ created the universe, **John 1:3; Col 1:16; Heb 1:10**. As God, and now as the God / Man, our Lord Jesus Christ holds the universe together, **Col 1:17; Heb 1:3**. **Col 1:16-17, "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. ¹⁷He is before all things, and in Him all things hold together."**

Deut 33:26, "There is no one like the God of Jeshurun, who rides the heavens to help you, and in His majesty He rides through the skies."

Heb 1:3, "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power."

- A false doctrine prevalent today is called "Lordship Salvation," which says that, "if Jesus Christ is not Lord of all, He is not Lord at all." The old Wesleyan adage is "Christ saves us from sin, not in sin." This belief is a mixture of justification and experiential sanctification from the Arminian viewpoint held by many Reformers and Covenant Theologians today who are anti-Dispensationalist. This false doctrine claims that if you do not keep Jesus Christ as number one priority in your life, as demonstrated through good works, you are not saved and, or will lose the salvation you once had.

Scripture wrongly used to make these claims include: **John 14:15; Heb 12:14b; Eph 5:5; 1 Cor 6:9-10; James 2:14, 17.**

We understand these Scriptures as having a context that admonishes the unfaithful, but truly saved people, to live their lives as an example to others faithfully in obedience to God's commands. Lordship salvation is contrary to the grace plan of God for salvation, and a heresy that says Christ's work on the Cross is not all sufficient for your salvation. You must demonstrate works in order to be saved.

In fact, Scripture teaches that God saves the ungodly in their sins, **Rom 5:6**, **“For while we were still helpless, at the right time Christ died for the ungodly.”**

Scripture also teaches that God saves the believer from their sins, **Gal 5:16**, **“But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”** Cf. **Eph 5:18**

The first known use of the term “Lordship Salvation” occurred in a 1959 debate in *Eternity* magazine between Presbyterian Everett F. Harrison, a professor at Dallas Theological Seminary, and John Stott, an Anglican theologian.

The fact is we should keep Christ as our number one priority in life, **Heb 12:2**. But whether we do or not, does not determine our salvation or the Lordship of Christ.

Miles Stanford suggests that *“Lordship salvation ... rightly insists upon repentance, but wrongly includes a change of behavior ... in order to be saved. No one questions that there must be a sincere change of mind, a turning from oneself to the Savior; but Lordship advocates attempt to make behavior and fruit [that is, good works] essential ingredients of, rather than evidence of, saving faith.”* (Miles J. Stanford, *The Gospel According to Jesus* – John F. MacArthur Jr., pg. 1. 1988)

- Jesus Christ is Lord regardless of our thoughts and actions. In fact, He is Lord of all members of the human race, believers and unbelievers, and is Lord of all angelic creatures as well.

That is why scripture tells us, **“At the name of Jesus Christ every knee shall bow,”** (**Isa 45:23; Rom 11:36; 14:11; Phil 2:10-11; Rev 5:11-13**), and that He is the **“King of kings and Lord of lords,”** (**1 Tim 6:5; Rev 17:14; 19:16**).

The reality is that Jesus Christ is Lord, whether you keep Him in that position or not.

The Lordship of Jesus Christ is the fact that He is God, now in hypostatic union. As our Lord, we should be obedient to His Word as depicted in the New Testament Mystery Doctrine for the Church Age. That is the reason why He reminds His disciples in **John 13:13-14** that He is their Teacher and their Lord. In other words, they, as we too should obey His commands, because He is our God who departs His wisdom onto us. Therefore, the phrase Teacher and Lord means learning and obeying.

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As God our Teacher, He continues in **verse 14**, **“If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.”**

We begin with a first-class conditional if [**EI – εἰ** (i)], which means, **“if and it is true,”** followed by the conjunction **OUN – οὖν** (oon) meaning, **“then,”** plus the Nominative, First Person, Singular, Pronoun of **EGO – ἐγώ** (eg-o’) meaning, **“I.”** **“If then I.”**

This is the protasis, which sets up the apodosis. Meaning if I have done something to you, then something else should follow. The pragmatic approach here is a command or request by our Lord for the Disciples to do something in return.

Then in the Greek we have the phrase **“washed your feet,”** which is the Constative Aorist, Active, Indicative of **NIPTO – νίπτω** (nip'-to) for **“washed.”**

The Constative views the action in its entirety, with stress on the fact of occurrence, not its nature.

Then we have the Genitive, Second Person, Plural of **SU – σὺ** (soo) meaning, **“your,”** plus the Direct Object Accusative, Plural of **HO PODAS – ὁ ποδός** (ho poo-das) meaning, **“the feet.”**

So far, we have, **“if then I washed your feet (and I have),”**

Next, we have Jesus reminding them of what He just stated in **verse 13** using the subject Nominative, Singular with the conjunction for **HO KURIOS KAI HO DIDASKALOS – διδάσκαλος** (did-as'-kal-os), **“Lord and Teacher.”** He is their God and instructor. Since He established their personal belief in **verse 13**, He calls upon their faith to heed the coming command. In essence, He is saying, **“Since you have believed in me, then believe in and do what I say.”**

Then, we have the apodosis phrase (then), which in the Greek is **“and you ought to”** made up of the Adverb **KAI** plus the Nominative, Second Person, Plural, Pronoun of **SU** meaning “you” with the Present, Active, Indicative of **OPHEILO – ὀφείλω** (of-i'-lo), which means, “to owe, be under obligation, ought to, must. or should.” This is a verb of obligation. It means, “to discharge an obligation, to have a total responsibility.”

In other words, our Lord is giving a command or order for the disciples to take on and carry out during the Church Age. **“You are also under obligation to”** is a way we could translate this phrase.

Then our last phrase **“to wash one another’s feet”**.

“To wash” is our word **NIPTO**.

“One another’s feet” is the Genitive, Second Person, Plural, Pronoun of **ALLELON – ἀλλήλων** (Al-lay-lone) meaning, “one another, each other, or others (of like kind),” plus the direct object Accusative, Plural of **HO PODAS**, **“feet.”**

One another of the same kind refers to the believers of the first generation of the Church Age.

How will they wash their feet? By studying and teaching the mind of Jesus Christ.

As you know, you have to have a bucket full of water before you can wash feet. The water of the Word is the cleansing agent. No pastor can wash his disciples (communicate the Word of God) having an empty bucket. Therefore, the disciple must study the Word in order to teach.

So, He says, you have the responsibility to wash one another's feet, see **verse 15**. This is not literally their feet, but it is the communication of Bible doctrine that cleanses the soul, starting with the communication of **1 John 1:9**. See also: **Eph 5:1-21; 1 Tim 4:6-7; 2 Tim 2:14-19**.

Our Lord was their Teacher (**DIDASKALOS**) and Lord (**KURIOS**), which shows that Jesus is on a higher level than they, yet He had done a humble service for them as a teaching aid. Therefore, meeting or satisfying others' need for learning Bible Doctrine by self-sacrificially studying His Word is one of the lessons from this example. **2 Tim 2:15**.

2 Tim 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In this passage, our Lord is stating that "My life isn't the issue, but My message is the issue; My authority is the issue. Now listen to what I say and emulate me," as you study and teach My Word to clean others.

Gal 6:1-3, "Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. ²Bear one another's burdens, and thereby fulfill the law of Christ. ³For if anyone thinks he is something when he is nothing, he deceives himself."

Eph 5:25-27, "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, ²⁶so that He might sanctify her, having cleansed (*KATHARIZO*) her by the washing (*LOUTRON*) of water with the word, ²⁷that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless."

1 Tim 5:9-10, "A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, ¹⁰having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work."

John 15:3, "You are already clean (*KATHAROS*) because of the word which I have spoken to you."

See **John 9:1-12** for an analogy of the washing of the blind in order to see. In other words, the Word washes us so that we have the wisdom of God. **Cf. 2 Kings 5:14**

Verse 15, "For I gave you an example that you also should do as I did to you."

"**For I gave you**" is the conjunction **GAR** meaning for, since, then, indeed or certainly, plus the Constativ Aorist, Active, Indicative, of **DIDOMI** – **δίδωμι** (did'-o-mee) meaning, "gave, granted, allowed," etc., plus the Pronoun in the Dative of Indirect Object, Second Person, Plural of **SU** – **σοῦ** (soo) meaning, "to you," speaking of the disciples in the Upper Room.

"**For I gave to you**" is ultimately understood as a grace provision by God, in giving Jesus Christ as an example for all teachers and ambassadors.

"**An example**" is the direct object Accusative of **HUPODEIGMA** – **ὑπόδειγμα**, (hoop-od'-ig-ue-mah), which means, "example, pattern, copy, imitation, or model." This word is also used in **Heb 8:5** and **9:23**, as the earthly Tabernacle was a copy of the true heavenly Tabernacle in God's Throne Room.

Next, we have the conjunction **HINA** – **ἵνα** (hin'-ah) meaning, "that, in order that, so that," etc. "**For I gave to you an example so that.**" **HINA** introduces the purpose clause that follows, "**you also should do as I did to you.**"

The Greek starts with the second half of this phrase "**as I did to you**" with the conjunction **KATHOS** – **καθώς** (kath-oc'e') meaning, "as, just as, inasmuch as, because, in so far as, or to the degree that."

This is followed by the Pronoun, Nominative, First Person, Singular of **EGO** meaning, "**I**" or "Me."

Then, we have "**did**" in the Aorist, Active, Indicative of **POIEO** – **ποιέω** (poy-eh'-o) meaning, "make, do, cause, effect, bring about, accomplish, perform, provide," etc.

This is a Culminative Aorist meaning, I did it once, that is all.

The Active Voice: Jesus did it once; that is His teaching during the First Advent, including this Upper Room Discourse washing of the feet.

The Indicative Mood is the reality of the fact that He did wash their feet as a training aid to command them to communicate Bible doctrine to others.

We will translate this, "**did it once.**"

Jesus taught doctrine to the disciples; the disciples, in turn, who have the gift of communication, will communicate to the first generation of the Church Age. After that, it will be Pastor-Teachers appointed by God and every believer through their Royal Ambassadorship.

Then, we have the Pronoun in the Dative of Indirect Discourse, Second Person, Plural of **SU** meaning, "**you,**" speaking of the disciples once again.

So far, we have our Lord as the example, "**For I gave to you an example so that just as I did it once to you...**"

Then, we have the final phrase in the Greek, "**you also should do,**" which is **KAI SU POIEO.**

"**Also**" is the conjunction **KAI** meaning, "and, even, or also."

"**You**" is the subject Nominative **SU** in the Second Person, Plural, in regards to the disciples in the Upper Room. The first generation of communicators were the Apostles who were seated there, minus Judas and the apostle Paul who will fill in later.

"**Should do**" is the Present, Active, and Subjunctive of **POIEO**, which is addressed to the communicators.

This is the Iterative Present of linear aktionsart meaning, "you disciples do it and (keep on doing it)."

The Active Voice, "you disciples communicate."

The Subjunctive Mood is the mood of purpose. It goes with **HINA** above.

So, we have, "**you also should communicate and keep on communicating,**" Bible Doctrine.

All together it reads, "**For I gave to you (in grace) an example so that just as I did it once to you, you also should do (communicate) and keep on doing (communicating Bible Doctrine).**"

Here we see the grace plan of God in that He has given us Jesus Christ as the precedence, pattern, and example for Pastor-Teachers to study and teach, study and teach as a **DIDASKALOS**. We also see Jesus as the prototype spiritual life for all Church Age believers.

The word example (**HUPODEIGMA**), precludes the idea of a ritualistic pattern. We aren't to ritualistically wash feet, or worse literally crucify ourselves as some fanatics do thinking they are glorifying God. No! More importantly this is speaking of the heritage of GRACE which is perpetuated through the communication of accurate teaching of Bible Doctrine.

This GRACE is passed from one generation to another, because in God's grace plan, He raises up Pastor-Teachers to accurately communicate Bible doctrine. In addition, He always maintains a remnant, forming a pivot of positive believers for the advancement of His Word, **Rom 11:4-5.**

All precedence for the Church Age is derived from the Incarnation of the Hypostatic Union of our Lord Jesus Christ. This precedence emphasizes His humanity residing in the prototype of

God's Power System (GPS), i.e., the filling of the Holy Spirit plus the Word resident in His soul, **Heb 9:14**.

Heb 9:14, "How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?"

The Church Age has the thinking of Christ, (**1 Cor 2:16** – the New Testament Canon), which emphasizes a body of doctrine that pertains to us today. It is sometimes called the Mystery Doctrine, because it was not known to the Old Testament prophets. **Rom 16:25; 1 Cor 2:7; Eph 3:2-11; Col 1:20, 27; 1 Tim 3:9, 16**.

Under the doctrine of Verbal Plenary Inspiration, **2 Tim 3:16-17**, the New Testament Canon had to be written to explain the relationship between the great power experiment of the Hypostatic Union and the great power experiment of the Church Age.

This explains why the New Testament is divided into parts.

- The **Gospels** present the great power experiment of the Hypostatic Union.
- The **Book of Acts** is the history of the transition between the great power experiment of the Hypostatic Union and the great power experiment of the Church Age.
- The **Epistles** delineate the great power experiment of the Church Age; i.e., what is expected of you after your salvation through faith in Christ.
- The **Book of Revelation** presents the transition between the Church and the Kingdom of Christ, the Tribulation.

1 Cor 10:11-13 tells us that the Old Testament has benefit for us, but it does not tell us how to live the Christian life. Only the Mystery Doctrine for the Church gives us this information, as well as our current study of the Upper Room Discourse, which was the introduction to the Mystery Doctrine.

So, we see that the great power experiment of the Hypostatic Union and the great power experiment of the Church Age go together. The first is designed for the strategic victory of One Person, Jesus Christ; the second for the tactical victory of many believers, i.e., Church Age believers who advance to spiritual maturity.

By living in the prototype Power System, our Lord was qualified by impeccability to go to the cross and be judged for our sins. That judgment is the beginning of the strategic victory of our Lord, followed by His Resurrection, Ascension, and Session at the right hand of the Father.

Our Lord used the Mystery Doctrine including the Problem-Solving Devices during the Hypostatic Union and established a precedent for the use of our Problem-Solving Devices in the Church Age.

There is no greater illustration in history for the resisting of the outside pressures of adversity from being converted into the inside pressure of stress in the soul than the final three hours on the Cross, when salvation was provided. Therefore, as the One who set the precedence, Jesus Christ is the role model (**HUPODEIGMA**), for the Church Age believer. Making a role model out of Christ means understanding His incarnation and the doctrines of the Hypostatic Union and Impeccability (POSSE NON PECCARE = able not to sin).

We have the same Problem-Solving Devices (PSD's) available to us as our Lord had available to Him. In fact, we have two additional PSD's: Rebound (**1 John 1:9**) and Occupation with Christ. The humanity of Christ, during the incarnation, utilized the prototype Power System to execute the Incarnation Plan of God. The Royal Family of God during the dispensation of the Church utilizes the operational-type Power System to execute the Royal Family Plan of God. So, we understand that all precedence for the Plan of God for our lives during the Church Age is taken from the great power experiment of the Hypostatic Union. He is our example for executing the spiritual way of life.

Mat 5:16, "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."

1 Peter 5:2-3, "Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples [TUPOS – τύπος (too'-pos) someone to emulate] to the flock."

Ministering in Everyday Opportunities.

(By Oswald Chambers).

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you." (John 13:14-15).

"Ministering in everyday opportunities that surround us does not mean that we select our own surroundings—it means being God's very special choice to be available for use in any of the seemingly random surroundings which He has engineered for us. The very character we exhibit in our present surroundings is an indication of what we will be like in other surroundings.

The things Jesus did were the most menial of everyday tasks, and this is an indication that it takes all of God's power in me to accomplish even the most common tasks in His way. Can I use a towel as He did? Towels, dishes, sandals, and all the other ordinary things in our lives reveal what we are made of more quickly than anything else. It takes God Almighty Incarnate (Lord) in us to do the most menial duty as it ought to be done.

Jesus said, "I have given you an example, that you should do as I have done to you." (13:15). Notice the kind of people that God brings around you, and you will be humiliated once you realize that this is actually His way of revealing to you the kind of person you have been to Him. Now He says we should exhibit to those around us exactly what He has exhibited to us.

Do you find yourself responding by saying, "Oh, I will do all that once I'm out on the mission field?" Talking in this way is like trying to produce the weapons of war while in the trenches of the battlefield – you will be killed while trying to do it.

We have to go the "second mile" with God (see Matthew 5:41). Yet some of us become worn out in the first ten steps. Then we say, "Well, I'll just wait until I get closer to the next big crisis in my life." But if we do not steadily minister in everyday opportunities, we will do nothing when the crisis comes."

John 13 Upper Room Discourse Pt. 9

Vs. 16-20, Five Principles from Foot Washing.

Chapter 13 Outline thus far:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of the Grace Apparatus for Perception (GAP).

Vs. 8-11, Peter's Misguided Zeal and Our Lord's Response. Washing of the Feet, not Salvation Cleansing but Experiential Sanctification. He Shows Them the Rebound Technique. **1 John 1:9**

Vs. 12, Learn from this Picture, Christ's Completed Work for Our Spiritual Perfection.

Vs. 13-15, Jesus is Our Teacher and Lord; Our Role Model.

Vs. 16-20, Five Principles from Foot Washing.

- **16 – 1) The Servant Must have Authority Orientation.**
- **17 – 2) Knowledge and Application of Bible Doctrine Results in Happiness.**
- **18 – 3) God's Omniscience Does Not Violate Our Human Volition.**
- **19 – 4) Bible Doctrine Prepares the Believer for Shocking Behavior.**
- **20 – 5) Bible Doctrine is Perpetuated after the Death of Christ.**

John 13:16-20, "Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him. ¹⁷ If you know these things, you are blessed if you do them. ¹⁸ I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'¹⁹ From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*. ²⁰ Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

The next section, **verses 16-20** deals with the five principles derived from foot-washing.

John 13:16, "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him."

Authority Orientation:

Verse 16 – The first principle: "**Truly, truly**" means, "point of Doctrine."

"**Truly, truly**" is the Greek word **AMEN** – ἀμήν (am-ane'). **AMEN** is a transliteration of the Hebrew word אָמֵן (aw-mane') having the same meaning. It means, "sure, faithfulness, truly, or so be it." At the beginning of a discourse, it means, "surely, truly, or of a truth," stating that what is to follow is a true fact.

AMEN is a Particle Sentence which is a Particle that acts as an Intentional Intensifier or supplies an "attention getter" to the sentence.

When **AMEN** is repeated, as is here, it means this is a point of Bible Doctrine that the listener or reader must pay attention to.

"**I say to you**" ... We have the Present, Active, Indicative of **LEGO** – λέγω (leg'-o), "to say or to address," plus the Dative case, Second Person, Plural of **SU** – σὺ (soo) meaning "to you."

"**Slave,**" servant or bond servant, is **DOULOS** – δοῦλος (doo'-los), which refers to the disciple from the standpoint of his discipleship. He is a slave. A disciple is a student under strict discipline. The English word discipline is taken from the same word as disciple.

"The disciple's objective is to be under academic discipline and receive information. So, the word servant is used interchangeably with the word disciple. The servant and the disciple are two sides of the same coin. A disciple is under strict discipline with no privileges and no rights. A slave is exactly the same thing. Why does the Lord use interchangeably the words slave and disciple? If the Lord is actually teaching, He calls them disciples, or if He is giving them some principle related to His teaching. But if they are out of school, they are still not out from His academic discipline; therefore, they are called slaves." (RB. Thieme Jr.).

So, just as John used the word "little children" [**TEKNION** – τέκνον (tek'-non)] in his epistles interchangeably for students of the Word and his loved ones, our Lord uses the word **DOULOS**.

Then we have the descriptive action for the servant in the Present, Active, Indicative for "**is,**" **EIMI** – εἰμι (i-mee'), plus the negative **OUK** – οὐκ (ook), "**not.**" This describes the hierarchical relationship of the servant to our Lord.

This is further modified by the word "**greater**" which is the comparative adjective of **MEGAS** – μέγας (meg'-as) — **MEIZON** – μείζων (mide'-zon). The comparative is used when two items are being compared; us to our Lord.

This is followed by the Genitive of comparison, "**master**," which is the word **KURIOS** – **κύριος** (koo'-ree-os) for "**Lord**."

The Genitive of comparison calls us to add the word "**than**" in our comparison. This along with the possessive Genitive of **AUTO** – **αὐτό** (ow-to), "**of him**" gives us the entire comparison, "**a slave is not greater than his Lord**."

As we have noted, "**Lord**" connotes Deity, and also indicates a great contrast between the disciple and Jesus Christ. Our Lord has just washed their feet. To do so, He took upon Himself the form of a servant to perform this humiliating task. Even though Jesus took the place of a slave and washed their feet, it did not remove His rank of Lord over the disciples. He did not become inferior to them, nor did it rob Him of His authority. He is still the **KURIOS** and He is still the **DIDASKALOS** – **διδάσκαλος** (did-as'-kal-os).

Now, **KURIOS** is His authority over them when called **DOULOS**, slave.

DIDASKALOS is His authority over them when called **MATHETES** – **μαθητεύω** (math-ayt-yoo'-o), disciple as in **verse 5**.

Even though He has done a very humiliating thing He has not traded places with the disciples, nor lowered His rank.

Then we end this passage with some interesting Greek words that don't show up apparently in the English translations.

The phrase is "**neither is one who is sent greater than the one who sent him**."

"**Neither is**" is the conjunction **OUDE** – **οὐδέ** (oo-deh') meaning, "neither, nor, or and not."

"**One who is sent**" is actually the Greek noun **APOSTOLOS** – **ἀπόστολος** (ap-os'-tol-os) meaning, "apostle, messenger, or one sent on a mission." This is not a reference to the disciples or Apostles. It is actually a reference to the Lord Jesus Christ, because He was sent by God the Father.

Then we have our comparative adjective **MEGAS**, once again meaning, "**greater than**."

This is followed by the root word for "**the one who sent him**," which is the Aorist, Active, Genitive, Participle of **PEMPO** – **πέμπω** (pem'-po) meaning, "to send, dispatch, commission, or appoint.": The Genitive Participle turns this verb into a noun, such as, "sender, dispatcher, commissioner, or appointer." This goes back to **verse 3** where Jesus knew He had come forth from God. He knew of and respected the authority of God the Father in the Incarnation Plan of salvation. So, Jesus is recognizing the authority of God the Father in the First Advent, the incarnation. Nevertheless, Jesus Christ is Lord over the disciples, and speaking from His humanity, the Father is over the Son.

John 13:16, "Truly, truly (listen intently to this point of Doctrine), a slave (student disciple under academic discipline) is not greater than his lord (the one with teaching authority), neither is the one sent (Jesus Christ is Hypostatic Union) greater than the sender (God the Father)."

Principles of Authority:

- We have already noted the authority of Jesus Christ in Hypostatic Union by understanding His Lordship. Now we need to understand, as did the apostles, our orientation to authority.
- Spiritual service is occasionally accomplished in a very humble capacity, but it does not rob the one who has the authority from God of his authority.
- While a believer's positive volition toward Bible Doctrine leads to advancement, maturity, execution of the Plan of God, and to become an invisible hero, you cannot maintain and continue momentum unless you maintain and continue the basis for doing so, which is authority orientation.

Perception of Bible Doctrine, renewing of the mind, is based on the principles of authority. Perception of Doctrine is the only way to advance Spiritually and demands authority orientation.

- God has provided an umbrella of Divine authority over the mechanics of learning and growing in the teaching ministry of God the Holy Spirit who indwells every believer. The Holy Spirit must fill the believer for perception of Doctrine. **1 John 1:9; Eph 5:18**
- God has also provided an umbrella of human authority over the mechanics of renewing our mind in the teaching function of the Pastor in the local church.

Spiritual authority resides in the Word of God and in its communicator, the Pastor-Teacher, as well as in Deacons to whom the Pastor delegates authority. The Evangelist also has authority. The Pastor-Teacher's authority is limited to his own sheep, the Deacons to the local assembly, and the Evangelist to the ones receiving his gospel communication.

There is no way you can read your Bible for yourself and understand and execute God's Plan. That's why God has given the Spiritual gift of Pastor-Teacher, **Eph 4:11**.

- The Royal Family Honor Code demands authority orientation in the form of academic discipline when the Pastor is teaching Bible Doctrine. This academic discipline is the authority that the believer imposes upon himself, during the teaching of the Word of God, so that others may be free to learn without distraction. This includes no talking unless asked a question, unnecessary movement, or anything that would break the concentration of those that are positive toward Bible Doctrine. The Royal Family Honor Code recognizes common sense and good manners, thoughtfulness of others, and respect for the Word of God.

- Authority orientation is life orientation, honor, and humility. The greater the authority over people, the greater the responsibility to people. No matter how high we go in life, there is always higher authority that must be recognized in order to perpetuate humility as orientation to life.
- Response to authority is a function of your human volition.

Human freedom provides the option of accepting or rejecting authority in life, both legitimate and illegitimate. While God has delegated legitimate authority in life, these authorities are useless if human volition does not accept them.

God delegates all legitimate authority in life through two categories of truth: The Laws of Divine Establishment, and the content of Bible Doctrine.

All illegitimate authority in life is based upon the function of man's arrogance in the cosmic system of Satan. The arrogance of power lust and / or self-centered fear are two motivating factors that perpetuate illegitimate authority.

- Arrogance results from the rejection of legitimate authority in life. Such arrogance is the source of evil and psychosis. Rejection of authority causes people to degenerate, either morally or immorally.

At times, we are tempted to put down the people who are in authority. In doing so, we may have temporal success in business, in social life, or in some relationship, but it will eventually catch up to us. In addition, we never truly take away the authority of those we put down. For example, a woman who puts down her husband has not changed a thing, he is still the authority over her.

Authority is designed for a purpose, and under God, no matter how you try or what you do, you never gain by undermining authority, in fact just the opposite occurs.

For example: A child's attitude towards his parent's authority determines whether they ever grow up or not. Predominant rejection of authority of parents destroys a society. The rejection of the authority of legitimate government is destructive. The rejection of the authority of teachers and coaches is very detrimental. Rejection of all the above authorities means you have the potential of becoming a criminal. It means you will reject the authority of the police officer, the judge on the bench, and of management.

Rejection of authority does carry responsibility and results in a life of misery, unhappiness, disaster, and no human or Spiritual self-esteem.

God has delegated authority through His mandates in both the Old Testament, **Deut 11:27; 1 Sam 15:22; Jer 7:25; 11:4, 7; Zech 6:15**, and the New Testament.

Various Realms of Authority in Our Lives that We Must Honor:

- God has authority over nature, and nature obeys God, **Mat 8:27; Mark 4:41; Luke 8:25; Rom 8:20-22.**
- Angels are subject to Divine authority, **Mark 1:27; 1 Peter 3:22.**
- The Pastor-Teacher and church officers have authority over the congregation in the local church, **1 Cor 16:15-16; 2 Cor 10:8; 1 Thes 5:12; Heb 13:7, 17; Isa 54:17.**
- Government has authority over its people to protect the sanctity of their freedom, property, and human life. **Rom 13:1-7; 1 Peter 2:13-15**
- The husband has authority over the wife. The husband's authority over his wife provides great happiness, **Eph 5:22; Col 3:18.**

- Parents have authority over children, **Eph 6:1; Col 3:20.**
- Teachers have authority over students. Coaches have authority over athletes.
- Management has authority over labor. Authority in business stabilizes the economy, **Eph 6:5-8; Col 3:22-25.**
- Freedom through military victory is based on the principle of the authority of military rank, **Neh 4:13-15.**
- Law enforcement over citizens, **Rom 13:1-7.**

Scriptures Regarding the Right Perspective of Authority Include:

Rom 13:1, "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God."

1 Peter 2:13-15, "Submit yourselves for the Lord's sake to every human institution whether to a king as the one in authority, ¹⁴or to governors as sent by him for the punishment of evildoers and the praise of those who do right. ¹⁵For such is the will of God that by doing right you may silence the ignorance of foolish men."

Acts 23:5, "You shall not speak evil of the ruler of your people."

1 Sam 17:47, "The battle is the Lord's"

Exo 14:14, "The Lord will fight for you while you keep silent."

Isa 54:17, ""No weapon that is formed against you will prosper; and every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the LORD, and their vindication is from Me," declares the LORD."

2 Cor 13:8, "For we can do nothing against the truth but only for the truth."

John 13:16, "Truly, truly (*listen intently to this point of Doctrine*), a slave (*student disciple under academic discipline*) is not greater than his Lord (*the one with teaching authority*), neither is the one sent (*Jesus Christ is Hypostatic Union*) greater than the sender (*God the Father*)."

In **verse 16**, our Lord has established a hierarchy between the Father, Son, and believer. As such, He states that the one in lower rank is certainly not greater than the one in higher rank or authority. Therefore, if the one in authority performs a task of low rank, the one in low rank should be able to do likewise. For example: if a General personally fights on the battlefield, the Private should also fight on the battlefield. Or if a master tills the soil and plants seed, the slave should also till and plant. Therefore, we see our **KURIOS** and **DIDASKALOS** serving and teaching the disciples who in turn should serve and teach others. And the fact is, we (believers) are all disciples of the Lord; therefore, we all should serve and teach, and at times in very humble circumstances.

Oswald Chambers brings this out in his passage entitled, "Are You Ready to be Poured Out as an Offering?", using **2 Tim 4:6** as the back drop, **"I am already being poured out as a drink offering."**

"Are you ready to be poured out as an offering? It is an act of your will, not your emotions. Tell God you are ready to be offered as a sacrifice for Him. Then accept the consequences as they come, without any complaints, in spite of what God may send your way. God sends you through a crisis in private, where no other person can help you. From the outside, your life may appear to be the same, but the difference is taking place in your will. Once you have experienced the crisis in your will, you will take no thought of the cost when it begins to affect you externally. If you don't deal with God on the level of your will first, the result will be only to arouse sympathy for yourself."

"Bind the sacrifice with cords to the horns of the altar" (Psalm 118:27). You must be willing to be placed on the altar and go through the fire; willing to experience what the altar represents—burning, purification, and separation for only one purpose—the elimination of every desire and affection not grounded in or directed toward God. But you don't eliminate it, God does. You "bind the sacrifice ... to the horns of the altar" and see to it that you don't wallow in self-pity once the fire begins. After you have gone through the fire, there will be nothing that will be able to trouble or depress you. When another crisis arises, you will realize that things cannot touch you as they used to do. What fire lies ahead in your life? Tell God you are ready to be poured out as an offering, and God will prove Himself to be all you ever dreamed He would be."

As Chambers states, we are to offer ourselves entirely to God. This is what it means to be a disciple of Jesus Christ. We must learn from Him. Not only by His example, but by the Word He left behind.

In the Greek word **DOULOS**, we see our position. We are a bonded-servant of Christ. We are bound to Him at salvation through the Baptism of God the Holy Spirit that places us in eternal and unbreakable union with Christ. Since we are bound to Him, we should walk as He walked, and continue His work in our lives and the lives of others.

Now that we have noted **DOULOS** based on the phrase in **verse 16**, **"Truly, truly, I say to you, a slave is not greater than his master,"** we move on to better understand the last phrase in this passage, **"nor is one who is sent greater than the one who sent him."**

This last phrase continues the hierarchy of authority from slave, to master, to sender. Ultimately it represents that all levels of authority humbly serve and that arrogance has no place inside the Plan of God. In comparison to John's earlier writings, we know that this phrase is speaking of Jesus Christ as the One sent and God the Father as the Sender; both demonstrating servant-hood, **John 5:23-37; 6:44, 57; 8:16-18, 42; 12:49; 17:21-25.**

Jesus served by obeying the Father's will and plan, and the Father serves by exercising His authority to send us help.

John 12:49-50, "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak. ⁵⁰I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

Just as the Father sent His Son to deliver the Gospel in person, we too are sent by our Lord to deliver the gospel in person.

John 20:21, "So Jesus said to them again, "Peace *be* with you; as the Father has sent Me, I also send you.""

In order to perform this great commission, the Father has also exercised His authority to send us the Holy Spirit to empower us for success.

Gal 4:6-7, "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" ⁷Therefore you are no longer a slave, but a son; and if a son, then an heir through God."

With heir status, we are fully vested in the family business and carry all rights and powers. With those rights and powers, we are to deliver the saving message of Christ Crucified and the message of hope, Christ Resurrected.

1 John 4:14, "We have seen and testify that the Father has sent the Son *to be* the Savior of the world."

As we noted previously, the phrase "**the one who sent**" is the Greek participle verb **PEMPO** in the Aorist, Active, Genitive meaning, "to send, dispatch, commission, or appoint." The Genitive participle gives this verb a noun connotation, so instead of saying, "the one who sent," we could say here "the sender", "the dispatcher", "commissioner," or "appointer." So, from this phrase, we understand that one in authority sent someone else to represent him. That is what we call an Ambassador. Therefore, we will note several principles of Ambassadorship.

Ambassadorship:

An ambassador is a high-ranking minister of state or of royalty sent to another state to represent his sovereign or country. By analogy, we are Spiritual aristocracy as members of the Royal Family of God, and Christ, as our Lord is the King who has sent us into a foreign country, the cosmic world.

At salvation, every believer enters the Royal Family of God through the baptism of the Holy Spirit, and at the same time he becomes a representative of the Lord Jesus Christ on earth. Ambassadorship stems from being in union with Christ, caused by the Baptism of the Spirit.

There are two commissions given to the believer at salvation: The Royal Priesthood, **1 Peter 2:5-9**, and the Royal Ambassadorship. We represent ourselves before God, and we represent God before man.

Ambassadorship emphasizes that every believer is in full-time Christian service. However, there are different services. Differences of function depend on differences of Spiritual gifts, stages of Spiritual growth, historical circumstances (prevalence of positive or negative volition), and environment at any given moment.

General Service is commanded by Scripture, so there is no confusion between what your Spiritual gift demands and those services that are common to all believers. Ambassadorship is one of the functions and fulfillment of the General Service imperatives of the Bible.

In order to express your Ambassadorship, you also need to apply the Faith Rest Drill, have Virtue-Love as a Problem-Solving Device, and be growing towards or have achieved Spiritual adulthood. At the first stage of Spiritual adulthood, Spiritual Self Esteem, you are now fully expressing your Ambassadorship through the enabling power of God the Holy Spirit and metabolized Bible Doctrine in your soul ready for application.

An ambassador does not appoint himself. God appoints us at the moment we believe in Jesus Christ. God also gives us the power and ability to handle the job. An ambassador does not represent himself. We represent the Lord Jesus Christ. Bible Doctrine and the Spirit give us the capacity to represent Christ.

The Word and Spirit give us the ability to master the details of life, remain calm and stable when adversity or conflict arises, maintain inner peace and happiness, and love in all three categories; 1) God, 2) Right man/woman [opposite sex], and 3) all of mankind.

John 20:21, "So Jesus said to them again, "Peace *be* with you; as the Father has sent Me, I also send you.""

Our purpose in life is to represent the Lord Jesus Christ. That means we enter into the Spiritual and historical Angelic Conflict, which exists in this earth. Since it is a Spiritual conflict, we no longer represent ourselves, but we represent the Lord Jesus Christ.

The ambassador's instructions are always in written form, so he has no doubt as to what he should do. We have the policies, problem solving devices, instructions, principles, Doctrines, and concepts in written form in the Scripture, **John 12:49**.

John 12:49, "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak. ⁵⁰I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

The ambassador does not belong to the country to which he is sent. Our citizenship and home is in heaven according to **Eph 2:19** and **Phil 3:20**, **“For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ.” We are also citizens of a client nation to God.”**

The ambassador does not live in the foreign country for his own personal interest. We live here on earth solely to serve in the interest of our Lord. Therefore, we are in the world but not of the world. **1 Cor 2:12** with **1 John 2:16-17**.

The ambassador does not support himself. He rests in the logistical grace blessings from His sovereign. God has promised the believer logistical grace support, **2 Cor 9:8**.

2 Cor 9:8, “And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed.”

The ambassador does not treat any insult to himself as personal. This is the Royal Ambassador’s function in both Spiritual Self-Esteem and Impersonal Love for all mankind. We tolerate others and hold no grudges. When you are insulted, treated unfairly, or ridiculed, you have tremendous Problem-Solving Devices. You have to have the Spiritual strength to use these problem-solving devices to leave the matter in the Lord’s hands.

When an ambassador is recalled, his recall is tantamount to a declaration of war. This is analogous to the Rapture of the Church. The Tribulation is analogous to the period of war.

The Ambassador doesn’t straighten out society; he serves the Lord. Therefore, believers as ambassadors are the personal representatives of the Lord Jesus Christ, and every believer is in the Plan of God and lives his life under the principle of full-time Christian service. As such, the vocation of every believer is representing Christ as a Royal Ambassador. The avocation (subordinate occupation, hobby) of every believer is making a living as per Philemon and his servant Onesimus. Paul was as much an ambassador in prison as when he was a traveling missionary. The Lord uses ambassadors in business, professions, homes, academic life, and in local churches. Your circumstances are your full-time Christian service whether you work in the military, in labor, or in management. You always represent Christ.

1 Tim 3:16, “By common confession, great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.”

We now turn to **verse 17**, **“If you know these things, you are blessed if you do them”**.

As we noted at the beginning of **verse 16**, we will see Five Principles of Foot Washing in **verses 16 through 20**.

1) **Verse 16**, “The Servant must have Authority Orientation.”

2) **Verse 17**, “Knowledge and Application of Bible Doctrine results in Happiness.”

We begin **verse 17** with a cause and effect “**if**” statement in the 1st class, “**if and it is true.**” It establishes the protasis (if clause) that results in an apodosis (then clause). The protasis has to do with the knowledge of the Word of God.

“**You know**” is the Perfect, Active, Indicative, Second Person, Plural of **EIDO** – οἶδα (i'-do) meaning, “to have seen or perceived, to understand,” and therefore, “to know.” In the 2nd Person Plural, we translate it as, “**that you all know.**”

This is a Perfect Tense with a present force and is stative meaning, “knowing is knowing,” the act slides over to the results.

This is followed by the Accusative **HOUTOS** – οὗτος (hoo'-tos) which is a Demonstrative Pronominal Adjective meaning, “**this,**” but in the Neuter Plural, “**these things.**”

As a Demonstrative Pronominal, it is referring to a specific thing, which in this case is Bible Doctrines as just taught by our Lord’s object lesson of washing feet.

Therefore, “if you know (*have Doctrine in your right lobe*) these principles of a Personal Sense of Destiny, Incarnation, Resurrection, Relaxed Mental Attitude, Hypostatic Union, Priesthood, Rebound, Servanthood, Authority Orientation, etc.” it will result in something.”

The next Greek adjective **MAKARIOS** – μακάριος (mak-ar'-ee-os) in the plural is our apodosis (then statement or effect) meaning, “blessed, fortunate, or happy.”

It is referring to sharing the happiness of God. We will translate it as, “**then sharing the happiness of God.**”

Next, we have the Present, Active, Indicative, Second Person, Plural of the verb to be, **EIMI** meaning, “**you all are.**”

This places special emphasis on freedom in your soul from mental attitude sins. That is, you have a Relaxed Mental Attitude (RMA) based on knowledge of Bible Doctrine. Knowledge of Bible Doctrine not only produces a RMA, but it orients the believer to both grace and the Plan of God. Therefore, even in humiliation (as demonstrated by Christ) one does not lose the grace perspective, and by the understanding of Doctrine, one understands that authority is not tampered with.

Principle: God gives authority and only He can remove it. That is why God always takes the believer to whom He has given authority, and if He has to, removes the person. For example, He cannot remove the authority from the apostle. Paul was always an apostle. Likewise, He cannot take back the gift of Pastor-Teacher. All He does is take the Pastor-Teacher out of the world. God never removed the kingship from Saul; He removed Saul from the world. God does not remove the authority; He removes the one having the authority. God never reneges on the authority which He has given.

This is followed by the second **"if"** statement. It is the subordinating conjunction **EAN – εἰν** (eh-an'), which is a 3rd class if meaning, "maybe you will and maybe you won't, but I hope so," because it is tied with the Subjunctive Mood of **POIEO – ποιέω** (poy-eh'-o) meaning, "to make or do." **POIEO** is in the Present Tense and Active Voice, Second Person, Plural. Meaning to take action with the knowledge that you have. So, we could translate this **"if and I hope you all do (apply)."**

This is application of Bible Doctrine. It is referring to learning and retaining pertinent Bible Doctrine, and then applying it as noted by the last word **AUTOS – αὐτός** (ow-tos') in the Accusative, Neuter, Third Person, Plural meaning, "he, she, it," here translated **"them,"** referring to Doctrines taught by our Lord. This means that by taking in Doctrine consistently, you are accumulating a concentration of happiness. Divine happiness is shared with you to the extent that you take in Bible Doctrine.

Another principle is that Jesus is also using foot washing to illustrate the communication of Bible Doctrine. Remember that He also told the disciples that they should go out and wash other people's feet. Washing feet is also analogous to teaching Bible Doctrine. So, if you know the things that you teach, you have happiness, you are in a state of happinesses, **"if you do them."** Doing them is communicating them to others.

The following charts describe pictorially how, **"If and it is true that you all know these things (Bible Doctrine), then you all are sharing the happiness of God, if and I hope you all do (apply) them (Bible Doctrine)."**

[Click here to see Both Charts referred to below:](#)

Chart #1 – [Grace Apparatus for Perception](#)

This is the process of the intake and application of the Word through the ministry of God the Holy Spirit called the Grace Apparatus for Perception (GAP), which includes the transfer of Doctrine from the left lobe of your soul, the Mind, to the right lobe of your soul, the Heart, as a result of the **OIDA – εἶδω** (oi'-dä) pump where **GNOSIS – γνῶσις** (gno'-sis) (knowledge) is transferred to **EPIGNOSIS – ἐπιγνώσις** (ep-ig'-no-sis) (wisdom) and stored in the heart. When stored **EPIGNOSIS** is applied in your life, it results in sharing the Happiness of God.

Chart #2 – [Edification Complex of the Soul](#)

This chart depicts the results of building up your soul with the Word of God. At salvation, we only have a foundation in our soul called the Human Spirit. Upon that foundation, we must edify our souls in order to be a glorious temple of God. As we build up our soul with Bible Doctrine, we add floors to the foundation including: Mastery of the Details of life, RMA, and the ability to apply Love. The final floor is Sharing the Happiness of God, +H.

By learning and applying the Word of God, we are promised that no matter the situation; humiliation, trial, or tribulation, we will have God's happiness within our soul.

Principles of Sharing the Happiness of God:

Our word for “**blessed** or **happiness**” in **John 13:17** is **MAKARIOS**, which is also found in **Mat 5:3-12** known as the Beatitudes. We have studied the Beatitudes in detail in the past, but as a refresher, they too speak of Sharing the Happiness of God in a number of different categories.

The Beatitudes are broken down into three main sections, a) God’s Plan of Salvation and the new believer, b) Advancing in the Christian way of life, c) Undeserved suffering of the mature believer. Therefore, all three phases of the Spiritual life; infancy, adolescence, and adulthood have provision for Sharing the Happiness of God.

A.) The first four Beatitudes represent the unbeliever as conscious of their need of salvation and acting upon it, and then what to do in the first stage of the Spiritual life.

Verse 3, “Happy are the poor in spirit, for theirs is the kingdom of heaven.”

(Happiness comes to those who realize their total depravity and need for a Savior. Theirs is an internal inheritance in the Kingdom of God.)

Verse 4, “Happy are those who mourn, for they shall be comforted.”

(Happiness comes to those who know they are a sinner, have received Christ for salvation, and utilize **1 John 1:9** post salvation. Theirs is the comfort of the forgiveness of sins, a cleansed soul, inner peace, and happiness.)

Verse 5, “Happy are the gentle (*meek or humble*), for they shall inherit the earth.”

(Happiness comes to those whose human strength and resources are surrendered to God. Theirs is eternal joy in the New Heavens and New Earth, **Psa 37:11**.)

Psa 37:11, “But the humble will inherit the land and will delight themselves in abundant prosperity.”

Verse 6, “Happy are those who hunger and thirst for righteousness, for they shall be satisfied.”

(Happiness comes through intake and application of the Word of God. Those who have a strong desire for the intake of the Word will be abundantly supplied with it.)

B.) The next three represent the desired attitude of the growing believer in the Spiritual life.

Verse 7, “Happy are the merciful, for they shall receive mercy.”

(Happiness comes to those who have an attitude of forgiveness. Theirs is to receive forgiveness when they have wronged or sinned against others, **Mat 18:21-35**.)

Verse 8, "Happy are the pure in heart, for they shall see God."

(Happiness comes to the believer who is washed with the Word and strives to apply it daily through the filling of the Holy Spirit. Theirs is developing and knowing a personal relationship with the Lord, "**walking in the light of Christ**".)

Verse 9, "Happy are the peacemakers, for they shall be called sons of God."

(Happiness comes to those who are Ambassadors for Christ, having a Relaxed Mental Attitude in the storms of life and giving others the means to have the same, starting with the Gospel message. Theirs is recognition as having the Christ-like nature, sons of God.)

C.) The last three speak to the mature believer who undergoes undeserved suffering.

Verse 10, "Happy are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven."

(Happiness comes to the believer who is faithful while under stress. Theirs is a reminder of the eternal reward and bliss they have already been promised.)

The following two verses add emphasis to **verse 10** stating, you have been and will be run down / persecuted because of Jesus Christ being in your life, and you will be glorified by God just as Christ has been.

Verse 11, "Happy are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me."

(Happiness comes to the believer who is verbally abused. The believer is reminded that it is not he who is insulted and persecuted but Christ in him.)

Verse 12, "Rejoice [*CHAIRO* – χαίρω (kha'ee-ro)] and be glad [*AGALLIAO* – ἀγαλλιάω (ag-al-lee-ah'-o)], for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."

(We are commanded to be exceedingly joyful in our soul and our body with a Personal Sense of Destiny when, due to our kinship with the Lord Jesus Christ, we continually receive persecutions, and based on our advance in God's Plan, we may come under various attacks even unto death.)

MAKARIOS would not be possible without the Word and Spirit. The Holy Spirit is the source of our sharing God's perfect happiness, because He is the teacher of Bible Doctrine, which is the source of true happiness.

In summary Sharing the Happiness of God comes with:

1) **Vs. 3** = Salvation

- 2) **Vs. 4** = Rebound
- 3) **Vs. 5** = Humility
- 4) **Vs. 6** = Intake of the Word
- 5) **Vs. 7** = Forgiving Others
- 6) **Vs. 8** = Walking with God
- 7) **Vs. 9** = Ambassadorship
- 8) **Vs. 10** = Suffering for Blessing Stage 1; (Providential Preventative Suffering at Spiritual Self-Esteem, SSE).
- 9) **Vs. 11** = Suffering for Blessing Stage 2; (Momentum Testing at Spiritual Autonomy, SA).
- 10) **Vs. 12** = Suffering for Blessing Stage 3; (Evidence Testing at Spiritual Maturity, SM).

Principles of Suffering for Blessing:

Suffering acts as a guardian or parent in life. It plays an important role in the life of the adult. What your parents did for you in childhood, suffering does for you as adults in the school of hard knocks. God has given us suffering as a parent for the rest of our lives.

As a parent/guardian in life, suffering is designed by God for our good, because it does two things:

- 1) It restrains us from sin, human good, and evil, just as our parents restrained us, and
- 2) It challenges us to advance in the Plan of God, just as our parents challenged us to grow up when we were under their control.

Suffering is a warning that we're doing it wrong, or it is a means of greater blessing. Parents didn't always just spank you, they also gave you things. They disciplined and gave blessings. So also, God has provided for the entire human race the parent of suffering after we leave home. The only restraint some people have, after they leave home, is the suffering that results from their bad decisions. Suffering is a guardian, a parent, a referee that always makes good calls. Suffering is an authority designed to challenge the believer to grow in grace by the proper utilization of his Portfolio of Invisible Assets in the fulfillment of the Plan of God.

While suffering is a restrainer in life, as in punitive preventative suffering, it plays a major role in accelerating our momentum to Spiritual adulthood in suffering for blessing. It becomes a major system for good and for the glorification of God.

There are Two Reasons and Five Categories of Suffering in the Spiritual life:

1.) Punitive Suffering:

- a.) The Law of Volitional Responsibility. Making bad decisions brings bad results to our lives.
- b.) Divine Discipline. A warning from God to get you back onto the path of righteousness.

2.) Suffering for Blessing:

- a.) Providential Preventative Suffering (PPS).
- b.) Momentum Testing (MT).
- c.) Evidence Testing (ET).

Each stage of Spiritual adulthood has a comparable category of Suffering for Blessing: Spiritual Self-Esteem – PPS, Spiritual Autonomy – MT, Spiritual Maturity – ET.

Providential Preventative Suffering (PPS); Prov 16:18; 2 Cor 12:7-10; Phil 1:29; James 1:2-4; 1 Pet 1:6-8.

PPS begins at Spiritual Self-Esteem (SSE). SSE is when the believer lives by their own thinking from Bible Doctrine resident in their soul and is making application of metabolized Doctrine under all circumstances in life, including suffering for blessing. The believer's self-confidence is not derived from self but from the confidence that he has; a unique relationship with God.

PPS insulates against the arrogance complex of sins. This means you begin to eliminate jealous, self-pity, bitterness, vindictiveness, hatred, inordinate ambition, inordinate competition, and all the other mental attitude sins in the arrogance complex.

PPS prevents, restrains, intercepts, and insulates against sin and evil in the life, while challenging your SSE to suffer for blessing and profit.

Prov 19:8, "He who gets wisdom loves his own soul (*Spiritual Self Esteem*); he who cherishes understanding prospers (*Spiritual Autonomy*)."

There are four categories of PPS: 1) People testing, 2) System testing, 3) Thought testing, and 4) Disaster testing.

PPS is the provision of the sovereignty of God in compatibility with His grace policy to provide the believer the power in SSE to advance to Spiritual maturity, (i.e., The power to advance through the valley of Momentum Testing.).

Momentum Testing (MT); Rom 12:2-3; Phil 2:5; 4:11-13; Col 3:12 – 4:1, 12; Heb 13:5; 1 Tim 6:6-8; 1 John 2:15-17.

MT begins when the believer reaches Spiritual Autonomy (SA). SA is a continuation of mental contentment or +H (Sharing the Happiness of God) as a major Problem-Solving Device. In SA, there is a stronger and increased contentment, capacity for life, and capacity for happiness as a result of combining SSE with PPS. This contentment is based on impersonal love for all because others' imperfections and mistakes will not be a source of unhappiness to you. SA is having doctrinal and grace orientation with the absence of arrogance in your soul, resulting in mental toughness and self-confidence, giving you a tremendous amount of Divine viewpoint that is used in pressure situations, as well as normal situations.

MT is the second category of Suffering for Blessing. It is characterized as having the same four categories of testing as PPS, but intensified, with the addition of Prosperity Testing.

There are Two Categories of Prosperity Testing (PT).

1) Individual prosperity testing, in which some form of success challenges the top priority of Bible Doctrine in your life.

2) Collective prosperity testing in which a city, state, nation, or group becomes very prosperous, and the believer becomes distracted away from Doctrine, lured away from the Plan of God.

Prosperity is the most subtle testing and can be a major distraction in the life of the believer. It means preoccupation with the blessings from God, which seems like it's not a bad thing, because you are enjoying what God has provided to you.

In PT, the pursuit of pleasure excludes the priorities of integrity both in establishment and in the Christian life. Collective prosperity testing challenges the society to choose between truth and hedonism.

The cosmic system can offer you success, sex, fame, wealth, promotion, social and professional prosperity, but all these are without happiness, and you make your own misery.

Passing this test consolidates the believer's scale of values, making them consistent with the Plan of God, resulting in stabilizing the right priorities of life, giving capacity to enjoy prosperity and receiving God's greatest prosperity, the greater blessings of time and eternity.

Evidence Testing (ET); **Job**: all; **Mat 4:1-11**; **Eph 6:10-12**; **Zech 3:1-2** w/ **Rev 12:10**; **Rev 2:8-11**.

Evidence Testing comes when the believer reaches the adulthood stage of Spiritual Maturity (SM). SM is the maximum expression of the grace of God utilized by the SM believer inside the Plan of God. SM is characterized by cognitive independence, which is maximum perception, maximum metabolization, and maximum accurate application of Bible Doctrine to life. He is independent of any form of advice, counseling, or human encouragement, but not

independent of expository Bible teaching from his right Pastor-Teacher. He brings maximum glory to God as an invisible hero living the super-grace life.

Evidence testing is Satan's cross-examination of every witness presented by God in the historical trial of all fallen angels. In human history, man's thoughts, motives, decisions, and actions are entered as evidence, exhibits, precedents, and arguments in Satan's appeal trial. Every believer who attains maturity is a primary argument or star witness for the prosecution against Satan. Evidence testing, then is Satan's cross-examination of every witness presented by God.

There are two categories of Evidence Testing:

a) The relationship to the Plan of God test, illustrated by our Lord Jesus Christ, **Mat 4:1-11**, and

b) The relationship to life test, illustrated by **Job**.

In human history, man's thoughts, motives, decisions, and actions are entered as evidence, exhibits, precedents, and arguments in Satan's appeal trial. Every believer who attains maturity is an argument or witness for the prosecution (God) against Satan. Every believer who attains SM is a witness for the prosecution (God) either in the formal appeal trial of the Old Testament or in the rebuttal phase of the First Advent and Church Age, or in the closing argument and summary phase of the Second Advent and the Millennium.

Spiritual Maturity plus Evidence Testing means glorification of God to the maximum in the historical appeal trial of Satan and all fallen angels. Passing Evidence Testing, as the highest category of suffering for blessing, results in the doubling of your escrow blessings, **Job 42:10-17**.

So, as **Mat 5:3-12** tells us, when we do the will of God and endure various suffering for blessing, we will share in the happiness of God.

God's 10 Methods (Divine Order) for Achieving Happiness:

Matthew 5:3-12, The Beatitudes

Challenge for Happiness	Reward for Happiness
1) Vs. 3 = Recognize Total Depravity.	Receive Eternal Salvation.
2) Vs. 4 = Believer recognizes need for confession of sins (1 John 1:9) post-salvation.	Forgiveness of sins, cleansed soul, and freedom to walk in the light of Christ.
3) Vs. 5 = Humility.	Sharers in the Covenant promises of the New Earth
4) Vs. 6 = Strong desire to learn the Word of God.	Will be provided all the Word they desire from their local church.

5) Vs. 7 = Forgive others.	Will be forgiven.
6) Vs. 8 = Living righteously by the Word and Spirit.	Will have a fantastic relationship with God, consistently walking in the light of Christ
7) Vs. 9 = Ambassadorship.	Presented by Christ to the Father as a son.
8) Vs. 10 = Suffering for Blessing Stage 1; (Providential Preventative Suffering at Spiritual Self-Esteem).	Reminder of first blessing from God, eternal salvation and security.
9) Vs. 11 = Suffering for Blessing Stage 2, Personally attacked; (Momentum Testing at Spiritual Autonomy).	Sharers in Christ's suffering.
10) Vs. 12 = Suffering for Blessing Stage 3; (Evidence Testing at Spiritual Maturity).	Maximum reward at the BEMA Seat of Jesus Christ, 1 Cor 3:10-15 .

Principles of Happiness:

Isa 65:18, "But be glad and rejoice forever in what I create; for behold, I create Jerusalem *for* rejoicing and her people *for* gladness."

Eccl 2:26, "To the man who pleases Him, God gives wisdom, knowledge and happiness, but to the sinner he gives the task of gathering and storing up wealth to hand it over to the one who pleases God."

- The key to true happiness is a change in our mental attitude. Never confuse happiness, as taught in the Bible with the various stimuli of life, which are enjoyable for the moment, but have no ability to sustain us in daily living, **John 15:11; Heb 11:25**(for a season).

Heb 11:25, "Choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin."

John 15:11, "I have taught you these things that My happiness might be in you, and that your happiness might be fulfilled."

- It is not having what you want that makes you happy, but rather accepting what you have, and coming to a point of contentment, **Phil 4:11-13; 1 Tim 6:7-8**.

Phil 4:11-13, "Not that I speak from want, for I have learned to be content in whatever circumstances I am. ¹²I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him who strengthens me."

1 Tim 6:7-8, "For we have brought nothing into this world, and it is obvious that we can take nothing out of it. ⁸But if we have food and shelter, we shall be content with these."

- Happiness depends upon the quality of your thoughts, you should guard the type of thoughts you allow to enter your soul. Be careful not to entertain any thoughts incompatible with impersonal /unconditional love, **Phil 4:8-9**.

Phil 4:8-9, "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. 9The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you."

- Whenever we use our capacities to the greatest extent to learn and apply the Word of God, we attain the greatest success and happiness possible in this life. It is our capacity that allows us to experience happiness.

Phil 4:11, "I have learned to be content." [Aorist, Active, Indicative of **MANTHANO** – **μανθάνω** (man-than'-o) = educated]

Phil 4:12a, "I know how to get along." [Perfect, Active, Indicative of **OIDA**² = to know, to learn]

Phil 4:12b, "I have learned the secret." [Perfect, Passive, Indicative of **MUEO** – **μυέω** (moo-eh'-o) = initiated into the secret]

Phil 4:13, "I can do all things." (Present, Active, Indicative of **ISCHUO** – **ἰσχύω** (is-khoo'-o) = have the power)

- The only way to happiness is to cease worrying about things that are beyond the power of your will. An unhappy person is someone involved in egotism, selfishness, evil, or ignorance.
- You will never realize how much of God's happiness you have in your life until you go through certain problems and find out that your happiness has not been taken away, **Psa 31:7; 1 Peter 1:3-8**.

Psa 31:7, "I will rejoice and be glad in Your lovingkindness, because You have seen my affliction; You have known the troubles of my soul."

- Happiness is not a reward for doing something; it is a consequence. In the Bible, it is the consequence of taking in Bible Doctrine, **Prov 3:13**.

Prov 3:13, "Happy is the man who finds wisdom and the man who gains understanding."

- True happiness does not come as a result of getting something we do not have, but rather of recognizing and appreciating what we do have.
- The place or the condition does not dictate happiness. It is the mind alone that can make someone happy or miserable, **Prov 23:7; 17:22**.

Prov 23:7, "For as he thinks within himself, so he is."

Prov 17:22, "A joyful heart is good medicine, but a broken spirit dries up the bones."

- Happiness is not “following the crowd” and accepting their approach toward life. A happy person is one who makes up his own mind, has his own convictions, and does not allow himself to be manipulated, **Exodus 23:2**.

Happiness is not allowing yourself to indulge in the usual manipulation that goes on in life. A happy person is not afraid to live and is not afraid to fail.

- A person is happy because he is growing daily, not even knowing where his limit lies. Every day there can be a new revelation or a new discovery about life, about God, and about ourselves. Those who are truly happy will live one day at a time.
- Happiness is not limited to something you experience but can also be something you remember. Happiness even includes the ability to treasure the memory of past misfortunes.

The Characteristics of Happiness:

1.) The happiest people are those who think the most interesting thoughts. Those who decide to use leisure as a means of mental development, and who love good music, books, company, and conversation, are the happiest people, and they share their happiness with others.

2.) It is not how much we have, but how much we enjoy based on our capacity through the Word resident in our soul that makes us happy.

3.) **Psa 16:11** teaches three ways in which God shares His perfect happiness with us.

- **“You will make known to me the path of life.”** (The Word of God resident in the soul.)
- **“In Your presence is the fullness of happiness;”** (Application of the Word of God to life’s situations.)
- **“In Your right hand (Jesus Christ) are pleasures forevermore.”** (Blessings and rewards as a result of applying the Mind of Christ.)

Rom 14:17, “For the kingdom of God is not eating and drinking, instead it is righteousness, prosperity and happiness by means of the Holy Spirit.”

Rom 14:22, “The Doctrine which you have, have it on the basis of your own norms and standards which you have before God. Happiness belongs to the person who does not condemn himself in what he does.”

4.) Perfect happiness is tranquility of soul.

5.) Perfect happiness is a Problem-Solving Device preventing stress in the soul.

6.) Perfect happiness is contentment of soul.

7.) Perfect happiness is capacity for life, love, appreciation, gratitude, and thanksgiving.

8.) Perfect happiness is never feeling threatened by adverse circumstances, by people, or by evil scenarios.

9.) Perfect happiness is the invigoration of happiness. This is the stimulation and enthusiasm in life from right priorities, metabolized Doctrine circulating in the stream of consciousness, and freedom from garbage in the subconscious.

10.) Perfect happiness is having a true sense of security, like assurance regarding eternal security, eternal life, freedom from fear, worry, doubt, and apprehension.

11.) Stability from honor and virtue derived from doctrinal application, and resultant personal integrity. Integrity, honor, and virtue hinder trying to build your happiness on someone else's unhappiness through projection, malice, vilification, and revenge.

12.) As a part of God's grace policy, God has found a way to share His happiness with the believer, a happiness which never depends on people or circumstances, a happiness which works for the believer in both prosperity and adversity.

John 13:18, "I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'"

In **verses 16-20** we have been noting five principles related to foot washing.

We have seen:

Vs. 16 – 1) The servant must have Authority Orientation,

Vs. 17 – 2) Knowledge and application of Bible Doctrine results in Happiness.

And now **vs. 18** – 3) God's Omniscience does not hinder or violate human volition.

"I do not speak of all of you" in the Greek is **OU PERI PAS SU LEGO.**

OU or **OUK** is a Greek negative, usually used with the Indicative, **"do not."**

PERI – **περι** (per-ee') is a Preposition in the Genitive case meaning, "about, **concerning,**" of, with reference to, for, or on account of."

PAS – **πᾶς** (pas) is in the Genitive Plural and means, **"all", every,**" etc. It is referring to the disciples in the Upper Room.

SU – **σὺ** (soo) is in the Genitive, Second Person, Plural meaning, **"of you."** With the negation of **OU**, it is singling out one from among them.

LEGO is the Present, Active, Indicative, First Person, Singular meaning, "to speak," but hear in addressing the disciples in the first person, it is, **"I speak."**

Principles:

In this phrase, Jesus is making a distinction among those present in the Upper Room. This is analogous to a gathering of all of mankind.

Everyone will come to know Christ, but not all will come to believe on Him, thereby creating a differentiation among men. Jesus knew of this differentiation at the outset of the Last Supper.

As we will see, and have seen in **verse 3**, Judas Iscariot, as analogous of the unbeliever, is in view here. He, the unbeliever is the one who was not receiving the invaluable Doctrines that our Lord was teaching. He, the unbeliever did not receive them because of his unbelief, which disqualified him from the Grace Apparatus for Perception. He, the unbeliever was disqualified from receiving the Happiness of God for both time and eternity.

As we will see later in this chapter, he, the unbeliever is dismissed from attendance, and as a result will miss out on further Biblical lessons taught by the Lord. This is analogous to both time and in eternity for the unbeliever. He, the unbeliever was allowed to hear the basic Doctrines regarding the cleansing of sins. But due to rejection of the basic principle of Christ's sacrifice on the Cross for the forgiveness of our sins, he is not qualified nor does he have the capacity to receive more advanced Doctrine in time or eternity.

Then we have, "**I know the ones I have chosen**" which is **EGO OIDA TIS EKLEGO**.

EGO – ἐγώ (eg-o') is the First Person, Pronoun meaning, "**I**."

OIDA is the Perfect, Active, Indicative, First Person, Singular meaning, "to have seen or perceive, and therefore "**to know**."

The Perfect Tense has a Present Force which stands for the fact that Jesus as God is omniscient. It emphasizes His current knowledge regarding the faith of those in the Upper Room based on His omniscience.

The Active Voice says that Jesus is the One with this knowledge of their belief, and therefore subsequent election.

The Declarative Indicative Mood is a statement of the fact that the sovereignty of Jesus discerns the ones that are His by means of His omniscience.

TIS – τίς (tis) is the Pronominal, Interrogative, Adjective in the Accusative, Masculine, Plural meaning, "who? which? what? what sort of? or a certain one, someone, anyone." We will translate this as, "**which ones**."

EKLEGO – ἐκλέγω (ek-leg'-o) in the Aorist, Middle, Indicative, First Person, Singular means, "to select or to choose." This is a compound word from **EK – ἐκ** (ek), "from or out from," and **LEGO – λέγω** (leg'-o), "to say." So, we see that God called some out from others.

The Gnomic Aorist Tense means it is self-evident as a timeless general fact of occurrence. I have elected, Jesus says.

The Middle Voice is reflexive, saying that Jesus Christ Himself did the choosing. It gives more emphasis to what we have seen when Jesus says, "I say" and "I choose."

The Indicative Mood is the reality of the fact that every believer shares the election of Christ by union with Christ.

We will translate this, "**I have elected.**"

Election of the believer is found in, **Rom 9:11; 11:5, 7, 28; 1 Thess 1:4; 2 Peter 1:10.**

Also **Rev 17:14** says, "**These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.**"

Principles of the Omniscience of Jesus Christ and His Sovereign Choice of the Believer:

The 10 major attributes of the essence of God include, Sovereignty, Righteousness, Perfect Justice, Love, Eternal Life, Omniscience, Omnipresence, Omnipotence, Immutability, and Veracity.

All of these attributes are ascribed somewhere in Scripture to Jesus Christ. For example:

Eternal life, **Isa 9:6; Micah 5:2; John 1:1; 8:58; Col 1:16, 17; Eph 1:4; Rev 1:11.**

Righteousness and justice (holiness or integrity), **Luke 1:35; John 6:69; Heb 7:26.**

Love, **John 13:1, 34; 1 John 3:16.**

Immutability, **Heb 13:8.**

Omniscient, **Mat 9:4; John 2:25; 1 Cor 4:5; Col 2:3; Rev 2:23.**

Omnipotent, **Mat 24:30; 28:13; 1 Cor 15:28; Phil 3:21; Heb 1:3; Rev 1:8.**

Omnipresent, **Mat 28:20; Eph 1:23; Col 1:27.**

Any one of these Scriptures proves the Deity of Christ.

Therefore, Jesus Christ as a member of the Godhead (**John 1:1-3; 8:58; Micah 5:2; Rom 9:5; Titus 2:13; Heb 1:8-12; 1 John 5:20**) is omniscient, all knowing. Omniscience is one of the relative attributes of Christ. It is relative due to the fact that God has given man free will choice and His omniscience includes the knowledge of our choices past, present, and

future. Nevertheless, eternal God in three persons has always known all things, which include both the actual and the possible past, present, or future. **Job 31:4; 34:21**

Job 31:4, "Does He not see my ways and number all my steps?"

Job 34:21, "For His eyes are upon the ways of a man, and He sees all his steps."

God's knowledge is total and is not related to time. God's knowledge is outside of time, because He is eternal life, **1 Sam 2:3; Job 26:6; Jer 16:17; Psa 139:1-6; Ezek 11:5; Mat 10:29-30; Heb 4:13.**

God, therefore has infinite wisdom and understanding, **1 Sam 16:7; Psa 44:21; 147:5; Prov 3:19; 5:21; 17:3; Isa 40:13-14; Jer 17:10; 51:15; Nahum 1:7; Rom 11:33; 1 John 3:20.**

Omniscience is from the Latin *omni*, which means, "all," and *scientia*, "knowledge."

Before the creation of the world, God knew every problem, every heartache, every moment of your life, including every sin you would ever commit, **Heb 4:13.**

Heb 4:13, "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

Even though His knowledge transcends time and eternity, His knowledge of events before they occur does not violate or interfere with human volition, **Ezek 11:5.**

Ezek 11:5, "So you think ... for I know your thoughts."

As a result of the omniscience of Jesus Christ, He was qualified to say in **John 13:18, "I know the ones I have chosen."**

Principles of the Believer's Election by God:

The Greek word "**chosen**" in **John 13:18** is **EKLEGO** in the Aorist, Middle, Indicative, First Person, Singular. It means, "to select or to choose." This is a compound word from **EK** – "from or out from," and **LEGO** – "to say." So, we see that God "**called us out from others.**"

The Gnomic Aorist Tense means it is self-evident as a timeless general fact of occurrence. I have elected, Jesus says.

The Middle Voice is reflexive, saying that Jesus Christ Himself did the choosing which also has a benefit back to Him, the body of Christ. It gives more emphasis to what we have seen when Jesus says, "I say" and "I choose."

The Indicative Mood is the reality of the fact that every believer shares the election of Christ by union with Christ. We will translate this, "**I have elected.**"

There are three elections in human history: 1) Israel under the Ritual Plan of God, 2) Christ under the Incarnation Plan of God, and 3) The Church under the Pre-Designed Protocol Plan of God.

Each election brought a new category into human history: 1) Israel brought in the new racial species, the Jew, 2) Christ brought in the hypostatic union and the prototype Spiritual life, 3) The Church brought in the new Spiritual species (**Gal 6:15**), or Royal Family of God.

Election is the favor of God, by way of a full and free salvation, bestowed to those who accept Christ as their Savior, but not to all, (not given to the unbeliever).

Therefore, election is a Biblical term applied to the Church Age believer only, **Eph 1:1-6.**

The believer is said to be:

"Chosen in the Lord," Rom 16:13.

"Chosen . . . to salvation," 2 Thess 2:13.

"Chosen . . . in-Him before the foundation of the world," Eph 1:4.

"Predestined to adoption as sons," Eph 1:5.

"To be conformed to the image of His Son," Rom 8:29.

"Elect according to the foreknowledge of God," 1 Peter 1:1-2.

"Vessels of mercy, which He prepared beforehand for glory," Rom 9:23.

Election occurs at salvation, which enters the believer into a life of privilege as a Royal Family member. We have the privilege of impacting history by advancing to Spiritual maturity, **2 Thess 2:13; 2 Peter 1:3-4.**

2 Thess 2:13, "But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth."

We are elected into the Church by means of the Baptism of the Holy Spirit, which occurs at the moment of salvation, **2 Cor 1:21-22; Eph 1:13.** This is one of the forty things we receive at salvation by which we are entered into union with Christ.

At the point of your physical birth, you come under the concept of selection, not election. God selected you to be a member of the human race rather than an animal. The fact that

you have life is selection from the sovereignty of God. When any person believes in Christ, he receives eternal life as a matter of efficacious grace of the Holy Spirit. At that point, selection becomes election. The selection from the sovereignty of God at birth is followed by the election of the sovereignty of God at the point of regeneration.

As a result, the believer has been given the greatest opportunity and privileges ever conveyed to any member of the human race. Therefore, the dynamics of the ordinary life in the Church Age become extraordinary. Election means you have equal privilege and equal opportunity as a Royal Priest and Ambassador to fulfill the Plan of God for your life. Therefore, the equal privilege and equal opportunity of election means there never has been and never will be a Church Age believer who did not have exactly the same privilege and same opportunity to fulfill God's Plan, to reach Spiritual maturity, and to receive the fantastic escrow blessings provided for him by God the Father in eternity past.

Election means that some, but not all, are written in the Book of Life, **Exo 32:30-33; Psa 69:28; Dan 12:1; Luke 10:20; Phil 4:3; Heb 12:23; Rev 3:5; 13:8; 17:8; 20:12-15; 21:27.**

A comparison of these passages indicates both the Omniscience of God and the timeless nature of God's knowledge.

The Book of Life is one thing from the standpoint of eternity past, another thing in time, and something different in eternity future.

1) In eternity past, it is a registry containing the names of every member of the human race who would ever be born. That's why the Bible can say some will be blotted out of the Book of Life. **Psa 69:28; Rev 3:5**

Psa 69:28, "May they be blotted out of the book of life and may they not be recorded with the righteous."

2) In time, it contains members of the human race who are alive and will be born in the future, as well as a registry of all believers throughout time including overcomers. **Psa 69:28 cf. Phil 4:3**

Phil 4:3, "Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life."

3) In eternity future, it is the registry of all believers throughout human history that qualifies them for privileges in the eternal state, **Rev 20:12-15; 21:27.**

Rev 21:27, "And nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life."

That's why the Bible can say the unbeliever's name was not written in the Book from the foundation of the world.

Rev 13:8, "All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain."

That's why the Bible can say you are elected before the foundation of the world, **Eph 1:4; 2 Tim 1:9.**

Eph. 1:4, "According as He has chosen (*elected*) us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

2 Tim 1:9, "He has saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

You must know that election is God's Plan for your life in order to excel in the Spiritual life, **1 Thess 1:4ff.**

1 Thess 1:4, "Knowing, brethren, beloved of God, His election for you."

Understanding election is grace orientation to the Plan of God for your life.

Col 3:12-13, "So, as those who have been chosen of God (*elected*), holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; ¹³bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. "

Our human works have no relation to our historical impact but our election does.

2 Tim 1:9, "Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."

Heaven itself cannot stop our historical impact because of the fulfillment of our election.

Rom 8:33, "Who will bring a charge against God's elect?"

Election is the expression of the sovereign will of God in eternity past before the universe existed and before mankind lived on the earth. It is God's sovereign right over His creation. Election, along with foreknowledge, predestination, justification, and glorification, are all part of the sovereignty of God. Therefore, they belong only to the believer, **Rom 8:28-30.** Election is the expression of the sovereign will of God for your life. Predestination is the provision of the sovereign will of God for your life.

Under the Doctrine of Divine Decrees, election cannot be divorced from predestination. Predestination is the provision of the sovereign will of God for the Royal Family. Predestination provides equal privilege (union with Christ) and equal opportunity, God's Power System (GPS) to execute the Plan of God.

Omniscience, Election and the Divine Decree of God:

The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions, successions, and relations, as well as determining their certitude. The source of the Decree is God's Omniscience.

In order to understand the Decree of God, we must understand them in their logical / Biblical order. Therefore, each act or thought is considered a decree, and therefore combined we understand them as Divine Decrees. All God's Decrees were actually simultaneous, in one all-encompassing Divine Decree. He did not give them in stages. The Decrees of God are His eternal and immutable will, regarding the future existence of all events, which will happen in time and the precise manner and order of their occurrence. Decrees mean the eternal Plan by which God has rendered certain all of the events of the universe (angelic history, human history) past, present, and future are absolute. The Decrees of God are the chosen and adopted Plan of God for all of His works.

The Presbyterian catechism says: *"The decrees of God are His eternal purpose according to the counsels of His own will, whereby for His own glory He has foreordained whatever comes to pass."*

Eph 2:10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."

All God's Decrees were actually simultaneous, in one all-encompassing Divine Decree. He did not give them in stages. However, our finite mind can only understand them in stages rather than as one decree, and we must perceive them by Biblical, logical, and chronological progression.

The Logical / Biblical Order of the Decrees are:

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to provide salvation for all mankind (unlimited atonement).
- The decree to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- The decree to save the elect through faith in Christ, (i.e. to apply salvation to those who believe).

In theology, there has been debate about the order of the decrees. The variations are noted in the Doctrine of Lapsarianism. Of all the decrees in eternity past, five are related to the

purpose of God in election; therefore, Lapsarianism deals with the logical order of these five decrees.

Lapsarianism is from the word "*lapse*" and refers to the fact that man is a fallen being, "the lapse of man."

Under Lapsarianism, the five decrees of eternity past are related to the purpose of God in election. Therefore, the five concepts of Lapsarianism are often called the five elective decrees. Lapsarianism deals with the order of the five elective decrees. It deals with the logical rather than with the chronological order of the decrees. By logical is meant that although the entire decree is one thought in the mind of God, the principle of cause and effect is involved.

A key factor to understanding the Divine Decrees is that the sovereignty of God and the free will of man coexist by Divine Decree and that the omniscience of God decreed everything simultaneously, not by stages.

Of the various views of Lapsarianism, only Infralapsarianism is correct Biblically. The diverse views are as follows:

Supralapsarianism: This is also call hyper-Calvinism. This is the extreme view of God's sovereign will and election of believers to the exclusion of man's free will. Its order is:

- The decree to elect some to be saved (a false position) and to reprobate all others. (This is double predestination and heresy.)
- The decree to provide salvation for the elect, which is the basis for limited atonement.
- The decree to create man, both elect and non-elect.
- The decree to permit the fall.
- The decree to save the elect.

Infralapsarianism: A form of moderate Calvinism. This is what we believe by rightly dividing the Word.

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to provide salvation for all mankind (unlimited atonement).
- The decree to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- The decree to save the elect through faith in Christ, (i.e. To apply salvation to those who believe.).

Sublapsarianism: This is also a form of moderate Calvinism. This view also only provides for a limited atonement, which is a false viewpoint according to **John 3:16**.

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to elect those who believe in Christ, and to leave in just condemnation for those who do not believe in Christ. (Note the difference with Infralapsarianism). This is sometimes stated as: "*The decree to elect some out of fallen mankind and leave*

the others to their misery,” but the last part of this statement is questionable as to its accuracy.

- The decree to provide salvation for the elect (limited atonement).
- The decree to save the elect through faith in Christ. (This is sometimes stated as the decree to apply salvation to those who believe in Christ.)

Arminian Lapsarianism: This is the view of denominations that believe in works or perseverance for or to maintain salvation.

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to provide unlimited atonement (*but they don't understand it correctly.*)
- Salvation by foreseen human virtue + faith + obedience; (*hence the blasphemy of salvation by works*).
- Election as an act of God in time, (*which makes election synonymous with experiential sanctification which is not correct, because it ignores the portfolio of invisible assets*).

In mixing truth with error, this view is a distortion, and therefore a heresy.

Under Calvinism, election is the sovereign choice of God in eternity past which expresses His grace apart from every form of works, foreseen works and actual works.

This is not true of Arminianism, which is total heresy. In their system, the decree to save the elect through faith follows the decree to save some who believe (#4 and #5 of infralapsarianism are switched).

Also, their view depends not on faith in Christ for salvation but on human works called "*foreseen human virtue, faith and obedience.*" Therefore, they have a system of works for salvation. You aren't saved until your deeds separate you experientially from the world.

As we have been noting **John 13:18**, we have paused to understand God's sovereignty and omniscience in regards to His election of the believer. This is noted in the Doctrine of Divine Decree. God's Decree makes provision for the salvation of all mankind. In this we have noted the Doctrine of Lapsarianism, which compares the order of each of the five elective decrees of God. As we have noted, only Infralapsarianism aligns logically to the Plan of God as revealed in His Word.

In review Infralapsarianism orders the five elective decrees as follows:

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to provide salvation for all mankind (unlimited atonement).
- The decree to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- The decree to save the elect through faith in Christ, (i.e. to apply salvation to those who believe).

The Problem of Misinterpretation of the Decrees:

For example, if God's decrees make all things absolute and certain, then in error you could say that there is no need for me to use the assets God has made available to me, because regardless of what I do, I am unable to avoid the results decreed. In other words, why bother applying if I am going to end up under predestination in the same situation?

The error here is that this ignores the fact that God has decreed the means, as well as the ends, and that all God expresses in election is His desire to save and provide blessings. But man must still apply faith, and the Holy Spirit must perform His ministry of Common Grace. **Eph 2:1-9; Titus 3:3-7**

You see, your destiny is the outworking of your own thinking, motivation, and decisions, which God just happened to know from eternity past, and therefore He entered them into His Plan. Just because God knows all, does not infer that He interferes with your decision-making ability, **Num 22-24**. God's knowledge of the facts does not interfere with their outworking in time. The decree of God does not remove anyone from the results of his own thoughts, desires, judgments, and choices, based on individual circumstances within the sphere of his own experiences. But the fact of the matter is, whatever free will choice you make is ultimately the execution of the decrees. Not one of the decrees opposes your human freedom. God's knowledge in eternity past in no way effects or interferes with your thoughts, motives, decisions, or actions. But in love, knowing our failures, God went ahead anyway with His Plan to save us; that's grace!

Since the decrees of God are the sum total of His Plan and indicate His purpose designed in eternity past, they must inevitably center on Jesus Christ as the God-man, **Num 24:17**. As such, the free will of man must face the issue of Christ, the issue of His efficacious work on the Cross. It is at the Cross that the sovereignty of God met the free will of man for the glory of God and the momentum of His Plan.

Under the Divine policy of grace, the work of salvation is accomplished by God, while man benefits apart from his own human merit. That is why salvation is found through the non-meritorious act of faith in Jesus Christ. Without violating human volition, God has designed and provided a Plan so perfect that it includes direction, provision, preservation, function, plus cause and effect for all believers. God's Plan in eternity past was so designed so as to include all events, all actions related to their causes and conditions as a part of one indivisible system, every link being a part of the integrity of the whole.

Under this Plan God decreed to do some things directly, others through secondary agencies (Israel and the Church), and still others through individuals (e.g., Paul and you). Therefore, there are primary, secondary, and tertiary functions within the Plan of God, but all of these functions constitute one all comprehensive Plan, which is perfect, eternal, and unchangeable without any loss of integrity. That's why the Plan of God is so consistent with human freedom and does not unfairly coerce human freedom. Therefore, only Infralapsarianism can be the correct interpretation.

The revelation of the decrees is found only in the Bible. Therefore, the most important priority of the Christian life is perception and application of Bible Doctrine.

The Principles of Human History are Related to God's Omniscience:

In human history, God's sovereignty and the free will of man coexist. This coexistence is by Divine decree.

Even though God has complete knowledge (*omniscience*) of human volition, it has nothing to do with the function of human volition in time. That is why God does not stop you from making bad decisions.

God is the inventor of creature freedom. **Gal 5:1**

Gal 5:1, "It was for freedom that Christ set us free; therefore keep standing firm (*make good decisions daily*) and do not be subject again to a yoke of slavery (*make bad decisions*)."

The omniscience of God simply knows and has always known:

- Every decision of every human being in history.
- Every thought that preceded every decision.
- Every motive that was involved in every thought.
- Every action that follows every motive, thought, and decision.

For example: God knew billions and billions of years ago that Jacob would believe in Jesus Christ and Esau would not. Therefore, the blueprint for Jacob was regeneration and true Israel, and the blueprint for Esau was condemnation and exclusion from the new racial species of Israel. (Compare **Rom 8:1-4; 9:6-16; Heb 12:15-17.**) That's why God was able to say in **Romans 9:13, "Jacob I loved, but Esau I hated."**

Every human being, in the same way, has his very own blueprint based on God's foreknowledge of their decisions.

1 Cor 1:21, "For since in the wisdom of God the world through its wisdom did not *come to know God*, (*nevertheless*), God was well-pleased through the foolishness of the message preached, (*Christ crucified*), to save those who believe."

The Concept of Historical Sins and God's Blueprint:

In addition to every person in history having his own blueprint, there is another printout that includes all human beings in history. The omniscience of God placed into this printout all personal sins in history.

Then, while Jesus was on the Cross, God the Father called for the printout and imputed all personal sins to Christ and judged every one of them.

Since both sins of cognizance and sins of ignorance are the function of human volition, every sin in human history was taken from the printout and imputed to Jesus Christ while on the Cross and judged by God the Father.

As for you and I, even though God gives us perfect volition, He imputes Adam's original sin to our genetically formed Old Sin Nature at physical birth. That results in condemnation also at the point of physical birth. This automatically qualifies us for salvation by grace. **Rom 5:12, 14-19.**

As we have noted, the sovereignty of God and free will of man coexist by Divine decree in human history. Therefore, God's omniscience perceives:

- The free as free (God will never tamper with your volition).
- The necessary as necessary (Divine justice as our point of reference).
- Their causes, conditions, and relations as one indivisible system of things.

Therefore, every cause and effect is related to another cause and effect, and so on, so that the course of human history is just as man thinks it, wills it, and does it; every link of which is essential to the integrity of the whole Plan of God.

Gal 6:7, "Be not deceived, God is not mocked; for whatever a person sows, this he will also reap."

Hosea 8:7, "For they sow to the wind, and they reap the whirlwind. The standing grain has no heads; it yields no grain. Should it yield, strangers would swallow it up."

Col 3:25, "For he who does wrong will receive the consequences of that wrong which he has done, and there is no partiality."

Prov 12:13, "An evil snare is the transgression of the lips, but the righteous (*person with integrity*) will escape from trouble."

Prov 19:3, "A person's own folly ruins his life, yet his heart rages against the Lord."

A fool blames God for his own bad decisions and consequent discipline from the Lord.

The Decree Itself:

The omniscience of God fed only facts into the blueprint decrees. This was accomplished simultaneously in eternity past.

The decrees have become the complete and consummated right of the sovereignty of God determining the certain futurities of all things in human history.

- No event is directly affected or caused by the decrees.

- But the decree itself provides in every case that the events shall be affected by causes acting in a manner consistent with the nature of the event in question.

You are never deprived of your free will. God never changes the decree of what will happen and never tampers with your actions. Therefore, in the case of every free will act of a moral agent, the decree itself provides at the same time the following.

- That the antecedents and all antecedents of every act in question shall be what they shall be. Whenever you make a decision, it shall be the result of decisions before that. The circumstances will be what they are, the facts will be what they are, and God knows what you're thinking and will decide. Man's acts are a result of man's free will, not because the sovereignty of God causes man to perform the act.
- That the agent shall be a free agent (self-determination). When you were given life, you were given self-determination. Therefore, you are accountable for your own bad decisions.
- That all present conditions of the act shall be what they are. The action takes place in a moment of time and is your very own act.
- That the act shall be perfectly spontaneous and free on the part of the agent. There is no coercion.
- That it shall be certainly future.

Hence, the decree from God's will settled only what His creation would be.

Because God cannot contradict His own nature or His being, the essence and attributes of God necessitated His willing the highest and best for mankind.

The decrees of God are His eternal and immutable will, regarding the future existence of events, which will happen in time and the precise manner and order of their occurrence.

Decisions are made, the circumstances are all there on tape; we just see things as they unfold in history. We know how it's going to turn out, but it's still fun watching things unroll. Your life is on tape, and the tape is running. God wouldn't be God if He didn't know it all beforehand. Yet God never violates your volition.

Heb 4:13, "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

The decrees unite in one final and all-inclusive objective, the glory of God, **Prov 16:4; Rom 11:36; Heb 2:10; Rev 4:11.**

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Now that we have understood the Omniscience of God in regards to His election of the believer, we continue our study of **John 13:18**. The next phrase is "**but it is that the Scripture may be fulfilled.**"

We begin with the Superordinating Conjunction "**but**" which is the Greek word **ALLA** – **ἀλλά** (al-lah') that introduces a clause that is more prominent than the one to which it relates.

In this sentence, the emphasis our Lord is making is on the fulfillment of prophecy in regards to all aspects of His life and death. In other words, His election of the believer would not be possible if the prophecies regarding His work on the Cross were not fulfilled. As always, His efficacious work on the Cross is the most important thing of all, and the prophecies concerning the Cross begin with the betrayal by a close friend.

In addition, we see an example of the principles we noted in the first part of this verse, "God's Omniscience does not hinder or violate human volition." You see, God did not make Judas betray the Lord, but God's omniscience saw his negative volition from eternity past, and therefore God was able to prophesize his future actions. So, the principle stands firm, "Human volition is an extension of the angelic conflict and can never be violated by God." God knows what our human volition will do, and He has incorporated that into His Plan.

Then we have another Greek conjunction **HINA** – ἵνα (hin'-ah) that means, "in order that," "so that," or just "that." Because this is a purpose clause, emphasizing Scripture being fulfilled, we will translate it as, "**in order that.**"

Next, we have "**the Scripture,**" which is the Nominative Feminine of **HO GRAPHE** – ὁ γραφή (ho graf-ay').

This is followed by the Aorist, Passive, Subjunctive of **PLEROO** – πληρόω (play-ro'-o), "**may be fulfilled,**" or specifically, "implemented."

In other words, because of the Omniscience, Veracity, and Immutability of God, Scripture cannot and does not lie. It is impossible for God to lie; it is impossible for God's Word to lie with regard to a principle, a concept, or a promise. It is all truth. When God says something will occur, it will occur.

We now have the prophecy about to be fulfilled, "**He who eats My bread has lifted up his heel against Me.**"

"**He who eats**" is the Present, Active, Participle in the Nominative of **HO TROGO** – ὁ τρώγω (ho tro'-go). This is not the usual word for "**eating.**" The ordinary word for eating is **ESTHIO** – ἐσθίω (es-thee'-o). **TROGO** literally means, "to gnaw, munch, or crunch." This word is used in a similar derogatory manner for those who reject the Word of God in, **Mat 24:38-39.**

Mat 24:38-39, "For as in those days before the flood they were eating (TROGO) and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be."

John 13:18 and **Mat 24:38-39** are in contrast to the only other occurrence of our Lord using this word. He sets up the beautiful contrast in **John 6:54-58**, regarding those who would come to salvation.

The principle here is, even though Judas partook of the Word, he did not learn from it, just as does the unbeliever who hears the Word and does not accept it for what it is, complete Spiritual sustenance giving eternal life.

Then we have the phrase **"My bread,"** which is a bit misleading.

First, we have the Genitive Pronoun, First Person, Singular of **EGO**, meaning, "I" or "my." This is a Genitive of Association, so we would not just say "of me" or "my," but **"with me,"** showing the close relationship of Judas and Jesus.

This is linked with the Accusative Masculine, Singular of **ARTOS** – ἄρτος (ar'-tos) meaning, **"bread"** or a "loaf of bread."

We note this subtle difference, because Scripture is clear that **"whoever eats My bread has eternal life." John 6:35-58.**

John 6:35, "Jesus said to them, "I am the bread of life [ARTOS ZOE – ἄρτος ζωή (ar'-tos dzo-ay')]; he who comes to Me will not hunger, and he who believes in Me will never thirst.""

John 6:47-48, "Truly, truly, I say to you, he who believes has eternal life. ⁴⁸I am the bread of life."

These verses are a reference to the Spiritual sustenance of the gospel of Jesus Christ that gives eternal life.

Judas did not have eternal life, because Judas did not eat Christ's flesh, believe in Him. But he did eat bread with Christ, showing the close relationship they shared.

Principle: You will eat bread with many people in life, but many will not eat the bread of life with you.

So, we have **"He who eats bread with Me."**

Next, we have **"has lifted up,"** which is the Aorist, Active, Indicative, Third Person, Singular of **EPAIRO** – ἐπαίρω (ep-ahee'-ro), which is a compound word from **EPI** meaning, "on or upon," and **AIRO** – αἴρω (ah'-ee-ro), which means, "to raise, take up, or lift." So, combined it means, "to lift up; exalt, hoisting, lift, or raised." Metaphorically, it means, "to be lifted up with pride or to exalt one's self." So, we see that the blind arrogance of Judas led him to betray our Lord.

Then we have a Preposition in the Accusative case of **EPI** meaning, "on, upon, in, against, over, to, for, around, about, concerning, or towards." Here **"against"** is a good translation showing the opposition to Christ or the focus of the betrayal.

This is linked with the Accusative Pronoun, First Person, Singular of **EGO** meaning, "me." So, combined it is **"against me."**

This is linked with the Accusative, Feminine Singular of **HO PTERNA** – ὁ πτέρνα (ho pter'-nah) meaning, "**the heel,**" along with the Genitive Pronoun in the Masculine, Third Person, Singular of **AUTOS** literally meaning, "**of him.**" So, we could say, "*the heel of him,*" but correct English is "his heel." So, we could say, "**has lifted up his heel against me.**"

The entire quote is, "**he that eats bread with me has lifted up his heel against me.**" This is a reference to Judas Iscariot's prophesized betrayal of The Lord Jesus Christ.

Here again we have the principle that omniscience does not violate human volition, and the traitor is free to make his own decisions. Remember that human volition is an extension of the angelic conflict and can never be violated by God.

Ultimately, this phrase means, "*to reject the authority of someone.*" This is an idiom. The raising up of the heel means, "to overthrow, to seek one's destruction, or to reject authority." There is one person in the room who has rejected the authority of Jesus Christ, Judas Iscariot. This one has pretended to love the Lord, but in ignorance of Bible Doctrine, his love was nothing more than pseudo love. So, we see the results of ignorance of Bible Doctrine and arrogance of the soul. It can and will lead to betrayal.

This betrayal was also noted by Paul in **1 Cor 11:23**.

1 Cor 11:23, "For I received from the Lord that which I also delivered [PARADIDOMI – παραδίδωμι (par-ad-id'-o-mee)] to you, that the Lord Jesus in the night in which He was betrayed (PARADIDOMI) took bread."

The betrayal by Judas Iscariot was first prophesized in **Psa 41:9, "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me."**

Notice the difference in the two passages. In our verse our Lord only says, "**he.**" But in the Psalm, we have more information, "**even my close friend who I trusted.**" This is the emphasis of the betrayal of a close friend. Our Lord says only "**he,**" leaving the disciple to study the prophecy for further application.

A wise man once said to me, "You haven't been betrayed, until you have been betrayed by a close friend." In other words, the betrayal of a close friend, companion, or family member hurts more and cuts deeper than the betrayal of a casual acquaintance or a known enemy.

Therefore, we have a clue as to the pain of the Cross of Jesus Christ. The cross was not just an unconscious act of impersonal love. The Cross was a deep cut in the heart of our Lord, signified in this one place by the betrayal of a close friend. That is, the sins of the world are the sins of loved ones that our Lord had to bare.

Nevertheless, Jesus' quote at the end of **verse 18** from **Psalm 41:9** shows that even Judas' betrayal of Him and His coming death were within the Plan and purpose of God. Compare

with **John 13:2, 21-22, 26; Mat 10:4; 26:21-25, 45; 27:3; Mark 3:19; 14:18-21, 41; Luke 22:21-23.**

Doctrine of Betrayal

1 Cor 11:23, "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread."

Betrayal is the Greek compound word **PARADIDOMI – παραδίδομι** (par-ad-id'-o-mee). It is a compound word made up from **PARA – παρά** (par-ah') and **DIDOMI – δίδωμι** (did'-o-mee). **PARA** is a preposition meaning, "from beside, by the side of, by, beside, or above."

DIDOMI meaning, "to give." So **PARADIDOMI** comes to mean, "to hand over, to give or deliver over, or to betray."

Thayer defines it as:

- 1) To give into the hands (of another).
- 2) To give over into (one's) power or use. To deliver to one something to keep, use, take care of, or manage. To deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death. To deliver up treacherously by betrayal and to cause one to be taken and to deliver one to be taught or molded.
- 3) To commit, to commend.
- 4) To deliver verbally commands or rites, or to deliver by narrating, to report.
- 5) To permit allow, when the fruit will allow, that is when its ripeness permits. Gives itself up, presents itself.

"Betrayer" is the Greek noun **PRODOTES – προδότης** (prod-ot'-ace) that comes from **PRODIDOMI – προδίδομι** (prod-id'-o-mee) which means, "to give before, give first, or first given." **PRODOTES** is found in **Acts 7:52**, and can also mean, "a traitor" as in **Luke 6:16** and **2 Tim 3:4**.

Acts 7:52, "Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become."

Luke 6:16, "Judas the son of James, and Judas Iscariot, who became a traitor."

2 Tim 3:1-4, "But realize this, that in the last days difficult times will come. ²For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, ³unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, ⁴treacherous (traitors), reckless, conceited,

lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power; Avoid such men as these."

The Wikipedia Dictionary defines "**betrayal**" as, "a form of deception or dismissal of prior presumptions, is the breaking or violation of a presumptive social contract (trust, or confidence) that produces moral and psychological conflict within a relationship amongst individuals, between organizations, or between individuals and organizations. Often betrayal is the act of supporting a rival group, or it is a complete break from previously decided upon or presumed norms by one party from the others."

Webster's New Collegiate Dictionary defines "**betray**" as, "to lead astray, especially seduce, to deliver to an enemy by treachery, to fail or desert especially in time of need, to reveal unintentionally, show or indicate, to disclose in violation of confidence, or to prove false."

Dictionary.com

- To deliver or expose to an enemy by treachery or disloyalty: Benedict Arnold betrayed his country.
- To be unfaithful in guarding, maintaining, or fulfilling: to betray a trust.
- To disappoint the hopes or expectations of; be disloyal to: to betray one's friends.
- To reveal or disclose in violation of confidence: to betray a secret.
- To reveal unconsciously (something one would preferably conceal): Her nervousness betrays her insecurity.
- To show or exhibit; reveal; disclose: an unfeeling remark that betrays his lack of concern.
- To deceive, misguide, or corrupt: a young lawyer betrayed by political ambitions into irreparable folly.
- To seduce and desert.

Even though the above has attempted to define betrayal, many believe the definitions are still inadequate. For example, Rodger L. Jackson, author of the article, *The Sense and Sensibility of Betrayal: Discovering the Meaning of Treachery Through Jane Austen*, writes that "there has been surprisingly little written about what we even mean by the term."

In psychology, practitioners describe betrayal as the breaking of a social contract; however, critics of this approach claim that the term *social contract* does not accurately reflect the conditions and motivations for, and effects of, betrayal.

Philosophers Judith Shklar and Peter Johnson, authors of *The Ambiguities of Betrayal* and *Frames of Deceit* respectively, contend that while no clear definition of betrayal is available, betrayal is more effectively understood through literature.

Still others like Ben-Yehuda in ("Betrayals and Treason Violations of Trust and Loyalty" Westview Press) framed all forms of betrayals and treason under a unifying analytical framework using loyalty, trust, and moral boundaries as explanatory tools.

Psychological Effect of Betrayal:

Betrayal can have a significant detrimental effect on the psyche of an individual, so much so that recent Psychology has adopted a new term for mental health treatment call ***Betrayal Trauma***.

Betrayal trauma occurs when people or institutions that are depended on for survival, violate human trust. An example of betrayal trauma is childhood physical, emotional, or sexual abuse.

The term was first used by Professor J.J. Freyd in 1991, and today most mental health professionals accept betrayal trauma as, *a possible alternative diagnosis to traditional* **post-traumatic stress disorder**.

[Prof J.J. Freyd's Home Page at the University of Oregon, <http://dynamic.uoregon.edu/~jjf/defineBT.html>]

A subset of this is called ***Political Betrayal***. Most adults living in western democracies place trust in the state of which they are a citizen. If this trust is betrayed, at its worst, the individual can suffer psychological betrayal trauma. Betrayal trauma has symptoms similar to post-traumatic stress disorder, although the element of amnesia and dissociation is likely to be greater.

The key difference between traditional post-traumatic stress disorder (PTSD) and betrayal trauma is that the former is historically seen as being caused primarily by fear; whereas, betrayal trauma is a response to extreme anger. Fear and anger are the two sides to the fight-flight response, and as such are our strongest and most basic psychological emotions.

Pure political betrayal trauma can be caused by situations such as wrongful arrest and conviction by the legal system of a western democracy; or by discrimination, bullying, or other serious mistreatment by a state institution or powerful figure within the state.

In practice, however, it is likely that most people with symptoms of psychological trauma have elements of both fear based PTSD and anger based Betrayal Trauma, not one or the other. Certainly, in the most serious cases of PTSD, there is an element of both. For instance, the fact that a soldier is sent to war by the state is an important element in the reasons for war being a major cause of PTSD. In cases where soldiers are horrified by the actions or orders of their commanding officers, or where they are victims of friendly fire, their PTSD is likely to be worse because the element of betrayal will be that much greater. Similarly, one of the most psychologically traumatizing events in history, the Holocaust is almost certainly so serious a case, because the element of state betrayal is as great as the element of fear trauma. (Helen Garrod's Political Betrayal Trauma Page)

Awareness:

Some of the feelings people experience when they have been betrayed include; being, furious, resentful, heartbroken, numb, humiliated, rejected, hurt, shattered, and not safe.

Unfortunately, in our day and age, betrayal seems to be on the rise. If you have actually been betrayed or have the false sense of being betrayed, it helps to know that you are not alone. Broken trust is a universal experience and feeling.

One of the reasons betrayal is on the rise is because people, who have an inherent need to belong and be part of a relationship, have rejected the greatest offer for relationship, that is union with Christ. As a result, people are open and vulnerable to pseudo relationships that inevitably will lead to betrayal and the painful emotions that come with it.

The emotional pain that can come from betrayal can hurt as much, if not more than a physical injury. Instead of the trauma being on the outer body, the trauma is in the mental, emotional, and Spiritual realm.

Rom 2:9, "There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek."

The prophecy given to Mary regarding her son said in **Luke 2:35, "And a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed."**

In foretelling of His betrayal and resultant death, our Lord said in **John 12:27, "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour."**

Our Lord said in the Garden of Gethsemane of his betrayal by Judas in **Mark 14:34, "And He said to them, "My soul is deeply grieved to the point of death; remain here and keep watch."**

Peter said of Lot's Spiritual torment in **2 Peter 2:8-9, "(For by what he saw and heard *that* righteous man, while living among them, felt *his* righteous soul tormented day after day by *their* lawless deeds), ⁹then the Lord knows how to rescue the godly from temptation."**

When we think of betrayal as a wound to the soul, it follows that to heal the wound, we must work on the same.

It also goes to follow that when the betrayed regains peace of mind, heart and soul, they then can make healthy doctrinal decisions about the damaged relationship(s), that is forgiveness can become a possibility.

Psalm 51:12, "Restore to me the joy of Your salvation and sustain me with a willing spirit."

Gal 6:1, "Brethren, even if anyone is caught in any trespass, you who are Spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted."

Isa 51:18-19, ““I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners, creating the praise of the lips. Peace, peace to him who is far and to him who is near’, says the LORD, ‘and I will heal him.””

2 Cor 2:9, “For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. ¹⁰But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes in the presence of Christ, ¹¹so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.”

Satan is the Author of Betrayal:

Even though we can point the finger at others who have truly betrayed us, or through projection, we falsely believe someone has betrayed us, all betrayal comes from either the Old Sin Nature and / or demonic influence from Satan’s Cosmic System. Whether real or projected, the sin nature is involved with either the perpetrator or the self-induced victim, respectfully. Nevertheless, both are the result of Satan’s original evil. Satan is the author of sin and evil. Through the mental attitude of his own free will volition, he chose to rebel against our Lord and entered into a process of betrayal.

He rejected the authority of God and instead wanted to be like God and incited an angelic rebellion against Him. **Zech 14:12-14; Ezk 28:11-19**

Zech 14:12-14, “ How you have fallen from heaven, O star of the morning (Lucifer, KJV), son of the dawn! You have been cut down to the earth, you who have weakened the nations! But you said in your heart,

I will ascend to heaven; (i.e., *God’s throne room*).

I will raise my throne above the stars of God, (i.e., *Angels*)

And I will sit on the mount of assembly (i.e., *man*) **in the recesses of the north.**

¹⁴ **I will ascend above the heights of the clouds** (i.e., *God’s glory*);

I will make myself like the Most High (i.e., *God*).”

The plot of betrayal emanated from Satan to other angelic creatures that also had free will. It appears that this thought of betrayal worked its way through all angels, **(Rev 5:4)**, yet some chose God’s gift of redemption, while others stayed in rebellion, **Rev 12:3-4.**

Satan is the prince or leader of those angels who remained in rebellion, called fallen angels or demons, and therefore, the director of all demons and all offensive action toward the human race, trying to lead mankind in betrayal as well. **Mat 9:34; 12:34; Mark 3:22; Luke 11:15.**

Rev 12:9, "And the great dragon was thrown down out of heaven, the serpent of ancient times who is called the devil and Satan, who deceived the entire inhabited earth; he was cast down to the earth and his angels were cast out with him."

In human history, the sovereignty of God and free will of man coexist by Divine Decree, because human history is an extension of the prehistoric angelic betrayal. Satan learned in the prehistoric angelic conflict that he cannot attack the sovereignty of God, which is incorruptible, so he attacked the volition of other creatures. Satan came up with a plan to attack God through his creatures, since he could not attack God. Therefore, beginning with angelic creatures, he is now focused on mankind, since the issue of rebellion has already been cast for the angels, and mankind was created in history to resolve the appeal of Satan in the prehistoric angelic conflict trial. Satan attacks at the weak point, the volition of mankind and the arrogance of his Sin Nature.

The greatest attack on human volition occurred against the humanity of our Lord Jesus Christ. Jesus Christ was attacked constantly, especially in the realm of betraying God's Plan for salvation. He was tempted beyond anything we will ever know, **Mat 4:1-11**. Satan is always trying to get at God through human volition.

The original sin in the Garden of Eden was also an act of betrayal and rebellion. Adam and the woman were instructed not to eat from the tree of the knowledge of good and evil. Through Satan's temptation, Adam chose to eat, desiring to be like God. Adam's betrayal resulted in his real Spiritual death that was then perpetuated to the entire human race, **Rom 5:12-21**, and therefore, all of mankind was in rebellion against God, **Gen 2:17; 3:1-7**. As a result, Satan became the ruler of the world, superseding Adam in that role, **John 12:31; 14:30; 16:11; 2 Cor 4:4; Eph 2:2**.

Even though man is born in rebellion, Satan knows that can change because of the Cross of Jesus Christ. Therefore, his work is to keep man in betrayal or to turn the believer back to betrayal.

2 Thes 2:9-12, "That is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, ¹⁰and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. ¹¹For this reason God will send upon them a deluding influence so that they will believe what is false, ¹²in order that they all may be judged who did not believe the truth, but took pleasure in unrighteousness, (evil)."

The believer is to resist the influence of betrayal from Satan, by means of the Word and Holy Spirit.

2 Cor 2:11, "That no advantage be taken of us by Satan, for we are not ignorant of his strategies."

The implication is that Satan can very easily take advantage of us, unless we understand something of his strategy, and understand why we are here.

Eph 6:11, "Put on the full armor from God so that you might always be able to hold your ground against the strategies of the devil."

Satan plans offensive action against the human race, especially against believers, either leading us in acts of betrayal or being the recipient of betrayal. Therefore, the mandates for defensive action on the part of the believer to resist the temptations of betrayal from the power of Satan are very important.

Eph 4:27, "And do not give the devil an opportunity."

The believer is commanded to defend against Satan's strategy. Defensive action is a grace function. Believers are dependent upon the grace provision of God.

Eph 6:13, "Pick up and put on the full armor from God that you may always be able to hold your ground in the evil day."

The evil day is the day of attack. The Roman soldier was able to get dressed for battle in a few minutes and be ready to defend himself. You can put on the armor of God in seconds through the confession of your sins (repentance) and the filling of the Spirit, **1 John 1:9; Eph 5:18.**

James 4:7, "Hold your ground against the devil and he will flee from you."

1 Peter 5:8-9, "Attain spiritual self-esteem, be alert, your enemy the devil prowls around like a roaring lion looking for some believer to devour; therefore, hold your ground against him standing firm in Bible Doctrine."

What God has provided in grace for our defensive action has no weaknesses. When we use our human strengths and abilities against Satan, we are defeated and overrun.

Encouragement for defensive action against Satan is also found in **1 John 4:4**, where we are told, **"Greater is He who is in you than he who is in the world."**

Betrayal is a deep cutting sin on the soul of the victim. As we see in Job's wife who was a pawn for Satan when she incited betrayal by saying in **Job 2:9, "Do you still hold fast your integrity? Curse God and die!"**, (i.e., betray Him!).

Therefore, we need God's armor to say no to any temptations that we may have to betray others, and to not allow the betrayal of someone against us to penetrate our souls.

Eph 6:16, "In addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows (acts of betrayal against you) of the evil one."

As Job said in **Job 2:10**, “**You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?’ In all this Job did not sin with his lips.**”

Heb 10:39, “**But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.**”

Identifying Problems of Betrayal:

When you hear the word “betrayal,” many times you think of infidelity, but the experience is actually much broader. Therefore, the experience of real betrayal comes from a broad category of sins.

Hurt feelings can result from a love betrayal, but the same symptoms can also be triggered by an unfaithful coworker or boss, betrayal in a friendship, disloyalty from a workplace, community, even country, the loss of a loved one, and the world seeming to turn on us.

For example:

A friend knowingly breaks a confidence that causes hurt and loss of reputation. A spouse professes love and loyalty, while involved in an emotional extramarital affair. A boss or organization pretends to be honest and fair, while manipulating employees to exploit their talents.

Sometimes the ultimate betrayal is described as a loss of trust or faith in our relationship with “something bigger, something Spiritual,” that is God, the church or even our Pastor. But no matter what the source is, the emotional distress is often severe.

The Pattern Leading to Broken Trust:

- Personal and/or cultural expectations (understood by the betrayed as “The Truth”) are present.
- Based on these expectations, whole-hearted loyalty is given to another.
- “The Truth” is shattered; often due to someone making choices despite potential, major damage to the relationship.
- Shock and intense hurt feelings inevitably result.

What happens is that the betrayed assumed something to be true (and actually needed to believe for emotional safety), then discovered the core belief was false. This collapse of a belief structure results in a negative effect on the soul, called garbage of the soul. If you surrender to the emotional distress, you will begin to develop garbage in your soul that if unchecked, (through rebound, the filling of the Spirit, and the application of Bible Doctrine), will lead to blackout of the soul (B.o.S.).

(i.e., Who’s the boss? The boss of your soul should be the Word of God via the filling of God the Holy Spirit. But the Sin Nature becomes the boss of your soul when you allow betrayal, or any other attacks, to fester into the emotional complex of sins. Also, through the

deployment of the 11 Problem Solving Devices, you can ward off the flaming missile attacks on your soul, **Eph 6:11-19.**)

Blackout of the soul is the inevitable result of emotional revolt of the soul and locked in negative volition toward Bible Doctrine. The blackout of the soul begins with the creation of a vacuum in the stream of consciousness of the right lobe of the soul. This vacuum creates a system of suction that attracts into the seven compartments of the soul the emotional complex of sins and the arrogance skills. The blackout of the soul immobilizes previously metabolized Bible Doctrine and is the status of the believer with negative volition toward Bible Doctrine, which results in his involvement with the Cosmic System. The more you allow emotions and the emotional complex of sins to control your soul, the more you increase the power of those emotions which leads to further sins in your life through blackout of the soul. Then the downward spiral begins, **John 12:35; Eph 4:17-19; 1 John 1:6; 2:11.**

John 12:35, "He who walks in darkness does not know where he goes."

1 John 1:6, "If we contend that we have fellowship with him and we keep on walking in darkness, we are lying and we do not live the truth."

1 John 2:11, "When anyone hates his fellow believer, he is in darkness and he walks in darkness, and he does not know where he is going because the darkness has blinded his eyes."

Blackout of the Unbeliever:

2 Cor 3:14, "But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. ¹⁵But to this day whenever Moses is read, a veil lies over their heart; ¹⁶but whenever a person turns to the Lord, the veil is taken away."

2 Cor 4:4, "In whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God."

The Downward Spiral of the Blackout of the Soul:

- The more you allow emotional sins to acquire power over your life, the greater your capacity for irrationality.
- The greater your capacity for irrationality, the more garbage you accumulate in the subconscious of your soul.
- The more garbage you accumulate in the subconscious, the more you have blackout of Bible Doctrine in the soul.

Betrayal can lead to all kinds of bad emotional sins. Emotions should respond to the situations in life, but when you allow them to react to the situations in life, they become bad emotions filled with sin.

Bad Emotion:

- Bad emotion is often pathological arrogance.
- Bad emotion is the function of:
- Evil obsession,
- Unrealistic expectation,
- Role model arrogance,
- The feet of clay syndrome, and
- Iconoclastic arrogance.

The Emotional Complex of Sins (Bad Emotion) has a Number of Categories:

- The Hysteria Category includes; fear, worry, anxiety, panic, consternation, and irrationality.
- The Revenge Category includes; malice, revenge motivation being your way of life, the lust to inflict injury or suffering on others, violence, murder, gossip, slander, maligning, judging, and vilification (which creates a public lie about someone who is the object of jealousy, hatred, vindictiveness, or implacability).
- The Hatred Category includes; anger, hatred, bitterness, jealousy, loathing, animosity, implacability.
- The Irrational Category includes; tantrums, vulnerability to imagined insults, snubs and further betrayal, self-pity, whining, sniveling, denial, projection, vindication, and neurosis.
- The Guilt Category includes; remorse for real or imagined sins, morbid self-reproach, emotional feelings of culpability, self-righteous arrogance, arrogant preoccupation with one's feelings and impulses, guilt resulting from the manipulation of legalism, arrogant preoccupation with the correctness of one's behavior.

Many of the emotional complexes of sins are a hybrid, combining the sins of the emotional complex with the sins of the arrogance complex, **Rom 16:17-18; 2 Cor 6:11-12; 7:10-11; Eph 4:31; Phil 3:18-19**. Appetite and affections all speak to the Emotional Complex of Sins.

2 Cor 6:12, "You are not restrained by us, but you are restrained in your own emotions."

Phil 3:18-19, "For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is their appetite (*emotions*), and whose glory is in their shame, who set their minds on earthly things."

The Pattern of Recovery from Broken Trust:

When betrayed, real or imagined, most times the thought comes into awareness slowly and then builds within your soul. If you don't take every thought captive (**2 Cor 10:5**), these powerful and dreadful feelings start to overwhelm your soul.

To understand betrayal, we use the analogy of peeling an onion:

- The first or outer layer represents your most recent hurtful experience. This is an event, real or imagined, where the trust we had in our relationship with others or a

thing is damaged. This causes grief and suffering in the moment. We then react to the current situation through obsessive behavior and forget about any other episodes that most likely caused this current situation or our negative reaction.

- If we take the time to peel back the outer layer, we will see and remember previous incidents of broken trust, or actions we have taken that may have led to the current situation, whether through love relationships, friends, work situations (boss or coworker), etc.
- If we continue and peel yet another layer, we may find even earlier betrayal(s), even going back to our childhood, that have left an impression on us and potential scare tissue of the soul.

a) This may include the closeness and trust of a caregiver that was betrayed.

b) Early betrayals may have meant a child's very survival.

c) In those instance, you have had to pretend your caregivers where trustworthy because acknowledging the truth was simply too scary.

d) Scenarios like that set up contradictions in our mind and emotions. It goes without saying that the loss of innocence from early betrayals of nurturers, protectors, or role models wreak havoc in the adult life.

e) For example, the pedophiles of the Catholic and other denominations' Priesthood who preyed on children had a very detrimental effect on the individuals even in adulthood.

f) Situations like these make any new or current betrayal(s) even more traumatic.

- Peel still another layer and some psychologist say this is where inherited betrayal is stored. These would be considered traumatic wounds carried over from our ancestors somehow showing up in our souls. In Christianity, we would call this the inherited Old Sin Nature passed down from Adam (**Romans 5:12-13**). This is the void in our life. The void of being Spiritually dead, without a relationship with God. This then leads to feelings of being unsafe, which has been going on for thousands of years, since the original sin entered the earth. That is one reason Adam and the woman covered themselves with fig leaves, (**Gen 3:7**). For the first time, they had a feeling of nakedness, being unprotected due to the Sin Nature now flourishing in their souls.

Gen 3:7, "Then the eyes of both of them were opened (to their sin), and they knew that they were naked (empty and void); and they sewed fig leaves together and made themselves loin coverings."

Principle: Sinful man is always trying to cover up his sin and emptiness with the wrong things.

- If we peel back some more, we finally come to the inner core of all betrayal experiences, self-betrayal. This is the damage we did to ourselves because of some emotional ordeal(s). We may not remember how or when, but we know that at some point, we betrayed ourselves.

a) Now that the line was crossed, it was much easier to keep crossing that line in bigger and bigger ways, until eventually your norms and standard were readjusted and a new line was formed far from that old line.

b) This is the process of having some set of norms and standards established within the heart of your soul, and at some point in time, you crossed the line.

c) At first, it may have been very small, insignificant, or subtle, but the line was crossed.

d) But deep in your soul there is still a faint remembrance of the old line that gnaws at you in your subconscious.

- If unchecked, self-betrayal then becomes the norm and instead of being self-confident via the old line, we become addicted to outside approval, constantly drawing new lines each and every day and with each and every relationship.
- In the Spiritual life, this means we do not have Spiritual self-esteem, (the first stage of Spiritual adulthood), and instead we look to others, (whether individuals or organizations), for our well-being, our acceptance, and our love. This disconnect in the soul, (which should be filled with Bible Doctrine establishing your norms and standards, being the source of infinite, genuine support), sets up further betrayals from the "outside" by others.
- We have to ask ourselves, is it possible that betrayal of relationship to self is the actual "ultimate betrayal"? You may even think that God has abandoned you, but in reality, many times unknowingly, we have created the disconnection because of self-betrayal, which is our own personal betrayal of God. Just as Judas had a disconnect in his soul, he first betrayed self which culminated in his betrayal of the Lord.

2 Sam 12:13, "Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has taken away your sin; you shall not die."

Principle: Guilt can lead to further self-betrayal.

1 Cor 8:12, "And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ."

- True healing of betrayal will take into account all these layers leading to repentance. A focused recovery of your daily relationship with God, through the intake and application of His Word, will lead you to build true norms and standards once again, followed by the realization of forgiveness of self and others, which then leads to self-trust (being true to God and oneself).

The 11 Problem Solving Devices for Protection and/or Recovery from Betrayal:

Just as we noted above that there are many layers to the problems of life, God has provided many layers for our protection and recovery from those problems.

The Unbeliever's Protection and Recovery:

The first form of recovery is for the unbeliever. Every member of the human race is born physically alive, yet Spiritually dead, **John 3:3-21**. That means we are born void of a relationship with God and Jesus Christ. Until the unbeliever accepts Jesus Christ as his personal Savior, he will always have that void in his life. When he believes in Jesus Christ as his personal Savior, he is immediately entered into union with Christ through the indwelling of God the Holy Spirit, **Rom 6:3-5; 1 Cor 12:13; Eph 4:5**. He then has the opportunity for true recovery in all aspects of life, physical and Spiritual.

When Adam and Eve entered into Spiritual death, as a result of their sin, they tried to cover up their problem, (*being void of relationship with God due to betrayal – eating the forbidden fruit*), with fig leaves. Yet, it was not until they received the ultimate problem-solving device, (*faith in the perfect sacrifice of our Lord Jesus Christ on the Cross for the forgiveness of their sins*), that they had true solutions to the problems of life.

This was noted by our Lord instructing Adam and Eve to remove the fig leaf covering, (*which represents man's attempt to solve his own problems as promoted to by Satan's counterfeit system*), and put on the skins of the Lamb, (**Gen 3:8-21**). In order to obtain the skins, what did they have to do? Nothing, except receive what was offered to them!

You see, in order to obtain the skins, a lamb had to be killed. If you look closely at the Scriptures, you will see that Adam and Eve did not kill the lamb, skin it, and then clothe themselves. No! Our Lord killed the lamb, skinned it, and gave it to them to put on. The killing of the lamb was a type of the sacrifice our Lord would perform for them and all of mankind on the Cross. The important fact is that in **verse 21** our Lord gave them the skins and He clothed them!

Once they received the skins and put them on, they were entered into life with Christ once again. It was through their faith in the Word of our Lord that led them to receive His perfect solution to the nakedness and void they were experiencing.

Principles:

- We cannot clothe ourselves.
- We cannot solve our problems.
- Satan's fig leaves cannot solve our problems.
- We cannot truly solve the problems of life, especially the problem of our Spiritual death.
- Only by receiving God's gracious work through faith in our Lord Jesus Christ and His work on the Cross for the forgiveness of our sins, do we have true solutions and recovery in life.

The Believer's Protection and Recovery:

In God's Word, He has given the believer of the Church Age Eleven Problem-Solving Devices (11 PSD's) which includes:

- 1) Rebound – The confession of our sins.
- 2) Filling of God the Holy Spirit
- 3) Doctrinal Orientation
- 4) Faith Rest
- 5) Grace Orientation

- 6) Authority Orientation
- 7) Personal Sense of Destiny
- 8) Personal Love for God the Father
- 9) Impersonal and Unconditional Love for Man
- 10) Sharing the Happiness of God
- 11) Occupation with the Lord Jesus Christ

Each is designed to provide the believer with real solutions and healing to the problems of the past and to stop the problems of today from penetrating their souls, that would otherwise cause deep hurt and wounds to the soul.

Pastor R.B. Thieme Jr. called them the Forward Line of Troops in your soul, or the FLOT line. In other words, they are the armor of God to ward off the problems and pressures of life from becoming stress within your soul leading to deep hurt, wounds, and scar tissue upon your soul. These 11 PSD's have application in all aspects of life, but for our topic of betrayal, we will briefly note how each can be applied to protect and/or recover from betrayal.

1) Rebound

This is the key to beginning recovery. Rebound is the confession of your sins to God the Father as stated in **Psa 32:5b; 1 John 1:9**, and demonstrated by our Lord in **John 13:4-11**.

When we, as believers, sin we have turned off the light of Christ in our souls, **1 John 1:5-6, 8, 10**. This light is emanated through us by means of the indwelling Holy Spirit. When we enter into sin, we are in essence covering up the Spirit in us, and He is not able to shine through us, **Eph 5:18** compared with **Mat 5:17**, and help us in time of need. Likewise, any of God's Word that is resident in our soul will also be covered up by our sin. Therefore, God and His Word cannot help us when sin is on our soul. We have become tasteless salt.

But through God's grace of the confession of our sins. we are cleansed from the recent sins we have committed, known and unknown. With a cleansed soul God can function once again in us and we walk in the Light of Christ where true protection and recovery from the wounds of betrayal is possible, **1 John 1:7-8; Mat 5:13-16**.

Through rebound, our thinking is adjusted away from the hurtful feelings of betrayal, real or imagined, and instead we focus on our relationship with God, trusting in Him for real solutions to the betrayal against us. Through rebound, we have adjusted to the justice of God, providing real solutions in life.

2) The Filling of the Holy Spirit

As noted above, when we sin we lose the filling of the indwelling Holy Spirit. That does not say that we lose the indwelling. The Bible never says that. We in fact are sealed for the day of redemption, **Eph 4:30**. To use a cell or telephone analogy, when we sin, we have hung up on the Spirit. He is still there on the other end of phone waiting to speak to us, but we have hung up on Him. However, through the Divine grace provision of PSD #1, Rebound, we are restored to the filling of Spirit.

The Filling of the Spirit is the working and functioning Holy Spirit in us. So, when filled, the Spirit is now free to provide for our every need. Therefore, when betrayed, the Spirit will guide our soul in the appropriate application of God's Word to utilize based on the circumstance(s) at hand, **John 14:26; 16:12-14; Eph 5:18; Gal 5:16**.

Through the Spirit, we can also have true introspective understanding of our soul and can apply the appropriate Word to prior wounds of betrayal for healing.

3) Doctrinal Orientation

Doctrinal Orientation is when based on your Perception, Metabolization and Application (PMA) of the Word of God, you have confidence for today and regarding future events.

1 Thes 4:13 describes this attitude as follows, "**We do not grieve as others who have no hope.**"

This passage is in regards to the loss of a loved one, which can lead us to think we have been betrayed either by the person who has passed, (by saying, "How could they do that to me (that is die) and leave me here?"), or by God for taking the person away.

In **1 Thes 4:13**, our Lord is reminding us that life is not based on our physical presence here on earth but that life is also Spiritual and eternal in heaven. **Hebrews 11:1** says, "**Now faith is the assurance of things hoped for, the conviction of things not seen**"; therefore, we are to take courage in that even though for a little while they are absent from our presence, we will see them again in heaven and be with them forever.

So, the point is that, if we do not know the promises found in the Bible, (no doctrinal orientation), we will not have this knowledge and encouragement in us. But by having Doctrinal Orientation we can look beyond the physical and present, and understand things from God's perspective, thereby operating in hope, joy, peace and love through the infinite wisdom of God's Word and be healed and protected from the wounds of betrayal.

Gal 5:22-23, "**But the fruit of the Spirit (PSD #2 plus Doctrinal Orientation) is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law.**"

Heb 4:12, "**For the word of God is alive and powerful, sharper than any two-edged sword, piercing to separate the soul and the spirit, both joints and marrow, able to**

evaluate the thoughts and the motivations of the heart (the right lobe of the soul)."

Doctrinal Orientation leads you to evaluate the thoughts and motives of your soul leading you to evaluate your own life and then develop new motivation to God's glory.

Phil 2:13, "For it is God (*in reference to PSD #'s 2 and 5*) who is at work in you, both to will and to work for His good pleasure."

Doctrinal Orientation establishes the FLOT line in your soul, (Forward Line of Troops or the 11 Problem Solving Devices).

2 Thes 3:3, "But the Lord is faithful, and He will strengthen and protect you from the evil one."

With Doctrinal Orientation as your system of self-analysis and protection, you are able to peel back the layers of past betrayal in order to clean that garbage out of your soul, and guard it from current betrayals.

As a result, you are not being weighed down by the details and problems of life, **Lam 3:19-24; Psalm 119.**

Lam 3:19-24, "Remember my affliction and my wandering, the wormwood and bitterness. ²⁰Surely my soul remembers (*Doctrinal Orientation*) and is bowed down within me. ²¹This I recall to my mind, therefore I have hope. ²²The LORD'S lovingkindnesses indeed never cease, for His compassions never fail. ²³They are new every morning; great is Your faithfulness. ²⁴"The LORD is my portion," says my soul, "Therefore I have hope in Him.""

Read also: **Psalm 119.**

4) Faith Rest

The third PSD has to do with trusting God wholeheartedly. This does not mean you just sit in a chair waiting on God and do nothing. It means that you pray, petitioning for your needs or intercessory for the needs of others and ask God for guidance. Then you apply the Word that God has given to you for the situation. When we use the resources He has given to us, the filling of the Spirit and His Word, while also waiting upon His timing, we are demonstrating our faith and trust in Him.

Faith Rest is a plan designed by God to stabilize our soul mentality when the pressure and adversities of life, including betrayal, come upon us, knowing that God is in absolute control of every circumstance in our life, and we therefore respond to adversity rather than react to it.

- Adversity is designed to accelerate our Spiritual growth in God's plan.

- Reaction is when our emotions take control of our soul. Our emotions overwhelm our soul or thinking process causing us to fall apart and lose control.
- Response requires clear thinking. Response is thought, not emotion, and requires courage and Spiritual strength.
- Courage is the ability to think under pressure and to concentrate on Doctrine. Making Bible Doctrine a daily priority develops concentration and focus.
- Spiritual strength is developed through consistently depositing Doctrine in your soul, which gives you Spiritual strength to draw upon. **Prov 24:10; Joshua 1:1-2.**

Prov 24:10, "If you are slack in the day of distress, your strength is limited."

When faced with a betrayal, instead of focusing on the person or situation, through reverse concentration, you focus on your relationship with God and His Word. You claim a promise from the Word, form a Biblical rationale regarding that Word and situation, reach a Biblical conclusion, and then take action by applying doctrinal conclusions to the situation.

For example; your best friend has betrayed your trust by lying to others about you. So, what do you do? First you rebound, regain the filling of the Spirit, then ask God for guidance, then recall a passage from the Bible like, **Heb 13:5, "I will never leave you nor forsake you."** You then realize that no matter what anyone does to me, God is always with me. You combine one passage with others like, **Rom 8:31, "If God is for us, who can be against us!"** You then conclude that it does not matter what others say or do, God will always love me. Added to that you remember, **Romans 12:19, "Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord."** You then move to action. You don't take personal matters into your own hands that lead to sin. But, you say in your soul that you forgive your friend who was operating in sin and no matter what was said, you are confident in your relationship with God. You may then in love confront your friend to hopefully reconcile the situation showing them grace in the process. Whether they accept your grace is up to them, but you have done your part and you move on in peace and happiness knowing you have obeyed God's Word and left the situation in His hands. By doing so, the hurtful emotions from betrayal have not penetrated your soul or left any lasting wounds, **Psa 37:4-5; 2 Cor 8:9; Rom 4:20; Heb 4:1-3.**

5) Grace Orientation

2 Cor 12:9, "And He has said to me, "My grace is sufficient for you, for power is perfected in weakness."

In that passage, Paul is noting a significant problem that was persistent in his life. He had asked God to remove it three times yet it was not removed.

Principle: What God leaves in our lives is for our benefit.

Nevertheless, Paul realized that God's grace was the true way to remove the problem. It may not remove the person or situation, but it will remove the pain and suffering we are experiencing in our soul. This is true for us today. We live in a world were just about

everyone, including Christians, are sticking their noses into others' business, showing no grace orientation at all, never giving people the benefit of the doubt and betraying them, "hanging them out to dry," at every opportunity.

When we remember the grace that God has given to us, (removing every filthy rotten sin we will ever commit and giving us perfect eternal life, **Eph 2:8-9**), it should humble us. With true humility, we can then begin to think of others. If I have been forgiven for all the pain I caused God as a result of my sins, I should be able to forgive those who have sinned against me, **Mat 6:12, 14-15**.

Grace Orientation is the understanding that God deals with us in grace, and we should likewise treat others in grace. Grace is dependence on God's wisdom rather than on our own desires and lack of wisdom, **Eph 3:20**. So when someone betrays us, we don't take matters into our own hands but turn it over to God's grace. In Grace, we then are able to impersonally love those who have betrayed us, which means forgive and forget and move on.

We aren't commanded to like them but we are commanded to impersonally love them, **Romans 12:20-21**. Let grace heal your soul from prior wounds of betrayal by releasing them to God, stop dwelling on them and your hurt feelings, and realize that the Grace of God is all sufficient for every need and situation, **Phil 4:11-13**.

6) Authority Orientation:

We noted Authority Orientation at the beginning of the Exegesis of **John 13:16** above. **How do we apply that Authority Orientation as a Problem-Solving Device in betrayal?**

Authority has been delegated by God to four Divine Institutions.

- Self-determination is the authority of your own soul with emphasis on your volition. With freedom to make decisions comes responsibility.
- Marriage is the authority of the husband over the wife, **Eph 5:22; Col 3:18**.
- Family is the authority of the parents over the children, **Eph 6:1-3; Col 3:20**.
- Nationalism is the authority of government over the citizens of that nation.

God has certain commandments directed to the believer for obedience to authority, which is having authority orientation, **Deut 11:27; 1 Sam 15:22; Jer 7:23; 11:4, 7**.

Deut 11:27, "The blessing, if you listen to the commandments of the LORD your God, which I am commanding you today."

1 Sam 15:22, "Samuel said, "Has the LORD as much delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams."

Jer 7:23, "But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you'."

These commandments stem from the omniscience and sovereignty of God and are executed by the believer through the function of the Grace Apparatus for Perception, (GAP). Perception of Bible doctrine is based on a principle of authority orientation. Perception of Bible doctrine is the only way to advance spiritually.

While believer's positive toward doctrine advance to maturity, execute the plan of God, and become invisible heroes, a positive believer cannot maintain and continue momentum unless he maintains and continues the basis for doing so, which is Authority Orientation.

Authority orientation is honor and humility; the greater the authority over people, the greater the responsibility of the leader and the people to have humility. No matter how high we go in life, there is always higher authority that must be recognized in order to perpetuate humility as orientation to life.

When we find ourselves betrayed by an authority figure, if we apply God's word in our life, and have the filling of the Holy Spirit, and utilize what we have learned from the Problem-Solving devices, it shields us, and then we are able to overcome the trauma that can be caused by betrayal of an authority or authority figure.

We overcome betrayal when we remember the promises God has given us such as:

Deut 31:6, ""Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you."

John 16:32, "Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and yet I am not alone, because the Father is with Me. ³³These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

Psalm 51:12, "Restore to me the joy of Your salvation and sustain me with a willing spirit."

Isa 51:18-19, ""I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners, creating the praise of the lips. Peace, peace to him who is far and to him who is near', says the LORD, 'and I will heal him.'"

2 Cor 2:9, "For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. ¹⁰But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes

in the presence of Christ, ¹¹so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.”

7) Personal Sense of Destiny (P.S. of D.)

Having a Personal Sense of Destiny is one of my favorite PSD's. It tells us that God has a personal Plan and destiny for each of us. I get excited when I think that God has actually spent quite a bit of time thinking about me and putting a personal plan together for my life. It gives me strength, courage, and motivation to know that He has already seen and anticipated every aspect of my life. When I compare that to all the promises found in His Word regarding His unconditional care, love, and guidance for me, I am at rest.

Another encouraging aspect of a Personal Sense of Destiny is that since you already have a destiny as a believer, you might as well start experiencing it. The experience of knowing that you have a destiny is actually your Personal Sense of Destiny. That means that awareness of your destiny provides the Personal Sense of Destiny.

This begins at Spiritual Self-Esteem, which is cognitive self-confidence from His Word and Spirit in you. It continues in Spiritual Autonomy, which is cognitive independence. It reaches its peak in Spiritual Maturity, which is cognitive invincibility. In the process, it eventually becomes so great that it outweighs any problem, any disaster, any heartache, any tragedy, and any betrayal that comes your way.

No matter what happens to you, you must always remember that you have a destiny.

As always, the fulfillment of your destiny depends on your perception of the mystery Doctrine of the Church Age, and application of your Portfolio of Invisible assets including our POLITEUMA privileges, classified as the **“riches of His glory,” Rom 8:29-32; 9:23; Eph 3:16; Phil 4:19**

Rom 8:29-32, “For those whom He (God the Father) foreknew, He also predestined to become conformed to the image of His Son (living in the righteousness of God), so that He (Jesus Christ) would be the firstborn among many brethren; ³⁰and these (Church Age believers) whom He (God the Father) predestined (the grace plan of God in eternity past for salvation), He also called (The grace plan of God in time for salvation); and these whom He called, He also justified (imputation of God's righteousness at salvation); and these whom He justified, He also glorified (antecedent grace for eternal blessing). What then shall we say to these things? If God is for us, who is against us? ³²He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?”

In the **“thorn in the flesh”** analogy that we noted under Grace Orientation, Paul also recognized that a Personal Sense of Destiny was a part of the Divine solution to his problem.

2 Cor 12:9, "Most gladly (P.S. of D.) therefore I would rather boast about my weakness that the power of Christ may reside in me. ¹⁰Therefore I am well content (P.S. of D.) with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong."

Remember from our earlier study in **John 13:3** that our Lord recalled the broad-brush strokes of God's Plan and promises for His life that gave Him strength and courage to go forward. That is all we need to focus on to have a Personal Sense of Destiny. The details are the details, and God will lead us to overcome them, but we should never let the details distract us from walking in the Plan and purpose God has for our lives. **Psa 23:4; 84:1-3; Mat 6:26-27; with 10:29-31; Titus 2:13; Heb 6:18-19; 1 Peter 1:13.**

A Personal Sense of Destiny enhances the function of the basic Problem-Solving Devices (Rebound, the Filling of the Spirit, the Faith-Rest Drill, Doctrinal and Grace Orientation), in Spiritual adulthood. It is an extension of the Faith-Rest Drill in that it makes application of doctrinal conclusions to the experiences of the believer's life. It provides self-motivation for continued momentum inside the Spiritual life of the believer, momentum towards Occupation with Christ. And finally, it provides the true definition of "*hope*" as a confident expectation in relationship to your life on earth, your eternal life in heaven and the resurrection of the Church. Therefore, a Personal Sense of Destiny is a powerful Problem-Solving Device in regards to the ill effects that betrayal can have on your soul.

8) Personal Love for God the Father (PLGF)

There are several propositions about God that we must understand in order to have a relationship with Him and love Him.

- God exists.
- God reveals Himself.
- When God reveals Himself, it makes sense.
- God has a plan and purpose for your life.
- God is perfect and His plan is perfect.
- Perfect God can only create a perfect plan.
- God has created a perfect plan for imperfect persons.

Personal Love for God the Father (PLGF) is the first adult Problem-Solving Device; whereas, applying a Personal Sense of Destiny is the transition from childhood to adulthood. As such it is necessary to have this Problem-Solving Device deployed on the FLOT line of the soul in order to pass providential preventative suffering. Passing providential preventative suffering, including acts of betrayal against you, is designed to eliminate the three arrogance skills (self-justification, self-deception, and self-absorption), the sins of the arrogance complex, and the sins of the emotional complex of the soul. Therefore, PLGF provides you with the appropriate motivation to keep moving forward in the Spiritual life.

To love someone personally, you have to know how they think; therefore, we have to know how God thinks. Because God is spirit, all powerful, all knowledgeable, infinite, etc., the only

way we can know Him, love Him and execute the Spiritual life He has designed for us is through the filling of the Holy Spirit who teaches His Word, His way of thinking.

1 John 2:5, "but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:"

You will never love God until you know how He thinks. The Church Age believer cannot have Personal Love for God the Father or a true perspective of the Spiritual life unless he becomes cognizant of the potential for true love for God in his own soul. This is only accomplished through the consistent intake and application of God's Word in faith.

1 John 5:2, "By this we know that we keep on loving the children of God, when we love God and execute His mandates."

To love God is to understand Him from metabolized Bible Doctrine circulating in the stream of consciousness. The test of loving God is keeping His commands or mandates. We respond to God through Bible Doctrine circulating in the stream of consciousness. How do you know when you have the thinking of God? When through the perception, metabolization, and application of metabolized Bible Doctrine, you apply the Problem-Solving Devices, His mandates.

Personal love means you love because the object of your love is lovable. You are focused on the object of your love and its virtue. Therefore, Personal Love for God the Father is first based on His Divine perfection, integrity, righteousness, and justice. Secondly, we love God because of the fact that He loved us first, before we ever loved Him. God the Father is lovable because of who He is and His actions toward us – His virtue, love.

Rom 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us."

1 John 4:19, "We love, because He first loved us."

If you have PLGF, then you will also guard and protect His Doctrines in your soul, **John 14:15, "If you love Me, you will keep My mandates (Word)."**

Personal Love for God:

- Comes by means of knowledge and application of Bible Doctrine, **1 John 4:16, 21.**
- Is revealed by your [**AGAPE – ἀγάπη** (ag-ah'-pay) = impersonal and unconditional love], love toward all of mankind, **1 John 4:7-8.**
- Motivates you in trials, adversity, and Spiritual warfare, **Joshua 23:10-11.**
- Provides strength in times of adversity and pressure and will keep you going forward in the Plan of God, **Heb 11:27.**

Heb 11:27, "By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him (PMA of Bible Doctrine) who is unseen."

Every believer is responsible for the success or the failure of his or her own Spiritual life. God has provided everything necessary for your success in your very own Portfolio of Invisible Assets. Therefore, Personal Love for God the Father in your soul cannot coexist with the arrogance complex of sins. This means you cannot be preoccupied with self or the problem you must stay occupied with God's thinking.

To become preoccupied with the problem, such as betrayal, is to reject the Divine solution. When the believer becomes preoccupied with the problem, he ignores the solution, because he feels so bad, he is hurting so much, and he wants sympathy. That is not the Spiritual life.

When you are preoccupied with the problem, it results in developing human solutions, which are no solutions. They instead include arrogance, emotion, problem solving incompetence, and failure to enter into the tandem function of the first two advanced Problem-Solving Devices (Personal Love for God and Impersonal Love for all Mankind).

The Problem:

a) To the extent you enter into these sins, you enter into irrationality, and do not have respect for God. You destroy any possibility of fulfilling the Spiritual life.

b) To the extent that you entertain bitterness as a result of betrayal or other adversities, you have no respect for God.

c) To the extent you have revenge and or guilt in your thinking as a result of betrayal, you have no respect for God. This includes fear, worry, anxiety, jealousy, vindictiveness, vilification, and malice.

d) Irrational people do not love. Therefore, emotion plus arrogance combines to form the irrational dilemma of problem solving incompetence, **1 John 4:7-21**.

1 John 4:8; "The one who does not love does not know God, for God is love....¹¹Beloved, if God so loved us, we also ought to love one another....¹⁸There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. ¹⁹We love, because He first loved us. ²⁰If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. ²¹And this commandment we have from Him, that the one who loves God should love his brother also."

e) This irrationality begins with reaction to something, like betrayal in bitterness, leading you to then try, humanistically, to cover up the problem through a frantic search for happiness. This results in operation boomerang, in which your frantic search for happiness ends in greater frustration and unhappiness. Therefore, you continue to spiral downward into the various stages of reversionism.

f) Arrogance plus emotion always results in the irrational dilemma of trying to solve a problem with a problem in the state of carnality, **Rom 12:3; 2 Tim 3:4-5**. This is the emotional dilemma of the inept believer or loser believer, **1 John 2:15**.

1 John 2:15, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust (*emotions*) of the flesh and the lust (*emotions*) of the eyes and the boastful pride (*arrogance*) of life, is not from the Father, but is from the world. ¹⁷The world is passing away, and *also* its lusts; but the one who does the will of God lives forever."

g) To reject the Divine solution is to reject the God given Spiritual mechanics of the protocol plan of God. Any system of application of Doctrine to experience which ignores or rejects Problem Solving Devices, distorts the truth and inevitably results in false Doctrine.

h) Human solutions listen to bad advice and rationalize the problem. If you rationalize the problem, you rationalize the solution. A rationalized solution is therefore no solution. A rationalized solution is rejection of the Divine solution.

i) The Divine solution is rejected because people want God to give them something to make them feel good.

j) You cannot solve a problem with another problem. You can only solve a problem with a Divine solution. The Divine solution is the only solution; human solutions are no solutions, **Heb 13:5**.

k) The loser believer sees the problem. The winner believer sees the solution. You cannot see the solution until you learn the ten Problem Solving Devices. The loser believer becomes engrossed with the problem. The winner believer becomes absorbed with the Divine solution.

l) Human solutions and Divine solutions do not coexist in your Spiritual life. When you accept a human solution like counseling or whatever, you have rejected a Divine solution. When you have rejected a Divine solution, you can only become a loser believer, **1 Cor 1:18-31**.

m) When you use emotion to attempt to solve your problem, you have neutralized the Problem-Solving Device. God did not give us emotion, arrogance, or prayer as Problem Solving Devices. Metabolized Doctrine circulating in your stream of consciousness through the filling of the Spirit is the only true source for application, **Eph 3:10-21**.

The Solution:

The privacy of the believer's royal priesthood is the sphere for doctrinal conceptualism, not someone else giving you advice. When the believer depends on others for counseling and guidance, he contradicts the Divine system for cognition and the execution of the Divine plan for each and every Church Age believer. He contradicts the Divine system for true solutions.

The gift of pastor-teacher is designed to communicate to the privacy of your soul for true problem solving.

Conceptualism is learning, thinking, and solving. Through learning Bible Doctrine, the Doctrine is transferred from the pages of the Word of God to your stream of consciousness. The greatest accumulation of wealth you will ever have is Bible Doctrine circulating in your stream of consciousness.

The Spiritual life is a system of thinking through the agency of the Holy Spirit, **John 14:26; 15:26-27**. In solving, you deploy the Problem-Solving Devices on the FLOT line of your soul. You deal with your problems in the privacy of your own priesthood.

There are Six Principles of Application.

- Application without truth is false.
- Application without fact is folly.
- Application from emotion is irrationality.
- Application from arrogance is distorted thinking with jumbled emotion.
- Application without Doctrine is Spiritual decline into the status of loser believer.
- Application without virtue is love without motivation, capacity, verification, validity, or reality.

Capacity for loving God the Father does not come from emotional streaks of gratitude, but from the mechanics of the Spiritual life. Capacity for loving God is based on knowledge of Doctrine rather than emotion, and the application of Bible Doctrine through the PSDs rather than emotional stimulation in the sphere of self-gratification.

With Personal Love for God the Father, everything else in the Spiritual life will fall into place. As we move from Spiritual childhood to Spiritual adulthood, we realize more and more of what God the Father has done for us. and with that knowledge. we love Him more and more every day.

Luke 12:28, "But if God so clothes the grass in the field, which is *alive* today and tomorrow is thrown into the furnace, how much more *will He clothe* you? You men of little faith!"

Rom 5:9-11, 17, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation....¹⁷For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

Jude 21, "Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life."

Rom 8:28, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose."

Jam 1:12, "Blessed is the person who perseveres under testing; because when he becomes approved, he will receive the crown of life, which God has promised to those who love Him."

1 Cor 2:9, "But just as it stands written, 'Things which the eye has not seen, and it has not entered into the right lobe of mankind all that God has prepared for those who love Him.'"

2 Cor 13:14, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with all of you."

9) Impersonal Unconditional Love for all of Mankind, (I.U. Love)

We now turn to the eighth Problem Solving Device in regards to protection or recovery from Betrayal or any other persecution or difficulty we may face in life.

Paul's discussion in **1 Corinthians 13** regarding the appropriate application of Spiritual gifts, whether it is a temporary or permanent gift, **1 Cor 13:8-10, 13**, goes to great lengths to define what **AGAPE** love, [Impersonal and Unconditional Love (I.U.)], truly is. It also helps us in application of I.U. Love in protection and recovery from betrayal. Specifically, **verses 4** through the beginning of **verse 8** provide 15 points of application for I.U. Love. This type of love is also described in **Romans 5:3-5; Galatians 5:22-23** as empowered by God the Holy Spirit.

Rom 5:5, "And hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us."

Gal 5:22-23, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law."

So, let's break it down. All of these verbs, unless otherwise noted, are in the Present Tense and Indicative Mood. The voice is either Active or Middle/Passive Deponent, which too has an active connotation.

1 Cor 13:4, "Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant,"

Love is patient: "**Patient**" here is the Greek verb **ΜΑΚΡΟΘΥΜΕΩ** – **μακροθυμέω** (mak-roth-oo-meh'-o); it is a compound word from **ΜΑΚΡΟΣ** – **μακρός** (mak-ros') meaning,

“long,” and **THUMOS** – θυμός (thoo-mos’) meaning, “passion.” So, **MAKROTHUMEO** comes to mean, “to persevere,” “to be patient,” or “to be longsuffering,” **Luke 18:7; 1 Thes 5:14; James 5:7-11.**

1 Thes 5:14, “We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.”

Luke 18:7, “Now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?”

So, we are to be patient with someone or towards someone. That is a mental attitude of grace orientation toward others. This is love characterized by a mental attitude, the attitude is true love or grace toward others. It is an attitude of relaxation instead of trying to run others or being resentful of others. Therefore, it is having a Relaxed Mental Attitude (RMA).

Love is kind: “**Kind**” is the Greek verb **CHRESTEUOMAI** – χρηστεύομαι (khraste-yoo’-om-ahē). It comes from **CHRESTOS** – χρηστός (khrase-tos’) that means, “serviceable or good.” So, **CHRESTEUOMAI** comes to mean, “to be kind,” “to show one’s self mild,” or “use kindness.”

In the Middle Voice, it means, “to show oneself useful,” that is, “act benevolently.” This is the only time it is used in Scripture. When a word is only used once in all of Scripture, we call it an (hapaxlegomena).

Luke 6:35, “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind (CHRESTOS) to ungrateful and evil men.”

This refers to the overt activity of grace, and it means to treat others in grace. You do not treat them based on what they earn or deserve, but to treat them graciously. So, we see that these first two characteristics indicate a believer who is oriented to grace, PSD #5.

Love is not jealous: The Greek here for “**not jealous**” is **OUK ZELOO**. The Greek verb **ZELOO** – ζηλώω (dzay-lo’-o) comes from **ZELOS** – ζήλος (dzay-lo’s) meaning, “zeal” or “jealous,” and comes from **ZEO** – ζέω (dzeh’-o) meaning, “hot” or “boiling.” So, **ZELOO** comes to mean, “to be jealous,” “desire earnestly,” or “to burn with zeal,” “eagerly seek,” or “to envy.” This word is used in both a positive and negative way. Here we are focused on the negative usage of jealousy. **Acts 7:9; 17:5-8** (betrayal); **James 4:2.**

James 4:2, “You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. ³You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.”

It refers to a mental attitude of jealousy, spite, or envy. When you have the filling of the Spirit, the love which is produced in your soul is totally free from jealousy. If you are jealous of someone or something, you are definitely not filled with the Spirit. So, in view here is part of the emotional complex of sins.

Love does not brag: The Greek here is again the negative **OUK** for, "not or does not," and the verb **PERPEREUOMAI** – **περπερεύομαι** [per-per-yoo-om-ahee]; it is from **PERPEROS**, which means, "vainglorious, so it comes to mean, "to boast," "brag," or "be conceited," "to parade one's self."

Thayer's definition notes, "A self-display, employing rhetorical embellishments in extolling one's self excessively." This is another word used only once in Scripture, an (hapaxlegomena). Also compare with **1 Cor 4:7; 2 Peter 2:17; James 4:16-17**. So, we see here and in the next word; the arrogance complex of sins.

1 Cor 4:7, "For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?"

2 Peter 2:17, "These are springs without water and mists driven by a storm, for whom the black darkness has been reserved. ¹⁸For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error."

James 4:16-17, "But as it is, you boast in your arrogance; all such boasting is evil. ¹⁷Therefore, to one who knows *the* right thing to do and does not do it, to him it is sin."

When you are filled with the Spirit, the filling of the Spirit actually produces in you the neutralization of your ego. This does not mean that you stop using the pronouns "I," or "me," or that you stop having a personality, which exudes confidence. But it does mean that ego lust is neutralized and "I" and "me" are not your sole means of communication – pun intended.

Love is not arrogant: The Greek verb here is in the Passive Voice of **PHUSIOO** – **φυσιόω** (foo-see-o'-o), linked with the negative **OUK**. **PHUSIOO** comes from **PHUSA** meaning, "bellows," or **PHUSIS** – **φύσις** (foo'-sis), which means, "nature." So, **PHUSIOO** comes to mean, "to puff or blow up," "be arrogant," "conceited," or "inflated." In other words, we could say, "a big wind bag," meaning a person who is full of himself.

1 Cor 8:1-3, "Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies. ²If anyone supposes that he knows anything, he has not yet known as he ought to know (*sophomoric type of arrogant thinking*); ³but if anyone loves God, he is known by Him."

Col 2:18-19, "Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on *visions* he has seen, inflated without cause by his fleshly mind, ¹⁹and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God."

So, we have here inner pride where "puffed up" is a desire to inflate one's self at the expense of others. It is the concept of Spiritual "king of the hill." In doing so, people seek to advance themselves at the expense of running down someone else.

In love and the filling of the spirit, we don't seek to raise ourselves at the expense of others and let God promote us in His proper time.

1 Cor 13:5, "does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered*,"

The Greek in this passage and **verse 6** continues to apply the negative OUK in all five applications.

Love does not act unbecomingly: "**Act unbecomingly**" is the Greek verb **ASCHEMONEO** – ἀσχημονέω (as-kay-mon-eh'-o) from the root word **ASCHEMON** – ἀσχήμων (as-kay'-mone) that means, "un-shapely" or "un-seemly." So, **ASCHEMONEO** means, "to act unbecomingly," "behave improperly," "disgrace oneself," "to be put to shame," or "unseemingly."

It is used here and **1 Cor 7:36** (in regards to marrying off, or not, an older daughter). So, it means to behave dishonorably.

Love does not seek its own: This is the Greek verb **ZETEO** – ζητέω (dzay-teh'-o) for, "seek" with the understanding of "deliberating," "demanding," "inquiring," or "looking." This is coupled with Personal Pronoun of **HEATOU** – ἑαυτοῦ (heh-ow-too') that means, "himself" or "oneself," and as an idiom meaning, "*one's own interest or advantage.*" Combined, we have the idiom that means, "strive for one's own interest or advantage," **John 5:30; Phil 2:21; 1 Cor 10:24.**

It is a reference to the various lusts of our Old Sin Nature in self-gratification. In contrast, the filling of the Holy Spirit never tries to gratify power lust, approbation lust, materialism lust, etc., because love does not seek its own interests, it seeks God's will, **Cf. 1 John 2:15-17.**

Our Lord states in **John 5:30** the correct application of the Spiritual life, "**I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.**"

The contrast is found in **Phil 2:21**, “**For they all seek after their own interests, not those of Christ Jesus.**”

We are commanded in **1 Cor 10:24**, “**Let no one seek his own good, but that of his neighbor.**”

Love is not provoked: Here the Greek verb is **PAROXUNO** – **παροξύνω** (par-ox-oo'-no) and comes from **PARA** – **παρά** (par-ah') meaning, “from beside,” “by the side of,” etc., and **OXUNO** – **οξύνω** (ox-oo'-no) meaning, “to sharpen.” So, **PAROXUNO** comes to mean, “to sharpen,” figuratively, “to stimulate” or “to provoke,” but in the negative sense as, “to urge,” “prick,” or “spur.” In regards to the individual, it means to, “be irritable” and “be greatly upsetting.” So, it can mean, “to anger,” “provoke,” “irritate,” or “exasperate.” It's only used here and in **Acts 17:16**. Here it comes to mean, “does not easily become angry, irritated, or have tantrums.”

This definition shows the contrast between I.U. Love and Personal Love. I.U. Love is not based on the person you love or the situation. It is based on Bible Doctrine resident in your soul that gives you the capacity for I.U. Love, while Personal Love is based on the likeability of the person or situation you are in.

When you are filled with the Spirit, you are never going to have a tantrum. It is impossible to be filled with the Spirit and be angry, **Acts 15:39; 17:16**.

Acts 15:39, “**And there occurred such a sharp disagreement [PAROXUSMOS] that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus.**”

Acts 17:16, “**Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols.**”

Love does not take into account a wrong suffered:

The KJV says “**thinketh no evil.**” The Greek verb to, “**take into account**” is **LOGIZOMAI** – **λογίζομαι** (log-id'-zom-ah-ee) from **LOGOS** – **λόγος** (log'-os), which means, “word” or “an idea.” So, **LOGIZOMAI** is used in the sense of “an account” or “reckoning,” “to reckon,” or “to consider.”

That is linked with the Greek adjective for “**evil**” which is **KAKOS** – **κακός** (kak-os') meaning, “evil, bad, wrong; injury, harm, foul, or troublesome (i.e. sore).” There is no word for “suffered” in the Greek. So, the phrase is “Love does not take into account a wrong *with the implication that it is done against you* (i.e. betrayal, persecutions, etc.).”

I.U. Love forgives and forgets and does not have revenge motivation, nor is it implacable. But the greater meaning here is in regards to the “but-in-ski.” When you are filled with the

Spirit, you don't put your nose into other people's affairs and then malign them; you mind your own business and treat them in grace.

1 Cor 13:6, "does not rejoice in unrighteousness, but rejoices with the truth;"

Love does not rejoice in unrighteousness, but rejoices with the truth:

In this passage both words for "rejoice" are **CHAIRO** – **χαίρω** (khah'-ee-ro) with the second instance using the prefix **SUG**, or **SUGCHAIRO** – **συγχαίρω** (soong-khah'-ee-ro) meaning, "rejoice with."

The comparison is between unrighteousness and truth or **ADIKIA** – **ἀδικία** (ad-ee-kee'-ah) and **ALETHEIA** – **ἀλήθεια** (al-ay'-thi-a). **ADIKIA** means, "injustice, unrighteousness, wrongdoing, evil, or sin." **ALETHEIA** means, "truth," with reference to the Word of God as the absolute truth.

The phrase "rejoice in unrighteousness" means, "to revel in sin and/or evil, which includes human good." This is the mental attitude of the carnal believer. They are glad when they, and/or others around them enter into sin. They rejoice in living a sinful / carnal lifestyle and encourage others to do the same.

The contrast then is in living by means of the truth, which is the Word of God, a reference to Bible Doctrine. The believer filled with the Spirit rejoices when taking in, metabolizing, and applying God's Word; whereas, the carnal believer rejoices when sin is prevalent in his life.

The positive believer rejoices in the Word, which is having the inner happiness of God, (+H = PSD #10), where that happiness is expressed in thanksgiving for the Word in their soul and life. On the other hand, the carnal believer is not excited about living for Christ in obedience to His Word. So, the contrast is between walking in sin and walking in the light of Jesus Christ, **Prov 2:9-15, 20-22; 29:2-7; James 4:16; 1 John 1:5-10.**

1 Cor 13:7, "bears all things, believes all things, hopes all things, endures all things."

As we noted in **verse 6**, the warnings "NOT to do something" changed back to the positive "WHAT TO DO." **Verse 7** then continues the positive language in the application of **AGAPE** love.

Verse 7 also uses **PANTA** – **πάντα** which is the Pronominal Adjective in the Accusative, Neuter, Plural, of **PAS** – **πᾶς** (pas) four times. **PAS** means, "all or every" or as it does here "all things." So, in regards to each of these four categories of **AGAPE** application, it is directed toward all people, all places, all situations, all things.

In addition, all four Greek verbs are in the Gnomic Present Tense, Active Voice, Declarative Indicative Mood, Third Person, Singular.

The Gnomic Present is a statement of a general, timeless fact. The action of loving continues without time limits, it is a temporal, and it describes what love is at any time. As we noted, these categories of **AGAPE** love are all characterized by the mental attitude. They present the mental attitude of the mature believer who is truly operating under the filling of God the Holy Spirit, where the fruit is **AGAPE** love towards all people, every situation, all things.

Love bears all things: Bears is the Greek verb **STEGO** – **στέγω** (steg'-o), which means, "to cover closely (so as to keep water out), or generally to bear up under." It can mean, "to protect or keep by covering, to preserve." It also means, "to cover over with silence, that is, to keep secret, to hide, conceal, or to cover the errors and faults of others." Finally, it can mean, "covering to keep off something which threatens, to bear up against, hold out against, and so endure, bear, or forbear."

Its root word **STEGE** – **στέγη** (steg'-ay) means, "a roof," so it was used originally for a roof, which keeps out the rain. It is also used for keeping things confidential, which is one of the characteristics of the filling of the Spirit. It means not to betray a confidence. So, it means, "to covers the sins of others." Compare with **Gen 9:20-27**.

1 Peter 4:8, "Above all, keep fervent in your love for one another, because love covers (*KALUPTO* – a hut or cabin) a multitude of sins.", see also, **Prov 10:12**.

This word is also used in **1 Cor 9:12**, (read **verses 8-14**); **1 Thes 3:1-5**.

Love believes all things: Believes is the Greek verb **PISTEUO** – **πιστεύω** (pist-yoo'-o) that means, "to believe or entrust." It comes from the root words **PISTIS** – **πίστις** (pis'-tis)," to have faith," and **PEITHO** – **πείθω** (pi'-tho), "to have confidence." So, **PISTEUO** comes to mean, "to think to be true, to be persuaded of, to credit, place confidence in."

It is the conviction and trust we have in God, based on His Spirit and Word in our soul, in regards to all people and life's situations. When we are filled with God the Holy Spirit, the Faith-Rest, PSD #3, is activated within our soul. The Faith Rest Drill includes, claiming a promise of God, mixing it with faith, turning it into a doctrinal rationale, mentally applying it to the situation, developing a doctrinal conclusion, and then applying the solution in faith, while trusting and resting in God. **Mat 21:22; Rom 9:33; 14:2; 15:13; 1 Peter 2:6**.

Rom 14:2, "One person has faith that he may eat all things, but he who is weak eats vegetables *only*."

Rom 9:33 and **1 Peter 2:6**, "For *this* is contained in Scripture: "Behold, I lay in Zion a choice stone, a precious corner stone, and he who believes in Him will not be disappointed.""

Mat 21:22, "And all things you ask in prayer, believing, you will receive."

Rom 15:13, "Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit."

Love hopes all things: Hope is the Greek word **ELPIZO** – ἐλπίζω (el-pid'-zo) that comes from the root **ELPOMAI** – ἐλπῶμαι that means, "to anticipate or expect." So, **ELPIZO** comes to mean, "to expect or to hope." It's another form of trusting in God. Ultimately, it means, "having confident expectation," which describes the mental attitude of PSD #7, a Personal Sense of Destiny. In **AGAPE** love, we are to have confident expectation in all situations, including confidence in the future and God's dying grace blessings, (i.e. we understand what the Bible teaches about the eternal state, and we confidently trust in it).

Therefore, through the filling of God the Holy Spirit, we will never have the mental attitude of being in a hopeless situation, even when betrayed. Instead, we will have confident expectation regarding all things, trusting in God's Plan for our lives. This includes confidently coming to Him in prayer for all things, **Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."**

So, hope is defined in two ways, confident and absolute expectation regarding the present and future no matter the people, thought, system, or disaster testing you may face.

Love endures all things: "**Endures**" is the Greek verb **HUPOMENO** – ὑπομένω (hoop-om-on-ay'). It is a compound word from **HUPO** – ὑπό (hoop-o') meaning, "by or under," and **MENO** – μένω (men'-o) meaning, "to stay, abide, or remain." So, **HUPOMENO** means, "to stay behind, to await, or endure."

Thayer defines this word as; *to persevere under misfortunes and trials, to hold fast to one's faith in Christ, to endure, and to bear bravely and calmly when ill-treated.* Ultimately, it is related to undeserved suffering or what we call suffering for blessing.

Endures all things means to be both Doctrinally and Grace oriented, resulting in the stabilization of your soul in time of pressure, with the outcome that you have inner peace no matter how great the pressure or the suffering may be. This means to be actually relaxed while in or under pressure, to have inner happiness, peace, and contentment in the midst of pressure.

Enduring is one of the results and characteristics the consistent intake and application of the Word of God through the filling of the Holy Spirit, **Mark 13:13; 2 Tim 2:10; Heb 10:32-36; James 1:12; 5:11.** When you can handle being the victim of others' mental attitude sins (including betrayal) with impersonal love, you will know that you have achieved Spiritual adulthood.

Mark 13:13, "You will be hated by all because of My name, but the one who endures to the end, he will be saved."

2 Tim 2:10, "For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory."

James 1:12, "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him."

James 5:11, "We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful."

So, in summary of **verse 7, "Love bears, believes, hopes, and endures all things,"** or in other words, "Love covers, trusts, confidently expects, and perseveres under pressure in regards to all things."

1 Cor 13:8, "Love never fails; but if *there are gifts of* ^[a]prophecy, they will be done away; if *there are* tongues, they will cease; if *there is* knowledge, it will be done away."

We conclude the definition of love in **verse 8**, which in its own way is a summary of all the above.

Love never fails: **HO AGAPE OUDEPOTE PIPTO – ὁ ἀγάπη οὐδέποτε πίπτω.** The Love never fails.

Never is the Greek adverb **OUDEPOTE – οὐδέποτε** (oo-dep'-ot-eh) from **OUDE – οὐδέ** (oo-deh'), "and not" or "neither," made up of **OUK – οὐκ** (ook) for "not" and **DE – δέ** (deh) meaning, "but, and, or now." The second part of **OUDEPOTE** is from **POTE – ποτέ** (pot-eh') meaning, "once" or "ever." So, **OUDEPOTE** means, "not once," "not ever," or "never."

Then we have the verb **"fails,"** which is **PIPTO – πίπτω** (pip'-to) that means, "to descend from a higher place to a lower place, to fall as in death, in prostration, etc., or to fail."

The KJV, using the Textus Receptus as its Greek basis, uses the word **EKPIPTO – ἐκπίπτω** (ek-pip'-to). **EKPIPTO** is a compound word with the prefix **EK – ἐκ** (ek) meaning, "from or from out of," with **PIPTO – πίπτω** (pip'-to). So, it comes to mean, "to drop away; specifically, be driven out of one's course; or figuratively, to lose, become inefficient, be cast, fail, fall (away, off), or take none effect."

Interestingly, **PIPTO** is a word taken from Greek drama, which means to be hissed off the stage. Plato used it in regards to a play that would fail. One of the worst things that could happen to an actor in Greek drama was to be hissed off the stage. In the U.S., we would not hiss but boo. Therefore, this is saying in essence that love, the fruit of the filling of the Spirit, is never booed off the stage of life. In other words, **AGAPE** will always be there, it will

always be successful, it will never fail, just as our Lord will never leave us nor forsake us, **Heb 13:5**. So to, **AGAPE** love will never fail us; it will always hit its mark.

Luke 16:17, "But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law (*speaking of the entire Bible here*) to fail."

As we noted previously, the Fruit of the Spirit is Love. Therefore, when filled with the Spirit, we will always operate in love to fulfill the purpose God designed for our lives, which is to love our neighbor.

Rom 14:4, "Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand."

As **Romans 13:8** says, "**Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law. ⁹For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." ¹⁰Love does no wrong to a neighbor; therefore love is the fulfillment of *the* law. ¹¹Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. ¹²The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. ¹³Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. ¹⁴But put on the Lord Jesus Christ, (*who is love*) and make no provision for the flesh in regard to *its* lusts."**

Paul then concludes his discussion of the application of **AGAPE** in **verse 13**.

1 Cor 13:13, "But now faith, hope, love, abide these three; but the greatest of these is (AGAPE) love."

So, from our study of **1 Cor 13:4-8**, we better understand **AGAPE** love to be:

Patient, kind, not jealous; not bragging, not arrogant, not acting unbecomingly; not seeking its own, not provoked, not taking into account a wrong suffered, not rejoicing in unrighteousness, but rejoicing with the truth; bearing, believing, hoping and enduring all things because LOVE NEVER FAILS.

Or as we have defined it, Love is:

A Relaxed Mental Attitude, Grace Oriented; not jealous of others, not egocentric, not an arrogant wind bag, not dishonorable, not lustful, not quick to anger, nor holding grudges and sticking its nose into others business, nor rejoices in the carnal life, but rejoices in the Spiritual life. Love covers a multitude of sin, Faith

Rests, confidently expects, and perseveres under pressure in regards to all things because LOVE NEVER LEAVES YOU NOR FORSAKES YOU.

Summary of I.U. AGAPE Love as a Problem-Solving Device in the Face of Betrayal.

- I.U. AGAPE Love is impersonal, because it is based on the virtue, honor, integrity, and objectivity of the subject, (the one expressing love), rather than on the attraction of the object of your love, sinful man.
 - It is unconditional because it is to be applied to all people, in all places, in all situations. It is not dependent on people, places, or things, **1 Cor 13:4-8.**
 - I.U. AGAPE Love is the ultimate expression of humility, because it does not make your feelings and emotions the criteria for your love. It requires both enforced and genuine humility on your part not to make people issues, such as betrayal, the criteria for your love, and therefore be disoriented to life.
 - As an adjective, it means without personal reference or connection, not primarily affecting or involving the emotions of a person. As a noun, it means the quality or state of not involving personal feelings or emotions in relationship to an object.
 - Emotion is designed to appreciate relationships, but it should not be the basis for establishing relationships.
- a) Emotion uses attractiveness as its basis; therefore, when the attractiveness fades away, so too will your love and the relationship. With I.U. Love, your love and the relationship continues even after the attractiveness has faded away.
- b) Emotion has no ability to rationalize, to think, to apply doctrine, or to solve problems.
- c) Emotion is designed for our pleasure and enjoyment, but it was not designed for emotional sins such as fear, worry, anxiety, anger, violence, and murder. Those are by-products of Adam's original sin and our Sin Nature.
- d) Emotion is not a part of the Christian way of life. Emotion is a normal function of the human soul when you respond to something you enjoy, but when your emotions react, it is part of the abnormal soul function of the Sin Nature in sinning.
- e) The only basis for true love is I.U. Love that can bring with it a wonderful emotion, which is always subordinate to your virtue and integrity.
- I.U. AGAPE Love is the professional attitude of the Christian, similar to the professional attitude of a doctor in regards to his patients. The doctor does all that he can to help his patient, but his help is not based on his personal feelings or emotions regarding the patient, nor his relationship with them.
 - **John 15:12, "This is My mandate, that you love each other as I have loved you."** How did Jesus love us? Personally? No! Impersonally, because we were imperfect. Therefore, because of His personal love for God the Father and His impersonal love toward all the human race, He went to the cross and was judged for our sins, **1 John 4:9-11.**
 - **John 15:17, "I command you these things, that you might love each other."** Jesus said this to the disciples, most of whom were believers, after they had been together for almost three years. They had developed personality conflicts, took sides, and were critical of each other, **Mat 18:1; Mark 9:34; Luke 9:46; 22:24.** So, this command from our Lord is brought into the Christian life.

- Personal Love for people is optional; the Bible never commands personal love for people. But in the Plan of God for the Church Age, I.U. love is mandated as a part of God's Plan, will, and purpose for your life.
- a) Personal Love in human relationships exist in three categories; friendship, romance, and marriage.
 - b) Personal love in human relationship is not a virtue in itself, because it is dependent on the virtue of others for success.
 - c) Therefore, all problems related to human love demand the function of impersonal love for solutions as well as capacity.
 - d) Your capacity for Personal Love increases as your Impersonal Love increases.
 - e) Your Personal Love has no staying power with anyone until you reach Spiritual self-confidence when you no longer feel threatened by anyone.
 - f) Arrogant people are constantly seeking unconditional love from others, but all they offer in return is conditional love. The greater your arrogance, the more conditions you put on someone's love. Most men do this to the woman they love. Compare to the mandate of **Eph 5:25-30**.
 - g) Impersonal love has no strings attached to it nor makes demands of others. Therefore, people will never irritate you. If people can irritate you, under any set of circumstances, you are not applying the AGAPE love of Spiritual maturity.
 - h) Objectivity and grace orientation of the Spiritual adult believer is expressed by the virtue of **AGAPE** Love in all human interactions.
 - i) Having personal love minus the virtue of impersonal love is the weakest and most unstable status quo in life, because it is vulnerable to the entire realm of both the arrogance complex of sins and the emotional complex of sins.

Without I.U. Love, you will never have any good human relationships. You will change friends, partners in romance, and spouses in marriage, simply because you have no basis for perpetuating any of those relationships apart from virtue.

- I.U. Love for all mankind is the ultimate expression of the transfigured life, which is maximum metabolized Bible Doctrine circulating, by means of the Holy Spirit, in the seven compartments of the stream of consciousness of the heart, **1 John 4:7-21; Rom 12:1-3**.
- When apply I.U. Love, you will love those who are known or unknown, friends or enemies, attractive or repulsive, honorable or dishonorable, loving or hateful, appreciative or antagonistic, rich or poor. You will "**Love your neighbor as you love yourself,**" **Lev 19:18; Mat 5:44-48; 19:19; 22:39; Mark 12:31; Luke 6:27-35; Rom 13:9; Gal 5:14-18**.

- You cannot have I.U. Love for people until you are properly motivated through Personal Love for God the Father, (PDS # 8), your motivational virtue, which also means you love His Word, (PSD #4).

Gal 5:14, "For the entire Law is fulfilled in one word, in the doctrinal principle, 'You shall love your neighbor as yourself.'"

1 John 3:23-24, "Furthermore, this is His mandate, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. ²⁴The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us."

10) Sharing the Perfect Happiness of God, (+H)

Sharing the Perfect Happiness of God (+H) is a key Problem-Solving Device (PSD) related to betrayal and any form of persecution, because when you allow the effects of being betrayed to penetrate your soul, it will destroy any happiness you have. To share in God's Happiness, we need to understand His happiness as told to us in His Word. Therefore, it is critical that we know His Word, in order to know about His happiness, in order to share in His happiness. Just as we noted that God is Love, it is also true that God is Happy, **John 17:13**

God is perfect; therefore, His essence is composed of only perfect attributes, one of which is His perfect happiness. Perfect God can only possess perfect happiness. It cannot be tarnished or in any way challenged or destroyed. This same perfect happiness (+H) is available to you.

God's happiness cannot be disappointed or frustrated by the failure of anyone or anything. This same happiness and love will give you fantastic capacity for life, and no set of circumstances will ever get you down. God's happiness does not depend upon others, good or bad. No one has ever made God unhappy. Your Happiness should not be dependent on others but on the Word of God in you. Perfect happiness is not dependent on pleasure, success, social life, marriage, sex, love, health, etc. Perfect happiness is developed through life inside God's Power System and is the only happiness totally independent of the status symbols of life.

God's happiness, as is His love, is based on who and what He is, not who and what man is. Your Happiness should be based on God's residency in you and not based on people, places, or things. God's happiness is an integral part of His Divine essence. Therefore His (+H) should be an integral part of your life.

God is happy and has always been happy for all eternity; He has never been unhappy. You too can have the steadfast happiness of God. God's happiness is related to His Divine power and immutability. Nothing can destroy or change the happiness of God. It's impossible for God to be unhappy. There is no unstable characteristic related to the perfect happiness or love of God.

Your (+H) should be related to the omnipotence of God dwelling within you plus the omnipotence of His Word in you. Your happiness should be based on who and what God is in you, and not based on people, environment, or situations. There is no pain, adversity, tragedy, or difficulty greater than God's perfect happiness in your soul!

Job 5:17a, 19-27, "Behold, how happy is the man whom God reproveth. ... ¹⁹From six troubles He will deliver you, even in seven evil will not touch you.

1) ²⁰In famine He will redeem you from death,

2) and in war from the power of the sword.

3) ²¹You will be hidden from the scourge of the tongue, and you will not be afraid of violence when it comes. ²²You will laugh at violence and famine,

4) and you will not be afraid of wild beasts. ²³For you will be in league with the stones of the field, and the beasts of the field will be at peace with you.

5) ²⁴You will know that your tent is secure, for you will visit your abode and fear no loss.

6) ²⁵You will know also that your descendants will be many, and your offspring as the grass of the earth.

7) ²⁶You will come to the grave in full vigor, like the stacking of grain in its season.

²⁷Behold this; we have investigated it, and so it is. Hear it, and know for yourself."

The key to true happiness is a change in our mental attitude. Never confuse (+H), as taught in the Bible with the various stimuli of life, which are enjoyable for the moment, but have no ability to sustain us in daily living.

The Basis for the Attainment of God's Happiness:

Perfect happiness comes through the believer's consistent positive metabolization of Bible Doctrine. Perfect happiness depends on Bible Doctrine in the soul. It is something you think not something you do. God has to share His thoughts with you before you can share His (+H). When the thinking of God becomes your thinking, then you will share God's happiness. **Psa 32:10-11.**

Stability in the right lobe comes from having God's Word in the soul which form sentences and paragraphs, then Doctrines and categories, resulting in norms and standards by which you live. Your perfect happiness is determined by the amount of Bible Doctrine in your soul, **Psa 33:1-5.**

Perfect happiness starts potentially at salvation. Our first taste of (+H) comes when we believe in Christ, **Gal 5:22-24; Rom 14:17; 1 Thes 1:6**. This experience is limited because there is no capacity for (+H) yet. Capacity comes from the balance of residency of maximum Bible Doctrine in the soul ready for application plus the filling of God the Holy Spirit. God sharing His perfect happiness with us becomes a reality when we achieve Spiritual maturity. **John 17:13-19; 1 John 1:4**

John 17:13, "But now I come to You; and these things I speak in the world so that they may have My joy (+H) made full in themselves."

1 John 1:4, "In fact these things we write, that our joy (+H) may be brought to completion." Doctrine is written so the Royal Family can have perfect happiness by learning from their right Pastor-Teacher.

When enough categories of Doctrine have been transferred to your soul, then God can share His perfect happiness, because you have capacity to enjoy it and not abuse it. But this is all potential depending on your attitude toward Bible Doctrine.

The greatest experience of security in this life is to attain perfect happiness. Once you have God's happiness in your soul, it is the ultimate of security, the basis for Spiritual self-esteem, Spiritual autonomy, and Spiritual maturity, **Psa 31:7; Phil 3:1**.

Phil 3:1, " Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you."

This is security for you because, when you get under pressure, you will think the right thing, do the right thing, and apply the right Doctrine, because you have repeatedly learned to do the right thing under normal circumstances. The more things you can do automatically, the greater your life will be.

The Perfect Happiness of God is:

Contentment of soul. It's not having what you want, but rather accepting and appreciating what you have and coming to a point of contentment. **Phil 4:11-13**.

Never feeling threatened by adverse circumstances, by people, or by evil scenarios. (+ H) is ceasing to worry about things that are beyond the power of your will and control. An unhappy person is someone involved in egotism, selfishness, evil, or ignorance, **Phil 3:2**.

A Problem-Solving Device preventing stress in the soul. (+ H) is going through certain problems and finding out that your happiness has not been taken away, **1 Peter 1:3-8**.

Capacity for life, love, appreciation, gratitude, and thanksgiving. (+ H) is not a reward for doing something; it is a consequence of taking in Bible Doctrine. **Psa 16:11; Prov 3:13**.

Tranquility of soul. Knowing that it is not the place or the condition that dictates your happiness. It's your relationship with God, **Prov 23:7; 17:22.**

Psa 16:11 also teaches three ways in which God shares His perfect happiness with us. **"You will make known to me the path of life. In Your presence is the fullness of happiness; at Your right hand are pleasures forevermore."** The happiness described here, as belonging to God, is now the potential for any Church Age believer who reaches Spiritual adulthood.

Prov 3:13, "Happiness belongs to the person who finds wisdom, even to the person who gains understanding." Perfect happiness is absolutely perfect in itself, and can be taken with you wherever you go ("belongs to you"); it will not be disturbed or destroyed.

The Holy Spirit is the source of our sharing God's perfect happiness, because He is the teacher of Bible Doctrine. Perfect happiness is said to be the **"fruit of the Spirit"** in **Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and prosperity and happiness by means of the Holy Spirit."**

See also **Rom 15:13; Gal 5:22; Phil 4:4, 11-13; 1 Thess 1:6; James 1:2; 1 Pet 1:8; 3:14; 4:14.**

Rom 15:13, "Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit."

Gal 5:22, "The fruit of the Spirit is love, joy (*happiness*), peace (*prosperity*), etc."

Phil 4:4, "Keep on having happiness in the Lord at all times; once more I repeat the command, keep on having happiness."

1 Thes 1:6, "You also became imitators of us and of the Lord, having received the Word in much tribulation (*pressure, affliction, oppression, etc.*) with happiness from the Holy Spirit."

James 1:2, "Consider it all happiness, my brethren, when you encounter various testings."

1 Pet 1:8, "Even though you have not seen Him, you love Him; in fact, though you do not see Him now but believe in Him, you greatly rejoice with happiness inexpressible and full of glory."

1 Pet 3:14, "But if you should suffer for the sake of righteousness (*I wish you were, but you're not*), you are happy. `Therefore, do not fear what they fear, and do not let yourself be intimidated (*Isa 8:12b*)."

1 Pet 4:14, "If you are reviled (*denounced, insulted*) for the name of Christ, you are happy, because the Spirit of glory and of God rests on (*refreshes*) you."

Phil 4:11-13, " Not that I speak from want, for I have learned to be content (+H) in whatever circumstances I am. ¹²I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him (God the Father) who strengthens me."

The last three Beatitudes speak to the mature believer who undergoes the various categories of undeserved suffering, including betrayal, yet maintains his +H.

Verse 10, "Happy are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven." (Happiness comes to the believer who is faithful while under stress. Theirs is a reminder of the eternal reward and bliss they have already been promised.)

The following two verses add emphasis to **verse 10** stating, you have been and will be run down / persecuted because of Jesus Christ being in your life, and you will be glorified by God just as Christ has been.

Verse 11, "Happy are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me." (Happiness comes to the believer who is verbally abused. The believer is reminded that it is not he who is insulted and persecuted but Christ in him.)

Verse 12, "Rejoice (*CHAIRO*) and be glad (*AGALLIAO*), for your reward in heaven is great; for in the same way they persecuted the prophets who were before you." (We are commanded to be exceedingly joyful in our soul and our body with a Personal Sense of Destiny when, due to our kinship with the Lord Jesus Christ, we continually receive persecutions, and based on our advance in God's Plan, we may come under various attacks even unto death.)

MAKARIOS would not be possible without the Word and Spirit. The Holy Spirit is the source of our sharing God's perfect happiness, because He is the teacher of Bible Doctrine, which is the source of true happiness.

"My Joy ... Your Joy", by Oswald Chambers. **"These things I have spoken to you, that My joy may remain in you, and that your joy may be full." ~ John 15:11**

"What was the joy that Jesus had? The joy of Jesus was His absolute self-surrender and self-sacrifice to His Father—the joy of doing that which the Father sent Him to do— "... who for the joy that was set before Him endured the cross ..." (Hebrews 12:2). "I delight to do Your will, O my God ..." (Psalm 40:8). Jesus prayed that our joy might continue fulfilling itself until it becomes the same joy as His. Have I allowed Jesus Christ to introduce His joy to me?

Living a full and overflowing life does not rest in bodily health, in circumstances, nor even in seeing God's work succeed, but in the perfect understanding of God, and in the same fellowship and oneness with Him that Jesus Himself enjoyed. But the first thing that will hinder this joy is the subtle irritability caused by giving too much thought to our circumstances. Jesus said, "... **the cares of this world, ... choke the word, and it becomes unfruitful**" (Mark 4:19). And before we even realize what has happened, we are caught up in our cares. All that God has done for us is merely the threshold—He wants us to come to the place where we will be His witnesses and proclaim who Jesus is.

Have the right relationship with God, finding your joy there, and out of **you "will flow rivers of living water"** (John 7:38). Be a fountain through which Jesus can pour His "living water." Stop being hypocritical and proud, aware only of yourself, and live **"your life ... hidden with Christ in God"** (Colossians 3:3). A person who has the right relationship with God lives a life as natural as breathing wherever he goes. The lives that have been the greatest blessing to you are the lives of those people who themselves were unaware of having been a blessing."

God Fills the Empty, by Jeanie Albers. **"Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit" ~ Romans 15:13**

"Everyone desires hope, joy, and peace, but our world only reveals a void of these emotional treasures. Our world without Christ is empty. A deep, disturbing vacancy haunts those who do not know Him. Even as believers, we can have areas of emptiness—places we have not let the Holy Spirit have control over; hurts we won't let go of and places we are working on by our own power, which proves futile. Instead of hope, joy, and peace, we find frustration, sorrow, and an aching void. No amount of religious tradition or ceremonies, hard work, no worldly pleasures, no drug, no award, and no amount of money will satisfy that vacant place. Our efforts only magnify the emptiness. Our power and our ways are useless. We cannot work out a Spiritual life on our own.

Leave the world and bring it all to God: bring your empty soul, shattered dreams, empty arms; bring your aching hurt left by betrayal, bring the empty hours of loneliness and the frustration of working under your own power. Know that His arms, which were willingly stretched out on the cross to save a world of sinners, are strong enough to hold you. "Come to Me" He calls. Come to the Lord through His Word, the power of the Holy Spirit, and the perfect work of Christ on the cross. Let the power of the Holy Spirit change your emptiness into a transformed life. The rushing wind of the Holy Spirit that changed eleven cowards and one legalistic Pharisee into the twelve apostles (whom God used to change the world) is the same Spirit that will change your life. He is able!

The cross has filled the vast void between sinful human beings and a holy, perfect God. There are no doubts in His power, His hope, His joy, or His peace. Come to Him empty, stay with Him forever filled."

11) Occupation with the Person of Jesus Christ (O.C.)

Deut 6:5-9, "You shall love the LORD (YHVH – Jehovah) your God (ELOHIM) [that is Jesus Christ the God of Israel] with all your heart and with all your soul and with all your might. 6These words, which I am commanding you today, shall be on your heart. 7You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. 8You shall bind them as a sign on your hand and they shall be as frontals on your forehead. 9You shall write them on the door posts of your house and on your gates." See also **Mat 22:37; Mark 12:30; Luke 10:27.**

Occupation with Christ is personal love for our Lord Jesus Christ through maximum metabolized Bible Doctrine circulating in the heart of the soul, by means of the filling of the Holy Spirit, **Jer 9:24; 1 Cor 2:16; Eph 3:17-19.**

Jer 9:23, "Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; 24but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD."

1 Cor 2:16, "For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ."

When we reach the point of O.C., then we have the mental attitude / thinking of our Lord.

Phil 2:1-2, 5, "Therefore, if there is any encouragement in Christ (and there is), if there is any comfort from love (and there is), if there is any fellowship with the Spirit (and there is), if there is any affections and mercies (and there is); make my joy complete, (be filled with my happiness) that you might be thinking the same things (Divine viewpoint), having the same virtue love, united in soul, intent on one objective.... have this thinking in you which was also in Christ Jesus."

The encouragement in Christ is based on being occupied with Him. That is, having His Word resident within your soul, leading to the formation of the Problem-Solving devices, so that in betrayal, suffering, disaster, shocks, or pressures your fellowship with Christ brings true solutions, inner peace, contentment, and (+H) to your soul.

When you attain O.C., you have also attained (+H), so that you are prepared to meet and face any and every circumstance. Occupation with Christ is often mentioned with sharing the happiness of God in Scripture.

O.C. is achieved when Bible Doctrine is the number one priority in your life, **Col 3:1-2; 1 Peter 1:8.**

1 Pet 1:8, "And even though you have not seen Him, you love Him (*Occupation with Christ*); and though you do not see Him now but believe in Him, you greatly rejoice with inexpressible happiness (+H) and full of glory."

Capacity to love someone who is invisible requires a tremendous amount of information in the right lobe (*heart*) of the soul. The capacity to love Jesus Christ comes only from metabolized Doctrine converted into Problem Solving Devices stationed on the FLOT line of your soul. Those who love Christ have made the Lord their role model by learning His way of thinking. As a result, they have true happiness. This happiness is dependent upon the accumulation of Bible Doctrine in the heart of the soul and having zero garbage in the subconscious of the soul.

There are two Divine Mandates with Regard to Occupation with Christ:

1) **Heb 12:2, "Be concentrating on Jesus, the author and perfecter of our faith, who because of the exhibited happiness, He endured the Cross and disregarded the shame (*imputation of our sins*), and He sat down at the right hand of God."**

2) **1 Pet 3:15, "But sanctify (*set apart as more important than anything else*) the Lord Christ in your hearts."**

God makes a direct positive demand on your will and volition to be occupied with Christ, which is a mandate to be consistent in the Perception, Metabolization, and Application (PMA) of Bible Doctrine.

- Occupation with Christ is the standard operating procedure for the mature believer, **Heb 12:1-2.**
- Occupation with Christ is illustrated by the Doctrine of Right Man / Right Woman. She is to be occupied with her right man as we are to be occupied with Christ, **1 Cor 11:5-12; Eph 5:25-33.**

- Occupation with Christ includes total dependence on grace provision and is related to both stability and inner happiness, **Psa 16:8-9; 25:15; 37:4-5; 141:8; James 2:24-26.**
Psa 16:8, "I have set the LORD continually before me; because He is at my right hand, I will not be shaken. ⁹Therefore my heart is glad and my glory rejoices; my flesh also will dwell securely."

- Occupation with Christ is also defined as fellowship with the Son. **Phil 2:1-2, 5; 1 John 1:5-7**
1 Cor 1:9, "God (Father) is faithful, through whom you have been called into fellowship with His Son, Jesus Christ our Lord."

Our fellowship with Christ comes from learning Bible Doctrine and is infinitely more important than our fellowship with people. Fellowship with Christ is synonymous with occupation with Christ and is a part of God's will, plan, and purpose for your life.

Christian fellowship is no substitute for O.C. Therefore, social intercourse with Christians is never a substitute for learning Bible Doctrine.

Eph 3:17, "So that Christ may be at home in your hearts through faith when you have been rooted and established in virtue-love (personal love for Christ)."

- The attainment of Occupation with Christ is gradual. O.C. is developed when our Lord becomes our role model, our celebrity.

This starts by the command in **Eph 3:19, "And to come to know the love for Christ which surpasses knowledge (goes beyond gnosis), that you may be filled with all the fullness of God."**

Plus, **1 Cor 2:16, "For who has known the thinking of the Lord that we should instruct Him; we have the thinking of Christ."**

The gradual process only occurs when we get to the place where we understand that we need help. We have to come to the point of helplessness in order to learn and receive. You have to know that you know nothing before you can know something. The fact is, we often do not know how helpless we are until we get into a jam. Therefore, when in a jam, we learn to utilize the PSD's, and overtime learn how they function, rely and trust in them, and therefore gain O.C.

With Bible Doctrine as the working object of our faith, the believer has a maximum love response to Jesus Christ causing him to be considered "a friend of God" which is a title for O.C., **James 2:23; 2 Chron 20:7; Isa 41:8.**

- Occupation with Christ means your motivation in life changes. Occupation with Christ changes your mental attitude about yourself, so that you change your mental attitude about other people who do not love you the way you want to be loved, or do not treat you the way you want to be treated. How you are treated and loved by others is no longer an issue once you have reached Spiritual Self-Esteem and have cognitive self-confidence. It is your fellowship with Christ that counts. This means your thinking has changed about how you think you should be loved. This change is the result of the Word of God resident in your soul. Therefore, you cannot make an issue out of yourself and advance in your Spiritual life. In addition, you can't change other people. They have free will to be as rotten as they want to be.

Because believers expect too much from others, they get into unrealistic expectations. To avoid unrealistic expectations from others and to pass people, system, thought, and disaster testing, it is necessary to be occupied with the person of Christ. You cannot change people to conform to your standards of treatment and love. But you can solve the problems of frustration through I.U. Love as a Problem-Solving Device.

The center of the Bible says **Psa 118:9**, "It is better to take refuge in the Lord than to trust in man."

Jer 17:5-7, "Thus says the Lord, `Cursed is the man who puts his trust in mankind, who depends on people for his strength, and whose heart turns away from the Lord. 6For he will be like a tumbleweed in the desert; he will not see prosperity when it comes, but he will live in parched places of the desert, a land of salt where no one lives (*has no capacity for life*). 7But happy is the man who trusts in the Lord, whose confidence is in Him.'"

Having the thinking of Christ results in preoccupation with Christ rather than preoccupation with people. In the Spiritual life, we don't need to depend on anyone else but God. This does not exclude our interdependence on a team, coworkers, church, or family. But it means that God does the blocking, opens the holes, and provides the solutions to our problems. Therefore, in your relationships in life, you must allow God to "run interference," because you cannot change people. Likewise, God is the One who changes you when you are positive toward Doctrine. God causes you to grow up.

- Occupation with Christ results in God emphasis taking precedence over people emphasis, **Col 3:2**.

God emphasis must take priority over people emphasis in the function and execution of the Plan of God for the Church Age. Fellowship with God is infinitely more important than fellowship with people. But you will never discover this until you learn some Doctrine. Fellowship with God is part of God's Plan, but fellowship with people at best is a mere result; at worst, a disaster. You cannot be motivated by people and advance in the Christian life.

True Christian fellowship is fellowship with God the Father, the filling of the Holy Spirit, and Occupation with Christ. Therefore, we have the importance of our motivation from personal love for Jesus Christ. Christ was not loved the way He wanted to be loved or treated the way He wanted to be treated, yet He did not have any unrealistic expectations toward people around Him. This means that you no longer live for yourselves but for Christ.

- Occupation with Christ eliminates the human viewpoint of life. Human viewpoint makes you miserable and makes you argue with others about everything in life. Human viewpoint holds an opinion about everything in life and is intolerant of anyone else's opinion, **2 Tim 2:14-17**. Therefore, you must possess true humility. Humility in the mature believer is being occupied with the person of Christ, totally relaxed, proving nothing, and enjoying everything. The other side of the coin is to complain about everything. Occupation with Christ eliminates all human viewpoint. **Phil 3:7-8**.

- Characteristics and Results of Occupation with Christ in each stage of Spiritual adulthood.

In Spiritual Self-Esteem, "**Christ formed in you,**" **Gal 4:19**. The result: "**the love for Christ controls (occupies) us,**" **2 Cor 5:14**.

In Spiritual Autonomy, **“Christ dwells (is at home) in your hearts,” Eph 3:17.** The result: **“sanctifying the Lord Christ in your hearts,” 1 Pet 3:15.**

In Spiritual Maturity, **“Christ exalted in my body, whether by life or by death,” Phil 1:20.** The result: **“for me, living is Christ and dying is profit,” Phil 1:21.**

From Betrayal to Spiritual Self-Esteem:

We have seen how the 11 PSD's give us protection and recovery from betrayal, so now I would like you to understand that it is rare for a believer to apply all 11 PSD's. The reason is Spiritual growth and maturity. Not all believers are super-spiritual adults who always apply all 11 effectively. For most, the application relies on PSD's 1-4: Confession of sins, Filling of the Spirit, Faith Rest, and Doctrinal Orientation. As you continue to grow Spiritually, you will begin to learn the others.

That secondary growth begins with Grace Orientation, which leads to a Personal Sense of Destiny. If you are consistently applying PSD's 5 and 7, you have arrived at the first stage of Spiritual Adulthood, Spiritual Self-Esteem (SSE). In SSE, you begin to understand and apply AGAPE Love, a.k.a. Virtue Love, a.k.a. Impersonal and Unconditional Love toward all of mankind. That then leads to growing in your Personal Love for God the Father as your motivational virtue, which leads to Sharing in the Happiness of God. That also means you have been and are Occupied with the Person of Lord Jesus Christ. The Ultra Supergrace believer is the one who is consistently operating in all 11 PSD's. Nevertheless, it should be the goal of every believer.

Therefore, do not beat yourself up or be too harsh or critical of your Spiritual walk if you are not consistently operating in all 11 perfectly. Just relax in God, trust in His Word and continually take in and apply what you are taught from your Pastor and be confident in your relationship with the Lord. With that formula, you will soon find yourself in Spiritual Adulthood status.

Now, how does this apply to betrayal? Well, getting over a betrayal is an “inside job,” it is a soul matter between you and God the Holy Spirit. Although it's hard to believe at first, the other party, the betrayer is actually insignificant. How so?

You see, when we let betrayal by others penetrate our souls, we are the one to blame. Why? Because when betrayal negatively is affecting our soul, it means we have allowed our Sin Nature to rule over us in that situation, and therefore we are operating in sin. As you know, sin is not against each other, but is against the Lord.

David said, **“I have sinned against You and You only Lord,” Psa 41:4; 51:4.** See also **Judges 10:10; 1 Kings 8:33, 35, 50; 2 Chron 6:24, 26, 39; Neh 1:6; Jer 14:7, 20; Dan 9:8.**

Therefore, the challenge is to keep watch over your own soul by applying God's Word, including the 11 PSD's to the situations of life, including betrayal. If you do, the result means cleansing or protection from the harmful negative effects of betrayal. So, the work we need to accomplish is on the inside. The challenge for this type of inner work is to heal the pain of separation from God via sin and return to connection and oneness.

Whether we recognize it or not, with a shattering betrayal experience, we have been thrust into the "granddaddy" of all initiations. But fear not, because initiations can be understood as Spiritual awakenings. That is, they are a process by which we pass from one state of understanding and perception into another. You see "initiates" gain character and wisdom through the three phases of common transitions in life:

- Separation,
- Transformation, or Transfiguration, and
- Renewal.

This is also known in a larger context as life, death, and rebirth. Paul understood this concept when he said, "***I have died to self and live for Christ, Phil 1:21-25 (read vs. 9-25); 3:1-11.***

We understand that:

- The Separation phase is loss or damage in relationship.
- The Transformation phase is a shift of focus or perspective (thoughts, emotions, and beliefs), and
- The Renewal phase is attainment of (for unbeliever), or regaining of (for the believer) relationship with God.

Therefore, this entire process results in gaining or regaining trust in God, which leads to Spiritual Self-Esteem, which means trust in the Filling of the Spirit and Bible Doctrine resident in your soul that also results in Spiritual self-approval and Spiritual self-confidence.

As we have noted, the separation phase includes sudden and severe loss that is traumatic, along with emotional tests and trials. This is an area where the betrayed could easily get stuck. But through viewing the transition from separation to renewal as suffering for blessing, it allows you to reframe the psychological ordeals as "tests" in a timeless, prototypical process. If we can see the meaning in our suffering, an opportunity exists to break the betrayal pattern.

As the old is released, a new way of being slowly emerges. To enable this healthy change, we need to shift from our human resources to God's Power System, (GPS – the filling of God the Holy Spirit and the application of Bible Doctrine). A successful Spiritual awakening ends with renewal.

Rom 12:2, "And do not be conformed to this world, but be transformed (*transfigured*) by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect."

2 Cor 3:18, "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed (*transfigured*) into the same image from glory to glory, just as from the Lord, the Spirit."

As a result of hard-gained wisdom, via separation or betrayal, and with your inner power restored, you will step out confidently in the new Spiritual life. When you have completed the transition, it is accompanied by the **EPIGNOSIS** of safety, acceptance, and self-respect. Now you are glorifying God and storing up rewards for both time and eternity.

Everyone experiences some dramatic changes or tragedies in life, some trials or tests. After all, that's what we're here for. Proving our character by the choices we make in responding to those trials is what forms the basis of God's just rewards, **1 Cor 3:10-15; James 1:2-5; 1 Peter 1:6-7; 5:10.**

Being betrayed is part and parcel to many, if not most, trials, (i.e. betrayed by spouse, business partner, friend, neighbor, any other forms of separation, etc.). The question is "how do you recover?" This is a heavy subject, and one that has derailed many believers. Yet, the outcome should be a positive one. Over time, you will be stronger, more resilient, and confident in yourself and in your relationship with the Heavenly Father.

A healthy recovery from betrayal includes a continued hope, faith, and reliance on the power of God, coupled with the willingness to face the realities, while picking yourselves up, seeking solutions, and working with integrity to do your part. In addition, old or misguided loyalties seem to disappear once you've done the inner work, which leads to Spiritual Self-Esteem.

(The preceding was inspired by Evelyn J. Vermette's website, Heal from Betrayal, <http://healfrom.startlogic.com>)

The Trauma of Betrayal:

The phrase "betrayal trauma" is used to refer to a kind of trauma effecting the soul as a result of being betrayed, (independent of the reaction to the trauma). This occurs when the ones we depend on for survival (people or institutions) betray us in some way. This trauma occurs when betrayed physically, emotionally, or sexually, especially in abusive situations.

As a result of the trauma, there is a social utility in remaining unaware of the abuse especially when the perpetrator is a caregiver. That is, our basic cognitive processes involved in attention and memory play an important role in dissociating explicit awareness of betrayal traumas.

Unawareness and forgetting of abuse will be higher when the relationship between perpetrator and victim involves closeness, trust, and/or care giving. Why? Because the conflict between the need to stay in the relationship and awareness of betrayal is great,

where the need for maintaining the relationship outweighs the need to remember the traumatic event and thus we forget or have memory impairment.

The forgetting or memory impairment is called "betrayal blindness" where those involved in betrayal demonstrate unawareness, not-knowing, and forgetting in regards to the betrayal. This can also be called the "looking the other way" syndrome. This can occur even in betrayals that are not traditionally considered "traumas," such as adultery, inequities in the workplace and society, etc.

Therefore, victims, perpetrators, and witnesses may display betrayal blindness in order to preserve relationships, institutions, and social systems upon which they depend. Another reason for this "blindness" is the demand from the perpetrator or others (family, society, etc.) to keep silent. But in all cases, this is an inordinate condition where you bury the trauma in the subconscious of your soul.

Consequently, betrayal blindness appears to be related to avoidance and dissociative responses that help the individual to keep threatening information from awareness under conditions where the individual's survival depends upon the perpetrator. (Some of the definitions above inspired by Freyd, J.J. (2008). *What is a Betrayal Trauma? What is Betrayal Trauma Theory?* Retrieved September, 12, 2008 from <http://dynamic.uoregon.edu/~jjf/defineBT.html>).

This blindness, leading to burying the trauma in the subconscious of your soul, can also lead us to numerous other physical and mental health symptoms and disorders.

Prov 13:12, "Hope deferred makes the heart sick, but desire fulfilled is a tree of life."

Prov 17:22, "A joyful heart is good medicine, but a broken spirit dries up the bones."

Habakkuk 3:16, "I heard and my inward parts trembled, at the sound my lips quivered. Decay enters my bones, and in my place I tremble. Because I must wait quietly for the day of distress."

Mat 23:27, "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. ²⁸So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness."

The subconscious is the place for storage of impressions, thoughts, and emotions which do not exist in the conscious mind or in the emotions. The subconscious includes aspects of the mental life which are not immediately a part of the individual's conscious mind, since certain emotional factors will not ordinarily permit its contents to come to the surface.

The subconscious affects thoughts, feelings, and behavior without entering into one's awareness. It functions just below the threshold of consciousness. The subconscious is merely the slough-off for things in the conscious mind that are rejected, no longer believed, or priorities and standards which you have now changed. The subconscious collects all the poison of your heart (right lobe).

The subconscious becomes a storage area for shock from sin, failure, betrayal, adversity, frustration, or disappointment. When the conscious mind cannot or does not handle certain things, they apparently slip into the subconscious mind. The result then is a clouding of the conscious mind where the individual is only partially aware of what is really going on. He is therefore divorced, in part or in total, from reality.

Six Steps for Recovery of Betrayal:

So, what do you do in the face of Betrayal Trauma? Well, previously we have noted how to apply the 11 Problem Solving Devices, **"the full armor of God,"** for protection and recovery against garbage accumulation within the heart of your soul and subconscious. So, now we will explore six steps to recover from betrayal or any tragedy: *(From Shattered; Six Steps from Betrayal to Recovery, by Bettyanne Bruin and Fay A. Klingler)*

Step #1 — Awareness

You cannot change the circumstances surrounding betrayal until you have recognized a betrayal has taken place. This may sound like an obvious scenario, but in the case of betrayal, the secrets surrounding this form of abuse are sometimes difficult to see; betrayal is often a "silent crime." Frequently the victim does not know he or she has been victimized, whether it is through an affair, leading a double life, and/or secrets of financial indiscretions, until long after the victimization has taken place. Awareness must be the first step to betrayal recovery. **Mat 7:17; 10:17; 16:6; Luke 12:15; Phil 3:2; 2 Tim 3:1-10: 4:15**

Mat 7:15, "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."

Step #2 — Acceptance

Grief is the result following any type of loss, especially the loss of heartfelt expectations destroyed by betrayal. It is a natural part of an emotionally healthy recovery process. Shock, denial, anger, guilt, bargaining, and sadness are companions to grief. When the process is followed to its completion, acknowledgement and acceptance of one's reality can be comforting results. Finding ways to successfully manage fear and positively channel anger brings about the yearned-for, pain-free hope that is necessary and must be the second step for a full recovery. **Psa 33:22; Phil 4:11-13; 1 Thes 4:13.**

Remember, "Pain is inevitable. Suffering is optional."

1 Thes 4:13, "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.

Psa 33:22, "Let Your lovingkindness, O LORD, be upon us, according as we have hoped in You."

Phil 4:11, "Not that I speak from want, for I have learned to be content in whatever circumstances I am. ¹²I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him who strengthens me."

Step #3 — Action

Once betrayal is recognized and accepted, action must take place, whether this action is choosing to continue or end the relationship with the betrayer. One must act, not react, by setting reasonable limits, safely confronting the issues, and taking the risk to make life better. **2 Cor 6:15-17; 10:5, 7.**

As William Shakespeare said, *"This above all; to thine own self be true."*

2 Cor 10:5, "We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ. ⁷You are looking at things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we."

2 Cor 6:15, "Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? ¹⁶Or what agreement has the temple of God with idols? For we are the temple of the living God. ¹⁷Therefore, come out from their midst and be separate," says the Lord."

Step #4 — Authorization

Authorization or permission to move forward with your life is a vital step in the recovery process. One of the most common yet innocent characteristics of a victim of betrayal is his or her "willingness to submit," "to be the nice guy," or to give the betrayer "permission" to abuse. Authorizing yourself, the victim, to take control of your life by establishing the proper Doctrines in your soul, applying the 11 PSD's, and learning to trust in your decision making again, is a vital step in breaking away from the betrayer and healing the heartbreak associated with betrayal. **1 Cor 6:12; 7:35; 10:23; Phil 4:13; 1 Peter 4:19.**

1 Cor 7:37, "But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart..."

1 Peter 4:19, "Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right."

1 Cor 6:12, "All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything."

Step #5 — Accountability

In fairness you, the victim, must hold yourself accountable for the part played in the betrayal, if any at all, and give proper ownership to the betrayer, as well, for his or her part in the abuse. Taking the obsessive searchlight off the other person and focusing on yourself empowers change. There is a time when you must quit being the victim governed by fear, and make a plan for what is and is not acceptable, never again compromising on those important issues. You can visualize beyond the past and look with hope into the possibilities of the future by forgiving the betrayer and making yourself a product of your decisions instead of your conditions. **Ezra 10:4; Psa 27:3; 49:5; Luke 6:41-45 (speck and log), Gal 6:5; 1 Pet 3:14-17; 1 John 4:8.**

Charles A. Beard said, "*When it is dark enough, you can see the stars.*"

Ezra 10:4, "Arise! For *this* matter is your responsibility, but we will be with you; be courageous and act."

Gal 6:5, "For each one will bear his own load."

Psa 27:3, "Though a host encamp against me, my heart will not fear; though war arise against me, in *spite of this* I shall be confident."

Step #6 — Advancement

An old Chinese proverb says, "*Be not afraid of growing slowly; be afraid only of standing still.*" Advancement may be considered the last strategy or step of recovery, but it is also the first step in the rest of your life. Visualizing life with a set of fresh goals and a trust in God creates confidence and courage. Healing occurs as you reach out to serve and help others in need. To advance forward, you take it one step at a time, one day at a time, while maintaining your relationship with Christ through the filling of God the Holy Spirit.

Horace (Circa 35 B.C.E.) said, "*The harder you fall the higher you bounce.*"

Phil 3:13-16, "Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: forgetting what *lies* behind and reaching forward to what *lies* ahead, ¹⁴I press on toward the goal for the prize of the upward call of God in Christ Jesus. ¹⁵Let us therefore, as many as are mature, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; ¹⁶however, let us keep living by that same *standard* to which we have attained."

Separation, Transformation, Renewal:

I am shattered, abused, and bruised.

Broken fragments of me litter the landscape.

Dazed, I wander through chaos bewildered by where I have been.

Searching for something real to staunch the bleeding,

stop the tears, heal the hurt, I sift through fear and anger of surreal days.

Grieving, I go through the motions — butter the toast, take out the trash.

I find scattered remnants of who I am and gather particles of hope, confidence, and forgiveness until finally, I have a handful.

Kaleidoscope pieces form dazzling patterns, prisms in the sun.

Turning, testing, I discover something new and beautiful.

So far in **John 13:18** we have seen:

1) “I do not speak of all of you.”

Here our Lord is referring to Judas Iscariot who was an unbeliever, influenced by Satan and about to be possessed by him. Because our Lord was giving a Bible Doctrine lesson, this indicates to us that advanced Doctrine is not intended for the unbeliever. The unbeliever cannot and does not understand the Word of God except for the gospel message. He is only able to understand the gospel message, and even that is by the power of the Common and Efficacious grace of God the Holy Spirit.

2) “I know the ones I have chosen.”

Jesus Christ is teaching us plainly that He is God, He is Deity, co-equal with the Father and Spirit. He is part of the Trinity. He is demonstrating His Sovereignty, that is ability and capability to choose the believer out from unbelievers. He is also demonstrating His Omniscience – all knowing ability. He knows the ones who are saved and the ones who are not.

We studied the Doctrine of Election, in regards to His choosing us out from the slave market of sin. Through the sovereignty, righteousness, and justice of God, we have been elected from eternity past, which is made effective at the moment we believe in Christ. We are elected to privilege as eternal members of the Royal Family of God.

We also noted the proper order of God’s Divine Decree in relation to man’s salvation. The Doctrine of Lapsarianism explains this, where we understand that Infralapsarianism is the appropriate order of God’s elective decree.

Infralapsarianism: A form of moderate Calvinism. This is what we believe by rightly dividing the Word.

- God decreed to create all mankind.
- God decreed to permit the fall.

- God decreed to provide salvation for all mankind (unlimited atonement).
- God decreed to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- God decreed to save the elect through faith in Christ, (i.e. to apply salvation to those who believe).

3) The next portion of verse 18 that we noted was the last phrase, "He who eats My bread has lifted up his heel against Me."

Here we noted that Judas Iscariot is in view. Our Lord was prophesying Judas' ensuing betrayal, and therefore we noted the Doctrine of Betrayal.

4) Another point to note in verse 18 is the phrase, "But it is that the Scripture may be fulfilled."

Here we have the phrase: **ἵνα ὁ γράφη πληρῶω – HINA HO GRAPHE PLEROO**. Literally, it is **"In order that the writing complete."**

The word for **"fulfilled or complete"** is the Aorist, Passive, Subjunctive of **PLEROO**, that means, "to make full, to complete," or as it is here, "implementation." So, the Scriptures written of old must be implemented. What the prophets of the Old Testament spoke about The Christ must come to fruition.

This also tells us that the Scripture cannot lie. It is impossible for God to lie; it is impossible for God's Word to lie with regard to a principle, a concept, or a promise.

There are over 300 prophecies regarding our Lord Jesus Christ. Over 30 of those were fulfilled in one day, beginning with the betrayal of Judas Iscariot. Some of those prophecies include:

Psa 41:9, "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me."

Prophecies Fulfilled in One Day	Prophecy	Fulfillment
Betrayed by a Friend	Psalm 41:9	Matthew 10:14
Sold For 30 Pieces of Silver	Zechariah 11:12	Matthew 26:15
Money to Be Thrown into God's House	Zechariah 11:13	Matthew 27:5
Price Given for Potter's Field	Zechariah 11:13	Matthew 27:7
Forsaken by His Disciples	Zechariah 13:7	Mark 14:50
Accused by False Witnesses	Psalm 35:11	Matthew 26:59-60
Silent Before Accusers	Isaiah 53:7	Matthew 27:12

As we have noted previously in our study of the probability of Christ fulfilling prophecy, with just these 6 prophecies, it is something like 1 chance in 10 to the 17th power that one man would fulfill them, yet our Lord did fulfill them and many more.

5) The Last point we are noting is the phrase, "Lifted up his heel against me" as quoted by our Lord from Psa 41:9.

In other words, it's like a donkey trying to kick its rider. Therefore, the raising up of the heel means to overthrow, to seek one's destruction, or to reject authority.

The word "heel" in the Greek is **PTERNA** and is used only here. The Hebrew word **AQEB** – עֲקָבִי (aw-kabe') means, "the heel or footprint," and the word **AQAB** – עֲקָב (aw-kab') means, "to take by the heel, follow at the heel, to supplant, circumvent, assail insidiously, or overreach." **AQAB** is used in **Gen 27:36; Job 37:3-4; Jer 9:4; and Hosea 12:3.**

This language reminds us of the first prophesy our Lord made back in **Genesis 3:14-15.**

Because Satan instigated the first betrayal in the human race, our Lord cursed Satan and foretold of the damage that Satan would cause Him, "**bruised on the heel.**" **Genesis 3** also prophesizes of Satan's impending doom, "**bruise you on the head,**" a mortal blow.

Therefore, the rejection of authority is in view in both passages. In **John 13** there is one present that has rejected the authority of Jesus Christ. The one who has rejected Christ's authority also pretended to love Him. But ignorance of Bible Doctrine also means pseudo love, and Judas' true heart is ultimately known by our Lord.

We now turn to **verse 19. John 13:19, "From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*."**

As we have been noting, there are five principles found in **verses 16-20**, as a result of the foot-washing example. We have noted:

Vs. 16 – 1) The servant must have Authority Orientation.

Vs. 17 – 2) Knowledge and application of Bible Doctrine results in Happiness.

Vs. 18 – 3) God's Omniscience does not violate our human volition.

We now have our fourth principle in **verse 19:**

4) Bible Doctrine prepares the believer for shocking behavior, such as betrayal.

It is interesting that the sins committed by others are not always that shocking but when experiencing or witnessing the acts of a betrayer, it is very shocking. Therefore, our Lord is teaching the disciples that He will let them know what is going to happen before it occurs so

that they won't be shocked and overwhelmed. In addition, His intention is the same as that of His Word that they will grow in faith, as a result of learning and applying Bible Doctrine.

As we know, and will see later in the Upper Room Discourse, the disciples did not cycle this Doctrine and were inevitably shocked, allowing the sin nature to take control of their souls as they deserted our Lord. In spite of that, later on they were able to utilize some of the PSD's with the result of finally understanding (**EPIGNOSIS**), having the garbage cleansed from their souls and being able to move forward once again in the Spiritual life, **Acts 1:12-20**. Notice the importance of prayer in their Spiritual awakening / recovery.

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John 13:19, "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He."

Verse 19 begins with, "**from now on,**" which is the Genitive Preposition **APO** – **ἀπό** (apo'), which means, "from," indicating a starting point from which something will continue into the future.

With this is the Adverb **ARTI** – **ἄρτι** (ar'-tee) meaning, "just now" or "at the present time." It means that right now something has come upon us. In other words, Bible Doctrine presented at that moment and going forward was designed to orient the disciples to the shocking and vicious mode of operation of Judas Iscariot. We will translate this as, "**From this point in time forward.**"

Then we have, "**I tell you**" that is **LEGO** – **λέγω** (leg'-o) in the Present, Active, Indicative, plus the pronoun **SU** – **σὺ** (soo), which means, "you," in the Dative of Advantage. Our Lord is saying, "**I am communicating to you.**" That is, Bible Doctrine is advantageous to all who hear and learn from it.

"**Before**" is the Genitive Preposition **PRO** – **πρό** (pro). It means that Bible Doctrine anticipates the shocking betrayal of the traitor, Judas Iscariot.

"**It comes to pass,**" is the Genitive **HO** – **ὅ** (ho) with the following infinitive. So, it means, "in order that, so that, with the result that, or that."

With this is the Aorist, Middle Deponent, Infinitive **GINOMAI** – **γίνομαι** (ghin'-om-ahee), which means, "to come into being, to happen, or to become." This states that our Lord will give them prophetic utterances before the betrayal of Judas ultimately takes place.

So, we have "**So that before it happens.**" That is, before the betrayal of the traitor Judas is revealed.

Next, we have the conjunction **HINA** – **ἵνα** (hin'-ah), which typically means, "that, so that, or in order that." But we already have this emphasis. When **HINA** is tied to a Subjunctive Mood, as it is here with **PISTEUO**, it becomes a purpose clause or the intention of the action

of the main verb, (**LEGO** – I am telling you), whether accomplished or not. Therefore, we would say, “might.”

PISTEUO – πιστεύω (pist-yoo'-o) is in the Aorist, Active, Subjunctive, Second Person, Plural, and means, “to believe or entrust.”

The Constative Aorist Tense views the entirety of the action of believing or having faith in the prophetic Word of God.

The Active Voice says that the disciples are the ones who might believe or apply faith.

The Subjunctive Mood also indicates the volitional responsibility of each person and every believer.

Therefore, it reads, “**you might believe but you might not.**”

Our Lord strongly desires them to perceive and apply this Doctrine He is teaching, and for the disciples to believe it and trust in it. His desire is to spare them shock of betrayal that inevitably leads to either the emotional or arrogance complex of sins. He is giving them the option to believe in the Word and avoid heartache down the road, **John 14:29; 16:4.**

Principles:

- God is faithful and just.
- Even though He knows the outcome, He still provides the way of escape.
- Even though He knew of Judas' (the unbeliever's) betrayal, He still gave him Doctrine, the gospel, **verses 5-11**, so that he could potentially be saved.
- Even though He knew the saved disciples would forsake Him and be scatter, He gave them Doctrine so that potentially their souls would not suffer the ill effects of betrayal.
- Bible Doctrine protects the soul against the garbage of betrayal penetrating your soul.
- You can lead a horse to water, but you can't make him drink!

The next word is the conjunction **HOTAN** – ὅταν (hot'-an) meaning, “when, whenever, as long as, or as soon as.”

We then have the verb **GINOMAI** – γίνομαι (ghin'-om-ahee) again, but this time in the Aorist, Middle Deponent, Subjunctive, Third Person, Singular. Generically, it means, “to come into being, to happen, or to become.” This is speaking to Judas' future act of betrayal. It also notes that both the saved disciples and the unsaved Judas have choices yet to be made.

The Constative Aorist stresses the fact of occurrence. In this case, the action of witnessing Judas' betrayal.

The Middle Deponent acts like an Active Voice, where the action goes out and has an effect on them. This is the volitional responsibility of the believer. Even though he is not the one

performing the action of betraying, he has volitional responsibility to say yes or no to the ill effects betrayal has on his soul.

The Subjunctive Mood is for probability for both the disciples and Judas. It speaks of volition responsibility.

- Judas has not yet betrayed our Lord, and still has an opportunity to say no to the influence of Satan.
 - The disciples have not yet witnessed it, and can edify their souls in preparation.
- We will translate this, "**when it does happen.**"

Principles:

- This tells us once more that God does not hinder or violate our free will.
 - This also indicates that "when" our Lord prophesizes, "it will be fulfilled."
- Finally, we have an idiom which begins with **HOTI – ὅτι** (hot'-ee) meaning, "**that,**" which generally introduces the subjective opinion of the writer.

With it we have the subject Nominative Pronoun **EGO – ἐγώ** (eg-o') in the First Person, Singular, meaning, "**I or me.**"

Rounding it out is the Present, Active, Indicative, First Person, Singular of **EIMI – εἰμι** (i-mee'), which means, "I exist or I am."

Literally, we could say, "**that I, I am.**" But in idiom it is, "**I am He.**"

This same construction is used in **John 8:24, 28; 18:8.**

John 8:24, 'Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins.'

John 8:28, "So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me."

"**I am**" is the phrase our Lord used to identify Himself as the God of Israel, **Ex 3:13-16**, the one prophesized to come.

Ex 3:13-16, "Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" ¹⁴God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" ¹⁵God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations."

In **John 8:58**, "Jesus said to them, "Truly, truly, I say to you, before Abraham was born, **I AM.**"

Because **Hebrews 13:8** says that, "Jesus Christ *is* the same yesterday and today and forever." See also **Luke 22:70; 24:39; John 9:9; Rev 1:8; 4:8**. Read: **John 18:1-9**.

In **John 18:1-9**, notice that the arrest was in a garden. As the first Adam met the enemy in a garden, he failed, while the 2nd Adam met the enemy and triumphed. There the 1st Adam hid himself, while the 2nd Adam openly revealed Himself. Think about the two scenes, and you will find even more comparisons.

Back in **chapter 13**, from the Greek the translation is, "From this point in time forward I am telling you so that before *it* happens you might believe when it does happen, I am He."

For our English ears, the translation with commentary is, "From this point in time forward I am telling you before it happens (*Prophetic Bible Doctrine*) so that when it does happen, (*the betrayal of Judas Iscariot*), you might believe, (*have faith*), but you *might not*, (*volitional responsibility*), that I am He, (*the God of Israel*)."

So, the question is: How do you avoid the shocks of life?

The answer is, the reality of the person of Jesus Christ (believe I am HE). You begin with Occupation with Christ. As we noted in the Doctrine of Betrayal and the 11 PSD's, Occupation with Christ prevents a believer from being shocked by acts of a betrayer.

Therefore, Jesus is trying to prepare His disciples so that they might avoid the harmful negative effects of witnessing His betrayal, and therefore experience personal betrayal, as one of their own turns against their leader, and by association, them too.

Only through **EPIGNOSIS** Doctrine resident within your soul can you be guarded from the emotional and arrogance complex of sins, as a result of being betrayed.

As we know, the disciples did not deploy this Doctrine and suffered the negative consequences, as prophesized in **Zech 13:7; John 16:32**, and they were temporarily scattered. But later on, they learned to apply Bible Doctrine and have their soul's cleansed from the garbage created, as a result of betrayal, **John 16:32-33**.

John 16:32, "Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and yet I am not alone, because the Father is with Me. ³³These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

John 13:20, "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

We now have our fifth and final principle related to foot washing.

We have noted:

Vs. 16 – 1) The servant must have Authority Orientation.

Vs. 17 – 2) Knowledge and application of Bible Doctrine results in Happiness.

Vs. 18 – 3) God's Omniscience does not violate our human volition.

Vs. 19 – 4) Bible Doctrine prepares the believer for shocking behavior, such as betrayal.

Vs. 20 – 5) Humility perpetuates Bible Doctrine.

We know that Christ taught His disciples verbally. This verse tells us that even after His death, resurrection, and ascension, verbal face-to-face teaching will continue, because He will send others to teach verbally. As a result, there will be no generation of believers who have not had the opportunity to receive the Word of God from a Bible teacher or teachers.

This phrase is another form of encouragement to the disciples and to us all. It is an encouragement in the fact of knowing that Bible Doctrine will continue to be taught after our Lord's departure. And even in the face of what looks like to be a defeat, God's Word will prevail. It will continue to be taught in every generation. So, once again, we have encouragement in the face of the shocking effects of betrayal.

"Truly, truly" is used to identify a point of Doctrine. It stems from the Hebrew and is transliterated **AMEN – ἀμήν** (am-ane'), and means, "truly, so be it, surely, or of the truth." Our Lord was stating, "this is a principle of Bible Doctrine that is veracity, and you should pay close attention to it."

"I say to you" is the First Person, Present, Active, Indicative, Singular of **LEGO – λέγω** (leg'-o) meaning, "to say," with the Second Person, Dative Pronoun **SU – σὺ** (soo) for, "you." This is a Dative of Advantage. It is an advantage to hear and learn Bible Doctrine.

"He who receives" is the Present, Active, Participle of **LAMBANO – λαμβάνω** (lam-ban'-o) meaning, **"to receive."**

This sets up the authority for Bible teachers and authority orientation for the hearer of Bible teaching. The Bible Teacher must be received if you are going to learn Bible Doctrine. You can never learn Doctrine from anyone whose authority you reject. You cannot learn **EPIGNOSIS** Doctrine on your own. You need a Pastor-Teacher.

In comparing **verse 16** with **verse 20**, we have a dual principle where both the teacher and the listener must have humility and authority orientation, in order for God's Word to be perpetuated. If there is a flaw on either side, Doctrine will cease to be available in that area.

This is further demonstrated with the third class conditional if statement of the particle **AN** – **ἄν** (an), and the Indefinite, Adjective, Pronoun of **TIS** – **τις** (tis) which has been translated, “**whomever**” or as Robertson states, it means, “if anyone.” The condition means, maybe you will or maybe you won’t receive who I send to you. With the Dative of Advantage of **SU**, it means, “if you do it,” it will be a benefit to you. The benefit is what we will see later on, which is a relationship with Christ and God the Father.

This is tied to “**I send**” in the Aorist, Active, Subjunctive of **PEMPO** – **πέμπω** (pem’-po) meaning, “to send or dispatch.” We noted this word back in **verse 16** in regards to God the Father as the “Sender or Dispatcher.” Here it is the one being sent or dispatched. In **verse 16** the word **APOSTOLOS** was used for the one sent or dispatched in reference to our Lord Jesus Christ.

Today our Lord Jesus Christ is seated at the right hand of the Father. In the first generation, He sent Apostles, Evangelists, and Pastor-Teachers. After the Canon of Scripture was completed, He continues to send Pastor-Teachers and Evangelists to every generation.

The Subjunctive Mood also portrays a purpose. He sends for the purpose of communicating Bible Doctrine.

“**Receives Me**” is **EGO** – **ἐγώ** (eg-o’) in the First Person, Accusative, Pronoun for, “Me,” and **LAMBANO** – **λαμβάνω** (lam-ban’-o) in the Present, Active, Indicative, Third Person, Singular. “Receiving or accepting” the authority of your Pastor-teacher is the same as receiving Jesus Christ. In other words, the Lord Jesus Christ is represented today by the Pastor-Teacher. When a congregation receives the authority of a Pastor-Teacher, they are receiving the authority of Jesus Christ.

Then we have the final principle of relationship between our Lord and the Father. “**And he who receives Me receives Him who sent Me.**” This phrase ends using the word **PEMPO** – **πέμπω** (pem’-po) again. In **verse 16**, it was an Aorist, Active, Participle in the Genitive case. This time it is in the Accusative case, identifying the Direct Object of this last phrase. **PEMPO** means, “to send, commission, appoint, or dispatch.” So, we have the Sender, Commissioner, Appointer, or Dispatcher – God the Father.

In other words, the chain of command goes right up to God the Father. Therefore, if you receive, via humility and authority orientation, your right Pastor-Teacher, you have accepted the Plan of God the Father for your life. Because it is through your right Pastor-Teacher that you receive the correct instructions for your Spiritual life.

Jesus previously stated this same principle to the disciples in **Mat 10:40**.

Mat 10:40, “He who receives you receives Me, and he who receives Me receives Him who sent Me.”

In ancient cultures, one responded to agents, ambassadors, or other representatives according to one's feelings toward the person who authorized them. Therefore, anyone who accepts the Pastor-Teacher is accepting Jesus, the One they represent, and in turn, they are accepting the Father – God's Plan for your life.

This last passage is closely connected with the subject of **chapter 13**, because it is speaking to humility of the soul. Only by means of humility, do we accomplish anything in the Spiritual life.

These passages were also intended to show how intimately united He, His Father, His apostles, and all who received them were. As well as, how intimately united the Pastor and congregation must be in order to develop and enhance their relationship with God.

On the flip side, we also have this passage in the context of betrayal, as we have seen in **verses 18 & 19**, and will see further in **verses 21-30**. Judas, who was about to betray Him, was also about to betray the disciples and the cause of Christianity in the world. When he betrayed them, he also betrayed God the Father.

Therefore, we have the principle of connectivity. Everything is connected together. In other words, you cannot do dishonor to one of the institutions, (the church and/or Pastor-Teacher), without dishonoring all, (your fellow congregants, the Lord Jesus Christ, and God the Father). You cannot dishonor the Pastor without dishonoring God the Father.

Our Lord said in **Luke 10:16**, **"The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."** See also **John 12:44-49**.

Paul stated in **Gal 4:14** in regards to the Galatians acceptance of him, **"And that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel (*messenger*) of God, as Christ Jesus Himself."**

Paul also stated to the Thessalonians in **1 Thes 4:8**, **"So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you."**

We also have the same principle, but in reverse, in relationship to the Pastor accepting the ones God sends to him in **Luke 9:48**, **"And said to them, "Whoever receives this child (*a member of the congregation*) in My name receives Me, and whoever receives Me receives Him who sent Me; for the one who is least among all of you, this is the one who is great."** Also in **Mark 9:37**.

Phil 3:15, **"Let us therefore, as many as are mature, have this attitude; and if in anything you have a different attitude, God will reveal that also to you."**

Principles of your Right Pastor-Teacher:

Pastor-Teacher is a Spiritual gift provided by God the Holy Spirit at salvation to certain male believers only. It is found in all kinds of personalities, backgrounds and socio-economic status. In every generation of the Church Age, the Holy Spirit provides the appropriate number of men who possess the Spiritual gift of Pastor-Teacher. The Pastor has the authority of an apostle, except that the Pastor is limited to one local church.

Each Pastor has been assigned to various individual believers that make up a local assembly, **1 Peter 5:3**. Therefore, each believer has been assigned to one Pastor-Teacher at any given time in his or her Spiritual lives.

No believer can attain Spiritual maturity and become an invisible hero or glorify God apart from post-salvation renewing of their mind by submitting to the teaching authority of their right Pastor-Teacher. This means that no believer can read the Bible and attain Spiritual maturity on their own. No believer can read the Bible daily for himself and discover and learn the mystery Doctrine for the Church Age and understand the mechanics of the Plan of God. It must be taught through authority. Authority orientation is always the key to learning.

The Bible is our textbook and the gift of Pastor-Teacher is designed to communicate the specifics of the mystery Doctrine that cause Spiritual growth. Bible Doctrine must be learned under authority, and that authority is vested in the Spiritual gift of Pastor-Teacher.

Heb 13:17, "Keep obeying your leaders (*Pastors*) and submit to their authority, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

The Pastor is commanded to teach in all situations:

2 Tim 4:2, "Preach the word. Be ready in season and out of season. Reprove, rebuke, exhort (*when warranted by context*), with all patience and teaching."

The purpose of the Pastor-Teacher is covered from two viewpoints in the New Testament.

- The objective mandate related to the three-fold purpose of the Pastor-Teacher in **Eph 4:12-16**.
 - a) For the edification of the body, i.e., to teach, study, discipline (public), reprimand (private), and encourage by steadfastness and Doctrine.
 - b) To equip and train the Royal Family for combat, see **chapter 6**.
 - c) For the vocation of the ministry, i.e., training future Pastors.

- The subjective mandate related to the communication of the mystery Doctrine for the Church Age, **2 Tim 2:15**.
2 Tim 2:15, "Be diligent (*study*) to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth."

- The Pastor must be so prepared that he is ready to analyze the Scriptures from the original languages. There are too many mistranslations and other problems that there is no way you can read your Bible and come up with a correct interpretation all the time. In fact, forty to fifty percent of the New Testament is so badly translated that many erroneous concepts have come from it. Therefore, it is the objective of the Pastor-Teacher not only to know the original languages, but to use them daily. This is a preparation without which it is impossible for him to determine the accurate translation and interpretation of any passage. Pastors without this training are dependent upon other Pastors who are so trained.
- Handling accurately the Word of God is the function of the Pastor as he communicates the truth. It is the primary responsibility of the gift of Pastor-Teacher to study and teach, study and teach. This requires exceptional preparation for accurately handling the Word of God.
- The Pastor has secondary responsibilities related to administration of the local church, and a limited amount of counseling.

In **Ephesians 4:11**, the word "**Pastor**" [**POIMEN** – ποιμήν (poy-mane')] means, "shepherd," and metaphorically refers to the one who is in charge of a flock of sheep.

The second noun "**Teachers**" [**DIDASKALOS** – διδάσκαλος (did-as'-kal-os)] emphasizes the individual Pastor's number one priority as an, "instructor, teacher, and leader" that is to lead the sheep to Spiritual nourishment, **John 21:15-17**.

Peter's love for the Lord would be evidenced by his willingness to feed and shepherd the three categories of believers, (new, sophomore, and mature) under his charge, **1 Peter 5:1-6**.

Synonyms for Pastor-Teacher:

AGGELOS – ἄγγελος (ang'-el-os) means, "**messenger**," and indicates he is the spokesman for God to the local church and that there is one per local assembly, **Rev 2:1, 8, 12, 18; 3:1, 7, 14**. "**To the angel (messenger = Pastor-Teacher) of the church in write.**"

DIAKONOS – διάκονος (dee-ak'-on-os) means, "**minister**" or "**servant**," and reminds us that the Pastor is a servant to positive volition, **Mark 10:43; 1 Cor 3:5; 2 Cor 3:6; 6:4; Eph 3:7; 6:21; Col 1:7, 23, 25; 4:7**.

DIDASKALOS – διδάσκαλος (did-as'-kal-os) means, "**teacher**" and emphasizes the Pastor's responsibility to communicate the contents of Scripture, **1 Tim 2:7; 2 Tim 1:11**.

DOULOS – δοῦλον (doo'-lon) means, "**bond-slave**" and emphasizes the Pastor's responsibility to obey, serve, and trust God in all aspects of his ministry, **Mark 10:44; John 13:16; Luke 12:43; cf. vs.42**, where "**steward**," **OIKONOMOS** – οἰκονόμος (oy-kon-om'-os) means, "manager of a household" and is used of the slave who is in charge, **Titus 1:7**. Therefore, leadership is also part of his responsibility, **Rom.1:1; 2 Tim 2:24; Titus 1:1**.

ΕΠΙΣΚΟΠΟΣ – ἐπίσκοπος (ep-is'-kop-os) means, “**overseer, guardian,**” emphasizing the Pastor’s responsibility to watch over the general welfare of the local church and the souls of the assembly, **Act 20:28; 1 Tim 3:2; Titus 1:7.**

ΗΓΕΟΜΑΙ – ἡγεμών (hayg-em-ohn') means, “**to lead.**” Many times, this word is used in how you “regard, esteem, or account” the Pastor, **1 Thess 5:12-13.**

Also in **verse 12** the Pastor-Teacher is described as **ΚΟΠΙΑΟ – κοπιᾶω** (kop-ee-ah'-o), which means, “**diligently laboring;**” **ΠΡΟΙΣΤΗΜΙ – προΐστημι** (pro-is'-tay-mee) meaning, “**having charge over you,**” and **ΝΟΥΘΗΤΕΟ – νουθετέω** (noo-thet-eh'-o), which means, “**giving instruction or admonishing.**” These all describe the leadership role of the Pastor in regards to his church.

Therefore, leadership is another role of the Pastor, to lead his congregation in all aspects, especially in the teaching of the Word, **Heb 13:7, 17, 24.**

KERUX – κήρυξ (kay'-roox), means, “**herald**” and emphasizes the fact that the Pastor is to clearly and emphatically declare God’s Word to whoever will give it a hearing, regardless of response, **1 Tim 2:7; 2 Tim 1:11; 2 Peter 2:5; cf. Mat 12:41; 1 Cor 1:21; 2:4; 2 Tim 4:17; Titus 1:3; [KERUGMA – κήρυγμα** (kay'-roog-mah)]. The verb form [**KERUSSO – κηρύσσω** (kay-roos'-so)] occurs 61 times. While the verb **DIDASKO – διδάσκω** (did-as'-ko), which means, “**to teach,**” emphasizes explanation in discourse, **KERUSSO**, emphasizes simple declaration.

ΠΟΙΜΕΝ – ποιμήν (poy-mane') [noun] and **ΠΟΙΜΑΙΝΟ – ποιμάινω** (poy-mah'-ee-no) [verb], mean “**shepherd,**” and implies all that this Pastoral metaphor suggests. It emphasizes his role of feeding his congregation the Word of God, which nourishes and cares for the Spiritual well-being of his congregation. In **John 10:2** and **Eph 4:11**, it is used for the Pastor Teacher, while it is used of Christ in **John 10:11, 14, 16; Heb 13:20; 1 Peter 2:25.** The verb is used in **John 21:16; Acts 20:28; 1 Cor 9:7; 1 Peter 5:2.**

ΠΡΕΣΒΥΤΕΡΟΣ – πρεσβύτερος (pres-boo'-ter-os) means, “**elder or the old man,**” and is a word of Jewish origin indicating the respect believers are to show their Spiritual leaders. He is the chief policy maker of the church, since he is the one delegated by the Holy Spirit with authority to communicate the Word of God, **Acts 20:17, 1 Tim 5:17-19; 1 Peter 5:1, 5; 2 John 1; 3 John 1.**

The thrust of this gift is to equip the Royal Family to carry out the various aspects of the ministry, by edifying the body of Christ, as a result of bringing positive volition to maturity.

John 13 Upper Room Discourse Pt. 9

Vs. 16-20, Five Principles from Foot Washing.

Chapter 13 Outline thus far:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of the Grace Apparatus for Perception (GAP).

Vs. 8-11, Peter's Misguided Zeal and Our Lord's Response. Washing of the Feet, not Salvation Cleansing but Experiential Sanctification. He Shows Them the Rebound Technique. **1 John 1:9**

Vs. 12, Learn from this Picture, Christ's Completed Work for Our Spiritual Perfection.

Vs. 13-15, Jesus is Our Teacher and Lord; Our Role Model.

Vs. 16-20, **Five Principles from Foot Washing.**

- **16 – 1) The Servant Must have Authority Orientation.**
- **17 – 2) Knowledge and Application of Bible Doctrine Results in Happiness.**
- **18 – 3) God's Omniscience Does Not Violate Our Human Volition.**
- **19 – 4) Bible Doctrine Prepares the Believer for Shocking Behavior.**
- **20 – 5) Bible Doctrine is Perpetuated after the Death of Christ.**

John 13:16-20, "Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him. ¹⁷ If you know these things, you are blessed if you do them. ¹⁸ I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'¹⁹ From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*. ²⁰ Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

The next section, **verses 16-20** deals with the five principles derived from foot-washing.

John 13:16, "Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him."

Authority Orientation:

Verse 16 – The first principle: "**Truly, truly**" means, "point of Doctrine."

"Truly, truly" is the Greek word **AMEN** – ἀμήν (am-ane'). **AMEN** is a transliteration of the Hebrew word אָמֵן (aw-mane') having the same meaning. It means, "sure, faithfulness, truly, or so be it." At the beginning of a discourse, it means, "surely, truly, or of a truth," stating that what is to follow is a true fact.

AMEN is a Particle Sentence which is a Particle that acts as an Intentional Intensifier or supplies an "attention getter" to the sentence.

When **AMEN** is repeated, as is here, it means this is a point of Bible Doctrine that the listener or reader must pay attention to.

"I say to you" ... We have the Present, Active, Indicative of **LEGO** – λέγω (leg'-o), "to say or to address," plus the Dative case, Second Person, Plural of **SU** – σὺ (soo) meaning "to you."

"Slave," servant or bond servant, is **DOULOS** – δοῦλος (doo'-los), which refers to the disciple from the standpoint of his discipleship. He is a slave. A disciple is a student under strict discipline. The English word discipline is taken from the same word as disciple.

"The disciple's objective is to be under academic discipline and receive information. So, the word servant is used interchangeably with the word disciple. The servant and the disciple are two sides of the same coin. A disciple is under strict discipline with no privileges and no rights. A slave is exactly the same thing. Why does the Lord use interchangeably the words slave and disciple? If the Lord is actually teaching, He calls them disciples, or if He is giving them some principle related to His teaching. But if they are out of school, they are still not out from His academic discipline; therefore, they are called slaves." (RB. Thieme Jr.).

So, just as John used the word "little children" [**TEKNION** – τέκνον (tek'-non)] in his epistles interchangeably for students of the Word and his loved ones, our Lord uses the word **DOULOS**.

Then we have the descriptive action for the servant in the Present, Active, Indicative for **"is,"** **EIMI** – εἰμί (i-mee'), plus the negative **OUK** – οὐκ (ook), **"not."** This describes the hierarchical relationship of the servant to our Lord.

This is further modified by the word **"greater"** which is the comparative adjective of **MEGAS** – μέγας (meg'-as) – **MEIZON** – μείζων (mide'-zon). The comparative is used when two items are being compared; us to our Lord.

This is followed by the Genitive of comparison, **"master,"** which is the word **KURIOS** – κύριος (koo'-ree-os) for **"Lord."**

The Genitive of comparison calls us to add the word **"than"** in our comparison. This along with the possessive Genitive of **AUTO** – αὐτό (ow-to), **"of him"** gives us the entire comparison, **"a slave is not greater than his Lord."**

As we have noted, “**Lord**” connotes Deity, and also indicates a great contrast between the disciple and Jesus Christ. Our Lord has just washed their feet. To do so, He took upon Himself the form of a servant to perform this humiliating task. Even though Jesus took the place of a slave and washed their feet, it did not remove His rank of Lord over the disciples. He did not become inferior to them, nor did it rob Him of His authority. He is still the **KURIOS** and He is still the **DIDASKALOS** – **διδάσκαλος** (did-as’-kal-os).

Now, **KURIOS** is His authority over them when called **DOULOS**, slave.

DIDASKALOS is His authority over them when called **MATHETES** – **μαθητεύω** (math-ayt-yoo’-o), disciple as in **verse 5**.

Even though He has done a very humiliating thing He has not traded places with the disciples, nor lowered His rank.

Then we end this passage with some interesting Greek words that don’t show up apparently in the English translations.

The phrase is “**neither is one who is sent greater than the one who sent him.**”

“**Neither is**” is the conjunction **OUDE** – **οὐδέ** (oo-deh’) meaning, “neither, nor, or and not.”

“**One who is sent**” is actually the Greek noun **APOSTOLOS** – **ἀπόστολος** (ap-os’-tol-os) meaning, “apostle, messenger, or one sent on a mission.” This is not a reference to the disciples or Apostles. It is actually a reference to the Lord Jesus Christ, because He was sent by God the Father.

Then we have our comparative adjective **MEGAS**, once again meaning, “**greater than.**”

This is followed by the root word for “**the one who sent him,**” which is the Aorist, Active, Genitive, Participle of **PEMPO** – **πέμπω** (pem’-po) meaning, “to send, dispatch, commission, or appoint.: The Genitive Participle turns this verb into a noun, such as, “sender, dispatcher, commissioner, or appointer.” This goes back to **verse 3** where Jesus knew He had come forth from God. He knew of and respected the authority of God the Father in the Incarnation Plan of salvation. So, Jesus is recognizing the authority of God the Father in the First Advent, the incarnation. Nevertheless, Jesus Christ is Lord over the disciples, and speaking from His humanity, the Father is over the Son.

John 13:16, “Truly, truly (listen intently to this point of Doctrine), a slave (student disciple under academic discipline) is not greater than his lord (the one with teaching authority), neither is the one sent (Jesus Christ is Hypostatic Union) greater than the sender (God the Father).”

Principles of Authority:

- We have already noted the authority of Jesus Christ in Hypostatic Union by understanding His Lordship. Now we need to understand, as did the apostles, our orientation to authority.
- Spiritual service is occasionally accomplished in a very humble capacity, but it does not rob the one who has the authority from God of his authority.
- While a believer's positive volition toward Bible Doctrine leads to advancement, maturity, execution of the Plan of God, and to become an invisible hero, you cannot maintain and continue momentum unless you maintain and continue the basis for doing so, which is authority orientation.

Perception of Bible Doctrine, renewing of the mind, is based on the principles of authority. Perception of Doctrine is the only way to advance Spiritually and demands authority orientation.

- God has provided an umbrella of Divine authority over the mechanics of learning and growing in the teaching ministry of God the Holy Spirit who indwells every believer. The Holy Spirit must fill the believer for perception of Doctrine. **1 John 1:9; Eph 5:18**
- God has also provided an umbrella of human authority over the mechanics of renewing our mind in the teaching function of the Pastor in the local church.

Spiritual authority resides in the Word of God and in its communicator, the Pastor-Teacher, as well as in Deacons to whom the Pastor delegates authority. The Evangelist also has authority. The Pastor-Teacher's authority is limited to his own sheep, the Deacons to the local assembly, and the Evangelist to the ones receiving his gospel communication.

There is no way you can read your Bible for yourself and understand and execute God's Plan. That's why God has given the Spiritual gift of Pastor-Teacher, **Eph 4:11**.

- The Royal Family Honor Code demands authority orientation in the form of academic discipline when the Pastor is teaching Bible Doctrine.

This academic discipline is the authority that the believer imposes upon himself, during the teaching of the Word of God, so that others may be free to learn without distraction. This includes no talking unless asked a question, unnecessary movement, or anything that would break the concentration of those that are positive toward Bible Doctrine. The Royal Family Honor Code recognizes common sense and good manners, thoughtfulness of others, and respect for the Word of God.

- Authority orientation is life orientation, honor, and humility. The greater the authority over people, the greater the responsibility to people. No matter how high we go in life, there is always higher authority that must be recognized in order to perpetuate humility as orientation to life.
- Response to authority is a function of your human volition.

Human freedom provides the option of accepting or rejecting authority in life, both legitimate and illegitimate. While God has delegated legitimate authority in life, these authorities are useless if human volition does not accept them.

God delegates all legitimate authority in life through two categories of truth: The Laws of Divine Establishment, and the content of Bible Doctrine.

All illegitimate authority in life is based upon the function of man's arrogance in the cosmic system of Satan. The arrogance of power lust and / or self-centered fear are two motivating factors that perpetuate illegitimate authority.

- Arrogance results from the rejection of legitimate authority in life. Such arrogance is the source of evil and psychosis. Rejection of authority causes people to degenerate, either morally or immorally.

At times, we are tempted to put down the people who are in authority. In doing so, we may have temporal success in business, in social life, or in some relationship, but it will eventually catch up to us. In addition, we never truly take away the authority of those we put down. For example, a woman who puts down her husband has not changed a thing, he is still the authority over her.

Authority is designed for a purpose, and under God, no matter how you try or what you do, you never gain by undermining authority, in fact just the opposite occurs.

For example: A child's attitude towards his parent's authority determines whether they ever grow up or not. Predominant rejection of authority of parents destroys a society. The rejection of the authority of legitimate government is destructive. The rejection of the authority of teachers and coaches is very detrimental. Rejection of all the above authorities means you have the potential of becoming a criminal. It means you will reject the authority of the police officer, the judge on the bench, and of management.

Rejection of authority does carry responsibility and results in a life of misery, unhappiness, disaster, and no human or Spiritual self-esteem.

God has delegated authority through His mandates in both the Old Testament, **Deut 11:27; 1 Sam 15:22; Jer 7:25; 11:4, 7; Zech 6:15**, and the New Testament.

Various Realms of Authority in Our Lives that We Must Honor:

- God has authority over nature, and nature obeys God, **Mat 8:27; Mark 4:41; Luke 8:25; Rom 8:20-22.**
- Angels are subject to Divine authority, **Mark 1:27; 1 Peter 3:22.**
- The Pastor-Teacher and church officers have authority over the congregation in the local church, **1 Cor 16:15-16; 2 Cor 10:8; 1 Thes 5:12; Heb 13:7, 17; Isa 54:17.**
- Government has authority over its people to protect the sanctity of their freedom, property, and human life. **Rom 13:1-7; 1 Peter 2:13-15**
- The husband has authority over the wife. The husband's authority over his wife provides great happiness, **Eph 5:22; Col 3:18.**
- Parents have authority over children, **Eph 6:1; Col 3:20.**
- Teachers have authority over students. Coaches have authority over athletes.
- Management has authority over labor. Authority in business stabilizes the economy, **Eph 6:5-8; Col 3:22-25.**
- Freedom through military victory is based on the principle of the authority of military rank, **Neh 4:13-15.**
- Law enforcement over citizens, **Rom 13:1-7.**

Scriptures Regarding the Right Perspective of Authority Include:

Rom 13:1, "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God."

1 Peter 2:13-15, "Submit yourselves for the Lord's sake to every human institution whether to a king as the one in authority, ¹⁴or to governors as sent by him for the punishment of evildoers and the praise of those who do right. ¹⁵For such is the will of God that by doing right you may silence the ignorance of foolish men."

Acts 23:5, "You shall not speak evil of the ruler of your people."

1 Sam 17:47, "The battle is the Lord's"

Exo 14:14, "The Lord will fight for you while you keep silent."

Isa 54:17, ""No weapon that is formed against you will prosper; and every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the LORD, and their vindication is from Me," declares the LORD."

2 Cor 13:8, "For we can do nothing against the truth but only for the truth."

John 13:16, "Truly, truly (*listen intently to this point of Doctrine*), a slave (*student disciple under academic discipline*) is not greater than his Lord (*the one with teaching authority*), neither is the one sent (*Jesus Christ is Hypostatic Union*) greater than the sender (*God the Father*)."

In **verse 16**, our Lord has established a hierarchy between the Father, Son, and believer. As such, He states that the one in lower rank is certainly not greater than the one in higher rank or authority. Therefore, if the one in authority performs a task of low rank, the one in low rank should be able to do likewise. For example: if a General personally fights on the battlefield, the Private should also fight on the battlefield. Or if a master tills the soil and plants seed, the slave should also till and plant. Therefore, we see our **KURIOS** and **DIDASKALOS** serving and teaching the disciples who in turn should serve and teach others. And the fact is, we (believers) are all disciples of the Lord; therefore, we all should serve and teach, and at times in very humble circumstances.

Oswald Chambers brings this out in his passage entitled, "Are You Ready to be Poured Out as an Offering?", using **2 Tim 4:6** as the back drop, **"I am already being poured out as a drink offering."**

"Are you ready to be poured out as an offering? It is an act of your will, not your emotions. Tell God you are ready to be offered as a sacrifice for Him. Then accept the consequences as they come, without any complaints, in spite of what God may send your way. God sends you through a crisis in private, where no other person can help you. From the outside, your life may appear to be the same, but the difference is taking place in your

will. Once you have experienced the crisis in your will, you will take no thought of the cost when it begins to affect you externally. If you don't deal with God on the level of your will first, the result will be only to arouse sympathy for yourself.

"Bind the sacrifice with cords to the horns of the altar" (Psalm 118:27). *You must be willing to be placed on the altar and go through the fire; willing to experience what the altar represents—burning, purification, and separation for only one purpose—the elimination of every desire and affection not grounded in or directed toward God. But you don't eliminate it, God does. You "bind the sacrifice ... to the horns of the altar" and see to it that you don't wallow in self-pity once the fire begins. After you have gone through the fire, there will be nothing that will be able to trouble or depress you. When another crisis arises, you will realize that things cannot touch you as they used to do. What fire lies ahead in your life? Tell God you are ready to be poured out as an offering, and God will prove Himself to be all you ever dreamed He would be."*

As Chambers states, we are to offer ourselves entirely to God. This is what it means to be a disciple of Jesus Christ. We must learn from Him. Not only by His example, but by the Word He left behind.

In the Greek word **DOULOS**, we see our position. We are a bonded-servant of Christ. We are bound to Him at salvation through the Baptism of God the Holy Spirit that places us in eternal and unbreakable union with Christ. Since we are bound to Him, we should walk as He walked, and continue His work in our lives and the lives of others.

Now that we have noted **DOULOS** based on the phrase in **verse 16**, **"Truly, truly, I say to you, a slave is not greater than his master,"** we move on to better understand the last phrase in this passage, **"nor is one who is sent greater than the one who sent him."**

This last phrase continues the hierarchy of authority from slave, to master, to sender. Ultimately it represents that all levels of authority humbly serve and that arrogance has no place inside the Plan of God. In comparison to John's earlier writings, we know that this phrase is speaking of Jesus Christ as the One sent and God the Father as the Sender; both demonstrating servant-hood, **John 5:23-37; 6:44, 57; 8:16-18, 42; 12:49; 17:21-25.**

Jesus served by obeying the Father's will and plan, and the Father serves by exercising His authority to send us help.

John 12:49-50, "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. ⁵⁰I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

Just as the Father sent His Son to deliver the Gospel in person, we too are sent by our Lord to deliver the gospel in person.

John 20:21, "So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you.""

In order to perform this great commission, the Father has also exercised His authority to send us the Holy Spirit to empower us for success.

Gal 4:6-7, "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" Therefore you are no longer a slave, but a son; and if a son, then an heir through God."

With heir status, we are fully vested in the family business and carry all rights and powers. With those rights and powers, we are to deliver the saving message of Christ Crucified and the message of hope, Christ Resurrected.

1 John 4:14, "We have seen and testify that the Father has sent the Son to be the Savior of the world."

As we noted previously, the phrase "**the one who sent**" is the Greek participle verb **PEMPO** in the Aorist, Active, Genitive meaning, "to send, dispatch, commission, or appoint." The Genitive participle gives this verb a noun connotation, so instead of saying, "the one who sent," we could say here "the sender", "the dispatcher", "commissioner," or "appointer." So, from this phrase, we understand that one in authority sent someone else to represent him. That is what we call an Ambassador. Therefore, we will note several principles of Ambassadorship.

Ambassadorship:

An ambassador is a high-ranking minister of state or of royalty sent to another state to represent his sovereign or country. By analogy, we are Spiritual aristocracy as members of the Royal Family of God, and Christ, as our Lord is the King who has sent us into a foreign country, the cosmic world.

At salvation, every believer enters the Royal Family of God through the baptism of the Holy Spirit, and at the same time he becomes a representative of the Lord Jesus Christ on earth. Ambassadorship stems from being in union with Christ, caused by the Baptism of the Spirit.

There are two commissions given to the believer at salvation: The Royal Priesthood, **1 Peter 2:5-9**, and the Royal Ambassadorship. We represent ourselves before God, and we represent God before man.

Ambassadorship emphasizes that every believer is in full-time Christian service. However, there are different services. Differences of function depend on differences of Spiritual gifts, stages of Spiritual growth, historical circumstances (prevalence of positive or negative volition), and environment at any given moment.

General Service is commanded by Scripture, so there is no confusion between what your Spiritual gift demands and those services that are common to all believers. Ambassadorship is one of the functions and fulfillment of the General Service imperatives of the Bible.

In order to express your Ambassadorship, you also need to apply the Faith Rest Drill, have Virtue-Love as a Problem-Solving Device, and be growing towards or have achieved Spiritual adulthood. At the first stage of Spiritual adulthood, Spiritual Self Esteem, you are now fully expressing your Ambassadorship through the enabling power of God the Holy Spirit and metabolized Bible Doctrine in your soul ready for application.

An ambassador does not appoint himself. God appoints us at the moment we believe in Jesus Christ. God also gives us the power and ability to handle the job. An ambassador does not represent himself. We represent the Lord Jesus Christ. Bible Doctrine and the Spirit give us the capacity to represent Christ.

The Word and Spirit give us the ability to master the details of life, remain calm and stable when adversity or conflict arises, maintain inner peace and happiness, and love in all three categories; 1) God, 2) Right man/woman [opposite sex], and 3) all of mankind.

John 20:21, "So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you.""

Our purpose in life is to represent the Lord Jesus Christ. That means we enter into the Spiritual and historical Angelic Conflict, which exists in this earth. Since it is a Spiritual conflict, we no longer represent ourselves, but we represent the Lord Jesus Christ.

The ambassador's instructions are always in written form, so he has no doubt as to what he should do. We have the policies, problem solving devices, instructions, principles, Doctrines, and concepts in written form in the Scripture, **John 12:49.**

John 12:49, "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. ⁵⁰I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

The ambassador does not belong to the country to which he is sent. Our citizenship and home is in heaven according to **Eph 2:19** and **Phil 3:20, "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ." We are also citizens of a client nation to God."**

The ambassador does not live in the foreign country for his own personal interest. We live here on earth solely to serve in the interest of our Lord. Therefore, we are in the world but not of the world. **1 Cor 2:12** with **1 John 2:16-17.**

The ambassador does not support himself. He rests in the logistical grace blessings from His sovereign. God has promised the believer logistical grace support, **2 Cor 9:8**.

2 Cor 9:8, "And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed."

The ambassador does not treat any insult to himself as personal. This is the Royal Ambassador's function in both Spiritual Self-Esteem and Impersonal Love for all mankind. We tolerate others and hold no grudges. When you are insulted, treated unfairly, or ridiculed, you have tremendous Problem-Solving Devices. You have to have the Spiritual strength to use these problem-solving devices to leave the matter in the Lord's hands.

When an ambassador is recalled, his recall is tantamount to a declaration of war. This is analogous to the Rapture of the Church. The Tribulation is analogous to the period of war.

The Ambassador doesn't straighten out society; he serves the Lord. Therefore, believers as ambassadors are the personal representatives of the Lord Jesus Christ, and every believer is in the Plan of God and lives his life under the principle of full-time Christian service. As such, the vocation of every believer is representing Christ as a Royal Ambassador. The avocation (subordinate occupation, hobby) of every believer is making a living as per Philemon and his servant Onesimus. Paul was as much an ambassador in prison as when he was a traveling missionary. The Lord uses ambassadors in business, professions, homes, academic life, and in local churches. Your circumstances are your full-time Christian service whether you work in the military, in labor, or in management. You always represent Christ.

1 Tim 3:16, "By common confession, great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory."

We now turn to **verse 17, "If you know these things, you are blessed if you do them"**.

As we noted at the beginning of **verse 16**, we will see Five Principles of Foot Washing in **verses 16 through 20**.

1) **Verse 16**, "The Servant must have Authority Orientation."

2) **Verse 17**, "Knowledge and Application of Bible Doctrine results in Happiness."

We begin **verse 17** with a cause and effect "if" statement in the 1st class, "**if and it is true.**" It establishes the protasis (if clause) that results in an apodosis (then clause). The protasis has to do with the knowledge of the Word of God.

"**You know**" is the Perfect, Active, Indicative, Second Person, Plural of **EIDO – οἶδα** (i'-do) meaning, "to have seen or perceived, to understand," and therefore, "to know." In the 2nd Person Plural, we translate it as, "**that you all know.**"

This is a Perfect Tense with a present force and is stative meaning, "knowing is knowing," the act slides over to the results.

This is followed by the Accusative **HOUTOS** – οὗτος (hoo'-tos) which is a Demonstrative Pronominal Adjective meaning, "**this**," but in the Neuter Plural, "**these things**."

As a Demonstrative Pronominal, it is referring to a specific thing, which in this case is Bible Doctrines as just taught by our Lord's object lesson of washing feet.

Therefore, "if you know (*have Doctrine in your right lobe*) these principles of a Personal Sense of Destiny, Incarnation, Resurrection, Relaxed Mental Attitude, Hypostatic Union, Priesthood, Rebound, Servanthood, Authority Orientation, etc." it will result in something."

The next Greek adjective **MAKARIOS** – μακάριος (mak-ar'-ee-os) in the plural is our apodosis (then statement or effect) meaning, "blessed, fortunate, or happy."

It is referring to sharing the happiness of God. We will translate it as, "**then sharing the happiness of God**."

Next, we have the Present, Active, Indicative, Second Person, Plural of the verb to be, **EIMI** meaning, "**you all are**."

This places special emphasis on freedom in your soul from mental attitude sins. That is, you have a Relaxed Mental Attitude (RMA) based on knowledge of Bible Doctrine. Knowledge of Bible Doctrine not only produces a RMA, but it orients the believer to both grace and the Plan of God. Therefore, even in humiliation (as demonstrated by Christ) one does not lose the grace perspective, and by the understanding of Doctrine, one understands that authority is not tampered with.

Principle: God gives authority and only He can remove it. That is why God always takes the believer to whom He has given authority, and if He has to, removes the person. For example, He cannot remove the authority from the apostle. Paul was always an apostle. Likewise, He cannot take back the gift of Pastor-Teacher. All He does is take the Pastor-Teacher out of the world. God never removed the kingship from Saul; He removed Saul from the world. God does not remove the authority; He removes the one having the authority. God never reneges on the authority which He has given.

This is followed by the second "**if**" statement. It is the subordinating conjunction **EAN** – εἰ (eh-an'), which is a 3rd class if meaning, "maybe you will and maybe you won't, but I hope so," because it is tied with the Subjunctive Mood of **POIEO** – ποιέω (poy-eh'-o) meaning, "to make or do." **POIEO** is in the Present Tense and Active Voice, Second Person, Plural. Meaning to take action with the knowledge that you have. So, we could translate this "**if and I hope you all do (apply)**."

This is application of Bible Doctrine. It is referring to learning and retaining pertinent Bible Doctrine, and then applying it as noted by the last word **AUTOS – αὐτός** (ow-tos') in the Accusative, Neuter, Third Person, Plural meaning, "he, she, it," here translated "**them,**" referring to Doctrines taught by our Lord. This means that by taking in Doctrine consistently, you are accumulating a concentration of happiness. Divine happiness is shared with you to the extent that you take in Bible Doctrine.

Another principle is that Jesus is also using foot washing to illustrate the communication of Bible Doctrine. Remember that He also told the disciples that they should go out and wash other people's feet. Washing feet is also analogous to teaching Bible Doctrine. So, if you know the things that you teach, you have happiness, you are in a state of happinesses, "**if you do them.**" Doing them is communicating them to others.

The following charts describe pictorially how, "**If and it is true that you all know these things (Bible Doctrine), then you all are sharing the happiness of God, if and I hope you all do (apply) them (Bible Doctrine).**"

[Click here to see Both Charts referred to below:](#)

Chart #1 – [Grace Apparatus for Perception](#)

This is the process of the intake and application of the Word through the ministry of God the Holy Spirit called the Grace Apparatus for Perception (GAP), which includes the transfer of Doctrine from the left lobe of your soul, the Mind, to the right lobe of your soul, the Heart, as a result of the **OIDA – εἶδω** (oi'-dä) pump where **GNOSIS – γνῶσις** (gno'-sis) (knowledge) is transferred to **EPIGNOSIS – ἐπιγνώσις** (ep-ig'-no-sis) (wisdom) and stored in the heart. When stored **EPIGNOSIS** is applied in your life, it results in sharing the Happiness of God.

Chart #2 – [Edification Complex of the Soul](#)

This chart depicts the results of building up your soul with the Word of God. At salvation, we only have a foundation in our soul called the Human Spirit. Upon that foundation, we must edify our souls in order to be a glorious temple of God. As we build up our soul with Bible Doctrine, we add floors to the foundation including: Mastery of the Details of life, RMA, and the ability to apply Love. The final floor is Sharing the Happiness of God, +H.

By learning and applying the Word of God, we are promised that no matter the situation; humiliation, trial, or tribulation, we will have God's happiness within our soul.

Principles of Sharing the Happiness of God:

Our word for "**blessed** or **happiness**" in **John 13:17** is **MAKARIOS**, which is also found in **Mat 5:3-12** known as the Beatitudes. We have studied the Beatitudes in detail in the past, but as a refresher, they too speak of Sharing the Happiness of God in a number of different categories.

The Beatitudes are broken down into three main sections, a) God's Plan of Salvation and the new believer, b) Advancing in the Christian way of life, c) Undeserved suffering of the mature believer. Therefore, all three phases of the Spiritual life; infancy, adolescence, and adulthood have provision for Sharing the Happiness of God.

A.) The first four Beatitudes represent the unbeliever as conscious of their need of salvation and acting upon it, and then what to do in the first stage of the Spiritual life.

Verse 3, "Happy are the poor in spirit, for theirs is the kingdom of heaven."

(Happiness comes to those who realize their total depravity and need for a Savior. Theirs is an internal inheritance in the Kingdom of God.)

Verse 4, "Happy are those who mourn, for they shall be comforted."

(Happiness comes to those who know they are a sinner, have received Christ for salvation, and utilize **1 John 1:9** post salvation. Theirs is the comfort of the forgiveness of sins, a cleansed soul, inner peace, and happiness.)

Verse 5, "Happy are the gentle (*meek or humble*), for they shall inherit the earth."

(Happiness comes to those whose human strength and resources are surrendered to God. Theirs is eternal joy in the New Heavens and New Earth, **Psa 37:11**.)

Psa 37:11, "But the humble will inherit the land and will delight themselves in abundant prosperity."

Verse 6, "Happy are those who hunger and thirst for righteousness, for they shall be satisfied."

(Happiness comes through intake and application of the Word of God. Those who have a strong desire for the intake of the Word will be abundantly supplied with it.)

B.) The next three represent the desired attitude of the growing believer in the Spiritual life.

Verse 7, "Happy are the merciful, for they shall receive mercy."

(Happiness comes to those who have an attitude of forgiveness. Theirs is to receive forgiveness when they have wronged or sinned against others, **Mat 18:21-35**.)

Verse 8, "Happy are the pure in heart, for they shall see God."

(Happiness comes to the believer who is washed with the Word and strives to apply it daily through the filling of the Holy Spirit. Theirs is developing and knowing a personal relationship with the Lord, **"walking in the light of Christ"**.)

Verse 9, "Happy are the peacemakers, for they shall be called sons of God."

(Happiness comes to those who are Ambassadors for Christ, having a Relaxed Mental Attitude in the storms of life and giving others the means to have the same, starting with the Gospel message. Theirs is recognition as having the Christ-like nature, sons of God.)

C.) The last three speak to the mature believer who undergoes undeserved suffering.

Verse 10, "Happy are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven."

(Happiness comes to the believer who is faithful while under stress. Theirs is a reminder of the eternal reward and bliss they have already been promised.)

The following two verses add emphasis to **verse 10** stating, you have been and will be run down / persecuted because of Jesus Christ being in your life, and you will be glorified by God just as Christ has been.

Verse 11, "Happy are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me."

(Happiness comes to the believer who is verbally abused. The believer is reminded that it is not he who is insulted and persecuted but Christ in him.)

Verse 12, "Rejoice [*CHAIRO* – χαίρω (khah'-ee-ro)] and be glad [*AGALLIAO* – ἀγαλλιάω (ag-al-lee-ah'-o)], for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."

(We are commanded to be exceedingly joyful in our soul and our body with a Personal Sense of Destiny when, due to our kinship with the Lord Jesus Christ, we continually receive persecutions, and based on our advance in God's Plan, we may come under various attacks even unto death.)

MAKARIOS would not be possible without the Word and Spirit. The Holy Spirit is the source of our sharing God's perfect happiness, because He is the teacher of Bible Doctrine, which is the source of true happiness.

In summary Sharing the Happiness of God comes with:

- 1) **Vs. 3** = Salvation
- 2) **Vs. 4** = Rebound
- 3) **Vs. 5** = Humility
- 4) **Vs. 6** = Intake of the Word
- 5) **Vs. 7** = Forgiving Others

6) **Vs. 8** = Walking with God

7) **Vs. 9** = Ambassadorship

8) **Vs. 10** = Suffering for Blessing Stage 1; (Providential Preventative Suffering at Spiritual Self-Esteem, SSE).

9) **Vs. 11** = Suffering for Blessing Stage 2; (Momentum Testing at Spiritual Autonomy, SA).

10) **Vs. 12** = Suffering for Blessing Stage 3; (Evidence Testing at Spiritual Maturity, SM).

Principles of Suffering for Blessing:

Suffering acts as a guardian or parent in life. It plays an important role in the life of the adult. What your parents did for you in childhood, suffering does for you as adults in the school of hard knocks. God has given us suffering as a parent for the rest of our lives.

As a parent/guardian in life, suffering is designed by God for our good, because it does two things:

- 1) It restrains us from sin, human good, and evil, just as our parents restrained us, and
- 2) It challenges us to advance in the Plan of God, just as our parents challenged us to grow up when we were under their control.

Suffering is a warning that we're doing it wrong, or it is a means of greater blessing. Parents didn't always just spank you, they also gave you things. They disciplined and gave blessings. So also, God has provided for the entire human race the parent of suffering after we leave home. The only restraint some people have, after they leave home, is the suffering that results from their bad decisions. Suffering is a guardian, a parent, a referee that always makes good calls. Suffering is an authority designed to challenge the believer to grow in grace by the proper utilization of his Portfolio of Invisible Assets in the fulfillment of the Plan of God.

While suffering is a restrainer in life, as in punitive preventative suffering, it plays a major role in accelerating our momentum to Spiritual adulthood in suffering for blessing. It becomes a major system for good and for the glorification of God.

There are Two Reasons and Five Categories of Suffering in the Spiritual life:

1.) Punitive Suffering:

- a.) The Law of Volitional Responsibility. Making bad decisions brings bad results to our lives.
- b.) Divine Discipline. A warning from God to get you back onto the path of righteousness.

2.) Suffering for Blessing:

a.) Providential Preventative Suffering (PPS).

b.) Momentum Testing (MT).

c.) Evidence Testing (ET).

Each stage of Spiritual adulthood has a comparable category of Suffering for Blessing: Spiritual Self-Esteem – PPS, Spiritual Autonomy – MT, Spiritual Maturity – ET.

Providential Preventative Suffering (PPS); **Prov 16:18; 2 Cor 12:7-10; Phil 1:29; James 1:2-4; 1 Pet 1:6-8.**

PPS begins at Spiritual Self-Esteem (SSE). SSE is when the believer lives by their own thinking from Bible Doctrine resident in their soul and is making application of metabolized Doctrine under all circumstances in life, including suffering for blessing. The believer's self-confidence is not derived from self but from the confidence that he has; a unique relationship with God.

PPS insulates against the arrogance complex of sins. This means you begin to eliminate jealous, self-pity, bitterness, vindictiveness, hatred, inordinate ambition, inordinate competition, and all the other mental attitude sins in the arrogance complex.

PPS prevents, restrains, intercepts, and insulates against sin and evil in the life, while challenging your SSE to suffer for blessing and profit.

Prov 19:8, "He who gets wisdom loves his own soul (*Spiritual Self Esteem*); he who cherishes understanding prospers (*Spiritual Autonomy*)."

There are four categories of PPS: 1) People testing, 2) System testing, 3) Thought testing, and 4) Disaster testing.

PPS is the provision of the sovereignty of God in compatibility with His grace policy to provide the believer the power in SSE to advance to Spiritual maturity, (i.e., The power to advance through the valley of Momentum Testing.).

Momentum Testing (MT); **Rom 12:2-3; Phil 2:5; 4:11-13; Col 3:12 – 4:1, 12; Heb 13:5; 1 Tim 6:6-8; 1 John 2:15-17.**

MT begins when the believer reaches Spiritual Autonomy (SA). SA is a continuation of mental contentment or +H (Sharing the Happiness of God) as a major Problem-Solving Device. In SA, there is a stronger and increased contentment, capacity for life, and capacity for happiness as a result of combining SSE with PPS. This contentment is based on impersonal love for all because others' imperfections and mistakes will not be a source of unhappiness to you. SA is having doctrinal and grace orientation with the absence of arrogance in your soul, resulting in mental toughness and self-confidence, giving you a

tremendous amount of Divine viewpoint that is used in pressure situations, as well as normal situations.

MT is the second category of Suffering for Blessing. It is characterized as having the same four categories of testing as PPS, but intensified, with the addition of Prosperity Testing.

There are Two Categories of Prosperity Testing (PT).

1) Individual prosperity testing, in which some form of success challenges the top priority of Bible Doctrine in your life.

2) Collective prosperity testing in which a city, state, nation, or group becomes very prosperous, and the believer becomes distracted away from Doctrine, lured away from the Plan of God.

Prosperity is the most subtle testing and can be a major distraction in the life of the believer. It means preoccupation with the blessings from God, which seems like it's not a bad thing, because you are enjoying what God has provided to you.

In PT, the pursuit of pleasure excludes the priorities of integrity both in establishment and in the Christian life. Collective prosperity testing challenges the society to choose between truth and hedonism.

The cosmic system can offer you success, sex, fame, wealth, promotion, social and professional prosperity, but all these are without happiness, and you make your own misery.

Passing this test consolidates the believer's scale of values, making them consistent with the Plan of God, resulting in stabilizing the right priorities of life, giving capacity to enjoy prosperity and receiving God's greatest prosperity, the greater blessings of time and eternity.

Evidence Testing (ET); Job: all; Mat 4:1-11; Eph 6:10-12; Zech 3:1-2 w/ Rev 12:10; Rev 2:8-11.

Evidence Testing comes when the believer reaches the adulthood stage of Spiritual Maturity (SM). SM is the maximum expression of the grace of God utilized by the SM believer inside the Plan of God. SM is characterized by cognitive independence, which is maximum perception, maximum metabolization, and maximum accurate application of Bible Doctrine to life. He is independent of any form of advice, counseling, or human encouragement, but not independent of expository Bible teaching from his right Pastor-Teacher. He brings maximum glory to God as an invisible hero living the super-grace life.

Evidence testing is Satan's cross-examination of every witness presented by God in the historical trial of all fallen angels. In human history, man's thoughts, motives, decisions, and actions are entered as evidence, exhibits, precedents, and arguments in Satan's appeal trial. Every believer who attains maturity is a primary argument or star witness for the

prosecution against Satan. Evidence testing, then is Satan's cross-examination of every witness presented by God.

There are two categories of Evidence Testing:

- a) The relationship to the Plan of God test, illustrated by our Lord Jesus Christ, **Mat 4:1-11**, and
- b) The relationship to life test, illustrated by **Job**.

In human history, man's thoughts, motives, decisions, and actions are entered as evidence, exhibits, precedents, and arguments in Satan's appeal trial. Every believer who attains maturity is an argument or witness for the prosecution (God) against Satan. Every believer who attains SM is a witness for the prosecution (God) either in the formal appeal trial of the Old Testament or in the rebuttal phase of the First Advent and Church Age, or in the closing argument and summary phase of the Second Advent and the Millennium.

Spiritual Maturity plus Evidence Testing means glorification of God to the maximum in the historical appeal trial of Satan and all fallen angels. Passing Evidence Testing, as the highest category of suffering for blessing, results in the doubling of your escrow blessings, **Job 42:10-17**.

So, as **Mat 5:3-12** tells us, when we do the will of God and endure various suffering for blessing, we will share in the happiness of God.

God's 10 Methods (Divine Order) for Achieving Happiness:

Matthew 5:3-12, The Beatitudes

Challenge for Happiness	Reward for Happiness
1) Vs. 3 = Recognize Total Depravity.	Receive Eternal Salvation.
2) Vs. 4 = Believer recognizes need for confession of sins (1 John 1:9) post-salvation.	Forgiveness of sins, cleansed soul, and freedom to walk in the light of Christ.
3) Vs. 5 = Humility.	Sharers in the Covenant promises of the New Earth
4) Vs. 6 = Strong desire to learn the Word of God.	Will be provided all the Word they desire from their local church.
5) Vs. 7 = Forgive others.	Will be forgiven.
6) Vs. 8 = Living righteously by the Word and Spirit.	Will have a fantastic relationship with God, consistently walking in the light of Christ
7) Vs. 9 = Ambassadorship.	Presented by Christ to the Father as a son.

8) Vs. 10 = Suffering for Blessing Stage 1; (Providential Preventative Suffering at Spiritual Self-Esteem).	Reminder of first blessing from God, eternal salvation and security.
9) Vs. 11 = Suffering for Blessing Stage 2, Personally attacked; (Momentum Testing at Spiritual Autonomy).	Sharers in Christ's suffering.
10) Vs. 12 = Suffering for Blessing Stage 3; (Evidence Testing at Spiritual Maturity).	Maximum reward at the BEMA Seat of Jesus Christ, 1 Cor 3:10-15 .

Principles of Happiness:

Isa 65:18, "But be glad and rejoice forever in what I create; for behold, I create Jerusalem *for* rejoicing and her people *for* gladness."

Eccl 2:26, "To the man who pleases Him, God gives wisdom, knowledge and happiness, but to the sinner he gives the task of gathering and storing up wealth to hand it over to the one who pleases God."

- The key to true happiness is a change in our mental attitude. Never confuse happiness, as taught in the Bible with the various stimuli of life, which are enjoyable for the moment, but have no ability to sustain us in daily living, **John 15:11; Heb 11:25**(for a season).

Heb 11:25, "Choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin."

John 15:11, "I have taught you these things that My happiness might be in you, and that your happiness might be fulfilled."

- It is not having what you want that makes you happy, but rather accepting what you have, and coming to a point of contentment, **Phil 4:11-13; 1 Tim 6:7-8**.

Phil 4:11-13, "Not that I speak from want, for I have learned to be content in whatever circumstances I am. ¹²I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him who strengthens me."

1 Tim 6:7-8, "For we have brought nothing into this world, and it is obvious that we can take nothing out of it. ⁸But if we have food and shelter, we shall be content with these."

- Happiness depends upon the quality of your thoughts, you should guard the type of thoughts you allow to enter your soul. Be careful not to entertain any thoughts incompatible with impersonal /unconditional love, **Phil 4:8-9**.

Phil 4:8-9, "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. ⁹The things

you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you."

- Whenever we use our capacities to the greatest extent to learn and apply the Word of God, we attain the greatest success and happiness possible in this life. It is our capacity that allows us to experience happiness.

Phil 4:11, "I have learned to be content." [Aorist, Active, Indicative of **MANTHANO** – **μανθάνω** (man-than'-o) = educated]

Phil 4:12a, "I know how to get along." [Perfect, Active, Indicative of **OIDA**² = to know, to learn]

Phil 4:12b, "I have learned the secret." [Perfect, Passive, Indicative of **MUEO** – **μυέω** (moo-eh'-o) = initiated into the secret]

Phil 4:13, "I can do all things." (Present, Active, Indicative of **ISCHUO** – **ἰσχύω** (is-khoo'-o) = have the power)

- The only way to happiness is to cease worrying about things that are beyond the power of your will. An unhappy person is someone involved in egotism, selfishness, evil, or ignorance.
- You will never realize how much of God's happiness you have in your life until you go through certain problems and find out that your happiness has not been taken away, **Psa 31:7; 1 Peter 1:3-8.**

Psa 31:7, "I will rejoice and be glad in Your lovingkindness, because You have seen my affliction; You have known the troubles of my soul."

- Happiness is not a reward for doing something; it is a consequence. In the Bible, it is the consequence of taking in Bible Doctrine, **Prov 3:13.**

Prov 3:13, "Happy is the man who finds wisdom and the man who gains understanding."

- True happiness does not come as a result of getting something we do not have, but rather of recognizing and appreciating what we do have.
- The place or the condition does not dictate happiness. It is the mind alone that can make someone happy or miserable, **Prov 23:7; 17:22.**

Prov 23:7, "For as he thinks within himself, so he is."

Prov 17:22, "A joyful heart is good medicine, but a broken spirit dries up the bones."

- Happiness is not "following the crowd" and accepting their approach toward life. A happy person is one who makes up his own mind, has his own convictions, and does not allow himself to be manipulated, **Exodus 23:2.**

Happiness is not allowing yourself to indulge in the usual manipulation that goes on in life. A happy person is not afraid to live and is not afraid to fail.

- A person is happy because he is growing daily, not even knowing where his limit lies. Every day there can be a new revelation or a new discovery about life, about God, and about ourselves. Those who are truly happy will live one day at a time.
- Happiness is not limited to something you experience but can also be something you remember. Happiness even includes the ability to treasure the memory of past misfortunes.

The Characteristics of Happiness:

1.) The happiest people are those who think the most interesting thoughts. Those who decide to use leisure as a means of mental development, and who love good music, books, company, and conversation, are the happiest people, and they share their happiness with others.

2.) It is not how much we have, but how much we enjoy based on our capacity through the Word resident in our soul that makes us happy.

3.) **Psa 16:11** teaches three ways in which God shares His perfect happiness with us.

- **“You will make known to me the path of life.”** (The Word of God resident in the soul.)
- **“In Your presence is the fullness of happiness;”** (Application of the Word of God to life’s situations.)
- **“In Your right hand (Jesus Christ) are pleasures forevermore.”** (Blessings and rewards as a result of applying the Mind of Christ.)

Rom 14:17, “For the kingdom of God is not eating and drinking, instead it is righteousness, prosperity and happiness by means of the Holy Spirit.”

Rom 14:22, “The Doctrine which you have, have it on the basis of your own norms and standards which you have before God. Happiness belongs to the person who does not condemn himself in what he does.”

4.) Perfect happiness is tranquility of soul.

5.) Perfect happiness is a Problem-Solving Device preventing stress in the soul.

6.) Perfect happiness is contentment of soul.

7.) Perfect happiness is capacity for life, love, appreciation, gratitude, and thanksgiving.

8.) Perfect happiness is never feeling threatened by adverse circumstances, by people, or by evil scenarios.

9.) Perfect happiness is the invigoration of happiness. This is the stimulation and enthusiasm in life from right priorities, metabolized Doctrine circulating in the stream of consciousness, and freedom from garbage in the subconscious.

10.) Perfect happiness is having a true sense of security, like assurance regarding eternal security, eternal life, freedom from fear, worry, doubt, and apprehension.

11.) Stability from honor and virtue derived from doctrinal application, and resultant personal integrity. Integrity, honor, and virtue hinder trying to build your happiness on someone else's unhappiness through projection, malice, vilification, and revenge.

12.) As a part of God's grace policy, God has found a way to share His happiness with the believer, a happiness which never depends on people or circumstances, a happiness which works for the believer in both prosperity and adversity.

John 13:18, "I do not speak of all of you. I know the ones I have chosen; but *it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'*"

In **verses 16-20** we have been noting five principles related to foot washing.

We have seen:

Vs. 16 – 1) The servant must have Authority Orientation,

Vs. 17 – 2) Knowledge and application of Bible Doctrine results in Happiness.

And now **vs. 18** – 3) God's Omniscience does not hinder or violate human volition.

"I do not speak of all of you" in the Greek is **OU PERI PAS SU LEGO.**

OU or **OUK** is a Greek negative, usually used with the Indicative, **"do not."**

PERI – **περι** (per-ee') is a Preposition in the Genitive case meaning, "about, **concerning,**" of, with reference to, for, or on account of."

PAS – **πᾶς** (pas) is in the Genitive Plural and means, **"all", every,"** etc. It is referring to the disciples in the Upper Room.

SU – **σὺ** (soo) is in the Genitive, Second Person, Plural meaning, **"of you."** With the negation of **OU**, it is singling out one from among them.

LEGO is the Present, Active, Indicative, First Person, Singular meaning, "to speak," but hear in addressing the disciples in the first person, it is, **"I speak."**

Principles:

In this phrase, Jesus is making a distinction among those present in the Upper Room. This is analogous to a gathering of all of mankind.

Everyone will come to know Christ, but not all will come to believe on Him, thereby creating a differentiation among men. Jesus knew of this differentiation at the outset of the Last Supper.

As we will see, and have seen in **verse 3**, Judas Iscariot, as analogous of the unbeliever, is in view here. He, the unbeliever is the one who was not receiving the invaluable Doctrines that our Lord was teaching. He, the unbeliever did not receive them because of his unbelief, which disqualified him from the Grace Apparatus for Perception. He, the unbeliever was disqualified from receiving the Happiness of God for both time and eternity.

As we will see later in this chapter, he, the unbeliever is dismissed from attendance, and as a result will miss out on further Biblical lessons taught by the Lord. This is analogous to both time and in eternity for the unbeliever. He, the unbeliever was allowed to hear the basic Doctrines regarding the cleansing of sins. But due to rejection of the basic principle of Christ's sacrifice on the Cross for the forgiveness of our sins, he is not qualified nor does he have the capacity to receive more advanced Doctrine in time or eternity.

Then we have, "**I know the ones I have chosen**" which is **EGO OIDA TIS EKLEGO**.

EGO – ἐγὼ (eg-o') is the First Person, Pronoun meaning, "**I**."

OIDA is the Perfect, Active, Indicative, First Person, Singular meaning, "to have seen or perceive, and therefore "**to know**."

The Perfect Tense has a Present Force which stands for the fact that Jesus as God is omniscient. It emphasizes His current knowledge regarding the faith of those in the Upper Room based on His omniscience.

The Active Voice says that Jesus is the One with this knowledge of their belief, and therefore subsequent election.

The Declarative Indicative Mood is a statement of the fact that the sovereignty of Jesus discerns the ones that are His by means of His omniscience.

TIS – τίς (tis) is the Pronominal, Interrogative, Adjective in the Accusative, Masculine, Plural meaning, "who? which? what? what sort of? or a certain one, someone, anyone." We will translate this as, "**which ones**."

EKLEGO – ἐκλέγω (ek-leg'-o) in the Aorist, Middle, Indicative, First Person, Singular means, "to select or to choose." This is a compound word from **EK** – ἐκ (ek), "from or out from," and **LEGO** – λέγω (leg'-o), "to say." So, we see that God called some out from others.

The Gnomic Aorist Tense means it is self-evident as a timeless general fact of occurrence. I have elected, Jesus says.

The Middle Voice is reflexive, saying that Jesus Christ Himself did the choosing. It gives more emphasis to what we have seen when Jesus says, "I say" and "I choose."

The Indicative Mood is the reality of the fact that every believer shares the election of Christ by union with Christ.

We will translate this, "**I have elected.**"

Election of the believer is found in, **Rom 9:11; 11:5, 7, 28; 1 Thess 1:4; 2 Peter 1:10.**

Also **Rev 17:14** says, "**These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.**"

Principles of the Omniscience of Jesus Christ and His Sovereign Choice of the Believer:

The 10 major attributes of the essence of God include, Sovereignty, Righteousness, Perfect Justice, Love, Eternal Life, Omniscience, Omnipresence, Omnipotence, Immutability, and Veracity.

All of these attributes are ascribed somewhere in Scripture to Jesus Christ. For example:

Eternal life, **Isa 9:6; Micah 5:2; John 1:1; 8:58; Col 1:16, 17; Eph 1:4; Rev 1:11.**

Righteousness and justice (holiness or integrity), **Luke 1:35; John 6:69; Heb 7:26.**

Love, **John 13:1, 34; 1 John 3:16.**

Immutability, **Heb 13:8.**

Omniscient, **Mat 9:4; John 2:25; 1 Cor 4:5; Col 2:3; Rev 2:23.**

Omnipotent, **Mat 24:30; 28:13; 1 Cor 15:28; Phil 3:21; Heb 1:3; Rev 1:8.**

Omnipresent, **Mat 28:20; Eph 1:23; Col 1:27.**

Any one of these Scriptures proves the Deity of Christ.

Therefore, Jesus Christ as a member of the Godhead (**John 1:1-3; 8:58; Micah 5:2; Rom 9:5; Titus 2:13; Heb 1:8-12; 1 John 5:20**) is omniscient, all knowing. Omniscience is one of the relative attributes of Christ. It is relative due to the fact that God has given man free will choice and His omniscience includes the knowledge of our choices past, present, and future. Nevertheless, eternal God in three persons has always known all things, which include both the actual and the possible past, present, or future. **Job 31:4; 34:21**

Job 31:4, "Does He not see my ways and number all my steps?"

Job 34:21, "For His eyes are upon the ways of a man, and He sees all his steps."

God's knowledge is total and is not related to time. God's knowledge is outside of time, because He is eternal life, **1 Sam 2:3; Job 26:6; Jer 16:17; Psa 139:1-6; Ezek 11:5; Mat 10:29-30; Heb 4:13.**

God, therefore has infinite wisdom and understanding, **1 Sam 16:7; Psa 44:21; 147:5; Prov 3:19; 5:21; 17:3; Isa 40:13-14; Jer 17:10; 51:15; Nahum 1:7; Rom 11:33; 1 John 3:20.**

Omniscience is from the Latin *omni*, which means, "all," and *scientia*, "knowledge."

Before the creation of the world, God knew every problem, every heartache, every moment of your life, including every sin you would ever commit, **Heb 4:13.**

Heb 4:13, "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

Even though His knowledge transcends time and eternity, His knowledge of events before they occur does not violate or interfere with human volition, **Ezek 11:5.**

Ezek 11:5, "So you think ... for I know your thoughts."

As a result of the omniscience of Jesus Christ, He was qualified to say in **John 13:18, "I know the ones I have chosen."**

Principles of the Believer's Election by God:

The Greek word "**chosen**" in **John 13:18** is **EKLEGO** in the Aorist, Middle, Indicative, First Person, Singular. It means, "to select or to choose." This is a compound word from **EK** – "from or out from," and **LEGO** – "to say." So, we see that God "**called us out from others.**"

The Gnomic Aorist Tense means it is self-evident as a timeless general fact of occurrence. I have elected, Jesus says.

The Middle Voice is reflexive, saying that Jesus Christ Himself did the choosing which also has a benefit back to Him, the body of Christ. It gives more emphasis to what we have seen when Jesus says, "I say" and "I choose."

The Indicative Mood is the reality of the fact that every believer shares the election of Christ by union with Christ. We will translate this, "**I have elected.**"

There are three elections in human history: 1) Israel under the Ritual Plan of God, 2) Christ under the Incarnation Plan of God, and 3) The Church under the Pre-Designed Protocol Plan of God.

Each election brought a new category into human history: 1) Israel brought in the new racial species, the Jew, 2) Christ brought in the hypostatic union and the prototype Spiritual life, 3) The Church brought in the new Spiritual species (**Gal 6:15**), or Royal Family of God.

Election is the favor of God, by way of a full and free salvation, bestowed to those who accept Christ as their Savior, but not to all, (not given to the unbeliever).

Therefore, election is a Biblical term applied to the Church Age believer only, **Eph 1:1-6.**

The believer is said to be:

"Chosen in the Lord," Rom 16:13.

"Chosen . . . to salvation," 2 Thess 2:13.

"Chosen . . . in-Him before the foundation of the world," Eph 1:4.

"Predestined to adoption as sons," Eph 1:5.

"To be conformed to the image of His Son," Rom 8:29.

"Elect according to the foreknowledge of God," 1 Peter 1:1-2.

"Vessels of mercy, which He prepared beforehand for glory," Rom 9:23.

Election occurs at salvation, which enters the believer into a life of privilege as a Royal Family member. We have the privilege of impacting history by advancing to Spiritual maturity, **2 Thess 2:13; 2 Peter 1:3-4.**

2 Thess 2:13, "But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth."

We are elected into the Church by means of the Baptism of the Holy Spirit, which occurs at the moment of salvation, **2 Cor 1:21-22; Eph 1:13.** This is one of the forty things we receive at salvation by which we are entered into union with Christ.

At the point of your physical birth, you come under the concept of selection, not election. God selected you to be a member of the human race rather than an animal. The fact that you have life is selection from the sovereignty of God. When any person believes in Christ, he receives eternal life as a matter of efficacious grace of the Holy Spirit. At that point, selection becomes election. The selection from the sovereignty of God at birth is followed by the election of the sovereignty of God at the point of regeneration.

As a result, the believer has been given the greatest opportunity and privileges ever conveyed to any member of the human race. Therefore, the dynamics of the ordinary life in the Church Age become extraordinary. Election means you have equal privilege and equal opportunity as a Royal Priest and Ambassador to fulfill the Plan of God for your life. Therefore, the equal privilege and equal opportunity of election means there never has been and never will be a Church Age believer who did not have exactly the same privilege and

same opportunity to fulfill God's Plan, to reach Spiritual maturity, and to receive the fantastic escrow blessings provided for him by God the Father in eternity past.

Election means that some, but not all, are written in the Book of Life, **Exo 32:30-33; Psa 69:28; Dan 12:1; Luke 10:20; Phil 4:3; Heb 12:23; Rev 3:5; 13:8; 17:8; 20:12-15; 21:27.**

A comparison of these passages indicates both the Omniscience of God and the timeless nature of God's knowledge.

The Book of Life is one thing from the standpoint of eternity past, another thing in time, and something different in eternity future.

1) In eternity past, it is a registry containing the names of every member of the human race who would ever be born. That's why the Bible can say some will be blotted out of the Book of Life. **Psa 69:28; Rev 3:5**

Psa 69:28, "May they be blotted out of the book of life and may they not be recorded with the righteous."

2) In time, it contains members of the human race who are alive and will be born in the future, as well as a registry of all believers throughout time including overcomers. **Psa 69:28 cf. Phil 4:3**

Phil 4:3, "Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life."

3) In eternity future, it is the registry of all believers throughout human history that qualifies them for privileges in the eternal state, **Rev 20:12-15; 21:27.**

Rev 21:27, "And nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life."

That's why the Bible can say the unbeliever's name was not written in the Book from the foundation of the world.

Rev 13:8, "All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain."

That's why the Bible can say you are elected before the foundation of the world, **Eph 1:4; 2 Tim 1:9.**

Eph. 1:4, "According as He has chosen (*elected*) us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

2 Tim 1:9, "He has saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

You must know that election is God's Plan for your life in order to excel in the Spiritual life, **1 Thess 1:4ff.**

1 Thess 1:4, "Knowing, brethren, beloved of God, His election for you."

Understanding election is grace orientation to the Plan of God for your life.

Col 3:12-13, "So, as those who have been chosen of God (*elected*), holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; ¹³bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. "

Our human works have no relation to our historical impact but our election does.

2 Tim 1:9, "Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."

Heaven itself cannot stop our historical impact because of the fulfillment of our election.

Rom 8:33, "Who will bring a charge against God's elect?"

Election is the expression of the sovereign will of God in eternity past before the universe existed and before mankind lived on the earth. It is God's sovereign right over His creation. Election, along with foreknowledge, predestination, justification, and glorification, are all part of the sovereignty of God. Therefore, they belong only to the believer, **Rom 8:28-30.** Election is the expression of the sovereign will of God for your life. Predestination is the provision of the sovereign will of God for your life.

Under the Doctrine of Divine Decrees, election cannot be divorced from predestination. Predestination is the provision of the sovereign will of God for the Royal Family. Predestination provides equal privilege (union with Christ) and equal opportunity, God's Power System (GPS) to execute the Plan of God.

Omniscience, Election and the Divine Decree of God:

The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions, successions,

and relations, as well as determining their certitude. The source of the Decree is God's Omniscience.

In order to understand the Decree of God, we must understand them in their logical / Biblical order. Therefore, each act or thought is considered a decree, and therefore combined we understand them as Divine Decrees. All God's Decrees were actually simultaneous, in one all-encompassing Divine Decree. He did not give them in stages. The Decrees of God are His eternal and immutable will, regarding the future existence of all events, which will happen in time and the precise manner and order of their occurrence. Decrees mean the eternal Plan by which God has rendered certain all of the events of the universe (angelic history, human history) past, present, and future are absolute. The Decrees of God are the chosen and adopted Plan of God for all of His works.

The Presbyterian catechism says: *"The decrees of God are His eternal purpose according to the counsels of His own will, whereby for His own glory He has foreordained whatever comes to pass."*

Eph 2:10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."

All God's Decrees were actually simultaneous, in one all-encompassing Divine Decree. He did not give them in stages. However, our finite mind can only understand them in stages rather than as one decree, and we must perceive them by Biblical, logical, and chronological progression.

The Logical / Biblical Order of the Decrees are:

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to provide salvation for all mankind (unlimited atonement).
- The decree to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- The decree to save the elect through faith in Christ, (i.e. to apply salvation to those who believe).

In theology, there has been debate about the order of the decrees. The variations are noted in the Doctrine of Lapsarianism. Of all the decrees in eternity past, five are related to the purpose of God in election; therefore, Lapsarianism deals with the logical order of these five decrees.

Lapsarianism is from the word "*lapse*" and refers to the fact that man is a fallen being, "the lapse of man."

Under Lapsarianism, the five decrees of eternity past are related to the purpose of God in election. Therefore, the five concepts of Lapsarianism are often called the five elective decrees. Lapsarianism deals with the order of the five elective decrees. It deals with the logical rather than with the chronological order of the decrees. By logical is meant that

although the entire decree is one thought in the mind of God, the principle of cause and effect is involved.

A key factor to understanding the Divine Decrees is that the sovereignty of God and the free will of man coexist by Divine Decree and that the omniscience of God decreed everything simultaneously, not by stages.

Of the various views of Lapsarianism, only Infralapsarianism is correct Biblically. The diverse views are as follows:

Supralapsarianism: This is also called hyper-Calvinism. This is the extreme view of God's sovereign will and election of believers to the exclusion of man's free will. Its order is:

- The decree to elect some to be saved (a false position) and to reprobate all others. (This is double predestination and heresy.)
- The decree to provide salvation for the elect, which is the basis for limited atonement.
- The decree to create man, both elect and non-elect.
- The decree to permit the fall.
- The decree to save the elect.

Infralapsarianism: A form of moderate Calvinism. This is what we believe by rightly dividing the Word.

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to provide salvation for all mankind (unlimited atonement).
- The decree to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- The decree to save the elect through faith in Christ, (i.e. To apply salvation to those who believe.).

Sublapsarianism: This is also a form of moderate Calvinism. This view also only provides for a limited atonement, which is a false viewpoint according to **John 3:16**.

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to elect those who believe in Christ, and to leave in just condemnation for those who do not believe in Christ. (Note the difference with Infralapsarianism). This is sometimes stated as: "*The decree to elect some out of fallen mankind and leave the others to their misery,*" but the last part of this statement is questionable as to its accuracy.
- The decree to provide salvation for the elect (limited atonement).
- The decree to save the elect through faith in Christ. (This is sometimes stated as the decree to apply salvation to those who believe in Christ.)

Arminian Lapsarianism: This is the view of denominations that believe in works or perseverance for or to maintain salvation.

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to provide unlimited atonement (*but they don't understand it correctly.*)

- Salvation by foreseen human virtue + faith + obedience; (*hence the blasphemy of salvation by works*).
- Election as an act of God in time, (*which makes election synonymous with experiential sanctification which is not correct, because it ignores the portfolio of invisible assets*).

In mixing truth with error, this view is a distortion, and therefore a heresy.

Under Calvinism, election is the sovereign choice of God in eternity past which expresses His grace apart from every form of works, foreseen works and actual works.

This is not true of Arminianism, which is total heresy. In their system, the decree to save the elect through faith follows the decree to save some who believe (#4 and #5 of infralapsarianism are switched).

Also, their view depends not on faith in Christ for salvation but on human works called "*foreseen human virtue, faith and obedience*." Therefore, they have a system of works for salvation. You aren't saved until your deeds separate you experientially from the world.

As we have been noting **John 13:18**, we have paused to understand God's sovereignty and omniscience in regards to His election of the believer. This is noted in the Doctrine of Divine Decree. God's Decree makes provision for the salvation of all mankind. In this we have noted the Doctrine of Lapsarianism, which compares the order of each of the five elective decrees of God. As we have noted, only Infralapsarianism aligns logically to the Plan of God as revealed in His Word.

In review Infralapsarianism orders the five elective decrees as follows:

- The decree to create all mankind.
- The decree to permit the fall.
- The decree to provide salvation for all mankind (unlimited atonement).
- The decree to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- The decree to save the elect through faith in Christ, (i.e. to apply salvation to those who believe).

The Problem of Misinterpretation of the Decrees:

For example, if God's decrees make all things absolute and certain, then in error you could say that there is no need for me to use the assets God has made available to me, because regardless of what I do, I am unable to avoid the results decreed. In other words, why bother applying if I am going to end up under predestination in the same situation?

The error here is that this ignores the fact that God has decreed the means, as well as the ends, and that all God expresses in election is His desire to save and provide blessings. But man must still apply faith, and the Holy Spirit must perform His ministry of Common Grace. **Eph 2:1-9; Titus 3:3-7**

You see, your destiny is the outworking of your own thinking, motivation, and decisions, which God just happened to know from eternity past, and therefore He entered them into His Plan. Just because God knows all, does not infer that He interferes with your decision-making ability, **Num 22-24**. God's knowledge of the facts does not interfere with their outworking in time. The decree of God does not remove anyone from the results of his own thoughts, desires, judgments, and choices, based on individual circumstances within the sphere of his own experiences. But the fact of the matter is, whatever free will choice you make is ultimately the execution of the decrees. Not one of the decrees opposes your human freedom. God's knowledge in eternity past in no way effects or interferes with your thoughts, motives, decisions, or actions. But in love, knowing our failures, God went ahead anyway with His Plan to save us; that's grace!

Since the decrees of God are the sum total of His Plan and indicate His purpose designed in eternity past, they must inevitably center on Jesus Christ as the God-man, **Num 24:17**. As such, the free will of man must face the issue of Christ, the issue of His efficacious work on the Cross. It is at the Cross that the sovereignty of God met the free will of man for the glory of God and the momentum of His Plan.

Under the Divine policy of grace, the work of salvation is accomplished by God, while man benefits apart from his own human merit. That is why salvation is found through the non-meritorious act of faith in Jesus Christ. Without violating human volition, God has designed and provided a Plan so perfect that it includes direction, provision, preservation, function, plus cause and effect for all believers. God's Plan in eternity past was so designed so as to include all events, all actions related to their causes and conditions as a part of one indivisible system, every link being a part of the integrity of the whole.

Under this Plan God decreed to do some things directly, others through secondary agencies (Israel and the Church), and still others through individuals (e.g., Paul and you). Therefore, there are primary, secondary, and tertiary functions within the Plan of God, but all of these functions constitute one all comprehensive Plan, which is perfect, eternal, and unchangeable without any loss of integrity. That's why the Plan of God is so consistent with human freedom and does not unfairly coerce human freedom. Therefore, only Infralapsarianism can be the correct interpretation.

The revelation of the decrees is found only in the Bible. Therefore, the most important priority of the Christian life is perception and application of Bible Doctrine.

The Principles of Human History are Related to God's Omniscience:

In human history, God's sovereignty and the free will of man coexist. This coexistence is by Divine decree.

Even though God has complete knowledge (*omniscience*) of human volition, it has nothing to do with the function of human volition in time. That is why God does not stop you from making bad decisions.

God is the inventor of creature freedom. **Gal 5:1**

Gal 5:1, "It was for freedom that Christ set us free; therefore keep standing firm (make good decisions daily) and do not be subject again to a yoke of slavery (make bad decisions)."

The omniscience of God simply knows and has always known:

- Every decision of every human being in history.
- Every thought that preceded every decision.
- Every motive that was involved in every thought.
- Every action that follows every motive, thought, and decision.

For example: God knew billions and billions of years ago that Jacob would believe in Jesus Christ and Esau would not. Therefore, the blueprint for Jacob was regeneration and true Israel, and the blueprint for Esau was condemnation and exclusion from the new racial species of Israel. (Compare **Rom 8:1-4; 9:6-16; Heb 12:15-17.**) That's why God was able to say in **Romans 9:13, "Jacob I loved, but Esau I hated."**

Every human being, in the same way, has his very own blueprint based on God's foreknowledge of their decisions.

1 Cor 1:21, "For since in the wisdom of God the world through its wisdom did not come to know God, (nevertheless), God was well-pleased through the foolishness of the message preached, (Christ crucified), to save those who believe."

The Concept of Historical Sins and God's Blueprint:

In addition to every person in history having his own blueprint, there is another printout that includes all human beings in history. The omniscience of God placed into this printout all personal sins in history.

Then, while Jesus was on the Cross, God the Father called for the printout and imputed all personal sins to Christ and judged every one of them.

Since both sins of cognizance and sins of ignorance are the function of human volition, every sin in human history was taken from the printout and imputed to Jesus Christ while on the Cross and judged by God the Father.

As for you and I, even though God gives us perfect volition, He imputes Adam's original sin to our genetically formed Old Sin Nature at physical birth. That results in condemnation also at the point of physical birth. This automatically qualifies us for salvation by grace. **Rom 5:12, 14-19.**

As we have noted, the sovereignty of God and free will of man coexist by Divine decree in human history. Therefore, God's omniscience perceives:

- The free as free (God will never tamper with your volition).
- The necessary as necessary (Divine justice as our point of reference).
- Their causes, conditions, and relations as one indivisible system of things.

Therefore, every cause and effect is related to another cause and effect, and so on, so that the course of human history is just as man thinks it, wills it, and does it; every link of which is essential to the integrity of the whole Plan of God.

Gal 6:7, "Be not deceived, God is not mocked; for whatever a person sows, this he will also reap."

Hosea 8:7, "For they sow to the wind, and they reap the whirlwind. The standing grain has no heads; it yields no grain. Should it yield, strangers would swallow it up."

Col 3:25, "For he who does wrong will receive the consequences of that wrong which he has done, and there is no partiality."

Prov 12:13, "An evil snare is the transgression of the lips, but the righteous (*person with integrity*) will escape from trouble."

Prov 19:3, "A person's own folly ruins his life, yet his heart rages against the Lord."

A fool blames God for his own bad decisions and consequent discipline from the Lord.

The Decree Itself:

The omniscience of God fed only facts into the blueprint decrees. This was accomplished simultaneously in eternity past.

The decrees have become the complete and consummated right of the sovereignty of God determining the certain futurities of all things in human history.

- No event is directly affected or caused by the decrees.
- But the decree itself provides in every case that the events shall be affected by causes acting in a manner consistent with the nature of the event in question.

You are never deprived of your free will. God never changes the decree of what will happen and never tampers with your actions. Therefore, in the case of every free will act of a moral agent, the decree itself provides at the same time the following.

- That the antecedents and all antecedents of every act in question shall be what they shall be. Whenever you make a decision, it shall be the result of decisions before that. The circumstances will be what they are, the facts will be what they are, and God knows what you're thinking and will decide. Man's acts are a result of man's free will, not because the sovereignty of God causes man to perform the act.
- That the agent shall be a free agent (self-determination). When you were given life, you were given self-determination. Therefore, you are accountable for your own bad decisions.

- That all present conditions of the act shall be what they are. The action takes place in a moment of time and is your very own act.
- That the act shall be perfectly spontaneous and free on the part of the agent. There is no coercion.
- That it shall be certainly future.

Hence, the decree from God's will settled only what His creation would be.

Because God cannot contradict His own nature or His being, the essence and attributes of God necessitated His willing the highest and best for mankind.

The decrees of God are His eternal and immutable will, regarding the future existence of events, which will happen in time and the precise manner and order of their occurrence.

Decisions are made, the circumstances are all there on tape; we just see things as they unfold in history. We know how it's going to turn out, but it's still fun watching things unroll. Your life is on tape, and the tape is running. God wouldn't be God if He didn't know it all beforehand. Yet God never violates your volition.

Heb 4:13, "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

The decrees unite in one final and all-inclusive objective, the glory of God, **Prov 16:4; Rom 11:36; Heb 2:10; Rev 4:11.**

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Now that we have understood the Omniscience of God in regards to His election of the believer, we continue our study of **John 13:18**. The next phrase is "**but it is that the Scripture may be fulfilled.**"

We begin with the Superordinating Conjunction "**but**" which is the Greek word **ALLA** – **ἀλλὰ** (al-lah') that introduces a clause that is more prominent than the one to which it relates.

In this sentence, the emphasis our Lord is making is on the fulfillment of prophecy in regards to all aspects of His life and death. In other words, His election of the believer would not be possible if the prophecies regarding His work on the Cross were not fulfilled. As always, His efficacious work on the Cross is the most important thing of all, and the prophecies concerning the Cross begin with the betrayal by a close friend.

In addition, we see an example of the principles we noted in the first part of this verse, "God's Omniscience does not hinder or violate human volition." You see, God did not make Judas betray the Lord, but God's omniscience saw his negative volition from eternity past, and therefore God was able to prophesize his future actions. So, the principle stands firm, "Human volition is an extension of the angelic conflict and can never be violated by God." God knows what our human volition will do, and He has incorporated that into His Plan.

Then we have another Greek conjunction **HINA** – ἵνα (hin'-ah) that means, "in order that," "so that," or just "that." Because this is a purpose clause, emphasizing Scripture being fulfilled, we will translate it as, "**in order that.**"

Next, we have "**the Scripture,**" which is the Nominative Feminine of **HO GRAPHE** – ὁ γραφή (ho graf-ay').

This is followed by the Aorist, Passive, Subjunctive of **PLEROO** – πληρῶω (play-ro'-o), "**may be fulfilled,**" or specifically, "implemented."

In other words, because of the Omniscience, Veracity, and Immutability of God, Scripture cannot and does not lie. It is impossible for God to lie; it is impossible for God's Word to lie with regard to a principle, a concept, or a promise. It is all truth. When God says something will occur, it will occur.

We now have the prophecy about to be fulfilled, "**He who eats My bread has lifted up his heel against Me.**"

"**He who eats**" is the Present, Active, Participle in the Nominative of **HO TROGO** – ὁ τρώγω (ho tro'-go). This is not the usual word for "**eating.**" The ordinary word for eating is **ESTHIO** – ἐσθίω (es-thee'-o). **TROGO** literally means, "to gnaw, munch, or crunch." This word is used in a similar derogatory manner for those who reject the Word of God in, **Mat 24:38-39.**

Mat 24:38-39, "For as in those days before the flood they were eating (TROGO) and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be."

John 13:18 and **Mat 24:38-39** are in contrast to the only other occurrence of our Lord using this word. He sets up the beautiful contrast in **John 6:54-58**, regarding those who would come to salvation.

The principle here is, even though Judas partook of the Word, he did not learn from it, just as does the unbeliever who hears the Word and does not accept it for what it is, complete Spiritual sustenance giving eternal life.

Then we have the phrase "**My bread,**" which is a bit misleading.

First, we have the Genitive Pronoun, First Person, Singular of **EGO**, meaning, "I" or "my." This is a Genitive of Association, so we would not just say "of me" or "my," but "**with me,**" showing the close relationship of Judas and Jesus.

This is linked with the Accusative Masculine, Singular of **ARTOS** – ἄρτος (ar'-tos) meaning, "**bread**" or a "loaf of bread."

We note this subtle difference, because Scripture is clear that **“whoever eats My bread has eternal life.” John 6:35-58.**

John 6:35, “Jesus said to them, “I am the bread of life [ARTOS ZOE – ἄρτος ζωή (ar'-tos dzo-ay')]; he who comes to Me will not hunger, and he who believes in Me will never thirst.””

John 6:47-48, “Truly, truly, I say to you, he who believes has eternal life. ⁴⁸I am the bread of life.”

These verses are a reference to the Spiritual sustenance of the gospel of Jesus Christ that gives eternal life.

Judas did not have eternal life, because Judas did not eat Christ's flesh, believe in Him. But he did eat bread with Christ, showing the close relationship they shared.

Principle: You will eat bread with many people in life, but many will not eat the bread of life with you.

So, we have **“He who eats bread with Me.”**

Next, we have **“has lifted up,”** which is the Aorist, Active, Indicative, Third Person, Singular of **EPAIRO – ἐπαίρω** (ep-ahee'-ro), which is a compound word from **EPI** meaning, “on or upon,” and **AIRO – αἴρω** (ah'-ee-ro), which means, “to raise, take up, or lift.” So, combined it means, “to lift up; exalt, hoisting, lift, or raised.” Metaphorically, it means, “to be lifted up with pride or to exalt one's self.” So, we see that the blind arrogance of Judas led him to betray our Lord.

Then we have a Preposition in the Accusative case of **EPI** meaning, “on, upon, in, against, over, to, for, around, about, concerning, or towards.” Here **“against”** is a good translation showing the opposition to Christ or the focus of the betrayal.

This is linked with the Accusative Pronoun, First Person, Singular of **EGO** meaning, “me.” So, combined it is **“against me.”**

This is linked with the Accusative, Feminine Singular of **HO PTERNA – ὁ πτέρνα** (ho pter'-nah) meaning, **“the heel,”** along with the Genitive Pronoun in the Masculine, Third Person, Singular of **AUTOS** literally meaning, **“of him.”** So, we could say, *“the heel of him,”* but correct English is “his heel.” So, we could say, **“has lifted up his heel against me.”**

The entire quote is, **“he that eats bread with me has lifted up his heel against me.”** This is a reference to Judas Iscariot's prophesized betrayal of The Lord Jesus Christ.

Here again we have the principle that omniscience does not violate human volition, and the traitor is free to make his own decisions. Remember that human volition is an extension of the angelic conflict and can never be violated by God.

Ultimately, this phrase means, "to reject the authority of someone." This is an idiom. The raising up of the heel means, "to overthrow, to seek one's destruction, or to reject authority." There is one person in the room who has rejected the authority of Jesus Christ, Judas Iscariot. This one has pretended to love the Lord, but in ignorance of Bible Doctrine, his love was nothing more than pseudo love. So, we see the results of ignorance of Bible Doctrine and arrogance of the soul. It can and will lead to betrayal.

This betrayal was also noted by Paul in **1 Cor 11:23**.

1 Cor 11:23, "For I received from the Lord that which I also delivered [PARADIDOMI – παραδίδωμι (par-ad-id'-o-mee)] to you, that the Lord Jesus in the night in which He was betrayed (PARADIDOMI) took bread."

The betrayal by Judas Iscariot was first prophesized in **Psa 41:9, "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me."**

Notice the difference in the two passages. In our verse our Lord only says, "he." But in the Psalm, we have more information, "even my close friend who I trusted." This is the emphasis of the betrayal of a close friend. Our Lord says only "he," leaving the disciple to study the prophecy for further application.

A wise man once said to me, "You haven't been betrayed, until you have been betrayed by a close friend." In other words, the betrayal of a close friend, companion, or family member hurts more and cuts deeper than the betrayal of a casual acquaintance or a known enemy.

Therefore, we have a clue as to the pain of the Cross of Jesus Christ. The cross was not just an unconscious act of impersonal love. The Cross was a deep cut in the heart of our Lord, signified in this one place by the betrayal of a close friend. That is, the sins of the world are the sins of loved ones that our Lord had to bare.

Nevertheless, Jesus' quote at the end of **verse 18** from **Psalm 41:9** shows that even Judas' betrayal of Him and His coming death were within the Plan and purpose of God. Compare with **John 13:2, 21-22, 26; Mat 10:4; 26:21-25, 45; 27:3; Mark 3:19; 14:18-21, 41; Luke 22:21-23**.

Doctrine of Betrayal

1 Cor 11:23, "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread."

Betrayal is the Greek compound word **PARADIDOMI – παραδίδωμι** (par-ad-id'-o-mee). It is a compound word made up from **PARA – παρά** (par-ah') and **DIDOMI – δίδωμι** (did'-o-mee). **PARA** is a preposition meaning, "from beside, by the side of, by, beside, or above."

DIDOMI meaning, "to give." So **PARADIDOMI** comes to mean, "to hand over, to give or deliver over, or to betray."

Thayer defines it as:

- 1) To give into the hands (of another).
- 2) To give over into (one's) power or use. To deliver to one something to keep, use, take care of, or manage. To deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death. To deliver up treacherously by betrayal and to cause one to be taken and to deliver one to be taught or molded.
- 3) To commit, to commend.
- 4) To deliver verbally commands or rites, or to deliver by narrating, to report.
- 5) To permit allow, when the fruit will allow, that is when its ripeness permits. Gives itself up, presents itself.

"Betrayal" is the Greek noun **PRODOTES** – **προδότης** (prod-ot'-ace) that comes from **PRODIDOMI** – **προδίδωμι** (prod-id'-o-mee) which means, "to give before, give first, or first given." **PRODOTES** is found in **Acts 7:52**, and can also mean, "a traitor" as in **Luke 6:16** and **2 Tim 3:4**.

Acts 7:52, "Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become."

Luke 6:16, "Judas *the son* of James, and Judas Iscariot, who became a traitor."

2 Tim 3:1-4, "But realize this, that in the last days difficult times will come. ²For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, ³unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, ⁴treacherous (*traitors*), reckless, conceited, lovers of pleasure rather than lovers of God, ⁵holding to a form of godliness, although they have denied its power; Avoid such men as these."

The Wikipedia Dictionary defines "**betrayal**" as, "a form of deception or dismissal of prior presumptions, is the breaking or violation of a presumptive social contract (trust, or confidence) that produces moral and psychological conflict within a relationship amongst individuals, between organizations, or between individuals and organizations. Often betrayal is the act of supporting a rival group, or it is a complete break from previously decided upon or presumed norms by one party from the others."

Webster's New Collegiate Dictionary defines "**betray**" as, "to lead astray, especially seduce, to deliver to an enemy by treachery, to fail or desert especially in time of need, to reveal unintentionally, show or indicate, to disclose in violation of confidence, or to prove false."

Dictionary.com

- To deliver or expose to an enemy by treachery or disloyalty: Benedict Arnold betrayed his country.
- To be unfaithful in guarding, maintaining, or fulfilling: to betray a trust.
- To disappoint the hopes or expectations of; be disloyal to: to betray one's friends.
- To reveal or disclose in violation of confidence: to betray a secret.
- To reveal unconsciously (something one would preferably conceal): Her nervousness betrays her insecurity.
- To show or exhibit; reveal; disclose: an unfeeling remark that betrays his lack of concern.
- To deceive, misguide, or corrupt: a young lawyer betrayed by political ambitions into irreparable folly.
- To seduce and desert.

Even though the above has attempted to define betrayal, many believe the definitions are still inadequate. For example, Rodger L. Jackson, author of the article, *The Sense and Sensibility of Betrayal: Discovering the Meaning of Treachery Through Jane Austen*, writes that "there has been surprisingly little written about what we even mean by the term."

In psychology, practitioners describe betrayal as the breaking of a social contract; however, critics of this approach claim that the term *social contract* does not accurately reflect the conditions and motivations for, and effects of, betrayal.

Philosophers Judith Shklar and Peter Johnson, authors of *The Ambiguities of Betrayal* and *Frames of Deceit* respectively, contend that while no clear definition of betrayal is available, betrayal is more effectively understood through literature.

Still others like Ben-Yehuda in ("Betrayals and Treason Violations of Trust and Loyalty" Westview Press) framed all forms of betrayals and treason under a unifying analytical framework using loyalty, trust, and moral boundaries as explanatory tools.

Psychological Effect of Betrayal:

Betrayal can have a significant detrimental effect on the psyche of an individual, so much so that recent Psychology has adopted a new term for mental health treatment call **Betrayal Trauma**.

Betrayal trauma occurs when people or institutions that are depended on for survival, violate human trust. An example of betrayal trauma is childhood physical, emotional, or sexual abuse.

The term was first used by Professor J.J. Freyd in 1991, and today most mental health professionals accept betrayal trauma as, *a possible alternative diagnosis to traditional post-traumatic stress disorder*.

[Prof J.J. Freyd's Home Page at the University of Oregon, <http://dynamic.uoregon.edu/~jjf/defineBT.html>]

A subset of this is called ***Political Betrayal***. Most adults living in western democracies place trust in the state of which they are a citizen. If this trust is betrayed, at its worst, the individual can suffer psychological betrayal trauma. Betrayal trauma has symptoms similar to post-traumatic stress disorder, although the element of amnesia and dissociation is likely to be greater.

The key difference between traditional post-traumatic stress disorder (PTSD) and betrayal trauma is that the former is historically seen as being caused primarily by fear; whereas, betrayal trauma is a response to extreme anger. Fear and anger are the two sides to the fight-flight response, and as such are our strongest and most basic psychological emotions.

Pure political betrayal trauma can be caused by situations such as wrongful arrest and conviction by the legal system of a western democracy; or by discrimination, bullying, or other serious mistreatment by a state institution or powerful figure within the state.

In practice, however, it is likely that most people with symptoms of psychological trauma have elements of both fear based PTSD and anger based Betrayal Trauma, not one or the other. Certainly, in the most serious cases of PTSD, there is an element of both. For instance, the fact that a soldier is sent to war by the state is an important element in the reasons for war being a major cause of PTSD. In cases where soldiers are horrified by the actions or orders of their commanding officers, or where they are victims of friendly fire, their PTSD is likely to be worse because the element of betrayal will be that much greater. Similarly, one of the most psychologically traumatizing events in history, the Holocaust is almost certainly so serious a case, because the element of state betrayal is as great as the element of fear trauma. (Helen Garrod's Political Betrayal Trauma Page)

Awareness:

Some of the feelings people experience when they have been betrayed include; being, furious, resentful, heartbroken, numb, humiliated, rejected, hurt, shattered, and not safe.

Unfortunately, in our day and age, betrayal seems to be on the rise. If you have actually been betrayed or have the false sense of being betrayed, it helps to know that you are not alone. Broken trust is a universal experience and feeling.

One of the reasons betrayal is on the rise is because people, who have an inherent need to belong and be part of a relationship, have rejected the greatest offer for relationship, that is union with Christ. As a result, people are open and vulnerable to pseudo relationships that inevitably will lead to betrayal and the painful emotions that come with it.

The emotional pain that can come from betrayal can hurt as much, if not more than a physical injury. Instead of the trauma being on the outer body, the trauma is in the mental, emotional, and Spiritual realm.

Rom 2:9, "There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek."

The prophecy given to Mary regarding her son said in **Luke 2:35, "And a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed."**

In foretelling of His betrayal and resultant death, our Lord said in **John 12:27, "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour."**

Our Lord said in the Garden of Gethsemane of his betrayal by Judas in **Mark 14:34, "And He said to them, "My soul is deeply grieved to the point of death; remain here and keep watch."**

Peter said of Lot's Spiritual torment in **2 Peter 2:8-9, "(For by what he saw and heard *that* righteous man, while living among them, felt *his* righteous soul tormented day after day by *their* lawless deeds), ⁹then the Lord knows how to rescue the godly from temptation."**

When we think of betrayal as a wound to the soul, it follows that to heal the wound, we must work on the same.

It also goes to follow that when the betrayed regains peace of mind, heart and soul, they then can make healthy doctrinal decisions about the damaged relationship(s), that is forgiveness can become a possibility.

Psalm 51:12, "Restore to me the joy of Your salvation and sustain me with a willing spirit."

Gal 6:1, "Brethren, even if anyone is caught in any trespass, you who are Spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted."

Isa 51:18-19, "'I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners, creating the praise of the lips. Peace, peace to him who is far and to him who is near', says the LORD, 'and I will heal him.'"

2 Cor 2:9, "For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. ¹⁰But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes in the presence of Christ, ¹¹so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes."

Satan is the Author of Betrayal:

Even though we can point the finger at others who have truly betrayed us, or through projection, we falsely believe someone has betrayed us, all betrayal comes from either the Old Sin Nature and / or demonic influence from Satan's Cosmic System. Whether real or projected, the sin nature is involved with either the perpetrator or the self-induced victim, respectfully. Nevertheless, both are the result of Satan's original evil. Satan is the author of sin and evil. Through the mental attitude of his own free will volition, he chose to rebel against our Lord and entered into a process of betrayal.

He rejected the authority of God and instead wanted to be like God and incited an angelic rebellion against Him. **Zech 14:12-14; Ezk 28:11-19**

Zech 14:12-14, " How you have fallen from heaven, O star of the morning (Lucifer, KJV), son of the dawn! You have been cut down to the earth, you who have weakened the nations! But you said in your heart,

I will ascend to heaven; (i.e., *God's throne room*).

I will raise my throne above the stars of God, (i.e., *Angels*)

And I will sit on the mount of assembly (i.e., *man*) **in the recesses of the north.**

¹⁴ **I will ascend above the heights of the clouds** (i.e., *God's glory*);

I will make myself like the Most High (i.e., *God*)."

The plot of betrayal emanated from Satan to other angelic creatures that also had free will. It appears that this thought of betrayal worked its way through all angels, (**Rev 5:4**), yet some chose God's gift of redemption, while others stayed in rebellion, **Rev 12:3-4**.

Satan is the prince or leader of those angels who remained in rebellion, called fallen angels or demons, and therefore, the director of all demons and all offensive action toward the human race, trying to lead mankind in betrayal as well. **Mat 9:34; 12:34; Mark 3:22; Luke 11:15.**

Rev 12:9, "And the great dragon was thrown down out of heaven, the serpent of ancient times who is called the devil and Satan, who deceived the entire inhabited earth; he was cast down to the earth and his angels were cast out with him."

In human history, the sovereignty of God and free will of man coexist by Divine Decree, because human history is an extension of the prehistoric angelic betrayal. Satan learned in the prehistoric angelic conflict that he cannot attack the sovereignty of God, which is incorruptible, so he attacked the volition of other creatures. Satan came up with a plan to attack God through his creatures, since he could not attack God. Therefore, beginning with angelic creatures, he is now focused on mankind, since the issue of rebellion has already been cast for the angels, and mankind was created in history to resolve the appeal of Satan

in the prehistoric angelic conflict trial. Satan attacks at the weak point, the volition of mankind and the arrogance of his Sin Nature.

The greatest attack on human volition occurred against the humanity of our Lord Jesus Christ. Jesus Christ was attacked constantly, especially in the realm of betraying God's Plan for salvation. He was tempted beyond anything we will ever know, **Mat 4:1-11**. Satan is always trying to get at God through human volition.

The original sin in the Garden of Eden was also an act of betrayal and rebellion. Adam and the woman were instructed not to eat from the tree of the knowledge of good and evil. Through Satan's temptation, Adam chose to eat, desiring to be like God. Adam's betrayal resulted in his real Spiritual death that was then perpetuated to the entire human race, **Rom 5:12-21**, and therefore, all of mankind was in rebellion against God, **Gen 2:17; 3:1-7**. As a result, Satan became the ruler of the world, superseding Adam in that role, **John 12:31; 14:30; 16:11; 2 Cor 4:4; Eph 2:2**.

Even though man is born in rebellion, Satan knows that can change because of the Cross of Jesus Christ. Therefore, his work is to keep man in betrayal or to turn the believer back to betrayal.

2 Thes 2:9-12, "That is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, ¹⁰and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. ¹¹For this reason God will send upon them a deluding influence so that they will believe what is false, ¹²in order that they all may be judged who did not believe the truth, but took pleasure in unrighteousness, (evil)."

The believer is to resist the influence of betrayal from Satan, by means of the Word and Holy Spirit.

2 Cor 2:11, "That no advantage be taken of us by Satan, for we are not ignorant of his strategies."

The implication is that Satan can very easily take advantage of us, unless we understand something of his strategy, and understand why we are here.

Eph 6:11, "Put on the full armor from God so that you might always be able to hold your ground against the strategies of the devil."

Satan plans offensive action against the human race, especially against believers, either leading us in acts of betrayal or being the recipient of betrayal. Therefore, the mandates for defensive action on the part of the believer to resist the temptations of betrayal from the power of Satan are very important.

Eph 4:27, "And do not give the devil an opportunity."

The believer is commanded to defend against Satan's strategy. Defensive action is a grace function. Believers are dependent upon the grace provision of God.

Eph 6:13, "Pick up and put on the full armor from God that you may always be able to hold your ground in the evil day."

The evil day is the day of attack. The Roman soldier was able to get dressed for battle in a few minutes and be ready to defend himself. You can put on the armor of God in seconds through the confession of your sins (repentance) and the filling of the Spirit, **1 John 1:9; Eph 5:18.**

James 4:7, "Hold your ground against the devil and he will flee from you."

1 Peter 5:8-9, "Attain spiritual self-esteem, be alert, your enemy the devil prowls around like a roaring lion looking for some believer to devour; therefore, hold your ground against him standing firm in Bible Doctrine."

What God has provided in grace for our defensive action has no weaknesses. When we use our human strengths and abilities against Satan, we are defeated and overrun.

Encouragement for defensive action against Satan is also found in **1 John 4:4**, where we are told, **"Greater is He who is in you than he who is in the world."**

Betrayal is a deep cutting sin on the soul of the victim. As we see in Job's wife who was a pawn for Satan when she incited betrayal by saying in **Job 2:9, "Do you still hold fast your integrity? Curse God and die!"**, (i.e., betray Him!).

Therefore, we need God's armor to say no to any temptations that we may have to betray others, and to not allow the betrayal of someone against us to penetrate our souls.

Eph 6:16, "In addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows (acts of betrayal against you) of the evil one."

As Job said in **Job 2:10, "'You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?' In all this Job did not sin with his lips."**

Heb 10:39, "But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul."

Identifying Problems of Betrayal:

When you hear the word "betrayal," many times you think of infidelity, but the experience is actually much broader. Therefore, the experience of real betrayal comes from a broad category of sins.

Hurt feelings can result from a love betrayal, but the same symptoms can also be triggered by an unfaithful coworker or boss, betrayal in a friendship, disloyalty from a workplace, community, even country, the loss of a loved one, and the world seeming to turn on us.

For example:

A friend knowingly breaks a confidence that causes hurt and loss of reputation. A spouse professes love and loyalty, while involved in an emotional extramarital affair. A boss or organization pretends to be honest and fair, while manipulating employees to exploit their talents.

Sometimes the ultimate betrayal is described as a loss of trust or faith in our relationship with "something bigger, something Spiritual," that is God, the church or even our Pastor. But no matter what the source is, the emotional distress is often severe.

The Pattern Leading to Broken Trust:

- Personal and/or cultural expectations (understood by the betrayed as "The Truth") are present.
- Based on these expectations, whole-hearted loyalty is given to another.
- "The Truth" is shattered; often due to someone making choices despite potential, major damage to the relationship.
- Shock and intense hurt feelings inevitably result.

What happens is that the betrayed assumed something to be true (and actually needed to believe for emotional safety), then discovered the core belief was false. This collapse of a belief structure results in a negative effect on the soul, called garbage of the soul. If you surrender to the emotional distress, you will begin to develop garbage in your soul that if unchecked, (through rebound, the filling of the Spirit, and the application of Bible Doctrine), will lead to blackout of the soul (B.o.S.).

(i.e., Who's the boss? The boss of your soul should be the Word of God via the filling of God the Holy Spirit. But the Sin Nature becomes the boss of your soul when you allow betrayal, or any other attacks, to fester into the emotional complex of sins. Also, through the deployment of the 11 Problem Solving Devices, you can ward off the flaming missile attacks on your soul, **Eph 6:11-19.**)

Blackout of the soul is the inevitable result of emotional revolt of the soul and locked in negative volition toward Bible Doctrine. The blackout of the soul begins with the creation of a vacuum in the stream of consciousness of the right lobe of the soul. This vacuum creates a system of suction that attracts into the seven compartments of the soul the emotional complex of sins and the arrogance skills. The blackout of the soul immobilizes previously metabolized Bible Doctrine and is the status of the believer with negative volition toward Bible Doctrine, which results in his involvement with the Cosmic System. The more you allow emotions and the emotional complex of sins to control your soul, the more you increase the power of those emotions which leads to further sins in your life through

blackout of the soul. Then the downward spiral begins, **John 12:35; Eph 4:17-19; 1 John 1:6; 2:11.**

John 12:35, "He who walks in darkness does not know where he goes."

1 John 1:6, "If we contend that we have fellowship with him and we keep on walking in darkness, we are lying and we do not live the truth."

1 John 2:11, "When anyone hates his fellow believer, he is in darkness and he walks in darkness, and he does not know where he is going because the darkness has blinded his eyes."

Blackout of the Unbeliever:

2 Cor 3:14, "But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. ¹⁵But to this day whenever Moses is read, a veil lies over their heart; ¹⁶but whenever a person turns to the Lord, the veil is taken away."

2 Cor 4:4, "In whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God."

The Downward Spiral of the Blackout of the Soul:

- The more you allow emotional sins to acquire power over your life, the greater your capacity for irrationality.
- The greater your capacity for irrationality, the more garbage you accumulate in the subconscious of your soul.
- The more garbage you accumulate in the subconscious, the more you have blackout of Bible Doctrine in the soul.

Betrayal can lead to all kinds of bad emotional sins. Emotions should respond to the situations in life, but when you allow them to react to the situations in life, they become bad emotions filled with sin.

Bad Emotion:

- Bad emotion is often pathological arrogance.
- Bad emotion is the function of:
 - Evil obsession,
 - Unrealistic expectation,
 - Role model arrogance,
 - The feet of clay syndrome, and
 - Iconoclastic arrogance.

The Emotional Complex of Sins (Bad Emotion) has a Number of Categories:

- The Hysteria Category includes; fear, worry, anxiety, panic, consternation, and irrationality.

- The Revenge Category includes; malice, revenge motivation being your way of life, the lust to inflict injury or suffering on others, violence, murder, gossip, slander, maligning, judging, and vilification (which creates a public lie about someone who is the object of jealousy, hatred, vindictiveness, or implacability).
- The Hatred Category includes; anger, hatred, bitterness, jealousy, loathing, animosity, implacability.
- The Irrational Category includes; tantrums, vulnerability to imagined insults, snubs and further betrayal, self-pity, whining, sniveling, denial, projection, vindication, and neurosis.
- The Guilt Category includes; remorse for real or imagined sins, morbid self-reproach, emotional feelings of culpability, self-righteous arrogance, arrogant preoccupation with one's feelings and impulses, guilt resulting from the manipulation of legalism, arrogant preoccupation with the correctness of one's behavior.

Many of the emotional complexes of sins are a hybrid, combining the sins of the emotional complex with the sins of the arrogance complex, **Rom 16:17-18; 2 Cor 6:11-12; 7:10-11; Eph 4:31; Phil 3:18-19**. Appetite and affections all speak to the Emotional Complex of Sins.

2 Cor 6:12, "You are not restrained by us, but you are restrained in your own emotions."

Phil 3:18-19, "For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is their appetite (*emotions*), and whose glory is in their shame, who set their minds on earthly things."

The Pattern of Recovery from Broken Trust:

When betrayed, real or imagined, most times the thought comes into awareness slowly and then builds within your soul. If you don't take every thought captive (**2 Cor 10:5**), these powerful and dreadful feelings start to overwhelm your soul.

To understand betrayal, we use the analogy of peeling an onion:

- The first or outer layer represents your most recent hurtful experience. This is an event, real or imagined, where the trust we had in our relationship with others or a thing is damaged. This causes grief and suffering in the moment. We then react to the current situation through obsessive behavior and forget about any other episodes that most likely caused this current situation or our negative reaction.
- If we take the time to peel back the outer layer, we will see and remember previous incidents of broken trust, or actions we have taken that may have led to the current situation, whether through love relationships, friends, work situations (boss or coworker), etc.
- If we continue and peel yet another layer, we may find even earlier betrayal(s), even going back to our childhood, that have left an impression on us and potential scare tissue of the soul.
 - a) This may include the closeness and trust of a caregiver that was betrayed.
 - b) Early betrayals may have meant a child's very survival.

c) In those instance, you have had to pretend your caregivers where trustworthy because acknowledging the truth was simply too scary.

d) Scenarios like that set up contradictions in our mind and emotions. It goes without saying that the loss of innocence from early betrayals of nurturers, protectors, or role models wreak havoc in the adult life.

e) For example, the pedophiles of the Catholic and other denominations' Priesthood who preyed on children had a very detrimental effect on the individuals even in adulthood.

f) Situations like these make any new or current betrayal(s) even more traumatic.

- Peel still another layer and some psychologist say this is where inherited betrayal is stored. These would be considered traumatic wounds carried over from our ancestors somehow showing up in our souls. In Christianity, we would call this the inherited Old Sin Nature passed down from Adam (**Romans 5:12-13**). This is the void in our life. The void of being Spiritually dead, without a relationship with God. This then leads to feelings of being unsafe, which has been going on for thousands of years, since the original sin entered the earth. That is one reason Adam and the woman covered themselves with fig leaves, (**Gen 3:7**). For the first time, they had a feeling of nakedness, being unprotected due to the Sin Nature now flourishing in their souls.

Gen 3:7, "Then the eyes of both of them were opened (to their sin), and they knew that they were naked (empty and void); and they sewed fig leaves together and made themselves loin coverings."

Principle: Sinful man is always trying to cover up his sin and emptiness with the wrong things.

- If we peel back some more, we finally come to the inner core of all betrayal experiences, self-betrayal. This is the damage we did to ourselves because of some emotional ordeal(s). We may not remember how or when, but we know that at some point, we betrayed ourselves.

a) Now that the line was crossed, it was much easier to keep crossing that line in bigger and bigger ways, until eventually your norms and standard were readjusted and a new line was formed far from that old line.

b) This is the process of having some set of norms and standards established within the heart of your soul, and at some point in time, you crossed the line.

c) At first, it may have been very small, insignificant, or subtle, but the line was crossed.

d) But deep in your soul there is still a faint remembrance of the old line that gnaws at you in your subconscious.

- If unchecked, self-betrayal then becomes the norm and instead of being self-confident via the old line, we become addicted to outside approval, constantly drawing new lines each and every day and with each and every relationship.
- In the Spiritual life, this means we do not have Spiritual self-esteem, (the first stage of Spiritual adulthood), and instead we look to others, (whether individuals or

organizations), for our well-being, our acceptance, and our love. This disconnect in the soul, (which should be filled with Bible Doctrine establishing your norms and standards, being the source of infinite, genuine support), sets up further betrayals from the "outside" by others.

- We have to ask ourselves, is it possible that betrayal of relationship to self is the actual "ultimate betrayal"? You may even think that God has abandoned you, but in reality, many times unknowingly, we have created the disconnection because of self-betrayal, which is our own personal betrayal of God. Just as Judas had a disconnect in his soul, he first betrayed self which culminated in his betrayal of the Lord.

2 Sam 12:13, "Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has taken away your sin; you shall not die."

Principle: Guilt can lead to further self-betrayal.

1 Cor 8:12, "And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ."

- True healing of betrayal will take into account all these layers leading to repentance. A focused recovery of your daily relationship with God, through the intake and application of His Word, will lead you to build true norms and standards once again, followed by the realization of forgiveness of self and others, which then leads to self-trust (being true to God and oneself).

The 11 Problem Solving Devices for Protection and/or Recovery from Betrayal:

Just as we noted above that there are many layers to the problems of life, God has provided many layers for our protection and recovery from those problems.

The Unbeliever's Protection and Recovery:

The first form of recovery is for the unbeliever. Every member of the human race is born physically alive, yet Spiritually dead, **John 3:3-21**. That means we are born void of a relationship with God and Jesus Christ. Until the unbeliever accepts Jesus Christ as his personal Savior, he will always have that void in his life. When he believes in Jesus Christ as his personal Savior, he is immediately entered into union with Christ through the indwelling of God the Holy Spirit, **Rom 6:3-5; 1 Cor 12:13; Eph 4:5**. He then has the opportunity for true recovery in all aspects of life, physical and Spiritual.

When Adam and Eve entered into Spiritual death, as a result of their sin, they tried to cover up their problem, (*being void of relationship with God due to betrayal – eating the forbidden fruit*), with fig leaves. Yet, it was not until they received the ultimate problem-solving device, (*faith in the perfect sacrifice of our Lord Jesus Christ on the Cross for the forgiveness of their sins*), that they had true solutions to the problems of life.

This was noted by our Lord instructing Adam and Eve to remove the fig leaf covering, (*which represents man's attempt to solve his own problems as promoted to by Satan's counterfeit system*), and put on the skins of the Lamb, (**Gen 3:8-21**). In order to obtain the skins, what did they have to do? Nothing, except receive what was offered to them!

You see, in order to obtain the skins, a lamb had to be killed. If you look closely at the Scriptures, you will see that Adam and Eve did not kill the lamb, skin it, and then clothe themselves. No! Our Lord killed the lamb, skinned it, and gave it to them to put on. The killing of the lamb was a type of the sacrifice our Lord would perform for them and all of mankind on the Cross. The important fact is that in **verse 21** our Lord gave them the skins and He clothed them!

Once they received the skins and put them on, they were entered into life with Christ once again. It was through their faith in the Word of our Lord that led them to receive His perfect solution to the nakedness and void they were experiencing.

Principles:

- We cannot clothe ourselves.
- We cannot solve our problems.
- Satan's fig leaves cannot solve our problems.
- We cannot truly solve the problems of life, especially the problem of our Spiritual death.
- Only by receiving God's gracious work through faith in our Lord Jesus Christ and His work on the Cross for the forgiveness of our sins, do we have true solutions and recovery in life.

The Believer's Protection and Recovery:

In God's Word, He has given the believer of the Church Age Eleven Problem-Solving Devices (11 PSD's) which includes:

- 1) Rebound – The confession of our sins.
- 2) Filling of God the Holy Spirit
- 3) Doctrinal Orientation
- 4) Faith Rest
- 5) Grace Orientation
- 6) Authority Orientation
- 7) Personal Sense of Destiny
- 8) Personal Love for God the Father
- 9) Impersonal and Unconditional Love for Man
- 10) Sharing the Happiness of God
- 11) Occupation with the Lord Jesus Christ

Each is designed to provide the believer with real solutions and healing to the problems of the past and to stop the problems of today from penetrating their souls, that would otherwise cause deep hurt and wounds to the soul.

Pastor R.B. Thieme Jr. called them the Forward Line of Troops in your soul, or the FLOT line. In other words, they are the armor of God to ward off the problems and pressures of life from becoming stress within your soul leading to deep hurt, wounds, and scar tissue upon your soul. These 11 PSD's have application in all aspects of life, but for our topic of betrayal, we will briefly note how each can be applied to protect and/or recover from betrayal.

1) Rebound

This is the key to beginning recovery. Rebound is the confession of your sins to God the Father as stated in **Psa 32:5b; 1 John 1:9**, and demonstrated by our Lord in **John 13:4-11**.

When we, as believers, sin we have turned off the light of Christ in our souls, **1 John 1:5-6, 8, 10**. This light is emanated through us by means of the indwelling Holy Spirit. When we enter into sin, we are in essence covering up the Spirit in us, and He is not able to shine through us, **Eph 5:18** compared with **Mat 5:17**, and help us in time of need. Likewise, any of God's Word that is resident in our soul will also be covered up by our sin. Therefore, God and His Word cannot help us when sin is on our soul. We have become tasteless salt.

But through God's grace of the confession of our sins. we are cleansed from the recent sins we have committed, known and unknown. With a cleansed soul God can function once again in us and we walk in the Light of Christ where true protection and recovery from the wounds of betrayal is possible, **1 John 1:7-8; Mat 5:13-16**.

Through rebound, our thinking is adjusted away from the hurtful feelings of betrayal, real or imagined, and instead we focus on our relationship with God, trusting in Him for real solutions to the betrayal against us. Through rebound, we have adjusted to the justice of God, providing real solutions in life.

2) The Filling of the Holy Spirit

As noted above, when we sin we lose the filling of the indwelling Holy Spirit. That does not say that we lose the indwelling. The Bible never says that. We in fact are sealed for the day of redemption, **Eph 4:30**. To use a cell or telephone analogy, when we sin, we have hung up on the Spirit. He is still there on the other end of phone waiting to speak to us, but we have hung up on Him. However, through the Divine grace provision of PSD #1, Rebound, we are restored to the filling of Spirit.

The Filling of the Spirit is the working and functioning Holy Spirit in us. So, when filled, the Spirit is now free to provide for our every need. Therefore, when betrayed, the Spirit will

guide our soul in the appropriate application of God's Word to utilize based on the circumstance(s) at hand, **John 14:26; 16:12-14; Eph 5:18; Gal 5:16.**

Through the Spirit, we can also have true introspective understanding of our soul and can apply the appropriate Word to prior wounds of betrayal for healing.

3) Doctrinal Orientation

Doctrinal Orientation is when based on your Perception, Metabolization and Application (PMA) of the Word of God, you have confidence for today and regarding future events.

1 Thes 4:13 describes this attitude as follows, **"We do not grieve as others who have no hope."**

This passage is in regards to the loss of a loved one, which can lead us to think we have been betrayed either by the person who has passed, (by saying, "How could they do that to me (that is die) and leave me here?"), or by God for taking the person away.

In **1 Thes 4:13**, our Lord is reminding us that life is not based on our physical presence here on earth but that life is also Spiritual and eternal in heaven. **Hebrews 11:1** says, **"Now faith is the assurance of things hoped for, the conviction of things not seen"**; therefore, we are to take courage in that even though for a little while they are absent from our presence, we will see them again in heaven and be with them forever.

So, the point is that, if we do not know the promises found in the Bible, (no doctrinal orientation), we will not have this knowledge and encouragement in us. But by having Doctrinal Orientation we can look beyond the physical and present, and understand things from God's perspective, thereby operating in hope, joy, peace and love through the infinite wisdom of God's Word and be healed and protected from the wounds of betrayal.

Gal 5:22-23, **"But the fruit of the Spirit (PSD #2 plus Doctrinal Orientation) is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law."**

Heb 4:12, **"For the word of God is alive and powerful, sharper than any two-edged sword, piercing to separate the soul and the spirit, both joints and marrow, able to evaluate the thoughts and the motivations of the heart (the right lobe of the soul)."**

Doctrinal Orientation leads you to evaluate the thoughts and motives of your soul leading you to evaluate your own life and then develop new motivation to God's glory.

Phil 2:13, **"For it is God (in reference to PSD #'s 2 and 5) who is at work in you, both to will and to work for His good pleasure."**

Doctrinal Orientation establishes the FLOT line in your soul, (Forward Line of Troops or the 11 Problem Solving Devices).

2 Thes 3:3, "But the Lord is faithful, and He will strengthen and protect you from the evil one."

With Doctrinal Orientation as your system of self-analysis and protection, you are able to peel back the layers of past betrayal in order to clean that garbage out of your soul, and guard it from current betrayals.

As a result, you are not being weighed down by the details and problems of life, **Lam 3:19-24; Psalm 119.**

Lam 3:19-24, "Remember my affliction and my wandering, the wormwood and bitterness. ²⁰Surely my soul remembers (*Doctrinal Orientation*) and is bowed down within me. ²¹This I recall to my mind, therefore I have hope. ²²The LORD'S lovingkindnesses indeed never cease, for His compassions never fail. ²³They are new every morning; great is Your faithfulness. ²⁴"The LORD is my portion," says my soul, "Therefore I have hope in Him.""

Read also: **Psalm 119.**

4) Faith Rest

The third PSD has to do with trusting God wholeheartedly. This does not mean you just sit in a chair waiting on God and do nothing. It means that you pray, petitioning for your needs or intercessory for the needs of others and ask God for guidance. Then you apply the Word that God has given to you for the situation. When we use the resources He has given to us, the filling of the Spirit and His Word, while also waiting upon His timing, we are demonstrating our faith and trust in Him.

Faith Rest is a plan designed by God to stabilize our soul mentality when the pressure and adversities of life, including betrayal, come upon us, knowing that God is in absolute control of every circumstance in our life, and we therefore respond to adversity rather than react to it.

- Adversity is designed to accelerate our Spiritual growth in God's plan.
- Reaction is when our emotions take control of our soul. Our emotions overwhelm our soul or thinking process causing us to fall apart and lose control.
- Response requires clear thinking. Response is thought, not emotion, and requires courage and Spiritual strength.
- Courage is the ability to think under pressure and to concentrate on Doctrine. Making Bible Doctrine a daily priority develops concentration and focus.
- Spiritual strength is developed through consistently depositing Doctrine in your soul, which gives you Spiritual strength to draw upon. **Prov 24:10; Joshua 1:1-2.**

Prov 24:10, "If you are slack in the day of distress, your strength is limited."

When faced with a betrayal, instead of focusing on the person or situation, through reverse concentration, you focus on your relationship with God and His Word. You claim a promise from the Word, form a Biblical rationale regarding that Word and situation, reach a Biblical conclusion, and then take action by applying doctrinal conclusions to the situation.

For example; your best friend has betrayed your trust by lying to others about you. So, what do you do? First you rebound, regain the filling of the Spirit, then ask God for guidance, then recall a passage from the Bible like, **Heb 13:5, "I will never leave you nor forsake you."** You then realize that no matter what anyone does to me, God is always with me. You combine one passage with others like, **Rom 8:31, "If God is for us, who can be against us!"** You then conclude that it does not matter what others say or do, God will always love me. Added to that you remember, **Romans 12:19, "Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord."** You then move to action. You don't take personal matters into your own hands that lead to sin. But, you say in your soul that you forgive your friend who was operating in sin and no matter what was said, you are confident in your relationship with God. You may then in love confront your friend to hopefully reconcile the situation showing them grace in the process. Whether they accept your grace is up to them, but you have done your part and you move on in peace and happiness knowing you have obeyed God's Word and left the situation in His hands. By doing so, the hurtful emotions from betrayal have not penetrated your soul or left any lasting wounds, **Psa 37:4-5; 2 Cor 8:9; Rom 4:20; Heb 4:1-3.**

5) Grace Orientation

2 Cor 12:9, "And He has said to me, "My grace is sufficient for you, for power is perfected in weakness."

In that passage, Paul is noting a significant problem that was persistent in his life. He had asked God to remove it three times yet it was not removed.

Principle: What God leaves in our lives is for our benefit.

Nevertheless, Paul realized that God's grace was the true way to remove the problem. It may not remove the person or situation, but it will remove the pain and suffering we are experiencing in our soul. This is true for us today. We live in a world where just about everyone, including Christians, are sticking their noses into others' business, showing no grace orientation at all, never giving people the benefit of the doubt and betraying them, "hanging them out to dry," at every opportunity.

When we remember the grace that God has given to us, (removing every filthy rotten sin we will ever commit and giving us perfect eternal life, **Eph 2:8-9**), it should humble us. With true humility, we can then begin to think of others. If I have been forgiven for all the pain I caused God as a result of my sins, I should be able to forgive those who have sinned against me, **Mat 6:12, 14-15.**

Grace Orientation is the understanding that God deals with us in grace, and we should likewise treat others in grace. Grace is dependence on God's wisdom rather than on our own desires and lack of wisdom, **Eph 3:20**. So when someone betrays us, we don't take matters into our own hands but turn it over to God's grace. In Grace, we then are able to impersonally love those who have betrayed us, which means forgive and forget and move on.

We aren't commanded to like them but we are commanded to impersonally love them, **Romans 12:20-21**. Let grace heal your soul from prior wounds of betrayal by releasing them to God, stop dwelling on them and your hurt feelings, and realize that the Grace of God is all sufficient for every need and situation, **Phil 4:11-13**.

6) Authority Orientation:

We noted Authority Orientation at the beginning of the Exegesis of **John 13:16** above. **How do we apply that Authority Orientation as a Problem-Solving Device in betrayal?**

Authority has been delegated by God to four Divine Institutions.

- Self-determination is the authority of your own soul with emphasis on your volition. With freedom to make decisions comes responsibility.
- Marriage is the authority of the husband over the wife, **Eph 5:22; Col 3:18**.
- Family is the authority of the parents over the children, **Eph 6:1-3; Col 3:20**.
- Nationalism is the authority of government over the citizens of that nation.

God has certain commandments directed to the believer for obedience to authority, which is having authority orientation, **Deut 11:27; 1 Sam 15:22; Jer 7:23; 11:4, 7**.

Deut 11:27, "The blessing, if you listen to the commandments of the LORD your God, which I am commanding you today."

1 Sam 15:22, "Samuel said, "Has the LORD as much delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams."

Jer 7:23, "But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you'."

These commandments stem from the omniscience and sovereignty of God and are executed by the believer through the function of the Grace Apparatus for Perception, (GAP). Perception of Bible doctrine is based on a principle of authority orientation. Perception of Bible doctrine is the only way to advance spiritually.

While believer's positive toward doctrine advance to maturity, execute the plan of God, and become invisible heroes, a positive believer cannot maintain and continue momentum unless he maintains and continues the basis for doing so, which is Authority Orientation.

Authority orientation is honor and humility; the greater the authority over people, the greater the responsibility of the leader and the people to have humility. No matter how high we go in life, there is always higher authority that must be recognized in order to perpetuate humility as orientation to life.

When we find ourselves betrayed by an authority figure, if we apply God's word in our life, and have the filling of the Holy Spirit, and utilize what we have learned from the Problem-Solving devices, it shields us, and then we are able to overcome the trauma that can be caused by betrayal of an authority or authority figure.

We overcome betrayal when we remember the promises God has given us such as:

Deut 31:6, ""Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you.""

John 16:32, "Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and *yet* I am not alone, because the Father is with Me. ³³These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

Psalm 51:12, "Restore to me the joy of Your salvation and sustain me with a willing spirit."

Isa 51:18-19, ""I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners, creating the praise of the lips. Peace, peace to him who is far and to him who is near', says the LORD, 'and I will heal him.'""

2 Cor 2:9, "For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. ¹⁰But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes in the presence of Christ, ¹¹so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes."

7) Personal Sense of Destiny (P.S. of D.)

Having a Personal Sense of Destiny is one of my favorite PSD's. It tells us that God has a personal Plan and destiny for each of us. I get excited when I think that God has actually spent quite a bit of time thinking about me and putting a personal plan together for my life. It gives me strength, courage, and motivation to know that He has already seen and anticipated every aspect of my life. When I compare that to all the promises found in His Word regarding His unconditional care, love, and guidance for me, I am at rest.

Another encouraging aspect of a Personal Sense of Destiny is that since you already have a destiny as a believer, you might as well start experiencing it. The experience of knowing that you have a destiny is actually your Personal Sense of Destiny. That means that awareness of your destiny provides the Personal Sense of Destiny.

This begins at Spiritual Self-Esteem, which is cognitive self-confidence from His Word and Spirit in you. It continues in Spiritual Autonomy, which is cognitive independence. It reaches its peak in Spiritual Maturity, which is cognitive invincibility. In the process, it eventually becomes so great that it outweighs any problem, any disaster, any heartache, any tragedy, and any betrayal that comes your way.

No matter what happens to you, you must always remember that you have a destiny.

As always, the fulfillment of your destiny depends on your perception of the mystery Doctrine of the Church Age, and application of your Portfolio of Invisible assets including our POLITEUMA privileges, classified as the **“riches of His glory,” Rom 8:29-32; 9:23; Eph 3:16; Phil 4:19**

Rom 8:29-32, “For those whom He (God the Father) foreknew, He also predestined to become conformed to the image of His Son (living in the righteousness of God), so that He (Jesus Christ) would be the firstborn among many brethren; ³⁰and these (Church Age believers) whom He (God the Father) predestined (the grace plan of God in eternity past for salvation), He also called (The grace plan of God in time for salvation); and these whom He called, He also justified (imputation of God’s righteousness at salvation); and these whom He justified, He also glorified (antecedent grace for eternal blessing). What then shall we say to these things? If God is for us, who is against us? ³²He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?”

In the **“thorn in the flesh”** analogy that we noted under Grace Orientation, Paul also recognized that a Personal Sense of Destiny was a part of the Divine solution to his problem.

2 Cor 12:9, “Most gladly (P.S. of D.) therefore I would rather boast about my weakness that the power of Christ may reside in me. ¹⁰Therefore I am well content (P.S. of D.) with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.”

Remember from our earlier study in **John 13:3** that our Lord recalled the broad-brush strokes of God’s Plan and promises for His life that gave Him strength and courage to go forward. That is all we need to focus on to have a Personal Sense of Destiny. The details are the details, and God will lead us to overcome them, but we should never let the details distract us from walking in the Plan and purpose God has for our lives. **Psa 23:4; 84:1-3; Mat 6:26-27; with 10:29-31; Titus 2:13; Heb 6:18-19; 1 Peter 1:13.**

A Personal Sense of Destiny enhances the function of the basic Problem-Solving Devices (Rebound, the Filling of the Spirit, the Faith-Rest Drill, Doctrinal and Grace Orientation), in Spiritual adulthood. It is an extension of the Faith-Rest Drill in that it makes application of doctrinal conclusions to the experiences of the believer's life. It provides self-motivation for continued momentum inside the Spiritual life of the believer, momentum towards Occupation with Christ. And finally, it provides the true definition of "hope" as a confident expectation in relationship to your life on earth, your eternal life in heaven and the resurrection of the Church. Therefore, a Personal Sense of Destiny is a powerful Problem-Solving Device in regards to the ill effects that betrayal can have on your soul.

8) Personal Love for God the Father (PLGF)

There are several propositions about God that we must understand in order to have a relationship with Him and love Him.

- God exists.
- God reveals Himself.
- When God reveals Himself, it makes sense.
- God has a plan and purpose for your life.
- God is perfect and His plan is perfect.
- Perfect God can only create a perfect plan.
- God has created a perfect plan for imperfect persons.

Personal Love for God the Father (PLGF) is the first adult Problem-Solving Device; whereas, applying a Personal Sense of Destiny is the transition from childhood to adulthood. As such it is necessary to have this Problem-Solving Device deployed on the FLOT line of the soul in order to pass providential preventative suffering. Passing providential preventative suffering, including acts of betrayal against you, is designed to eliminate the three arrogance skills (self-justification, self-deception, and self-absorption), the sins of the arrogance complex, and the sins of the emotional complex of the soul. Therefore, PLGF provides you with the appropriate motivation to keep moving forward in the Spiritual life.

To love someone personally, you have to know how they think; therefore, we have to know how God thinks. Because God is spirit, all powerful, all knowledgeable, infinite, etc., the only way we can know Him, love Him and execute the Spiritual life He has designed for us is through the filling of the Holy Spirit who teaches His Word, His way of thinking.

1 John 2:5, "but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:"

You will never love God until you know how He thinks. The Church Age believer cannot have Personal Love for God the Father or a true perspective of the Spiritual life unless he becomes cognizant of the potential for true love for God in his own soul. This is only accomplished through the consistent intake and application of God's Word in faith.

1 John 5:2, "By this we know that we keep on loving the children of God, when we love God and execute His mandates."

To love God is to understand Him from metabolized Bible Doctrine circulating in the stream of consciousness. The test of loving God is keeping His commands or mandates. We respond to God through Bible Doctrine circulating in the stream of consciousness. How do you know when you have the thinking of God? When through the perception, metabolization, and application of metabolized Bible Doctrine, you apply the Problem-Solving Devices, His mandates.

Personal love means you love because the object of your love is lovable. You are focused on the object of your love and its virtue. Therefore, Personal Love for God the Father is first based on His Divine perfection, integrity, righteousness, and justice. Secondly, we love God because of the fact that He loved us first, before we ever loved Him. God the Father is lovable because of who He is and His actions toward us – His virtue, love.

Rom 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us."

1 John 4:19, "We love, because He first loved us."

If you have PLGF, then you will also guard and protect His Doctrines in your soul, **John 14:15, "If you love Me, you will keep My mandates (Word)."**

Personal Love for God:

- Comes by means of knowledge and application of Bible Doctrine, **1 John 4:16, 21.**
- Is revealed by your [**AGAPE – ἀγάπη** (ag-ah'-pay) = impersonal and unconditional love], love toward all of mankind, **1 John 4:7-8.**
- Motivates you in trials, adversity, and Spiritual warfare, **Joshua 23:10-11.**
- Provides strength in times of adversity and pressure and will keep you going forward in the Plan of God, **Heb 11:27.**

Heb 11:27, "By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him (PMA of Bible Doctrine) who is unseen."

Every believer is responsible for the success or the failure of his or her own Spiritual life. God has provided everything necessary for your success in your very own Portfolio of Invisible Assets. Therefore, Personal Love for God the Father in your soul cannot coexist with the arrogance complex of sins. This means you cannot be preoccupied with self or the problem you must stay occupied with God's thinking.

To become preoccupied with the problem, such as betrayal, is to reject the Divine solution. When the believer becomes preoccupied with the problem, he ignores the solution, because he feels so bad, he is hurting so much, and he wants sympathy. That is not the Spiritual life.

When you are preoccupied with the problem, it results in developing human solutions, which are no solutions. They instead include arrogance, emotion, problem solving incompetence,

and failure to enter into the tandem function of the first two advanced Problem-Solving Devices (Personal Love for God and Impersonal Love for all Mankind).

The Problem:

a) To the extent you enter into these sins, you enter into irrationality, and do not have respect for God. You destroy any possibility of fulfilling the Spiritual life.

b) To the extent that you entertain bitterness as a result of betrayal or other adversities, you have no respect for God.

c) To the extent you have revenge and or guilt in your thinking as a result of betrayal, you have no respect for God. This includes fear, worry, anxiety, jealousy, vindictiveness, vilification, and malice.

d) Irrational people do not love. Therefore, emotion plus arrogance combines to form the irrational dilemma of problem solving incompetence, **1 John 4:7-21**.

1 John 4:8; "The one who does not love does not know God, for God is love....¹¹Beloved, if God so loved us, we also ought to love one another.... ¹⁸There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. ¹⁹We love, because He first loved us. ²⁰If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. ²¹And this commandment we have from Him, that the one who loves God should love his brother also."

e) This irrationality begins with reaction to something, like betrayal in bitterness, leading you to then try, humanistically, to cover up the problem through a frantic search for happiness. This results in operation boomerang, in which your frantic search for happiness ends in greater frustration and unhappiness. Therefore, you continue to spiral downward into the various stages of reversionism.

f) Arrogance plus emotion always results in the irrational dilemma of trying to solve a problem with a problem in the state of carnality, **Rom 12:3; 2 Tim 3:4-5**. This is the emotional dilemma of the inept believer or loser believer, **1 John 2:15**.

1 John 2:15, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust (*emotions*) of the flesh and the lust (*emotions*) of the eyes and the boastful pride (*arrogance*) of life, is not from the Father, but is from the world. ¹⁷The world is passing away, and *also* its lusts; but the one who does the will of God lives forever."

g) To reject the Divine solution is to reject the God given Spiritual mechanics of the protocol plan of God. Any system of application of Doctrine to experience which ignores or rejects Problem Solving Devices, distorts the truth and inevitably results in false Doctrine.

h) Human solutions listen to bad advice and rationalize the problem. If you rationalize the problem, you rationalize the solution. A rationalized solution is therefore no solution. A rationalized solution is rejection of the Divine solution.

i) The Divine solution is rejected because people want God to give them something to make them feel good.

j) You cannot solve a problem with another problem. You can only solve a problem with a Divine solution. The Divine solution is the only solution; human solutions are no solutions, **Heb 13:5**.

k) The loser believer sees the problem. The winner believer sees the solution. You cannot see the solution until you learn the ten Problem Solving Devices. The loser believer becomes engrossed with the problem. The winner believer becomes absorbed with the Divine solution.

l) Human solutions and Divine solutions do not coexist in your Spiritual life. When you accept a human solution like counseling or whatever, you have rejected a Divine solution. When you have rejected a Divine solution, you can only become a loser believer, **1 Cor 1:18-31**.

m) When you use emotion to attempt to solve your problem, you have neutralized the Problem-Solving Device. God did not give us emotion, arrogance, or prayer as Problem Solving Devices. Metabolized Doctrine circulating in your stream of consciousness through the filling of the Spirit is the only true source for application, **Eph 3:10-21**.

The Solution:

The privacy of the believer's royal priesthood is the sphere for doctrinal conceptualism, not someone else giving you advice. When the believer depends on others for counseling and guidance, he contradicts the Divine system for cognition and the execution of the Divine plan for each and every Church Age believer. He contradicts the Divine system for true solutions. The gift of pastor-teacher is designed to communicate to the privacy of your soul for true problem solving.

Conceptualism is learning, thinking, and solving. Through learning Bible Doctrine, the Doctrine is transferred from the pages of the Word of God to your stream of consciousness. The greatest accumulation of wealth you will ever have is Bible Doctrine circulating in your stream of consciousness.

The Spiritual life is a system of thinking through the agency of the Holy Spirit, **John 14:26; 15:26-27**. In solving, you deploy the Problem-Solving Devices on the FLOT line of your soul. You deal with your problems in the privacy of your own priesthood.

There are Six Principles of Application.

- Application without truth is false.
- Application without fact is folly.
- Application from emotion is irrationality.
- Application from arrogance is distorted thinking with jumbled emotion.
- Application without Doctrine is Spiritual decline into the status of loser believer.
- Application without virtue is love without motivation, capacity, verification, validity, or reality.

Capacity for loving God the Father does not come from emotional streaks of gratitude, but from the mechanics of the Spiritual life. Capacity for loving God is based on knowledge of Doctrine rather than emotion, and the application of Bible Doctrine through the PSDs rather than emotional stimulation in the sphere of self-gratification.

With Personal Love for God the Father, everything else in the Spiritual life will fall into place. As we move from Spiritual childhood to Spiritual adulthood, we realize more and more of what God the Father has done for us. and with that knowledge. we love Him more and more every day.

Luke 12:28, "But if God so clothes the grass in the field, which is *alive* today and tomorrow is thrown into the furnace, how much more *will He clothe* you? You men of little faith!"

Rom 5:9-11, 17, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation....¹⁷For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

Jude 21, "Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life."

Rom 8:28, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose."

Jam 1:12, "Blessed is the person who perseveres under testing; because when he becomes approved, he will receive the crown of life, which God has promised to those who love Him."

1 Cor 2:9, "But just as it stands written, ` Things which the eye has not seen, and it has not entered into the right lobe of mankind all that God has prepared for those who love Him.'"

2 Cor 13:14, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with all of you."

9) Impersonal Unconditional Love for all of Mankind, (I.U. Love)

We now turn to the eighth Problem Solving Device in regards to protection or recovery from Betrayal or any other persecution or difficulty we may face in life.

Paul's discussion in **1 Corinthians 13** regarding the appropriate application of Spiritual gifts, whether it is a temporary or permanent gift, **1 Cor 13:8-10, 13**, goes to great lengths to define what **AGAPE** love, [Impersonal and Unconditional Love (I.U.)], truly is. It also helps us in application of I.U. Love in protection and recovery from betrayal. Specifically, **verses 4** through the beginning of **verse 8** provide 15 points of application for I.U. Love. This type of love is also described in **Romans 5:3-5; Galatians 5:22-23** as empowered by God the Holy Spirit.

Rom 5:5, "And hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us."

Gal 5:22-23, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law."

So, let's break it down. All of these verbs, unless otherwise noted, are in the Present Tense and Indicative Mood. The voice is either Active or Middle/Passive Deponent, which too has an active connotation.

1 Cor 13:4, "Love is patient, love is kind and is not jealous; love does not brag and is not arrogant,"

Love is patient: "**Patient**" here is the Greek verb **MAKROTHUMEIO – μακροθυμέω** (mak-roth-oo-meh'-o); it is a compound word from **MAKROS – μακρός** (mak-ros') meaning, "long," and **THUMOS – θυμός** (thoo-mos') meaning, "passion." So, **MAKROTHUMEIO** comes to mean, "to persevere," "to be patient," or "to be longsuffering," **Luke 18:7; 1 Thes 5:14; James 5:7-11.**

1 Thes 5:14, "We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone."

Luke 18:7, "Now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?"

So, we are to be patient with someone or towards someone. That is a mental attitude of grace orientation toward others. This is love characterized by a mental attitude, the attitude is true love or grace toward others. It is an attitude of relaxation instead of trying to run others or being resentful of others. Therefore, it is having a Relaxed Mental Attitude (RMA).

Love is kind: “**Kind**” is the Greek verb **CHRESTEUOMAI – χρηστεύομαι** (khraste-yoo’-om-ahee). It comes from **CHRESTOS – χρηστός** (khrase-tos’) that means, “serviceable or good.” So, **CHRESTEUOMAI** comes to mean, “to be kind,” “to show one’s self mild,” or “use kindness.”

In the Middle Voice, it means, “to show oneself useful,” that is, “act benevolently.” This is the only time it is used in Scripture. When a word is only used once in all of Scripture, we call it an (hapaxlegomena).

Luke 6:35, “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind (CHRESTOS) to ungrateful and evil men.”

This refers to the overt activity of grace, and it means to treat others in grace. You do not treat them based on what they earn or deserve, but to treat them graciously. So, we see that these first two characteristics indicate a believer who is oriented to grace, PSD #5.

Love is not jealous: The Greek here for “**not jealous**” is **OUK ZELOO**. The Greek verb **ZELOO – ζηλώω** (dzay-lo’-o) comes from **ZELOS – ζήλος** (dzay-lo’s) meaning, “zeal” or “jealous,” and comes from **ZEO – ζέω** (dzeh’-o) meaning, “hot” or “boiling.” So, **ZELOO** comes to mean, “to be jealous,” “desire earnestly,” or “to burn with zeal,” “eagerly seek,” or “to envy.” This word is used in both a positive and negative way. Here we are focused on the negative usage of jealousy. **Acts 7:9; 17:5-8** (betrayal); **James 4:2**.

James 4:2, “You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. ³You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.”

It refers to a mental attitude of jealousy, spite, or envy. When you have the filling of the Spirit, the love which is produced in your soul is totally free from jealousy. If you are jealous of someone or something, you are definitely not filled with the Spirit. So, in view here is part of the emotional complex of sins.

Love does not brag: The Greek here is again the negative **OUK** for, “not or does not,” and the verb **PERPEREUOMAI – περπερεύομαι** [per-per-yoo-om-ahee]; it is from **PERPEROS**, which means, “vainglorious, so it comes to mean, “to boast,” “brag,” or “be conceited,” “to parade one’s self.”

Thayer’s definition notes, “A self-display, employing rhetorical embellishments in extolling one’s self excessively.” This is another word used only once in Scripture, an (hapaxlegomena). Also compare with **1 Cor 4:7; 2 Peter 2:17; James 4:16-17**. So, we see here and in the next word; the arrogance complex of sins.

1 Cor 4:7, "For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?"

2 Peter 2:17, "These are springs without water and mists driven by a storm, for whom the black darkness has been reserved. ¹⁸For speaking out arrogant *words* of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error."

James 4:16-17, "But as it is, you boast in your arrogance; all such boasting is evil. ¹⁷Therefore, to one who knows *the* right thing to do and does not do it, to him it is sin."

When you are filled with the Spirit, the filling of the Spirit actually produces in you the neutralization of your ego. This does not mean that you stop using the pronouns "I," or "me," or that you stop having a personality, which exudes confidence. But it does mean that ego lust is neutralized and "I" and "me" are not your sole means of communication – pun intended.

Love is not arrogant: The Greek verb here is in the Passive Voice of **PHUSIOO** – **φυσιόω** (foo-see-o'-o), linked with the negative **OUK**. **PHUSIOO** comes from **PHUSA** meaning, "bellows," or **PHUSIS** – **φύσις** (foo'-sis), which means, "nature." So, **PHUSIOO** comes to mean, "to puff or blow up," "be arrogant," "conceited," or "inflated." In other words, we could say, "a big wind bag," meaning a person who is full of himself.

1 Cor 8:1-3, "Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies. ²If anyone supposes that he knows anything, he has not yet known as he ought to know (*sophomoric type of arrogant thinking*); ³but if anyone loves God, he is known by Him."

Col 2:18-19, "Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on *visions* he has seen, inflated without cause by his fleshly mind, ¹⁹and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God."

So, we have here inner pride where "puffed up" is a desire to inflate one's self at the expense of others. It is the concept of Spiritual "king of the hill." In doing so, people seek to advance themselves at the expense of running down someone else.

In love and the filling of the spirit, we don't seek to raise ourselves at the expense of others and let God promote us in His proper time.

1 Cor 13:5, "does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered*,"

The Greek in this passage and **verse 6** continues to apply the negative OUK in all five applications.

Love does not act unbecomingly: "**Act unbecomingly**" is the Greek verb **ASCHEMONEO** – ἀσχημονέω (as-kay-mon-eh'-o) from the root word **ASCHEMON** – ἀσχήμων (as-kay'-mone) that means, "un-shapely" or "un-seemly." So, **ASCHEMONEO** means, "to act unbecomingly," "behave improperly," "disgrace oneself," "to be put to shame," or "unseemingly."

It is used here and **1 Cor 7:36** (in regards to marrying off, or not, an older daughter). So, it means to behave dishonorably.

Love does not seek its own: This is the Greek verb **ZETEO** – ζητέω (dzay-teh'-o) for, "seek" with the understanding of "deliberating," "demanding," "inquiring," or "looking." This is coupled with Personal Pronoun of **HEATOU** – ἑαυτοῦ (heh-ow-too') that means, "himself" or "oneself," and as an idiom meaning, "*one's own interest or advantage.*" Combined, we have the idiom that means, "strive for one's own interest or advantage," **John 5:30; Phil 2:21; 1 Cor 10:24.**

It is a reference to the various lusts of our Old Sin Nature in self-gratification. In contrast, the filling of the Holy Spirit never tries to gratify power lust, approbation lust, materialism lust, etc., because love does not seek its own interests, it seeks God's will, **Cf. 1 John 2:15-17.**

Our Lord states in **John 5:30** the correct application of the Spiritual life, "**I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.**"

The contrast is found in **Phil 2:21**, "**For they all seek after their own interests, not those of Christ Jesus.**"

We are commanded in **1 Cor 10:24**, "**Let no one seek his own good, but that of his neighbor.**"

Love is not provoked: Here the Greek verb is **PAROXUNO** – παροξύνω (par-ox-oo'-no) and comes from **PARA** – παρὰ (par-ah') meaning, "from beside," "by the side of," etc., and **OXUNO** – οξύνω (ox-oo'-no) meaning, "to sharpen." So, **PAROXUNO** comes to mean, "to sharpen," figuratively, "to stimulate" or "to provoke," but in the negative sense as, "to urge," "prick," or "spur." In regards to the individual, it means to, "be irritable" and "be greatly upsetting." So, it can mean, "to anger," "provoke," "irritate," or "exasperate." It's only used here and in **Acts 17:16**. Here it comes to mean, "does not easily become angry, irritated, or have tantrums."

This definition shows the contrast between I.U. Love and Personal Love. I.U. Love is not based on the person you love or the situation. It is based on Bible Doctrine resident in your

soul that gives you the capacity for I.U. Love, while Personal Love is based on the likeability of the person or situation you are in.

When you are filled with the Spirit, you are never going to have a tantrum. It is impossible to be filled with the Spirit and be angry, **Acts 15:39; 17:16.**

Acts 15:39, "And there occurred such a sharp disagreement [PAROXUSMOS] that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus."

Acts 17:16, "Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols."

Love does not take into account a wrong suffered:

The KJV says "thinketh no evil." The Greek verb to, "take into account" is **LOGIZOMAI** – **λογίζομαι** (log-id'-zom-ahee) from **LOGOS** – **λόγος** (log'-os), which means, "word" or "an idea." So, **LOGIZOMAI** is used in the sense of "an account" or "reckoning," "to reckon," or "to consider."

That is linked with the Greek adjective for "evil" which is **KAKOS** – **κακός** (kak-os') meaning, "evil, bad, wrong; injury, harm, foul, or troublesome (i.e. sore)." There is no word for "suffered" in the Greek. So, the phrase is "Love does not take into account a wrong *with the implication that it is done against you* (i.e. betrayal, persecutions, etc.)."

I.U. Love forgives and forgets and does not have revenge motivation, nor is it implacable. But the greater meaning here is in regards to the "but-in-ski." When you are filled with the Spirit, you don't put your nose into other people's affairs and then malign them; you mind your own business and treat them in grace.

1 Cor 13:6, "does not rejoice in unrighteousness, but rejoices with the truth;"

Love does not rejoice in unrighteousness, but rejoices with the truth:

In this passage both words for "rejoice" are **CHAIRO** – **χαίρω** (kha'h'-ee-ro) with the second instance using the prefix **SUG**, or **SUGCHAIRO** – **συγχαίρω** (soong-kha'h'-ee-ro) meaning, "rejoice with."

The comparison is between unrighteousness and truth or **ADIKIA** – **ἀδικία** (ad-ee-kee'-ah) and **ALETHEIA** – **ἀλήθεια** (al-ay'-thi-a). **ADIKIA** means, "injustice, unrighteousness, wrongdoing, evil, or sin." **ALETHEIA** means, "truth," with reference to the Word of God as the absolute truth.

The phrase "rejoice in unrighteousness" means, "to revel in sin and/or evil, which includes human good." This is the mental attitude of the carnal believer. They are glad when

they, and/or others around them enter into sin. They rejoice in living a sinful / carnal lifestyle and encourage others to do the same.

The contrast then is in living by means of the truth, which is the Word of God, a reference to Bible Doctrine. The believer filled with the Spirit rejoices when taking in, metabolizing, and applying God's Word; whereas, the carnal believer rejoices when sin is prevalent in his life.

The positive believer rejoices in the Word, which is having the inner happiness of God, (+H = PSD #10), where that happiness is expressed in thanksgiving for the Word in their soul and life. On the other hand, the carnal believer is not excited about living for Christ in obedience to His Word. So, the contrast is between walking in sin and walking in the light of Jesus Christ, **Prov 2:9-15, 20-22; 29:2-7; James 4:16; 1 John 1:5-10.**

1 Cor 13:7, "bears all things, believes all things, hopes all things, endures all things."

As we noted in **verse 6**, the warnings "NOT to do something" changed back to the positive "WHAT TO DO." **Verse 7** then continues the positive language in the application of **AGAPE** love.

Verse 7 also uses **PANTA** – **πάντα** which is the Pronominal Adjective in the Accusative, Neuter, Plural, of **PAS** – **πᾶς** (pas) four times. **PAS** means, "all or every" or as it does here "all things." So, in regards to each of these four categories of **AGAPE** application, it is directed toward all people, all places, all situations, all things.

In addition, all four Greek verbs are in the Gnomic Present Tense, Active Voice, Declarative Indicative Mood, Third Person, Singular.

The Gnomic Present is a statement of a general, timeless fact. The action of loving continues without time limits, it is a temporal, and it describes what love is at any time. As we noted, these categories of **AGAPE** love are all characterized by the mental attitude. They present the mental attitude of the mature believer who is truly operating under the filling of God the Holy Spirit, where the fruit is **AGAPE** love towards all people, every situation, all things.

Love bears all things: Bears is the Greek verb **STEGO** – **στέγω** (steg'-o), which means, "to cover closely (so as to keep water out), or generally to bear up under." It can mean, "to protect or keep by covering, to preserve." It also means, "to cover over with silence, that is, to keep secret, to hide, conceal, or to cover the errors and faults of others." Finally, it can mean, "covering to keep off something which threatens, to bear up against, hold out against, and so endure, bear, or forbear."

Its root word **STEGE** – **στέγη** (steg'-ay) means, "a roof," so it was used originally for a roof, which keeps out the rain. It is also used for keeping things confidential, which is one of the characteristics of the filling of the Spirit. It means not to betray a confidence. So, it means, "to covers the sins of others." Compare with **Gen 9:20-27.**

1 Peter 4:8, "Above all, keep fervent in your love for one another, because love covers (KALUPTO – a hut or cabin) a multitude of sins.", see also, Prov 10:12.

This word is also used in **1 Cor 9:12**, (read **verses 8-14**); **1 Thes 3:1-5**.

Love believes all things: Believes is the Greek verb **PISTEUO – πιστεύω** (pist-yoo'-o) that means, "to believe or entrust." It comes from the root words **PISTIS – πίστις** (pis'-tis)," to have faith," and **PEITHO – πείθω** (pi'-tho), "to have confidence." So, **PISTEUO** comes to mean, "to think to be true, to be persuaded of, to credit, place confidence in."

It is the conviction and trust we have in God, based on His Spirit and Word in our soul, in regards to all people and life's situations. When we are filled with God the Holy Spirit, the Faith-Rest, PSD #3, is activated within our soul. The Faith Rest Drill includes, claiming a promise of God, mixing it with faith, turning it into a doctrinal rationale, mentally applying it to the situation, developing a doctrinal conclusion, and then applying the solution in faith, while trusting and resting in God. **Mat 21:22; Rom 9:33; 14:2; 15:13; 1 Peter 2:6**.

Rom 14:2, "One person has faith that he may eat all things, but he who is weak eats vegetables only."

Rom 9:33 and 1 Peter 2:6, "For this is contained in Scripture: "Behold, I lay in Zion a choice stone, a precious corner stone, and he who believes in Him will not be disappointed.""

Mat 21:22, "And all things you ask in prayer, believing, you will receive."

Rom 15:13, "Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit."

Love hopes all things: Hope is the Greek word **ELPIZO – ἐλπίζω** (el-pid'-zo) that comes from the root **ELPOMAI – ἐλπῶμαι** that means, "to anticipate or expect." So, **ELPIZO** comes to mean, "to expect or to hope." It's another form of trusting in God. Ultimately, it means, "having confident expectation," which describes the mental attitude of PSD #7, a Personal Sense of Destiny. In **AGAPE** love, we are to have confident expectation in all situations, including confidence in the future and God's dying grace blessings, (i.e. we understand what the Bible teaches about the eternal state, and we confidently trust in it).

Therefore, through the filling of God the Holy Spirit, we will never have the mental attitude of being in a hopeless situation, even when betrayed. Instead, we will have confident expectation regarding all things, trusting in God's Plan for our lives. This includes confidently coming to Him in prayer for all things, **Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."**

So, hope is defined in two ways, confident and absolute expectation regarding the present and future no matter the people, thought, system, or disaster testing you may face.

Love endures all things: “**Endures**” is the Greek verb **HUPOMENO** – ὑπομένω (hoop-om-on-ay’). It is a compound word from **HUPO** – ὑπό (hoop-o’) meaning, “by or under,” and **MENO** – μένω (men’-o) meaning, “to stay, abide, or remain.” So, **HUPOMENO** means, “to stay behind, to await, or endure.”

Thayer defines this word as; *to persevere under misfortunes and trials, to hold fast to one’s faith in Christ, to endure, and to bear bravely and calmly when ill-treated.* Ultimately, it is related to undeserved suffering or what we call suffering for blessing.

Endures all things means to be both Doctrinally and Grace oriented, resulting in the stabilization of your soul in time of pressure, with the outcome that you have inner peace no matter how great the pressure or the suffering may be. This means to be actually relaxed while in or under pressure, to have inner happiness, peace, and contentment in the midst of pressure.

Enduring is one of the results and characteristics the consistent intake and application of the Word of God through the filling of the Holy Spirit, **Mark 13:13; 2 Tim 2:10; Heb 10:32-36; James 1:12; 5:11.** When you can handle being the victim of others’ mental attitude sins (including betrayal) with impersonal love, you will know that you have achieved Spiritual adulthood.

Mark 13:13, “You will be hated by all because of My name, but the one who endures to the end, he will be saved.”

2 Tim 2:10, “For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.”

James 1:12, “Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.”

James 5:11, “We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and is merciful.”

So, in summary of **verse 7**, “**Love bears, believes, hopes, and endures all things,**” or in other words, “Love covers, trusts, confidently expects, and perseveres under pressure in regards to all things.”

1 Cor 13:8, "Love never fails; but if *there are gifts of* ^[a]prophecy, they will be done away; if *there are* tongues, they will cease; if *there is* knowledge, it will be done away."

We conclude the definition of love in **verse 8**, which in its own way is a summary of all the above.

Love never fails: **HO AGAPE OUDEPOTE PIPTO – ὁ ἀγάπη οὐδέποτε πίπτω**. The Love never fails.

Never is the Greek adverb **OUDEPOTE – οὐδέποτε** (oo-dep'-ot-eh) from **OUDE – οὐδέ** (oo-deh'), "and not" or "neither," made up of **OUK – οὐκ** (ook) for "not" and **DE – δέ** (deh) meaning, "but, and, or now." The second part of **OUDEPOTE** is from **POTE – ποτέ** (pot-eh') meaning, "once" or "ever." So, **OUDEPOTE** means, "not once," "not ever," or "never."

Then we have the verb "**fails**," which is **PIPTO – πίπτω** (pip'-to) that means, "to descend from a higher place to a lower place, to fall as in death, in prostration, etc., or to fail."

The KJV, using the Textus Receptus as its Greek basis, uses the word **EKPIPTO – ἐκπίπτω** (ek-pip'-to). **EKPIPTO** is a compound word with the prefix **EK – ἐκ** (ek) meaning, "from or from out of," with **PIPTO – πίπτω** (pip'-to). So, it comes to mean, "to drop away; specifically, be driven out of one's course; or figuratively, to lose, become inefficient, be cast, fail, fall (away, off), or take none effect."

Interestingly, **PIPTO** is a word taken from Greek drama, which means to be hissed off the stage. Plato used it in regards to a play that would fail. One of the worst things that could happen to an actor in Greek drama was to be hissed off the stage. In the U.S., we would not hiss but boo. Therefore, this is saying in essence that love, the fruit of the filling of the Spirit, is never booed off the stage of life. In other words, **AGAPE** will always be there, it will always be successful, it will never fail, just as our Lord will never leave us nor forsake us, **Heb 13:5**. So to, **AGAPE** love will never fail us; it will always hit its mark.

Luke 16:17, "But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law (*speaking of the entire Bible here*) to fail."

As we noted previously, the Fruit of the Spirit is Love. Therefore, when filled with the Spirit, we will always operate in love to fulfill the purpose God designed for our lives, which is to love our neighbor.

Rom 14:4, "Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand."

As **Romans 13:8** says, "Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law. 9For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if

there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." ¹⁰Love does no wrong to a neighbor; therefore love is the fulfillment of *the law*. ¹¹*Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.* ¹²The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. ¹³Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. ¹⁴But put on the Lord Jesus Christ, (*who is love*) and make no provision for the flesh in regard to *its* lusts."

Paul then concludes his discussion of the application of **AGAPE** in **verse 13**.

1 Cor 13:13, "But now faith, hope, love, abide these three; but the greatest of these is (AGAPE) love."

So, from our study of **1 Cor 13:4-8**, we better understand **AGAPE** love to be:

Patient, kind, not jealous; not bragging, not arrogant, not acting unbecomingly; not seeking its own, not provoked, not taking into account a wrong suffered, not rejoicing in unrighteousness, but rejoicing with the truth; bearing, believing, hoping and enduring all things because LOVE NEVER FAILS.

Or as we have defined it, Love is:

A Relaxed Mental Attitude, Grace Oriented; not jealous of others, not egocentric, not an arrogant wind bag, not dishonorable, not lustful, not quick to anger, nor holding grudges and sticking its nose into others business, nor rejoices in the carnal life, but rejoices in the Spiritual life. Love covers a multitude of sin, Faith Rests, confidently expects, and perseveres under pressure in regards to all things because LOVE NEVER LEAVES YOU NOR FORSAKES YOU.

Summary of I.U. AGAPE Love as a Problem-Solving Device in the Face of Betrayal.

- I.U. AGAPE Love is impersonal, because it is based on the virtue, honor, integrity, and objectivity of the subject, (the one expressing love), rather than on the attraction of the object of your love, sinful man.
- It is unconditional because it is to be applied to all people, in all places, in all situations. It is not dependent on people, places, or things, **1 Cor 13:4-8**.
- I.U. AGAPE Love is the ultimate expression of humility, because it does not make your feelings and emotions the criteria for your love. It requires both enforced and genuine humility on your part not to make people issues, such as betrayal, the criteria for your love, and therefore be disoriented to life.
- As an adjective, it means without personal reference or connection, not primarily affecting or involving the emotions of a person. As a noun, it means the quality or state of not involving personal feelings or emotions in relationship to an object.
- Emotion is designed to appreciate relationships, but it should not be the basis for establishing relationships.

a) Emotion uses attractiveness as its basis; therefore, when the attractiveness fades away, so too will your love and the relationship. With I.U. Love, your love and the relationship continues even after the attractiveness has faded away.

b) Emotion has no ability to rationalize, to think, to apply doctrine, or to solve problems.

c) Emotion is designed for our pleasure and enjoyment, but it was not designed for emotional sins such as fear, worry, anxiety, anger, violence, and murder. Those are by-products of Adam's original sin and our Sin Nature.

d) Emotion is not a part of the Christian way of life. Emotion is a normal function of the human soul when you respond to something you enjoy, but when your emotions react, it is part of the abnormal soul function of the Sin Nature in sinning.

e) The only basis for true love is I.U. Love that can bring with it a wonderful emotion, which is always subordinate to your virtue and integrity.

- I.U. AGAPE Love is the professional attitude of the Christian, similar to the professional attitude of a doctor in regards to his patients. The doctor does all that he can to help his patient, but his help is not based on his personal feelings or emotions regarding the patient, nor his relationship with them.
- **John 15:12, "This is My mandate, that you love each other as I have loved you."** How did Jesus love us? Personally? No! Impersonally, because we were imperfect. Therefore, because of His personal love for God the Father and His impersonal love toward all the human race, He went to the cross and was judged for our sins, **1 John 4:9-11.**
- **John 15:17, "I command you these things, that you might love each other."** Jesus said this to the disciples, most of whom were believers, after they had been together for almost three years. They had developed personality conflicts, took sides, and were critical of each other, **Mat 18:1; Mark 9:34; Luke 9:46; 22:24.** So, this command from our Lord is brought into the Christian life.
- Personal Love for people is optional; the Bible never commands personal love for people. But in the Plan of God for the Church Age, I.U. love is mandated as a part of God's Plan, will, and purpose for your life.

a) Personal Love in human relationships exist in three categories; friendship, romance, and marriage.

b) Personal love in human relationship is not a virtue in itself, because it is dependent on the virtue of others for success.

c) Therefore, all problems related to human love demand the function of impersonal love for solutions as well as capacity.

d) Your capacity for Personal Love increases as your Impersonal Love increases.

e) Your Personal Love has no staying power with anyone until you reach Spiritual self-confidence when you no longer feel threatened by anyone.

f) Arrogant people are constantly seeking unconditional love from others, but all they offer in return is conditional love. The greater your arrogance, the more conditions you put on someone's love. Most men do this to the woman they love. Compare to the mandate of **Eph 5:25-30**.

g) Impersonal love has no strings attached to it nor makes demands of others. Therefore, people will never irritate you. If people can irritate you, under any set of circumstances, you are not applying the AGAPE love of Spiritual maturity.

h) Objectivity and grace orientation of the Spiritual adult believer is expressed by the virtue of **AGAPE** Love in all human interactions.

i) Having personal love minus the virtue of impersonal love is the weakest and most unstable status quo in life, because it is vulnerable to the entire realm of both the arrogance complex of sins and the emotional complex of sins.

Without I.U. Love, you will never have any good human relationships. You will change friends, partners in romance, and spouses in marriage, simply because you have no basis for perpetuating any of those relationships apart from virtue.

- I.U. Love for all mankind is the ultimate expression of the transfigured life, which is maximum metabolized Bible Doctrine circulating, by means of the Holy Spirit, in the seven compartments of the stream of consciousness of the heart, **1 John 4:7-21; Rom 12:1-3**.
- When apply I.U. Love, you will love those who are known or unknown, friends or enemies, attractive or repulsive, honorable or dishonorable, loving or hateful, appreciative or antagonistic, rich or poor. You will **"Love your neighbor as you love yourself," Lev 19:18; Mat 5:44-48; 19:19; 22:39; Mark 12:31; Luke 6:27-35; Rom 13:9; Gal 5:14-18**.
- You cannot have I.U. Love for people until you are properly motivated through Personal Love for God the Father, (PDS # 8), your motivational virtue, which also means you love His Word, (PSD #4).

Gal 5:14, "For the entire Law is fulfilled in one word, in the doctrinal principle, 'You shall love your neighbor as yourself.'"

1 John 3:23-24, "Furthermore, this is His mandate, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. ²⁴The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us."

10) Sharing the Perfect Happiness of God, (+H)

Sharing the Perfect Happiness of God (+H) is a key Problem-Solving Device (PSD) related to betrayal and any form of persecution, because when you allow the effects of being betrayed to penetrate your soul, it will destroy any happiness you have. To share in God's Happiness, we need to understand His happiness as told to us in His Word. Therefore, it is critical that

we know His Word, in order to know about His happiness, in order to share in His happiness. Just as we noted that God is Love, it is also true that God is Happy, **John 17:13**

God is perfect; therefore, His essence is composed of only perfect attributes, one of which is His perfect happiness. Perfect God can only possess perfect happiness. It cannot be tarnished or in any way challenged or destroyed. This same perfect happiness (+H) is available to you.

God's happiness cannot be disappointed or frustrated by the failure of anyone or anything. This same happiness and love will give you fantastic capacity for life, and no set of circumstances will ever get you down. God's happiness does not depend upon others, good or bad. No one has ever made God unhappy. Your Happiness should not be dependent on others but on the Word of God in you. Perfect happiness is not dependent on pleasure, success, social life, marriage, sex, love, health, etc. Perfect happiness is developed through life inside God's Power System and is the only happiness totally independent of the status symbols of life.

God's happiness, as is His love, is based on who and what He is, not who and what man is. Your Happiness should be based on God's residency in you and not based on people, places, or things. God's happiness is an integral part of His Divine essence. Therefore His (+H) should be an integral part of your life.

God is happy and has always been happy for all eternity; He has never been unhappy. You too can have the steadfast happiness of God. God's happiness is related to His Divine power and immutability. Nothing can destroy or change the happiness of God. It's impossible for God to be unhappy. There is no unstable characteristic related to the perfect happiness or love of God.

Your (+H) should be related to the omnipotence of God dwelling within you plus the omnipotence of His Word in you. Your happiness should be based on who and what God is in you, and not based on people, environment, or situations. There is no pain, adversity, tragedy, or difficulty greater than God's perfect happiness in your soul!

Job 5:17a, 19-27, "Behold, how happy is the man whom God reproveth. ... ¹⁹From six troubles He will deliver you, even in seven evil will not touch you.

1) ²⁰In famine He will redeem you from death,

2) and in war from the power of the sword.

3) ²¹You will be hidden from the scourge of the tongue, and you will not be afraid of violence when it comes. ²²You will laugh at violence and famine,

4) and you will not be afraid of wild beasts. ²³For you will be in league with the stones of the field, and the beasts of the field will be at peace with you.

5) ²⁴You will know that your tent is secure, for you will visit your abode and fear no loss.

6) ²⁵You will know also that your descendants will be many, and your offspring as the grass of the earth.

7) ²⁶You will come to the grave in full vigor, like the stacking of grain in its season.

²⁷Behold this; we have investigated it, *and* so it is. Hear it, and know for yourself."

The key to true happiness is a change in our mental attitude. Never confuse (+H), as taught in the Bible with the various stimuli of life, which are enjoyable for the moment, but have no ability to sustain us in daily living.

The Basis for the Attainment of God's Happiness:

Perfect happiness comes through the believer's consistent positive metabolization of Bible Doctrine. Perfect happiness depends on Bible Doctrine in the soul. It is something you think not something you do. God has to share His thoughts with you before you can share His (+H). When the thinking of God becomes your thinking, then you will share God's happiness. **Psa 32:10-11.**

Stability in the right lobe comes from having God's Word in the soul which form sentences and paragraphs, then Doctrines and categories, resulting in norms and standards by which you live. Your perfect happiness is determined by the amount of Bible Doctrine in your soul, **Psa 33:1-5.**

Perfect happiness starts potentially at salvation. Our first taste of (+H) comes when we believe in Christ, **Gal 5:22-24; Rom 14:17; 1 Thes 1:6.** This experience is limited because there is no capacity for (+H) yet. Capacity comes from the balance of residency of maximum Bible Doctrine in the soul ready for application plus the filling of God the Holy Spirit. God sharing His perfect happiness with us becomes a reality when we achieve Spiritual maturity. **John 17:13-19; 1 John 1:4**

John 17:13, "But now I come to You; and these things I speak in the world so that they may have My joy (+H) made full in themselves."

1 John 1:4, "In fact these things we write, that our joy (+H) may be brought to completion." Doctrine is written so the Royal Family can have perfect happiness by learning from their right Pastor-Teacher.

When enough categories of Doctrine have been transferred to your soul, then God can share His perfect happiness, because you have capacity to enjoy it and not abuse it. But this is all potential depending on your attitude toward Bible Doctrine.

The greatest experience of security in this life is to attain perfect happiness. Once you have God's happiness in your soul, it is the ultimate of security, the basis for Spiritual self-esteem, Spiritual autonomy, and Spiritual maturity, **Psa 31:7; Phil 3:1.**

Phil 3:1, " Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you."

This is security for you because, when you get under pressure, you will think the right thing, do the right thing, and apply the right Doctrine, because you have repeatedly learned to do the right thing under normal circumstances. The more things you can do automatically, the greater your life will be.

The Perfect Happiness of God is:

Contentment of soul. It's not having what you want, but rather accepting and appreciating what you have and coming to a point of contentment. **Phil 4:11-13.**

Never feeling threatened by adverse circumstances, by people, or by evil scenarios. (+ H) is ceasing to worry about things that are beyond the power of your will and control. An unhappy person is someone involved in egotism, selfishness, evil, or ignorance, **Phil 3:2.**

A Problem-Solving Device preventing stress in the soul. (+ H) is going through certain problems and finding out that your happiness has not been taken away, **1 Peter 1:3-8.**

Capacity for life, love, appreciation, gratitude, and thanksgiving. (+ H) is not a reward for doing something; it is a consequence of taking in Bible Doctrine. **Psa 16:11; Prov 3:13.**

Tranquility of soul. Knowing that it is not the place or the condition that dictates your happiness. It's your relationship with God, **Prov 23:7; 17:22.**

Psa 16:11 also teaches three ways in which God shares His perfect happiness with us. **"You will make known to me the path of life. In Your presence is the fullness of happiness; at Your right hand are pleasures forevermore."** The happiness described here, as belonging to God, is now the potential for any Church Age believer who reaches Spiritual adulthood.

Prov 3:13, "Happiness belongs to the person who finds wisdom, even to the person who gains understanding." Perfect happiness is absolutely perfect in itself, and can be taken with you wherever you go ("belongs to you"); it will not be disturbed or destroyed.

The Holy Spirit is the source of our sharing God's perfect happiness, because He is the teacher of Bible Doctrine. Perfect happiness is said to be the **"fruit of the Spirit"** in **Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and prosperity and happiness by means of the Holy Spirit."**

See also **Rom 15:13; Gal 5:22; Phil 4:4, 11-13; 1 Thess 1:6; James 1:2; 1 Pet 1:8; 3:14; 4:14.**

Rom 15:13, "Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit."

Gal 5:22, "The fruit of the Spirit is love, joy (*happiness*), peace (*prosperity*), etc."

Phil 4:4, "Keep on having happiness in the Lord at all times; once more I repeat the command, keep on having happiness."

1 Thes 1:6, "You also became imitators of us and of the Lord, having received the Word in much tribulation (*pressure, affliction, oppression, etc.*) with happiness from the Holy Spirit."

James 1:2, "Consider it all happiness, my brethren, when you encounter various testings."

1 Pet 1:8, "Even though you have not seen Him, you love Him; in fact, though you do not see Him now but believe in Him, you greatly rejoice with happiness inexpressible and full of glory."

1 Pet 3:14, "But if you should suffer for the sake of righteousness (*I wish you were, but you're not*), you are happy. `Therefore, do not fear what they fear, and do not let yourself be intimidated (*Isa 8:12b*)."

1 Pet 4:14, "If you are reviled (*denounced, insulted*) for the name of Christ, you are happy, because the Spirit of glory and of God rests on (*refreshes*) you."

Phil 4:11-13, " Not that I speak from want, for I have learned to be content (+H) in whatever circumstances I am. ¹²I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him (*God the Father*) who strengthens me."

The last three Beatitudes speak to the mature believer who undergoes the various categories of undeserved suffering, including betrayal, yet maintains his +H.

Verse 10, "Happy are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven." (Happiness comes to the believer who is faithful while under stress. Theirs is a reminder of the eternal reward and bliss they have already been promised.)

The following two verses add emphasis to **verse 10** stating, you have been and will be run down / persecuted because of Jesus Christ being in your life, and you will be glorified by God just as Christ has been.

Verse 11, "Happy are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me." (Happiness comes to the believer who is verbally abused. The believer is reminded that it is not he who is insulted and persecuted but Christ in him.)

Verse 12, "Rejoice (*CHAIRO*) and be glad (*AGALLIAO*), for your reward in heaven is great; for in the same way they persecuted the prophets who were before you." (We are commanded to be exceedingly joyful in our soul and our body with a Personal Sense of Destiny when, due to our kinship with the Lord Jesus Christ, we continually receive persecutions, and based on our advance in God's Plan, we may come under various attacks even unto death.)

MAKARIOS would not be possible without the Word and Spirit. The Holy Spirit is the source of our sharing God's perfect happiness, because He is the teacher of Bible Doctrine, which is the source of true happiness.

"My Joy ... Your Joy", by Oswald Chambers. **"These things I have spoken to you, that My joy may remain in you, and that your joy may be full." ~ John 15:11**

"What was the joy that Jesus had? The joy of Jesus was His absolute self-surrender and self-sacrifice to His Father—the joy of doing that which the Father sent Him to do— "... who for the joy that was set before Him endured the cross ..." (Hebrews 12:2). "I delight to do Your will, O my God ..." (Psalm 40:8). Jesus prayed that our joy might continue fulfilling itself until it becomes the same joy as His. Have I allowed Jesus Christ to introduce His joy to me?

Living a full and overflowing life does not rest in bodily health, in circumstances, nor even in seeing God's work succeed, but in the perfect understanding of God, and in the same fellowship and oneness with Him that Jesus Himself enjoyed. But the first thing that will hinder this joy is the subtle irritability caused by giving too much thought to our circumstances. Jesus said, "... the cares of this world, ... choke the word, and it becomes unfruitful" (Mark 4:19). And before we even realize what has happened, we are caught up in our cares. All that God has done for us is merely the threshold—He wants us to come to the place where we will be His witnesses and proclaim who Jesus is.

*Have the right relationship with God, finding your joy there, and out of **you "will flow rivers of living water" (John 7:38).** Be a fountain through which Jesus can pour His "living water." Stop being hypocritical and proud, aware only of yourself, and live **"your life ... hidden with Christ in God" (Colossians 3:3).** A person who has the right relationship with God lives a life as natural as breathing wherever he goes. The lives that have been the greatest blessing to you are the lives of those people who themselves were unaware of having been a blessing."*

God Fills the Empty, by Jeanie Albers. **"Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit" ~ Romans 15:13**

"Everyone desires hope, joy, and peace, but our world only reveals a void of these emotional treasures. Our world without Christ is empty. A deep, disturbing vacancy haunts those who do not know Him. Even as believers, we can have areas of emptiness—places we have not let the Holy Spirit have control over; hurts we won't let go of and places we are working on by our own power, which proves futile. Instead of hope, joy, and peace, we find frustration, sorrow, and an aching void. No amount of religious tradition or ceremonies, hard work, no worldly pleasures, no drug, no award, and no amount of money will satisfy that vacant place. Our efforts only magnify the emptiness. Our power and our ways are useless. We cannot work out a Spiritual life on our own.

Leave the world and bring it all to God: bring your empty soul, shattered dreams, empty arms; bring your aching hurt left by betrayal, bring the empty hours of loneliness and the frustration of working under your own power. Know that His arms, which were willingly stretched out on the cross to save a world of sinners, are strong enough to hold you. "Come to Me" He calls. Come to the Lord through His Word, the power of the Holy Spirit, and the perfect work of Christ on the cross. Let the power of the Holy Spirit change your emptiness into a transformed life. The rushing wind of the Holy Spirit that changed eleven cowards and one legalistic Pharisee into the twelve apostles (whom God used to change the world) is the same Spirit that will change your life. He is able!

The cross has filled the vast void between sinful human beings and a holy, perfect God. There are no doubts in His power, His hope, His joy, or His peace. Come to Him empty, stay with Him forever filled."

11) Occupation with the Person of Jesus Christ (O.C.)

Deut 6:5-9, "You shall love the LORD (YHVH – Jehovah) your God (ELOHIM) [that is Jesus Christ the God of Israel] with all your heart and with all your soul and with all your might. ⁶These words, which I am commanding you today, shall be on your heart. ⁷You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. ⁸You shall bind them as a sign on your hand and they shall be as frontals on your forehead. ⁹You shall write them on the door posts of your house and on your gates." See also **Mat 22:37; Mark 12:30; Luke 10:27.**

Occupation with Christ is personal love for our Lord Jesus Christ through maximum metabolized Bible Doctrine circulating in the heart of the soul, by means of the filling of the Holy Spirit, **Jer 9:24; 1 Cor 2:16; Eph 3:17-19.**

Jer 9:23, "Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; ²⁴but

let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD."

1 Cor 2:16, "For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ."

When we reach the point of O.C., then we have the mental attitude / thinking of our Lord.

Phil 2:1-2, 5, "Therefore, if there is any encouragement in Christ (*and there is*), if there is any comfort from love (*and there is*), if there is any fellowship with the Spirit (*and there is*), if there is any affections and mercies (*and there is*); make my joy complete, (*be filled with my happiness*) that you might be thinking the same things (*Divine viewpoint*), having the same virtue love, united in soul, intent on one objective.... have this thinking in you which was also in Christ Jesus."

The encouragement in Christ is based on being occupied with Him. That is, having His Word resident within your soul, leading to the formation of the Problem-Solving devices, so that in betrayal, suffering, disaster, shocks, or pressures your fellowship with Christ brings true solutions, inner peace, contentment, and (+H) to your soul.

When you attain O.C., you have also attained (+H), so that you are prepared to meet and face any and every circumstance. Occupation with Christ is often mentioned with sharing the happiness of God in Scripture.

O.C. is achieved when Bible Doctrine is the number one priority in your life, **Col 3:1-2; 1 Peter 1:8.**

1 Pet 1:8, "And even though you have not seen Him, you love Him (*Occupation with Christ*); and though you do not see Him now but believe in Him, you greatly rejoice with inexpressible happiness (+H) and full of glory."

Capacity to love someone who is invisible requires a tremendous amount of information in the right lobe (*heart*) of the soul. The capacity to love Jesus Christ comes only from metabolized Doctrine converted into Problem Solving Devices stationed on the FLOT line of your soul. Those who love Christ have made the Lord their role model by learning His way of thinking. As a result, they have true happiness. This happiness is dependent upon the accumulation of Bible Doctrine in the heart of the soul and having zero garbage in the subconscious of the soul.

There are two Divine Mandates with Regard to Occupation with Christ:

1) **Heb 12:2, "Be concentrating on Jesus, the author and perfecter of our faith, who because of the exhibited happiness, He endured the Cross and disregarded the shame (*imputation of our sins*), and He sat down at the right hand of God."**

2) **1 Pet 3:15, "But sanctify (set apart as more important than anything else) the Lord Christ in your hearts."**

God makes a direct positive demand on your will and volition to be occupied with Christ, which is a mandate to be consistent in the Perception, Metabolization, and Application (PMA) of Bible Doctrine.

- Occupation with Christ is the standard operating procedure for the mature believer, **Heb 12:1-2.**
- Occupation with Christ is illustrated by the Doctrine of Right Man / Right Woman. She is to be occupied with her right man as we are to be occupied with Christ, **1 Cor 11:5-12; Eph 5:25-33.**

- Occupation with Christ includes total dependence on grace provision and is related to both stability and inner happiness, **Psa 16:8-9; 25:15; 37:4-5; 141:8; James 2:24-26.**

Psa 16:8, "I have set the LORD continually before me; because He is at my right hand, I will not be shaken. 9Therefore my heart is glad and my glory rejoices; my flesh also will dwell securely."

- Occupation with Christ is also defined as fellowship with the Son. **Phil 2:1-2, 5; 1 John 1:5-7**
1 Cor 1:9, "God (Father) is faithful, through whom you have been called into fellowship with His Son, Jesus Christ our Lord."

Our fellowship with Christ comes from learning Bible Doctrine and is infinitely more important than our fellowship with people. Fellowship with Christ is synonymous with occupation with Christ and is a part of God's will, plan, and purpose for your life.

Christian fellowship is no substitute for O.C. Therefore, social intercourse with Christians is never a substitute for learning Bible Doctrine.

Eph 3:17, "So that Christ may be at home in your hearts through faith when you have been rooted and established in virtue-love (personal love for Christ)."

- The attainment of Occupation with Christ is gradual. O.C. is developed when our Lord becomes our role model, our celebrity.

This starts by the command in **Eph 3:19, "And to come to know the love for Christ which surpasses knowledge (goes beyond gnosis), that you may be filled with all the fullness of God."**

Plus, **1 Cor 2:16, "For who has known the thinking of the Lord that we should instruct Him; we have the thinking of Christ."**

The gradual process only occurs when we get to the place where we understand that we need help. We have to come to the point of helplessness in order to learn and receive. You

have to know that you know nothing before you can know something. The fact is, we often do not know how helpless we are until we get into a jam. Therefore, when in a jam, we learn to utilize the PSD's, and overtime learn how they function, rely and trust in them, and therefore gain O.C.

With Bible Doctrine as the working object of our faith, the believer has a maximum love response to Jesus Christ causing him to be considered "a friend of God" which is a title for O.C., **James 2:23; 2 Chron 20:7; Isa 41:8.**

- Occupation with Christ means your motivation in life changes. Occupation with Christ changes your mental attitude about yourself, so that you change your mental attitude about other people who do not love you the way you want to be loved, or do not treat you the way you want to be treated. How you are treated and loved by others is no longer an issue once you have reached Spiritual Self-Esteem and have cognitive self-confidence. It is your fellowship with Christ that counts. This means your thinking has changed about how you think you should be loved. This change is the result of the Word of God resident in your soul. Therefore, you cannot make an issue out of yourself and advance in your Spiritual life. In addition, you can't change other people. They have free will to be as rotten as they want to be.

Because believers expect too much from others, they get into unrealistic expectations. To avoid unrealistic expectations from others and to pass people, system, thought, and disaster testing, it is necessary to be occupied with the person of Christ. You cannot change people to conform to your standards of treatment and love. But you can solve the problems of frustration through I.U. Love as a Problem-Solving Device.

The center of the Bible says **Psa 118:9, "It is better to take refuge in the Lord than to trust in man."**

Jer 17:5-7, "Thus says the Lord, `Cursed is the man who puts his trust in mankind, who depends on people for his strength, and whose heart turns away from the Lord. `For he will be like a tumbleweed in the desert; he will not see prosperity when it comes, but he will live in parched places of the desert, a land of salt where no one lives (has no capacity for life). `But happy is the man who trusts in the Lord, whose confidence is in Him.'"

Having the thinking of Christ results in preoccupation with Christ rather than preoccupation with people. In the Spiritual life, we don't need to depend on anyone else but God. This does not exclude our interdependence on a team, coworkers, church, or family. But it means that God does the blocking, opens the holes, and provides the solutions to our problems. Therefore, in your relationships in life, you must allow God to "run interference," because you cannot change people. Likewise, God is the One who changes you when you are positive toward Doctrine. God causes you to grow up.

- Occupation with Christ results in God emphasis taking precedence over people emphasis, **Col 3:2**.

God emphasis must take priority over people emphasis in the function and execution of the Plan of God for the Church Age. Fellowship with God is infinitely more important than fellowship with people. But you will never discover this until you learn some Doctrine. Fellowship with God is part of God's Plan, but fellowship with people at best is a mere result; at worst, a disaster. You cannot be motivated by people and advance in the Christian life.

True Christian fellowship is fellowship with God the Father, the filling of the Holy Spirit, and Occupation with Christ. Therefore, we have the importance of our motivation from personal love for Jesus Christ. Christ was not loved the way He wanted to be loved or treated the way He wanted to be treated, yet He did not have any unrealistic expectations toward people around Him. This means that you no longer live for yourselves but for Christ.

- Occupation with Christ eliminates the human viewpoint of life. Human viewpoint makes you miserable and makes you argue with others about everything in life. Human viewpoint holds an opinion about everything in life and is intolerant of anyone else's opinion, **2 Tim 2:14-17**. Therefore, you must possess true humility. Humility in the mature believer is being occupied with the person of Christ, totally relaxed, proving nothing, and enjoying everything. The other side of the coin is to complain about everything. Occupation with Christ eliminates all human viewpoint. **Phil 3:7-8**.

- Characteristics and Results of Occupation with Christ in each stage of Spiritual adulthood.
In Spiritual Self-Esteem, "**Christ formed in you,**" **Gal 4:19**. The result: "**the love for Christ controls (occupies) us,**" **2 Cor 5:14**.

In Spiritual Autonomy, "**Christ dwells (is at home) in your hearts,**" **Eph 3:17**. The result: "**sanctifying the Lord Christ in your hearts,**" **1 Pet 3:15**.

In Spiritual Maturity, "**Christ exalted in my body, whether by life or by death,**" **Phil 1:20**. The result: "**for me, living is Christ and dying is profit,**" **Phil 1:21**.

From Betrayal to Spiritual Self-Esteem:

We have seen how the 11 PSD's give us protection and recovery from betrayal, so now I would like you to understand that it is rare for a believer to apply all 11 PSD's. The reason is Spiritual growth and maturity. Not all believers are super-spiritual adults who always apply all 11 effectively. For most, the application relies on PSD's 1-4: Confession of sins, Filling of the Spirit, Faith Rest, and Doctrinal Orientation. As you continue to grow Spiritually, you will begin to learn the others.

That secondary growth begins with Grace Orientation, which leads to a Personal Sense of Destiny. If you are consistently applying PSD's 5 and 7, you have arrived at the first stage of Spiritual Adulthood, Spiritual Self-Esteem (SSE). In SSE, you begin to understand and apply AGAPE Love, a.k.a. Virtue Love, a.k.a. Impersonal and Unconditional Love toward all of

mankind. That then leads to growing in your Personal Love for God the Father as your motivational virtue, which leads to Sharing in the Happiness of God. That also means you have been and are Occupied with the Person of Lord Jesus Christ. The Ultra Supergrace believer is the one who is consistently operating in all 11 PSD's. Nevertheless, it should be the goal of every believer.

Therefore, do not beat yourself up or be too harsh or critical of your Spiritual walk if you are not consistently operating in all 11 perfectly. Just relax in God, trust in His Word and continually take in and apply what you are taught from your Pastor and be confident in your relationship with the Lord. With that formula, you will soon find yourself in Spiritual Adulthood status.

Now, how does this apply to betrayal? Well, getting over a betrayal is an "inside job," it is a soul matter between you and God the Holy Spirit. Although it's hard to believe at first, the other party, the betrayer is actually insignificant. How so?

You see, when we let betrayal by others penetrate our souls, we are the one to blame. Why? Because when betrayal negatively is affecting our soul, it means we have allowed our Sin Nature to rule over us in that situation, and therefore we are operating in sin. As you know, sin is not against each other, but is against the Lord.

David said, **"I have sinned against You and You only Lord," Psa 41:4; 51:4.** See also **Judges 10:10; 1 Kings 8:33, 35, 50; 2 Chron 6:24, 26, 39; Neh 1:6; Jer 14:7, 20; Dan 9:8.**

Therefore, the challenge is to keep watch over your own soul by applying God's Word, including the 11 PSD's to the situations of life, including betrayal. If you do, the result means cleansing or protection from the harmful negative effects of betrayal. So, the work we need to accomplish is on the inside. The challenge for this type of inner work is to heal the pain of separation from God via sin and return to connection and oneness.

Whether we recognize it or not, with a shattering betrayal experience, we have been thrust into the "granddaddy" of all initiations. But fear not, because initiations can be understood as Spiritual awakenings. That is, they are a process by which we pass from one state of understanding and perception into another. You see "initiates" gain character and wisdom through the three phases of common transitions in life:

- Separation,
- Transformation, or Transfiguration, and
- Renewal.

This is also known in a larger context as life, death, and rebirth. Paul understood this concept when he said, **"I have died to self and live for Christ, Phil 1:21-25 (read vs. 9-25); 3:1-11.**

We understand that:

- The Separation phase is loss or damage in relationship.
- The Transformation phase is a shift of focus or perspective (thoughts, emotions, and beliefs), and
- The Renewal phase is attainment of (for unbeliever), or regaining of (for the believer) relationship with God.

Therefore, this entire process results in gaining or regaining trust in God, which leads to Spiritual Self-Esteem, which means trust in the Filling of the Spirit and Bible Doctrine resident in your soul that also results in Spiritual self-approval and Spiritual self-confidence.

As we have noted, the separation phase includes sudden and severe loss that is traumatic, along with emotional tests and trials. This is an area where the betrayed could easily get stuck. But through viewing the transition from separation to renewal as suffering for blessing, it allows you to reframe the psychological ordeals as “tests” in a timeless, prototypical process. If we can see the meaning in our suffering, an opportunity exists to break the betrayal pattern.

As the old is released, a new way of being slowly emerges. To enable this healthy change, we need to shift from our human resources to God’s Power System, (GPS – the filling of God the Holy Spirit and the application of Bible Doctrine). A successful Spiritual awakening ends with renewal.

Rom 12:2, “And do not be conformed to this world, but be transformed (*transfigured*) by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

2 Cor 3:18, “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed (*transfigured*) into the same image from glory to glory, just as from the Lord, the Spirit.”

As a result of hard-gained wisdom, via separation or betrayal, and with your inner power restored, you will step out confidently in the new Spiritual life. When you have completed the transition, it is accompanied by the **EPIGNOSIS** of safety, acceptance, and self-respect. Now you are glorifying God and storing up rewards for both time and eternity.

Everyone experiences some dramatic changes or tragedies in life, some trials or tests. After all, that’s what we’re here for. Proving our character by the choices we make in responding to those trials is what forms the basis of God’s just rewards, **1 Cor 3:10-15; James 1:2-5; 1 Peter 1:6-7; 5:10.**

Being betrayed is part and parcel to many, if not most, trials, (i.e. betrayed by spouse, business partner, friend, neighbor, any other forms of separation, etc.). The question is “how do you recover?” This is a heavy subject, and one that has derailed many believers. Yet, the outcome should be a positive one. Over time, you will be stronger, more resilient, and confident in yourself and in your relationship with the Heavenly Father.

A healthy recovery from betrayal includes a continued hope, faith, and reliance on the power of God, coupled with the willingness to face the realities, while picking yourselves up, seeking solutions, and working with integrity to do your part. In addition, old or misguided loyalties seem to disappear once you've done the inner work, which leads to Spiritual Self-Esteem.

(The preceding was inspired by Evelyn J. Vermette's website, Heal from Betrayal, <http://healfrom.startlogic.com>

The Trauma of Betrayal:

The phrase "betrayal trauma" is used to refer to a kind of trauma effecting the soul as a result of being betrayed, (independent of the reaction to the trauma). This occurs when the ones we depend on for survival (people or institutions) betray us in some way. This trauma occurs when betrayed physically, emotionally, or sexually, especially in abusive situations.

As a result of the trauma, there is a social utility in remaining unaware of the abuse especially when the perpetrator is a caregiver. That is, our basic cognitive processes involved in attention and memory play an important role in dissociating explicit awareness of betrayal traumas.

Unawareness and forgetting of abuse will be higher when the relationship between perpetrator and victim involves closeness, trust, and/or care giving. Why? Because the conflict between the need to stay in the relationship and awareness of betrayal is great, where the need for maintaining the relationship outweighs the need to remember the traumatic event and thus we forget or have memory impairment.

The forgetting or memory impairment is called "betrayal blindness" where those involved in betrayal demonstrate unawareness, not-knowing, and forgetting in regards to the betrayal. This can also be called the "looking the other way" syndrome. This can occur even in betrayals that are not traditionally considered "traumas," such as adultery, inequities in the workplace and society, etc.

Therefore, victims, perpetrators, and witnesses may display betrayal blindness in order to preserve relationships, institutions, and social systems upon which they depend. Another reason for this "blindness" is the demand from the perpetrator or others (family, society, etc.) to keep silent. But in all cases, this is an inordinate condition where you bury the trauma in the subconscious of your soul.

Consequently, betrayal blindness appears to be related to avoidance and dissociative responses that help the individual to keep threatening information from awareness under conditions where the individual's survival depends upon the perpetrator. (Some of the definitions above inspired by Freyd, J.J. (2008). *What is a Betrayal Trauma? What is Betrayal Trauma Theory?* Retrieved September, 12, 2008 from <http://dynamic.uoregon.edu/~jjf/defineBT.html>).

This blindness, leading to burying the trauma in the subconscious of your soul, can also lead us to numerous other physical and mental health symptoms and disorders.

Prov 13:12, "Hope deferred makes the heart sick, but desire fulfilled is a tree of life.

Prov 17:22, "A joyful heart is good medicine, but a broken spirit dries up the bones."

Habakkuk 3:16, "I heard and my inward parts trembled, at the sound my lips quivered. Decay enters my bones, and in my place I tremble. Because I must wait quietly for the day of distress."

Mat 23:27, "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. ²⁸So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness."

The subconscious is the place for storage of impressions, thoughts, and emotions which do not exist in the conscious mind or in the emotions. The subconscious includes aspects of the mental life which are not immediately a part of the individual's conscious mind, since certain emotional factors will not ordinarily permit its contents to come to the surface.

The subconscious affects thoughts, feelings, and behavior without entering into one's awareness. It functions just below the threshold of consciousness. The subconscious is merely the slough-off for things in the conscious mind that are rejected, no longer believed, or priorities and standards which you have now changed. The subconscious collects all the poison of your heart (right lobe).

The subconscious becomes a storage area for shock from sin, failure, betrayal, adversity, frustration, or disappointment. When the conscious mind cannot or does not handle certain things, they apparently slip into the subconscious mind. The result then is a clouding of the conscious mind where the individual is only partially aware of what is really going on. He is therefore divorced, in part or in total, from reality.

Six Steps for Recovery of Betrayal:

So, what do you do in the face of Betrayal Trauma? Well, previously we have noted how to apply the 11 Problem Solving Devices, "**the full armor of God,**" for protection and recovery against garbage accumulation within the heart of your soul and subconscious. So, now we will explore six steps to recover from betrayal or any tragedy: (*From Shattered; Six Steps from Betrayal to Recovery, by Bettyanne Bruin and Fay A. Klingler*)

Step #1 — Awareness

You cannot change the circumstances surrounding betrayal until you have recognized a betrayal has taken place. This may sound like an obvious scenario, but in the case of betrayal, the secrets surrounding this form of abuse are sometimes difficult to see; betrayal is often a "silent crime." Frequently the victim does not know he or she has been victimized, whether it is through an affair, leading a double life, and/or secrets of financial indiscretions, until long after the victimization has taken place. Awareness must be the first step to betrayal recovery. **Mat 7:17; 10:17; 16:6; Luke 12:15; Phil 3:2; 2 Tim 3:1-10: 4:15**

Mat 7:15, "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."

Step #2 — Acceptance

Grief is the result following any type of loss, especially the loss of heartfelt expectations destroyed by betrayal. It is a natural part of an emotionally healthy recovery process. Shock, denial, anger, guilt, bargaining, and sadness are companions to grief. When the process is followed to its completion, acknowledgement and acceptance of one's reality can be comforting results. Finding ways to successfully manage fear and positively channel anger brings about the yearned-for, pain-free hope that is necessary and must be the second step for a full recovery. **Psa 33:22; Phil 4:11-13; 1 Thes 4:13.**

Remember, "Pain is inevitable. Suffering is optional."

1 Thes 4:13, "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope."

Psa 33:22, "Let Your lovingkindness, O LORD, be upon us, according as we have hoped in You."

Phil 4:11, "Not that I speak from want, for I have learned to be content in whatever circumstances I am. ¹²I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him who strengthens me."

Step #3 — Action

Once betrayal is recognized and accepted, action must take place, whether this action is choosing to continue or end the relationship with the betrayer. One must act, not react, by setting reasonable limits, safely confronting the issues, and taking the risk to make life better. **2 Cor 6:15-17; 10:5, 7.**

As William Shakespeare said, "*This above all; to thine own self be true.*"

2 Cor 10:5, "We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of

Christ. ⁷You are looking at things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we."

2 Cor 6:15, "Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? ¹⁶Or what agreement has the temple of God with idols? For we are the temple of the living God. ¹⁷Therefore, come out from their midst and be separate," says the Lord."

Step #4 — Authorization

Authorization or permission to move forward with your life is a vital step in the recovery process. One of the most common yet innocent characteristics of a victim of betrayal is his or her "willingness to submit," "to be the nice guy," or to give the betrayer "permission" to abuse. Authorizing yourself, the victim, to take control of your life by establishing the proper Doctrines in your soul, applying the 11 PSD's, and learning to trust in your decision making again, is a vital step in breaking away from the betrayer and healing the heartbreak associated with betrayal. **1 Cor 6:12; 7:35; 10:23; Phil 4:13; 1 Peter 4:19.**

1 Cor 7:37, "But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart..."

1 Peter 4:19, "Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right."

1 Cor 6:12, "All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything."

Step #5 — Accountability

In fairness you, the victim, must hold yourself accountable for the part played in the betrayal, if any at all, and give proper ownership to the betrayer, as well, for his or her part in the abuse. Taking the obsessive searchlight off the other person and focusing on yourself empowers change. There is a time when you must quit being the victim governed by fear, and make a plan for what is and is not acceptable, never again compromising on those important issues. You can visualize beyond the past and look with hope into the possibilities of the future by forgiving the betrayer and making yourself a product of your decisions instead of your conditions. **Ezra 10:4; Psa 27:3; 49:5; Luke 6:41-45 (speck and log), Gal 6:5; 1 Pet 3:14-17; 1 John 4:8.**

Charles A. Beard said, *"When it is dark enough, you can see the stars."*

Ezra 10:4, "Arise! For *this* matter is your responsibility, but we will be with you; be courageous and act."

Gal 6:5, "For each one will bear his own load."

Psa 27:3, "Though a host encamp against me, my heart will not fear; though war arise against me, in *spite of this* I shall be confident."

Step #6 — Advancement

An old Chinese proverb says, "*Be not afraid of growing slowly; be afraid only of standing still.*" Advancement may be considered the last strategy or step of recovery, but it is also the first step in the rest of your life. Visualizing life with a set of fresh goals and a trust in God creates confidence and courage. Healing occurs as you reach out to serve and help others in need. To advance forward, you take it one step at a time, one day at a time, while maintaining your relationship with Christ through the filling of God the Holy Spirit.

Horace (Circa 35 B.C.E.) said, "*The harder you fall the higher you bounce.*"

Phil 3:13-16, "Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: forgetting what *lies* behind and reaching forward to what *lies* ahead, ¹⁴I press on toward the goal for the prize of the upward call of God in Christ Jesus. ¹⁵Let us therefore, as many as are mature, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; ¹⁶however, let us keep living by that same *standard* to which we have attained."

Separation, Transformation, Renewal:

I am shattered, abused, and bruised.

Broken fragments of me litter the landscape.

Dazed, I wander through chaos bewildered by where I have been.

Searching for something real to staunch the bleeding,

stop the tears, heal the hurt, I sift through fear and anger of surreal days.

Grieving, I go through the motions — butter the toast, take out the trash.

I find scattered remnants of who I am and gather particles of hope, confidence, and forgiveness until finally, I have a handful.

Kaleidoscope pieces form dazzling patterns, prisms in the sun.

Turning, testing, I discover something new and beautiful.

So far in **John 13:18** we have seen:

1) "I do not speak of all of you."

Here our Lord is referring to Judas Iscariot who was an unbeliever, influenced by Satan and about to be possessed by him. Because our Lord was giving a Bible Doctrine lesson, this indicates to us that advanced Doctrine is not intended for the unbeliever. The unbeliever cannot and does not understand the Word of God except for the gospel message. He is only able to understand the gospel message, and even that is by the power of the Common and Efficacious grace of God the Holy Spirit.

2) "I know the ones I have chosen."

Jesus Christ is teaching us plainly that He is God, He is Deity, co-equal with the Father and Spirit. He is part of the Trinity. He is demonstrating His Sovereignty, that is ability and capability to choose the believer out from unbelievers. He is also demonstrating His Omniscience – all knowing ability. He knows the ones who are saved and the ones who are not.

We studied the Doctrine of Election, in regards to His choosing us out from the slave market of sin. Through the sovereignty, righteousness, and justice of God, we have been elected from eternity past, which is made effective at the moment we believe in Christ. We are elected to privilege as eternal members of the Royal Family of God.

We also noted the proper order of God's Divine Decree in relation to man's salvation. The Doctrine of Lapsarianism explains this, where we understand that Infralapsarianism is the appropriate order of God's elective decree.

Infralapsarianism: A form of moderate Calvinism. This is what we believe by rightly dividing the Word.

- God decreed to create all mankind.
- God decreed to permit the fall.
- God decreed to provide salvation for all mankind (unlimited atonement).
- God decreed to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- God decreed to save the elect through faith in Christ, (i.e. to apply salvation to those who believe).

3) The next portion of verse 18 that we noted was the last phrase, "He who eats My bread has lifted up his heel against Me."

Here we noted that Judas Iscariot is in view. Our Lord was prophesying Judas' ensuing betrayal, and therefore we noted the Doctrine of Betrayal.

4) Another point to note in verse 18 is the phrase, "But it is that the Scripture may be fulfilled."

Here we have the phrase: **ἵνα ὁ γραφή πληρῶω – HINA HO GRAPHE PLEROO**. Literally, it is **"In order that the writing complete."**

The word for **"fulfilled or complete"** is the Aorist, Passive, Subjunctive of **PLEROO**, that means, "to make full, to complete," or as it is here, "implementation." So, the Scriptures written of old must be implemented. What the prophets of the Old Testament spoke about The Christ must come to fruition.

This also tells us that the Scripture cannot lie. It is impossible for God to lie; it is impossible for God's Word to lie with regard to a principle, a concept, or a promise.

There are over 300 prophecies regarding our Lord Jesus Christ. Over 30 of those were fulfilled in one day, beginning with the betrayal of Judas Iscariot. Some of those prophecies include:

Psa 41:9, "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me."

Prophecies Fulfilled in One Day	Prophecy	Fulfillment
Betrayed by a Friend	Psalm 41:9	Matthew 10:14
Sold For 30 Pieces of Silver	Zechariah 11:12	Matthew 26:15
Money to Be Thrown into God's House	Zechariah 11:13	Matthew 27:5
Price Given for Potter's Field	Zechariah 11:13	Matthew 27:7
Forsaken by His Disciples	Zechariah 13:7	Mark 14:50
Accused by False Witnesses	Psalm 35:11	Matthew 26:59-60
Silent Before Accusers	Isaiah 53:7	Matthew 27:12

As we have noted previously in our study of the probability of Christ fulfilling prophecy, with just these 6 prophecies, it is something like 1 chance in 10 to the 17th power that one man would fulfill them, yet our Lord did fulfill them and many more.

5) The Last point we are noting is the phrase, "Lifted up his heel against me" as quoted by our Lord from Psa 41:9.

In other words, it's like a donkey trying to kick its rider. Therefore, the raising up of the heel means to overthrow, to seek one's destruction, or to reject authority.

The word "heel" in the Greek is **PTERNA** and is used only here. The Hebrew word **AQEB** – עֲקָבִי (aw-kabe') means, "the heel or footprint," and the word **AQAB** – עָקַב (aw-kab') means, "to take by the heel, follow at the heel, to supplant, circumvent, assail insidiously, or overreach." **AQAB** is used in **Gen 27:36; Job 37:3-4; Jer 9:4; and Hosea 12:3.**

This language reminds us of the first prophesy our Lord made back in **Genesis 3:14-15.**

Because Satan instigated the first betrayal in the human race, our Lord cursed Satan and foretold of the damage that Satan would cause Him, "bruised on the heel." **Genesis 3** also prophesizes of Satan's impending doom, "bruise you on the head," a mortal blow.

Therefore, the rejection of authority is in view in both passages. In **John 13** there is one present that has rejected the authority of Jesus Christ. The one who has rejected Christ's authority also pretended to love Him. But ignorance of Bible Doctrine also means pseudo love, and Judas' true heart is ultimately known by our Lord.

We now turn to **verse 19. John 13:19, "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He."**

As we have been noting, there are five principles found in **verses 16-20**, as a result of the foot-washing example. We have noted:

Vs. 16 – 1) The servant must have Authority Orientation.

Vs. 17 – 2) Knowledge and application of Bible Doctrine results in Happiness.

Vs. 18 – 3) God's Omniscience does not violate our human volition.

We now have our fourth principle in **verse 19**:

4) Bible Doctrine prepares the believer for shocking behavior, such as betrayal.

It is interesting that the sins committed by others are not always that shocking but when experiencing or witnessing the acts of a betrayer, it is very shocking. Therefore, our Lord is teaching the disciples that He will let them know what is going to happen before it occurs so that they won't be shocked and overwhelmed. In addition, His intention is the same as that of His Word that they will grow in faith, as a result of learning and applying Bible Doctrine.

As we know, and will see later in the Upper Room Discourse, the disciples did not cycle this Doctrine and were inevitably shocked, allowing the sin nature to take control of their souls as they deserted our Lord. In spite of that, later on they were able to utilize some of the PSD's with the result of finally understanding (**EPIGNOSIS**), having the garbage cleansed from their souls and being able to move forward once again in the Spiritual life, **Acts 1:12-20**. Notice the importance of prayer in their Spiritual awakening / recovery.

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John 13:19, "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He."

Verse 19 begins with, "**from now on**," which is the Genitive Preposition **APO** – **ἀπό** (apo'), which means, "from," indicating a starting point from which something will continue into the future.

With this is the Adverb **ARTI** – **ἄρτι** (ar'-tee) meaning, "just now" or "at the present time." It means that right now something has come upon us. In other words, Bible Doctrine presented at that moment and going forward was designed to orient the disciples to the shocking and vicious mode of operation of Judas Iscariot. We will translate this as, "**From this point in time forward.**"

Then we have, "**I tell you**" that is **LEGO** – **λέγω** (leg'-o) in the Present, Active, Indicative, plus the pronoun **SU** – **σὺ** (soo), which means, "you," in the Dative of Advantage. Our Lord

is saying, **"I am communicating to you."** That is, Bible Doctrine is advantageous to all who hear and learn from it.

"Before" is the Genitive Preposition **PRO – πρό** (pro). It means that Bible Doctrine anticipates the shocking betrayal of the traitor, Judas Iscariot.

"It comes to pass," is the Genitive **HO – ὅ** (ho) with the following infinitive. So, it means, "in order that, so that, with the result that, or that."

With this is the Aorist, Middle Deponent, Infinitive **GINOMAI – γίνομαι** (ghin'-om-ahee), which means, "to come into being, to happen, or to become." This states that our Lord will give them prophetic utterances before the betrayal of Judas ultimately takes place.

So, we have **"So that before it happens."** That is, before the betrayal of the traitor Judas is revealed.

Next, we have the conjunction **HINA – ἵνα** (hin'-ah), which typically means, "that, so that, or in order that." But we already have this emphasis. When **HINA** is tied to a Subjunctive Mood, as it is here with **PISTEUO**, it becomes a purpose clause or the intention of the action of the main verb, (**LEGO** – I am telling you), whether accomplished or not. Therefore, we would say, "might."

PISTEUO – πιστεύω (pist-yoo'-o) is in the Aorist, Active, Subjunctive, Second Person, Plural, and means, "to believe or entrust."

The Constative Aorist Tense views the entirety of the action of believing or having faith in the prophetic Word of God.

The Active Voice says that the disciples are the ones who might believe or apply faith.

The Subjunctive Mood also indicates the volitional responsibility of each person and every believer.

Therefore, it reads, **"you might believe but you might not."**

Our Lord strongly desires them to perceive and apply this Doctrine He is teaching, and for the disciples to believe it and trust in it. His desire is to spare them shock of betrayal that inevitably leads to either the emotional or arrogance complex of sins. He is giving them the option to believe in the Word and avoid heartache down the road, **John 14:29; 16:4.**

Principles:

- God is faithful and just.
- Even though He knows the outcome, He still provides the way of escape.
- Even though He knew of Judas' (the unbeliever's) betrayal, He still gave him Doctrine, the gospel, **verses 5-11**, so that he could potentially be saved.

- Even though He knew the saved disciples would forsake Him and be scatter, He gave them Doctrine so that potentially their souls would not suffer the ill effects of betrayal.
- Bible Doctrine protects the soul against the garbage of betrayal penetrating your soul.
- You can lead a horse to water, but you can't make him drink!

The next word is the conjunction **HOTAN** – ὅταν (hot'-an) meaning, "when, whenever, as long as, or as soon as."

We then have the verb **GINOMAI** – γίνομαι (ghin'-om-ahee) again, but this time in the Aorist, Middle Deponent, Subjunctive, Third Person, Singular. Generically, it means, "to come into being, to happen, or to become." This is speaking to Judas' future act of betrayal. It also notes that both the saved disciples and the unsaved Judas have choices yet to be made.

The Constative Aorist stresses the fact of occurrence. In this case, the action of witnessing Judas' betrayal.

The Middle Deponent acts like an Active Voice, where the action goes out and has an effect on them. This is the volitional responsibility of the believer. Even though he is not the one performing the action of betraying, he has volitional responsibility to say yes or no to the ill effects betrayal has on his soul.

The Subjunctive Mood is for probability for both the disciples and Judas. It speaks of volition responsibility.

- Judas has not yet betrayed our Lord, and still has an opportunity to say no to the influence of Satan.
- The disciples have not yet witnessed it, and can edify their souls in preparation.

We will translate this, "**when it does happen.**"

Principles:

- This tells us once more that God does not hinder or violate our free will.
- This also indicates that "when" our Lord prophesizes, "it will be fulfilled."

Finally, we have an idiom which begins with **HOTI** – ὅτι (hot'-ee) meaning, "**that,**" which generally introduces the subjective opinion of the writer.

With it we have the subject Nominative Pronoun **EGO** – ἐγώ (eg-o') in the First Person, Singular, meaning, "**I or me.**"

Rounding it out is the Present, Active, Indicative, First Person, Singular of **EIMI** – εἰμι (i-mee'), which means, "I exist or I am."

Literally, we could say, "**that I, I am.**" But in idiom it is, "**I am He.**"

This same construction is used in **John 8:24, 28; 18:8.**

John 8:24, 'Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins.'"

John 8:28, "So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me."

"**I am**" is the phrase our Lord used to identify Himself as the God of Israel, **Ex 3:13-16**, the one prophesized to come.

Ex 3:13-16, "Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" ¹⁴God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" ¹⁵God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations."

In **John 8:58, "Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I AM.""**

Because **Hebrews 13:8** says that, "**Jesus Christ is the same yesterday and today and forever.**" See also **Luke 22:70; 24:39; John 9:9; Rev 1:8; 4:8**. Read: **John 18:1-9**.

In **John 18:1-9**, notice that the arrest was in a garden. As the first Adam met the enemy in a garden, he failed, while the 2nd Adam met the enemy and triumphed. There the 1st Adam hid himself, while the 2nd Adam openly revealed Himself. Think about the two scenes, and you will find even more comparisons.

Back in **chapter 13**, from the Greek the translation is, "**From this point in time forward I am telling you so that before it happens you might believe when it does happen, I am He.**"

For our English ears, the translation with commentary is, "**From this point in time forward I am telling you before it happens (Prophetic Bible Doctrine) so that when it does happen, (the betrayal of Judas Iscariot), you might believe, (have faith), but you might not, (volitional responsibility), that I am He, (the God of Israel).**"

So, the question is: How do you avoid the shocks of life?

The answer is, the reality of the person of Jesus Christ (believe I am HE). You begin with Occupation with Christ. As we noted in the Doctrine of Betrayal and the 11 PSD's, Occupation with Christ prevents a believer from being shocked by acts of a betrayer.

Therefore, Jesus is trying to prepare His disciples so that they might avoid the harmful negative effects of witnessing His betrayal, and therefore experience personal betrayal, as one of their own turns against their leader, and by association, them too.

Only through **EPIGNOSIS** Doctrine resident within your soul can you be guarded from the emotional and arrogance complex of sins, as a result of being betrayed.

As we know, the disciples did not deploy this Doctrine and suffered the negative consequences, as prophesized in **Zech 13:7; John 16:32**, and they were temporarily scattered. But later on, they learned to apply Bible Doctrine and have their soul's cleansed from the garbage created, as a result of betrayal, **John 16:32-33**.

John 16:32, "Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and yet I am not alone, because the Father is with Me. ³³These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

John 13:20, "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

We now have our fifth and final principle related to foot washing.

We have noted:

Vs. 16 – 1) The servant must have Authority Orientation.

Vs. 17 – 2) Knowledge and application of Bible Doctrine results in Happiness.

Vs. 18 – 3) God's Omniscience does not violate our human volition.

Vs. 19 – 4) Bible Doctrine prepares the believer for shocking behavior, such as betrayal.

Vs. 20 – 5) Humility perpetuates Bible Doctrine.

We know that Christ taught His disciples verbally. This verse tells us that even after His death, resurrection, and ascension, verbal face-to-face teaching will continue, because He will send others to teach verbally. As a result, there will be no generation of believers who have not had the opportunity to receive the Word of God from a Bible teacher or teachers.

This phrase is another form of encouragement to the disciples and to us all. It is an encouragement in the fact of knowing that Bible Doctrine will continue to be taught after our Lord's departure. And even in the face of what looks like to be a defeat, God's Word will prevail. It will continue to be taught in every generation. So, once again, we have encouragement in the face of the shocking effects of betrayal.

"Truly, truly" is used to identify a point of Doctrine. It stems from the Hebrew and is transliterated **AMEN – ἀμήν** (am-ane'), and means, "truly, so be it, surely, or of the truth." Our Lord was stating, "this is a principle of Bible Doctrine that is veracity, and you should pay close attention to it."

"I say to you" is the First Person, Present, Active, Indicative, Singular of **LEGO – λέγω** (leg'-o) meaning, "to say," with the Second Person, Dative Pronoun **SU – σὺ** (soo) for, "you." This is a Dative of Advantage. It is an advantage to hear and learn Bible Doctrine.

"He who receives" is the Present, Active, Participle of **LAMBANO – λαμβάνω** (lam-ban'-o) meaning, **"to receive."**

This sets up the authority for Bible teachers and authority orientation for the hearer of Bible teaching. The Bible Teacher must be received if you are going to learn Bible Doctrine. You can never learn Doctrine from anyone whose authority you reject. You cannot learn **EPIGNOSIS** Doctrine on your own. You need a Pastor-Teacher.

In comparing **verse 16** with **verse 20**, we have a dual principle where both the teacher and the listener must have humility and authority orientation, in order for God's Word to be perpetuated. If there is a flaw on either side, Doctrine will cease to be available in that area.

This is further demonstrated with the third class conditional if statement of the particle **AN – ἄν** (an), and the Indefinite, Adjective, Pronoun of **TIS – τις** (tis) which has been translated, **"whomever"** or as Robertson states, it means, "if anyone." The condition means, maybe you will or maybe you won't receive who I send to you. With the Dative of Advantage of **SU**, it means, "if you do it," it will be a benefit to you. The benefit is what we will see later on, which is a relationship with Christ and God the Father.

This is tied to **"I send"** in the Aorist, Active, Subjunctive of **PEMPO – πέμπω** (pem'-po) meaning, "to send or dispatch." We noted this word back in **verse 16** in regards to God the Father as the "Sender or Dispatcher." Here it is the one being sent or dispatched. In **verse 16** the word **APOSTOLOS** was used for the one sent or dispatched in reference to our Lord Jesus Christ.

Today our Lord Jesus Christ is seated at the right hand of the Father. In the first generation, He sent Apostles, Evangelists, and Pastor-Teachers. After the Canon of Scripture was completed, He continues to send Pastor-Teachers and Evangelists to every generation.

The Subjunctive Mood also portrays a purpose. He sends for the purpose of communicating Bible Doctrine.

"Receives Me" is **EGO – ἐγώ** (eg-o') in the First Person, Accusative, Pronoun for, "Me," and **LAMBANO – λαμβάνω** (lam-ban'-o) in the Present, Active, Indicative, Third Person, Singular. "Receiving or accepting" the authority of your Pastor-teacher is the same as receiving Jesus Christ. In other words, the Lord Jesus Christ is represented today by the

Pastor-Teacher. When a congregation receives the authority of a Pastor-Teacher, they are receiving the authority of Jesus Christ.

Then we have the final principle of relationship between our Lord and the Father. “**And he who receives Me receives Him who sent Me.**” This phrase ends using the word **PEMPO** – **πέμπω** (pem'-po) again. In **verse 16**, it was an Aorist, Active, Participle in the Genitive case. This time it is in the Accusative case, identifying the Direct Object of this last phrase. **PEMPO** means, “to send, commission, appoint, or dispatch.” So, we have the Sender, Commissioner, Appointer, or Dispatcher – God the Father.

In other words, the chain of command goes right up to God the Father. Therefore, if you receive, via humility and authority orientation, your right Pastor-Teacher, you have accepted the Plan of God the Father for your life. Because it is through your right Pastor-Teacher that you receive the correct instructions for your Spiritual life.

Jesus previously stated this same principle to the disciples in **Mat 10:40**.

Mat 10:40, “He who receives you receives Me, and he who receives Me receives Him who sent Me.”

In ancient cultures, one responded to agents, ambassadors, or other representatives according to one’s feelings toward the person who authorized them. Therefore, anyone who accepts the Pastor-Teacher is accepting Jesus, the One they represent, and in turn, they are accepting the Father – God’s Plan for your life.

This last passage is closely connected with the subject of **chapter 13**, because it is speaking to humility of the soul. Only by means of humility, do we accomplish anything in the Spiritual life.

These passages were also intended to show how intimately united He, His Father, His apostles, and all who received them were. As well as, how intimately united the Pastor and congregation must be in order to develop and enhance their relationship with God.

On the flip side, we also have this passage in the context of betrayal, as we have seen in **verses 18 & 19**, and will see further in **verses 21-30**. Judas, who was about to betray Him, was also about to betray the disciples and the cause of Christianity in the world. When he betrayed them, he also betrayed God the Father.

Therefore, we have the principle of connectivity. Everything is connected together. In other words, you cannot do dishonor to one of the institutions, (the church and/or Pastor-Teacher), without dishonoring all, (your fellow congregants, the Lord Jesus Christ, and God the Father). You cannot dishonor the Pastor without dishonoring God the Father.

Our Lord said in **Luke 10:16**, “**The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.**” See also **John 12:44-49**.

Paul stated in **Gal 4:14** in regards to the Galatians acceptance of him, “**And that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel (*messenger*) of God, as Christ Jesus Himself.**”

Paul also stated to the Thessalonians in **1 Thes 4:8**, “**So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you.**”

We also have the same principle, but in reverse, in relationship to the Pastor accepting the ones God sends to him in **Luke 9:48**, “**And said to them, “Whoever receives this child (*a member of the congregation*) in My name receives Me, and whoever receives Me receives Him who sent Me; for the one who is least among all of you, this is the one who is great.”** Also in **Mark 9:37**.

Phil 3:15, “**Let us therefore, as many as are mature, have this attitude; and if in anything you have a different attitude, God will reveal that also to you.**”

Principles of your Right Pastor-Teacher:

Pastor-Teacher is a Spiritual gift provided by God the Holy Spirit at salvation to certain male believers only. It is found in all kinds of personalities, backgrounds and socio-economic status. In every generation of the Church Age, the Holy Spirit provides the appropriate number of men who possess the Spiritual gift of Pastor-Teacher. The Pastor has the authority of an apostle, except that the Pastor is limited to one local church.

Each Pastor has been assigned to various individual believers that make up a local assembly, **1 Peter 5:3**. Therefore, each believer has been assigned to one Pastor-Teacher at any given time in his or her Spiritual lives.

No believer can attain Spiritual maturity and become an invisible hero or glorify God apart from post-salvation renewing of their mind by submitting to the teaching authority of their right Pastor-Teacher. This means that no believer can read the Bible and attain Spiritual maturity on their own. No believer can read the Bible daily for himself and discover and learn the mystery Doctrine for the Church Age and understand the mechanics of the Plan of God. It must be taught through authority. Authority orientation is always the key to learning.

The Bible is our textbook and the gift of Pastor-Teacher is designed to communicate the specifics of the mystery Doctrine that cause Spiritual growth. Bible Doctrine must be learned under authority, and that authority is vested in the Spiritual gift of Pastor-Teacher.

Heb 13:17, "Keep obeying your leaders (*Pastors*) and submit to their authority, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

The Pastor is commanded to teach in all situations:

2 Tim 4:2, "Preach the word. Be ready in season and out of season. Reprove, rebuke, exhort (*when warranted by context*), with all patience and teaching."

The purpose of the Pastor-Teacher is covered from two viewpoints in the New Testament.

- The objective mandate related to the three-fold purpose of the Pastor-Teacher in **Eph 4:12-16**.
 - a) For the edification of the body, i.e., to teach, study, discipline (public), reprimand (private), and encourage by steadfastness and Doctrine.
 - b) To equip and train the Royal Family for combat, see **chapter 6**.
 - c) For the vocation of the ministry, i.e., training future Pastors.

- The subjective mandate related to the communication of the mystery Doctrine for the Church Age, **2 Tim 2:15**.
2 Tim 2:15, "Be diligent (*study*) to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth."

- The Pastor must be so prepared that he is ready to analyze the Scriptures from the original languages. There are too many mistranslations and other problems that there is no way you can read your Bible and come up with a correct interpretation all the time. In fact, forty to fifty percent of the New Testament is so badly translated that many erroneous concepts have come from it. Therefore, it is the objective of the Pastor-Teacher not only to know the original languages, but to use them daily. This is a preparation without which it is impossible for him to determine the accurate translation and interpretation of any passage. Pastors without this training are dependent upon other Pastors who are so trained.
- Handling accurately the Word of God is the function of the Pastor as he communicates the truth. It is the primary responsibility of the gift of Pastor-Teacher to study and teach, study and teach. This requires exceptional preparation for accurately handling the Word of God.
- The Pastor has secondary responsibilities related to administration of the local church, and a limited amount of counseling.

In **Ephesians 4:11**, the word "**Pastor**" [**POIMEN** – ποιμήν (poy-mane')] means, "shepherd," and metaphorically refers to the one who is in charge of a flock of sheep.

The second noun "**Teachers**" [**DIDASKALOS** – διδάσκαλος (did-as'-kal-os)] emphasizes the individual Pastor's number one priority as an, "instructor, teacher, and leader" that is to lead the sheep to Spiritual nourishment, **John 21:15-17**.

Peter's love for the Lord would be evidenced by his willingness to feed and shepherd the three categories of believers, (new, sophomore, and mature) under his charge, **1 Peter 5:1-6**.

Synonyms for Pastor-Teacher:

AGGELOS – ἄγγελος (ang'-el-os) means, "messenger," and indicates he is the spokesman for God to the local church and that there is one per local assembly, **Rev 2:1, 8, 12, 18; 3:1, 7, 14**. "To the angel (*messenger = Pastor-Teacher*) of the church in write."

DIAKONOS – διάκονος (dee-ak'-on-os) means, "minister" or "servant," and reminds us that the Pastor is a servant to positive volition, **Mark 10:43; 1 Cor 3:5; 2 Cor 3:6; 6:4; Eph 3:7; 6:21; Col 1:7, 23, 25; 4:7**.

DIDASKALOS – διδάσκαλος (did-as'-kal-os) means, "teacher" and emphasizes the Pastor's responsibility to communicate the contents of Scripture, **1 Tim 2:7; 2 Tim 1:11**.

DOULOS – δοῦλον (doo'-lon) means, "bond-slave" and emphasizes the Pastor's responsibility to obey, serve, and trust God in all aspects of his ministry, **Mark 10:44; John 13:16; Luke 12:43; cf. vs.42**, where "steward," **OIKONOMOS** – οἰκονόμος (oy-kon-om'-os) means, "manager of a household" and is used of the slave who is in charge, **Titus 1:7**. Therefore, leadership is also part of his responsibility, **Rom.1:1; 2 Tim 2:24; Titus 1:1**.

EPISKOPOS – ἐπίσκοπος (ep-is'-kop-os) means, "overseer, guardian," emphasizing the Pastor's responsibility to watch over the general welfare of the local church and the souls of the assembly, **Act 20:28; 1 Tim 3:2; Titus 1:7**.

HEGEOMAI – ἡγεμών (hayg-em-ohn') means, "to lead." Many times, this word is used in how you "regard, esteem, or account" the Pastor, **1 Thess 5:12-13**.

Also in **verse 12** the Pastor-Teacher is described as **KOPIAO** – κοπιῶ (kop-ee-ah'-o), which means, "diligently laboring;" **PROISTEMI** – προϊστημι (pro-is'-tay-mee) meaning, "having charge over you," and **NOUTHETEO** – νοουθετέω (noo-thet-eh'-o), which means, "giving instruction or admonishing." These all describe the leadership role of the Pastor in regards to his church.

Therefore, leadership is another role of the Pastor, to lead his congregation in all aspects, especially in the teaching of the Word, **Heb 13:7, 17, 24**.

KERUX – κήρυξ (kay'-roox), means, "herald" and emphasizes the fact that the Pastor is to clearly and emphatically declare God's Word to whoever will give it a hearing, regardless of response, **1 Tim 2:7; 2 Tim 1:11; 2 Peter 2:5; cf. Mat 12:41; 1 Cor 1:21; 2:4; 2 Tim 4:17; Titus 1:3; [KERUGMA** – κήρυγμα (kay'-roog-mah)]. The verb form [**KERUSSO** –

κηρύσσω (kay-roos'-so)] occurs 61 times. While the verb **DIDASKO** – **διδάσκω** (did-as'-ko), which means, **“to teach,”** emphasizes explanation in discourse, **KERUSSO**, emphasizes simple declaration.

POIMEN – **ποιμήν** (poy-mane') [noun] and **POIMAINO** – **ποιμάινω** (poy-mah'-ee-no) [verb], mean **“shepherd,”** and implies all that this Pastoral metaphor suggests. It emphasizes his role of feeding his congregation the Word of God, which nourishes and cares for the Spiritual well-being of his congregation. In **John 10:2** and **Eph 4:11**, it is used for the Pastor Teacher, while it is used of Christ in **John 10:11, 14, 16; Heb 13:20; 1 Peter 2:25**. The verb is used in **John 21:16; Acts 20:28; 1 Cor 9:7; 1 Peter 5:2**.

PRESBUTEROS – **πρεσβύτερος** (pres-boo'-ter-os) means, **“elder or the old man,”** and is a word of Jewish origin indicating the respect believers are to show their Spiritual leaders. He is the chief policy maker of the church, since he is the one delegated by the Holy Spirit with authority to communicate the Word of God, **Acts 20:17, 1 Tim 5:17-19; 1 Peter 5:1, 5; 2 John 1; 3 John 1**.

The thrust of this gift is to equip the Royal Family to carry out the various aspects of the ministry, by edifying the body of Christ, as a result of bringing positive volition to maturity.

John 13 – Upper Room Discourse, Pt 11

Outline for this Study:

Vs. 21-30, Concerning His Betrayal – Grace in Action.

- **28-29, A Contrast Between Grace and Evil.**

Chapter 13 Outline thus far:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of the Grace Apparatus for Perception (GAP).

Vs. 8-11, Peter's Misguided Zeal and Our Lord's Response. Washing of the Feet, not Salvation Cleansing but Experiential Sanctification. He Shows Them the Rebound Technique. **1 John 1:9**

Vs. 12, Learn from this Picture, Christ's Completed Work for Our Spiritual Perfection.

Vs. 13-15, Jesus is Our Teacher and Lord; Our Role Model.

Vs. 16-20, Five Principles from Foot Washing.

- **Vs. 16** – 1) The Servant Must have Authority Orientation.
- **Vs. 17** – 2) Knowledge and Application of Bible Doctrine Results in Happiness.
- **Vs. 18** – 3) God's Omniscience Does Not Violate Our Human Volition.
- **Vs. 19** – 4) Bible Doctrine Prepares the Believer for Shocking Behavior.
- **Vs. 20** – 5) Bible Doctrine is Perpetuated after the Death of Christ.

Vs. 21-30, Concerning His Betrayal. (Grace in Action).

- **28-29**, A Contrast Between Grace and Evil.

John 13:21-30, "When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me. ²²The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. ²³There was reclining at the height of Jesus' chest one of His disciples, whom Jesus loved. ²⁴So Simon Peter gestured to him, and said to him, "Tell *us* who it is of whom He is speaking." ²⁵He, leaning back again at the height of Jesus' chest, said to Him, "Lord, who is it?" ²⁶Jesus then *answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He *took and *gave it to Judas, *the son* of Simon Iscariot. ²⁷ After the morsel, Satan then entered into him. Therefore Jesus *said to him, "What you do, do quickly." ²⁸ Now no one of those reclining *at the table* knew for what purpose He had said this to him.²⁹ For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. ³⁰ So after receiving the morsel he went out immediately; and it was night."

We start with **John 13:21**, "When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me.

The first verb of note in this passage is the word "**troubled**," which is **TARASSO** – **ταράσσω** (tar-as'-so) in the Greek. It means, "to stir up, to trouble, to agitate, shaken," etc. Here it is in the Aorist, Passive, Indicative. Which means that Jesus received the action of being agitated at the thought of Judas' betrayal.

With this is the Neuter Dative of Sphere for **TO PNEUMA** meaning, "***in the sphere of his spirit.***"

Jesus in His deity is not troubled. God cannot be agitated. This is a reference to His humanity, so He was troubled "in spirit," referring to His human spirit. Sometimes, though rarely, the word means life in general and sometimes the combination of soul and spirit. But the point is that the inner life of Jesus' humanity was disturbed as would be the case in any

organization that had a traitor in its midst. So, His spirit was rocked to the core, as it were, knowing what was about to happen. The betrayal begins the process that eventually results in His crucifixion.

This word is used elsewhere in describing Jesus' emotional response to adversity.

- **John 11:33**, Jesus deeply moved at the death of a dear friend Lazarus.
- **John 12:27**, **"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour."**
- It is also used in **John 14:1** when in comforting the disciples, Jesus did not want them to be distressed in spirit so He told them a Biblical promise, **"in my Father's house are many dwelling places,"** also see **verse 27**.
- Finally, we see how others can cause us to be distressed, **Gal 1:7; 5:10**.

Then we have the word for **"testified"** which is **MARTUREO – μαρτυρέω** (mar-too-reh'-o) in the Aorist, Active, Indicative and means, "to bear witness, to testify, give evidence, or add testimony."

We would say that Jesus "gave evidence." This means that He is now presenting evidence as the star witness on the witness stand in Satan's appeal trial of the Angelic Conflict.

John 18:37, **"Therefore Pilate said to Him, 'So You are a king?' Jesus answered, 'You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.'"**

"Truly, truly," as we noted in **verse 20** is a point of Bible Doctrine, and in this case Biblical prophecy.

"One of you," it will be Judas Iscariot as we will soon see.

Then we have **"will betray"** which is the Greek compound word we have noted previously under the Doctrine of Betrayal, **PARADIDOMI – παραδίδωμι** (par-ad-id'-o-mee). It is made up from **PARA** and **DIDOMI**. **PARA – παρά** (par-ah') is a preposition meaning, "from beside, by the side of, by, beside, or above." **DIDOMI – δίδωμι** (did'-o-mee) meaning, "to give." So, **PARADIDOMI** comes to mean, "to hand over, to give or deliver over, or to betray."

It is in the Future, Active, Indicative, Third Person, Singular indicating that Judas Iscariot has not betrayed Him as of yet, but this will occur before the night is over. The parallel verses to this are in **Mat 26:21; Mark 14:18** and **Luke 22:21**.

A.T. Robertson states, *"Jesus had said a year ago that 'one of you is a devil' (John 6:70), but it made no such stir then. Now it was a bolt from the blue sky as Jesus swept his eyes around and looked at the disciples."*

Then in **verses 22-25**, we see the disciple's reaction.

John 13:22-25, "The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. ²³There was reclining at the height of Jesus' chest one of His disciples, whom Jesus loved. ²⁴So Simon Peter gestured to him, and said to him, "Tell *us* who it is of whom He is speaking." ²⁵He, leaning back again at the height of Jesus' chest, said to Him, "Lord, who is it?"

Verse 22, The Greek for "**began looking**" is **BLEPO** – βλέπω (blep'-o), which tells us there wasn't a prolonged staring. It means, "a quick glance." So, in bewilderment, they assessed one another. **APOREO** – ἀπορέω (ap-or-eh'-o) means, "**to be at a loss**," be perplexed, to be confused."

Verse 23, The two words **ANAKEIMAI** – ἀνάκειμαι (an-ak-i'-mahee) meaning, "reclining," and **KOLPOS** – κόλπος (kol'-pos) meaning, "bosom" and come to mean, "to recline at a table during a meal." They didn't sit at tables in the ancient world. The Romans had a couch on which they semi-reclined, feet at one end and head at the other. It means, "to recline at a table during a meal with one's head at the level of someone's chest." There is no leaning on a chest. **KOLPOS** doesn't even have to refer to the chest, it also refers to, "the fold formed by a loose garment," so it could be, "the fold of the garment over the chest." So, John's head is where the garment folds over the chest.

"**Whom Jesus loved.**" This is John the son of Zebedee and brother of James. This is John's description of himself of which he was particularly proud, **John 19:26; 20:2; 21:7, 20**. It is the Imperfect, Active, Indicative of **AGAPAO** – ἀγαπάω (ag-ap-ah'-o).

The Ingressive Imperfect is used to indicate that Jesus began to have a relaxed mental attitude love toward John that continued on afterwards. This gives us a sense that Jesus had fewer problems, as it were, from John than from any of the other disciples. He had a relaxed mental attitude towards John.

Verse 24, Peter makes a request of John to ask Jesus of whom He was talking about with a "**gesture**," that is a nod of his head. Because of the close proximity of John and potentially the close relationship they had, Peter was hoping that Jesus would tell John who it was. The Greek word is **NEUO** – νεύω (nyoo'-o), which means, "to nod or to signal with a gesture." It is often used for a face signal. Since Peter knew that he himself was not the traitor, he wanted to know who the traitor was.

Verse 25, John gets the signal, readjusts himself at the table, resuming the relaxed position he was in (but not with his head on Jesus' chest, just near it or at the height of it) and confidently asks, "who is it."

John 13:26, "Jesus then **answered*, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He **took* and **gave* it to Judas, *the son* of Simon Iscariot."

Verse 26, Jesus then responds positively to the request, keeping His earlier promise of “telling them before it happens,” **verse 19**. He tells them, “**it is the one for whom I shall dip the morsel and give it to him.**”

Jesus did not blurt it out at this point to all of them. Instead, he responded privately to John, which gives Judas great privacy until he acts. This is also seen in **verses 28-29**. This is a second grace act on the part of our Lord. The first was not hindering Judas’ volitional privacy.

So, what was this dipping of the bread all about? In ancient times, there was a point in the meal when someone was given a special reward. **PSOMION – ψωμιον** (pso-mee'-on) for “**morsel**” is a special piece of bread dipped in some meat sauce, and it was always kept in the center of the table. It was given between the main course and the desert. No one would touch the plate until the host picked up a piece of bread and dipped it into this delicious sauce, and then offer it to one of the guests. This was a high honor, a special honor. When the person accepted it then the others were free to dip into the sauce themselves.

“So when He had dipped the morsel (PSOMION) He took and gave it to Judas, the son of Simon Iscariot.”

Principles:

1) Even unbelievers are to be given grace in the hopes of salvation. This was a very unique grace appeal. Jesus knew that Judas was a traitor and was already making arrangements to betray Him, and yet Jesus not only gave him his privacy, but also in offering him the **PSOMION**, He offered him the highest honor from the host. In effect, whoever received the **PSOMION** became the guest of honor. Judas Iscariot was the honored guest at the Last Supper! That is grace!

2) Everyone is given one last chance for salvation, but unbelieving reversionism is a hard nut to crack. This was also the final invitation to salvation, the greatest of all grace appeals, but Judas Iscariot was an unbeliever in reversionism. When Judas accepted the honor of the morsel, he perpetuated the hypocrisy of reversionism to the fullest. He accepted this high honor with negative volition in his soul. Jesus offered him this last chance, and when he turned it down, he becomes the first recorded person to be indwelt personally by Satan.

3) God’s love and grace never gives up on anyone, neither should you! God’s love and grace never gave up on Judas Iscariot, nor does it give up on anyone else. God is a gentleman, and He cannot go against the volition of the individual. Judas was negative to the end and is a typical illustration of an unbeliever with scar tissue of the soul leading to emotional revolt of the soul which result in reversionism.

The Doctrine of Judas Iscariot

His Opportunities:

- He was from the tribe of Judah, the same tribe as our Lord Jesus Christ; in effect, the ruling tribe of Israel, **John 6:71**. "Iscariot" or man of Kerioth tells us he was part of the tribe of Judah, **Josh 15:25**. Judas was the only one of the twelve not a Galilean.
- Judas was called by Jesus Christ, **Mat 10:4; Mark 3:19; Luke 6:16**.
- He was numbered as one of the twelve, **Mat 10:4**.
- He was the treasurer, **John 12:6; 13:29**.
- He was also present at the Last Supper, **John 13:26**.

The implications are that he was present at all of the discourses of our Lord between the time of his calling and the time of the Last Supper.

His Sowing:

- He allowed himself to fall under demonic influence, **John 13:2**.
- He protested the honoring of the Lord with perfume, **John 12:3-9**.
- He was covetous, **John 12:4-6**.
- He was a thief, **John 12:6**.
- He bargained to betray the Lord Jesus Christ, **Mark 14:10-11**.
- He was bribed to become a traitor, **Mat 26:14-16**.
- He opened his heart to evil resulting in Satan's possession during the betrayal, **Luke 22:3; John 13:27**.

As we saw previously, Jesus dealt with Judas in absolute grace. Our Lord honored him by giving him volitional privacy and the honorable morsel to dip after the main course. Judas repays our Lord's gracious honor by kissing Him on the cheek, not out of love or friendship but to identify Him as a criminal, **Mat 26:14, 47-50; Mark 14:43-45; Luke 22:47-48**. Notice Jesus' reply in **Mat 26:50**, as He still calls Judas, "friend."

His Reaping:

- He had remorse for his actions, yet did not come to repentant salvation, **Mat 27:3-5**.
- He willfully betrayed the Lord, **Mat 26:20-25; John 13:26-30**.
- Our Lord knew he was of the devil and would betray Him, **John 6:64, 70-71**.
- He was demonically influence and possessed. **Luke 22:3; John 13:2, 27**.
- Because of his betrayal, his name is always listed last among the lists of apostles.

1) When Judas saw that Jesus was condemned, he was conscience stricken. Judas felt sorry for what he had done.

2) He confessed his sin when returning the silver, "**I have betrayed innocent blood.**"

3) He was sincere in his sorrow for what he had done.

4) He made restitution and gave back the 30 pieces of silver to the chief priests and the elders.

Confession of sin(s) is for the believer only. Repentance, confessing sins, and doing good works does not save anyone, and neither was Judas saved by these actions. Judas Iscariot was an unbeliever and was not forgiven just because he confessed his sin or was sorrowful or gave back the money; nor did any of these things bring him salvation. Salvation is found only one way and that is through faith in the Savior alone, **Eph 2:8-9**, and Judas did not believe who Jesus truly was or why He had come.

5) He committed suicide due to his remorse, **Mat 27:5**.

6) His failed attempt resulted in crashing down onto a rock pile, **Acts 1:16-20**.

7) He became a type of the antichrist, **John 17:12; cf. 2 Thess 2:3**

John 17:12, "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished (*were destroyed*) but the son of perdition (*destruction*), so that the Scripture would be fulfilled."

2 Thess 2:3, "Let no one in any way deceive you, for *it will not come unless the Rapture comes first, and the man of lawlessness is revealed, the son of perdition (*destruction*)*."

8) He was assigned "to his own place," Hades, **Acts 1:25; cf. Mat 26:24**.

[For a more detailed study of Judas Iscariot, click here.](#)

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John 13:27, "After the morsel, Satan then entered into him. Therefore Jesus *said to him, "What you do, do quickly."

We now turn to the first half of **verse 27, "And after the morsel, Satan then entered into him."**

"**And after the morsel,**" **KAI META** – **καὶ μετὰ** (kahee met-ah) in the Accusative means, "and after," with **HO PSOMION** – **ὁ ψωμίον** (ho pso-mee'-on), "the morsel *of honor*."

"**Then**" is next in the Greek with the Adverb **TOTE** – **τότε** (tot'-eh). It is an adverb of time, which means, "then," "at which time," or "at that time."

"**Satan**" is **SATANAS** – **Σατανᾶς** (sat-an-as') meaning, "adversary," which is a title of the person we call Satan or the Devil, see **verse 2**. This is the only time the word Satan occurs in this Gospel. See also **Luke 22:3**.

Outline of Satan:

Originally, Satan was called Lucifer, the Son of Light. He was the bright and shining angel in the throne room of God, the highest-ranking creature of all time, the most beautiful and attractive in appearance and personality, and became the ruler of all fallen angels, **Mat 8:28; 9:34; 12:26; Luke 11:18-19.**

He was the most perfect and beautiful creature to come from the hand of God. He has a voice like a pipe organ. He is superior in genius, beauty, personality, persuasiveness, and is invisible. As a creature Satan had a throne, **Isa 14:13, "... I will raise my throne above the stars (angels) of God..."**

He is a prehistoric super-creature, **Isa 14:12-17; Ezek 28:11-19.** He was so brilliant in his defense during God's trial that God created man to resolve the conflict.

Once his fall occurred in prehistoric times, he was called **SATAN** - שָׂטָן (saw-tawn') in the Hebrew, which means, "enemy and adversary," having greater power than we have. However, Satan's power is not greater than God's power.

He is the principal figure of the demonic world that is hostile to God and his will. In the Old Testament (for example, the Book of Job), Satan is presented as a distinct personality of darkness and accusation.

The chief of the fallen angels appears under at least forty designations. Of these, some are descriptive titles and some are proper names. When he is called "**the accuser of our brethren,**" (**Rev. 12:10**), a descriptive title appears.

In reviewing his names and titles, there is much revealed about him. For example:

- Satan, adversary, resister, and is Hebrew in origin; **Rev 12:9.**
- Devil, which means accuser, or slanderer, and is Greek in origin, **Mat 4:1.**
- Lucifer, son of the morning, which is his title in heaven before his fall, **Isa 14:12.**
- Abaddon-Hebrew, Apollyon-Greek, destroyer, **Rev 9:11.**
- Angel of the Abyss (bottomless Pit), leader of criminal fallen angels, **Rev 9:11.**
- Angel of light (in disguise), **2 Cor 11:14.**
- Accuser of the Brethren, **Rev 12:10.**
- Adversary, **1 Peter 5:8.**
- Beelzebub, lord of the flies, **Mat 12:24, Mark 3:22.**
- Rulers of demons, **Mat 12:24.**
- Ruler of this world, **John 12:31; 14:30.**
- Ruler of darkness, **Eph 6:12.**
- Prince of the power of the air, **Eph 2:2.**
- God of this world, **2 Cor 4:4.**
- Belial, a false god, **2 Cor 6:15, 2 Sam 23:6.**
- Dragon, which implies his power; **Rev 20:2.**
- Evil One, **Mat 13:19.**
- Murderer, **John 8:44.**

- Roaring Lion, **1 Pet 5:8.**
- Serpent, which implies his guile, **Gen 3:4; Rev 20:2.**
- Tempter, **Mat 4:3.**
- Unclean Spirit, **Mat 12:43.**

Because of Satan's power, he is the source of disease, death, and miracle cures, **Psa 109:6-13.** As a result of demon possession, certain abnormal activities occur. Satan uses demons to do many of the following.

- He blinds through religion, **verse 7.**
- He shortens life, **verse 8a.**
- He removes people from authority, **verse 8b.**
- He has the power of death, **verse 9.**
- He persecutes children, **verse 10.**
- He removes wealth, **verse 11.**
- He turns everyone against you, **verse 12.**
- He cuts off posterity to the second generation, **verse 13.**
- He is a killer, **Heb 2:14-15; 1 John 3:8; Job 1:12, 18-19; John 8:44; 1 John 3:12.**
- He executes believers under the sin unto death, **1 Cor 5:5; 1 Tim 1:19-20.**

The goal of Satan is to destroy God's people and discredit the cause of Christ. He is not to be taken lightly. He is real. Our responsibility is to become aware of his methods but not be preoccupied by them.

We have greater power in us than Satan has. **1 John 4:4, "You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world."**

[For a more extensive study on Satan / Satanology, click here.](#)

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John 13:27, "After the morsel, Satan then entered into him. Therefore Jesus *said to him, "What you do, do quickly."

Back in verse **John 13:27**, the next phrase is "**entered into.**" It is in the Ingressive Aorist, Active, Indicative of **EISERCHOMAI – εισέρχομαι** (ice-er'-khom-ahee), which means, "to go in, enter, to come inside," etc., stressing the entrance into this state of satanic possession, while viewing the entirety of the action.

The word for "**him**" is the Demonstrative, Pronominal Adjective **EKEINOS – ἐκεῖνος** (ek-i'-nos) meaning, "that one," "he," or "him." This is a pronoun of remote reference and sets Judas apart from the company of the disciples.

So, here we see the possession of Judas Iscariot's body by Satan. This is after the indictment of the previous verse, in which Judas accepted the highest honor at the dinner, while being in negative volition and in reversionism.

After the last offer, when the morsel of honor was offered to Judas, he had the greatest opportunity to accept Christ as his Savior, right then and there. The token of redemption and peace (found in the bread of life) which Jesus had offered, if it did not soften his heart would harden it. Unfortunately for Judas, he took the honor, but he did not take Christ as Savior.

The last thing necessary for Judas Iscariot to be Satan possessed had occurred. He needed one more negative signal and he was qualified. It came when he took the morsel of honor but refused to believe in Christ as Savior. As a result, he left himself wide open for Satan's possession and Satan took that opportunity.

The case of Satan's possession noted here is quite unusual. There are only two cases of Satan possession recorded in the Word of God. The first case is here and the second is the dictator of the revived Roman Empire in **2 Thess 2:8-12**.

Satan possessing members of the human race does not occur during the Church Age, only demon possession does. This is because of the restraining ministry of God the Holy Spirit during this stage of the intensified Angelic Conflict, **2 Thess 2:6-7**. Demon possession, however, does continue throughout the Church Age.

Judas Iscariot surrendered, not only his soul, but his body also to Satan. For this reason, two men in history will have maximum reversionism in life. Therefore, they are called "**sons of perdition (destruction)**," Judas Iscariot in **John 17:12**, and the dictator of the revived Roman empire in **2 Thess 2:3**.

The word "**perdition**" is **APOLEIA – ἀπώλεια** (ap-o'-li-a), which means, "destruction or ruin." It is derived from the verb **APOLLUMI – ἀπόλλυμι** (ap-ol'-loo-mee) = (from destruction). There is another word that comes from **APOLLUMI**, which is **Apolluón – Ἀπολλύων** (ap-ol-loo'-ohn) in **Rev 9:11**, used for Satan himself. So, the word perdition indicates being alive but totally ruined, because you are no longer your own master, you are controlled by Satan.

When Judas accepted the "sop," he finally yielded to Satan, who entered into him, making Judas a child of the devil, **John 8:44**. Like the Holy Spirit, Satan works in and through human bodies and wills that are surrendered to him.

The Bible speaks of four different kinds of "spiritual children."

- We are born by nature *children of wrath*, **Eph 2:3**.
- When we reach the age of accountability and deliberately sin, we become *children of disobedience*, **Eph 2:2**.
- When we put faith in Christ, we become the *children of God*, **John 1:12**.

- The person who finally rejects the Savior and prefers self-righteousness (the devil's substitute) becomes a *child of the devil*.

See **Mat 13:24-30, 36-43**, where the children of the devil are portrayed as counterfeit Christians.

Jesus pointed out the characteristics of the children of the devil in **John 8:**

- They will not give place to the Word of God (**v. 37**).
- They trust in the flesh, human works (**v. 39**).
- They hate Christ and seek to kill Him (**vv. 40, 44**), Satan is a murderer and his children imitate him.
- They do not love Christ or the things of Christ (**v. 42**).
- They do not understand the Word, blinded by Satan (**v. 43**).
- They are liars and love lies more than the truth (**v. 44**).
- They will not hear the Word of God; they hate it (**v. 47**).

Remember, these "children of the devil" were not grossly immoral people; they were self-righteous religious people who rejected Christ. Many people today are deluded by Satan into an outward form of godliness that lacks the power of the Gospel, but these people think they are truly saved and going to heaven.

There are four major demon attacks on the human race.

- The genetic attack on the antediluvian civilization in **Gen 6:1-13**.
- The attack of demon influence, Cosmic viewpoint and distraction.
- The attack of demon possession.
- The attack of demon armies in the Tribulation, **Rev 9**.

Doctrine of Demon Possession

Definition:

- All demons are fallen angels under the command of Satan, in contrast to elect angels under the command of God.
- Satan is the ruler of demons, **Mat 9:34; 12:24; Mark 3:22; Luke 11:15**.
- Demons are called ministers of Satan, **Luke 4:32-36; 9:1; 4:2; John 10:21**.
- Demons are well-organized under Satan, **Eph 6:10-12**. There is rank and authority in Satan's organization. Every angel is smarter than all human beings.

Eph 6:12, "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."

- **"Powers"** = Officers.
- **"Rulers of this world"** = Counter Intelligence.
- **"Principalities"** = Generals in Satan's Forces.
- **"Spiritual wickedness in high place"** = Privates, Lower Rank Demons.

Biblical Nomenclature:

Hebrew:

- **SAIR** – שָׂרָר means, “hairy, shaggy, rough one; used for a he-goat, or a demon; a satyr.” **Lev 17:7; 2 Chron 11:15; Isa 13:21; 34:14.**
- **SHED** – שְׂדֵיִם means, “idols or demons;” idols represent demons. It also means “destroyers,” a reference to human child sacrifice, **Deut 32:17; Psa 106:37.**

Greek:

- **DAIMON** – δαίμων (dah'-ee-mown) means, “demon,” **Mat 8:31; Mark 5:12; Luke 8:29; Rev 16:14.** This word almost always refers to a disembodied spirit, compare with **Mat 12:43-45.**
- **DAIMONION** – δαιμόνιον (dahee-mon'-ee-on) refers to, “a specific category of demons determined by the context,” **Mat 7:22; 9:33-34; 12:24-28; Mark 1:34, 39; Luke 4:33-35, 41; 8:27-38; 11:14-20; John 8:48-52; 1 Cor 10:20-21.**
- **DAIMONIODES** – δαιμονιώδης (dahee-mon-ee-o'-dace) means, “demonic,” **James 3:15.**
- **DAIMONIZOMAI** – δαιμονίζομαι (dahee-mon-id'-zom-ahee) means, “to be demon possessed or to be tormented by a demon,” **Mat 8:16, 28, 33; 15:22; Mark 5:15-16, 18;** or “to be influenced by a demon.”

Demon Possession Versus Demon Influence:

- Demon possession is defined as demon invasion of the body of the unbeliever only. Generally, this occurs through the phallic cult or some form of way-out religion.
- In contrast, demon influence is the demon invasion of the soul with satanic thought. Satanic thought isn't just expressed in terms of evil, but in terms of improving this world, doing nice things for your fellow man, and supporting crusades. It is false thinking comprising of the policy and principles by which Satan operates.
- All demonic activity is related to man's free will; human consent must be involved. Demon possession never occurs apart from human consent; whereby, some form of bad decision is made, so that the demon can invade the body of the unbeliever only.
- The believer is indwelt by God the Holy Spirit who makes a temple out of the body of the believer, **1 Cor 6:19-20.** A demon cannot dwell in that temple.
- The attack on the unbeliever is to line him up with Satan's policy. The attack on the believer is to discredit him and to utilize him in some way against the Lord.

Decisions or Methods that Result in Demon Possession Include:

- **Idolatry, 1 Cor 10:19-21.** Wherever idolatry is practiced today, there are demons behind the idols.
- **Drug addiction.** Users of drugs are all liable to demon possession in the case of unbelievers, or demon influence in the case of those who are born again, **Gal 5:20.**
- **The phallic cult is a basis for contact with demons, Isa 2:6; Luke 8:2; Mark 16:9.** This includes demonic orgiastic response, auto-eroticism, lesbianism, homosexuality, verbal response demons, promiscuity demons, group orgies, human

sacrifice, idolatry, and unrestrained sexual lust. (In themselves, these things do not imply demon possession.)

- **Mental attitude sins carried to the extreme.** Many cases of neurosis and psychosis are cases of demon influence, **Mark 5**, where the demon-possessed individuals had all of the characteristics of psychosis.
- **Religious** reversionistic sensitivity, dabbling in **the occult**, playing with **the Quija board, consulting mediums**, the function of **necromancy**, **Isa 8:19**. This is designed to turn the body and soul over to some higher type of power, i.e. demons.
- However, **idolatry** is the basic system for demon possession, as taught in **Lev 17:7; Deut 32:17; Psa 96:5; 106:37-39**.
- **Demon influence**, by way of contrast, is the infiltration of **satanic thought into the soul of a believer or unbeliever**, **1 Tim 4:1; Eph 4:17**, or the substitution of emotion for thought. The believer enters demon influence through the various stages of reversionism.
- Satan uses certain demons to produce **disease or physical handicaps** in human beings, **Job 2:6-8; Mat 12:22; Luke 13:16; Acts 10:38**. Demon influence attacks the body through demon-induced illness. When the mentality of the soul is in certain conditions, it brings on certain kinds of diseases.

Demonism Related to Idolatry and Human Sacrifice:

- Sacrifice to demons is prohibited by God, **Lev 17:7; Deut 32:17**.
- Heathen nations and their worship were strictly demon possessed and influenced, **Psa 96:5**. The idols of these nations were demons.
- Demon worship and idolatry included the most horrible sexual practices, such as; rape, homosexuality, bestiality, and the sacrifice of children, **Psa 106:37-39**.

Two Goals of Demon Possession:

Angels of Light: They appear as servants of righteousness to deceive the weak into believing various falsehoods purported to be "true worship" or Christianity, **2 Cor 11:13-15**.

They Teach a Worthless Savior:

1) John warned his readers to test the spirits, for demons influence false (human) prophets, **1 John 4:1-4**. A major test of orthodoxy, though not the only one, was the affirmation of the reality of the Incarnation; for if Christ had not taken on Himself a human body, He could not have died and been our Savior.

2) Paul also warned of this attack on the Incarnation in the teachings of demons, **1 Tim 3:16-4:3**. If **1 Tim 3:16** is a summary of truth contained in what was likely part of an early Christian hymn, then we may assume that demons attack not only the Incarnation, but also the historical resurrection and ascension of the Lord.

They teach a works salvation, 1 Tim 4:3-4: By promoting asceticism as a good work, they replace the grace of God with a works program for salvation.

They teach a libertine ethic: The “**deep things of Satan,**” undoubtedly promoted by his demons, attempt to teach people that wrong is right, **Rev 2:20-24.**

Roaring Lions, 1 Peter 5:8: They are wicked, unclean, and vicious. Many passages might be quoted in proof of this statement.

Mat 8:28, “When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. They were so extremely violent that no one could pass by that way.”

Mat 10:1, “Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.”

- There seem to be degrees of wickedness represented by these spirits. **Mat 12:43-45** states that the demon, returning to his house, “**takes with himself seven other spirits more wicked than himself.**”
- Demon possession explains supernatural phenomena. Supernatural phenomena includes such things as; “divine healing,” speaking in tongues, the rise of certain world rulers, certain wars, anti-Semitism, contacting the dead, etc. Demons attack both through weirdo activity and antithetically through culture and intellect.

Demon Possession Today:

The question is often raised whether demon possession exists at the present time. Although the authentic records of such control are mostly limited to the three years of the public ministry of Jesus, it is improbable that demon possession did not exist before that time, or has not existed since. It is reasonable to conclude that they like their monarch adapt their manner of activity to the culture of the age and locality. In the case of cultural recognition of God’s Divine Institutions and Divine Establishment Principles, God will impede gross demon activity, which results in the more sublime nature of false righteousness. In the case of cultures where there is an absence of that authority orientation, the more extravagant the manifestations of demon possession. Therefore, it is evident that they are not now less inclined than before to enter and dominate a body.

Demon possession in the present time is often unsuspected because of the generally unrecognized fact that demons are capable of inspiring a moral and exemplary life. This is further disguised by appearing as the dominating spirit of a “spiritist” or “medium.”

Missionaries observing conditions in heathen lands record the grosser manifestations of demon possession. These demons too, like their king, sometimes appear as “angels of light” but more often as “roaring lions.”

One description of voodoo possession in the country of Haiti is as follows. “*The subject enters a trance like state (usually after undergoing convulsions), during which one of the loas enters his or her body and ‘rides’ it. The human personality is displaced by the*

superhuman, the human features take on the characteristics of the spirit's desire (masculine or feminine, good or evil, old or young, crafty or honest), and the human throat utters the Ion's words, some of them in wholly unintelligible 'tongues.' The possession may last minutes or hours or sometimes days, during which time the person invaded by the spirit is fed the spirit's favorite food and drink (often quite impossible for unpossessed humans to consume) and offered his favorite diversions. Afterward, the human remembers nothing of his behavior as a god." (Carter Harman, "The West Indies," *Life World Library* [New York: Time, Inc., 1963], pp. 53-4).

The characteristics of demon-possession can be as varied as the activities of demons, ranging from mild to severe and even bizarre. A few specific symptoms of demon-possession are described in the Bible, which includes the following physical and mental abnormalities like:

- Dumbness, blindness, and convulsions, **Mat 9:32-33; 12:22; 17:15-18; Mark 1:26; 9:20; Luke 9:39.**
- Tendencies to self-destruction, **Mat 17:15; Mark 5:5; Luke 9:42.**
- Abnormally violent, **Mat 8:28.**
- Inflict suffering, illnesses, and deformities, **Mark 9:20; Luke 9:29; 13:11-17.**
- Insanity, **Mark 5:5; Luke 8:26-35; John 10:20.**
- Nakedness in public, **Luke 8:27.**
- Grinding the teeth, **Mark 9:18.**
- Living among dead bodies, **Mark 5:3.**
- Superhuman strength, **Mark 5:3-4; Luke 8:29; Acts 19:15-16.**
- Occult powers, **Acts 16:16-18.**

Satan uses healers in his false system of religion. Satan orders the removal of a demon induced illness and the person appears to be cured. He also "heals" in certain strategic times, like during the tribulation, **Mat 24:24; Acts 19:13-14; 2 Thes 2:9; Rev 16:14.**

Though demons can do these things in people, this does not mean that all illness comes from demon activity. The Bible clearly distinguishes demon-induced diseases from illnesses due to other more natural causes, **Mat 4:24; Mark 1:32-42; Luke 7:21; 9:1; Acts 5:16.**

Mat 4:24, "The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them."

Demonism and Judgment:

Demonism and possession was the basis for the administration of capital punishment, **Lev 20:27.** Authority Orientation is necessary to restrain demonism.

Jesus Christ controls history by the restraint of demonism. An example of His control was the first-born judgment on Egypt, **Exo 12:12.** At the same time, demons were also judged, **Num 33:4.** Without the judgment of demons in Egypt, Israel would not have

become a nation. Conversely, demons are powerless to change the course of history, **Isa 19:3**.

The nations of Canaan were destroyed because of their demon activity, **Deut 18:9-12**. The same is true of Athens, Persia, Assyria, and the Mycenaeans. Military disaster can occur because of demon influenced leadership.

The practice of necromancy was the cause of personal judgment to Saul and Manasseh, **1 Chron 10:13-14; 2 Kings 21:2-9**. The Jews reached the lowest form of apostasy because of demon activity.

Demonism brings the fifth cycle of discipline to a nation, **Isa 47; Jer 27:6-10**.

Nebuchadnezzar came to Jerusalem on the basis of divination, **Ezek 21:21 ff**.

Demon Possession is a Source of the Present Tongues Movement:

- Tongues was a sign to warn the Jews of the coming of the fifth cycle of discipline. They were warned by being evangelized in foreign languages for forty years. **Isa 28:9-13** is said to be fulfilled in **1 Cor 14:21-22**.

1 Corinthians 1:22-24, "For indeed Jews ask for signs and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God."

- The first historical reference in **Acts 2:1-11** states that the purpose is to turn cursing into blessing.
- Tongues was given to the Gentiles in the early church at or just after salvation as part of the sign to Israel. To show that the Gentiles were also partakers of the gifts of the Holy Spirit entering them into the Royal Family of God for the Church Age, **Acts 10:27-48**. It also demonstrated the beginning of the changeover of client nation status from Jews to Gentiles, **Rom 12:11-25, 30**.
- After the fall of Jerusalem in 70 A.D. and the completion of the Canon of Scriptures, the gift was removed, **1 Cor 13:8-10**.
- Tongues continues to be perpetuated by Satan for his use in the Tribulation, **2 Thess 2:7-12**.
- The mechanics of tongues is related to the Engastramuthos (ventriloquist) demons, **Isa 8:19; 29:4; Rev 16:13-14**.
- Tongues is a satanic cheap substitute for doctrine, **2 Cor 6:11-16; Rom 16:17-20**.
- Tongues becomes an authorized spiritual function again only in the Millennium, **Joel 2:28-29**.

Should We be Afraid of Demon Possession or the Demon Possessed? **1 John 4:4; 2 Tim 1:7**

*"At times, I hear people talking about demons, and I am amazed at the great power they ascribe to the devil and his cohorts. While I certainly believe in demonic power, I don't quake at the thought of it. I am in union with One who is so far greater than all the demons of hell put together that there truly is no comparison. The devil is a creature, made by God and always under God's dominion. He exists only because God allows him to exist. He has no authority over God, no ability to win a victory over God, and no power equal to that of God. As believers, we should give very little credit to the devil and demons. They exist, they exert influence, but they are totally within the confines of God's authority. The Bible states very clearly that the Holy Spirit resident in us is far superior to any power manifested by evil. John wrote, **"You are of God, little children, and have overcome them (the false teachers, antichrists that reject the Person of Christ), because He who is in you is greater than he who is in the world."** (1 John 4:4)". (Charles Stanley on Satan, Our Unmet Needs, page 33)*

Summary:

- Demon possession can only occur to an unbeliever.
- Demon possession never occurs apart from human consent, either consciously or unwittingly.
- Some bad decision is made which results in demon invasion of the body of the unbeliever.
- These decisions are related to cosmic involvement, idolatry, the occult, drugs, etc.
- The phallic cult uses human sacrifice, idolatry, and unrestrained sexual lust.
- Idolatry is a basic system for demon possession.
- Passive submission to demons is accomplished through drug addiction, idolatry, the phallic cult, the deliberate development of emotional revolt of the soul, the satanic mass, and any prolonged involvement in the cosmic system.
- Active submission to demon possession can be both violent and painful, **Luke 13:11-17**. This woman was positive, trying to get to Jesus and apparently couldn't speak because of the demon.
- Whenever Jesus cast out a demon, there was always some arrogant, self-righteous, person standing around to challenge exorcism by Jesus, **Mat 12:22-28; Luke 13:11-15**.
- In **Mark 3:15**, Jesus delegated the authority of exorcism to his disciples. In **Acts 5:16; 8:7; 19:12**, He delegated that authority to the apostles of the church.

Because demon possession involves human sacrifice, it was the basis for capital punishment under the laws of divine establishment, **Lev 20:27**.

- In the control of historical trends, our Lord often judges demon activity, **Exo 12:12**.
- Demons are powerless to control history, **Isa 19:3**.
- Demon activity results in the administration of the fifth cycle of discipline, **Deut 18:9-12**.

- Demons are often used by God for the administration of the sin unto death, **1 Cor 5:5; 1 Tim 1:19-20.**
- Demonization of a nation results in the destruction of that nation, **Isa 47; Jer 27:6-10.**
- Satan uses certain demons to produce disease. Some diseases are demon induced. Healing is often Satan removing one of his demons to produce a cure.
- Demon possession is a source of the current tongues movement.
- The believer should not fear demon possession or the demon possessed.
- Demon influence, like the activity of Satan, is prompted by two motives: both to hinder the purpose of God for humanity, and to extend the authority of Satan. Those demonically influenced, therefore, at the command of their king, willingly cooperate in all his God-dishonoring undertakings. Their influence is exercised both to mislead the unsaved and to wage an unceasing warfare against the believers, **Eph 6:12.**

John 13:2, 27, "During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him; (v.27) After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly.""

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The Second half of **verse 27** states, **"Therefore Jesus said to him, 'What you do, do quickly'."**

Here we have **LEGO OUN AUTOS HO IESOUS.**

OUN – οὖν (oon) means, **"therefore, then, or so."** It is a transitional conjunction. The transition is as follows: Satan had possessed Judas, Jesus then gives him a command to leave.

"Said" is **LEGO** – λέγω (leg'-o) meaning, "to say," and is in the Historical Present (with a Past Tense force), Active, Indicative, Third Person, Singular. Here Jesus is speaking to the Satan possessed Judas Iscariot. The asterisk in the NASB indicates a Past Tense English usage for a word in the Greek that has a Historical Present Tense force used in this case to vividly indicate the transition of topic. The Satan possessed Judas is removed from the scene.

AUTOS – αὐτός (ow-tos') is the pronoun for **"him"** in the Third Person, Singular, Dative of Indirect Object case where the object is indirectly affected by the action of the verb. Jesus is saying something to the Satan possessed Judas. So **"to him"** is how it is translated.

"What you do, do quickly" – **HOS POIEO POIEO TACHUS**

The first **POIEO** – ποιέω (poy-eh'-o) is in the Present, Active, Indicative, Second Person Singular, **poieis** and it should be translated, **"What you are doing."** In other words, Jesus is saying *"you are already betraying me in your soul."*

He then gives the second **POIEO** as a command, "**do quickly!**" **POIEO** here is in the Aorist, Active, Imperative, Second Person, Singular **poiēson**. This is an Ingressive Aorist meaning, "begin to do it." The Imperative Mood is used for the command.

This is linked with the comparative adverb **TACHUS** – **ταχὺς** (takh-oos') that means quick or swift. The comparative is between the betrayal that Judas has been doing in his heart that includes what he has previously done to set up the betrayal of our Lord, with the final act of leading the Pharisees to him in order to arrest him.

Therefore, we could say, "**what you are doing** (*betraying me in your heart*), **do more swiftly** (*overtly*)."

Jesus commands Judas who is under the personal control of the devil to act more quickly than originally planned. The original plan might have been to leave after supper or sometime the next morning, maybe while they were asleep. When Jesus commanded Judas to leave, He was ultimately commanding the devil to leave.

Therefore, we have a principle: The Lord Jesus Christ in His humiliation is infinitely more powerful than all of the power that Satan has or ever will have, even though at that time and right now Satan is the ruler of this world.

As we have stated previously, while Satan is absent Jesus gives **chapters 14-16**, the Upper Room Discourse, and **Chapter 17** His prayer. Satan does not get back to the scene until Judas comes leading the Romans and the Jewish temple guard to Gethsemane in **Chapter 18**. That means from sundown until about midnight the Lord Jesus Christ will be alone with the disciples. Satan will not be there and neither will Judas Iscariot. Satan has to stay with his reversionist until the betrayal, and therefore he stays inside Judas Iscariot during the critical time when the Lord Jesus Himself will present the whole outline of the Church Age. He will introduce the mystery doctrine and He will introduce the Church.

Principles:

- Reversionism creates a total disillusionment. In this case it caused Judas to go from psychopathic to psychotic, which eventuated in his possession and attempt to kill himself.
- As a result of reversionism in an unbeliever, they can come into direct contact with Satan or a demon(s).
- The unbeliever cannot drink the cup of the Lord and at the same time drink the cup of Satan, **1 Cor 10:21**.

"Paul uses the Lord's Supper to illustrate his point that while idols are not real (1 Cor 8:4-6), Satan can use idols to lead people astray. This is not superstition, for Deut. 32:17 & 21 clearly teach that demons can be worshiped through idols. Just as the believer has fellowship (communion) with Christ in partaking of the cup and loaf, and just as Old Testament priests had fellowship with God as they feasted on the sacrifices from the altar, so an idolater has fellowship with demons in his idolatrous feast. Paul is actually describing

"Satan's communion service" here! Just as Satan has a counterfeit church and gospel, so he has a counterfeit communion service. Anthropologists may study and admire heathen worship and idols, but God says the whole system is of the devil and is actually demon worship. Wherever there are idols, there will be demons.

Christians must take care not to get involved in the devil's religion. Not everything that passes for Christianity is Scriptural. We may think we are sharing half-heartedly in a religious ceremony, when actually we are opening ourselves up to Satanic attack. The recent rise of Satanism ought to be a warning to the church." Warren Wiersbe, Commentary on **1 Cor 10:14-22**

- The unbeliever, like Judas, rejects the cup of the Lord that represents the cross and salvation. Therefore, before the cup is served and before Jesus makes an issue out of the cup (which represents His blood), Judas must be eliminated from the Last Supper.
- Our Lord honored Judas with the morsel, then dismissed the unbeliever, and then instituted the Lord's Supper meant for believers only.

John 13:28-29, A Contrast Between Grace and Evil:

John 13:28-29, "Now no one of those reclining *at the table* knew for what purpose He had said this to him. ²⁹For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast;" or else, that he should give something to the poor."

Principle: Jesus has a respect for the traitor's privacy.

The phrase, "**no one of those reclining *at the table***" indicates complete privacy for Judas Iscariot.

The word "**knew**" is a Constative Aorist, Active, Indicative of **GINOSKO – γινώσκω** (ghin-ocē'-ko), which means, "to understand the action, to perceive what is going on." Apart from Peter and John, the disciples did not know from the observation of the morsel dipping exactly what was going on, and they didn't have any clue that Judas was a traitor at this time. Jesus respected both the volition and the privacy of Judas even though he was a traitor, and He did not publicly rebuke him nor condemn him.

"**For what purpose**" is the Interrogative **TIS – τίς** (tis) for "what," plus the Accusative Preposition **PROS – πρὸς** (pros) that means, "for the sake or purpose of;" literally, "for what reason."

"**He said this**" is the Culminative Aorist, Active, Indicative, Third Person, Singular of **LEGO – λέγω**, a reference to the command given early to leave, "he had said this."

"**To him**" is the Pronoun **AUTOS – αὐτός** (ow-tos') in the Dative of Indirect Object.

Then in **verse 29** we have **“for some were supposing.”**

We start with **GAR** – **γάρ** (gar) and TIS, this time as an indefinite meaning, “some or someone,” **“for some.”**

The word for **“supposing”** is the Imperfect, Active Indicative of **DOKEO** – **δοκέω** (dok-eh'-o), which means, “think, suppose, consider, or imagine.” It is used for subjective thinking, to have an opinion, or to seem. The disciples themselves were trying to stick their noses into it and became subjective.

The Ingressive Imperfect means they began to have this subjective thinking and it continued for some time.

“Because Judas had the money box that Jesus was saying to him,” this was the basis for their subjective thinking. Judas was the treasurer and kept the ministry’s purse.

They came to two conclusions, that he was instructed to **“buy in the market place the things we have need of for the feast, or else that he should give something to the poor.”** This is what they thought Jesus had said. In other words, they are trying to intrude and to speculate.

“The feast” is the Feast of Unleavened Bread beginning after the Passover meal and lasting eight days.

Principles of the Contrast Between Grace and Evil:

Grace:

- Jesus washed the feet of the unbeliever – **vs. 5-12** (lesson of forgiveness).
- He taught the unbeliever about sacrifice and service – **vs. 12-17.**
- He gave the unbeliever privacy to make his own decisions – **vs. 18-26, 28-29.**
- He openly warned him, thus giving Judas every opportunity to change his mind – **vs. 10, 18, 20, 21, 26.**
- He honored the unbeliever – **vs. 26.**

Evil:

- The unbeliever received without gratitude. He accepted the material blessings but not the spiritual blessings – **vs. 30.**
- Satan did not allow the unbeliever to make his own decisions – **vs. 2 & 27.**
- Evil forces decisions and actions.
- Evil operates at night – **vs. 30** with **Luke 22:53; 1 Thess 5:4-10.**

Continuing in **John 13:30**, **“So after receiving the morsel he went out immediately; and it was night.”**

“After receiving the morsel” is the Aorist, Active, Participle of **LAMBANO** – **λαμβάνω** (lam-ban'-o).

It is a Culminative Aorist, showing that the action had been completed, "he had received it."

It also precedes the action of the main verb, "**he went out**" – **EXERCHOMAI** – **ἐξέρχομαι** (ex-er'-khom-ahee). He first received the highest honor, and then he departed to betray the Lord Jesus Christ.

The word for "**he**" is the same as used in **verse 27**, **EKEINOS** – **ἐκεῖνος** (ek-i'-nos), literally meaning, "that one." It signifies the difference between Judas and the other disciples.

This shows us a principle of separation. Judas made the final decision to leave, albeit that he was at this time possessed by Satan. Ultimately, it was his choice to sever himself from the group of believers.

It is a dangerous thing to be a person like Judas. In **Mark 14:21**, Jesus said, "**It were good for that man if he had never been born!**" Judas pretended to be a Christian; he played with sin; he put off salvation; and any person who does these things may end up wishing he or she had never been born. We don't know everything about Judas, but we know that he made a deliberate choice when he betrayed Christ.

Then we have "**immediately**" – **EUTHEOS** – **εὐθέως** (yoo-theh'-oce) which is the Adverb meaning, "straight away, forthwith, or immediately."

The passage ends with "**and it was night,**" which is **EIMI DE NUX**.

It begins with the Imperfect, Active, Indicative of **EIMI** – **εἶμι** (i-mee'), which means, "it kept on being."

The conjunction **DE** – **δέ** (deh) usually means, "but," yet here it means, "and."

Finally, **NUX** – **νύξ** (noox) is the Nominative noun meaning, "night."

So, together it means, "**and it kept on being night.**"

Although it was night, that did not hinder Judas making his way to Jerusalem and the Chief Priests. There were many perils at night but that did not hinder him; in fact, it is the choicest of times for those performing evil.

Doctrine of Night / Darkness in Relation to Evil

1) John 13:30, "**it kept on being night,**" symbolically signifies the darkness of Judas' heart, his soul was black as night. This then was the hour for the power of darkness to perform, **Luke 22:53**.

Luke 22:53, "**While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours.**"

Eph 6:12, "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."

Judas knew the significance of the morsel, yet he chose to continue in his rejection of the Messiah and instead desired 30 pieces of silver. Therefore, he rushed down the road of sin. He was drawn away by his lusts and ambition. Once his lust had conceived, it brought forth sin. When the sin was complete or full [**PLEROO** – πληρόω (play-ro'-o)], it brought forth his death, **James 1:14-15; cf. Mat 27:5; Acts 1:18.**

James 1:14-17, "But each one is tempted when he is carried away and enticed by his own lust. ¹⁵Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. ¹⁶Do not be deceived, my beloved brethren. ¹⁷Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow."

2) As Judas, the unbeliever became like the night in darkness in his betrayal, our Lord is the Light come into the world, Psa 104:20; cf. John 8:12; 9:5.

Psa 104:20, "You appoint darkness and it becomes night, in which all the beasts of the forest prowl about."

John 8:12, "Then Jesus again spoke to them, saying, 'I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life'."

John 9:5, "While I am in the world, I am the Light of the world."

3) The contrast between light and darkness is first noted in the restoration of planet earth, Gen 1:2-5.

Gen 1:2-5, "The earth was [TOHU WAW BOHU] formless and void (*waste and emptiness*), and darkness was over the surface of the deep, and the Spirit of God was moving (*hovering*) over the surface of the waters. ³Then God said, "Let there be light"; and there was light. ⁴God saw that the light was good; and God separated the light from the darkness. God called the light day, and the darkness He called night. And there was evening and there was morning, one day."

The restoration of light to creation typifies the incarnation of the Son of God who is the Light of the world, **John 12:35-36, 46.**

John 12:35, "So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. ³⁶While you have the Light, believe in the Light, so that you may become sons of Light.'"

John 12:46, "I have come as Light into the world, so that everyone who believes in Me will not remain in darkness."

4) The believer in Christ is also the light of the world, Mat 5:14-16. The believer is reflecting the Light of the world, the Lord Jesus Christ when he is in fellowship with God, by obeying the Father's will as it is revealed by the Spirit through the communication of the Word of God, Phil 2:15.

Philippians 2:15, "So that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world."

5) Light and darkness are used as an analogy of separation, Gen 1:14-19, (There we also see the analogy of the believer as reflecting the light of Christ.).

Likewise, the believer is to be separated from evil, **Rom 13:12; 2 Cor 6:14; Eph 5:8-17; Col 1:13; 1 Thess 5:4-10; 1 Peter 2:9; 1 John 1:5-6; 2:9-11.**

Rom 13:12, "The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. ¹³Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. ¹⁴But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts."

6) Evil loves the darkness and hates the light; Job 24:13; John 1:5; 3:16-21; 8:12; 12:35, 46.

Job 24:13, "Others have been with those who rebel against the light; they do not want to know its ways nor abide in its paths. ¹⁴The murderer arises at dawn; he kills the poor and the needy, and at night he is as a thief."

John 1:5, "The Light shines in the darkness, and the darkness did not comprehend it."

John 3:16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. ¹⁷For God did not send the Son into the world to judge the world, but that the world might be saved through Him. ¹⁸He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. ¹⁹This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. ²⁰For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. ²¹But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."

7) Darkness exists in the thought pattern of the soul. Evil and degeneracy start with a thought, **Mat 6:23; 15:18-19.**

Mat 6:23, "But if your eye is evil, the entire body is full of darkness (cosmic involvement)."

Mat 15:18-19 "But the things that proceed out of the mouth come from the heart (right lobe of the soul), and those defile the man. For out of the heart comes evil thoughts."

8) Fear is related to Darkness, **Gen 15:12; Exo 10:21-22; Job 15:22-24; John 3:19-20.**

Gen 15:12, "Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him."

This passage is a prophecy of the darkness that would befall Israel, "sun going down," in her decline as a people, leading to the rejection of the Messiah. "A deep sleep" is analogous to death. "Terror and great darkness" speaks to the fear of death, especially a death that results in eternity in Sheol. In comparison with **Hebrews 2:15**, we see that this is the mental attitude of the legalist who through fear maintain their false religious systems. Christ came to free man of that fear by bringing light to the darkness.

9) John presents the conflict between light and darkness. Light symbolizes salvation, holiness, and life; while darkness stands for condemnation, sin, and death. John speaks of four different kinds of darkness:

Mental darkness: **John 1:5-8, 26**, the minds of sinners are blinded by Satan, **2 Cor 4:3-6**, and they cannot see spiritual truths.

Moral darkness: **John 3:18-21**, the unsaved love sin and hate the light.

Judicial darkness: **John 12:35-36**, if men don't obey the light, God sends the darkness and Christ is hidden from them.

Eternal darkness: **John 12:46**, to "remain" in darkness means to live in hell forever.

In **John 12:42-50**, he quotes Christ and shows why many people reject the light. Some reject Christ because of the fear of man, **verses 42-43**. **Rev 21:8** lists the kind of people who will go to hell, and at the head of the list are the fearful.

10) Judgment is related to darkness, **Deut 28:29; 1 Sam 2:9; Prov 20:20; Isa 5:20; Mat 8:12; 22:13; 25:30**, (the outer darkness); **2 Peter 2:4, 17; Jude 1:6, 13.**

Isa 5:20, "Woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; who substitute bitter for sweet and sweet for bitter!"

11) Light is given to overcome evil (darkness) and protect the believer, **Prov 2:10-15; Acts 26:18; John 11:9; Col 1:12.**

Rom 12:9, "Let love be without hypocrisy. Abhor what is evil; cling to what is good."

Acts 26:18, "To open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."

John 11:9-10, "Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. ¹⁰But if anyone walks in the night, he stumbles, because the light is not in him.""

Prov 2:10-15, "For wisdom will enter your heart and knowledge will be pleasant to your soul; ¹¹discretion will guard you, understanding will watch over you, ¹²to deliver you from the way of evil, from the man who speaks perverse things; ¹³from those who leave the paths of uprightness to walk in the ways of darkness; ¹⁴Who delight in doing evil and rejoice in the perversity of evil; ¹⁵whose paths are crooked, and who are devious in their ways."

Eccl 2:13-14, "And I saw that wisdom excels folly as light excels darkness. ¹⁴The wise man's eyes are in his head, but the fool walks in darkness."

12) Bible Doctrine resident in the Soul protects the believer from the evils of darkness. **2 Sam 22:29; Psa 18:28; Prov 2:10-15; 2 Cor 4:6**

2 Sam 22:29 & Psa 18:28, "For You are my lamp, O LORD; and the LORD illumines my darkness."

13) The Balance of Residency of the soul [Maximum Bible doctrine in the soul ready for application plus the filling of God the Holy Spirit; i.e., residence, function, momentum inside God's Power System (GPS)] avoids thinking evil. It takes lots of Bible doctrine to reject evil, **Prov 23:7-9.**

2 Cor 4:6, "For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."

14) There will be no night or darkness in the eternal kingdom of God, **Rev 21:22-27; 22:5.**



John 13 – The Upper Room Discourse, Pt 11

Outline For This Study:

Vs. 31-35, Concerning His Departure. Love in Action. God's Provision for the Believer.

- **Vs. 31-32 – God is Glorified in the Body of Christ.**
- **Vs. 33, 36-38 – Jesus Predicts His Resurrection. Peter's Misguided Remarks.**
- **Vs. 34 – A New Commandment.**
- **Vs. 35 – Christ Seen in You!**

Chapter 13 Outline thus far:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of the Grace Apparatus for Perception (GAP).

Vs. 8-11, Peter's Misguided Zeal and Our Lord's Response. Washing of the Feet, not Salvation Cleansing but Experiential Sanctification. He Shows Them the Rebound Technique. **1 John 1:9**

Vs. 12, Learn from this Picture, Christ's Completed Work for Our Spiritual Perfection.

Vs. 13-15, Jesus is Our Teacher and Lord; Our Role Model.

Vs. 16-20, Five Principles from Foot Washing.

- **Vs. 16** – 1) The Servant Must have Authority Orientation.
- **Vs. 17** – 2) Knowledge and Application of Bible Doctrine Results in Happiness.
- **Vs. 18** – 3) God’s Omniscience Does Not Violate Our Human Volition.
- **Vs. 19** – 4) Bible Doctrine Prepares the Believer for Shocking Behavior.
- **Vs. 20** – 5) Bible Doctrine is Perpetuated after the Death of Christ.

Vs. 21-30, Concerning His Betrayal. (Grace in Action).

Vs. 28-29, A Contrast Between Grace and Evil.

Vs. 31-35, Concerning His Departure. Love in Action. God’s Provision for the Believer.

- **Vs. 31-32 – God is Glorified in the Body of Christ.**
- **Vs. 33, 36-38 – Jesus Predicts His Resurrection. Peter’s Misguided Remarks.**
- **Vs. 34 – A New Commandment.**
- **Vs. 35 – Christ Seen in You!**

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Vs. 31-32 – God is Glorified in the Body of Christ.

Two points:

- His work is done.
- His departure.

John 13:31-32, “Therefore when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him; ³²[if God is glorified in Him], God will also glorify Him in Himself, and will glorify Him immediately.”

“Therefore when he had gone out, Jesus said.” The reference is to the Satan possessed Judas Iscariot as having left the Supper upon Jesus’ command, **“what you do, do quickly”** in **verse 27.**

This also indicates that Jesus was previously speaking under some restraint until the traitorous unbeliever had departed. Note the contrast in the mindset of our Lord now that Judas and Satan had left compared to **verse 21.**

Now that Satan and the unbeliever had left, He could disclose His most intimate feelings and teachings for the Church. It was to His faithful that He unfolded the burden on His soul and explained in detail the meaning behind the message, **Mark 4:33-34; 9:30-31.**

Mark 4:33-34, “With many such parables He was speaking the word to them, so far as they were able to hear it; ³⁴and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.”

Principle: Once the hindrance is removed, freedom of thought excels.

[Click here to go to Doctrine of Separation](#)

So, Jesus reminds them what He previously had disclosed to them in **John 12:23**. Notice also that he did not verbally rip apart Judas upon his departure. He did not complain about what Judas was about to do to Him. This is **AGAPE** – ἀγάπη (ag-ah'-pay) love and grace in action. He also did not begin to whine about what He would suffer. No! He immediately noted how God would fulfill His promise of glorifying Him once His work was complete.

"**Now**" is the adverb **NUN** – νῦν (noon) meaning, "from this point forward" that modifies the verb "**glorified**" that follows.

"**The Son of Man**" is the prophesized title of the Messiah being the Son of Abraham and the Son of David. This emphasized His humanity and marked Him as man's substitute in God's redemptive work.

"**Is glorified**" is the Aorist, Passive, Indicative of **DOXAZO** – δοξάζω (dox-ad'-zo), which means, "to render or esteem glorious, to honor, to glorify, to magnify, to beautify, to clothe with splendor."

This is a Futuristic Aorist Tense used to describe an event that is not yet past, as though it were already completed. The Cross was not yet completed, but was a certainty from our Lord's perspective.

The Passive Voice say that Jesus Christ receives the glorification from the Father as a result of His yet future completed work.

The Indicative Mood is the reality of the glorification of Christ. The same concept is found in **Hebrews 2:9-15**. Therefore, we translate this as "**has been glorified.**"

With the glorification of Christ, the Angelic Conflict shifts gears and enters into its intensified stage. There are two periods to the intensified stage of the Angelic Conflict: The Mystery Stage (Church Age); the Overt Stage (Tribulation).

With the Aorist Tense, Indicative Mood, the word "**glorified**" in **verses 31-32** refers also to His glorification in Past Tense. A reason for this is because His mind has been made up to fulfill the will of the Father, see **verse 3**. Just as Judas' mind was set on the fulfillment of evil, our Lord's was set on fulfillment of Divine good.

Finally, "**glorified**" also means, "to be made known." At this time and forward, the Son and Father would ultimately be revealed throughout the world because of the completed work of the Cross. The purpose for Christ coming into the world was to make the Father known by the Son becoming known.

Therefore, the "*glorification of the Son of Man*" is emphasized here, because this is a glorification His Deity could not accomplish for the simple facts that:

- His Deity is already fully glorified, and
- His Deity could not suffer for sin, pay the penalty for sin, or literally die.

Only in His humanity could these things be accomplished, followed by resurrection, ascension, and session. Therefore, humanity was a necessity, and as a result of fulfilling the Father's plan in His humanity, He received glorification from the Father. Likewise, we can say that the Cross was the means by which He was glorified, **Luke 24:26; 1 Peter 1:10-11.**

Luke 24:26, "Was it not necessary for the Christ to suffer these things and to enter into His glory?"

1 Peter 1:10-11, "As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, ¹¹seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow."

Glorified is used five times in these two passages which is the number of grace, indicating God's grace plan of salvation and glorification.

Then we have **"and God (the Father) has been glorified in Him (the Son)."**

By Christ suffering on the Cross, the Father was glorified through obedience to His will. As a result of the accomplished work of Jesus upon the Cross, God's plan of redemption, expiation, reconciliation, and salvation have been accomplished. Therefore, the Plan of God is glorified through the completed work of His Son, resulting in the eternal salvation of His people.

This also reflects on their intimate relationship as noted in **John 10:30, "I and the Father are one."** And Christ's authority orientation as noted in **13:16.**

Glorified is once again the Greek word **DOXAZO – δοξάζω** (dox-ad'-zo) in the Futuristic Aorist, Passive, Indicative that indicates God receives glorification by Christ being seated at the right hand of the Father. It sees that moment of time when the Father said to the Son, **"sit down at my right hand"** as though it has already occurred. The Father receives honor in that His Plan is completed in glorifying Christ, and therefore we have the reality of the glorification of the Father based on Christ's completed work.

The Father is glorified, because his covenant transactions were brought about, His law and justice were satisfied and the salvation of His people finished. As a result, His wisdom, power, truth, faithfulness, justice, righteousness, holiness, love, grace, and mercy are glorified.

Then turning to **verse 32** we have an **"if"** statement that is omitted in a number of early manuscripts but most scholars believe it was an errant omission and regardless to the fact, the context of this statement calls for the **"if"** statement. This is a first-class conditional if, **"if and it is true."**

"If God (the Father) is glorified in Him" is a Gnostic Aorist, Passive, Indicative of **DOXAZO – δοξάζω** (dox-ad'-zo). The Gnostic Aorist means this is a timeless, general absolute fact. From eternity past, God has been glorified by the fact of His Son's completed work upon the Cross.

Next, we have the "then" statement. **"God will also glorify Him."** Here we have a straight up Future Tense, Active Voice, and Indicative of **DOXAZO – δοξάζω** (dox-ad'-zo), which is a very rare type of future, a Gnostic Future. It indicates the idea that the event will take place and that such events are true.

A Gnostic Aorist followed by a Gnostic Future is a very rare construction, and it indicates that both the Father and the Son are mutually glorified at the point at which Jesus Christ was seated at the right hand of the Father as the God-Man.

Then we have **"in himself"** in the Dative of Sphere Case. It means, *"in the sphere of Him,"* literally. This means that God the Father glorifies Christ and Himself in the sphere of that moment when Christ is seated at the right hand of the Father.

It speaks of the unity "being" between the Father and Son, compared with John 17:5, "glorify Me together with Yourself," which is speaking of simple unity of position, B.F. Westcott.

God the Father is the source of our Lord's glorification, and the Father is glorified as a result of the Son's glorification, just as the Son is glorified in the Father's glorification.

Finally, we have, **"and will glorify Him immediately."**

The adverb **EUTHUS – εὐθύς** (yoo-thoos') means, "immediately, straight, or straightway."

This immediate glorification is another Gnostic Future, Active, Indicative of **DOXAZO – δοξάζω** (dox-ad'-zo). This refers to the fact that the resurrection and glorification of our Lord will happen very soon and is an absolute reality.

"Immediately" God the Father will raise His Son so that the Son will not see corruption or decay, **Psalms 16:10; 49:9; Acts 2:27, 31; 13:34-37**. On the third day, He will be raised.

This also fulfills the principle of **1 Sam 2:30**, **"...but now the LORD declares, 'Far be it from Me—for those who honor Me I will honor...'"**

So, this is speaking of the imminent resurrection, ascension, and session of the God Man Jesus Christ in Hypostatic Union following His death.

Therefore, when Jesus says in **verse 33**, **"where I am going you cannot come,"** He is not just speaking about His imminent resurrection but is also speaking of the glorified position He will receive upon His resurrection. In **verse 36**, He tells Peter and the disciples that they will too be united with He and the Father in heaven, but as far as His own personal

glorification, they cannot follow. This is the continuation of the idea first noted in **Mat 20:20-27**.

As we noted previously, this is not only indicating the future manifestation of God when He will be fully known, but it is a revelation of God "now" so that the world might believe. Man cannot believe unless he sees God in Christ and Christ in His disciples, **John 17:5-21**.

In conclusion, God revealed His love by sending Jesus into the world to give His life on the Cross. Therefore, on the one hand, God is glorified as the God of love and mercy in Christ, but on the other hand, He is known (glorified) as the God of righteousness and justice (i.e. holiness).

Doctrine of Glorification

Definition:

The glory of God refers to the sum total of His Divine essence or to any part of His Divine essence. Glory always has the connotation of honor inherent in a person, distinction, greatness, renown, fame, nobility, or majesty.

David, who in recognizing God's grace and rulership over Israel, states the principle of the glory of God in **Psa 21:5-6**.

Psa 21:5-6, "His glory is great through Your victory (salvation), splendor and majesty You place upon him. For You make him most blessed forever; You make him joyful with gladness in Your presence."

"**Glory**" refers to God's integrity.

"**Greatness**" refers to His other attributes.

Deut 5:24, "Behold, the Lord our God has shown us His glory and His greatness."

There is a point at which we see God for the first time and we understand His glory. You cannot see the greatness of God until you can see the glory of God. Seeing the glory of God is seeing the integrity of God through pertinent Bible doctrine.

Rom 3:23 says that "*we all fall short of the glory of God.*" To fall short of the glory of God is to fall short of His integrity, that is not knowing and or applying it in our lives. His integrity is made up of His righteousness and justice. God's perfect righteousness rejects our sin, and His justice accepts our faith in Jesus Christ for the forgiveness of our sins.

God's glory is the source of the "**wisdom**" – **EPIGNOSIS** – ἐπίγνωσις (ep-ig'-no-sis) doctrine in our right lobe, which causes Occupation with Christ. **Eph 1:17**

Eph 1:17, "That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom even from the source of revelation by means of EPIGNOSIS knowledge from Him."

How the Believer Glorifies God:

God is glorified at the moment of our salvation through adoption into the Family of God.

Eph 1:5-6, "Having predestined us to adoption (the appointment of adult) sons (for Himself) through Jesus Christ, according to the kind intention (benevolent purpose) of His will, to the praise of glory (from the source) of His grace, which He freely bestowed on (has pursued) us in the Beloved."

Glory is used for the indwelling of Christ.

Col 1:27, "To whom the God decreed to make known what is the riches (wealth) of the glory of the mystery among the Gentiles, which is Christ in you, the hope (confidence) of glory."

The Royal Family is called to eternal glory since Christ is seated in the place of glory. The formation of the Royal Family comes under the phrase, **"being called to eternal glory."** **1 Peter 5:10; 2 Peter 1:3.** This is the status of the Royal Family being called into eternal relationship with the integrity of God.

God is glorified by means of the church, **Eph 3:21**, when believers attain spiritual adulthood and move to spiritual maturity. Those believers are said to be **"filled with all the fullness of God," Eph 3:19.**

There are three categories of spiritual adulthood:

- Spiritual Self-Esteem is cognitive self-confidence.
- Spiritual Autonomy is cognitive independence.
- Spiritual Maturity is cognitive invincibility, when you are manufactured into an invisible hero.

The riches of maturity are from the glory of God.

Eph 1:17-18, "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom even from the source of revelation by means of knowledge from him. ¹⁸...that the eyes of your right lobe may be enlightened, in order that you all may have a permanent knowledge, knowing what is the hope of His calling [maximum blessing], and what is the riches from the source of the glory, the inheritance of His saints."

Eph 3:16, "In order that He might give you according to the riches from His glory, to become strong by means of power through His spirit with reference to the inner man."

Phil 4:19, "Now my God shall fill up the deficiency of all your needs according to the standard of His riches in glory by means of Christ Jesus."

The mature believer has received this glory, **1 Peter 1:7-8**. Receiving glory is blessing from the integrity of God to the mature believer.

The believer glorifies God when he parlays the Life Beyond Gnosis, **Eph 3:19**, into the Life Beyond Dreams, **Eph 3:20**.

- The Life Beyond Gnosis is **EPIGNOSIS** – ἐπιγνωσις (ep-ig'-no-sis), the consistent function of post-salvation renewing of your mind, **Rom 12:2**.
- This means cognition of the Mystery Doctrine for the Church Age through perception, metabolization, and application, by means of the filling of the Holy Spirit.
- Learning Bible doctrine in the Old Testament won't advance you in the Life Beyond Gnosis. You must understand the Mystery Doctrine of the Church Age, which is found in the New Testament epistles. It contains all the mechanics for the Plan of God in this Dispensation.
- The result is the attainment of spiritual adulthood. Then you begin to gather fantastic and dynamic momentum.
- Therefore, spiritual maturity parlays the Life Beyond Gnosis into the Life Beyond Dreams, which becomes the basis for maximum glorification of God.

The pattern for glorifying God includes suffering for blessing, not Divine discipline or self-induced misery under the Law of Volitional Responsibility.

There are three categories of suffering for blessing.

- Providential Preventative Suffering.
- Momentum Testing.
- Evidence Testing.

2 Tim 4:7-8, "I have fought the good fight, I have finished the course, I have kept the faith; ^sin the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing."

John 12:25-26, "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. ²⁶If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him".

- God will not only reward those who glorify Him, but He will also sustain them in their suffering, **Heb 2:7-9; 1 Peter 1:6-8; 5:10**.
- Glorification of God is then related to the distribution of your escrow blessings for time and eternity, **1 Cor 3:10-15; Rev 2-3**. When God is able to reward you, He is glorified because your rewards were based on His Word, His Spirit, His Plan, His Provisions, and your non-meritorious faith in Him.

- God is glorified and receives glory forever in the function of ultimate sanctification and the deliverance of the ultra supergrace believer, **2 Tim 4:18**.

The Mechanics of Glorifying God:

The Lord is glorified through our hymns, songs, and psalms, **Exo 15:1-20; Judges 5:3; 2 Chron 5:13; Psa 7:17; 21:13; 22:22 ff; 66:1 ff; Acts 16:25**.

Exo 15:1-3, "Then Moses and the sons of Israel sang this song to the LORD, and said, "I will sing to the LORD, for He is highly exalted; The horse and its rider He has hurled into the sea. ²The LORD is my strength and song, and He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. ³The LORD is a warrior; The LORD is His name."

The Lord is glorified through the confession of our sins. **Joshua 7:19-20**

Joshua 7:19, Then Joshua said to Achan, "My son, I implore you, give glory to the LORD, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me."

The Lord is glorified through our priestly service, **1 Chron 16:4; 23:5, 30; 2 Chron 7:6; 8:14; Ezra 3:10; Neh 9:5**.

The Lord is glorified through our prayers, **1 Chron 29:10-20**.

The Lord is glorified through our thanksgiving, **Eph 1:3-14; Heb 13:5**.

The Lord is glorified by submitting to governing authorities, **Rom 13:1-7; 1 Peter 2:13-15**.

The Lord is glorified as a result of faithfulness in suffering, **1 Peter 1:6-9**.

We will glorify the Lord in the eternal state, **Isa 45:23; Rom 14:11; Phil 2:10-11; Rev 5:11-13; 19:1-6**.

The resurrection body is described in terms of glory, **1 Cor 15:43**. Our resurrection body is raised in glory because we are in the status quo of everlasting life. We will live forever in a state of glory.

In **2 Thes 2:14**, "The attainment of the glory of our Lord Jesus Christ," refers to having a resurrection body exactly like our Lord's and being in union with Him.

Other Uses of Glory:

Glory is used to describe the strategic victory of Christ in the Angelic Conflict, **Luke 24:26; John 12:20-24, 28; 13:31-32; Heb 2:10; 1 Peter 1:10-11**.

John 12:20-24, "Now there were some Greeks among those who were going up to worship at the feast; ²¹these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, 'Sir, we wish to see Jesus.' ²²Philip came and told Andrew; Andrew and Philip came and told Jesus. ²³And Jesus answered them, saying, 'The hour has come for the Son of Man to be glorified. ²⁴Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.'"

1 Peter 1:10-11, "As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, ¹¹seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow."

Luke 24:26, "Was it not necessary for the Christ to suffer these things and to enter into His glory?"

- God the Father is the source of our Lord's glorification, and the Father is glorified as a result of the Son's glorification, just as the Son is glorified in the Father's glorification.
- The Humanity of Jesus Christ is glorified, because He fulfilled the Father's Plan of Salvation.

When the Father glorifies the Son, the Father is also the recipient of glory. This reflects on their intimate relationship as noted in John 10:30, "I and the Father are one," and Christ's Authority Orientation as noted in John 13:16. It speaks of the unity of "being" between the Father and Son, compared with John 17:5, "glorify Me together with Yourself," which is speaking of simple unity of position, B.F. Westcott.

Heb 2:10, "To have led to glory many sons;" God brings many sons to glory by judging our sins, so that when we believe in Christ, we are entered into an eternal relationship with His glory. We receive the imputation of God's perfect righteousness, which is the potential for blessing from the integrity of God.

1 Tim 3:16, "Christ taken up into the place of glory;" this refers to the third heaven, the location of the integrity of God, where Christ is seated at the right hand of God in glory.

In **Romans 13:32, "Immediately"** means that God the Father will raise His Son so that the Son will not see corruption or decay, **Psalm 16:10; 49:9; Acts 2:27, 31; 13:34-37**. On the third day, He will be raised. This fulfills the principle of **1 Sam 2:30, "...but now the LORD declares, 'Far be it from Me—for those who honor Me I will honor..."** It is speaking of the imminent resurrection, ascension, and session of the God-Man Jesus Christ in Hypostatic Union following His death.

- The right woman is called the glory of the right man, **1 Cor 11:6-7, 14-15**. Her long(er) hair is a glory to the woman. Long hair on the male is dishonorable.
- Glory describes the wonders of the universe, **1 Cor 15:40-41**.

- Glory describes human glamour which is temporal, **1 Peter 1:24; Phil 3:19.**

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Vs. 33-38, A New Commandment – Follow My Example of Love.

John 13:33, "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come'."

The first phrase we have is "little children", which is the Vocative, Neuter, Plural of **TEKNION – ΤΕΚΝΙΟΝ** (tek-nee'-on). This is an endearing term our Lord uses in the final address to the believing disciples. This is the only recorded instance where our Lord used this term, and He does so once the unbeliever is no longer present. So, it is an endearing term for the believer. Apparently, it resonated deeply with John, because he is the only other disciple recorded as using this term to address his readers. He does so a total of seven times in his epistles and uses the word **TEKNON – ΤΕΚΝΟΝ** (tek'-non) meaning, "children" when generally speaking of the believer or brethren. Paul also addresses his readers once in **Gal 4:19** as "children" using the noun **TEKNON – ΤΕΚΝΟΝ** (tek'-non), although some translations use "little children" with the Greek text **TEKNION– ΤΕΚΝΙΟΝ** (tek-nee'-on), see Textus Receptus and KJV.

Thayer notes that, "In the New Testament used as a term of kindly address by teachers to their disciples." This is where we get our word technical from, or technicians, or technical students.

Next is the phrase, "I am with you a little while longer."

"I am" is the verb to be in the Present, Active, Singular of **EIMI – εἰμι** (i-mee').

"With you" is the Preposition in the Genitive of **META – μετά** (met-ah'), plus the Genitive of Association, plural pronoun **SU – σὺ** (soo) for "you."

"A little while longer" is **MIKROS ETI.**

MIKROS – μικρός (mik-ros') is the Pronominal, Accusative of Measure (Extent of Time), Adjective meaning, "small or little," and **ETI – ἔτι** (et'-ee) which means, "still, yet, longer," etc.

Here our Lord is once again prophesizing His imminent departure and crucifixion. He is trying to convey the urgency of the moment. Our Lord will only be on the earth another 40 days. This would be the last Bible Study he would teach prior to His death and resurrection. Therefore, He is trying to gain their full attention with terms of endearment and imminence.

Next, we have "you shall seek me." Here we have the verb **ZETEO – ζητέω** (dzay-teh'-o) in the Future, Active, Indicative, Second Person, Plural. **ZETEO – ζητέω** (dzay-teh'-o) means, "to seek in order to find."

The Predictive Future Tense also indicates the imminent departure of our Lord by prophesying His ascension.

The Active Voice says that the disciples will be seeking Him in the future.

With this we have the Accusative, First Person, Pronoun of **EGO** – ἐγώ (eg-o') meaning, "I or me."

Then we have, "**and as I said to the Jews, (John 7:33-34, 36; 8:21-24), I now say to you also, 'Where I am going you cannot come.'**"

"**Where I am going,**" is the conjunction **HOPOU** – ὅπου (hop'-oo), with **EGO** – ἐγώ (eg-o') for "**I,**" plus the Present, Active, Indicative of **HUPAGO** – ὑπάγω (hoop-ag'-o) meaning, "to lead or bring under, to lead on slowly, or to depart." In other words, "*to what place I depart.*"

The Futuristic Present Tense tells us again of the imminence of our Lord's departure. He is already in the process of the final act, which includes this Upper Room Discourse, but His departure will happen in the yet future time.

The Active Voice says that our Lord is producing the action of leaving them as He heads towards the Cross, resurrection, and ascension.

Finally, we have, "**you cannot come.**"

This is the 2nd, Plural of **SU** – σὺ (soo) for "you all," referring to the disciples in the room, plus the Greek negative **OUK** – οὐκ (oo-k) for "not" and **DUNAMAI** – δύναμαι (doo'-nam-ah-ee) for "power or ability."

Then we have the Aorist, Active, Infinitive of **ERCHOMAI** – ἔρχομαι (er'-khom-ah-ee), which means, "to go or come forth."

This is an Ingressive Aorist Tense meaning, "*you are not able to begin to come.*" In other words, you will come eventually, but not when I go. We could also say, "*you are powerless to come,*" that is, walk in my shoes. As we noted previously, this statement is the continuation of the idea first noted in **Mat 20:20-27**. It is in contrast to the response to the unbelieving Pharisees who could not go to heaven, where Christ is.

In this case, Jesus is referring to the imminence of His departure, and the walk He would take that they could not. The disciples could not experientially drink the cup that was designed for our Lord. Only He could fulfill the Father's Plan of Salvation. Yet, as we previously noted in **verses 36-37**, our Lord tells them that they too will arrive in heaven, but at a later point in time when God's Plan for their lives is completed.

Our Lord's words "**you are not able to come**" are reiterate in **verse 38**, when our Lord's final reply to Simon Peter's second case of small mindedness is, "**will you lay down your life for Me?**" Although in arrogance, Peter thinks that he will and can, our Lord gives him,

and us, the reality check that only He can fulfill the Father's Plan of Salvation, when He says, " **Truly, truly, I say to you, a rooster will not crow until you deny Me three times.**" Even though this was directed to Peter and his actual experience, remember that all the disciples fled. This simple scenario tells us that we all, in our flesh, are without the power to complete the task that our Lord had completed.

Therefore, we will note in brief:

The Doctrine of the Ascension and Session of the Lord Jesus Christ

Definition:

The Ascension is a doctrine of Christology pertaining to the transfer of our Lord's true humanity from planet earth to the third heaven in a resurrection body.

The Session is that doctrine of Christology pertaining to the glorification of our Lord's humanity at the right hand of the Father.

The Ascension of Christ occurred 40 days after His resurrection. He remained on earth for 40 days in order to confirm the fact that He had indeed risen from the dead, as He prophesied many times in His earthly ministry during His 1st Advent.

If Christ remained on earth, He would have a limited glory, but when He went to the 3rd Heaven, He became superior to all creation, and therefore had unlimited glory, **Acts 2:33; 5:31; Phil 2:9.**

The Ascension of Christ was a visible event in a public place. It took place on the Mount of Olives in Jerusalem, where He will again return at His 2nd Advent, which occurs at the end of the Tribulation period. Luke is the only New Testament writer who gives a detailed description of the event. **Acts 1:6-12;** compare with **Rev 1:7; 19:11-16.**

The Resurrection, Ascension, and Session of Christ brought to a conclusion our Lord's earthly ministry and resolved the Angelic Conflict. His coronation was the culmination of the strategic victory, **Heb 1:3.**

His Ascension is the 3rd major event in relation to the appeal trial of Satan, while the Session is the 5th major event.

The 5 Major Events in Relation to the Appeal Trial of Satan are:

- (1) The Substitutionary Spiritual Death of Jesus Christ on the Cross.
- (2) Resurrection.
- (3) Ascension.

(4) Triumphal Procession.

(5) The Session.

The Trial has Three Phases:

(1) The Formal Presentation of the Case.

(2) Rebuttal Phase.

(3) Closing Arguments and Summary.

Time Frame of the Three Phases:

(1) The Formal Presentation corresponds with Old Testament History.

(2) The Rebuttal Phase:

(i) Of the Prosecution – God – includes the Hypostatic Union and Church Age.

(ii) Of Satan – Takes place during the Tribulation Period.

(3) The Closing Arguments and Summary:

(i) Of the Prosecution – Takes place during the Millennial Reign.

(ii) Of Satan – Takes place when he is released from prison after the Millennium. Includes the Gog revolution, which results in the execution of his sentence to the Lake of Fire, **Rev 20:10**.

He ascended to the 3rd Heaven (**Eph 4:10**), that He created, (**Psa 102:25; 115:15; 124:8; 148:4-5**), which is the abode of all three members of the Trinity, **Gen 14:19; 1Ki 8:30; Heb 2:10**. The 3rd Heaven, (**2 Cor 12:2**), is located billions and billions of light years away from the earth above the 1st and 2nd Heavens. A light-year in astronomy is the distance traveled by light moving in a vacuum in the course of 1 year, at its velocity of 186,282 miles per second. A light year equals about 5.878 X 10,000,000,000,000 miles, or 63,240 astronomical units.

The humanity of Christ in hypostatic union traveled billions and billions of light years passing through the 1st, 2nd, and 3rd heavens, (**Heb 4:14**), by means of Divine omnipotence in order to arrive at the right hand of God the Father where He received power, rank, and authority over all creation, **Eph 1:20-23**.

Upon His Session, He received His 3rd Royal Patent as the title, "**King of kings, Lord of lords, the Bright morning star,**" **1 Tim 6:15; Rev 17:14; 19:16**.

Jesus Christ has supreme authority over all human and angelic creatures. In His session, Jesus Christ is the High Priest, (**Heb 4:14**), of the kingdom of priests (all believers of the Church Age), who makes intercession for us. **Rom 8:1, 34; Heb 7:24-25; 1 John 2:1**

Heb 8:1, "Now the main point in what has been said (in chapter 7) is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens."

Rom 8:34, "Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."

Heb 7:24-25, "But Jesus, on the other hand, because He continues forever, holds His priesthood permanently. ²⁵Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them."

1 John 2:1, "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous."

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We now turn to **verse 34. John 13:34, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another."**

We are not going to spend a lot of time on this passage, since we are studying this whole topic in our Sunday series of **1 John**. Please refer to those notes and tapes for details.

[Click Here to go to the 1 John Series Study Notes.](#)

[Click Here to go to Audio Studies of 1 John 5:1-21.](#)

But we will note a few points that are unique here. First is the Greek word for "new" – **KAINOS** – **καινός** (kahee-nos').

There are two Greek words for "new," **KAINOS** – **καινός** (kahee-nos') and **NEOS** – **νέος** (neh'-os).

KAINOS – **καινός** (kahee-nos') means, "new or fresh, in regards to a new thing or a new kind or species."

NEOS – **νέος** (neh'-os) means, "new in terms of age, recently born, or young in age."

Therefore, **NEOS** – **νέος** (neh'-os) would be used in regards to the new convert / new believer in regards to time, while **KAINOS** – **καινός** (kahee-nos') refers to the believer as a new kind, that is born again, a new creature/creation, or as we call it, a new spiritual

species. At the moment of salvation, every person becomes a new creature in Christ. He is a new spiritual species, **2 Cor 5:17; Gal 6:15.**

Since **KAINOS** – **καινός** (kahee-nos') is used here, what follows refers to all believers, not just new ones or spiritually mature ones, although the spiritually mature will understand and operate in this mandate more effectively.

In regards to being a New Commandment, **KAINOS** – **καινός** (kahee-nos') also represents a contrast to something previously established, that is an Old Commandment. So, this is a new kind of commandment for a new kind of creature, the Church Age believer.

The Old Commandment was found under that Law, which I refer to as the 11th commandment, **Lev 19:18.** This New Commandment does not replace or nullify the 11th commandment, but is additional, since the 11th continues to be reiterated throughout the New Testament, **Rom 13:19; Gal 5:4; James 2:8; 1 John.**

Therefore, being a new creature, being in union with Jesus Christ, demands a new kind or additional set of instructions / commandments. These are going to be summarized under two key words, love and discipleship.

Keeping in mind the context of this chapter, the New Commandment is based on the fact that Christ is glorified, He is absent from the earth, He is seated at the right hand of the Father, awaiting operation footstool (all things being place in subjection to Him by the Father), and therefore we have entered into the intensified stage of the Angelic Conflict.

As Christ begins His great discourse on the new age to come, the Church Age or Age of Grace, He is giving a new kind of Commandment for a new kind of believer. Remember that all Church Age believers are given tremendous new assets to fulfill this new commandment.

R.B. Thieme Jr. states, *"The New Commandment is obviously based upon some new provisions that did not exist before this dispensation. For example, the baptism of the Holy Spirit; whereby, every believer at the point of salvation is entered into union with Jesus Christ. This means that he has the life of Christ—eternal life, the righteousness of Christ—perfect righteousness, the sonship of Christ, the heirship of Christ, the priesthood of Christ, the election of Christ, the destiny of Christ, and eventually he will reign with Jesus Christ. The indwelling of Christ is also another factor. For the first time in all of history, every believer is indwelt by God the Son and God the Holy Spirit. For the first time in history, every believer is a priest, is an ambassador, and therefore the personal representative of Jesus Christ. Ambassadorship could not exist until after the incarnation, until Christ was absent from the earth, and therefore every believer is now in fulltime Christian service. The new commandment in this verse is designed to meet the exigencies (a state that requires urgent action) of the intensified angelic conflict."* (Brackets mine)

The phrase **"I give to you"** is the Instantaneous Present, Active, Indicative of **DIDIDOMI** – **δίδωμι** (did'-o-mee) and the Dative **SU** – **σὺ** (soo) for "you." This tells us that God, in His

grace, is providing for us this new doctrinal position which we must take up and live consistently in.

This is also noted in the verb for “**that you love,**” **HINA AGAPAO – ἵνα ἀγαπάω** (hin’-ah ag-ap-ah’-o), which is in the Customary Present, Active, Subjunctive. It means, “to keep on loving,” where the Subjunctive Mood indicates the purpose clause, whether accomplished or not, because it is linked with **HINA – ἵνα** (hin’-ah) – which means, “that.” So, we have the purpose for this command stated very clearly.

Then we have the phrase “**one another**” in the Greek noun **ALLELON – ἀλλήλων** (al-lay’-lone). This is a reciprocal pronoun. It means, “one another of the same kind.”

The Objective Genitive Case shows we belong in the same family.

The Accusative would indicate we are not in the same family, but the Genitive says we belong together, because we are all members of the family of God when we believe in Christ.

The command to “**love one another**” represents impersonal and unconditional love for mankind, and in this case our fellow believers.

Principles of AGAPE Love:

Love from God is maximum, after the point of propitiation, to every believer. God then loves you with exactly the same amount of love that He has for the Son our Lord Jesus Christ, regardless of the believer’s status. You might change your attitude towards God, but never once will He change His attitude towards you. This links God’s love, immutability, eternal life, and omniscience together. **Eph 1:4-6; 1 John 2:2; 4:9-10, 19.**

AGAPE – ἀγάπη (ag-ah’-pay) Love fulfills the principles of **Rom 5:5; Gal 5:22; 1 Cor 13.**

There are Four General Categories of Love Based Upon the Direction of Love:

- **Category 1**, toward God – Motivational Virtue, **Duet 6:5; 1 Peter 1:8.**
- **Category 2**, toward your right man or right woman of the opposite sex – Personal Love, **Ecc 9:9.**
- **Category 3**, toward friends – **1 Sam 20:17; Prov 17:17; 18:24; Heb 13:1.**
- **Category 4**, towards all of mankind – Functional Virtue, **Mat 22:39.**

AGAPE – ἀγάπη (ag-ah’-pay) love emphasizes the virtue of the subject rather than attraction to an object or rapport with an object.

AGAPE – ἀγάπη (ag-ah’-pay) love toward all mankind is the ultimate expression of virtue. It is also the ultimate expression of humility.

In **John 15:17**, “**I command you these things, that you might love each other.**” Jesus said this to the disciples, who were believers, after they had been together for almost

three years. They had developed personality conflicts, took sides, and were critical of each other. So, this command from our Lord is brought into the Christian life.

Impersonal love is unconditional. It emphasizes the virtue of the subject rather than the attractiveness or repulsiveness of the object.

Impersonal love is a Problem-Solving Device in regards to human relationships.

Impersonal love is the basis for having the capacity for personal love towards a few people.

Impersonal love for all mankind is the ultimate expression of maximum metabolized Bible doctrine circulating in the compartments of the heart (right lobe) of your soul by means of the Holy Spirit.

Our Lord's description of Impersonal Love is given in **Luke 6:27-38**. This may be Luke's account of the Sermon on the Mount excluding the Jewish sections. It is also known as the Apostles ordination sermon.

The Sermon Deals with the Disciples' Relationships to:

- Possessions, **vs. 20-26**,
- People, **vs. 27-45**,
- The Lord, **vs. 46-49**.

You can summarize the sermon in four words: being (**vs. 20-26**), loving (**vs. 27-36**), forgiving (**vs. 37-45**), and obeying (**vs. 46-49**).

In section two "People," Jesus tells us how to get along with our enemies (**vs. 27-36**) and our brothers (**vs. 37-45**). So, that will be our focus in regards to **AGAPE** – ἀγάπη (ag-ah'-pay) love towards all of mankind.

Luke 6:27-28, These mandates cannot be fulfilled by any human power or strength. They can only be fulfilled by the Divine power of Bible doctrine circulating in the stream of consciousness and the filling of God the Holy Spirit.

Luke 6:29, This is a total lack of revenge motivation. Love is not vengeful. This is a dynamic of spiritual power and cannot be accomplished through human personal love.

Luke 6:30, This must be interpreted not according to the strict sense of the words. It does not mean you are obliged to everyone who asks without regard for your own abilities, or the circumstances of the person begging or asking of you. It is obliging us to liberality and love according to our abilities, and the true needs and circumstances of our poor brethren, and in that order which God's Word has directed us:

- Providing for our own families.
- Then doing good towards the body of Christ.
- Then to others, as we are able.

The second part of the verse should not be interpreted as if it were a restraint of Christians from pursuing thieves or oppressors, but as a precept prohibiting us private revenge or also making a big deal about the little things. This was an Old Testament precept of God, **Deut 15:7-9**, confirmed by Christ.

Luke 6:31, a.k.a. the "Golden Rule," ***Do unto others as you would have done unto you.***

This should serve as a guide to us to expound the former verses and the other precepts of love in this chapter. Believers, in all these cases, should consider what they would think reasonable that others should do to them were they in their circumstances, and the others had the same ability or advantage to do good to them. By this you should measure your acts both of justice and love.

Luke 6:32-34, Human love repays kindness with kindness. Divine **AGAPE** – ἀγάπη (ag-ah'-pay) love goes much further and is able to be kind to those who mistreat you. God expects that those who have received more grace and favor from Him than others should do more in obedience to the positive commands and revelations of His will in His Word, **Luke 12:48**.

Luke 6:35-36, **AGAPE** – ἀγάπη (ag-ah'-pay) Love functions regardless of sins or offenses, and without expectation of repayment or gratitude. It is having compassion towards all. Therefore, a merciful or compassionate man easily forgets injuries, pardons without being solicited, and does not permit repeated acts of ingratitude to deter him from doing good. It is obliging us not to withhold **AGAPE** – ἀγάπη (ag-ah'-pay) Love from fear that if we lend, we may lose what we lend. It is obliging us that if we find the circumstances of any that desires us to lend to him for his necessity, (*money or goods as we can spare and we can well enough bear the loss of if the providence of God should render the person unable to repay us*), that we should not be deterred to do so, but give with a resolution to lose it, if God pleases to disable the person to whom we lend, so that as he cannot repay us.

Luke 6:37, **AGAPE** – ἀγάπη (ag-ah'-pay) Love excludes gossiping, maligning, and judging. Here we have the positive aspect of reaping what you sow. We will see more of this in our summary below.

Luke 6:38, **AGAPE** – ἀγάπη (ag-ah'-pay) Love means a heart for giving that results in tremendous rewards and blessings for both time and eternity,

Deut 15:10; Prov 19:17; 22:9; 28:8, (see KJV for the last passage).

Therefore, our loving and merciful actions will be rewarded by God, either indirectly by stirring up others to be as kind to us as we were to others or directly via His providential administration, **Deut 24:19; Psa 41:1-3; Prov 11:25; 28:27; 2 Cor 9:6**.

By God's Divine Providence, He will see to it that those who have acted lovingly and mercifully, (not in a mere commiseration to human condition, but in a just obedience to His will), will not lose by what they have done. They will be rewarded fully and plentifully, finding

again (though it may be after many days) the bread which they have cast upon the waters, according to His command, **Eccl 11:1**.

In summary, our Lord mentioned seven aspects of unconditional love. These actions are not performed naturally by human nature, but require supernatural enabling and are proof of true righteousness:

- Love your enemies.
- Do good to those who hate you.
- Bless those who curse you.
- Pray for those who mistreat you.
- Do not retaliate.
- Give freely.
- Treat others the way you want to be treated.

The application of **AGAPE** – ἀγάπη (ag-ah'-pay) love makes you distinctive from others (**vs. 32-34**, “**even sinners...**”), and as having the same characteristics as the heavenly Father (**vs. 35**).

Our Lord also teaches us a fundamental principle, “**what you sow is what you will reap,**” (**vs. 36-38; cf. Gal 6:7**).

Five Areas of Proof of the Sowing and Reaping Theme:

- Mercy will lead to mercy, **Luke 6:36**. The disciples were exhorted to have the same merciful attitude God displayed toward them.
- Judgment will lead to judgment, **37a**.
- Condemnation will lead to condemnation, **37b**.
- Pardon will lead to pardon, **37c**.
- Giving will lead to giving, **38**.

It is simply a fact of life that certain attitudes and actions often reflect back on the individual.

1 John 3:23, “This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.”

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Next, we turn to **verse 35. John 13:35, “By this all men will know that you are My disciples, if you have love for one another.”**

This verse begins with the Preposition **EN** – ἐν (en) meaning, “**by,**” followed by the Demonstrative Pronominal Adjective **HOUTOS** – οὗτος (hoo'-tos), which means, “**this,**” in the Instrumental Dative of Means case meaning, “**by means of this,**” in regards to the New Command, to **AGAPE** – ἀγάπη (ag-ah'-pay) love one another in **verse 34**.

Then we have “**all men will know**” which is **PAS GINOSKO**.

“**All men**” is **PAS – πᾶς** (pas) is the Plural, Pronominal Nominative, Adjective that means, “all, every, everyone, everything, or every kind.” So, we will say “**everyone**,” meaning believers and unbelievers alike.

Then we have **GINOSKO – γινώσκω** (ghin-ocē'-ko) in the Future, Middle Deponent, Indicative, Third Person, Plural. It means, “to come to know, recognize, or perceive.”

The Gnomic Future Tense stands for knowledge in the future that people will have as a result of witnessing your actions of impersonal and unconditional love. It also stands for the likelihood that this type of knowledge will take place in the future.

The Middle Deponent means that the one performing the action also receives the results of the action. In other words, the people who witness your **AGAPE – ἀγάπη** (ag-ah'-pay) Love will receive back the knowledge of God's love and come to know that you are a disciple / student of the Lord Jesus Christ. Those who perceive your loving actions will also perceive that you are a believer in Christ.

Therefore, we will translate this, “**By means of this** (*fulfilling the new commandment*), **everyone** (*believers and unbelievers*), **will come to know.**”

Next is the Result Conjunction, **HOTI – ὅτι** (hot'-ee), which means, “**that.**” This is the conclusion people will come to regarding the believer who operates in **AGAPE – ἀγάπη** (ag-ah'-pay) love.

Then we have, “**you are my disciples,**” which in the Greek looks like this: **EMOS MATHETES EIMI**. Literally, it is “*my students you are.*” But that is not good English so we say, “you are my disciples.”

We begin with the verb “to be” **EIMI – εἰμι** (i-mee') meaning, “is or are, etc.,” in the Customary Present, Active, Indicative, Second Person, Plural that means, “**you all keep on being.**”

Then we have **EMOS – ἐμός** (em-os') that means “**my.**”

This is followed by **MATHETES – μαθητής** (math-ay-tes') in the Nominative Plural meaning, “a disciple, pupil, learner, or student.” Its root word is **MANTHANO – μανθάνω** (man-than'-o) meaning, “to learn.”

So, we have, “**By means of this, everyone,** (*believers and unbelievers*), **will come to know that you are My disciples**”.

Compare with **Luke 6:35-36**, “**But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of**

the Most High; for He Himself is kind to ungrateful and evil men. ³⁶Be merciful, just as your Father is merciful."

Our Lord is telling His disciples and us, (the believer student today), that when we operate in virtue love, everyone will know that we have learned to love in the same way Jesus Christ, the Son of God loved. Jesus gave the New Commandment to love as He loved; therefore, when we do, people will put two and two together. They will have a basic knowledge of what Jesus did for them, died for their sins, and will equate the sacrifice that you make on their behalf with the sacrifice Jesus made on behalf for everyone.

The best students are typically identified synonymously with their teacher. Our teacher is Jesus Christ.

John 17:21, "That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me."

Next, we have, "**if you have love for one another.**" This is the protasis, which in this case follows the apodosis. In other words, the "if" statement follows the "then" statement. The "then" statement was "*everyone would know that you are a student of the Lord.*" The "if" statement is "*loving each other.*"

The "if" statement begins with the conjunction **EAN** – **ἐάν** (eh-an') meaning, "if, even, though, or when."

Then we have the Direct Object Accusative noun **AGAPE** – **ἀγάπη** (ag-ah'-pay) meaning, "**love.**" This is not personal love, emotional love, or physical love. This is a mental attitude love. It is a way of thinking. A way of thinking that demand a Relaxed Mental Attitude toward all people and in all situations. It is Impersonal and Unconditional meaning, it is not based on someone's personality or on any conditions.

This is followed by the Present, Active, Subjunctive, Second Person, Plural, of **ECHO** – **ἔχω** (ekh'-o), which means, "to have or hold or to possess."

The Subjunctive Mood completes the third-class conditional if. *If and maybe you will or maybe you won't* express **AGAPE** – **ἀγάπη** (ag-ah'-pay) Love.

The Stative Present Tense stands for an ongoing state of having **AGAPE** – **ἀγάπη** (ag-ah'-pay) love towards all mankind.

So, we could say, "**if you keep on having love.**"

Finally, this verse is completed with **EN ALLELON**. Here **EN** – **ἐν** (en) is a preposition that means, "for" and is tied with **ALLELON** – **ἀλλήλων** (al-lay'-lone) in the Dative of Indirect Object, Second Person, Plural meaning, "one another, each other, etc." So, we have, "**for one another.**"

Putting it all together, our corrected translation is, **“By means of this, everyone (believers and unbelievers), will come to know that you are My disciples if you keep on having love for one another.”**

This tells us that when we have **AGAPE – ἀγάπη** (ag-ah'-pay) Love for all of mankind, people will know that we are students of Jesus Christ, Christians. But if we do not possess this type of love, we will not stand out. We will be just like all the other people of this world, focused on self and sin.

This tells us that when we have **AGAPE – ἀγάπη** (ag-ah'-pay) Love, people are impacted by our love. As a result, they will come to know that we are students of Jesus Christ, and hopefully will come to know Him personally.

Without love, the whole thing falls apart, and you won't be recognized as a disciple, and others won't come to know Christ through you.

Our Lord not only commanded us to love one another as a proof of God's love, but He also demonstrated it in His own actions purposefully.

John 14:31, “So that the world may know that I love the Father, I do exactly as the Father commanded Me.”

“When you have values different from those of the people of the world, and when you stand up for what is right, you are bound to have enemies. If we retaliate, we are only living on their low level; but if we love them, do good to them, bless them, and pray for them, then we rise to a higher level and glorify the Lord. It takes little effort to love our friends and serve them, but it takes faith to love our enemies and do them good. The principles given in Luke 6:31 and 36 will encourage us to practice this difficult admonition. See also 1 Peter 2:13-25 and Romans 12:17-21.” (Warren Wiersbe, Expository Outline of the New Testament).

1 Peter 2:13-25, “Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, ¹⁴or to governors as sent by him for the punishment of evildoers and the praise of those who do right. ¹⁵For such is the will of God that by doing right you may silence the ignorance of foolish men. ¹⁶Act as free men, and do not use your freedom as a covering for evil (*sin*), but use it as bondslaves of God. ¹⁷Honor all people, love the brotherhood, fear God, honor the king. ¹⁸Servants (*workers*), be submissive to your masters (*bosses*) with all respect, not only to those who are good and gentle, but also to those who are unreasonable. ¹⁹For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. ²⁰For what credit is there if, when you sin and are harshly treated, you endure it with patience? (*Compare with Luke 6:32-34.*) But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. ²¹For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His

steps, ²²who committed no sin, nor was any deceit found in His mouth; ²³and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously; ²⁴and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. ²⁵For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”

Rom 12:17-21, “Never pay back evil for evil to anyone. Respect what is right in the sight of all men. ¹⁸If possible, so far as it depends on you, be at peace with all men. ¹⁹Never take your own revenge, beloved, but leave room for the wrath of *God*, for it is written, “Vengeance is Mine, I will repay,” says the Lord. ²⁰“But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.” ²¹Do not be overcome by evil, but overcome evil with good.”

Principles:

- Genuine, deep seated, constant, and self-sacrificial love for one another is the distinguishing trait of the believer.
- The world is dying for a little love. Our Lord commands us to give that love to them and be known for that love.
- Unfortunately, too many Christians are loveless, and the world does not view them any differently than the next guy. **1 Cor 13:1-13; Gal 5:15**

Vernon McGee noted, “*I had two Aunts, one Baptist the other Presbyterian, and one beer drinking unbelieving Uncle. Every Sunday he would get up in time for Sunday dinner and hear all the Baptist and Presbyterian dirt. Years later when his uncle was in the hospital, one of his Aunts wept and asked, “Why doesn’t he come to Christ?” J. Vernon said, “I almost told her!”*”

- The distinguishing characteristic of a Christian is not what he wears or the cross necklace he adorns around his neck, but his daily actions of love towards fellow believers and unbelievers.

Tertullian, an early Church father, circa 200 A.D. wrote, “*But it is mainly the deeds of a love so noble that lead many to put a brand upon us. ‘See,’ they say, ‘how they love one another,’ for they themselves are animated by mutual hatred; ‘see how they are ready even to die for one another,’ for they themselves will rather put to death.*” (Apology XXXIX)

- When we change our way of thinking, we will inevitably have an outward change as well. That is living renewed of mind, the transfigured life of actionable **AGAPE** – **ἀγάπη** (ag-ah’-pay) love, **Romans 12:1-2**.
- **AGAPE** – **ἀγάπη** (ag-ah’-pay) Love is the badge of our profession. It is the believer’s duty to make all men know that we are disciples of Christ, **2 Cor 3:2-3**.

2 Cor 3:2-3, “You are our letter, written in our hearts, known and read by all men; ³being manifested that you are a letter of Christ, cared for by us, written not

with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.”

- The primary mark of the Royal Family relationship is not similar physical features, but **AGAPE** – ἀγάπη (ag-ah'-pay).

1 John 4:21, “And this commandment we have from Him, that the one who loves God should love his brother also.”

How can you lead to Christ your boy,

Unless Christ's method you employ?

There's just one thing that you can do-

It's let that boy see Christ in you.

Have you a husband fond and true?

A wife who's blind to all but you?

If each would win the other one,

That life must speak of God's dear Son.

There is but one successful plan,

By which to win a fellow man;

Have you a neighbor old or new?

Just let that man see Christ in you.

The Church that hopes to win the lost,

Must pay the one unchanging cost;

She must compel the world to see,

In her the Christ of Calvary.”

- Author unknown



John 13 – The Upper Room Discourse, Pt 12

Outline for this Study:

Vs. 36-38 – Meet the Apostles. Ignorance of Bible Doctrine.

- **36a, Meet the Apostles**
- **Vs 36b – 38, Ignorance of Bible Doctrine**

Chapter 13 Outline: Outline of the Study Thus Far:

Vs 1, The Love of Jesus Christ.

Vs 2, 18, 21-30, Demon Influence and Possession.

Vs 3, Personal Sense of Destiny – Plan of God – Dominion, Advent, Seated at the Right Hand of the Father.

Vs. 4, Priestly, Humble Servanthood of Jesus Christ – Preparation for Service.

Vs. 5, Humility for Service.

Vs. 6-7, Peter's Objection Due to Ignorance. The Doctrine of the Grace Apparatus for Perception (GAP).

Vs. 8-11, Peter's Misguided Zeal and Our Lord's Response. Washing of the Feet, not Salvation Cleansing but Experiential Sanctification. He Shows Them the Rebound Technique. **1 John 1:9**

Vs. 12, Learn from this Picture, Christ's Completed Work for Our Spiritual Perfection.

Vs. 13-15, Jesus is Our Teacher and Lord; Our Role Model.

Vs. 16-20, Five Principles from Foot Washing.

- **Vs. 16** – 1) The Servant Must have Authority Orientation.
- **Vs. 17** – 2) Knowledge and Application of Bible Doctrine Results in Happiness.
- **Vs. 18** – 3) God’s Omniscience Does Not Violate Our Human Volition.
- **Vs. 19** – 4) Bible Doctrine Prepares the Believer for Shocking Behavior.
- **Vs. 20** – 5) Bible Doctrine is Perpetuated after the Death of Christ.

Vs. 21-30, Concerning His Betrayal. (Grace in Action).

- **Vs. 28-29, A Contrast Between Grace and Evil.**

Vs. 31-35, Concerning His Departure. Love in Action. God’s Provision for the Believer.

- **Vs. 31-32** – God is Glorified in the Body of Christ.
- **Vs. 33, 36-38** – Jesus Predicts His Resurrection. Peter’s Misguided Remarks.
- **Vs. 34** – A New Commandment.
- **Vs. 35** – Christ Seen in You!

Vs. 36-38 – Meet the Apostles. Ignorance of Bible Doctrine.

- **Vs. 36a, Meet the Apostles**
- **Vs 36b – 38, Ignorance of Bible Doctrine**

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We now turn to **verse 36**, “**Simon Peter said to Him, “Lord, where are You going?” Jesus answered, “Where I go, you cannot follow Me now; but you will follow later.”**”

Here we begin what is a series of 4 questions from the disciples in the Upper Room that are answered by the Lord. It begins with Peter in **verses 13:36-14:4**, then Thomas in **14:5-7**, then Philip in **14:8-21** and then Judas (not Iscariot) in **14:22-26**. Following the Q and A session, our Lord launches into the overall discourse in **14:27-16:16**, followed by further questions answered by our Lord through to **16:33**, then we have His intercessory prayer in **chapter 17**.

So, before we go to the Q and A session, it would be pertinent to gain a little background on the disciples who would later become apostles. Therefore, we will study the Doctrine of the Twelve apostles.

[Click here to go to: The Doctrine of the 12 Apostles](#)

Peter’s questioning comes as a result of what our Lord just stated, specifically in **verse 33**, “**Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’**”

Peter then questions our Lord: Where are you going? Our Lord does not respond directly to his question, but lets him and all the disciples know that they cannot, [**OUK DUNAMAI** –

οὐκ δύναμαι (oo-k doo'-nam-ahee) = "not able, without power"], follow Him at this present time, [Aorist, Active, Infinitive of **ΑΚΟΛΟΥΘΕΩ** – **ἀκολουθέω** (ak-ol-oo-theh'-o) with **NUN** – **νῦν** (noon) for "now"], but that they will follow Him in the future (Future, Active, Indicative of **ΑΚΟΛΟΥΘΕΩ** – **ἀκολουθέω** (ak-ol-oo-theh'-o)).

The root of **ΑΚΟΛΟΥΘΕΩ** – **ἀκολουθέω** (ak-ol-oo-theh'-o) is **ΚΕΛΕΥΘΟΣ** – **κέλευθος** which means, "a road or a way." So, **ΑΚΟΛΟΥΘΕΩ** – **ἀκολουθέω** (ak-ol-oo-theh'-o) comes to mean, "follow or accompany." Interestingly, this is the same word used in regards to our Lord's calling the Apostles to "follow Him." See: **Mat 4:20, 22: 9:9; Mark 1:18; 2:14-15; Luke 5:11, 27-28; John 1:37-43.**

The Aorist, Infinitive indicates Peter's purpose. He has the objective and purpose of keeping the Lord in sight at all times; never letting Him get out of the range of his vision, yet as our Lord stated, he is powerless to follow Him, (He cannot stop our Lord from going forward to the crucifixion, resurrection, and ascension.).

The second usage being in the Future, Indicative is for the absolute reality that Peter and all believers will be present with the Lord upon their death, and at the Rapture receive their resurrection body, **1 Cor 15:51-55; 1 Thes 4:16-18.**

Peter's questioning was in line with what he had previously heard our Lord say in **John 10:4, "When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice."**

Peter wanted to continue to follow Him here on earth but was forgetting that the Lord needed to die first, and then all could ultimately follow. Peter had good intentions in the emotion of his soul; his heart was in the right place.

We gain further insight into this question as Peter previously stated in **Mark 10:28**, that he and the others had left all behind to follow our Lord; therefore, they should be able to continue to follow Him, and ultimately, be rewarded for it.

Mark 10:28, "Peter began to say to Him, "Behold, we have left everything and followed You.""

Our Lord's response was that those who do follow Him would have a great reward.

Mark 10:29-31, "Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, ³⁰but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life. ³¹But many *who are first will be last, and the last, first.*""

In light of wanting to stay with Him and receive his rewards, Peter asks, “**where are you going**”? This is followed by **John 13:37**, “**why can’t I follow you right now,**” (**ARTI – ἄρτι** (ar’-tee) versus **NUN – νῦν** (noon) used in **verse 36.**)

It would have been good for Peter to stop right there, but he does not. As we know, he continues in **verse 37** with his boastful ways by saying, “**I will lay down [TITHEMI – τίθημι** (tith’-ay-mee)] **my life [PSUCHE – ψυχή** (psoo-khay’)] **for you.**”

This is followed by our Lord’s infamous prophecy of Peter’s three denials in **verse 38**. This scene is also noted in **Mat 26:31-38; Mark 14:26-31; Luke 22:31-34.**

Peter did start out with human courage in **Mat 26:51-54; Mark 14:47; Luke 22:49-51; John 18:10**, trying to defend the Lord with his sword, but that too was a misguided act. He may have taken too literally our Lord’s command to buy a sword in **Luke 22:36-38.**

His ultimate denial would play itself out in just a few hours as noted in **Mat 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54-62; John 18:15-18, 25-27.**

Peter followed the Lord closely, everywhere He went. The trouble with Peter was that he didn’t learn the doctrine. So, following the Lord geographically is not the issue; following the Lord in the function of the Grace Apparatus for Perception (GAP) is the issue.

Your attitude toward Bible doctrine and the amount of exposure you get determines just what you would have done had you lived in Jesus’ time! It is one thing to keep Jesus in sight; it is something else to take in doctrine into the soul.

Because of his lapse of doctrine inculcation, there is absolutely no way that Peter is going to handle these things until he gets wise and gets Bible doctrine. It is a long way from Peter’s failure, as we just noted, to **2 Peter 1**, where in his dying moments, he says the most important thing in life is Bible doctrine, and that Bible doctrine must be more real to you than people, things, and life itself. When that is true then you have it right. He’s a long way from there during the arrest, but he will get there.

Principles:

- Sincerity plus ignorance equals disorientation to the Plan of God and malfunction within it.
- The Plan of God is perfect, Peter’s is imperfect, and the Father will not allow Peter’s plan to intrude upon His Plan. The Father never permits human viewpoint, ingenuity, or sincerity to intrude upon His Plan.
- Peter’s sincerity and ignorance of doctrine makes him a producer of human good. There is no place in the Plan of God for human good.
- Peter’s admirable motivation and good intentions are neutralized by ignorance of Bible doctrine (which has led him into the early stages of reversionism).

- Ignorance is not bliss! Happiness is bliss, not ignorance. Happiness in Phase Two (the spiritual life) is based upon knowledge of Bible doctrine.
- Peter is fearless; he is not a coward, yet his ignorance of doctrine makes his courage and noble motivation useless.
- Ignorance of doctrine neutralizes the best of motives and destroys the nobility of the individual; it disorients the believer to the grace of God.

Summary of Chapters 13, (The Upper Room Discourse)

John 13:1b states, **“Having loved His own who were in the world, He loved them to the end.”**

This underscores the overall messages in these discourses of our Lord. In fact, John’s language shifts when he begins these discourses to emphasize the importance of **“love”** in **chapters 13-17**. He uses the word **“AGAPAO” – ἀγαπάω** (ag-ap-ah’-o) that means, “impersonal and unconditional self-sacrificial love.” This is the type of love that God has for all mankind, especially the believer, which the believer should also have for other members of the human race.

A statistic regarding John’s vocabulary underscores the fact that love is a very significant term from here on —in John’s Gospel. Love occurs 12 times in **Chapters 1-12**, (on average, once per chapter), and 34 times in **chapters 13-17**, (on average, seven times per chapter.).

This was the last great message Jesus would personally give to the disciples, (and now the Church), before His Crucifixion.

“Love” is the reason that He came, and the reason He will go to the Cross.

In fact, the first thing He does in this message, **John 13:4-11**, is demonstrate what the Cross does for us; for salvation, (bathing), and our daily walk (washing of the feet – **1 John 1:9**).

Then in **verses 12-20**, He tells them how this kind of love is applied and demonstrated; through service and sacrifice on behalf of one another, just as the Cross was His service and sacrifice to the Father and for us, **John 13:15-17**.

John 13:15-17, **“For I gave you an example that you also should do as I did to you. ¹⁶Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. ¹⁷If you know these things, you are blessed if you do them.”**

Then in **verses 21-30**, we see that impersonal and unconditional love is to be applied at all times even in the face of a friend betraying you, as Judas Iscariot betrayed our Lord, according to prophecy.

Psa 14:9, "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me."

This was fulfilled in **John 13:18**.

John 13:18, "He who eats My bread has lifted up his heel against Me."

At this time, we also noted a powerful Doctrine on Betrayal.

Likewise, we noted Demon Possession as Satan possessed Judas to close the deal on his betrayal.

John 13:27, "After the morsel, Satan then entered into him, (Judas Iscariot). Therefore Jesus said to him, "What you do, do quickly"."

Demons can only possess unbelievers, and Judas was an unbeliever. Believers in the Church Age have the permanent indwelling of God the Holy Spirit, and therefore, a demon cannot take up residency where God already lives.

Then in **verses 31-35**, our Lord overtly comes back to the subject of **"love."**

John 13:34, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another."

We are to have self-sacrificial love for our fellow mankind, especially for our fellow believers, just as our Lord had for the disciples, and for us too, by going to the Cross.

Notice that prior to this new commandment, Jesus gave an example of encouragement for the self-sacrificial life of the believer by noting that **"the Son of Man is glorified."**

You see when you walk in **AGAPE – ἀγάπη** (ag-ah'-pay) love, you too will be glorified, just as Christ was glorified by the Father, as a result of His work upon the Cross. And as Jesus stated, when God is able to glorify you, He is glorified as a result.

Then **verse 36** begins a series of bumbling questions by the disciples beginning with Peter. Our Lord uses this opportunity to encourage them about the promises of our eternal, heavenly life. In the midst of this is Peter's humiliation, where Jesus prophesizes about his denial.

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Chapter 14 Outline:

Vs. 1-7, The promise of eternal security.

Vs. 8-14, The fellowship of the Father and the Son.

Vs. 15-17, Promised indwelling of the Helper (God the Holy Spirit).

Vs. 18-21, The indwelling Spirit as the basis for our fellowship with the Father and the Son and understanding of the Word of God.

Vs. 22-26, Summarizing the previous two topics.

Vs. 27-31, Sharing the Happiness of God – Problem Solving Device—11. This is achieved by doing the will of God, even in the midst of opposition from Satan’s cosmic system.

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Chapter 15 Outline: What to do with God’s Provisions.

Vs, 1-5, Divine Good Production.

Vs. 6, Warning to the unproductive believer.

Vs 7-10, Faith Application of the Word produces divine good.

Vs. 11, Divine good produces inner happiness.

Vs. 12-13, Impersonal Love motivates Divine good production.

Vs. 14-15, Faith Application results in intimacy with Christ

Vs. 16-17, Predestined to glorify God.

Vs. 18-21, Obstructions to Divine good production.

Vs. 22 -25, The reason for the world’s rejection.

Vs. 26-27, The Spirit leads us in triumph.

Upper Room Discourse

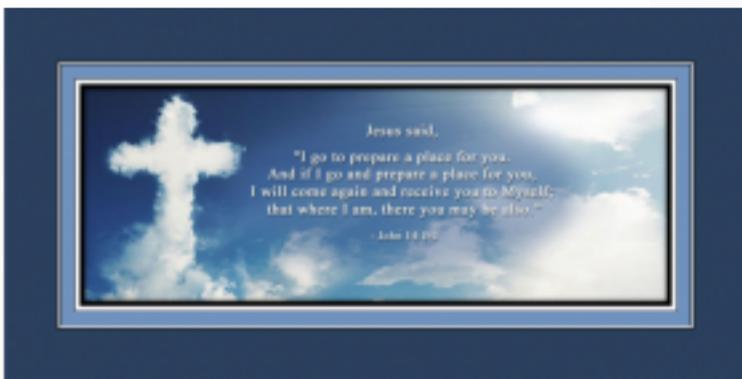
(John 14)

The Upper Room Discourse, Pt 13 – 23

Chapter 14 Outline:

- **Vs. 1-3**, The Promise of Eternal Security. Pt. 13
- **Vs. 4-6**, The Way, Truth and Life. Pt. 14
- **Vs. 7-11**, Faith Application. Pt. 15
- **Vs. 8-14**, The Fellowship of the Father and the Son.
- **Vs. 12**, The Church Age Believer will Accomplish Greater Things. Pt. 16
- **Vs. 13-14**, Prayer as an Example of Confidence in our Spiritual Life. Pt. 17
- **Vs. 15**, Occupation with our Lord Jesus Christ. Pt. 18
- **Vs. 16-17**, Promised Indwelling of the Helper (God the Holy Spirit). Pt. 19
- **Vs. 18-21**, The Indwelling Spirit as the Basis for our Fellowship with the Father and the Son and Understanding of the Word of God. Pt. 20
- **Vs. 22-24**, Summarizing the Previous Two Topics; Building an Intimate Relationship with the Father and the Son. The Benefits of Guarding Your Soul. Pt. 21
- **Vs. 25-26**, The Teaching Ministry of the Spirit. The Trinity. Pt. 22
- **Vs. 27-31**, Sharing the Happiness of God – Problem Solving Device 10. This is Achieved by Doing the Will of God Even in the Midst of Opposition from Satan’s Cosmic System. Pt. 23

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Upper Room Discourse, Pt 13

John 14:1-3, The Promise of Eternal Security – Many Mansions

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

We now turn to **chapter 14** and our Lord's continued response to Peter's question in regards to "why can't I follow you." In response, our Lord says in **verse 1**, "**Do not let your heart be troubled; believe in God, believe also in Me.**"

Peter and all the disciples, ["**your**" in the plural of **SU – σὺ** (soo)] receive some Phase Two security. This information is to be remembered, after Peter denies the Lord and the others flee, so that they will not be so discouraged that they will quit. Here is a message to men before failure so that, after the failure, these things will be a source of comfort and blessing. By believing in Christ as the Mediator between God and man, we gain comfort. This, then is the encouragement to all believers — never to quit. As long as you are alive, God has a purpose for your life.

"**Heart**" is the Greek word **KARDIA – καρδία** (kar-dee'-ah), which is not the blood pumping organ in your chest. **KARDIA** is actually the mentality of your soul, the right lobe of your soul, where you do your thinking, where you live. It is the very function of the soul.

Our Lord uses the Imperative Mood throughout this statement to encourage Peter and all of them.

The first of these is the word "**troubled**" in the Present Tense and Passive Voice of **TARASSO – ταρασσω** (tar-as'-so) meaning, "troubled, disturbed, upset, terrified, frightened, or stirred up."

The Passive means you receive the action of the verb. In other words, don't let some external factor, (swine flu, economic disaster, terrorism, global warming, etc.), cause fear, worry, or anxiety in your soul. For them, the disaster was our Lord's departure. These words are repeated in **John 14:27** with double emphasis.

Jesus knew what it was to have a "**troubled**" heart, **John 11:33; 13:21**, where **TARASSO** is used of Him. So, He is saying, "*Do not become discouraged in the mentality of your soul.*"

Then He uses **PISTEUO – πιστεύω** (pist-yoo'-o), twice in the Present Tense and Active Voice. **PISTEUO** means, "to believe, have faith, or entrust." The first use is in regards to the Predesigned Protocol Plan of God (PPPofG) the Father has for your life, death, and eternity, because they are already believers. The second usage is in regards to whatever Jesus Christ has taught. This is the inhale of Bible Doctrine through the Grace Apparatus for Perception (GAP). This inhale of doctrine includes what He was about to accomplish; His efficacious work on the Cross, resurrection, ascension, and session. So, he says, "**Keep on believing in God and in me,**" **Mark 11:22.**

John 14:2, "**In my Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.**"

Our Lord then tells them of an eternal promise for their faith to grab on to in **verse 2**,

Jesus is going to His Father's house **John 13:3; 16:28.**

The word "**house**" here is **OIKIA** – οἰκία (oy-kee'-ah), which means, "a house or dwelling," and is used here to describe, "the 3rd heaven, God's abode."

"**Many dwelling places**" is **POLUS MONE** – ολύς μονή (pol-oos' mon-ay').

MONE is taken from the verb **MENO** – μένω (men'-o), which means, "to abide, stay, or remain." **MONE** means, "an abode or abiding place." In other words, there is plenty of room, "many places to live." The KJV says "**many mansions.**" It is used only here and in **verse 23**. Ultimately, it is speaking of the permanency of our heavenly home and eternal union with the Father and Son. It is our heavenly home with the Father and with Christ.

Our Lord reiterates His all truthfulness by stating, "**If it were not true, I would have told you.**" He put this in a 2nd class condition of **EI** – εἰ (i), the condition of sarcasm. He cut down the flippancy of Peter with sarcasm. "**If**" and it is not true, but the 2nd class condition of sarcasm means, "*You assumed it wasn't true.*" In addition, apparently, they had heard this information before, and He was bringing it up again at this time for their encouragement. He says this in regards to the previous statement "**believe in Me.**"

Then he says, "**I go to prepare a place for you.**" This is an explanation of His words in **John 13:33**. He is "going" through the Plan of God; the Cross, resurrection, ascension, and session. Our Lord knew He would ascend 40 days after His resurrection and be seated at the right hand of the Father and have all things placed in subjection to Him. He knew of the New Heavens and New Earth, along with the New Jerusalem that would be prepared by Him for our eternal abode. See also: **John 16:28.**

It was customary to send one ahead for such a purpose as noted in **Num 10:33.**

Num 10:33, "Thus they set out from the mount of the LORD three days' journey, with the ark of the covenant of the LORD journeying in front of them for the three days, to seek out a resting place for them."

Principles:

- Jesus Christ is departing to heaven to personally make ready a room/place for Peter and all believers.
- This place does not depend on Peter's success nor failure, or yours. It depends entirely upon the Plan of the Father and the work of the Son.
- Therefore, (operation grace), Peter and all believers have eternal security. No matter what we do in time, we can't lose our salvation.
- By His death on the Cross, Jesus Christ has propitiated the Father, reconciled man, and procures a right for every believer to live in heaven forever.

John 14:3, "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also."

Next, in **verse 3**, He speaks further in regards to preparing our eternal abode, **“If I go and prepare a place for you, I will come again and receive you to Myself...”** Using the 3rd class condition, He speaks of His Second Coming which includes the Rapture of the Church prior to the Tribulation. There are two parts to His Second Coming:

The resurrection of the Church, including the Rapture, where we will meet Him in the clouds of the air at the end of the Church Age, **1 Cor 15:20-27; 51-55; 1 Thes 4:13-18.**

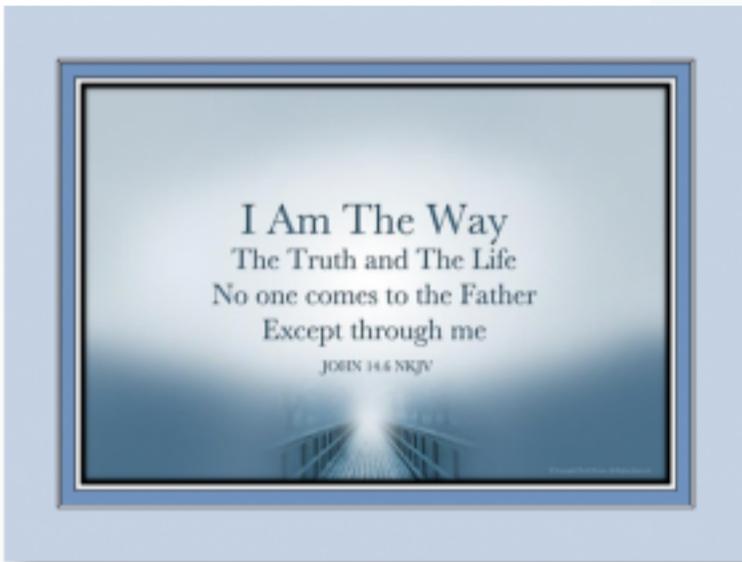
The 2nd Advent when He literally returns to planet earth to establish His Millennial reign, **Zech 14:4.**

In concluding this verse, we also see our eternal security, **“that where I am, there you may be also.”** This is the purpose of the departure and the return of Christ. It is the promise of being with the Lord forever.

Christ speaks of heaven as a real place, not merely as a state of mind. He pictured heaven as a loving home where the Father dwells. Heaven is a prepared place for a prepared people. Christ **“the Carpenter,” Mark 6:3**, is building a heavenly home for all who have trusted Him. And He will return to receive His own to Himself.

Had Christ remained on earth, He could not have prepared the heavenly home for His own.

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Upper Room Discourse, Pt 14
John 14:4-6, The Way, Truth and Life.

Chapter 14 Outline thus far:

- **Vs. 1-3**, The Promise of Eternal Security.
- **Vs. 4-6, The Way, Truth and Life.**

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Vs. 4-6, The Way, Truth and Life.

John 14:4-6, "And you know the way where I am going." 5Thomas *said to Him, "Lord, we do not know where You are going, how do we know the way?"6Jesus *said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

We now turn to the second question asked, this time by Thomas. It is Thomas who renews the doubt about the destination of Jesus including the path or way, not Peter. Thomas' question comes in response to the last sentence of our Lord's response to Peter.

So, we begin with **verse 4, "And you know the way where I am going,"**

ΚΑΙ ΗΟΡΟΥ ΕΓΩ ΗΥΑΓΩ ΟΙΔΑΤΕ ΤΗΝ ΟΔΟΝ,

καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

Literally it means, **"And where I go you all know the way."**

"I go" or **"I am going"** is the First-Person Pronoun **ΕΓΩ** – ἐγὼ (eg-o') for "I or me," and the Present, Active, Indicative, First-Person Singular of **ΗΥΑΓΩ** – ὑπάγω (hoop-ag'-o), which means, "go, go one's way, go away, depart."

The Present Tense is Futuristic: Describing a future event, adding the connotation of immediacy and certainty. This is the anticipation of what Christ is about to do as if it were a present reality.

The Active Voice: Christ will be departing from their presence to establish their eternal abode.

The Indicative Mood is declarative of the fact that Christ must leave them in order to complete the work of establishing our eternal abode.

Then we have **ΟΙΔΑ** – οἶδα for **"you know"** in the Perfect, Active, Indicative, Second Person, Plural of **ΕΙΔΩ** – εἶδο (i'-do) that means, "to have seen or perceived, hence to know or understand," followed by **"the way"** in the Accusative Singular of **ΗΟΔΟΣ** – ὁδός (hod-os'), which means, "a way or road."

This is a Perfect Tense with Present Force, which means information learned in the past has become present knowledge. Here our Lord is stating what they know, even though Thomas seems not to know.

The Active Voice says that the disciples, (second person plural), have already received this information and have this knowledge

The Indicative Mood is a statement of fact that they currently have the necessary information. They just need to cycle the doctrine resident within their soul.

Then in **verse 5** we have Thomas' inquiry in regards to our Lord's statement, **"Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?""**

"Thomas" is a transliteration from the Hebrew. In the Greek, it is **THOMAS – Θωμάς** (thomas'), and means, "twin." As we noted under the Doctrine of the Apostles, he was also called **DIDYMOS** and was very courageous, **John 11:16**. Yet here he asks a very naive question. As our Lord previously stated, he already knew where our Lord had to go, but he, like the others, did not cycle the doctrine within his soul.

He appropriately addresses Christ with **KURIOS – κύριος** (koo'-ree-os) for **"Lord,"** which indicates His Deity, and that indicates that he (Thomas) is a saved disciple.

"We do not know" is **OUK – οὐκ** (oo-k) plus the Perfect, Active, Indicative, First-Person, Plural for **OIDA**.

This tells us that Thomas is really speaking for himself, but apparently it makes it a little easier for him to ascribe his ignorance to everyone else. His ignorance is not that he has not learned the information; it is that he is not applying the doctrine. This is a form of negligence, not on the intake side but on the output side, which leads to disorientation to the Plan of God. Disorientation to the Plan of God results in disorientation to everything else in life. Therefore, Thomas is ignorant at this time of the resurrection, ascension, and session through which the humanity of Christ is going to be glorified and establish our eternal abode. Ignorance and revelation is explained by Paul in **2 Corinthians 3**.

"How do we know the way?"

"How" is the adverb **POS – πώς** (poce), which means, "how or what." When used in an interrogative sense as here, it can mean, "by what means."

Then we have the Present, Middle Deponent, Indicative, First-Person, Plural of **DUNAMAI – δύναμαι** (doo'-nam-ahee) for, "to be able, to have power, can, etc."

Finally, linked with **OIDA** in the Perfect, Active, Infinitive, it comes to mean, **"how are we able to know the way?"**.

This was the clincher. This revealed Thomas' ignorance of Bible Doctrine previously taught. Remember that we have 4 questions from 4 disciple-apostles. Even though there is one asking the question, it is representative of what they were all thinking. Thomas is the spokesman for the materialistic viewpoint they were all having, not seeing the bigger spiritual picture of what our Lord had to accomplish.

So, Thomas' ignorance opens the door for our Lord to reiterate the Doctrine they should have known, as well as giving us a most memorable phrase in regards to salvation.

Verse 6, "Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

“Jesus said to him,” in the Greek it is **LEGO AUTO IESOUS.**

LEGO – λέγω (leg'-o) is in the Present, Active, Indicative, and **AUTO – αὐτό** (ow-to) is in the Dative of Advantage for **“to him,”** and **IESOUS – Ἰησοῦς** (ee-ay-sooce') or **“Jesus”** is used; emphasizing the humanity of our Lord and His teaching ministry. This also indicates the Hypostatic Union of Christ, in regards to the following verse, where He says in essence, “I and the Father are one.” In Christ’s humanity, He is also God, one with the Father.

Then we have His discourse, starting with the declaration, **“I am”** is the Present, Active, Indicative of **EIMI – εἰμι** (i-mee') the verb, “to be or is,” or as here, the absolute status quo, for **“I keep on being.”** Followed by three things all in the Subject Nominative case:

“The way” – HO HODOS – ὁ ὁδός (ho hod-os'), the entrance into and residence inside the Plan of God for your life.

“The truth” – HO ALTHEIA – ὁ ἀλήθεια (ho al-ay'-thi-a), the power of Bible doctrine in the soul to execute the Plan of God. It refers to the embodiment of knowledge and truth; therefore, absolute truth; therefore, doctrine. Doctrine is the mind of Christ – **1 Cor 2:16; Psa 138:2.** The most important thing, after you enter the plan of God, is Bible doctrine.

Psa 138:2, “I will bow down toward Your holy temple and give thanks to Your name for Your lovingkindness and Your truth; for You have magnified Your word above Your name.”

“The life” – HO ZOE – ὁ ζωή (ho dzo-ay'), the eternal spiritual life given to those who enter through Bible doctrine, and the function of that life that comes from the truth – Bible doctrine.

The objective of all doctrine is to take the unbeliever to salvation, and the believer to the supergrace life.

This is the **“Eye of the Needle”** or **“Narrow Gate”** of entrance, (**Mat 7:13-14; 19:23; Luke 18:25**), and execution of the Plan of God for your life. This Plan has already been laid out, a Plan for which everything is provided, a Plan which is categorized by one word: Grace. Everything depends on who and what God is. God does it all.

Mat 7:13, “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. ¹⁴“For the gate is small and the way is narrow that leads to life, and there are few who find it.”

Each of these statements by itself is profound enough to stagger anyone, but all three together overwhelm Thomas.

They are not new revelations, because Jesus had previously called Himself, **“the life”** to Martha, (**John 11:25**), and **“the door”** to the Pharisees, (**John 10:7**), and **“the light of**

the world,” (John 8:12). He also spoke **“the way of God in truth,” (Mark 12:14).** His statement here punctuates the fact that He is the way to God and the only way, the personification of truth, and the center of life.

So, we could say, “I am the entrance; I am the doctrine; I am the function of life.” At the entrance, Jesus Christ is our Savior. As the doctrine, it is the mind of Christ. As the life, it is God’s Plan from A-Z which is maximized through Occupation with Jesus Christ.

Then we have the last phrase of **verse 6, “no one comes to the Father but through Me”.**

OUDEIS – οὐδεὶς (oo-dice’) is: **OUK** – οὐκ (oo-k), plus **DE** – δέ (deh), plus **EIS** – εἰς (ice) for **“no one.”**

“Comes” is the Present, Active, Indicative of **ERCHOMIA** – ἔρχομαι (er’-khom-ahee).

“To the Father” is **PROS TON PATER** – πρὸς τον πατήρ (pros ton pat-ayr’) for “face to face with the Father.”

In **1 Thes 4:13-18** and **2 Cor 5:8**, Paul emphasizes this point, **“Absent from the body, face to face with the Lord.”** Had Christ remained on earth, He could not have prepared the heavenly home for His own.

“But through Me” is **EI ME** – εἰ μὴ (I may) [which is an idiom meaning, “except”] **DIA** – διὰ (dee-ah’) with the Genitive **EGO** – ἐγὼ (eg-o’) for “except through me.”

Translation: **“Jesus said to him (Thomas), I keep on being the entrance, the doctrine, the function of life: no one comes face to face with the Father, except through me.”**

Christ is the unbeliever’s Way to the Father and to heaven.

In His person, as God manifest in the flesh, we come to the Father through His atoning sacrifice where He is our Advocate in time, **1 John 2:1.**

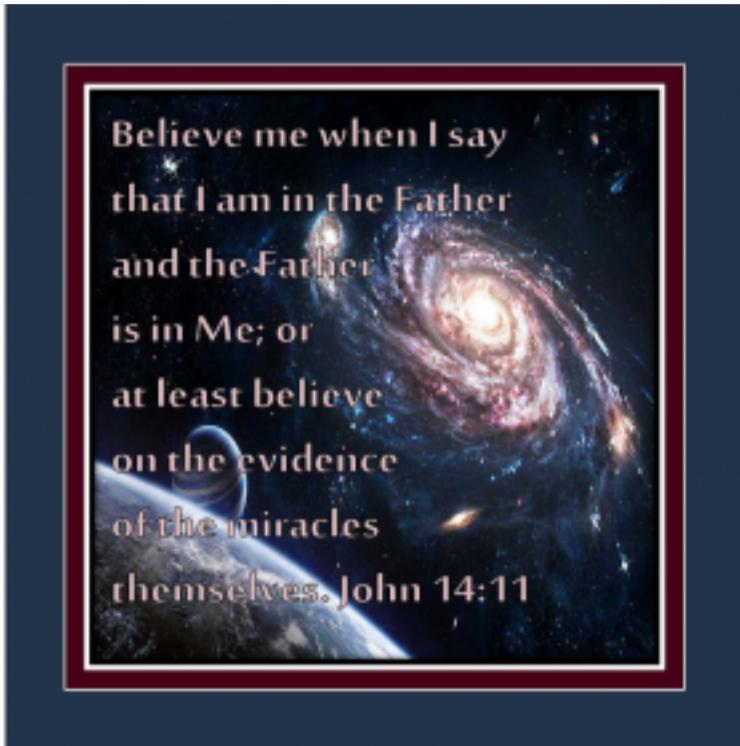
He is the Truth, as fulfilling all the prophecies of a Savior, by which when the unbeliever believes, he comes to the Father by the Way of Him. Likewise, the Believer executes the Plan of the Father by means of His Spirit and Word – The truth.

He is the Life, by whose life-giving Spirit the dead in sin are made alive. No one can come face to face with their Father, who is not made alive by Him as the Life, and taught by Him as the Truth.

By Jesus Christ, as the Way, our prayers go to the Father, **John 14:13-14**, and His blessings come to us; this is the Way that leads to rest.

He is the Resurrection and the Life. **John 11:25-26**, "Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, ²⁶and everyone who lives and believes in Me will never die. Do you believe this?""

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Upper Room Discourse, Pt 15
John 14:7-11, Faith Application –
The Fellowship of the Father and the Son.

Chapter 14 Outline thus far:

- **Vs. 1-3**, The Promise of Eternal Security.
- **Vs. 4-6**, The Way, Truth and Life.
- **Vs. 7-11**, **Faith Application – The Fellowship of the Father and the Son**

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Vs. 7-11, Faith Application – The Fellowship of the Father and the Son.

John 14:7-11, "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." ⁸Philip *said to Him, "Lord, show us the Father, and it is enough for us." ⁹Jesus *said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how *can* you say, 'Show us the Father'? ¹⁰Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. ¹¹Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves."

In **verse 7**, we see the second half of our Lord's response to Thomas that causes Philip to perk up and ask his question of ignorance, which is poorly translated in the English.

John 14:7, NASB, "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."

There are two variant readings of this passage in the Greek, one puts a negative spin on the statement in regards to the disciples using the 2nd class conditional "if" with pluperfect verbs, while the other makes a more general statement in support of the last part of **verse 6, "no one comes to the Father but through Me,"** using the first class "if" with Perfect and Future Tense verbs.

We begin with **"if you had known me,"** which is **EI GINOSKO EGO – εἰ γινώσκω ἐγώ** (I ghin-ocē'-ko eg-o').

Here we have the Protasis **"if"** regarding the disciple's knowledge – **GINOSKO**, that should be in the first class, "if and it is true," noting knowledge they had in the past. The second-class conditional if for "if and it's not true" or "if and you do not" is regarding knowledge they should have had but did not. Scholars vary on this interpretation, but it appears there is more evidence for a first rather than second-class. So, we will take the more positive approach.

As we noted above, **GINOSKO** means, "to come to know, recognize, perceive," and is in the Perfect, Active, Indicative, Second Person, Plural.

The Aoristic Perfect Tense describes a process or event that took place or was completed in the past, without much or any emphasis of present results. It's a Simple Past Tense.

The Active Voice in the Second Person Plural references the entire group in the Upper Room and not just the questioner, Thomas. **"You all have known."**

Then we have the Accusative, First-Person, Personal Pronoun of **EGO (ME)** for **"me."** Jesus Christ is referencing Himself. So, we could say, **"If and you have known Me."** Our Lord is assuming that Thomas and all the disciples had knowledge of Himself as the Son of God.

Next, we have the apodasis or "then" of the "if" statement in, **"you would have known My Father also."**

Here we also need to straighten out the translation. In this section **egnōkeite – GINOSKO – γινώσκω** (ghin-ocē'-ko) is used once more but in the Future, Middle Deponent, Indicative, Second Person, Plural. Once more our Lord is addressing all the disciples by utilizing the plural.

The Predictive Future Tense is in relation to the first part of the statement. That is, if we know Jesus, we will then come to know the Father also.

With this is the conjunction **KAI – καὶ** (kahee) meaning, "and, even, or also." Here it is **"also"** for the dual knowledge of the Son and Father.

The Genitive of **EGO** – ἐγὼ (eg-o') is used with **PATER** – πατήρ (pat-ayr') to indicate this is Jesus' Father. So, we say, **"My Father."**

So far, our translation is **"If and you have known Me (a reference to past complete knowledge), you will also know My Father."**

Then we have the last phrase, **"from now on you know Him and have seen Him."**

This begins with **KAI** that is untranslated but should be **"and,"** to link the first two sections with the last. Our Lord is saying they will have something in connection with their previous knowledge.

Then we have **APO ARTI** – ἀπό ἄρτι (apo' ar'-tee) for **"from now on,"** or "from this point forward."

Then we have **GINOSKO** – γινώσκετε again, but this time in the Present, Active, Indicative, Second Person, Plural.

This is a Progressive Present for continuous action. **"You keep on knowing Him."**

"Him" is **auton** – **AUTOS** – αὐτός (ow-tos'), 3rd Person, Singular.

Then we have the conjunction **KAI** for **"and"** with the Perfect, Active, Indicative, Second Person, Plural of **HORAO** – ὁράω (hor-ah'-o) that means, "to see or perceive."

This is a reference to our Lord's statements, **"I and the Father are one," John 10:30,** which He will explain further after Philip's question.

So, our complete translation of **verse 7** will be, **"If and you have known Me, you will also know My Father, and from this point forward you keep on knowing Him and have seen Him."**

Since they have known Jesus, they know the Father, and from this point in time forward, they keep on knowing the Father, having seen Him through His Son and the Word He will leave behind.

Jesus Christ, the Son of God, reveals the Father to mankind. He is the Son of God, the Image of God, and like God. It is His continued bold and daring claim to Deity. **John 1:18; 1 Tim 6:15-16; Heb 1:3; 1 John 4:12-14.** Hence, God is like Jesus Christ.

However, Jesus Christ is about to depart. Nevertheless, they are not to be concerned. As He stated in **verse 6**, He is the truth; He will leave His thinking behind, (the Word of God, the Canon of Scripture, the mind of the Lord Jesus Christ, **1 Cor 2:16**).

Principle: The only intelligible conception of God is precisely what Jesus says here, **"If you know Me, you will know the Father too."**

We then “see” Philip’s question in **verse 8**, “**Philip said to Him, “Lord, show us the Father, and it is enough for us.”** He too recognizes the Deity of Christ by addressing Him as **KURIOS – κύριος** (koo’-ree-os) – “**Lord.**”

Philip then plays off of our Lord’s word used in **verse 7, HORAIO**, for “see and perceive,” although he uses a different word, **DEIKNUMI – δείκνυμι** (dike-noo’-o).

DEIKNUMI is in the Aorist, Active, Imperative, Second Person, Singular that means, “show, point out, reveal, explain, demonstrate, or prove.” With the Imperative, Philip now steps out of line by demanding something from our Lord. He, like Thomas, does so in the plural of **EGO – ἐγώ** (eg-o’) saying, “**demonstrate to us,**” lumping all of the disciples into one bucket.

From our study of the Apostles, it seems Philip had trouble with his eyes, he always wanted to see.

- In **John 1:46**, he said to Bartholomew – Nathanael, “**Come and see!**”
 - He saw the great crowd in **John 6** and decided that Jesus could not feed them **John 6:7**, and
 - The Greeks who came to Philip said, “**We wish to see Jesus,**” **John 12:21.**
- So, the problem with his sensory perception of vision continues here.

Jesus made it clear in **verse 7** that seeing Him is seeing the Father, “**from now on you know Him and have seen Him.**”

Therefore, it “appears” that Philip had a problem with empiricism. Empiricism is knowledge from perception by observation and experience rather than by theory. All ideas are derived from some sensuous experience using the eyes, ears, nose, touch, etc., having no innate or prior conceptions.

It is by non-meritorious faith that we truly “see” the Father, as we come to know Jesus Christ better.

Mat 5:8, “Blessed are the pure in heart, for they shall see God.”

All that “see” Christ by faith “see” the Father in Him.

- In the light of Christ’s doctrine, they see God as the Father of lights;
 - In Christ’s miracles, they see God as the God of power.
 - The holiness of God is shone in the impeccability of Christ’s life.
- We are to believe, by faith, the revelation of God to man in Christ. For the works of the Redeemer show forth His own glory and God in Him.

Philip says that if you just give us this, we will be satisfied; using the very word he did in **John 6** regarding the feeding of 5,000, **ARKEO – ἀρκέω** (ar-keh’-o), when the money was not sufficient. There too we see his empirical statement and not one of faith.

The Present, Active, Indicative of **ARKEO** can mean, "to be strong enough, to be sufficient, or to suffice". Here it means, "enough or sufficient." In other words, "*Demonstrate the Father to us and we will then believe.*"

John 14:9, "Jesus *said to him, 'Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father?'"

Jesus' response in **verse 9** is one of exasperation, "**Have I been so long with you and yet you have not come to know Me Philip?"**

Our Lord puts it in the Perfect, Active, Indicative, Second Person, Singular of **OUK GINOSKO** – **οὐκ γινώσκω** (oo-k ghin-ocē'-ko), and this time singling out Philip as the one "*not knowing or believing Him.*"

He then reiterates His previous statement, "**He who has seen Me has seen the Father,**" using **HORAO** – **ὅραω** (hor-ah'-o) both times in the Perfect Tense. In other word, you have had sufficient information to know the Father.

Then His exasperation continues when He says, "**How can you say, 'Show [DEIKNUMI – δείκνυμι (dike-noo'-o)] us the Father?'"** Philip has had three years!

We now see the issue of "faith" verse "empiricism" in our Lord's following statement in **verses 10-12.**

So, we see the dynamics of the application of Bible Doctrine. This means that God's Word has to be in the right lobe of your soul, and it gets there through the daily function of GAP through non-meritorious faith.

We get into the Plan of God by personal faith in the Lord Jesus Christ. Once we are in the Plan of God, we are then expected to orient to the Plan of God, to understand the Plan of God, and to function under the Plan of God.

We live in the devil's world. He is the ruler of this world, the guiding influence of this world, and it is only through Bible doctrine that we can fulfil the very reason for our existence under grace in Phase Two.

The Lord Jesus Christ rebukes Philip, and Philip's recovery from the rebuke is very rapid, as it was for all the disciples. This is an important principle.

No matter how you get hit or fail in life by what, when, where, or how; it is imperative that you get back on your feet, as soon as possible, and keep moving forward through faith perception and faith application of God's Word – Bible Doctrine.

The problems, failures, difficulties, and the disasters of life are not meant to keep you down. Philip snapped right back into it, but only because in faith, he received the Grace Apparatus

for Perception (GAP) and applied it to his life. Our Lord knew that Philip would recover, so He gave Him the necessary doctrine for His recovery.

Then in **verse 10** we have, **“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.”**

We begin with, **“Do you not believe that I am in the Father, and the Father is in Me?”**
OUK PISTEUO HOTI EGO EN HO PATER KAI HO PATER EN EGO EIMI
οὐκ πιστεύω ὅτι ἐγὼ εἶμι ἐν ὁ πατήρ καὶ ὁ Πατήρ ἐν ἐγὼ ἐμοί.

The negative **OUK** – οὐκ (oo-k) with **PISTEUO** – πιστεύω (pist-yoo'-o) means, **“Do you not believe,”** in the Present, Active, Indicative, Second Person, Singular.

PISTEUO is used here for the inhale and exhale of Bible Doctrine in the faith-rest technique that Philip was not currently applying, specifically the exhale.

As a result of Philip's lack of application, our Lord begins to teach them once again in regards to the essence of God. In grace, this provided another opportunity for the GAP and faith-rest on the inhale side, so that in the future, they will faith-rest on the exhale side.

This is seen in the second sentence of **verse 10**:

“The words that I say to you,”
HO REHMA HOS EGO LEGO SU,
ὅς ῥῆμα ἐγὼ λέγω σὺ

“Words” – **REHMA** – ῥῆμα (hray'-mah) in the Accusative Neuter means, “what is said, word, or saying.” By implication, it means, “a matter or topic.” Here, it is in regards to a doctrine our Lord is teaching, which is, **“I am in the Father, and the Father is in Me,”** the Essence of God Rationale.

So, **PISTEUO** – πιστεύω (pist-yoo'-o) is used at the beginning for the believer learning doctrine so that he can move on.

[**Click Here to See Chart on the Grace Apparatus for Perception \(GAP\)**](#)

GAP and faith-rest go hand in hand.

In positive volition, doctrine taught comes into the **NOUS** – νοῦς (nooce,) Left Lobe of your soul – your mind.

When faith-rest is applied towards that Bible doctrine learned, it is transferred to the **KARDIA** – καρδιά (kar-dee'-ah) Right Lobe of your soul via the human spirit. Once you

learn God's Word and believe upon it, it is then ready to be applied in your life from the Launching Pad of your **KARDIA** – Right Lobe.

"I am in the Father and the Father is in Me." Philip and all the disciples need to know this doctrine well and apply it. It is a basic doctrine. Failure to learn the Essence of God doctrine, or any other that pertains to the person of God, leads to this kind of trouble. If Philip had just understood the character of God, he would not have asked this question and would not have gotten himself into this jam. Therefore, the principle doctrine in view is The Doctrine of Divine Essence.

[Click Here to See the Essence of God Doctrine](#)

[Click Here to See Chart on the Essence of God](#)

[Click Here to See Chart on the Trinity Being Co-equal, Co-eternal, Co-Infinite but Three Separate Persons](#)

Jesus says, **"I am in the Father,"** and that means that Jesus Christ has the exact same characteristics as the Father. In other words, in essence, the Father and the Son are the same.

Philip's problem was that he had failed to go back to the fact of the essence of God when he said in **verse 8, "Show us the Father and it is sufficient."**

In **verse 10** the words, **"the Father is in me"** (**HO ESTIN PATER EN EMOI**) where **ESTIN (EIMI)** – εἶμι (i-mee') is in the Present, Active, Indicative with the First-Person, Dative of Sphere for **EN EMOI** – ἐμοὶ for **"in me."**

This turns it all around and says in effect that Jesus Christ is just as much God as the Father is, and that God the Father is just as much God as Jesus Christ. So, both ways you slice it, the Father and the Son have identical essence.

There is one other who has the same essence and who will be introduced a little later in the paragraph under the title **"HELPER,"** but right now He wants Philip to concentrate on a very simple principle from which Philip should be making application as a relatively new believer.

The simple principle is the fact that Philip, upon hearing of Jesus' departure to be with the Father, thought that Jesus was letting them down by leaving them and wanted some reassurance. The fact is, God never let anyone down, and that God never became petty, and never changed His attitude, **Heb 13:5; Deut 31:6, 8; Joshua 1:5** with **Mat 6:24-34.**

Therefore, you cannot superimpose upon God human characteristics of people who have disappointed you, let you down, hurt you, or done something that is in some way considered maltreatment. In other words, no matter what people do to you, you can't turn around and blame it on God. The problem with Philip was that although he knew the essence box, he did not "believe" – faith-rest it.

He had God's essence in his left lobe and there it was understood objectively, but you cannot apply essence in the **NOUS** – Left Lobe. The Essence of God, as well as all doctrines have to be in the **KARDIA** – Right Lobe on the launching pad to be effective in your life.

"Do you believe" is where there must be **PISTEUO – πιστεύω** (pist-yoo'-o). There is Philip's hang-up, Philip's problem. He is loaded up with doctrine in his Left Lobe, but has never transferred it to his Right Lobe. There is such a thing as understanding something academically and objectively, but not being able to use it.

Bible doctrine is no good to you, until you get it into your Right Lobe.

Philip understood the Essence of God, but he could not apply it. So, Jesus challenges him to apply it: **"Do you not believe?"**

As we saw previously in **verse 10**, **"the words that I speak"** is referencing Bible doctrines, the doctrines He has been teaching to them all along, **John 8:12-20; 10:31-38; 12:44-50**; compared with **John 1:14-18**.

Our Lord then references the source of His teaching, **"I do not speak on my own initiative,"** beginning with the Progressive Present, Active, Indicative of **LALEO – λαλέω** (lal-eh'-o), which indicates that He has consistently communicated to Philip and the others this Bible doctrine. This is linked with the negative **OUK** for *"I do not communicate."*

Then we have **"on my own initiative"** which is the preposition of source **APO – ἀπό** (apo') that means, "from," plus the Genitive Pronoun **EMAUTOU – ἑμαυτοῦ** (em-ow-too') that means, "myself." So, we have, **"I do not communicate from the source of myself."**

Jesus Christ is now emphasizing His humanity. The teacher, Christ had to receive the doctrine just as everyone else has to. He had to GAP it and receive it from the Father, the ultimate source of Bible Doctrine. So what Jesus taught, He first had to GAP Himself. This too He had taught many times, **John 3:11; 5:19, 30; 7:16-18; 8:26-28**.

Principle: You can't communicate doctrine to others until you have GAPed it yourself.

Here we also see the Hypostatic Union of our Lord.

- **"I am in the Father,"** speaking of the deity of Christ.
- **"The words that I speak,"** speaking of the humanity of Christ. He is not teaching from His Deity.

Then the Lord tells them the ultimate source of His doctrine, **"but the Father abiding in me does His work."**

God the Father is the one who provided Jesus Christ His doctrine. He is said to *"dwell or abide"* in Him, Present, Active, Participle of **MENO – μένω** (men'-o). This is the precedence for the Church Age believer. It is not just speaking of the indwelling of the Father, but also having His Word resident within His soul by means of the Grace Apparatus for Perception.

“**Does His**” is **POIEO – ποιέω** (poy-eh'-o), which means, “to make, do, or produce.” He produces the production. In other words, it is God the Father who taught the humanity of God the Son. Christ’s own Deity did not need teaching but His humanity did, and the source of that teaching was God the Father.

It is God the Son in His humanity who GAPed it and became a supergrace person in His humanity, and as such, He had sufficient information to teach these doctrines to Philip, yet Philip had only gone as far as cycling the doctrine to his Left Lobe or at best into the Right Lobe but was not able to launch it under faith.

“**His works**” is **HO ERGON AUTO – ὁ ἔργον αὐτός** (ho er'-gon ow-tos'), for “the work of Him,” or “His works.” So, we understand that the doctrines Jesus taught were from the source of God the Father, which tells us of the Father’s works for mankind. So “**His works**” is speaking about Bible Doctrine, “**His doctrine**,” that tells us of His works.

John 14:11, “Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

In **verse 11**, we have two Imperatives both for “**Believe**” – **PISTEUO** in the Present, Active, Second Person, Plural. The two Imperatives are designed to break up the log jam in Philip’s soul, so that he can transfer doctrine from his Left Lobe to his Right Lobe and launch it, (i.e. Begin to utilize what he has learned.).

We have already noted the first **PISTEUO** in regards to the unity of the Father and Son, the Doctrine of the Essence of God, which Philip was having a hard time cycling through his soul. Philip has the doctrine, but he has not faith-rested it so that it could be cycled into the Human Spirit and up into the Right Lobe and applied through the Launching Pad. You cannot use doctrine which is not found in your Right Lobe.

Now we focus on the second **PISTEUO – πιστεύω** (pist-yoo'-o) in regard to the Father’s works or doctrines, which is actually the last word in this sentence in the Greek. “**Otherwise, believe on account of the works themselves.**”

We begin with “**otherwise**,” which is an idiom made up of three Greek words; **εἰ δὲ μὴ – EI DE ME** – (I deh may) for “If, but, not” or “but if not.”

Then we have the Preposition **DIA – διὰ** (dee-ah') that means, “by means of or through.” Here in the Accusative it can mean, “because of, **on account of**, or for the sake of.”

This is followed by **HO ERGON – ὁ ἔργον** (ho er'-gon) in the Accusative, Neuter, Plural for “**the works**.” This is linked with the Third Person, Plural, Pronoun of **AUTOS – αὐτός** (ow-tos') for “**themselves**.” As we noted above, the works of God the Father are revealed through the Word of God, so we can say by analogy, “**the doctrines themselves**.”

In other words, our Lord was saying, "if you don't believe in who I am, then believe what the Word of God says about Me, believe all the doctrines."

So, we see The Importance of Having Bible Doctrine in the Soul.

Heb 4:12, "For the Word of God is alive and powerful, sharper than any two-edged sword, piercing to separate the soul and the spirit, both joints and marrow, able to judge (evaluate) the thoughts and the intentions (motivations) of the heart (the right lobe of the soul)."

The basis for understanding all information with regard to our spiritual life is in the Scripture.

Remember that:

- Bible doctrine will be here long after we are dead.
- Bible doctrine is always powerful, even when we are weak.
- There is no substitute for Bible doctrine circulating in your stream of consciousness.
- Positive volition to the teaching of doctrine makes you alive.

In the process of the Grace Apparatus for Perception, the Word of God, from the source of God the Father, penetrates into the human soul and the human spirit through the teaching ministry of God the Holy Spirit. Therefore, all believers have equal ability to understand Bible doctrine. Only the believer has both a human soul (created by God the Father at physical birth) and a human spirit (created by God the Holy Spirit at the new birth). The unbeliever does not have a human spirit.

As **Heb 4:12** states, *the Word of God is able to evaluate the thoughts and motives of your heart (stream of consciousness).*

When you have Bible doctrine in your soul, you evaluate your thoughts and motivations. Your motivation comes from Bible doctrine circulating in your stream of consciousness. You evaluate your own life, and you develop your own motivation.

God has been at work for you since eternity past, providing for your very own Portfolio of Invisible Assets. "Portfolio" is a term for the holdings of an investor, a synonym for his riches. God has lavished upon the believer "**the riches**" of His grace, **Rom 11:33-36; Eph 1:3-14, 18-19; 3:8, 16-19; Phil 4:19; Heb 10:35-36**. Therefore, every Church Age believer is fabulously wealthy, **Col 1:27; 2:2**.

Col 2:2, "That their hearts (right lobe of your soul) may be encouraged, having been knit together in love, and *attaining to all the wealth that comes from the full assurance of understanding* (SUNESIS – *running together, combining doctrines*), in a true knowledge (EPIGNOSIS) of God's mystery, Christ,"

The Portfolio of Invisible Assets connotes the grace work of God the Father on behalf of the believer in eternity past. In your Portfolio of Invisible Assets (PIA) God has provided

everything necessary for the function in life, dying, eternity, growing in grace, and the execution and fulfillment of the Plan of God. The PIA provides everything necessary for you to have a fantastic life through receiving your escrow blessings which glorify God.

Your Portfolio of Invisible Assets Includes:

Primary Assets, consisting of:

- Escrow Blessing for time and eternity
- Election and Predestination

Secondary Assets, consisting of:

- Positive volition toward Bible Doctrine

Production Assets = Residence in the Plan of God (i.e. Fruit of the Spirit)

- Suffering for Blessing
- Invisible impact blessings
- Personal impact – blessing by association
- Historical impact – national blessing (Pivot)
- International impact – association with Client Nation to God

Personal Asset:

- Operating in your Spiritual Gift

Unique Asset:

- Baptism of the Holy Spirit
- Pre-designed Protocol Plan of God (P3G)
- Equal Privilege and Equal Opportunity
- Unique Royal Commissions
- Unique Mystery Doctrine of the Church Age
- Indwelling of the Trinity
- 100% Availability of Divine Power.

God is still at work in you in time by providing the three spiritual skills and the infallible Word of God. The Three Spiritual Skills include:

- The Filling of the Holy Spirit.
- Bible doctrine circulating in the stream of consciousness of your soul.
- Formation of the Ten Problem Solving Devices on the FLOT line (Forward Line of Troops) of your soul.

God has and still works for us through the Divine initiative of antecedent grace in time and eternity. We can only learn and function with reference to God's will through knowledge of Bible doctrine. The Word of God is designed to make us effective in execution of the will, plan, and purpose of God for our lives. The will of God is for every believer to be consistent with the function of the three spiritual skills, so that he executes the Protocol Plan of God and glorifies God through taking the high ground and becoming an invisible hero.

This objective demands the consistent function of the three spiritual skills, the deployment of the Ten Problem Solving Devices on your FLOT line, and requires the formation and deployment of the forth battalion (Doctrinal Orientation) on the FLOT line of the soul.

Col 3:23, "Whatever you do, do it from the soul, as to the Lord and not to men."

2 Thes 3:3-4, "But the Lord is faithful, and will sustain you and guard you from evil. And we have confidence in the Lord concerning you; that you are doing the will and will continue to do what He commands."

Bible Doctrine in Your Soul is Important Because:

It produces confidence in time, **Job 5:24-27; 2 Cor 5:6-8; Heb 10:35.**

It produces Divine viewpoint in life and establishes right priorities in the soul of the believer, **Isa 55:7-9; 2 Cor 10:5.**

It orients the believer to the Plan of God, **Isa 26:3-4; Rom 8:28.**

It produces stability of mind, as opposed to the instability of the double-minded, **James 1:8** with **Psa 51:10; 112:7; Prov 11:19; Isa 26:3; 1 Cor 15:58; Col 1:23.**

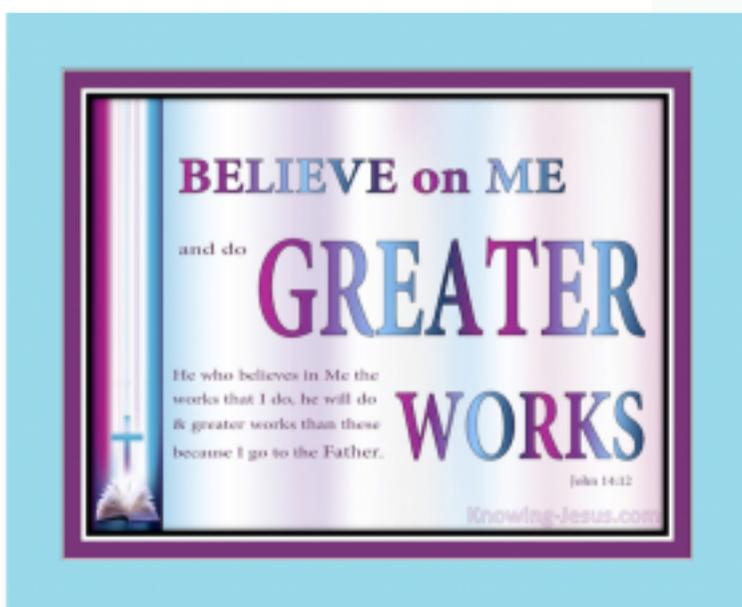
It is the basis for divine guidance and the execution of the will of God, **Rom 12:2-3.**

It leads to occupation with Christ and the capacity and ability to love God and appreciate Him as the source of blessing when it comes, **Phil 3:10; Eph 3:19; Heb 12:1-2.**

It attains eternal grace blessings, as a result of applying it: **Heb 11:9-10, 13; James 1:25; 2:12-13.**

- Toward God – Worship, love for God, and Occupation with Christ.
- Toward people – Impersonal Love for all mankind.
- Toward self – Spiritual Self Esteem; Personal Sense of Destiny; Grace/Doctrinal Orientation.
- Toward dying – Applying God's Word in the last phase of your physical life; Dying Grace.

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Upper Room Discourse, Pt 16

John 14:12, The Church Age Believer Will Accomplish Greater Things.

Chapter 14 Outline thus far:

- **Vs. 1-3**, The Promise of Eternal Security.
- **Vs. 4-6**, The Way, Truth and Life.
- **Vs. 7-11**, Faith Application.
- **Vs. 12, The Church Age Believer Will Accomplish Greater Things.**

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Vs. 12, The Church Age Believer Will Accomplish Greater Things.

John 14:12, "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father."

This passage begins another important point of Doctrine our Lord is making by saying **AMEN AMEN.**

AMEN when at the beginning of a discourse is translated, "surely, truly, or of a truth." We have previously seen this in **John 13:16, 20-21; 13:38**. When it is used at the end, it is translated, "so it is, so be it, or may it be fulfilled." It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or discoursed had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own. When used this way in Scripture it is simply, transliterated "**amen**".

In addition, it is used as a topic changer. Our Lord is changing the topic / doctrine from Faith Application for confidence and assurance, to Faith Application for living and excelling in the spiritual life.

Then we have the Present, Active, Indicative, First-Person, Singular of **LEGO – λέγω** (leg'-o) for "**I say,**" followed by the Dative of address, Second Person, Plural of **SU – σὺ** (soo) for "**you all**" in addressing all the disciples in the Upper Room. So, we have, "**Truly, Truly I say to you all,**" meaning that a new point of doctrine is about to come.

Then we have "**He who believes in Me**" which is the Present, Active, Participle of **PISTEUO – πιστεύω** (pist-yoo'-o) in the Nominative case. This is not for salvation; this is what will break down the log jam in Philip's application of the Grace Apparatus for Perception (GAP). It explains how he and all believers excel in the spiritual life by *believing* and applying Bible doctrine.

This is an Iterative Present that means to believe when the Word is being taught and when it is time to apply it. Bible doctrine is not transferred from the left lobe to the right lobe unless

you believe it. That is what moves it from receptive comprehension to application. Receptive comprehension is not applicable until believed and cycled through your soul.

Next, He says, **EIS EGO** – εἰς ἐγὼ (ice eg-o') for "in Me." Notice He doesn't say "believe ON me," which would indicate belief for salvation but "in Me," which is directional and means, "toward." It doesn't have anything to do with salvation; it has to do with everything that Philip has been taught for the past three years. So, He says, "believe toward me," which is in regards to the Doctrines He has been teaching; "works" of **verse 10 & 11**. This is breaking the log jam in Philip's soul.

Then we have "the works that I do," which is **HO ERGON HOS EGO POIEO**.

Once again **HO ERGON** – ὁ ἔργον (ho er'-gon) refers to Bible doctrine in the right lobe being applied in production.

"That" is the relative adjective **HOS** – ὅς (hos) and "I do" is a Present, Active, Indicative, First-Person, Singular of **POIEO** – ποιῶ (poy-eh'-o) meaning, "to do or make."

This too is an Iterative Present for regularly repeated action; the teaching of Bible Doctrine and service to God the Father.

"Shall he do also" or "He will do also" is the Future, Active, Indicative, Third Person, Singular of **POIEO** for "he will do."

The Future Tense anticipates that throughout the Church Age believers will not only take in Bible doctrine in the local church via communication from the Pastor Teacher (GAP), but will actually believe the things they have been taught so that they will become productive in their spiritual lives.

The Active Voice says the believer with doctrine in the right lobe and on the launching pad is the one who applies it.

The Indicative Mood is the reality of the function of doctrine from the launching pad from the reality of the Edification Complex of the Soul (ECS) via the GAP, plus the reality of entrance into the supergrace life.

"Also" is the emphatic pronoun of **KAKEINOS** – κακεῖνος (kak-i'-nos) that means, "and that one, and he, that one also, he also." It is a crasis formed from **KAI** – καί (kahee) meaning, "and, even or also," and **EKEINOS** – ἐκεῖνος (ek-i'-nos) meaning, "that one," so combined it comes to mean, "and that one also."

Next is the coordinating conjunction **KAI** for "and" to link the believer's positive volition towards doctrines with the application of that doctrine.

Then we have **MEGAS** – μέγας (meg'-as) for "greater than" in the Neuter, Plural, Comparative, which means, "abundance or greater in quantity but not quality." The quality is

the same whether it is Bible doctrine in the right lobe of the humanity of Christ, Bible doctrine in the right lobe of Philip who is now going to break the log jam, or Bible doctrine in your right lobe. It is all the thinking and power of God, and the quality of Bible doctrine is always the same (equal privilege and equal opportunity). In other words, there will be many believers in the Church Age who will get it, who will transfer it, who will have it in the right lobe, who will function and use it, apply it. Not in quality but in quantity, because there are more people producing in more places.

Also, as we will see later in this chapter, the reason for this greater work is made possible by the Holy Spirit as **"Helper"** – **PARAKLETOS** – **παράκλητος** (par-ak'-lay-tos), **John 14:16-17; 15:26** and **16:7**.

Next is the Demonstrative, Genitive, Neuter, Plural of **AUTOS** – **αὐτός** (ow-tos') for **"these,"** referring to the doctrines our Lord has taught and displayed. Therefore, some have added the word "works" here for context.

With this is once again the Future, Active, Indicative, Third Person, Singular of **POIEO** for **"he will do"** referring to the believer who does not have a log jam in his soul.

Then we have the causal conjunction, **HOTI** – **ὅτι** (hot'-ee) for **"because,"** linked with the pronoun **EGO** – **ἐγώ** (eg-o') for **"I"** and the Present, Active, Indicative of **POREUOMAI** – **πορεύομαι** (por-yoo'-om-ahee) which means, "to **go** or depart, to pursue the journey on which one has entered, to continue on one's journey, or to go from one place to another." It refers to the Ascension and Session of our Lord.

This is a Futuristic Present for the absolute reality of the occurrence with emphasis on immediacy and certainty.

Finally, we have **PROS HO PATERA** – **πρός ὁ πατήρ** (pros ho pat-ayr') for "to the Father." **PROS** plus the Accusative case of **PATERA** means, **"face to face with the Father."**

At this point, we have the intensification of the Angelic Conflict anticipated. Once Jesus is seated at the right hand of the Father, glorified, as per **John 7:39**, the Holy Spirit will produce, through Bible doctrine, the impact to meet the intensified Angelic Conflict. There will be the function of GAP, the erection of the Edification Complex of the Soul (ECS), entrance into the supergrace life, but above all, there will be doctrine on the launching pad of the soul of the positive believer.

Our full translation of **John 14:12** is, **"Truly, Truly I say to you all, He who believes in Me (breaks the log jam in their soul) the works that I do he will do also, and greater than these (works) he will do because I go to be face to the face with the Father."**

Principles:

Faith Application is the key to spiritual greatness. If you want to excel in the spiritual life, you must faith rest when learning and applying Bible Doctrine.

God's promise to the fearful disciple is His assurance that He will not leave them, but will be with them inside GPS (God's Power System).

This is a general promise and does not specify that all believers will accomplish the "greater works," because the condition is faith in application of His Word, "he who believes in Me."

Therefore, not all believers will realize "greater things." Likewise, those that do will experience it in various measures due to variations of Faith Application.

"Greater" does not mean greater in power or quality, but in quantity. No higher exertion of power was put forth, or could be, than raising the dead. Therefore, the Church has more opportunity for effective Faith Application due to sheer volume.

"Greater" does not denote the absolute exertion of power, but the effectiveness which the Word of God and the Filling of the Holy Spirit has on mankind. "Works" denotes not merely miracles, but the entire spiritual life executed in Faith Application with personal, national, international, and angelic impact, blessing by association.

By going to the Father, Jesus would send the enabling power for the believer to produce "greater works," God the Holy Spirit, **John 14:26, 28; 16:7-14.**

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Upper Room Discourse, Pt 17

John 14: 13-14, Prayer as an Example of Confidence in Our Spiritual Life.

Chapter 14 Outline thus far:

- **Vs. 1-3, The Promise of Eternal Security.**

- **Vs. 4-6**, The Way, Truth and Life.
- **Vs. 7-11**, Faith Application.
- **Vs. 12**, The Church Age Believer Will Accomplish Greater Things.
- **Vs. 13-14**, **Prayer as an Example of Confidence in Our Spiritual Life.**

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Vs. 13-14, Prayer as an Example of Confidence in Our Spiritual Life.

We now turn to **John 14:13-14**, **“Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. ¹⁴If you ask anything in My name, I will do it.”**

Interestingly and by no coincidence, in our Sunday morning series of **1 John 5:14-15**, we find ourselves, by the leading and inspiration of God the Holy Spirit, with exactly the same topic.

1 John 5:14-15, **“This is the confidence which we have before Him (God the Father), that, if we ask anything according to His will, He hears us. ¹⁵And if we know that He hears us *in whatever we ask*, we know that we have the requests which we have asked from Him.”**

[For a full study on Prayer, click on the link for the audio lessons beginning May 28th of 2009.](#)

As we have been noting in both series, prayer is an extension of the spiritual life. It is used in both cases as an object lesson in regard to the spiritual life. In the Gospel of John, the emphasis is on the Deity of Christ, being co-equal with the Father in relation to our prayer life, which should give us confidence for our Spiritual Lives.

In the First Epistle of John, the emphasis is on the Plan of the Father for our Eternal Life in relation to our prayer life, which should give us confidence in our Spiritual lives.

Our first point in regard to our prayer life is that you are not spiritual because you pray. You pray because you are spiritual. Therefore, prayer is a result of the spiritual life, an extension of the spiritual life, yet the spiritual life is not a result of prayer.

Since this is our weeknight study, let’s begin with the exegesis of the Gospel of **John 14:13-14**. We begin with **“And whatever”** which is the conjunction **KAI – καί** (kahee) meaning, “and, even, or also,” and an idiom made up of the relative pronominal adjective **HOS – ὅς** (hos) meaning, “what,” plus the Indefinite Pronoun **TIS – τις** (tis) meaning, “who, which, or what,” and the Verbal Particle **AN – ἄν** (an) indicating contingency in certain constructions, and is usually untranslatable, but generally denotes, “supposition, wish, possibility, or uncertainty.”

Then we have “**you ask**” which is the Aorist, Active, Subjunctive, Second Person, Plural of **AITEO – αἰτέω** (ahee-teh’-o), which means, “to ask, request, beg, call for, crave, or desire.”

This is a Constative Aorist which gathers up into one entirety the prayer life of Philip, the disciples, and all Church Age believers from this time onward and every time they pray.

The Active Voice says that Philip and all believers will become believer priests, from Pentecost forward; the Church Age, with the authority to pray to God.

The Subjunctive Mood linked with the particle **AN** above indicates the potentiality of prayer in the life of the believer priest. Your volition is involved.

Then we have “**in my name,**” which is the Dative of Indirect Object of **EN HO ONOMA – ἐν ὀνόματι** (en ho on’-om-ah) and the Genitive of Possession for **EGO – ἐγώ** (eg-o’). Remember this is speaking in reference to the time frame after Jesus Christ has gone to the Father (**vs. 12**) and is absent from the earth. As the High Priest, He is seated at the right hand of the Father, so we ask through the person of Christ.

Then we have the Pronominal Adjective for “**that**” which is **HOUTOS – οὗτος** (hoo’-tos) used for a reference to the prayer petition.

With it is the Future, Active, Indicative, First Person, Singular of **POIEO – ποιέω** (poy-eh’-o) for “**I will do.**” As we know, God the Father answers prayers; compare with **John 15:16; 16:23-24, 26**, but so does the Son, **John 14:13-14**. This is also a continuation of the doctrinal lesson to Philip in **verse 9-11**, when Jesus stated “**I am in the Father and the Father is in Me,**” and from the previous lesson, “**I and the Father are one,**” **John 10:30**. Our Lord is speaking from the future standpoint of His Ascension and Session.

Next, we have the Conjunction **HINA – ἵνα** (hin’-ah) for “**so that,**” establishing a Purpose Clause, with the Nominative **HO PATERA – ὁ Πατέρας** (ho pat-ayr’a) for “**the Father,**” and the Aorist, Passive, Subjunctive, Third Person, Singular of **DOXAZO – δοξάζω** (dox-ad’-zo) meaning, “to render or esteem glorious,” for “**may be glorified.**”

The Constative Aorist looks at all prayers in their entirety, but gathers them up in a point of time when the Son and Father answers our prayers. At that time, the Father is glorified.

The Passive Voice says the Father receives glory when prayers are answered.

And the Subjunctive Mood is a part of the purpose clause with **HINA**, when prayers are offered, they are answered. The condition is on the prayer being offered or not, not the answering of prayers, because all prayers are answered one way or another.

Wrapping up **verse 13** we have the Instrumental of Means Dative of **EN HO HUIOS – ἐν ὀυίῳ** (en ho hwee-os’) for, “**by means of the Son.**” When we offer prayers in the Name of the Son, the Father is glorified by the Son’s High Priestly work.

Our translation then is, **“And whatever you all ask in My Name, that I will do so that the Father may be glorified by means of the Son.”**

Then in **verse 14** we have, **“If you ask Me anything in My name, I will do it.”**

The first point to note in **verse 14** is the word **“Me.”** The “me” in **John 14:14** is highly debatable and does not appear in many of the early Greek manuscripts. Some believe it was added later. As you can see, it changes the meaning of this passage dramatically. If this were part of the original text, it would be the only place in the Bible where Jesus or one of the Apostles or writers mentions praying to God the Son. All other prayer references command that we pray to the Father, **Mat 6:9**. If it were original, the only significance would be to continue the doctrinal lesson of the Trinity, **“I am in the Father...etc.”** Throughout the rest of Scripture, we are commanded to pray only to the Father; therefore, we should not take this passage as a mandate for our prayers.

Dr. Curtis Mitchell, Th.D., Praying “In My Name” states, *“Textual criticism is divided over the inclusion of “Me” (me) in verse fourteen. If it is part of the text, it means that this is the only authorization on the part of Christ to address prayer to anyone other than the Father. This writer concurs with R. V. G. Tasker and the translators of The New English Bible in omitting the “Me.” In the words of Tasker: [“Me”], found after [“you ask”] in most MSS., was left out of the text on the evidence of A D, most late Greek MSS., and the old Latin. Its later insertion was thought to be an inference from [“I will do”], made on the assumption that the one who answers prayer must be the one to whom prayer is made.”* (R. V. G. Tasker, *The Greek New Testament: Being the Text Translated in the New English Bible*, Oxford: University Press, 19))

We begin the exegete of **verse 14** with the 3rd class conditional **“If” – EAN – ἐάν** (eh-an') plus the Aorist, Active, Subjunctive, Second Person, Plural of **AITEO – αἰτέω** (ahee-teh'-o) for **“If you all ask,”** (*Maybe you will and maybe you won't.*)

Next, we have the Indefinite Pronominal Adjective, **TIS – τις** (tis) for **“anything.”** Here we have to add some context, as we will note in the doctrine below. We can't ask for a million dollars and expect it to magically appear and then when it does not, we accuse God of lying. This “anything” has the context of *“according to His will,”* **1 John 5:14.**

Then we have the same construction as in **verse 13** for **EN TO ONOMA EGO ἐν ὀνόματι ἐγώ** (en ho on'-om-ah eg-o') for **“In My name.”** In context, this means there must be doctrine in the right lobe, and the more doctrine in the right lobe, the sooner you get to supergrace, and a supergrace believer is highly effective, because he is occupied with the name which is above every name, with the person of Jesus Christ. Therefore, spiritual maturity leads to highly effective prayers that are offered “according to His will,” and therefore answered. So, we see how Philip, and all the disciples, and us are partially straightened out on this point. The ascension of Jesus Christ will not hinder Philip's or our future prayer life.

And finally, we have "**I will do it**", which is the Nominative Pronoun **EGO** plus the Future, Active, Indicative, First Person, Singular of **POIEO**. When seated at the right hand of the Father, Jesus will co-sponsor our prayer petitions and their answers. Whatever we ask in Christ's name, that shall be for our good and suitable to our state, he shall give it to us. To ask in Christ's name, is to plead His merit and intercession, and to depend upon that plea.

So, our translation of **verse 13-14** is, "**And whatever you all ask in My Name, that I will do so that the Father may be glorified by means of the Son. If you all ask, (maybe you will and maybe you won't), anything in My name, I will do it.**"

Later in the Upper Room Discourse, our Lord reiterates the point made in **verses 12-14**.

John 15:16, "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you."

John 16:22-24, "Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you. ²³In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. ²⁴Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full."

When a request is made in the name of the Son, God the Father treats it as if the Son made the request Himself, and the Father denies nothing to the Son.

Mat 18:19-20, "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. ²⁰For where two or three have gathered together in My name, I am there in their midst."

So, this leads us to:

The Doctrine of Prayer

Definition:

As part of equal privilege of election, the Church Age believer is a Royal Priest, and because this is true, there has never before in history been such an emphasis on every believer entering into prayer. It is the unique function of the Royal Priesthood and the equal privilege and opportunity for every believer to have an effective ministry. The most effective service is invisible service such as prayer.

- In past dispensations, there were specialized priesthods in which certain people functioned as priests. A priest is a person representing the human race (believers) to God.

- Any system of specialized priesthood in the Church Age is a false system. All believers in the Church Age are the equal to what many think catholic priests represent.
- You have the right to represent yourself before God the Father in the name of the Son and through the power of the Spirit. You also have the right to spiritual privacy.

From the Royal Priesthood originates prayers to God the Father as the recipient of all prayers.

Prayer from the function of your Royal Priesthood gives you access and privilege to present two categories of requests to God the Father.

- Petitions; prayers for yourself.
- Intercessory prayers; prayers for others.

Therefore, prayer is communication with God for the expression of personal needs in petition and the function of intercession for others.

The approach to prayer is part of God's protocol plan for His Royal Family and has a precisely correct procedure:

- All prayer is offered to God the Father, not to Jesus Christ or the Holy Spirit.
- Any prayer offered to Christ is automatically cancelled, since it fails to follow God's protocol for prayer. This is illustrated by the model prayer for the disciples, **Mat 6:9; Eph 1:17; 3:14; 1 Peter 1:17.**
- Prayer is addressed in the name of or through the channel of the Son, **John 14:13-14; Heb 7:25.**
- All prayer is made through the enabling power (filling) of God the Holy Spirit, **Eph 6:18.**

Prayer is related to the omniscience of God, **Isa 65:24.**

Isa 65:24, "Before they call I will answer; while they are still speaking, I will hear."

God hears the prayer twice: in eternity past, and at the time of the prayer.

Prayers and their answers are part of the Divine decrees. Therefore, your needs, intercessions, desires and God's answers to your prayers are all part of the decrees in the foreknowledge of God. God knew and answered all your prayers in eternity past.

All answered prayer is part of your Portfolio of Invisible Assets. There is a direct relationship between your prayer life and your Portfolio of Invisible Assets.

- As a primary asset, prayer is a part of your equal privilege of election, a part of your Royal Priesthood.
- As a secondary asset, prayer is a part of our Christian production. Prayer is a ministry designed for every believer. Each Church Age believer has the privilege and the right to enter into intercessory prayer for others, which is an actual ministry.

Therefore, prayer is one of the most powerful and effective functions in all of history.

Prayer is an invisible power directed toward invisible God (**1 Tim 1:17**) in relationship to our invisible assets. Prayer is most effective when used by invisible heroes, i.e., believers who

have attained spiritual maturity. **John 4:24, "God is spirit, and those who worship Him must worship in spirit and truth."**

The more you grow in grace, the greater your spiritual growth, the greater your effectiveness in your prayer life. Effectiveness is not measured in terms of your eloquence when praying in public, but on the basis of your spiritual growth when praying in private.

- The power of prayer increases as the believer advances in the Plan of God for the Church Age.
- Accurate and effective prayer is associated with the three stages of spiritual adulthood: Spiritual Self-Esteem, Spiritual Autonomy, and Spiritual Maturity.

Grace is a principle in prayer. **Heb 4:16; 1 Peter 1:17.**

- Prayer is the privilege of the Royal Priesthood, and since grace is the basis of prayer, no believer can come to God in prayer and expect to be heard on the basis of his human merit, ability, or any other human success story.
- In other words, every believer approaches God on the basis of the merits of Jesus Christ. The Father has already been propitiated with Christ, and since He is no respecter of persons, as far as we are concerned, He accepts and hears our prayer on the basis of the fact that we are in Christ. In other words, God doesn't answer prayer because I'm good, because I'm benevolent, because I'm sincere, etc. God hears and answers prayer on the basis of who and what Christ is.

Christ's prayer in the garden, **Mat 26:39, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."** was answered with a "no" response, because the very purpose for the Hypostatic Union was to bear our sins. This was the only prayer Christ ever offered that was not answered with a "yes." Nevertheless, Christ's prayer was answered according to the will of the Father which was to go to the Cross. Therefore, our prayers must too be offered in the "will" of the Father.

There are three sources of prayer received by God the Father:

- The prayers of the greatest prayer warrior of all, the Lord Jesus Christ our great High Priest, on our behalf, **Heb 7:25.**

Heb 7:25, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them."

- The prayers of God the Holy Spirit as our "Helper" (**PARAKLETOS**) in prayer, **Rom 8:26-27.**

Rom 8:26-27, "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words."

- The prayer from the believer priest, **Heb 4:16.**

Heb 4:16 "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

Principles of Prayer Related to our Priesthood:

The Church Age is the dispensation of the universal priesthood of the believer. Every believer is a priest, both male and female.

- **1 Peter 2:5**, every believer is a Holy Priest.
- **1 Peter 2:9**, every believer is a Royal Priest.
- **Rev 1:6, 20:6**, every believer is a part of a kingdom of priests.

One of our great priestly functions is prayer. When you pray for others, you enter into their ministry.

Two persons of the Trinity are involved in prayer for us: Jesus Christ in hypostatic union in His human nature as our High Priest remembers us in prayer, and God the Holy Spirit who prays for us with groanings too great for words.

As a Priest, the believer has the privilege of intercessory prayer.

- One of the greatest acts of intercession for an entire nation was made by Moses, **Ex 32:9-16** and **Num 14:11-20**.
- Jesus Christ prayed, while on the Cross in **Luke 23:34**, the greatest intercessory prayers of all time, "**Father, forgive them; for they do not know what they are doing.**"

Prayer is a part of Christian service, and as such, prayer must comply with the doctrinal principles of Christian service. Since every believer is in full time Christian service, he should express in prayer the concepts related to that service; therefore, his intercession for others will be Divine good rather than human good or dead works. The principles of Christian service apply to every prayer just as much as they do to witnessing or to the fact that your job is a part of Christian service.

The principle of prayer is based on two doctrines of Scripture: the post-salvation spiritual life, defined as harmonious rapport with God, and the integrity of God as the source of all answers to prayer on the one hand, and the explanation why other prayers are not answered.

We fail in prayer, because in the malfunction of our spiritual life, we do not understand the Will and Plan of God for our lives; therefore, we understand the importance of prayer being compatible with the Plan of God for the Church.

We fail in prayer, because we fail to rebound when we sin. Therefore, when perpetual carnality sets in, it is inevitable that we get into serious discipline and so many problems that we start praying to God for help and our prayers do not get to the throne of grace.

Only the emergency procedure of Rebound as outlined in **1 John 1:9** can correct that situation. Without Rebound there is no spiritual life, **Eph 5:18 ff.**

Spiritual skills must precede production skills for an effective prayer life.

- Spiritual skills include: the filling of the Holy Spirit, cognition and inculcation of Bible doctrine, and the execution of the Plan of God.

- Spiritual growth increases the power of prayer in your life. Therefore, your spiritual advance through perception, metabolization, and application of doctrine is directly related to your prayer life as a part of your Christian service.
- The more you learn about the Will of God from Bible doctrine, the more effective your prayer life will be.
- The effectiveness of prayer is related to the function of spiritual skills preceding production skills in the performance of Christian service and Divine good.
- Production skills minus spiritual skills equal the performance of human good and dead works in prayer.
- The key to prayer is the attainment of the spiritual skills: The filling of the Spirit, cognition of Bible doctrine, and execution of the Plan of God.

How to Approach God in Prayer:

All prayer is offered to God the Father, not to Jesus Christ or to the Holy Spirit. Any prayer offered to Christ is automatically cancelled, since it fails to follow God's protocol for prayer. This is illustrated by the model prayer for the disciples, **Mat 6:9; Eph 1:17; 3:14; 1 Peter 1:17.**

The channel of approach is through our high priest, Jesus Christ, **John 14:13-14.**

The power of approach of prayer is the filling of God the Holy Spirit, **Eph 6:18.**

We should understand that God has encouraged us to pray through promises. An extrapolation of prayer promises falls into three categories:

- Those related to the Faith-Rest Technique, **Mat 18:19; 21:22; Mark 11:24;** or the Old Testament promises of prayer which are somewhat different from the New, but just as valid, **Psa 4:1; 116:1-2; Isa 65:24; Jer 33:3.**

Psalm 4:1, "Answer me when I call, O God of my righteousness! You have relieved me in my distress; Be gracious to me and hear my prayer."

- Every legitimate prayer that ever was uttered in history was heard in eternity past, and if it was a legitimate prayer, it was included in God's Decree / Plan.
- The New Testament promises for example, **Mat 7:7-8; John 14:13-14; 15:7; Eph 6:18; Phil 4:6; 1 Thes 5:17; Heb 4:16,** etc.

From the standpoint of the believer, the effectiveness of the believer's prayer is living the spiritual life.

From the standpoint of God, the effectiveness of the believer's prayer is related to the integrity of God.

God is eternally blessed with the integrity and power to answer prayer. God is endued with the Divine ability to answer prayer from the essence of God with emphasis on Divine integrity and omnipotence.

As we have noted above, there are two categories of prayer requests: Intercessory and Petition. In this section, we will understand the principles of each.

The Doctrine of Intercession:

The dynamics of intercessory prayer are mentioned in Elijah's prayer on Mount Carmel which demonstrates the power of intercessory prayer for the nation, **1 Kings 18:42-46; James 5:16-18.**

James 5:16-18, "Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. ¹⁷Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. ¹⁸Then he prayed again, and the sky poured rain and the earth produced its fruit."

In this scenario, Elijah displayed five components for effective intercessory prayers:

- Pray in private. Elijah was alone, **1 Kings 18:42.** It is important to be alone with God in order to hear His voice in response to your prayers. Compare **Mat 6:6** and **Mark 1:35** (our Lord's example). This does not say that there is no place for public prayer, there is. But God desires intimacy with His children in prayer. **Mat 6:6, "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you."**
- Humility of the soul. Elijah was humble in offering his prayer; demonstrated by crouching down, **1 Kings 18:42b.** Where the body goes the mind leads. Humility in prayer is recognizing God's all sufficiency and our insufficiency to meet a need or problem.
- Be specific and precise in your prayers, **1 King 18:43a.** God wants to hear from you about all that you desire and need, so be specific and ask in detail what it is you want for others or need.
- Be persistent in your prayers. Elijah did not quit when his prayer was not answered, **1 Kings 18:43b.** He was persistent and prayed again and again until he received God's response. Keep praying until you receive an answer to what you asked for from God.
- Be ready to move into action when you receive God's answer. This is called expectancy. Upon receiving an answer, Elijah acted quickly, **1 Kings 18:46.** There is no reason to procrastinate when God makes His answer clear.

The power of prevailing prayer is demonstrated in **Acts 12.** The power of prevailing prayer was exercised in the early church on behalf of Peter, who was in prison and about to be executed.

Acts 12:5, "So Peter was kept in the prison, but prayer for him was being made fervently by the church to God."

The result of this prayer was Peter's dramatic deliverance. He was chained between two Roman soldiers. But with every Roman guard asleep, Peter simply walked out of the prison. All the Roman soldiers were executed for this.

The prayer for the unbeliever is demonstrated in **Rom 10:1.**

Rom 10:1, "Brethren, my heart's desire and prayer to God for them (Jews) is for their salvation."

The prayer for the unbeliever is in regard to their salvation. That the issue be made clear, that doctrine will be presented, and that the witnessing and the evangelism will be so lucid that they will understand the issue. Prayer for unbelievers is legitimate and a part of your dynamics in intercessory prayer. Do not let anyone tell you that you cannot pray for the unsaved. Also remember not to attempt to violate their volition by asking God to make them believe in Christ.

The prayer for the unknown believer, Col 1:3-13. This is a demonstration of the power of impersonal love in spiritual autonomy, because spiritual autonomy has the greatest motivation in praying for those who are enemies and for those who are unknown. This demonstrates the functional virtue of impersonal love, and therefore, the status of spiritual autonomy.

Prayer for the known believer. The dynamics of Paul's intercessory prayers for believers are seen in **Eph 1:15-23** and **3:14-21**. This is also a demonstration of brotherly love (*PHILADELPHIA*).

The true Lord's Prayer is found in **John 17** and is a great example of intercessory prayer. This demonstrated the dynamics of the Lord's Prayer. The true Lord's Prayer is found in **John 17** not in **Mat 6:9ff**. It is the most phenomenal prayer ever made. The template prayer of **Mat 6:9-13** is an outline of how to pray and what to include, but it should not be repeated verbatim or repetitively as noted in **Matt 6:7**.

Mat 6:7, "And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words."

Four Categories of How God Answers your Petition Prayers:

Each petition prayer actually has two parts:

- The petition which is what you actually say, whether it is a petition for yourself or an intercessory prayer for others.
- The desire, which is what you really want.

The four categories that follow show that God views both parts of your prayer as separate, and answers each part either positively or negatively. Therefore, God's answer to each petition and desire can be defined in four ways.

Positive-Negative: In which the petition is answered with a positive but the desire behind the petition is not answered.

- **1 Sam 8:5-9, 19-20.** The Jews asked for a king so that they could be like other nations, and God gave them a king, Saul, but they were not like other nations, and as a

result they had more trouble than all the others. Petition: We want a king. But they lost all their blessings under the reign of Saul.

- In **Num 11:5-35; Psa 78:17-30; 106:13-15**, the Jews were tired of the great Divine provision of manna, the greatest health food ever. They longed for the Egyptian meat and food they used to eat. God answered their petition with a yes; He sent them quail. But the desire for satisfaction or "food happiness" was not answered; instead, they suffered terribly from it and thousands died.

Negative-Positive: Where the petition is not answered but the desire is. This is where God says no to the petition but He gives you the desire behind it, **Gen 17:18; 18:23-33; 2 Cor 12:7-10**.

- In **Gen 17:18-21**, Abraham prayed that Ishmael, the son of Hagar, might be his heir. God said no to Ishmael becoming his heir, but yes to the desire behind it, to have an heir, for he eventually had Isaac.
- In **Gen 18:23-33; 19:20-22**, Abraham prayed that God would spare Sodom. After bargaining with God, Abraham settled with asking God to spare Sodom if there were ten believers; he was sure there were at least ten believers in that large city of perhaps 200,000 people. He was wrong; there were only three believers. The petition to spare Sodom was answered no; the desire that Lot and his two daughters be preserved was answered yes.

Positive-Positive: The ideal prayer where the petition is answered and the desire is also answered – Yes and yes, **1 Kings 18:36-37; Judges 16:28; Luke 23:42-43; John 11:41-45**.

In **1 Kings 18**, Elijah built an altar, dug a trench around it, and prepared a sacrifice for the Lord. Then he instructed that water be poured on the offering and on the wood three times. So much water was poured that it filled the trench. Elijah then prayed that God would light his offering on the altar with fire. God answered yes, **1 Kings 18:38**. His desire was expressed in **1 Kings 18:36**, "**O Lord God of Abraham, Isaac, and Israel, today let it be known that You are the God of Israel and that I am your servant, and I have done all these things at Your Word.**" This was answered yes.

In **Judges 16:28**, Samson was blinded and tied up in the temple of Dagon. "**Then Samson called to the LORD and said, "O Lord GOD, please remember me and please strengthen me just this time, O God, that I may at once be avenged of the Philistines for my two eyes."** Both his petition to strike the Philistines, and his desire to avenge were answered yes. Why? Not because God approves of revenge, but because of the degeneracy of the Philistines. Samson was the instrument that God used. He got his strength back, wrapped his arms around two pillars of the temple, and pulled the whole thing down on all of them.

In **Luke 23:42-43** is the petition of the dying thief. "**Then he kept saying, `Jesus, remember me when You come into your kingdom.'**" This petition was answered yes. His desire was for salvation, and Jesus answered this affirmatively in **verse 43**: "**Jesus replied to him, `I tell you the truth, today you will be with Me in paradise.'**"

In **John 11:41-45**, the petition was for the resuscitation of Lazarus. The desire was that the bystanders who witnessed this might be saved. Both petition and desire were answered yes. **Verse 45, "Therefore, many of the Jews who had come to visit Mary saw what He had done, and they believed in Him."**

Negative-Negative, or no and no: The worst prayer of all where neither the petition nor the desire is answered.

Why Prayer is Not Answered:

The fundamental reason why prayer is not answered is because the believer is under the control of the sin nature. In a state of sin, your prayers cannot be heard or answered. General reasons for failure in prayer are always related to carnality, being out of fellowship, residence in the cosmic system or reversionism.

Psa 66:18, "If I regard wickedness (*cherish iniquity*) in my heart (*stream of consciousness of the soul*), the Lord will not listen to me."

"Cherishing iniquity" means not rebounding. Rebound (**1 John 1:9**) is a non-protocol prayer. Rebound is a recovery procedure. Rebound does not belong to the spiritual life. Rebound must precede all Divine mandates of prayer, whether the mandates are in the Old or New Testament. Rebound is a non-protocol prayer as an emergency procedure to get you back into fellowship with God immediately, **1 John 1:5-9**.

In carnality, the believer grieves (**Eph 6:18**) and quenches the Spirit (**1 Thes 5:19**), and your prayers cannot be heard. The only prayer which can be heard is rebound, which is the private confession of your sins to God; in that sense, it is a prayer.

What the righteousness of God approves (personal prayer on behalf of self and on behalf of others), the justice of God answers through the love of God expressed through the grace of God, when the believer has first confessed their sins.

[Click Here to See Grace Pipeline Chart](#)

What the righteousness of God disapproves (the believer praying in a state of sin or in perpetual carnality), the justice of God does not answer.

The love of God provides the means and the solution for effective prayer through the grace of God, **Psa 66:19-20**.

Psa 66:19-20, "But certainly God has heard; He has given heed to the voice of my prayer. ²⁰Blessed be God, who has not turned away my prayer nor His lovingkindness from me." Between **verse 18** and **verse 19** is Rebound.

Another reason for malfunction of prayer is always related to the believer's rejection of Bible doctrine. Whatever your reason for rejecting doctrine, it means you have no understanding

of the mechanics of prayer. Only Bible doctrine teaches the mechanics of prayer; only Bible doctrine teaches the will of God. Your prayers must comply with the will of God **1 John 5:14-15**, and must follow the precisely correct protocol procedure for prayer.

Indifference to or rejection of Bible doctrine produces three categories of ignorance which guarantee the malfunction of your prayer life.

- Ignorance because of indifference to doctrine.
- Ignorance because of wrong priorities. If wrong priorities persist in your spiritual life, you'll become a loser with no prayer life.
- Ignorance because of the arrogance complex of sins: jealousy, bitterness, vindictiveness, implacability, hatred, self-pity, inordinate ambition, inordinate competition, vilification, slander, maligning, judging, creating the public lie, revenge motivation and modus operandi. Arrogant believers never get through to the throne of grace.

Failure to execute God's mandates is a reason why prayers are not answered, **1 John 3:22**.

1 John 3:22, "Furthermore, whatever we have asked, we receive from Him, because we continue to execute His mandates, and we keep on doing what is pleasing in His sight."

- Therefore, prayer is related to your fulfillment of the Plan of God and the execution of the Christian way of life. Prayer becomes more and more effective as we execute His mandates. You can have effective prayer right from the start of your spiritual life if you execute His mandates. But to become a great prayer warrior demands your daily intake of doctrine and the daily use of the Problem-Solving Devices you have learned. Then you do not depend on others to solve your problems, but you handle your own problems from the doctrinal techniques you've been taught.
- To do "**what is pleasing in His sight**" describes spiritual adulthood when the believer reaches the peak in his prayer life.
- Hence, failure to execute His mandates and to attain spiritual adulthood ("do what is pleasing in His sight") impedes, obstructs, inhibits, and undermines all effective prayer.

One of the Greatest Problems Related to Prayer is Concentration:

All forms of worship are a concentration test. This test can be divided into three categories.

- Concentration on the teaching of Bible doctrine. This reflects your values, your motivation, your spiritual condition, and your spiritual status quo. Bible doctrine should have number one priority in your life.
- Concentration in the communion service. The communion service is a reflection of the person and work of Christ.
- Concentration in your personal and private prayers, during public prayers when others are praying, and in your petitions and intercessions. Prayer is a challenge to concentration.

The pattern of concentration in all forms of worship is established in the function of perception, metabolization, and application of Bible doctrine. If you can concentrate on Bible doctrine in time of stress, adversity, or even in time of prosperity, then you can concentrate in prayer.

There is a direct relationship between concentration in Bible study under the ministry of the Holy Spirit and concentration in prayer under the ministry of the Holy Spirit.

Psa 4:4, "Tremble, and do not sin; concentrate in your heart upon your bed, and be still."

Psa 63:6, "When I remember You on my bed, I concentrate on You in the night watches."

See also Isaac's example of studying and praying in private for concentrations sake, **Gen 24:63.**

The Mechanics of Prayer:

Public prayer should be short and should avoid repetition.

Mat 6:7, "And when you are praying (publicly), do not use meaningless repetition, as Gentiles do, for they assume that they will be heard for their many words."

God is not impressed with verbiage. Remember, **"God does not look on the outward appearance, but on the heart (right lobe)."** **Gen 20:6; Psa 139:23; Acts 15:8; Heb 4:12; 1 Peter 3:4.**

Mat 6:5, "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full."

You cannot impress people and God at the same time with your prayers.

In public prayer, you always add the principles of impersonal love, flexibility, and thoughtfulness of others. You must be thoughtful of others in prayer who are gathered with you.

Long prayers should be reserved for private intercession and petition.

Mat 6:6, "But when you pray, go into your private room, and when you have shut the door, pray to your Father who is in secret; and your Father, who sees in secret, will provide for you."

The majority of your prayers should be conducted in private. **Mat 6:6**

Mat 6:6, "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you."

Organization is absolutely necessary in an effective prayer life. Therefore, you need an agenda, and the Bible suggests a four-fold agenda for your private prayers:

- Confession of sin is the first function of private prayer, **1 John 1:9; 1 Cor 11:31.**
- Thanksgiving, **Eph 5:20; 1 Thes 5:18.**
- Intercession (praying for others), **Eph 6:18.**
- Petition (praying for yourself).

Confession of sin (**1 John 1:9**), if necessary, to ensure the filling of the Spirit. Only prayer offered in the status quo of the filling of the Spirit will be heard.

Thanksgiving expresses the concept of worship in private prayer. Thanksgiving is grace orientation; it recognizes the source of all blessing.

Eph 5:20, "Always giving thanks to God the Father for all things in the name of our Lord Jesus Christ."

1 Thes 5:18, "In everything give thanks, for this is God's will for you in Christ Jesus."

Capacity for thanksgiving comes from your personal love for God and your impersonal love for others. Capacity for thanksgiving increases as you grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

Your thanksgiving to God is a part of your personal love for God. The more you love God and the more you appreciate Him, the greater your thanksgiving and the greater your alertness in prayer.

It is hard to stay alert when you are in a routine situation, doing the same thing over and over again – repetition of prayer – is not a good way to express your appreciation for God.

Intercession is praying for others, **Eph 6:18; 1 Kings 18; James 5:16-18.** This is a spiritual ministry. It requires that you have your own private prayer list.

Petition is praying for your own needs and situations and includes being confused about a situation where you have not yet learned how to apply one or more of the Problem-Solving Devices for that situation. Therefore, it is prayer offered on behalf of self.

Heb 4:16. "Approach boldly the throne of grace, that we might obtain mercy and find grace to help in time of need."

To approach boldly also means you approach in the name of our Lord Jesus Christ by the filling of the Holy Spirit.

Part of the mechanics of prayer is concentration. Concentration is a function of the filling of the Spirit, positive volition, and motivation.

Special Prayers:

Thanksgiving is a function of prayer.

Eph 1:16, "I do not cease giving thanks for you, and I make mention of you in my prayers."

Col 1:3, "We give thanks to God the Father of our Lord Jesus Christ, praying always for you."

Phil 4:6, "Stop worrying about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God."

1Thes 5:18, "Give thanks in all circumstances, for this is God's will for you in Christ Jesus."

The Old Testament has no concept parallel to the English word "thanks," that is, simply an expression of appreciation to other persons or to God. What do the words "thanks" and "thanksgiving" mean in the Old Testament? The Hebrew word is **YADAH** – הָדָה (yaw-daw'), which with its derivative **TODAH** – תֹּדָה (to-daw') is often translated "**thanks**" or "**thanksgiving**." It means, "to declare publicly" or "to acknowledge." It is used of the confession of human sin and also of public confession of God's character and works.

The New Testament words translated "**thank**" [**EUCCHARISTEO** – εὐχαριστέω (yoo-khar-is-teh'-o)]; "**thankful**" [**EUCCHARISTOS** – εὐχάριστος (yoo-khar'-is-tos)]; and "**thanksgiving**" [**EUCCHARISTIA** – εὐχαριστία (yoo-khar-is-tee'-ah)] signify a thankful attitude and a demonstration of gratitude.

We are Commanded to Give Thanks:

Psalm 50:14-15, "Offer to God a sacrifice of thanksgiving and pay your vows to the Most High; ¹⁵Call upon Me in the day of trouble; I shall rescue you, and you will honor Me."

Col 4:2, "Devote yourselves to prayer, keeping alert in it (*concentration*) with thanksgiving."

Thanks should be offered:

- To God, **Psa 50:14.**
- To Christ, **1 Tim 1:12.**
- Through Christ, **Rom 1:8; Col 3:17; Heb 13:15.**
- In the name of Christ, **Eph 5:20.**
- In behalf of ministers, **2 Cor 1:11.**
- For our fellow believers, **Rom 1:8; 2 Tim 1:3.**

Believers should:

- Be exhorted to give thanks, **Psa 105:1; Col 3:15.**

- Resolve to give thanks, **Psa 18:49, 30:12.**
- Habitually offer thanks, **Dan 6:10.**
- Offer sacrifices of thanks, **Psa 116:17.**
- Abound in the faith with thanks, **Col 2:7.**
- Magnify God by offering thanks, **Psa 69:30.**
- Come before God with thanks, **Psa 95:2.**
- Enter God's gates (worship) with thanks, **Psa 100:4.**

Thanks should:

- Be accompanied by intercession for others, **1 Tim 2:1; 2 Tim 1:3; Philemon 4.**
- Always accompany prayer, **Neh 11:17; Phil 4:6; Col 4:2.**
- Always accompany praise, **Psa 92:1; Heb 13:15.**
- Be expressed in our songs / psalms, **1 Chron 16:7.**

Thanks should be offered for:

- The remembrance of God's holiness, **Psa 30:4; 97:12.**
- The goodness and mercy of God, **Psa 106:1; 107:1; 136:1-3.**
- The gift of Christ, **2 Cor 9:15.**
- The reception and effectual working of the Word of God in others, **1 Thes 2:13.**
- Deliverance through Christ, **Rom 7:23-25.**
- Victory over death and the grave, **1 Cor 15:57.**
- Wisdom and power, **Dan 2:23.**
- The triumph of the gospel, **2 Cor 2:14.**
- The conversion of others, **Rom 6:17.**
- Faith exhibited by others, **Rom 1:8; 2 Thes 1:3.**
- Love exhibited by others, **2 Thes 1:3.**

2 Thes 1:3, "We ought always to give thanks to God for you, brethren, as is *only* fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater."

- The grace bestowed on others, **1 Cor 1:4; Phil 1:3-5; Col 1:3-6.**
- The zeal exhibited by others, **2 Cor 8:16.**
- Nearness of God's presence, **Psa 75:1.**
- Appointment to the ministry, **1 Tim 1:12.**
- Willingness to offer our possessions to God, **1 Chron 29:6-13.**
- The supply of our wants, **Rom 14:6-7; 2 Cor 9:11; 1 Tim 4:3-4.**
- All men, **1Tim 2:1.**
- All things, **2 Cor 9:11; Eph 5:20.**

Thanks should be offered:

- In private worship, **Dan 6:10.**
- In public worship, **Psa 35:18.**
- Upon completion of great undertakings, **Neh 12:31, 46.**
- Before taking food, **John 6:11; Acts 27:35.**
- Always, **Eph 1:16; 5:20; 1Thes 1:2.**

The wicked are averse to offering thanks:

Rom 1:21, "For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened."

Prayer of thanksgiving and sanctification for food or saying "grace" before meals is a special prayer. This is a mandate for all believers.

1 Tim 4:4-5, "For everything created by God is good for food, and nothing is to be rejected if it is received with gratitude. For it is sanctified by means of the Word of God and prayer."

This applies to all food, anytime, anywhere. God has created food to be received with thanksgiving.

To sanctify your food all the time, everywhere, is a very good idea for you never know what is in that food. There may be ingredients in the food that are very harmful, but offering this special prayer will protect you. In this way, you can still receive all the benefits from the food without any side effects, simply because you have sanctified that food.

Grace before meals has a two-fold purpose:

- The expression of gratitude to God for His logistical grace support, which includes food. Thanksgivings before meals is a part of grace orientation with special emphasis on the appreciation of God's logistical grace provision.
- Sanctification of that food to eliminate any potential, harmful effects. Thanksgivings before meals sanctifies the food, protecting the believer's health from any possible impurities in the food, and so that the food will fulfill any requirements of the body when metabolized.

1 Tim 4:3-4, "Men who forbid marriage, and advocate, abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth. For everything created by God is beneficial, and nothing is to be rejected, if it is received with thanksgiving."

To sanctify food requires one believer in fellowship offering a very short prayer asking God the Father to set apart the food.

To ask God to "sanctify" or "set apart" your food, means to ask Him to overrule any impurities that may have infiltrated the food; i.e., impurities from storage, from exposure, (to elements or creatures), and from virus or bacteria.

First you have to be thankful for the food, and then you have to know enough doctrine to know what to say in prayer. So, you must be in fellowship for your prayer to be heard.

To sanctify food takes no longer than one sentence: "Father, sanctify this food; in Christ's name, Amen." God isn't impressed with a lot of words, especially unnecessary ones.

Prayer for Those in Authority Over Us:

As citizens of a client nation to God, this is a very important function for believers.

1 Tim 2:1-3, "First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men, ²for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. ³This is good and acceptable in the sight of God our Savior."

- **Verse 1** points out that there are certain people for whom we should express our thanksgiving to God in prayer. In addition, there is intercession on behalf of all mankind and petition for ourselves.
- **Verse 2** gets specific; we are commanded to pray for governmental authority and all other authority.

When you reach spiritual autonomy, this prayer really becomes effective. Having impersonal love gives you the ability to forget about the personality, the idiocy, the antagonism, and to actually pray for those people with whom you do not agree, who are leading our nation the wrong way, or who are damaging our client nation.

Impersonal love gives you phenomenal power for such a prayer. The confidence to offer such a prayer comes from personal love for God.

Prayer for the Sick, James 5:15.

James 5:15, "And the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him."

Prayer for the Unsaved, Rom 10:1.

Rom 10:1, "Brethren, my heart's desire and my prayer to God for them is for their salvation."

Paul prayed for the salvation of unbelieving Jews. Although you cannot pray that their volition will be coerced, you can pray that they will be exposed to the Gospel and have the opportunity to believe in Jesus Christ.

Prayer for Your Enemies, Mat 5:44.

Mat 5:44, "But I say to you, love your enemies (*impersonal love*), and pray for those who persecute you."

This prayer reflects the phenomenal dynamics in Spiritual Autonomy from the confidence of Spiritual Self-Esteem and the impersonal love of Spiritual Autonomy.

Prayer for Spiritual Adulthood:

Phil 1:9, "And this I pray, that your virtue-love may abound still more and more in metabolized doctrine and all discernment."

- Paul is praying that virtue-love may abound still more. He is not praying that someone reach spiritual adulthood. He is praying about someone who is already in

spiritual adulthood. He is praying that their application of metabolized doctrine will have a wider scope, a more effective use of virtue-love.

- Virtue-love is confidence from personal love for God and impersonal love toward man from Spiritual Autonomy. Virtue-love is not only a Problem-Solving Device used to pass momentum testing, but at the same time, it is maximum effectiveness in prayer. This is especially true for these categories of special prayers.

Col 1:9, "For this reason, we also (Timothy, Titus, Luke, and Paul), from the day we heard (the Epaphras report – Pastor at Colossae), we have not ceased to pray for you, and to ask that you might be filled with the knowledge (metabolized doctrine) of His will in all wisdom and spiritual understanding."

Wisdom and spiritual understanding are characteristics of Spiritual Self-Esteem and Spiritual Autonomy.

Prayer for the Communication and Communicators of Bible Doctrine; for Pastor-Teachers, missionaries, evangelists, etc., **2 Thes 3:1; Heb 13:18.**

Col 4:2-3, "Devote yourselves to prayer; in it, keeping alert with an attitude of thanksgiving, praying at the same time for us (teachers of Bible doctrine) as well, that God may open up to us a door for the teaching of the Word, so that we may communicate (teach) the mystery doctrine from Christ."

Prayer of Widows, that is, ladies who become single either by the death, divorce, or abandonment of their husbands.

1 Tim 5:5, "Now she who is a widow indeed and who has been left alone, and has fixed her hope (confidence) on God, she also continues in petitions and prayers (intercession) night and day."

This special category of widows in spiritual adulthood can pray both night and day (more often than once a day) for themselves and for others. As a result of their very tranquil and uncomplicated life, they are able to be effective in continuous prayer on behalf of others.

Upper Room Discourse, Pt 18

Vs. 15 – Occupation with the Lord Jesus Christ

Outline of John 14 Study thus far:

- **Vs. 1-3,** The Promise of Eternal Security.
- **Vs. 4-6,** The Way, Truth and Life.
- **Vs. 7-11,** Faith Application – The Fellowship of the Father and the Son.
- **Vs. 12,** The Church Age Believer Will Accomplish Greater Things.
- **Vs. 13-14,** Prayer as an Example of Confidence in our Spiritual Life.
- **Vs. 15, Occupation with the Lord Jesus Christ.**

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Vs. 15, Occupation with the Lord Jesus Christ

John 14:15, "If you love Me, you will keep My commandments."

In **verse 15**, we have a "changeover" verse; one that concludes the previous topic and leads into a new one.

Remember our Lord has been and will continue to introduce the new unique spiritual life that the disciples, and all Church Age believers, can enjoy. Therefore, our Lord concludes His brief remarks regarding prayer with the statement, **"If you love Me, you will keep My commandments."**

In addition, the ability to "keep His commandments" will be explained in **verse 16**, the giving of the **PARAKLETOS – παράκλητος** (par-ak'-lay-tos) which means, "Helper or Holy Spirit."

But in regard to our prayer life, we have noted that this is a protocol for our prayers being heard and answered as also defined in **1 John 3:22**.

1 John 3:21-22, "Beloved, if our heart does not condemn us (if we do not sin), we have confidence before God; ²²and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight."

So, our Lord is bringing to light the protocol of answered prayers, which is walking in the spiritual life by keeping His mandates. In other words, it is having Bible doctrine resident in your soul and applying it on a consistent basis, by resisting sin and sin temptation that grieves and quenches the Spirit.

Now let's break **verse 15** down.

We begin with an **"If" – ἐάν** (eh-an') statement which is a 3rd class conditional if (maybe you do and maybe you do not). Here it is in regard to **AGAPAO – ἀγαπάω** (ag-ap-ah'-o) or **"love"** for Jesus Christ.

The sad fact is that all believers do not love the Lord Jesus Christ. Capacity to love Jesus Christ is based on the intake and application of Bible doctrine. If you are not taking in Bible doctrine on a consistent basis, you have no capacity to love the Lord Jesus Christ.

Then we have **"you love"** which is the Present, Active, Subjunctive, Second Person, Plural of **AGAPAO** which is a mental attitude love.

This type of love has two sides to it.

- A total mental concentration on the object of love (Jesus Christ) and absence of any mental attitude sins. You can't love the Lord if you are walking in sin / darkness (**1 John 1:5-8**). When you love someone, you concentrate on them. Concentration on the Lord Jesus Christ is based upon the intake of Bible doctrine. Bible Doctrine gives you capacity to love Jesus Christ.

- The other side is mental occupation. Being occupied with the Lord Jesus Christ includes fragrance of memories. This is accomplished by having Bible doctrine in your soul, which brings to remembrance our Lord and past experiences of walking with Him. We will see more of this at the conclusion of our exegesis.

As noted previously, **AGAPAO** is part of the 3rd class condition based on the Subjunctive Mood which says, “maybe you do and maybe you do not love the Lord.”

The Iterative Present Tense is used here for consistency. It isn't linear aktionsart, it is simply being consistent in loving the Lord Jesus Christ or not.

The Active Voice says that the believer, through the intake of Bible doctrine, initiates the action. He has the capacity to love Jesus Christ because of the daily function of the Grace Apparatus for Perception (GAP). He also has capacity to ignore Him due to negative volition of the soul.

With this is the Accusative Pronoun in the First-Person Singular of **EGO – ἐγώ** (eg-o') for “**me.**” Our Lord is referring to Himself as the object of their and our love.

Then we have the verb “**keep**” which is the Future, Active, Indicative, Second Person, Plural of **TEREO – τηρέω** (tay-reh'-o), which means, “to watch over or guard something that belongs to you, keep, observe, obey, pay attention to, or keep in custody.” This gives us the understanding of a possession placed in our care that we must protect, defend and fight for.

Rev 3:11, “I am coming quickly; hold fast what you have, so that no one will take your crown.”

The Future Tenses is the positive apodasis or “then” statement to the Subjunctive protasis or “if” statement “you love me.” That means the believer with positive volition, (as demonstrated by keeping the Lord's mandates), loves the Lord. Likewise, the one who loves the Lord will keep His mandates. The beauty of God's Word is that when we keep His mandates, we fall more in love with Him, and the more we love Him, the more we will keep His mandates, and the cycle continues.

The Active voice says every believer must do this for himself. No one else can do it for him. It must come from your own soul and from no one else's. You cannot have a relationship with the Lord on the basis of someone else's soul capacity. You must have your own soul capacity, which means you must have your own Bible doctrine, not someone else's. Therefore, the believer must have his own intake – the daily function of GAP.

The Indicate mood is for the reality of the situation. If you love Him you will keep His mandates. So, we translate this “**you all will guard.**”

1 John 2:5-6, “But whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: ‘the one who says he abides in Him ought himself to walk in the same manner as He walked.’”

Principle: Continued love for Jesus Christ prevents disobedience.

Then we have the noun related to the action. We have "**my commandments**" in the Accusative, Plural, which is **HO ENTOLE** – ὁ ἐντολή (ho en-tol-ay') that means, an injunction, order, or command, and refers to Bible doctrine presented categorically." So, we could say, "*Guard my categorical doctrine.*"

To do this requires a lot of things. It requires the function of GAP, as the emphasis in this passage is on the ministry of God the Holy Spirit. The Lord Jesus Christ will explain just how this will be accomplished in the follows passages. Our Lord will then reiterate this principle in **verses 21, 23 and 24.**

- **Vs. 21, "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."**
- **Vs. 23, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him."**
- **Vs. 24, "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me."**

So, our complete translation is. "**If you love Me, (maybe you will and maybe you won't), you will guard (in your heart) My mandates (when you do love Me).**"

This leads us to a summary of:

Occupation with the Lord Jesus Christ

This is the 11th of the 11 Problem Solving Devices.

Occupation with Christ is personal love for our Lord Jesus Christ through maximum metabolized doctrine circulating in the stream of consciousness of the heart (right lobe of the soul), by means of the filling of the Holy Spirit. The result is maximum metabolized doctrine in the right lobe of the soul and freedom from garbage in the subconscious.

Occupation with Christ is personal love for God the Son caused by post-salvation renewing of your mind, **Rom 12:2**, which manifests the fact that the mystery doctrine of the Church Age has been and continues to be the number one priority in your life.

1 Peter 1:8, "And even though you have not seen Him, you love Him (occupation with Christ); and though you do not see Him now but believe in Him, you greatly rejoice with inexpressible happiness (+H) and full of glory."

There are two Divine mandates with regard to Occupation with Christ.

- **Heb 12:2, "Fixing our eyes (be concentrating) on Jesus, the author and perfecter of our faith (what is believed – Bible doctrine), who for the joy set before Him endured the Cross and disregarding (use of the problem-solving devices) the shame (imputation of our sins), and has sat down at the right hand of the throne of God."**

- **1 Peter 3:15, "But sanctify (set apart as more important than anything else – be occupied with) the Lord Christ in your hearts."**

God makes a direct positive demand on your will and volition to be occupied with Christ, which is a mandate to be consistent in the metabolization of Bible doctrine.

The basis for Occupation with Christ is having the mind of Christ, **1 Cor 2:16**, by the intake of Bible Doctrine through G.A.P., **Jer 9:24; Eph 3:17-19; 4:20.**

The function of G.A.P. is not only the basis for capacity for life but is the believer responding to Christ's love in time. **James 1:21-22.**

With Doctrine as the working object of faith, the believer has a maximum love response toward God causing us to be "A friend of God" which is a title for Occupation with Christ. **2 Chr 20:7; Isa 41:8; James 2:23.**

Occupation with Christ is based on the fact that Christ has been glorified in His humanity, **Col 3:1-2. Verses 3 through 4:6** tell us what it means to be occupied with Him.

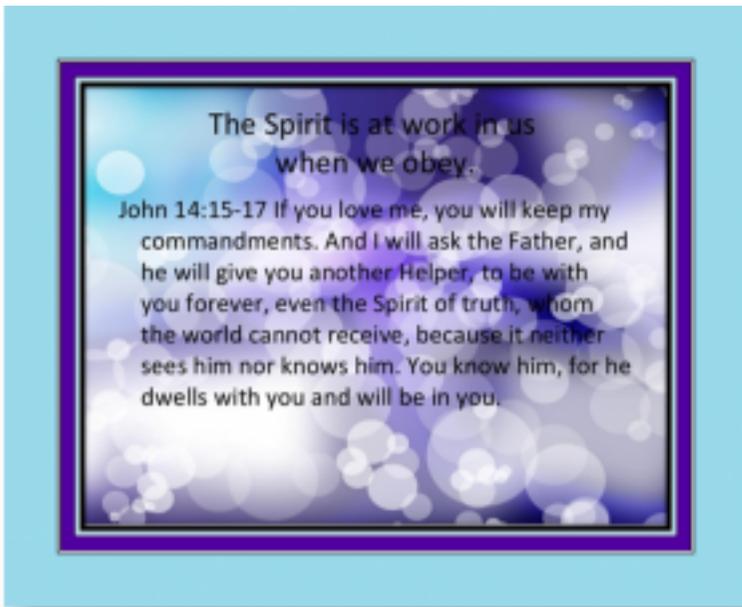
Occupation with Christ is the standard operating procedure for the mature believer. **Heb 12:1-2.**

Occupation with Christ is illustrated by the Doctrine of Right Man / Right Woman. She is to be occupied with her right man as we are to be occupied with Christ. **1 Cor 11:5-9; Eph 5:22-24; Col 3:18.**

The sealing of the Holy Spirit guarantees eternal love relationship between Christ and believers. **2 Cor 1:21-22; Eph 1:11-14; 4:30.**

- Occupation with Christ includes total dependents on grace provisions. **Psa 37:4-5.**
- Occupation with Christ is the basis for blessing in suffering while reversionism intensifies suffering. Occupation with Christ sustains you through times of suffering, it does not take it away, **Psa 77: all.** God's grace (righteousness and justice) determines when to end the suffering.
- Occupation with Christ is related to both stability and inner happiness. **Psa 16:8-9.**

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Upper Room Discourse, Pt 19

Vs. 16-17, Promised Indwelling of the Helper (God the Holy Spirit).

Outline of John 14 Study thus far:

- **Vs. 1-3**, The Promise of Eternal Security.
- **Vs. 4-6**, The Way, Truth and Life.
- **Vs. 7-11**, Faith Application – The Fellowship of the Father and the Son.
- **Vs. 12**, The Church Age Believer Will Accomplish Greater Things.
- **Vs. 13-14**, Prayer as an Example of Confidence in our Spiritual Life.
- **Vs. 15**, Occupation with the Lord Jesus Christ
- **Vs. 16-17, Promised Indwelling of the Helper (God the Holy Spirit).**

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Vs. 16-17, Promised Indwelling of the Helper (God the Holy Spirit).

John 14:16-17, "I will ask the Father, and He will give you another Helper, that He may be with you forever; ¹⁷that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you."

We begin with **"I will ask the Father,"** which starts with the Conjunction / Pronoun **KAGO – κἀγὼ** (kag-o') that comes from the combination of **KAI – καί** (kahee) for "and, even, or also," and **EGO – ἐγὼ** (eg-o') meaning, "I." So, **KAGO** comes to mean, **"and I, but I, I also, or I myself."**

Then we have the verb **EROTAO – ερωτάω** (er-o-tah'-o) that means, "ask or request," in the Future, Active, Indicative, First-Person, Singular for **"will ask."**

The Future Tense means the petition will be made when Jesus Christ gets into the Holy of Holies. The Holy of Holies for this High Priest is heaven, the right hand of the Father.

The Active Voice tells us Jesus Christ, as our High Priest, will initiate the request.

The Indicative Mood is for the reality of the request made by the Lord Jesus Christ on our behalf after His Ascension and Session.

Next is the direction of our Lord's petition, "**the Father**" or **HO PATER – ὁ πατήρ** (ho pat-ayr') in the Accusative, Masculine, Singular.

Jesus is speaking in regard to His subsequent Resurrection, Ascension, and Session at which time He will petition the Father on our behalf to send the Holy Spirit.

Remember that all prayer requests are directed to the Father, as we noted under the Doctrine of Prayer, and our High Priest prays from the mentality of His own soul. This is not an emotional outpouring; it's clarity of thought from Bible Doctrine circulating in the stream of consciousness. You don't pray from your emotions.

Then we have the conjunction **KAI – καί** (kahee that means, "and, even, or also;" here it is "and," followed by "**He will give you,**" which is the Verb **DIDOMAI – δέδομαι** in the Future, Active, Indicative, Third Person, Singular, which means, "to give," and the Second Person, Pronoun of **SU – σὺ** (soo) meaning, "you," here in the Dative of Advantage, Plural for "**you all.**"

DIDOMAI is a Gnomic Future Tense for a general timeless fact that the prayer will be answered.

The Active Voice says that the Father will perform the answer Himself.

The Indicative Mood is the reality of the fact that when Jesus Christ goes to the right hand of the Father, He is going to say, "*Father, send them the Helper,*" and the Father will send the Holy Spirit. So, the First Advent of Christ is followed by the First Advent of the Holy Spirit.

Next, we have the Adjective **ALLOS – ἄλλος** (al'-los) in the **Accusative, Masculine, Singular** that means, "another or other, more or additional." It means, "another of the same kind." This indicates that both Jesus Christ and the Holy Spirit are God, for the Spirit is God just as Christ is God. In addition, it indicates that the future Spirit living within the disciples would take the place of the Savior living beside the disciples.

This sets up the following Noun **PARAKLETOS – παράκλητος** (par-ak'-lay-tos), which is also in the Accusative, Masculine, Singular translated in the NASB as "**Helper**" or the KJV as "**Comforter.**"

PARAKLETOS is also used in reference to the Spirit in **John 15:26; John 16:7**, and of Christ in **1 John 2:1**.

Literally, it means, "called to one's aid, an intercessor, consoler, advocate, or the one standing alongside to help you." It is God the Holy Spirit who is going to do the assisting.

The second half of this verse tells us the purpose for Christ petitioning the Father to send the spirit, **“that He may be with you forever.”** This is a reference to the sealing ministry of God the Holy Spirit, **2 Cor 1:22; Eph 1:13; 4:30.**

It begins with the conjunction **HINA – ἵνα** (hin'-ah) meaning, “that, or **in order that;**” setting up the purpose clause.

Next, for our English ears, (because in the Greek it is the last word in the sentence), is the verb **EIMI – εἶμι** (i-mee') that means, “is or **to be.**” Here it is in the Present, Active, Subjunctive, Third Person, Singular. So, we say **“He may be.”**

The Subjunctive is a part of the purpose clause, it is not for a potential.

Then we have the emphasis of the ministry of the **“Helper” / Holy Spirit** in two forms:

- Location, being in close proximity to the believer using **META SU – μετά σου** (met-ah' soo).
- Time, the duration of the believer's relationship with the Spirit in **EIS HO AION – εἰς ὄ αἰών** (ice ho ahee-ohn').

First is Location using the Preposition **META** in the Genitive case meaning, “with, in company with, among, by, in, on the side of, or against – as next to.” Because of the indwelling of the Spirit, we will say **“in.”**

With this is the Pronoun **SU** in the Genitive, Second Person, Plural for **“you all.”** So, we have **“in you all,”** speaking of the indwelling Spirit.

Then we are given the time duration of the relationship with the Spirit with the Preposition **EIS** in the Accusative case meaning, **“into, to, in at, on, upon, by, near, among, against, or concerning,”** and **HO AION** in the Accusative, Masculine, Singular meaning, “continued duration, a space of time, an age, forever, perpetuity of time, or **eternity.**”

Literally, we could say, *“into eternity,”* but we simply say, **“forever.”**

Our translation is, **“And I will ask the Father, and He will give (as an advantage to) you all another Helper (of the same kind, i.e. God), in order that He may be in (indwelling) you all forever.”**

This leads us to the:

Doctrine of the Indwelling of God the Holy Spirit

Definition and Description:

The Holy Spirit indwells the body of the Church Age believer at the moment of salvation, **1 Cor 3:16; 6:19-20.**

The purpose of the indwelling of the Holy Spirit is to provide a temple in the body of every Church Age believer for the indwelling of Jesus Christ as the Shekinah Glory and the indwelling of God the Father. Our bodies are indwelt by all three members of the Trinity. God the Father indwells us for the glorification of His protocol plan, which He designed in eternity past for each Church Age believer, **John 14:23; Eph 1:3, 6, 12; 4:6; 2 John 9.**

God the Holy Spirit indwells us to: Create a temple for the indwelling of Christ as the Shekinah Glory. Be a down payment of our royal inheritance and empower us in the execution of the Father's plan, **John 14:16; Rom 8:11; 1 Cor 3:16; 6:19-20; 2 Cor 6:16; Eph 1:13-14.**

There are no sacred buildings in the Church Age. The only sacred building was the temple in Jerusalem which belonged to Israel and was destroyed in 70 A.D. Instead, God the Holy Spirit makes a sacred building out of your body for the indwelling of God the Son and God the Father.

The indwelling of the Holy Spirit is also a sign of the Royal Family status, which is superior to being in the family of God as believers in past dispensations were. In the Millennium, all believers are filled by the Holy Spirit, but no Millennial believer is indwelt with the Holy Spirit. There was no indwelling of the Holy Spirit until the Church Age. Believers in the Old Testament were empowered by the Holy Spirit at times. We live on the best side of history, which is after the cross. Therefore, we are Royal Family to complement Christ's battlefield royalty, and we receive six ministries of the Holy Spirit at salvation: Efficacious Grace, Regeneration, Sealing, Spiritual Gifts, Filling, and Baptism.

While no believers are indwelt by the Holy Spirit in other dispensations, all believers are indwelt with the Holy Spirit in the Church Age. The ministry of the Holy Spirit in other dispensations was technically the enduement of the Holy Spirit. For example, David said, **"Take not Your Spirit from me," Psa 51:11.**

The Holy Spirit indwells the body of every believer, but only controls the soul of the believer under the title **"filling of the Holy Spirit"** or **"walking in the Spirit," Rom 8:4; Gal 5:16, 25; Eph 5:18.**

It is important to distinguish between the indwelling of the Holy Spirit which is permanent, and the filling of the Holy Spirit which is temporary, depending on the use of **1 John 1:9**, the confession of our sins, a.k.a., the Rebound Technique. When we sin, we lose the filling of the Holy Spirit, but not the indwelling of the Spirit. Compare: **Eph 1:13; 4:30; 5:18;** and **1 John 1:9.**

The Holy Spirit indwells the body of the believer, because the Old Sin Nature lives in the body of the believer. In the life of every believer, human ability must be superseded by ability. Therefore, the dynamics of the Holy Spirit are clearly important. However, the actual use of Divine power from the indwelling of the Spirit depends on the filling of the Holy Spirit

rather than the indwelling of the Spirit. The indwelling is not operational apart from the filling.

Therefore, the believer must learn to distinguish between the indwelling of Holy Spirit and the filling of the Holy Spirit. It is the filling of the Holy Spirit by which we deploy the Problem-Solving Devices of the protocol Plan of God. The filling of the Holy Spirit is the first power option of the spiritual life, and without this Divine power, it is impossible to execute the unique spiritual life of the Church. Divine power is necessary to execute the Divine plan. Without the filling of the Holy Spirit there is no spiritual life.

A Perfect Plan demands Perfect Power for its fulfillment. The Christian way of life is a supernatural way of life and demands a supernatural means of execution, which means anything the unbeliever can do is not the Christian way of life.

The indwelling and filling of the Holy Spirit are not synonymous terms. While the indwelling of Holy Spirit emphasizes the body, the filling of the Holy Spirit emphasizes the believer's soul. Therefore, the sphere of indwelling is always stated as the body of the believer, **1 Cor 3:16; 6:19-20**. Your body is the sacred building of the Church Age. This indwelling makes it impossible for demon possession to occur.

While both the indwelling and filling are absolutes (they cooperate with each other and are not antithetical), they are different types of absolutes. The indwelling of the Holy Spirit is an irrevocable absolute. The filling of the Holy Spirit is a revocable absolute through carnality. But the indwelling and filling are cooperating absolutes, when we are filled with the Spirit.

When the Holy Spirit controls the soul, the believer is said to be filled with the Spirit. But when the sin nature controls the soul, the believer is said to be carnal; both grieving and quenching the Holy Spirit, **Eph 5:18-21; Eph 4:30; 1 Thes 5:19**.

The indwelling of the Holy Spirit is both permanent and irrevocable, whether the believer is spiritual or carnal, a winner or loser believer of rewards. The filling of the Spirit is temporary, depending on whether the believer is spiritual or carnal.

The filling of the Spirit is related to the believer's soul. When the sin nature takes over the believer's soul, that means the believer has sinned and is operating under carnality.

The purpose of the indwelling of the Holy Spirit is to provide a temple in the believer's body for the indwelling of Christ as the Shekinah Glory. The purpose of the filling of the Spirit is to provide the enabling power for the execution of the unique spiritual life of the Church Age, walking in the light. Therefore, the indwelling of the Spirit is permanent, while the filling of the Spirit is temporary, depending upon consistency in using the rebound technique of **1 John 1:9**.

The indwelling of the Holy Spirit is permanent whether the believer is spiritual or carnal; therefore, it is non-experiential. The filling of the Holy Spirit is temporary, depending on the experiential status of the believer.

The filling of the Spirit is mandated by God, **Eph 5:18**, but the indwelling of the Spirit is stated by God as a fact, **1 Cor 3:16; 6:19-20**. Therefore, the indwelling of the Spirit is a permanent status quo in time.

Both power options in the spiritual life (the power of the Holy Spirit and the power of Bible doctrine in your soul) depend upon the filling of the Holy Spirit. The indwelling of the Holy Spirit is a temple in the body. The filling of the Spirit is the triumph of the soul.

Grieving and Quenching the Holy Spirit: We are commanded **"Do not grieve the Spirit," Eph 4:30**, which occurs when we enter "cosmic one." That is consistent sinfulness because of arrogance and preoccupation with self to the exclusion of God and man. We are commanded **"Do not quench the Spirit," 1 Thes 5:19**, which occurs when we enter "cosmic two." That is sins of animosity, hatred, and antagonism toward God & His plan, where the reversionistic believer stresses human viewpoint over Divine viewpoint.

We are never commanded to be indwelt by the Spirit (this always exists), but to **"be filled with the Spirit," Eph 5:18**, or to be **"walking in the Spirit," Gal 5:16**.

Personal judgment decisions, like how much you eat, drink, or smoke, have nothing to do with the filling of the Holy Spirit. Overindulgence in these things is sin, but moderation in their consumption is not sinful.

The Prophecy of the Indwelling of God the Holy Spirit:

It was prophesied prior to the beginning of the Church Age by Christ with water as an analogy. There are three spiritual uses of water, one of which is mentioned in **John 7:37-39**.

- For Salvation, **Isa 55:1; Rev 22:17**.
- For Bible Doctrine, **Eph 5:26**.
- For the Holy Spirit, **John 7:39**.

In our text, **John 14:16-17**, Christ again prophesied the indwelling of Holy Spirit with the phrase, **"Will be in you."**

Anointing or Unction (KJV) is another synonym for the Indwelling of Holy Spirit, **1 John 2:20, 27**.

Anointing relates the Indwelling of the Holy Spirit to the Church Age believer as a sign of the Royal Family of God. The indwelling of the Holy Spirit is the Royal Family escutcheon. (Escutcheon is defined as a shield, especially one used in heraldry to display a coat of arms. A shield fixed around something to protect what it surrounds).

Because the Royal Family lives in the Holy of Holies forever, it is important that we are indwelt by God the Holy Spirit. The indwelling of the Holy Spirit demonstrates that we are Royalty and the anointing appoints us as ambassadors for Christ.

Anointing was Symbolized with Oil Because Oil Illustrates the Power of the Indwelling of Holy Spirit, Mark 6:13; Luke 7:46; 10:34; James 5:14.

- Oil lubricates. Friction is removed from machines by oil, just as the Holy Spirit removes friction between people.
- Oil heals and is used for medicine. The Holy Spirit heals breaches among believers.
- Oil lights; the Holy Spirit illuminates the teaching of doctrine.
- Oil propels; the Holy Spirit provides the thrust to maturity.
- Oil invigorates; the Holy Spirit stimulates production.
- Oil warms; the ministry of the Holy Spirit warms the life of the believer in relationship to the Lord and other believers.
- Oil adorns; the Holy Spirit provides inner beauty.

There are Two Dispensations in which the Holy Spirit is Given:

The Holy Spirit is given to all believers in the Church Age. Since Jesus Christ is absent from the earth at the right hand of the Father, the purpose of the indwelling Holy Spirit is to produce the character of Christ. When we are filled with the Holy Spirit, He produces the character of Christ in us; love, joy, peace, etc., **Gal 5:22-26.**

In the Millennium, the Holy Spirit is also given. **Joel 2:28-29** tells us that the filling of the Spirit in the Millennium is characterized by ecstasies. Ecstasies is not spirituality in the Church Age.

So, there are two Advents of the Holy Spirit, both are given in prophecy and both are fulfilled.

- In the First Advent, the prophecy of the Holy Spirit is given in **John 7:39; 14:16; 16:13-14**. The fulfillment of this is the day of Pentecost, **Acts 2:1 ff; 11:15, 16**.
- The Second Advent was predicted prophetically in **Joel 2:28, 29** and is fulfilled in **Zech 12:10**.

The Primary Objective of the Indwelling of Holy Spirit for the Church Age:

The primary objective of the indwelling of Holy Spirit is to provide a temple in your body for the indwelling of the other two members of the Trinity. This provides motivation for the attainment of spiritual objectives.

Advance to maturity and glorification of Christ is accomplished through the filling of the Spirit and perception of doctrine.

Perception of doctrine is related to the teaching ministry of the indwelling Holy Spirit, **John 14:26**. The Holy Spirit provided accuracy of recall through a photographic memory for the writing of Scripture, **John 16:12-15**, cf. **1 Cor 2:9-16** and **1 John 2:27**.

The Inner Conflict Between the Old Sin Nature and Indwelling of Holy Spirit:

The prior indwelling of the Old Sin Nature from physical birth and the indwelling of the Holy Spirit from the new birth result in a great inner conflict, **Gal 5:17**.

The indwelling of the Holy Spirit is the principle of victory over the Old Sin Nature, while the filling of the Holy Spirit is the function of victory over the Old Sin Nature.

Therefore, emphasis is placed on the Baptism of the Holy Spirit, which divorces the believer from the power of the Old Sin Nature and marries the believer to a second husband with a new way of life. It further provides a new marriage counselor for the new life in God the Holy Spirit, **Rom 7:1-6**.

The inner conflict between the Old Sin Nature and indwelling of the Holy Spirit is portrayed in **Rom 8:2-17** and **Gal 5:16 ff**. The Old Sin Nature has a head start at birth. It is only overcome by a positive attitude toward Bible doctrine, especially the Doctrine of Rebound.

John 14:17, "that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you."

In **John 14:17**, we are given more definition and description as to who the Helper is.

We begin with "**that is**" or "even" as the KJV has it, which should be in italics in your Bibles because it is not in the Greek, though it does help us with the context, identifying the Helper as the Holy Spirit.

The identification of the Helper is noted in the phrase, "**the Spirit of truth.**"

"**The Spirit**" is the Greek article **HO – ó** (ho) for "**the**" plus the noun **PNEUMA – πνεῦμα** (pnyoo'-mah) that means, "wind, breath, or spirit." Both are in the Accusative, Neuter, Singular. Here it is the title for the third person of the Trinity, **God the Holy Spirit**.

Then we have a description of the Helper with the Greek article **HO – ó** (ho), plus the noun **ALETHEIA – ἀλήθεια** (al-ay'-thi-a) both in the Genitive, Feminine Singular. **ALETHEIA** simply means, "**of truth,**" as opposed to a lie or falsehoods.

One of Joseph Thayer's definitions includes, "*The truth as taught in the Christian religion, respecting God and the execution of His purposes through Christ, and respecting the duties of man, opposing alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians.*"

Therefore, **ALETHEIA** is used here to mean God's Word – Bible doctrine, and indicates the primary function of God the Holy Spirit in any Age.

- "Spirit of Truth" is His functional title.
- "Holy Spirit" is the title of His person.

“Spirit of Truth” is the function of God the Holy Spirit to make Bible doctrine real in your soul. The Holy Spirit is the prime mover in the GAP.

Next, we have “**whom the world cannot receive,**” which is:

HOS HO KOSMOS OUK DUNAMAI LAMBANO

ὅς ὁ κόσμος οὐκ δύναμαι λαμβάνω

(hos ho kos'-mos oo-k doo'-nam-ahee lam-ban'-o).

HOS is the Relative Pronominal Adjective meaning, “who, which, what, that.” Here it is “**whom,**” identifying the one the unbeliever is not able to receive “the Holy Spirit.”

HO is the article for “**the**” with the noun **KOSMOS** meaning, “**world** or order,” and both are in the Nominative, Masculine, Singular. **KOSMOS** here is speaking about unbelievers, as opposed to believers who are not of this world, compare **John 8:23; 18:36** with **Phil 3:20**. Only the believer can receive God the Holy Spirit. So, we say, “**The world,**” speaking about unbelievers.

Next, we have “**cannot receive,**” which is **OUK DUNAMAI LAMBANO** and is actually, “**not able to receive.**”

OUK is a Greek negative linked with the verb **DUNAMAI** in the Present, Middle Deponent, Indicative, Third Person, Singular. It means, “to be able or to have power.”

The Stative Present Tense stands for the ongoing state of the unbeliever who is never indwelt by the Holy Spirit.

The Middle Deponent says that due to the unbeliever’s rejection of Jesus Christ, they receive the results of their unbelief, which means no salvation and no indwelling of the Holy Spirit.

The Indicative Mood declares the reality of their plight. As long as they are an unbeliever, they will never have the indwelling of God the Holy Spirit.

So, **OUK DUNAMIA** combined means, “**not ever able.**”

LAMBANO in the Aorist, Active, Infinitive means, “to take or receive.” Here it is “**to receive.**”

The Ingressive Aorist Infinitive means the unbeliever cannot even begin to have a relationship with the Spirit. There is no gift of the Holy Spirit before the Cross.

Next, we have “**because it does not behold Him.**”

“**Because**” is the causal conjunction **HOTI – ὅτι** (hot'-ee).

For our English hearing ears, we need to add a pronoun like “it or they,” referring to all unbelievers.

"**Do not**" is our negative **OUK – οὐκ** (oo-k).

"**Behold**" is the Present, Active, Indicative, Third Person, Singular of **THEOREO – θεωρέω** (theh-o-reh'-o) that means, "see, watch, look on, observe, **perceive**, notice, or experience." Its root word **THEOROS** which means, "an envoy or spectator."

The Stative Present Tense tells us that the unbeliever does not perceive in any way God the Holy Spirit.

The Active Voice: The unbeliever produces the action of not perceiving the Holy Spirit.

The Indicative Mood declares the reality of their spiritually dead state and inability to comprehend the Holy Spirit.

"**Him**" is the Accusative, Neuter, Third Person, Singular, Pronoun of **AUTOS – αὐτός** (ow-tos'), referring again to God the Holy Spirit.

With this is "**or know Him**," which is the Negative Conjunction **OUDE – οὐδέ** (oo-deh') meaning, "neither or nor," with the Present, Active, Indicative, Third Person, Singular of **GINOSKO – γινώσκω** (ghin-ocē'-ko) that means, "come to know, recognize, perceive, or ascertaining."

This too is a Stative Present, and continues the thought of never being able to come to perceive or know Him (God the Holy Spirit).

Next, we have "**but you know Him**."

There is no conjunction **DE** or **KAI** for "**but**," yet we added it to our English for the contrast now being made.

Then we have the Nominative, Second Person, Plural, Personal Pronoun **SU – σὺ** (soo) for "**you all**," referring to the believing disciples in the Upper Room.

With this is the Present, Active, Indicative, Second, Person Plural of **GINOSKO – γινώσκω** (ghin-ocē'-ko) once again for "**know**," and the Pronoun **AUTOS – αὐτός** (ow-tos') in the Accusative, Neuter, Third Person, Singular for "**Him**," God the Holy Spirit.

Remember, Christ is speaking prior to the Church Age, so they are still in the Age of Israel. This indicates that as believers in the Age of Israel, the disciples have already had some knowledge of the 3rd person of the Trinity. What they know of Him is now given.

Then we have the Conjunction **HOTI – ὅτι** (hot'-ee) again meaning, "**because**."

Next, we have the Preposition **PARA – παρά** (par-ah') in the Dative Case, which means, "with, in the presence of, before; in the judgment of; near, beside, or for." We will translate

it as "**beside**," because the Spirit had not yet indwelt believers. They were still in the Age of Israel, where the indwelling did not happen.

Next is the Pronoun **SU – σοῦ** (soo) in the Dative of Advantage, Second Person, Plural, meaning, "**you all.**" It is to every believers' advantage to have the Holy Spirit working in your life.

Next is the Verb **MENO – μένω** (men'-o) in the Stative Present, Active, Indicative, Third Person, Singular that means, "to stay, abide, or remain." We will say, "**He continually abides.**"

So, we translate this "**because He continually abides beside you all.**" That was the ministry of God the Holy Spirit to certain individual believers in the Age of Israel. God the Holy Spirit did not indwell believers in the Jewish Dispensation. He was "beside them," He came alongside to help.

Finally, in **verse 17** we have, "**and will be in you.**"

It starts with the conjunction **KAI – και** (kahee) for "**and.**"

Then we have the Preposition **EN – ἐν** (en) in the Dative Case for "**in.**"

Next is the Pronoun **SU – σοῦ** (soo), also in the Dative, Second Person, Plural for "**you all.**"

EN plus the Local Dative means, "**inside you all.**"

Then we have the Future, Middle Deponent, Indicative, Third Person, Singular of **EIMI – εἶμι** (i-mee') the verb "**to be.**"

The Future Tense indicates this is a prophecy regarding the ministry of the Holy Spirit for the Church Age. At the conclusion of the Jewish Dispensation / the Age of Israel, and at the beginning of the Church Age / Age of Grace, the Holy Spirit would no longer just administer to the disciples alongside them, but would have a permanent and intimate relationship with them through His indwelling.

The Middle Deponent Voice tells us that by means of faith in the Lord Jesus Christ, the disciples would benefit from their action of faith by receiving the permanent indwell of God the Holy Spirit.

The Indicative Mood is for the reality of the future blessing the disciples and all Church Age believers would receive – the Permanent Indwelling of God the Holy Spirit. So, we translate it, "**He will be.**"

We translate this section as, "**And He will be inside you all.**"

Our complete translation of **John 14:17** is, "***That is the Spirit of Truth (Bible doctrine) whom the world is never able to receive because they do not perceive or know Him, but you all know Him because He continually abides beside you, and He will be inside you.***"

This leads us to the:

Doctrine of the Holy Spirit's Ministry

The Deity of the Holy Spirit:

The Holy Spirit is eternal God and is coequal with the Father and the Son, **2 Cor 13:14**. He has the same essence as God the Father and Jesus Christ.

The Holy Spirit is called "**God**" using the sacred **JHWH** in **Isa 6:8-9**; cf. **Acts 28:25** [Actually, **ADONAY** – אֲדֹנָי (ad-o-noy') is the usage here, which was the speaking substitute for **JHWH**, because the Jews would not pronounce the sacred **JHWH**]; **Jer 31:31-34**; cf **Heb 10:15-16**.

Divine attributes are ascribed to the Spirit.

- Sovereignty, **1 Cor 12:11**.
- Omniscience, **1 Cor 2:10-11**.
- Omnipotence, **Gen 1:2**.
- Omnipresence, **Ps 139:7**.

The Deity of the Holy Spirit is taught in the New Testament, **2 Cor 3:17**.

The Holy Spirit had a Ministry in the Formation of the Canon of Scripture:

The Holy Spirit had a special ministry of Divine revelation to Old Testament believers; primarily, but not exclusively, to those who had the gift of prophecy, **2 Peter 1:20-21**.

2 Peter 1:20-21, "**But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, ²¹for no prophecy was ever made by an act of human will, but men carried along by means of the Holy Spirit spoke from God.**"

The Spirit had a ministry to every writer of Old Testament Scripture. Every writer was controlled by the Spirit in what he wrote, **2 Tim 3:16-17**.

2 Tim 3:16-17, "**All Scripture is inspired by God [THEOPNEUSTOS – θεόπνευστος (theh-op'-nyoo-stos) = God – breathed] and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work.**"

The Greek word **THEOPNEUSTOS**, meaning, "**God-breathed,**" refers to two things; inhale and exhale. In addition to revelation as the Ministry of the Holy Spirit, we have the **Doctrine of Inspiration**.

The inhale: God the Holy Spirit communicated, to human authors of the Old Testament, God's complete and coherent message for both that generation and for all future generations.

Jer 1:9, "Then the Lord (God the Holy Spirit) stretched out His hand and touched my mouth and said to me, `Behold, I have put words in your mouth.'"

Mark 12:36, "David himself said by means of the Holy Spirit, `The Lord said to my Lord, "Sit down at My right hand until I put your enemies beneath your feet.'"

Acts 28:25b, "The Holy Spirit rightly spoke through Isaiah the prophet..."

The exhale: The human authors wrote down in their own language the Divine message from God, **2 Tim 3:16-17; 2 Peter 1:20-21.**

The result is the correct and accurate Doctrine of the Inspiration of Scripture, which says: God so supernaturally directed the writers of Scriptures, that without waving their human intelligence, their vocabulary, personality, literary style, feeling, or any other human factor, His own complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of Divine authorship.

The ministry of the Holy Spirit to the Old Testament writers in the Doctrine of Inspiration included three categories.

- The **TORAH**. This was written by Moses, who had both the gift and office of prophet.
- The **NABI'IM**, which means "Prophets," is broken down into two sections: The former and latter prophets, which includes Joshua, Samuel, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Zachariah, etc. The human authors had the office of prophet.
- The **KETHUBIM (KETUVIM)**, which means, "the Writings" or "[Hagiographa](#)." The human authors had the gift of prophecy only: David, Solomon, Daniel, Ezra, Nehemiah, etc.

The Ministry of the Holy Spirit to Old Testament Believers:

It was extended to very few believers and only for special purposes. The Spirit's ministry in the Old Testament was to less than one percent of believers. There was no indwelling or filling of the Spirit in the Old Testament. This group included the great company of prophets when they spoke as they were "moved" by the Holy Spirit, and officers, judges, or rulers who were under the guiding power of the Spirit of God.

The purpose was to empower and enable certain believers to accomplish the will of God under certain and varying circumstances.

- In the Old Testament, this ministry was always to a few believers and sometimes only temporary, but in the New Testament, the Spirit's ministry is permanent to all believers.

- Because people do not understand this, there is a great deal of confusion. Pentecostal groups have picked up the ministry of the Holy Spirit to the Old Testament saints and have attempted to bring it into the Church Age.

This ministry is called enduement, or being clothed with the Spirit (**LABASH** – לָבַשׁ). Enduement means, “to empower; to invest or endow with some gift, quality, or faculty of power; to clothe with power or ability above and beyond human ability.”

This phraseology is also used once in **Luke 24:29**, in regard to the permanent indwelling of the Holy Spirit in the Church Age, when our Lord told the disciples to wait in Jerusalem until they were “**clothed**” (**ENDUO** – ἐνδύω) with the Holy Spirit. **Luke 24:49**, “**And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.**”

The empowerment of the Holy Spirit was for the accomplishment of Divinely appointed undertakings including mechanical tasks and works of art, **Ex 28:3; 31:3; Num 27:18**.

There was no provision for and no promise of a permanent presence of the Holy Spirit in the life of any Old Testament saint. Therefore, the term “**sovereign**” best describes the Spirit’s relation to saints of the Old Testament. He came upon them and departed according to His sovereign good pleasure. The faith of men was not a primary determiner for the Spirit’s actions.

Petition for the Spirit’s presence and power was possible. Two passages note this.

- The request of Elisha for a “**double portion of the Spirit**” when Elijah was about to be taken from him, **2 Kings 2:9-14**.
- David’s prayer in **Psa 51:11**, “**And do not take Your Holy Spirit from me,**” when he failed in sin.

Two things are evident here:

- The Holy Spirit might be taken away from the Old Testament believer.
- A petition that the presence and power of the Holy Spirit might increase and endure for a longer period of time could be made by the Old Testament saint.

Note also that the present immeasurable blessing of the eternal indwelling of the Holy Spirit for the Church Age believer is due to Christ’s asking and not from the request of any person on earth, **John 14:16**.

Three phrases explain the Spirit’s enduement ministry to believers of the Old Testament.

“**He was in certain ones.**” In these instances, the preposition used is **BETH**, “in.”

- Pharaoh recognized that the Spirit was in Joseph, **Gen 41:38**. Pharaoh did not understand this was the Holy Spirit, but later revelation makes this clear.
- The Spirit was in Joshua, which is why God chose him, **Num 27:18**.
- The Spirit was in Daniel, **Dan 4:8; 5:11-14; 6:3**.

“**The Spirit came upon some.**” The preposition used to depict this is **AL**. A number of people experienced this ministry of the Spirit, **Num 24:2; Judges 3:10; 6:34; 11:29;**

13:25; 1 Sam 10:10; 16:13; 2 Chron 15:1. These included judges, Saul, and the prophets Balaam and Azariah.

“**The Spirit filled**” Bezalel, **Ex. 31:3; 35:31.** This seemed to be a special enablement to lead the craftsmen as they worked on the tabernacle.

Examples of Enduement in the Old Testament as Foreshadows of the Indwelling Holy Spirit in the Church Age:

Skilled labor to make Aaron’s high priestly clothes, **Ex 28:3;** and to build the tabernacle, **Ex 31:3.**

- We are given the Spirit who build’s the temple in our soul for the dwelling of our High Priest the Shekinah glory, the Lord Jesus Christ, **1 Cor 3:16; 2 Thes 2:14.**
The seventy administrative assistants to Moses, **Num 11:25.**

- We are given the Spirit to execute God’s Plan in our lives for the administration of the Church Age, **Eph 1:10; 3:9-10; 1 Tim 1:4.**
Joshua was empowered to be successful in warfare, **Num 27:18.**

- We are given the Spirit to be successful in spiritual warfare, **2 Cor 10:3-6; Eph 6:12ff.**
Othniel and certain judges were empowered to kill Israel’s enemies, **Judges 3:9-10;** Gideon to kill Arabs, **Judges 6:34;** Jephthah, **Judges 11:29;** Samson to kill a lion, **Judges 14:6,** and the Philistine army, **Judges 15:14 ff.** All of these passages link the empowering of the Holy Spirit with killing the enemy or ruling the nation.

- We are given the Spirit to defeat our Old Sin Nature and Satan’s temptations so that the Holy Spirit may rule our souls, **Rom 6:1-23; 2 Cor 10:5; Eph 4:22; Col 3:9.**
Saul was empowered for ruling and communicating, so that the people could identify their leader, **1 Sam 10:9-10.**

- We are given the Spirit to rule our souls with the Word in worship of the Church’s corporate head, Jesus Christ, **Eph 5:23, 32; Col 1:18-19; 2:10, 19; 3:15-16.**
David, whose great feats were accomplished in the power of the Spirit, **1 Sam 16:13.** David was perpetually empowered with the Spirit.

- We are permanently indwelt by the Spirit to produce Divine good, **Gal 5:22-26; Eph 2:10; 4:28-32; Phil 2:13; Col 1:10.**
The human authors of the Old Testament, **1 Peter 1:11-12; 2 Peter 1:20-21.** These men knew all about Jesus Christ and his impending First Advent, which they preached by means of the power of the Holy Spirit.

- We are given the Spirit to proclaim the gospel of Christ as His ambassadors, **2 Cor 5:20; Mark 16:15;** and **Luke 4:18** with Jesus as our prototype.
There were three carnal believers in the Old Testament whom the Holy Spirit empowered.

- Balaam, **Num 24:2.**

- Samson, **Judges 13-15**.
- Saul, **1 Sam 19:23-24**.

The Extent of the Holy Spirit's Work was Limited in the Old Testament:

As to people: After God chose Israel to be His people, the Spirit's work was primarily with that group. Israel, of course, was a spiritually mixed nation with unbelievers, as well as believers, yet the Spirit ministered to the entire nation by being present and guiding the people, **Neh 9:20; Isa 63:10-11, 14**. This seemed to be a general relationship, yet He had closer relationships with some within the nation, see above and **Num 11:29**.

This is the precedence for Gentile client nations throughout the Church Age.

As to kinds of ministry: In Old Testament times, the Spirit's ministry was limited, specific and unique. As stated above, we find no ministry of general conviction, no indwelling and empowering as after Pentecost, no sealing, and certainly no baptizing of the Holy Spirit, **Acts 1:5**.

As to eternity. The Spirit empowered Samson; later the Lord left him, **Judges 13:25; 16:20**. The Spirit came on Saul and later left him, **1 Sam 10:10; 16:14**. There was no guarantee of permanent presence of the Spirit in Old Testament times. Old Testament believers who received the Holy Spirit could lose the Holy Spirit as a matter of discipline, (e.g., Saul, **1 Sam 16:13-14**; David, **Psa 51:11**; and the warning to Solomon, **Prov 1:23**).

Summary:

Of the present ministries of the Holy Spirit in relation to the believer of the Church Age, (regeneration, indwelling or anointing, baptizing, sealing, and filling), nothing is said with respect to these having been experienced by the Old Testament saints, with the exception of a few well-defined instances where individuals were said to be filled or endued with the Spirit.

In the case of the men of Old Testament times, the Holy Spirit came upon them or filled them that they might accomplish some particular work, of which the objective may have comprehended the entire field of activity or was restricted to one feature. Over against this is the Divine purpose of the Indwelling and Filling Spirit for the New Testament saint of the Church Age, where it is a larger and unlimited ministry of the Spirit manifest in every aspect of the believer's life; its conflicts, victories, and achievements.

In the Old Testament, the Spirit's presence was not determined by moral or spiritual qualities in the one blessed; whereas, as is clearly taught in the New Testament, the Spirit's Indwelling and Filling depends upon adjustment to God's righteousness and justice. That is, through faith in Christ's completed work upon the Cross for the Indwelling, and confession of sins for Filling.

In addition, the “holy men of God” who wrote the Old Testament Scriptures were moved by the Holy Spirit, **2 Peter 1:21**. That influence represents a distinct Divine undertaking and forms a major portion of the Doctrine of the Holy Spirit’s ministry in the Old Testament. The prophets spoke by Divine power, whether their message was recorded in written form or not. The prophet, if appointed by God, was God’s messenger to the people, and his declarations were accomplished by the power of the Holy Spirit. Thus, the fact of revelation by the Spirit and its kindred Doctrine of Inspiration are included in the listing of the works of the Holy Spirit in His relation to Old Testament times.

The Ministry of the Holy Spirit in the Time of the Hypostatic Union:

During our Lords’ First Advent / Incarnation / Hypostatic Union, there were a few believers who were endued by the Holy Spirit, such as John the Baptist, **Luke 1:15-17, 67; 2:25-27**. However, the most important ministry was the ministry of the Holy Spirit to the humanity of Christ.

Efficacious and Common Grace are the same in every dispensation. Salvation is the same in every dispensation, but not the ministry of the Spirit to the believer.

The Prophecy and Fulfillment of the Ministry of the Spirit to Christ:

Prophecy: **Isa 11:2; 42:1; Mat 12:18**

Isa 11:2, “And the Spirit of the Lord will rest on Him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and fear of (*occupation with*) the Lord.”

When anyone has the Holy Spirit, they have their own counsel and understanding. They do not have to go to anyone else for counseling. With doctrine in your soul and the filling of the Spirit, you have the ability to counsel yourself.

- “Wisdom” is doctrine that causes spiritual growth.
- “Understanding” is exposure to the teaching of doctrine. With doctrine, you do not depend on anyone with influence or power to do anything for you; you will depend upon the power of the Holy Spirit.
- “Knowledge” is being able to use the Problem-Solving Devices, which only the Spirit can reveal.

Isa 42:1 quoted in **Mat 12:18, “Behold My Servant (*Jesus Christ*), whom I sustain. My Chosen One, in whom My soul delights. I have put My Spirit on Him; He will bring forth justice to the nations.”**

Fulfillment: **Mat 4:1; 12:28; Mark 1:10-12; Luke 4:14-21; 10:21; John 1:32-34; 3:34.**

Mark 1:10-12, “Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; and a voice came out of

the heavens: "You are My beloved Son, in You I am well-pleased." Immediately the Spirit impelled Him to go out into the wilderness." w/ Luke 3:22

Mat 4:1, "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil."

Luke 4:1, "Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness."

John 3:34, "For He whom God has sent speaks the words (*doctrines*) of God; for He gives the Spirit without measure."

Mat 12:28, "Jesus said, 'If I cast out demons by the Spirit of God, then the kingdom has come to you.'

The Indwelling and Filling of the Spirit, whether during the Hypostatic Union or the Church Age, is always related to God's Power System (GPS), **Luke 4:14; Acts 1:8; 10:38; Rom 15:13, 19; 1 Cor 2:4; Eph 3:16; 1 Thes 1:5; 2 Tim 1:7.**

Luke 4:14, "And Jesus returned to Galilee in the power of the Spirit."

Acts 1:8, "But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Rom 15:13, "Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit."

Eph 3:16, "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man."

The humanity of Christ was both Indwelt and Filled with the Spirit. That is the precedence for our relationship with the Holy Spirit in the Church Age. The humanity of Christ dwelt in the prototype God's Power System (GPS), and since Pentecost, we have the operational type GPS. This is why the Filling of the Spirit, which we have, takes its precedence from the Filling of the humanity of Christ. Our Lord was sustained in His humanity by the Spirit. He did not use His own Divine attributes to glorify Himself or to fulfill anything in the strength of His Divine power, **Phil 2:7.**

Phil 2:5-8, "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but laid aside His privileges, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross."

It was a part of the Plan of God that our Lord would depend on the Father's provision, including the Father's provision of the Holy Spirit. This would establish a precedent for the Royal Family of God in the Church Age. Our Lord offered the Filling of the Holy Spirit to any of His disciples who would ask for Him. This is why it says in **Mat 7:7** and **Luke 11:9**, "**Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you.**" That was Jesus giving a promise to the disciples to show them the mechanics for getting the Enduement of the Holy Spirit prior to the Church Age.

Luke 11:13, "**If you being evil, know how to give good gifts to your children (and you do), how much more shall your Father from heaven give the Holy Spirit to those who ask for Him.**"

None of the disciples ever did ask the Lord for the Enduement of the Spirit. Consequently, just prior to the ascension, our Lord gave the Holy Spirit to the disciples without their asking, **John 20:22**.

John 20:22, "**And when Jesus had said this, He breathed on them and said to them, 'Receive the Holy Spirit.'**"

Why? Because He knew that in the ten days before the Church Age began, they would be tested beyond their power. Therefore, He gave them the power, so that they would be in fellowship and ready for the Church Age to begin on the day of Pentecost.

We do not ask for the Holy Spirit during the Church Age, since we receive Him as of the moment of salvation, **Rom 8:11; 1 Cor 3:16; 6:19-20; 2 Cor 6:16**; cf. **Eph 1:13-14; 4:30; 2 Cor 1:22**.

Conclusion: The Holy Spirit empowered the humanity of our Lord Jesus Christ through both Indwelling and Filling to sustain Him in all aspects of His earthly ministry including the Cross, **Heb 9:14**, and resurrection, **Acts 2:24; Rom 1:4; 8:11; 1 Cor 6:14; 1 Peter 3:18**. This was God's great power experiment of the Angelic Conflict. The Indwelling and Filling of the Spirit in the humanity of Jesus Christ demonstrated God sustaining power for all humanity and angelic creatures, **Col 3:19-20**. Jesus Christ was the prototype of God's sustaining power that was then given to every Church Age believer. He was given the prototype GPS, we are now given the operational type power of God the Spirit to sustain and propel us in the spiritual life.

The Ministry of the Holy Spirit in the Church Age to the Royal Family is Unique:

The fact of the indwelling of the Holy Spirit is given in **1 Cor 6:19, 20; Rom 8:9; Gal 3:2**.

The Holy Spirit did not indwell all believers until the Church Age, **John 7:37-39**. This anticipates the intensified stage of the Angelic Conflict. There was no need for every believer to be indwelt by the Holy Spirit in the Old Testament. Had the need existed, then every believer would have been indwelt, but it was not necessary.

The purpose of the indwelling of the Spirit is to glorify Christ, **John 7:39; 1 Cor 6:19-20.**

The believing Jews began to receive the Holy Spirit on the Day of Pentecost, **Acts 2.**

The Gentile "Pentecost" began a short time later, **Acts 11:15-17.** At that time, Peter recognized that what happened to them on the Day of Pentecost in Jerusalem was a fulfillment of the prophecy of **Acts 1:5.**

Acts 1:5, "For John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

In retrospective exposition, Peter said in **Acts 11:15-17, "And as I began to speak, the Holy Spirit fell upon them just as he did on us at the beginning (Pentecost, Acts 2:3). Then I remembered the word of the Lord, how He used to say (Acts 1:5 is the one recorded example), 'John baptized with water, but you will be baptized with the Holy Spirit.' Therefore, if God gave to them (Gentiles) the same gift as to us also (Jews), when they had believed in the Lord Jesus, who was I that I should stand in God's way?"**

"The Holy Spirit fell upon them" refers to an experience Peter had in Caesarea. Gentiles came to his place in Joppa and asked him to come to Caesarea, which he did. As Peter began to speak on that occasion, the Gentiles received the Baptism of the Holy Spirit as did the Jews on the day of Pentecost.

Peter recognized the Gentiles were a part of the Body of Christ, for they had their own Pentecost, as it were. Therefore, the Baptism of the Spirit applied equally to both Jew and Gentile; it was not a Jewish monopoly.

Remember that regeneration and efficacious grace are the same in all dispensations. The Holy Spirit makes the Gospel a spiritual reality to the unbeliever in every age.

In the Church Age, the key is the Baptism of the Holy Spirit, which enters us into union with Christ, **Mat 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; 1 Cor 12:13; Eph 4:5.**

The Indwelling of the Holy Spirit is functional; the Indwelling of Christ is strictly for the matter of fellowship, **Rev 3:20.**

Christ was appointed royalty at the Session. But He is alone and must have a Royal Family to compliment His Third Royal Patent, His battlefield royalty, **"Sit down at My right hand until I make your enemies the footstool for Your feet," Psa 110:1; Luke 20:42-43; Acts 2:34-35; Heb 1:13.**

God the Father stopped the Jewish age to provide a Royal Family for our Lord as the **"King of kings and Lord of lords," 1 Tim 6:15; Rev 19:16.**

Therefore, because we are royalty, God the Holy Spirit does more for us at salvation than for believers of any other dispensation.

- He makes our faith effectual, the ministry of efficacious grace.
- He creates a human spirit for the imputation of eternal life, the ministry of regeneration, **2 Cor 5:17; Gal 6:15.**
- He enters us into God's Power System (GPS) for the power to execute the Predesigned Protocol Plan of God, the ministry of the filling of the Holy Spirit. (The system of spirituality for Old Testament saints was not related to the Holy Spirit but to the faith-rest drill.)
- He indwells us to provide a temple for the indwelling of the Shekinah glory (our Lord), the ministry of indwelling, **1 Cor 3:16; 6:19; 2 Cor 6:16-17; Eph 2:21-22.**
- He provides a spiritual gift for function as a member of the body of Christ, **1 Cor 12:4-11.**
- He enters us into union with Christ as a guarantee of our escrow blessings, the baptism of the Spirit, **John 14:20; 2 Cor 1:21-22.**
- He guarantees our escrow blessings and eternal security, the sealing ministry of the Spirit, **Eph 1:13-14; 4:30.**

Every believer is indwelt by the Holy Spirit and cannot lose that indwelling, **John 10:27-30.**

The indwelling of the Holy Spirit must be distinguished from the filling of the Spirit. It is one thing for all believers to be indwelt; it is something else to be filled. Only when we are filled with the Spirit are we accomplishing anything in the Angelic Conflict.

We are never commanded to be indwelt, but in **Eph 5:18**, we are commanded to be filled with the Spirit. In **Gal 5:16**, we are commanded to walk in the Spirit.

Every believer is filled with the Spirit at the point of salvation (because we are entered into GPS), and loses the filling of the Spirit at the point of post-salvation sinning or carnality.

- Recovery of the filling of the Spirit occurs through the use of confession of your sins, the Rebound Technique, **1 John 1:9**, not by asking for the Spirit.
- The filling of the Spirit is the means of learning doctrine through the Grace Apparatus for Perception (GAP), **Job 1:8; Col 1:9-12; 1 Cor 1:19-2:16; Eph 5:18-21.**
- The filling of the Spirit is only valuable when we know Bible doctrine, **John 16:13.**

Summary:

The ministry of the Holy Spirit to the Jewish Age believer was quite different than His ministry to the Church Age believer. In all dispensations, the Holy Spirit is the agent of regeneration. In the Church Age, the Holy Spirit does much more for the Royal Family than He did for the believer in the Old Testament, or will do for the believers in the Millennium.

The ministry of the Holy Spirit in the Old Testament was limited to a very few believers and was very different than His ministry to believers in the Church Age. Not only was His Old Testament ministry limited to a few believers, but it could be taken away because of the believer's carnality and reversionism. Likewise, in the Old Testament, a believer could ask for the Holy Spirit and pray for His continued presence. Fundamentalist Christianity today sometimes fails to make this distinction, resulting in apostasy and heresy. The Holy Spirit may be quenched or grieved in the Church Age, but He continues to indwell every believer.

Sin neutralizes the filling of the Spirit until Rebound occurs. In the Church Age, we are never commanded to ask for the Spirit, since we receive Him at salvation. In the Church Age, we are only commanded to be filled with the Spirit. This is accomplished by the use of the Rebound Technique, **1 John 1:9**.



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Upper Room Discourse, Pt 20

John 14:18-21 – The Indwelling Spirit as the Basis for Our Fellowship with the Father and the Son and Understanding of the Word of God.

Chapter 14 Outline thus far:

- **Vs. 1-3**, The Promise of Eternal Security.
- **Vs. 4-6**, The Way, Truth and Life.
- **Vs. 7-11**, Faith Application – The Fellowship of the Father and the Son.
- **Vs. 12**, The Church Age Believer Will Accomplish Greater Things.
- **Vs. 13-14**, Prayer as an Example of Confidence in our Spiritual Life.
- **Vs. 15**, Occupation with the Lord Jesus Christ,
- **Vs. 16-17**, Promised Indwelling of the Helper (God the Holy Spirit).
- **Vs. 18-21**, **The Indwelling Spirit as the Basis for Our Fellowship with the Father and the Son and Understanding of the Word of God.**

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Vs. 18-21, The Indwelling Spirit as the Basis for Our Fellowship with the Father and the Son and Understanding of the Word of God.

John 14:18-21, “I will not leave you as orphans; I will come to you. ¹⁹ After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also. ²⁰ In that day you will know that I am in My Father, and you in Me, and I in you. ²¹ He who has My commandments and keeps them is the one who loves Me;

and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

John 14:18, "I will not leave you as orphans; I will come to you."

There are two parts to this sentence:

- Christ's promise of provision to every Church Age believer, and
- Christ's own indwelling of every believer.

"I will not leave" is a Future, Active, Indicative, First-Person, Singular of **APHIEMI** – **ἀφίημι** (af-ee'-ay-mee), which means, "to send away, leave alone, permit, or abandoned," and the negative **OUK** – **οὐκ** (oo-k) for "not." They are used in this passage to mean, "*I will not leave behind.*"

The Future Tense says that Christ is promising future blessings to the disciples and by association all Church Age believers.

The Active Voice, Christ is making this promise.

The Indicative Mood is declarative of Christ's promise to provide for our every need.

Then we have the Personal Pronoun **SU** – **σὺ** (soo) in the Accusative, Second Person, Plural meaning, **"you all;"** speaking directly to the disciples and by association "all Church Age believers." That means every moment that we are in this life, God will care for and provide for us. That is what we call Logistical Grace blessings.

The care giving is found in the next word **"orphans"** which is the Greek Pronominal Adjective in the Accusative, Masculine, Plural of **ORPHANOS** – **ὄρφανός** (or-fan-os') from which we get the English word orphans.

The KJV translates this **"comfortless,"** which also alludes to Logistical Grace Blessings. But literally, the word "orphan" means, "no father, no mother, and therefore by analogy without provision or care for a child, that is no comfort." The concept here is, "*I will not leave you behind without help, provisions, blessing, and everything necessary to sustain you.*"

Jesus Christ is about to depart from the earth through Ascension. He is aware of the fact that the disciples are already on the panic button: "What are we going to do now?" So, Jesus is spelling out to them; the Church Age and God's provisions for them to execute and fulfil His Plan.

Therefore, this refers to all of the provisions we have right now as believer priests in the Church Age.

That leads us to understanding the Doctrine of Logistical Grace.

DOCTRINE OF LOGISTICAL GRACE

Based on the Doctrine by R.B. Thieme Jr. who was promoted to be face to face with the Lord August 16, 2009; another great victory for our Lord Jesus Christ.

Definition and Description of Logistical Grace:

- Logistics is a military word which refers to the military science of supply, provision, and planning of troop movement.
- Logistics is the provision, movement, and maintenance of all resources and services necessary to sustain military forces. Logistics involves the national economic capacity and the nation's capability to support its military forces.
- Logistics is also defined as the military science of planning, handling, and implementation of personnel under every possible military condition.
- Logistics includes the design, development, acquisition, storage, movement, distribution, maintenance, evacuation, and disposal of material. It includes hospitalization of personnel, and the construction and maintenance of housing facilities.
- Logistics must be distinguished from administration. Administration is the management of all services and resources necessary to sustain military forces. Administration implies management, and management is the function of logistics. Therefore, the two become inseparable.
- Hence, logistics is a technical military term for sustaining troops in every form of military activity and maneuver, i.e., in the barracks, in the field, in the battle, before the battle, and after the battle.
- Logistics is the science of supporting troops in advance, retreat, evacuation, reconnaissance, attack, exploitation, and pursuit. The battle of Dunkirk in World War II is a dramatic illustration of the importance of logistics.

From this military nomenclature comes a Bible Doctrine based on analogy. Logistics always plays a very important and dramatic part in warfare, but logistics plays an even greater part in your life as a believer. Every believer is alive today because of logistical grace.

The word "logistics" comes from two Greek words.

- **LOGISTES – λογιστες**, an inspector of accounts, an auditor, a calculator, or teacher of arithmetic.
- **LOGISMOS – λογισμός**, a counting, reckoning, calculation, computation, a thinker.

Logistical grace is defined as Divine planning, Divine support, Divine provision, and Divine blessing for the execution of Plan of God by the Royal Family for the fulfillment of God's will, purpose, and plan for your life.

Logistical grace includes three factors of Divine provision.

Life Support is provided for every Church Age believer. This explains how and why we are alive every moment. The only reason we are alive is because of logistical grace. We do not earn or deserve it; there's no work we can accomplish to keep ourselves alive.

Blessing is provided for every Church Age believer, both winners and loser. This dramatizes the justice of God, in that the justice of God sends life support and blessing to the indwelling righteousness of God in both winners and losers. This emphasizes grace. You are alive only

because of the grace of God, not because of anything you do. Winners utilize logistical grace, losers coast on it, but never utilize it.

Divine Provision for every Church Age believer to execute the Plan of God. All doctrine comes from the prepared Pastor-Teacher. If you have persistent positive volition, you will find doctrine and your right Pastor-Teacher.

The basis of logistical grace is Divine integrity.

God is infinite, eternal, and absolute holiness, which may be classified as Divine integrity or absolute unchangeable Divine virtue. The integrity of God is composed of His perfect righteousness and justice. God loves His own integrity.

Four Principles Related to the Integrity of God Apply:

- What the righteousness of God rejects, the justice of God judges.
- What the righteousness of God accepts, the justice of God blesses. This is the basis for logistical grace.
- The justice of God administers what the righteousness of God demands. The righteousness of God, in accepting certain things, demands blessing from the justice of God. This is the basis for logistical grace.
- At the moment of salvation, the righteousness of God is imputed to the believer by the justice of God. The righteousness of God demands blessing from the justice of God whether we fail or succeed as Christians. This is why God provides logistical grace to both winners and losers.

Christians who fail to execute the Christian life still have the forty things they received at salvation, one of which is the righteousness of God. This means God will support and sustain you regardless of how deserving or undeserving you are.

At the moment of salvation through faith in Christ, the righteousness of God is imputed to us. This is true in every dispensation.

There are Three Results from the Imputation of Divine Righteousness to the Believer:

- God looks at His righteousness imputed to us and declares us to be righteous. We receive instant justification, **Rom 5:1-5**.
- God's love changes from impersonal love to personal love toward His perfect righteousness imputed to us. God can now love us personally.
- We receive logistical grace.

In the function of the policy of grace, there can be no compromise of Divine attributes. God has found a way, through logistical grace, to bless each believer without compromising His attributes.

God's perfect righteousness is the principle of Divine integrity, while God's perfect justice is the function of Divine integrity. That is the basis for logistical grace.

- God cannot accept anything less than perfect righteousness as the object of Divine blessing.

- Therefore, God cannot bless anything less than His own perfect righteousness.

The indwelling righteousness of God is the recipient of all life support and all blessing from God. The grace pipeline excludes human merit and ability from all blessing. The justice of God is the source of life support and blessing. Divine justice is the point of reference with mankind since he sinned. Between His perfect righteousness and justice, God has found a way to administer logistical grace blessing to every Church Age believer. The principle of logistical grace demands that Divine justice provide life support and blessing to the indwelling righteousness of God. Therefore, the grace pipeline is established between the two attributes of Divine holiness or integrity. This pipeline excludes man's works and ability; man doesn't earn or deserve any of these things.

Rom 3:22, "Even the righteousness of God through faith in Jesus Christ for all who believe."

Mat 6:33, "Seek first the kingdom of God and His (*imputed*) righteousness, and all of these things shall be added to you."

2 Cor 9:8 defines logistical grace for us. **"And God is able to make all grace abound to you, that always having all sufficiency in everything (*logistical grace support and blessing*), you may have an abundance for every good of intrinsic value production."**

The basis for logistical grace includes both the possession of Divine righteousness imputed at salvation plus the human spirit created by the Holy Spirit at salvation.

Besides providing life support and blessing, logistical grace is for the perception and execution of the Plan of God. Everything is provided, so that every believer has equal privilege and equal opportunity to execute God's plan and glorify God.

As a Part of this Aspect of Logistical Grace, the Following Assets are Given to Us:

- The creation of a human spirit at the moment of salvation.
- The teaching ministry of God the Holy Spirit: Grace Apparatus for Perception (GAP) plus God's Power System (GPS).
- The provision in every generation of x-number of male believers with the gift of Pastor-Teacher. This gift is a part of logistical grace to communicate Bible doctrine to you.

Logistical Grace is Imputed Through the Grace Pipeline:

[Click here & then scroll down to view the Grace Pipeline Diagram.](#)

At one end of the pipeline is Divine justice, the source of Divine blessing to all believers, winners or losers. At the other end of the pipeline is Divine righteousness, the recipient of Divine blessing given to every Church Age believer, winner or loser. This pipeline cannot be destroyed; it does not suffer from any "mental fatigue."

Since the source of all logistical grace blessing is the justice of God, this means God is fair in supporting winners and losers alike. Since God is perfect, it is impossible for God to provide blessing for imperfect believers. We are not blessed because of what we do for God, but because of what God has done for us. Therefore, the pipeline excludes all human ability, morality, talent, giving, sacrifice, service, or any other patronizing function of legalism as the source of Divine blessing.

The existence of this pipeline after salvation means that God is free to bless all believers, winners and losers, spiritual or carnal, without compromising His own Divine attributes. God found a way to bless us through the Divine policy called grace. God cannot accept anything less than perfect righteousness and cannot bless anything less than perfect righteousness. Consequently, the justice of God sends His grace blessing down the pipeline. All life support and blessing to both winner and loser comes this way. This means that in logistical grace, the justice of God is the source of all Divine support and blessing, and the righteousness of God is the recipient of that Divine support and blessing.

Divine justice can only bless perfect righteousness.

The integrity of God is both the guardian of the Divine attributes and the believer's point of contact with God. In the function of Divine grace, there can be no compromise of Divine attributes. God has found a way to provide logistic grace for the believer without any compromise of his attributes.

God's perfect righteousness is the principle of Divine integrity. God's perfect justice is the function of Divine integrity. Therefore, God cannot accept anything less than perfect righteousness as the object of his Divine blessing. And man's righteousness is unacceptable to God.

God was motivated by impersonal love to solve the problem of how to bless man. And God solved the problem through His justice. From the moment of salvation through faith in Jesus Christ, perfect Divine righteousness resides in every member of the royal family, **Rom 3:22**. This means the believer is qualified to receive life support and blessing whether he succeeds or fails in the Christian life. In this way, logistical grace avoids any compromise of Divine attributes. In this way, logistical grace is compatible with the integrity of God.

God's righteousness demands righteousness; God's justice demands justice. What the righteousness of God demands, the justice of God executes. The righteousness of God demands that justice discipline us when we sin. When filled with the spirit, the righteousness of God demands that we be blessed.

- The righteousness of God is the principle of Divine holiness, and Divine justice is the function of Divine holiness.
- What the righteousness of God rejects, the justice of God condemns.
- What the righteousness of God accepts, the justice of God blesses.
- The justice of God administers what the righteousness of God demands.

Biblical Documentation:

2 Peter 3:18, "But grow by means of (logistical) grace and the knowledge of our Lord Jesus Christ."

Logistical grace is support and supply for growth, **Phil 4:5. "Near"** means, "interposition, within supporting and supplying distance."

The Lord is within supporting distance, **Deut 33:27; Phil 4:19; Psa 37:25; Eph 1:3; 2 Cor 9:8.**

Logistical Grace Includes Six Categories of Support:

- Life-sustaining support is provided by God. God sustains the life of every believer on earth. No believer can depart from life apart from God's will. Therefore, all the forces of hell cannot remove one believer apart from God's permission. God also provides all that it takes to support life.

Psa 48:14, "This God is our God forever and ever; He will be our guide even unto death." See also **Lam 3:20-25.**

- Temporal needs such as food, shelter, clothing, transportation, environment, time, a job, etc. are provided by God, **Mat 6:25-33; Phil 4:19.**
- Security provision is taught in the Doctrine of Eternal Security. Your security is from God. This includes the assignment of guardian angels, and the provision of the Laws of Divine Establishment for freedom to advance to maturity. If positive to Bible doctrine, God provides the security for you to make that advance, as in the wall of fire (**Zech 2:5**).

1 Peter 1:5, "We are kept by the power of God."

- Spiritual riches are provided by God, such as our Portfolio of Invisible Assets, the Ten Problem Solving Devices, and the Unique Factors of the Church Age. It also includes the provision of doctrinal teaching from your right Pastor, privacy and security necessary to maintain positive volition, the Royal Family Honor Code, and discernment to see distractions and set them aside. Spiritual provision of an Evangelist, a Pastor, the privacy of your priesthood, the Canon of Scripture, and a local church are all provided for you.

Eph 1:3, "Who has blessed us with every spiritual blessing."

- Blessings are given to every believer, both winners and losers. These are not to be confused with escrow blessings which are far greater.
- God preserves us from death. **Heb 2:14; Psa 33:18; 56:13; 116:8**

Psa 33:18, "Behold, the eye of the Lord is on those who fear (respect) Him, on those who wait for His lovingkindness (grace) to deliver their soul from death, and to keep alive in famine (depression)."

Psa 56:13, "For you have delivered my soul from death, indeed my feet from stumbling, that I may walk with God in the light of life."

To walk with God in the light of life means you know about logistical grace so that you appreciate it, and therefore utilize it.

Psa 116:8, "You have rescued my soul from death."

And remember, a lot of church members who are singing 'Standing on the Promises' are just sitting on the premises. Don't let your worries get the best of you; remember, Moses started out as a basket case. When you get to your wit's end, you'll find God lives there. The Will of God never takes you to where the Grace of God will not protect you.

In this passage, there are four commands of what not to worry about:

- Life
- Clothing
- Food and Drink
- Tomorrow

We are commanded not to worry because God, in logistical grace, will provide for us, regardless of our spiritual status. Remember that logistical grace is for winners and losers.

The principle from the first command is that there is no meter on God's grace. You cannot measure God's grace, and it has no limits.

Are you more important than a bird? If so, then we are not to worry! Fear, worry, anxiety, apprehension is rejection or ignorance of God's logistical grace provision. Yet, God continues to support even those who worry.

God provides logistical grace support for winners, as well as losers. Losers worry. Worry is fear. The more things you surrender to fear, the more things you fear. The more things about which you worry, the more things you worry about.

The extent to which you surrender to fear, you increase the power of fear in your life. The extent to which you surrender to worry, you increase the power of worry in your life; yet God still keeps you alive.

The more things that acquire the power of fear in your life, the greater your capacity for arrogance and becoming a loser. The more you acquire the power of worry in your life, the greater your capacity for worry and becoming a loser; yet God still supports you.

Matthew 6:34, "So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own."

The application of **verse 34** is also that you can live in the past so much so that you do not live today. Grace gives you the ability to live one day at a time, not handicapped by the past and not distracted by the future. Logistical grace emphasizes the principle of living today, and therefore fulfilling the principle of living one day at a time, and each day as unto the Lord.

The A Fortiori of Logistical Grace:

(If God can do the greater, He surely can do the lesser; support you).

Rom 8:31-32, "What then shall we say to these things? If God is for us, who is against us? ³²He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?"

The Issues of Logistical Grace:

- Logistical grace is the basis for stability in time.

1 Peter 5:12, "I have written to you briefly exhorting and testifying that this is the true grace of God. Stand fast in it."

- Logistical grace is designed for momentum in the Plan of God.

Heb 12:28, "Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe."

- Logistical grace continues in reversionism.

2 Cor 6:1, "Do not receive the grace of God in vain."

Heb 12:15, "See to it that no one comes short of the grace of God..."

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Continuing now in **John 14:18b**, we have, **"I will come to you."**

Here we have the Present, Middle Deponent, Indicative, First-Person, Singular of **ERCHOMAI** – **ἔρχομαι** (er'-khom-ahee) which means to "come or go."

Here it is a Futuristic Present Tense as was also used in **John 14:3, "I will come again,"** and indicates the certainty of the fact of Christ's coming to them, as we will note below. So, we say, **"I will come."**

The Middle Deponent acts like an Active Voice where Jesus performs the action of the verb, coming to the disciples, yet we also see the action as beneficial to Himself, that is the establishment and receiving of the Royal Family of God to go along with His third royal patent.

The Indicative Mood, works with the Futuristic Present to indicate the certainty of this promise being fulfill. It's a dogmatic statement of fact that Christ will come to them.

Then we have the Preposition **PROS – πρὸς** (pros) in the Accusative Case that can mean, "to, toward, for the sake of, or purpose of, in order to, so that, etc." As we have been translating this in **1 John 5**, we have been using **"face to face"** in regard to intimate relationship. The Accusative identifies the direct object and limits the action here to only

“coming face to face with” the believer. So, we see the intimate relationship between Christ and the believer.

Finally, we have the Accusative, Second Person, Plural, Pronoun of **SU – σὺ** (soo) meaning, “**you** or you all,” in reference to the disciples in the in Upper Room and by association all Church Age believers.

Our complete translation is, “**I will not leave you behind as orphans. I will come to (face to face with) you.**”

There are two interpretations we have for this verse.

- The first is what we have been noting in regards to the permanent indwelling of God the Holy Spirit, as part of our Logistical Grace Support and the indwelling of Jesus Christ, the Shekinah Glory, residing in the believer who is the temple of God.
- The second has a slightly different emphasis in noting the bookends of the Church Age.

a) “**I will not leave you behind as orphans**” speaks to the beginning of the Church Age with the sending of God the Holy Spirit;

b) “**I will come face to face with you**” speaks of the Rapture of the Church or the end of the Church Age, when we meet the Lord in the clouds of the air, **1 Thes 4:17**.

Based on the overall context of this passage, **verses 8-21**, the promise of the indwelling Spirit and Christ are the provisions from God for the Church Age believer with the Word being emphasized.

We have already noted the indwelling Spirit and God’s Logistical Grace Support, so now we will note the importance of the Indwelling of our Lord Jesus. As **verse 20** states, “**In that day you will know that I am in My Father, and you in Me, and I in you.**”

As we have noted, our bodies are indwelt by all three members of the Trinity.

- God the Father indwells us for the glorification of His Plan which He designed in eternity past for each Church Age believer, **John 14:23; Eph 1:3, 6, 12; 4:6; 2 John 9**.
- God the Holy Spirit indwells us to create a temple for the indwelling of Christ as the Shekinah Glory, to be a down payment of our royal inheritance, and to empower us in the execution of the Father’s plan, **John 14:16; Rom 8:11; 1 Cor 3:16; 6:19-20; 2 Cor 6:16; Eph 1:13-14**.
- God the Son indwells us for a number of reasons: As a sign or badge of the Royal Family, **John 14:20**.

While the baptism of the Spirit is the means of forming the Royal Family of God, the indwelling of Christ is both the sign of the Royal Family and another expression of the uniqueness of the Church Age. Therefore, your background is of no consequence in the Church Age, because you are indwelt by Jesus Christ. You have equal privilege and opportunity with all other believers, as a guarantee of the availability of Divine power (GPS) in time, **2 Cor 13:4-6; Rom 8:10**.

The indwelling of Jesus Christ is a guarantee of our Portfolio of Invisible Assets. Along with the sealing ministry of the Holy Spirit in **Eph 1:13-14**, the indwelling of Christ is a guarantee of our Portfolio of Invisible Assets prepared for us by the Father in eternity past **Eph 1:3**.

As a guarantee of life after death in the presence of God forever, **Col 1:27**. The indwelling of Jesus Christ is a guarantee of eternal security. You cannot lose your salvation, **John 10:28-30**, no matter how you foul up your life, no matter how you fail!

You can't see Christ indwelling your body until you die. Then your soul and spirit leave your body, "**Absent from the body and face to face with the Lord,**" (**2 Cor 5:8**). Jesus Christ leaves your body along with your soul and spirit and escorts you to heaven. This fulfills the principle of **Psa 23:4**, "**Even, though I walk through the valley of the shadow of death, I will no fear no evil because you are with me.**"

The indwelling of Jesus Christ is a guarantee of your escrow blessings.

Since Jesus Christ is both the depository of our escrow blessings and the escrow officer who distributes them to us when we fulfill the conditions of the escrow, the indwelling of Christ is a guarantee that, billions of years ago, God the Father created and placed on deposit; Christ fantastic escrow blessings for you.

The fulfillment of the escrow conditions is the execution of the Plan of God for your life. The indwelling of Christ is not a guarantee that we will receive our escrow blessings, only that they exist. We will never receive our escrow blessings until we advance to spiritual maturity, **1 Cor 3:10-14**.

Therefore, Jesus Christ is the depository of special blessings for time and eternity, **Eph 1:3**, and the escrow officer who will deliver these blessings to the believer when he reaches spiritual adulthood and appears before the BEMA (Judgment Seat) of Christ, **2 Cor 5:10**.

The indwelling of Jesus Christ is the motivation for momentum in spiritual adulthood, **Gal 2:20**.

In Spiritual Self-Esteem, you have personal love for God the Father, Jesus Christ, and the Holy Spirit. Knowing Jesus Christ indwells you becomes the motivation you need to advance to Spiritual Autonomy and to Spiritual Maturity. Each one of these stages is accompanied by the Divine administration of undeserved suffering. Spiritual Self-Esteem must pass Providential Preventative Suffering to advance to Spiritual Autonomy; Spiritual Autonomy must pass Momentum Testing to reach Spiritual Maturity; and Spiritual Maturity must pass Evidence Testing to glorify God to the maximum. Therefore, there must be some motivation, in addition to metabolized doctrine, to go through undeserved suffering.

The specific motivation is the application of the indwelling of Christ. This becomes the motivational virtue for the advance through each stage of spiritual adulthood. There must be

a strong personal love for God that continues to get stronger. It is Occupation with the Person of Christ that becomes the important motivating factor beginning at Spiritual Self-Esteem, **Heb 12:3**.

Heb 12:3, "For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart."

The indwelling of Jesus Christ is the basis for assigning highest priority to your relationship with God over your relationships with people, and to the use of Divine power over the exercise of human power, **1 John 2:24**.

1 John 2:24, "As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father."

The indwelling of Jesus Christ is the basis for the glorification of Christ, the Shekinah Glory, in the unique life of the Church Age believer, **John 17:22-23, 26**.

"**Shekinah**" is derived from the Hebrew verb שָׁכַן – **SHAKAN** (shaw-kan') meaning, "to dwell," **Ex 25:8; 29:45-46**. It refers to the fact that Jesus Christ indwelt certain sacred buildings in Israel.

Shekinah was coined by the Rabbis who wrote the Babylonian Targum during the Babylonian captivity. They developed the technical word as a periphrasis to speak of God as dwelling among His people. In this way, the Targum writers avoided the danger of applying this as an anthropopathic concept to Jesus Christ as Jehovah.

The Targum which literally means, "translation or interpretation" was more or less a literal Aramaic translation of portions of the Old Testament used in the synagogues of Palestine and Babylonia. *"When, after the Babylonian Captivity in the 6th century BC, Aramaic replaced Hebrew as the generally spoken language, it became necessary to explain the meaning of readings from the Scriptures."* (Web article from MSN Encarta.) Various portions of the Targum were written or compiled from just before the Second Temple period until the early Middle Ages.

Shekinah itself represents the invisibility of Christ, the God of Israel, actually indwelling three sacred buildings during the Age of Israel: The Tabernacle **Ex 25:8; 29:45-46**, Solomon's temple, **1 Kings 8:10; 2 Chron 5:13b-14; 7:1-3**, and Zerubbabel's temple, **Hab 2:20**.

"**Glory**" is derived from the Hebrew noun כְּבוֹד – **KABOD** (ee-kaw-bode') and represents the visible manifestation of Christ in Theophanic form. **Ex 24:16-17; 25:21-22; 29:43; 40:34-38; Psa 99:1; Isa 37:16**.

In the dispensation of Israel, Jesus Christ indwelt a building; first the tabernacle, and then two temples. In the dispensation of the Church, Jesus Christ indwells the body of every believer, **2 Cor 6:16; Eph 3:17**.

If the indwelling of Christ in the sacred buildings of Israel is unique and without precedent in human history, how much more is the indwelling of Christ in the body of every believer unique and without precedent!

Shekinah glory is a title for our Lord Jesus Christ which establishes a link between two unique categories of spiritual phenomena: the eternal and infinite Son of God dwelling in buildings, and the eternal and infinite Son of God, now the God-man, Jesus Christ in hypostatic union, indwelling your body as a believer.

The indwelling of Jesus Christ relates to the Mystery Doctrine of the Church, i.e., the Plan of God and the Portfolio of Invisible Assets, **Col 1:25-29**.

The riches which God has given to you have a source. The source is God's glory. You have both the riches and the source of the riches indwelling you.

Jesus Christ as the Shekinah glory indwelt the tabernacle and temple not only as a guarantee of Israel's security, but also of their prosperity and blessing. Jesus Christ now indwells you as a guarantee of your security, riches, and fantastic blessings.

If Jesus Christ indwelt a building in the Age of Israel, how much greater is the indwelling of Christ in the body of every believer in the Church Age?

The indwelling of Jesus Christ is part of our motivation to continue momentum. For the reversionist, the indwelling of Christ has no effect. It is as if Christ were on the outside knocking to be let back into his life, **Rev 3:20**.

Col 1:27, "To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory," speaks of capacity.

As believers, we must have capacity before blessings, even logistical blessings; otherwise, we can't handle the blessings. If you understand the doctrine of the indwelling of Christ, you will have the capacity to enjoy your Logistical Grace blessings without being destroyed from lack of capacity.

The Holy Spirit is the teacher of the doctrine of the indwelling of Jesus Christ. This can only occur if we keep residing inside GPS and learning Bible doctrine. By living in GPS, and continuing to expose ourselves to the teaching of Bible doctrine, we come to know that Christ resides in us.

In addition, Christ's indwelling means that every Church Age believer belongs to the Royal Priesthood of our Great High Priest, Jesus Christ, **Heb 4:14; Rev 1:6**. Each of us has been

granted a royal warrant from God to be Christ's ambassador in Satan's kingdom, **2 Cor 5:20**. We are heirs of God, joint heirs with Jesus Christ, **Rom 8:17**. And, we will accompany our Lord and glorify Him forever, **Eph 2:6-7**.

The indwelling of Christ provides a new emphasis, a new motivation, a new priority for the new spiritual species, called the church, or the body of Christ.

The new priority is:

- God emphasis must precede people emphasis.
- The indwelling of Christ demands that every believer give #1 priority to his relationship with God.
- The indwelling of the Holy Spirit provides a base of operations for giving #1 priority to God emphasis over people emphasis.
- Wrong experience with God results in wrong relationship with yourself.
- Wrong experience with God results in wrong relationship with people.
- Wrong experience with God results in wrong relationship with God.
- Right relationship with God results in right relationship with both self and people.
- Relationship with self, peaks out at Spiritual Self-Esteem.
- Relationship with people, peaks out at Spiritual Autonomy.
- Relationship with God, peaks out at Spiritual Maturity.

The indwelling of Christ is not the same as having occupation with Christ as a Problem-Solving Device on the Forward Line of Troops (FLOT line) of the soul. Occupation with Christ is the experience of having the Eleventh Problem-Solving Device deployed on the FLOT line of the soul. It is tantamount to Christ being formed in your soul, **Gal 4:19**; or Christ being at home in your hearts, **Eph 3:17**. This is the experience of the mature believer who has executed the Plan of God for his life.

The indwelling of Christ is related to the body and is not an experience. Indwelling is a position. Occupation with Christ is an experience.

Just as Jesus Christ indwelling the body of every believer, so God the Holy Spirit indwells every believer.

- The indwelling of the Holy Spirit is positional.
- The filling of the Holy Spirit is experiential.
- The indwelling of Jesus Christ is positional.
- Occupation with Christ is experiential.

Summary:

The indwelling of Christ belongs to all believers at the moment of faith in Christ and remains a permanent possession regardless of spiritual status quo or lack of it.

The indwelling of Christ as the Shekinah Glory guarantees we have the Divine blessing of our Portfolio of Invisible Assets. Christ also indwells us as the guarantee of the irrevocability of our Escrow Blessings.

Cognition of the indwelling of Christ contributes to number one priority being given to the three spiritual skills, as the means of occupation with Christ, and understanding the precedence for the Christian way of life.

Cognition of the indwelling of Christ becomes motivation for perseverance in the use of the spiritual skills.

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In **verse 19**, our Lord continues His reply to Philip's question of **verse 8**, "**After a little while the world will no longer see Me, but you will see Me; because I live, you will live also.**"

"**After a little while**" which is **ETI MIKRON KAI** in the Greek transliteration, and in the Greek is, **ἔτι μικρόν καὶ**

ETI is an Adverb that means, "still, yet, **after**, etc."

Then we have "**a little while**," which is an Accusative Adjective of the Extent of Time **MIKROS – μικρός** (mik-ros'), which means, "in a short time, a little while, etc."

- Specifically, in 43 days: Three days for death, burial, and resurrection, and forty days on the earth in a resurrection body, followed by the ascension, **Acts 1:3**, the world would no longer see Jesus Christ.

This is followed by the conjunction **KAI** for "**and**, even or also," which ties this sentence to the previous one, and is not translated in some Scriptures.

Next, we have the Nominative Singular of **HO KOSMOS – ὁ κόσμος** (ho kos'-mos) for "**the world**" (i.e. people living on this planet, with reference to the unbeliever, in contrast to the believing disciples).

Then we have "**will no longer see me**," which is **ME OUKETI THEOREO, με οὐκέτι θεωρῶ** (me ook-et'-ee heh-o-reh'-o)

ME is a Personal Pronoun in the Accusative, First-Person, Singular, for "**me**," where Christ is speaking about Himself.

OUKETI is a compound word from **OUK**, a Greek negative, and **ETI**, which we saw above meaning, "still, yet, or after." So, **OUKETI** comes to mean, "**no longer**, no more, any longer, or any more."

THEOREO is from **THEOROS**, which means, "an envoy or spectator," and comes to mean, "to look at, gaze, behold, see, or observe." We noted this word in **verse 17**.

Thayer defines it as 1) *to be a spectator, look at, behold, to view attentively, take a view of, survey, to view mentally, consider, and 2) to see, to perceive with the eyes, to enjoy the*

presence of one, to discern, descry, to ascertain, or find out by seeing. Also, Liddell and Scott's Greek-English Lexicon adds to the definition *as one who is "an ambassador" from its root.*

This is what the world (unbeliever) will not be able to do in regard to Jesus Christ. Only the believer has His indwelling and can know and understand the mind of Christ and be His ambassador.

THEOREO is in the Futuristic Present, Active, Indicative, Third Person, Singular, which groups the entire unbelieving world into one group, and means "**will see,**" that is observe Jesus Christ actually functioning on the earth after His death upon the Cross.

Then we have the phrase, "**but you will see Me,**" which is **HUMEIS DE THEOREITE ME – ὑμεῖς δὲ θεωρεῖτέ με.**

HUMEIS is the Nominative, Second Person, Plural, Pronoun from **SU** meaning, "**you all**" in reference to the disciples in the Upper Room. This is the emphatic position of **HUMEIS**, in contrast to the blind, unseeing world. Cf. **John 13:33; John 16:10, 16.**

DE is the Contrasting Conjunction "**but,**" setting up the contrast between the believer who will see Christ and the unbeliever who will not see Christ.

THEOREITE this time is in the Futuristic Present, Active, Indicative, Second Person, Plural regarding the disciples as individuals, but many of them. They "**will see,** observe," the Lord again.

This phrase really has them for a moment, because they thought that Jesus was going to ditch them and go find another crowd. But actually, He is going to ascend and be seated at the right hand of the Father as a part of God's Plan. He was going on with God's Plan, and the very fact that He is gone bothers Him. They want Him to stay with them. Yet, they would, in the future, perceive Him having the mind our Lord Jesus Christ. In essence, He is saying "You are going to observe me in your soul." The world saw Jesus only in the flesh; the disciples would see Him in a spiritual sense.

"Seeing" Jesus Christ is achieved based on His indwelling, but also having Bible doctrine in the soul. It makes the believer aware of who and what Christ is. Bible doctrine in the soul is the capacity for Category #1 Love – Love towards God. The object of Category #1 Love is someone you can see; the only member of the Godhead who is revealed is Jesus Christ. We can have Him all the time in the sense of Category #1 Love.

ME is used once again in the Accusative, First-Person, Singular, Personal Pronoun for "me," Jesus referring to Himself.

Finally, we have "**because I live, you will live also,**" **HOTI EGO ZO KAI HUMEIS ZESETE, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.**

HOTI is the Subordinating Conjunction meaning, "that, **because**, or for since."

EGO is the Nominative Personal Pronoun, First-Person, Singular for "I".

ZO is the Present, Active, Indicative, First-Person, Singular of **ZAO**, which means, "to **live**, be alive; remain alive; or come back to life." Jesus Christ is alive, referring to the function of life. This is another prophecy of His soon to be resurrection from the standpoint of the time of His speaking here. As God, He is always alive. God cannot die. But His humanity can, and will die, but then be resurrected; demonstrating the power of God towards all believers as well.

KAI meaning, "and, even, or **also**," is the conjunction linking the promise of eternal life for believers with that of our Savior's.

HUMEIS is used once again as the Nominative, Second Person, Plural, Pronoun, of **SU** for "you all," in regard to the disciples in the Upper Room.

ZESETES is the Future, Active, Indicative, Second Person, Plural of **ZAO** meaning, "to **live** or alive."

In the Future Tense it is, "**you will live too.**"

The Active Voice says that the believer will have eternal life based on the completed work of Jesus Christ, signified by His resurrection and session.

The Indicative Mood is for the fact of reality that every believer will have eternal life and be resurrected.

This is our blessed guarantee of immortal, eternal life, the continued living of Jesus. He is the surety of a better covenant, **Heb 7:22**, the Risen Christ Jesus, which He told them about before, **John 6:57**. So, phase three is in view here: *I have a resurrection body, you will have one too.* But first there will be an absence. Christ must go to the Cross, be resurrected, and then 50 days later accompany the Spirit for the permanent indwell of the disciples and subsequent Church Age believers. We also know that the believer will not receive His permanent resurrection body until the Rapture of the Church. So, in regard to the visible manifestation of Christ, the Church Age is the Age of the absence of Christ from the earth, so He leaves something of Himself with us: His indwelling and Bible doctrine. As a result, we can observe and perceive Him by orienting to God's Plan. In the absence of Christ on the earth, we observe Him through knowledge of Bible doctrine.

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Then in **verse 20** we have, "**In that day you all will know that I am in My Father, and you all in Me, and I in you.**"

"In that day" is **EN EKEINE TE HEMERA**, ἐν ἐκείνῃ τῇ ἡμέρᾳ.

EN – Dative Preposition for “in.”

EKEINE – Dative Adjective **EKEINOS** meaning, “that.”

HEMERA – Dative Noun for “day.” This refers to the entire Church Age, which began on the day of Pentecost, when the permanent Indwelling of the Spirit and Son occurred for the first time.

“You will know” is **GNOSESTHE HUMEIS, γνώσεσθε ὑμεῖς.**

GNOSESTHE is the Future, Middle Deponent, Indicative, Second Person, Plural/ from **GINOSKO** meaning, “come to know, recognize, or perceive,” with **HUMEIS** in the Nominative, Second Person, Plural, Pronoun of **SU** for “you all,” in reference to the disciples. So, we say, “you all will know.”

The Future Tense means that on the Day of Pentecost, they will realize the Mystery Doctrine for the Church. **Col 1: 27, “To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”**

The Middle Deponent acts like an Active Voice; the disciples produce the action of knowing, and it has a tremendous benefit back to them, acceleration in the Plan of God.

The Indicative Mood is the reality of the disciples orienting to the Plan of God through knowledge of this mystery, i.e. New Testament Bible doctrine.

Next, we have “that I am in my Father,” **HOTI EGO EN TO PATRI MOU, ὅτι ἐγὼ ἐν τῷ Πατρὶ μου.**

HOTI is the conjunction for “that.”

EGO is the Nominative, First-Person, Singular, Pronoun for “I,” Jesus is speaking of Himself.

EN is the Dative Preposition for “in,” speaking of the unity between the Father and Son, as One.

TO PATRI is the article **HO**, plus the Dative Singular of **PATER** meaning, “the Father,” speaking of God the Father.

MOU is the Genitive, First-Person, Singular, Pronoun of **EGO** for “of me or my.”

We would say, “that I am in My Father.”

Jesus Christ and God the Father have identical essence. Also, because of their essence, they have a relationship. This does not mean the Son indwells the Father, but it means that they are identical in essence. “I in my Father” is a statement of a perfect relationship.

Then we have **"and you in me," KAI HUMEIS EN EMOI, καὶ ὑμεῖς ἐν ἐμοὶ.**

KAI is the conjunction for **"and."**

HUMEIS is the Nominative, Second Person, Plural, Pronoun **SU** for **"you all."**

EN is the Dative Preposition for **"in."**

EMOI is a *Pronoun in the Dative, First-Person, Singular* of **EGO** for **"I or me."**

We would say, **"and you all in Me."**

Jesus Christ wants us to have the same relationship. That is Christianity; it is not religion.

"You in Me" is a reference to positional sanctification. It refers to one of the things that God the Holy Spirit does at the point of salvation, the Baptism of the Spirit; whereby, God the Holy Spirit enters every believer into union with Christ.

Jesus Christ has a perfect relationship with the Father; He always has had that. Now, at the point of regeneration, we are entered into union with Christ, and we are a part of a permanent grace relationship.

When we start out, we don't have any Doctrine in us; that comes with study. But we are in a perfect grace relationship from the day we were saved. Our grace relationship with the members of the Godhead will never be improved; positional truth cannot be improved or reduced. The problem is that we are imperfect without capacity to appreciate it.

Finally, we have **"and I in you"** which is a reference to the indwelling of Jesus Christ, **KAGO EN HUMIN, καὶ γὰρ ἐν ὑμῖν.**

KAGO is a compound of **KAI** – "and," and **EGO** – "I." So, in one word, we say, **"and I."**

EN is the Dative Preposition for **"in."**

HUMIN is the Dative, Second Person, Plural, Pronoun for **"you or you all."**

There are Two Indwellings in the Church Age:

- The indwelling of Christ for the purpose of fellowship.
- The indwelling of the Holy Spirit for the purpose of production.

The Prophecy of the Indwelling of Jesus Christ:

John 14:19-20, "After a little while the world will see me no longer, but you will see me; because I live, you also will live. In that day (Church Age), you will come to know that I am in my Father, and you in Me, and I in you."

There never has been a time in history when some part of the world did not see Jesus Christ. That is the doctrine of Theophany. There was not a generation in Old Testament times that did not see the visible member of the Trinity. But in the Church Age, Jesus Christ is invisible to mankind.

- Christ appeared as a man, e.g., to Jacob, Abraham.
- Christ appeared as a cloud, pillar of fire, the burning bush.
- Christ actually indwelt the sacred building in Israel.

The Church Age believers would live in the operational type GPS, and by so doing would be able to see Christ in the mind's eye.

"I am in My Father" is a statement declaring the Deity of Christ. These believers would come to know that Jesus Christ was true Deity while in hypostatic union. The humanity of Christ was in union with the Father, a unique positional sanctification. This is undoubtedly the basis for our positional sanctification, since we are in union with Christ and must share everything He has. Jesus Christ and God the Father have identical essence. Also, because of their essence, they have a relationship. This does not mean the Son indwells the Father, but it means that they are identical in essence. **"I in my Father"** is a statement of a perfect relationship.

"And you in Me," is the prophecy of the Baptism of the Spirit, establishing us as the temple for the Shekinah Glory giving us equal privilege under predestination.

"And I in you," is a declaration of the indwelling of Christ. This is true for every believer (plural personal pronoun). There are two indwellings in the Church Age: The indwelling of Christ for the purpose of fellowship, and the indwelling of the Holy Spirit for the purpose of production.

The people who heard this prophecy could see Christ's humanity, but they could not see His Deity. The same was true of the Shekinah Glory. They could not see the Shekinah Glory, but they could see the manifestation of its presence in the cloud and pillar of fire.

The indwelling of Jesus Christ is unique to the Church Age. The Church Age is the dispensation of the Royal Family of God; therefore, it has certain unique features which include the fact that God the Holy Spirit and God the Son indwell every believer. These are unique and never occurred before in history.

The Verification of the Indwelling of Christ in our Lord's Prayer for the Church, John 17:22-23, 26.

"And I have given them the glory which you gave me. This is a reference to the prototype GPS by which the humanity of Christ glorified God the Father. Now our Lord has given to us the operational GPS as the means of glorifying Him.

"That they may be one even as We are one. The glory is more than the GPS, but includes the indwelling of Jesus Christ.

Verse 23, "I in them" is a specific reference and prophecy of the indwelling of Jesus Christ. **"And you in Me** (*the Father's indwelling of Christ during the incarnation*), **in order that they might be matured."** God the Father indwelt the Son in His humanity in order that He might become mature. In the same way, Christ indwells us that we might become mature.

In **John 17:23a**, the preposition **EIS – εἰς** (ice) plus the Adverbial Accusative of Reference Neuter Singular of **HEIS – εἷς** (hice) should be translated, **"with reference to one."** This means there is one objective: To fulfill God's Plan and glorify God.

"That the world may know that You have sent Me and that You have loved them, just as You have loved Me." One of the purposes for the indwelling of Christ is a sign to you that God the Father loves you just as He loved Jesus Christ.

John 17:26, "I have made known to them Your person and I will continue to make it known, that the love with which You have loved Me may be in them..." This love will never be in you until you reach Spiritual Self Esteem, and Personal Love for God, and Impersonal Love for Mankind.

"...and I in them." Jesus Christ indwells you along with the virtue-love of God's Power System (GPS). This does not become a reality to us until we have metabolized Bible doctrine about whom and what God is.

Jesus Christ indwelling our bodies is our status quo since salvation, but Jesus Christ being glorified in our bodies is the ultimate experience of spiritual adulthood.

The three stages of Spiritual Adulthood are related to three experiences associated with Christ in our bodies, which are distinct from Christ indwelling our bodies.

- The experience of Spiritual Self-Esteem is, **"Christ being formed in our bodies," Gal 4:19.**
- The experience of Spiritual Autonomy is, **"Christ being at home in our hearts (right lobes)," Eph 3:17.**
- The experience of Spiritual Maturity is, **"Christ being glorified in our bodies," Phil 1:20.**

These stages of experience are a result of the indwelling of the Holy Spirit, who from His base of operations in our bodies functions as "the filling of the Spirit" inside GPS.

The indwelling of Jesus Christ provides a new emphasis for the Royal Family of God, a new priority for the new spiritual species, the body of Christ.

Negative experience (from negative volition) with God, results in wrong relationship with God. Wrong experience (from wrong priorities) with God, results in wrong relationship with people. Right relationship with God, results in right relationship with people.

The indwelling of Jesus Christ demands that every believer give #1 priority to his relationship with God before his relationship with people. The indwelling of the Holy Spirit provides the base of operations for establishing as our #1 priority: The relationship with the Father, the Son, and the Holy Spirit who indwell us.

From the indwelling of the Holy Spirit, we learn about the indwelling of Jesus Christ as the Shekinah Glory, and this results in the transformation of our lives into the image of the Shekinah glory, **2 Cor 3:14-18**.

R.B. Thieme Jr. states in regard to **verse 20**, *"Jesus had a lot of jobs to do. He had to present Himself as the King of Israel, and He had to present a kingdom platform. Therefore, He had to do a lot of teaching about the Millennium. He also had to do a lot of gospel teaching and had to present Himself as a person, the God-Man, the only Savior. Therefore, He did not even try to teach the Church Age until the very end of His ministry. The night before He went to the Cross is the first time they heard any of this information. These disciples who were going to be the apostles of the Church at this time didn't know as much as we know. That is why Jesus put the above in the future tense. Jesus Christ wants us to have the same relationship that He and the Father enjoy. That is Christianity; it is not religion. When He says **"you in me,"** it is a reference to positional sanctification that the believer has just as Jesus had with the Father. It refers to one of the things that God the Holy Spirit does at the point of salvation, the baptism of the Spirit; whereby, God the Holy Spirit enters every believer into union with Christ. Jesus Christ has a perfect relationship with the Father; He always has. Now, at the point of regeneration, we enter into union with Christ, and we are a part of a permanent grace relationship. When we start out, we don't have any grace application in us; that comes with Bible Doctrine. But we are in a perfect grace relationship from the day we were saved. Our grace relationship with the members of the Godhead will never be improved; positional truth cannot be improved. The problem is that we are imperfect without capacity to appreciate it."*

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In **verse 21** we note that "the relationship calls for love." **"He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."**

We begin with the exhortation, **"He who has"** is **ὁ ἔχων – HO ECHON**, where the article **HO** meaning, "the" in the Nominative, Masculine, Singular is used as a personal pronoun **"he,"** referring to the believer.

"Who has" is the Present, Active, Participle in the Nominative, Masculine, Singular of **ECHO – ἔχω** (ekh'-o) meaning, "to have and hold." It means to have Bible doctrine and to keep it, not lose it through reversionism. So, we could say **"the one (believer) that keeps on having and holding."**

Next is **“my commandments,”** **TAS ENTOLAS MOU, τὰς ἐντολάς μου,** which is Accusative, Feminine, Plural of the article **HO** for “the” and **ENTOLE – ἐντολή** (en-tol-ay’) for “an injunction, order, or command,” with the Genitive Pronoun in the First-Person, Singular of **EGO – ἐγώ** (eg-o’) for “I or me.” So, we say **“my mandates** or my doctrines.”

The Accusative Plural of **ENTOLE** does not mean the Ten Commandments, it means categorical doctrine. It means an edict, an official decree, and it means Bible doctrine presented categorically here. You have Bible doctrine through GAP—every day!

Then we have the qualifier in **“and keeps them,”** **καὶ τηρῶν αὐτὰς, – ΚΑΙ ΤΕΡΟΝ ΑΥΤΑΣ.**

KAI is the conjunction for “and, even, or also.”

ΤΕΡΟΝ is the Present, Active, Participle, Nominative, Masculine Singular of **ΤΕΡΕΟ – τηρέω** (tay-reh’-o) that means, “to watch over, to guard,” from its root **ΤΕΡΟΣ – τερος** meaning, “a guard.”

AUTAS is the **Accusative Pronoun in the Third Person, Plural** meaning “self or of oneself.”

So, this comes to mean, **“and guards what belongs to him.”**

Once you have **ENTOLE**, you have to guard it, and this means to be positive toward Bible doctrine on a daily basis. As a result, you build an Edification Complex of the Soul (ECS), and you guard what belongs to you by **“taking every thought captive, 2 Cor 10:5.**

[Click Here & Scroll Down to See Edification Complex of the Soul Diagram](#)

Next, we have **“he it is who loves me”** or **“is the one who loves Me”** is **EKEINOS ESTIN HO AGAPON ME, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με.**

EKEINOS is the Pronominal Demonstrative Adjective in the Nominative Masculine Singular meaning, **“that one.”**

ESTIN is the **Present, Active, Indicative, Third Person, Singular** of **EIMI – εἶμι** (i-mee’), which means, “to be or **is.**” It is used as that status quo or modus operandi for the believer who is advancing in the Spiritual life toward Maturity and Supergrace.

HO is the article “the,” in the Subject Nominative Singular, used to identify the one loving Christ, so we say, **“who.”**

AGAPON is the Present, Active, Participle, Nominative Singular of **AGAPAO – ἀγαπάω** (ag-ap-ah’-o) meaning, **“to love,”** which is used here as a mental attitude love in the soul. This is the way you start, you don’t start with

PHILEO – φιλέω (fil-eh'-o). **PHILEO** belongs to the believer who gets to Spiritual Adulthood; **AGAPAO** is what you have until you reach maturity in the spiritual life.

ME is the Accusative, First-Person, Singular, Pronoun of **EGO** – ἐγώ (eg-o') for "I or **me.**"

So, we translate this "**is the one who loves Me** [*The Lord Jesus Christ (TLJC)*]"

Then we have "**and he who loves Me will be loved by My Father,**" **HO DE AGAPON ME AGAPETHESETAI HUPO TOU PATROS MOU, ó δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρὸς μου.**

HO is the article for "the" in the Nominative Singular used as a pronoun, so we can say, "**the one**" keeping the subject above in view.

DE is the conjunction "**but;**" but is used here as "**and.**"

AGAPON – love, is used once more in the Present, Active, Participle, Nominative Singular of **AGAPAO** meaning, "**loving.**"

ME is also used again in the Accusative, First-Person, Singular, Pronoun of **EGO** for "I or **me.**"

AGAPETHESETAI is the Future, Passive, Indicative, Third Person, Singular of **AGAPAO.**

The Predictive Future Tense says that the believer who grows to spiritual maturity will receive God's love towards Him.

The Passive Voice says that the believer who keeps His mandates receives this love.

The Indicative Mood declares the reality for the believer who guards Bible Doctrine in their soul; they will receive this love.

So, we say, "**will be loved.**"

HUPO is the Genitive Preposition meaning, "**by, by means of, or at the hands of.**" In the Accusative, it can also mean, "under the authority of." But here, it is in the Genitive of Agency, indicating the agent who produces the action, God the Father.

TOU is the article "the" in the Genitive Singular.

PATROS is the Genitive Singular of **PATER** – πατήρ (pat-ayr') meaning, "**Father,**" here God the Father, the One loving the believer.

MOU is the Genitive of Possession Pronoun of **EGO** in the First-Person, Singular, for "of Me or **My,**" where now Jesus is speaking of Himself in reference to His relationship with God the Father.

So, we say, **“And the one loving Me will be loved by My Father.”**

Then we have, **“and I will love him.” KAGO AGAPESO AUTON, κἀγὼ ἀγαπήσω αὐτόν.**

KAGO is a compound word from **KAI**, “and,” and **EGO**, “I or me,” so we say, **“and I.”**

AGAPESO – love, is in the Future, Active, Indicative, First-Person, Singular for **“will love”**

Predictive Future Tense: Jesus Christ too will be loving the believer who is daily GAPing it.

Active Voice: Jesus Christ is producing the action of love toward the believer.

Indicative Mood: Declaring the reality of this love expressed toward the positive believer through the Grace Pipeline.

AUTON is the Accusative Pronoun in the Third Person, Singular of **AUTOS – αὐτός** (ow-tos’) for **“him,”** speaking of the positive believer who is guarding the Word of God in his soul.

So, we can say, **“And I will love him.”**

The relationship is perfect. In other words, when you take in Bible doctrine, you have the capacity to love the Father, the Father loves you, and Jesus Christ loves you.

The last phrase is, **“and will disclose Myself to him”, καὶ ἐμφανίσω αὐτῷ ἑμαυτόν. KAI EMPHANISO AUTO EMAUTON.**

KAI – “and”

EMPHANISO is the Future, Active, Indicative, First-Person, Singular of **EMPHANIZO – ἐμφανίζω** (em-fan-id’-zo) that means, “to inform, make known, report; or to declare.” In the passive, it would mean, “to exhibit, reveal, or appear (in person),” in the sense of its root **EMPHANES – ἐμφανής** (em-fan-ace’) that means, “to manifest.” But this is not speaking of a manifestation of Christ. This is not the pillar of cloud or fire, or a burning bush. This is much more. So, it does not mean to manifest; it means to communicate, to make one’s self or one’s attitude known. It speaks to a more intimate relationship than just appearing. So, we say, **“I will make myself known.”**

AUTO is the Pronoun in the Dative of Interest or Advantage, Third Person, Singular of **AUTOS – αὐτός** (ow-tos’) for **“to him.”** The positive believer is the recipient of Christ’s love being poured out on him.

So, we say, **“And I will make myself known to him.”**

Notice that Philip had requested a manifestation of God in **verse 8**. Jesus now declares to Philip that the manifestation of God resides in a relationship, and that God has provided understanding of the relationship and capacity in the same thing: Bible doctrine. Jesus

Christ is the manifest person of the Godhead, **John 1:18; 6:46; 1 Tim 6:16; Heb 1:3; 1 John 4:12**. Bible doctrine makes Jesus Christ known to the believer in any generation.

In **Exodus 33:18**, Moses too requested a manifestation of God. Jesus' response to him was "I'll show you what I can, but a true relationship is what you should be requesting, not just the dog and pony show."

Ex 33:18-23, "Then Moses said, "I pray You, show me Your glory!" And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion. But He said, "You cannot see My face, for no man can see Me and live!" Then the LORD said, "Behold, there is a place by Me, and you shall stand *there* on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. "Then I will take My hand away and you shall see My back, but My face shall not be seen.""

John 1:18, "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him."

A true relationship is what God desires from each of us.

Prov 8:17, "I love those who love Me; and those who diligently seek Me will find Me."

1 John 4:12-13, "No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. By this we know that we abide in Him and He in us, because He has given us of His Spirit."

John 20:29, Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."

2 Cor 4:6, "For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."

Our complete translation of **verse 21** is, "The one (*believer*) that keeps on having and holding my mandates (*Bible Doctrine*), and guards what belongs to him is the one who loves Me (*TLJC*). And the one loving Me will be loved by My Father, and I will love him, and I will make Myself known to him."

Principles:

This mutual indwelling is made personal in **verses 21-23**.

This passage does not teach a “works” religion, but rather that one who believes and obeys Christ’s Word is loved by the Lord and by the Father.

It is clear from the phrase in **verse 19**, “**the world will not see Me any longer**” that “**see**” is not intended in its natural sense. The world will not “**see**” Jesus, because He will not be here physically; physical sight will not serve them. Yet, Jesus says, “**You will see Me.**” In **verse 20**, “**knowing**” [**GINOSKO – γινώσκω** (ghin-ocē’-ko)] is the intended sense.

You and I will “**see**” Jesus, and thus know His presence with us, despite the fact that He is physically present with the Father, **14:2-3**.

It is obvious in the context of Christ’s remarks that Jesus is speaking of a spiritual presence with us. It is also clear Jesus intends this spiritual presence to be as real to His disciples as His physical presence was.

- Somehow, we will see Him.
- Somehow, we will know Him.
- Somehow, we will experience Him as real and vital, as if He were by our side.

The Holy Spirit is the One who establishes the link between Christ and the believer which makes our experience of the Lord possible.

What must we do to actually experience Jesus’ presence? **Verse 21** and again in **Verse 23** both say to learn His Word, motivated by your love for Him.

Our love for Christ motivates obedience to His teaching, and Jesus shows Himself to the one whom love motivates to respond. This is why the world will never sense the reality of Jesus. The world does not love Jesus, and thus will not be moved from the heart to obey Christ’s words. But you and I, who do love Jesus, and who want to please Him, will sense His presence – as we obey.

*“There are times when the Lord may not seem real to you: Times when we pray, and heaven seems closed. Times when we doubt, and hear no voice of reassurance. Times when we fear, and struggle hopelessly for inner peace. Yet, here we have Christ’s own promise of His personal presence with us, and Christ’s own guidelines for “**seeing**” Him—even in the most difficult of times. There is no call here for us to have an overcomer’s faith. Or a scholar’s knowledge. Or a sage’s wisdom. Or a saint’s self-denial. All that we need to do is love Jesus and, as love motivates us, respond to the words He leaves with us. So, when the dry times come, focus on Jesus. Consider who He is, and what He has done for you. Rekindle the love that has burned so brightly in the past. Then, as love is renewed, travel step by step down the path Jesus’ words mark out. And suddenly, unexpectedly, you will sense Jesus there with you. You will surely see Him by your side.”* (The Victor Bible Background Commentary on the New Testament, Lawrence O. Richards)

Upper Room Discourse, Pt 21

John 14:22-24 – Summarizing the Previous Two Topics: Building an Intimate Relationship with the Father and the Son. The Benefits of Guarding Your Soul; the Teaching Ministry of the Spirit.

Chapter 14 Outline thus far:

- **Vs. 1-3**, The Promise of Eternal Security.
- **Vs. 4-6**, The Way, Truth and Life.
- **Vs. 7-11**, Faith Application – The Fellowship of the Father and the Son.
- **Vs. 12**, The Church Age Believer Will Accomplish Greater Things.
- **Vs. 13-14**, Prayer as an Example of Confidence in our Spiritual Life.
- **Vs. 15**, Occupation with the Lord Jesus Christ,
- **Vs. 16-17**, Promised Indwelling of the Helper (God the Holy Spirit).
- **Vs. 18-21**, The Indwelling Spirit as the Basis for Our Fellowship with the Father and the Son and Understanding of the Word of God.
- **Vs. 22-24, Summarizing the Previous Two Topics: Building an Intimate Relationship with the Father and the Son. The Benefits of Guarding Your Soul; the Teaching Ministry of the Spirit.**

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Vs. 22-24, Summarizing the Previous Two Topics: Building an Intimate Relationship with the Father and the Son. The Benefits of Guarding Your Soul; the Teaching Ministry of the Spirit.

John 14:22, “Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?””

It begins with:

John 14:22, “Judas (not Iscariot) said to Him,”

Greek Transliteration: **LEGEI AUTO IOUDAS OUX HO ISKARIOTES,**

Greek: **Λέγει αὐτῷ Ἰουδᾶς οὐκ ὁ Ἰσκαριώτης.**

LEGEI is the Present, Active, Indicative, Third Person, Singular of **LEGO – λέγω** (leg'-o) a primary verb that means, “to say or addressing,” and is translated, “he said.” In English, we don't say “he say,” we translate it as a Past Tense, “**he said,**” noted by the asterisk in the NASB Ryrie Study Bible.

AUTO is a Pronoun in the Dative of Indirect Object of **AUTOS – αὐτός** (ow-tos'), “he, she, it” that is also in the Third Person, Singular for “**to Him.**” This is the one Judas is addressing; the Lord Jesus Christ

IOUDAS is the name “Judas,” as the subject Nominative. Judas is the one asking the questions.

ΟΥΧ Η Ο ΙΣΚΑΡΙΟΤΗΣ in the Nominative Singular which means, “not the Iscariot”, as a way to distinguish this Judas from the one who is in the process of betraying our Lord, see **John 13:26-30**.

In our recent study of the Apostles, we noted that this is a reference to Thaddaeus also called Lebbaeus in the KJV, also called “Son of James.” The surname Thaddaeus is used in **Mat 10:3** and **Mark 3:18**, where the KJV uses Lebbaeus in **Mat 10:3**, and **Luke** calls the Apostle, “Judas of James,” in **Luke 6:16; Acts 1:13**.

He was one of the Twelve Apostles, **Mat 10:3; Mark 3:18; Luke 6:16; Act 1:13**. In Matthew and Mark, he is listed 10th before Simon and in Luke’s accounts, **Luke 6:16** and **Acts 1:13**, he is listed 11th after Simon.

His only recorded words are found in our passage, **John 14:22**. He was the last of the four questioners of our Lord in **John 13:36-14:23**, following Peter, Thomas, and Philip.

He was perplexed at our Lord’s statements in **verse 1-21**, but specifically **verse 19**. Having been in a very public ministry for 3.5 years, he now understands the Lord to be saying, “**I am going to disclose myself to you all only, and not to the world,**” **verse 21**. He too did not understand the Lord’s statements in regards to His death, resurrection, and ascension, as well as the sending of the Holy Spirit and His own indwelling of every Church Age believer. His understanding of our Lord to be removing Himself from the public eye and going into recluse, gave our Lord the opportunity to expand on the relationship of the believer with the Lord during the Church Age by means of the Word and the Holy Spirit in **verses 23-26**.

Next, we have the question:

“Lord, what then has happened that You are going to disclose Yourself to us and not to the world?”

Greek Transliteration: **KURIE TI KAI GEGONEN HOTI HEMIN MELLEIS EMPHANIZEIN SEAUTON KAI OUCHI TO KOSMO**

Greek: **Κύριε, τί καὶ γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;**

It begins with **KURIE** which is the Vocative Masculine Singular of **KURIOS – κύριος** (koo’-ree-os) the proper **title for Jesus Christ**. It means, “lord or master,” indicating authority and supremacy, also indicating His Deity and the fact that Thaddaeus is a believer in the Lord Jesus Christ.

TI is the Interrogative meaning, “**what.**”

KAI is used here as an Adverb meaning, “**then.**”

GEGONEN is the Perfect, Active, Indicative, Third Person, Singular of **GINOMAI** – **γίνομαι** (ghin'-om-ahee) that means, "to come into being, to happen, to become."

The Perfect Tense describes a process that took place in the past, with the results continuing to the present. It is usually translated in English by using the auxiliary verbs "has or have." So, we have "**what then has happened.**"

HOTI is the Superordinating Conjunction for "**that,**" leading to the meat of the question.

HEMIN is the Dative, First Person, Plural, Pronoun of **EGO** – **ἐγώ** (eg-o') – "I" that means, "**to us.**"

MELLEIS is the Present, Active, Indicative, Second Person, Singular of **MELLO** – **μέλλω** (mel'-lo) that means, "to be about to, or about." So, we say, "**you are about to.**" This is closely linked to the following verb.

EMPHANIZEIN in the Present, Active, Infinitive of **EMPANIZO** – **ἐμφανίζω** (em-fan-id'-zo) meaning, "inform, **make known**, report, disclose, reveal, or manifest." We saw this verb in **verse 21**. Thaddaeus is using Jesus' own words in this question. Yet, he does not yet understand the close and intimate relationship our Lord was referring to. He is still thinking in terms of manifestation – a pillar of fire.

SEAUTON is a compound word from **SU** – **σύ** (soo), "you," and **AUTOS** – **αὐτός** (ow-tos'), "self," in the Accusative, Masculine, Second Person, Singular, Reflexive Pronoun of **SEAUTOU** – **σεαυτοῦ** (seh-ow-too') meaning, "of (to, for) **yourself.**"

So, we could say, "What then has happened that to us you are about to make yourself known" or better yet, "**What then has happened that you are about to make yourself known to us?**"

The question is completed with **KAI** for "**and,**" **OUCI** for "**not,**" **TO** the article "**the,**" and **KOSMO** for "**world**" in the Dative Masculine Singular.

So, we have, "**and not to the world.**"

Here Thaddaeus was most likely not picking up on the analogy of the world speaking of unbelievers, but was taking it too literally and only distinguishing between the apostles and everyone else.

This literally did occur in **Acts 10:40-41**, "**God raised Him up on the third day and granted that He become visible, ⁴¹not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead.**"

Yet, our Lord meant for, **“and not to the world,”** to mean unbelievers. That is to make Himself personally known to believers and not to those who are unbelievers. Unbelievers cannot understand the ministry of God the Holy Spirit in teaching the reality of Jesus Christ.

At this point, we have a parenthetical principle before Jesus answers which is, **“Attitude toward Bible doctrine determines the believer’s attitude toward the Lord.”** That is the principle we will see in **verses 23-25**, and that also is the principle which answers the question of Thaddaeus. How is it possible that we can understand what Jesus Christ is really like, and yet, the world cannot? In order to bring out just exactly how this is going to be answered, love is used as the background.

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So, in **verse 23** we have **“Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.””**

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ, με τὸν λόγον μου τηρήσει, καὶ ὁ Πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα.

APEKRITHE is the Aorist, Passive Deponent, Indicative, Third Person, Singular of **ΑΠΟΚΡΙΝΟΜΑΙ – ἀποκρίνομαι** (ap-ok-ree'-nom-ahee). It is a compound word from the Preposition **ΑΠΟ – ἀπό** (apo'), meaning “from or away from” and **KRINO – κρίνω** (kree'-no) meaning, “to judge or decide.” So, it comes to mean, “to answer.”

The Aorist Tense views the entirety of Jesus’ response and treats it as past action, **“answered.”**

The Passive Deponent acts like an active voice, “Jesus answered,” but also indicates He had received this information. In other words, He is answering this question based on Bible Doctrine resident in His soul by means of the Grace Apparatus for Perception, (GAP).

IESOUS is the subject for **Jesus** which means, “Jehovah is Salvation.” This is emphasizing His humanity which also tells us that in His humanity He had to learn this doctrine in order to teach it.

KAI, “and.”

EIPEN is the Aorist, Active, Indicative, Third Person, Singular of **LEGO – λέγω** (leg'-o) meaning, **“said.”** Jesus is about to teach a point of doctrine.

AUTO is the Dative, Third Person, Singular, Pronoun meaning, **“to him,”** in reference to Thaddaeus.

Now, we begin the lesson.

EAN is the 3rd class conditional “**if, maybe you will and maybe you won’t.**”

TIS is an Indefinite, Pronominal Adjective meaning, “**anyone**” in the Nominative, Singular.

AGAPA is the Present, Active, Subjunctive, Third Person, Singular of **AGAPAO** – **ἀγαπάω** (ag-ap-ah’-o) meaning, “**loves.**”

The Customary Present Tense is linear aktionsart for Category #1 Love (towards God), in Phase Two (the Christian life).

The Active Voice tells us the believer filled with the Spirit and taking in Bible doctrine on a daily basis finally comes to the point of Occupation with the Person of Jesus Christ. But this occupation with the person of Christ is first of all a Relaxed Mental Attitude.

Being in the 3rd class “if,” it is conditional, “maybe yes and maybe no.” It depends on whether they take in Bible doctrine or not.

ME is the Accusative, First Person, Singular, Pronoun of **EGO** – **ἐγώ** (eg-o’) for “**Me;**” Jesus referring to Himself.

TON the article “**the,**” and...

LOGON from **LOGOS** – **λόγος** (log’-os) are in the Accusative Singular meaning, “**the word,**” along with the Pronoun **MOU** in the Genitive, First Person, Singular meaning, “of Me or **My**” is speaking of Bible doctrine, the mind of Jesus Christ, “**My Word**”. Notice He does not use **ENTOLE** for commands here but is getting right down to it – Bible Doctrine.

TERESEI is the Future, Active, Indicative, Third Person, Singular of **TEREO** – **τηρέω** (tay-reh’-o) meaning, “to watch over or to guard.”

We also noted this word in **verse 21**, where the believer is to guard the **ENTOLE** of Jesus Christ, and here the **LOGOS** of Jesus Christ, both pointing to guarding the doctrine that is resident within your soul.

The Gnomic Future indicates something which is a timeless, general, absolute fact. This is axiomatic. He will guard something that belongs to Himself; ‘My words’ referring to Bible doctrine. How do you guard the words of God? By taking it in daily and consistently. None of us can afford to go more than 24 hours without spiritual food.

Remember that **TEREO** means, “to guard what belongs to you,” and the only doctrine that belongs to the believer is what he GAPs into the right lobe or the heart; the doctrine he has in his Edification Complex of the Soul (ESC). So, we say, “**he will guard.**”

So far, we have, “**Jesus answered and said to him, “if (maybe you will and maybe you won’t) anyone loves Me (Jesus Christ) He will guard (in his soul) my word (Bible Doctrine).”**”

Now, we are given the results of what happens to the believer who guards Bible Doctrine in their soul.

Principle #1:

KAI – “and”

HO PATER in the Nominative Singular “**the Father**” speaking to God the Father.

MOU is the Genitive Pronoun in the First Person, Singular of **EGO** for, “**of Me** or My.” So, we say “**and My Father.**” This is spoken from the humanity of Jesus Christ.

AGAPESEI is the Future, Active, Indicative Third Person Singular of **AGAPAO** that comes to mean, “**He will love.**”

The Indicative replaces the Subjunctive. In other words, God the Father does love us. It is not conditional. It stands for the reality of the Father’s love, and emphasizes our understanding of God’s love in our lives, “when we have doctrine in our souls.”

Once again, we have a Gnomic Future Tense for a timeless general fact.

The Active Voice indicates that the Father loves every believer in the Church Age with maximum love; we have all passed the point of propitiation.

AUTON is the Accusative Pronoun in the Third Person, Singular for “**him.**”

So, we say, “**and My (Jesus’) Father (God the Father) will love him (believer).**”

The positive believer who guards the Word of God in his soul will know intimately the Love of God the Father working in his life.

Principle #2:

KAI – “and”

PROS is the Accusative Preposition meaning, “to or towards, or **face to face,**” identifying the close intimate relationship the positive believer has with the Father and Son.

AUTON is the Accusative, Third Person, Singular, Pronoun for “**to Him**” (the believer).

ELEUSOMETHA is the Future, Middle Deponent, Indicative, First Person, Plural, of **ERCHOMAI – ἔρχομαι** (er'-khom-ahee) that means, “**We will come.**” It is a reference to the Deity of the Father, plus Christ (His deity), a reference to the fact that both of them are going to indwell the believer.

The Middle Deponent is Reflexive, having a benefit back to the Father and the Son, when they indwell the believer. The believer ultimately glorifies God by being indwelt.

So, we have **"and We, (the Father and Son), will come face to face with him (the believer)."**

The positive believer who guards the Word of God in his soul will experience that intimate relationship of God the Father and God the Son. We could say, he will be "a friend of God."

James 2:22-23, "You see that faith was working with his works, and as a result of the works, faith was perfected; ²³and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God." w/ Gen 15:6

John 3:29, "He who has the bride (Church) is the bridegroom (Jesus Christ); but the friend of the bridegroom (mature believers of the Church Age), who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full."

This joy is not possible unless you hear the words of Jesus Christ, which means taking in Bible Doctrine and guarding it within your soul.

And Jesus will tell the disciples a little later on in, **John 15:15, "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."**

Principle #3:

KAI – "and"

MONEN is the Accusative, Singular of **MONE – μονή** (mon-ay') that means, "an abiding, an **abode**, or dwelling place." This is the same root word Jesus used in **John 14:2**, translated "**mansion**" in the KJV. When He departed to be in the Father's House, Throne Room, He would prepare living quarters for us in that place. In **verse 23**, the living place for the Father and Son is in the believer. If the Holy Spirit "abides" **MENEI, John 14:17** in you, that body becomes a "**temple**"— [**NAOS – ναός** (nah-os')] of the Holy Spirit (**1 Cor 3:16-17**), and so a fit dwelling place for the Father and the Son. This is a glorious and uplifting reality for the Church Age believer.

PAR is the Dative Preposition of **PARA**, and means, "**with**, in the presence of, before, in the judgment of, near, beside, or by the side of," all indicating a close and intimate relationship.

AUTO is the Dative Pronoun in the Third Person, Singular for "**him.**"

POIESOMETHA is the Future, Middle, Indicative, First Person, Plural of **POIEO – ποιέω** (poy-eh'-o) that means, "**we will make.**" It is used for the Hebrew word **ASAH – (aw-saw')** עָשָׂה. It means, "to make something out of something." We will come face to face with Him and manufacture something out of something.

What? **"Our abode," MONE**, "mansion." The mansion here is the Edification Complex of the Soul (ECS). It is in the soul and it comes from keeping His Word on a daily basis; the daily function of GAP. So, the something out of something is an Edification Complex of the Soul (ECS) out of the temple of God that is your body.

So, we have, **"and We (God the Father and Son), will make our abode (an ECS out of the temple of God) with him (by means of an intimate relationship).**

The positive believer who guards the Word of God in his soul will have their temple adorned (by means of the indwelling Father and Son) with the Edification Complex of the Soul.

Our complete translation is, **"Jesus answered and said to him, "If (maybe you will and maybe you won't) anyone loves Me, he will guard (in his soul) my word (Bible Doctrine); and My (Jesus') Father (God the Father) will love him (believer) and We, (the Father and Son), will come face to face with him (the believer) and We (God the Father and Son), will make our abode (an ECS out of the temple of God) with him (by means of an intimate relationship)."**

In this verse, we also have the promise of the Indwelling of God the Father.

2 Cor 6:16, "Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; and I will be their God, and they shall be My people.

1 John 2:24, "As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father."

"In **John 14, vv. 21-26**, Christ speaks of a deeper relationship the disciples will have with the Father and the Son through the Spirit.

They thought they would be "orphans" (literal meaning of **"comfortless"** in **v. 18**), when actually, Jesus' going to the Father made possible a deeper relationship between the saint and his Savior.

This relationship involves obedience to the Word (**v. 21**) and a love for the Word (**v. 24**).

It also involves the teaching ministry of the Holy Spirit (**v. 26**).

The Christian who spends time learning the Word, then goes out to live the Word, will enjoy a close, satisfying communion with the Father and the Son. Love for Christ is not a shallow emotion to be talked about; it means loving and obeying His Word by the power of the Holy Spirit.

In John 14:1-3, *Jesus talked about the saint going to heaven to abide with the Father and Son; but here He talks about the Father and Son coming to abide with the saint.*" (Warren Wiersbe, Expository Outlines of the N.T.)

Positionally, we are the temple of God from the moment of our salvation, **1 Cor 3:16**. We are God's building for indwelling. We cannot make the temple bigger or smaller, and we cannot lose the temple. The temple is the temple. Likewise, we are in union with Christ and the Father from the day of our salvation.

When **1 Cor 3:17** speaks of destroying the temple, it is better translated as "corrupting." For we cannot destroy what God has created in us. That is why it says at the end of **verse 17**, "**it (the temple of God – the believer) is holy and that is what you are.**" That is speaking about your position.

Nevertheless, experientially, we can ignore the temple, abuse the temple, and bring it to the garbage dump of life – Satan's Cosmic System. We do this by not guarding the Word in our souls.

On the other hand, we can beautify or adorn the temple of God with the Word of God, when we take it in and guard it judiciously. We guard the Word in our souls by taking in the Word on a daily basis.

Therefore, we have the principle: **The Word Guards the Word.**

Daily intake and application of God's Word guards and protects the Word of God that was previously resident in our souls. And as always, we do so through the filling of God the Holy Spirit, our true teacher of God's Word. So, **the temple is the temple, and the Word guards the Word.**

When we guard the temple of God, we understand and walk in that relationship God has given to us, but, only when we guard Bible Doctrine that is already resident within our souls.

"We will come to him," means that the Father and Son will do all that is necessary to close any gaps or distances in our relationship with them. They come to us! Therefore, the Word brings us closer to God, not our feelings or emotions.

The Father's and Christ's fellowship with the believer is constant, for all times and all difficulties, until you are taken up to be with Him forever.

Now, let's view **verse 23** in the light of one more **analogy**, that **of human relationships between the right man and right woman.**

In human relationships, the first thing that happens is:

- You meet your right man or right woman.

- As a result of the “chemistry” between the two of you, you determine to find out more about each other, by learning who they are, by understanding how they think.
- As a result, you not only fall in love with them, but you also experience the love they have for you by visiting each other and spending time together.
- At the next stage, you want to spend more and more time together so your visits become more frequent.
- As a result, you determine that this relationship is more important than any others in your life, and you get married so that you can spend a maximum amount of time with them by living together.

Now thinking about the believer’s relationship with God:

- Our first encounter is meeting Him at the Cross of Jesus Christ for our salvation.
- At that point, you want to learn more about Him so we study His Word, the mind of Christ, and guard it in our souls as we fall in love with Him, **“He who loves Me will guard My Word.”**
- As a result of your love for God, you experience His love for you, **“and My Father will love him.”**
- Then you spend more and more time in fellowship with God, allowing Him to reveal Himself to you while experiencing His grace blessings for you, **“and We will come to him.”**
- As a result, your relationship with God is more important than any others in your life, and you spend a maximum amount of time together, **“and make our abode with Him.”**

Just like our human relationships, **verse 24** uses the analogy to describe the positive believer’s relationship with God.

- You first meet.
- You learn about each other.
- You experience each other’s love.
- You spend more and more time together.
- You live together (via marriage).

Now, notice the progression of relationship with God, promised to those who love Jesus Christ.

- You meet Him at the Cross.
- You learn and guard His Word in your soul.
- You experience His love for you.
- He reveals Himself to you.
- He dwells with you.

As **verse 24** says:

- “If anyone loves Me,” (a positive answer says you do by believing in Him for salvation).
- “He will guard My word, (in his soul).”
- “And My Father will love him.”
- “And We will come to him.”
- “And make our abode with him.”

Here God’s promises to the positive believer are three-fold:

- “He will love you,”
- “Come to you”, and
- “Make His abode with you.”

As three is the number of Divine Perfection, these are God's promises to the believer who takes in and applies Bible doctrine on a daily basis. Their relationship with God will be perfected.

As a new believer, you are in fellowship for brief periods of time. As you grow, you spend more time in fellowship with God; and when you reach spiritual maturity, you are spending a maximum amount of time in fellowship with Him.

So just as in human relationships, (you first visit briefly, then over time you spend more and more time together, until you are spending a majority of your time together), so is our relationship with God when we are guarding His Word in our souls. And don't forget that your experience of that fellowship is dependent on whether you are guarding your soul or not.

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John 14:24, "He who does not love Me does not keep My words, and the word which you hear is not Mine, but the Father's who sent me."

That's why it says in **verse 24a, "He who does not love Me does not keep My words."**

Which is: **HO ME AGAPON ME TOUS LOGOUS MOU OU TEREI,**

ὁ μὴ ἀγαπῶνιὰ με τοὺς λόγους μου οὐ τηρεῖ.

HO is the Subject Nominative Article used as a Relative Personal Pronoun for "**He who.**"

ME (may) is a *Greek* negative for "not or **does not.**"

AGAPON is the Present, Active, Singular, Nominative Participle of **AGAPAO** the word for "love." This is still talking about a believer.

The Customary Present, is linear aktionsart – ongoing / repeated action, and with the negative means constantly not doing something. That is the ongoing or repeated action of not loving Jesus Christ, "**he that keeps on not loving me.**" This is the believer in reversionism. When the believer gets into reversionism, the last thing he wants to hear is Bible doctrine. This is the believer who does not love Jesus Christ.

ME (meh) is Accusative, First Person, Singular, Pronoun of **EGO** for "**Me.**" Here Jesus is referring to Himself.

TOUS is the Accusative Article in the Masculine Plural **LOGOS** that is not translated.

LOGOUS which is the **Accusative, Masculine, Plural, Direct Object** of **LOGOS** – **λόγος** (log'-os) meaning, "**words,**" speaking of the mind of Jesus Christ, Bible doctrine.

MOU is the Genitive of Possession Pronoun in the First-Person Singular of **EGO** for “of, me, or **My**”

OU is the other Greek negative meaning “**does not,**” that goes with the Indicative mood.

TEREI is our pivotal verb throughout this passage for “**to guard,** protect, or keep,” from **TEREO – τηρέω** (tay-reh'-o) in the Present, Active, Indicative, Third Person, Singular.

So literally, we say, “*He who keeps on not loving Me, the words of me he does not guard.*”

But we translate it as, “**He who keeps on not loving Me— [The Lord Jesus Christ (TLJC)], does not guard My words (in his soul).**”

Reversionism

Principles of Reversionism:

- Reversionism is an act of reversing or turning in the opposite direction. As believers, we were designed to execute God’s Plan for our lives, but in reversionism, we turn the other way and cannot be distinguished from our pre-salvation status. They are believers thinking human viewpoint.
- Reversionism is the act of reverting to a former state, habit, belief, or practice of post-salvation sinning, failing to execute the Plan of God for the Church Age. He returns to his pre-salvation mode of operation, way of thinking and lifestyle.
- Reversionism is a technical theological term used for rejecting absolute truth, and drawing into your mind or accepting relative truth.
- Reversionism is a reversal of your priorities, your attitudes, your affections, the object of your personal love accompanied by the destruction of your impersonal love, resulting in a change of your personality.
- Reversionism is maximum control of the Old Sin Nature over the life of the believer so that the believer functions under the dictates of the Sin Nature exactly as he did as an unbeliever.
- Reversionism is a series of related failures in the spiritual life which results in failure to execute the Plan of God, terminating in Christian degeneracy.
- Reversionism is also recession from any stage of spiritual growth through negative volition toward Bible Doctrine.

Therefore, it is characterized by negative volition to doctrine, being influenced by evil, and results in perpetual carnality, causing a life of perpetual discipline and spiritual decline.

The reversionistic believer is classified as a loser in the Christian life or degenerate. He doesn’t lose his salvation; that’s impossible. But by failing to execute the Plan of God, the loser loses his escrow blessings for time and eternity.

Christian degeneracy is defined as the decline from the normal standards of the Plan of God for the Church Age (i.e. Grace), through the process of implosion, explosion, and reversion.

In this process, the Church Age believer remains unchecked by the utilization of the Rebound Technique, and by other post-salvation Problem-Solving Devices found inside God’s Portfolio of Invisible Assets for the believer.

The process of reverting begins with implosion or exploding within by yielding to the temptations of the Sin Nature. Implosion leads to explosion or fragmentation. Fragmentation unchecked leads to reversionism.

Reversion is a technical theological term for the results of fragmentation. Fragmentation results in eight stages of reversionism.

- Reaction and distraction.
- Frantic search for happiness.
- Operation boomerang.
- Emotional revolt of the soul.
- Permanent negative volition.
- Blackout of the soul.
- Scar tissue of the soul.
- Reverse process reversionism.

The profile of the reversionist is found in, **Psa 7:14-16**.

The mandate to avoid reversionism is found in **Rom 12:21; 1 John 2:15; 2 John 1:7-9**.

1 John 2:15, "Stop loving the cosmic system, or anything pertaining to the cosmic system. If anyone loves the world, the love of the Father is not in him."

2 John 1:7-9, "For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son."

Rom 12:21, "Stop being overcome by evil, but overcome evil with good."

Illustrations of Reversionism:

- In **Rev 3:14-21**, believers became involved in Gnosticism and grew lukewarm toward the Lord.
- In the story of Hosea and Gomer, Gomer ran off with a prince of Israel in her reversionism.
- Jeremiah had to buy his right woman from slavery after she had become a prostitute.
- **James 2:1-5** presents the case of the short-sighted usher who gave the rich man the best seat.
- In **2 Cor 10:10-11**, the Corinthians rejected Paul, their right pastor, for the Judaizers.
- Paul's reversionism occurred when he went to Jerusalem, even though he was warned by the spirit not to go. This cost him four years in prison.
- David's reversionism with Bathsheba and murder of her husband, Uriah the Hittite, cost him the death of a child, the rape of a daughter, the death of his favorite Son, and a revolution in his kingdom.

- Elijah's fear of being murdered and not trusting in the protection of the Lord was his manifestation of reversionism.

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Continuing with the second half of **verse 24** we have, **"and the word which you hear is not Mine, but the Father's who sent Me,"**

KAI HO LOGOS HON AKOUETE OUK ESTIN EMOS ALLA TOU PEMPSANTOS ME PATROS,

καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με Πατρός.

KAI is the conjunction **"and,** even or also."

HO LOGOS meaning, **"the Word,"** referring to Bible doctrine. Through Bible doctrine, Christ will manifest Himself to believers and not to the world. This answers the question of Judas.

HON is the Relative Pronominal Adjective in the Accusative, Masculine, Singular of **HOS – ὅς** (hos) that means, **"which,** who, or that."

AKOUETE is the Present, Active, Indicative, Second Person, Plural of **AKOUO – ἀκούω** (ak-oo'-o) that means, "hearing, to hear, or listen." In the Second-Person Plural, it means, **"you all hear."**

The Instantaneous Present Tense has an aoristic force indicating He has been and is currently teaching them doctrine. It says that the action of hearing Bible doctrine is completed at the moment Jesus speaks it. In other words, they are taking in Bible doctrine right now in the Upper Room through the G.A.P.

The Active Voice says that the disciples are the ones taking in Bible doctrine through the ear gate, one form of perception.

The Indicative Mood is declarative for the reality of the disciples perceiving God's Word by listening to Jesus Christ.

OUK is our Greek negative used with Indicative Mood that means, **"not** or does not."

ESTIN is the Present, Active, Indicative, Third Person, Singular of **EIMI** that means, "he, she, or it **is.**" With the negative **OUK** we say, **"Is not."**

EMOS is an Adjective in the Subject Nominative, Masculine, First Person, Singular used as a possessive and means, "my or **mine.**" Christ is the communicator of this doctrine but the source is God the Father as indicated in the last phrase.

ALLA is a Contrasting Conjunction setting up the last phrase that means, **"but,** rather, or on the contrary."

TOU is the Genitive, Masculine, Singular Article, "**the**." This article goes with the last word in the Greek sentence **PATROS** for Father, which is also in the Genitive of Possession, indicating whose Word it is that Jesus speaks. So, we say, "**of the** Father, or the Father's."

PEMPSANTOS is the Aorist, Active, Participle in the Genitive, Masculine, Singular of **PEMPO** – **πέμπω** (pem'-po) that means, "to send or dispatch."

We saw this word used of the Father in **John 13:16**, "**Truly, truly** (*listen intently to this point of doctrine*), **I say to you all** (*the disciples*), **a slave** (*student, disciple under academic discipline*) **is not greater than his lord** (*the one with teaching authority*), **neither is the one sent** (*APOSTOLOS – Jesus Christ in Hypostatic Union*) **greater than the sender** (*PEMPO – God the Father*)."

The Culminative Aorist views the entirety of the action of the Father sending Jesus Christ to be His witness and ambassador. It views the Predesigned Plan of God through His Virgin birth and hypostatic union right up to this point in time.

The Active Voice tells us that the Father performs the action of sending Jesus Christ. It is the Father's Plan, and by His authority Jesus is teaching the Word of God.

The Aorist, Active, Participle precedes the action of the main verb, that is, Jesus doesn't reveal the Father until He comes and speaks about Him. **PEMPSANTOS** means, "having sent," but as a relative clause in the Genitive of Source, we translate it with a personal pronoun for, "**who sent**."

ME is the Accusative Pronoun in the First Person, Singular or **EGO** that means, "I or **Me**." Jesus is referring to Himself.

PATROS is a Noun in the Predicate Genitive of Possession, Masculine, Singular of **PATER** – πατήρ (pat-ayr') that means, "**Father**." Here it is God the Father who sent His Son and whose Word Jesus teaches. So, we say "**the Father's who sent Me**."

Our complete translation is, **John 14:24**, "**And the Word which you all hear**, (*GAP through the ear gate*), **is not Mine**, (*Jesus'*), **but the Father's who sent me**."

Notice that Jesus does not answer Judas's question directly, but instead, repeats the doctrine He was previously teaching them. By doing so, He is changing their focus off of "everyone else" in the world and back onto themselves and their own personal relationship with God.

Principles:

The source of Bible doctrine is God, that's why it is called "the Word of God," **Rom 9:6; 1 Cor 14:6; Eph 6:17; Col 1:25**.

Jesus Christ and God the Father are co-equal as members of the Godhead / Trinity, **John 10:30; 14:9b-10.**

Bible doctrine is the thinking of Jesus Christ, **John 14:21, 23-24, "My commandments and My word(s),"** with **1 Cor 2:16; Col 3:16; 1 Tim 6:3.**

Col 3:16, "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual Songs, singing with thankfulness in your hearts to God."

- In hypostatic union Jesus reveals His submission to the Father's Plan. God the Father is the One who dispatched Jesus to planet earth to fulfill His Plan, **John 13:16; 14:24,** and Jesus submitted to the Father's Plan, **John 8:42; 13:3b.**
John 8:42, "Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me.""

- In hypostatic union, Jesus reveals His authority orientation to God the Father. Even though the Word He was teaching to the disciples is rightfully His own, in humility and authority orientation, He gives all the credit to God the Father, **John 7:16-18; 12:49; 14:10.**

- In hypostatic union, Jesus reveals His authority orientation to the Word of God in the Prototype Spiritual life, **John 8:54-55.**

To rebel against Jesus' Word (Bible doctrine) is not just rejecting the word of a mere man but God Himself. It is to rebel against God the Father who sent Him. Rejecting Christ's Word is not just casting contempt on Him but on His Father likewise.

Disobedience to Christ's Word (Bible doctrine) and a lack of love for Him are inseparable. If you have one you have the other.

This is why the "world" (see Judas' question in **verse 22**) will never sense the reality of Jesus. The world does not love Jesus, and thus will not be moved from the heart to obey Christ's Word. But you and I who do love Jesus, and who want to please Him, will sense His presence as we obey.

Obedience to His mandates is not just a simple expression of love and courtesy towards God, but a testimony of your life in subjection to His Divine authority; living inside GPS, the operational type spiritual life.

How You Treat His Word is How You Treat God Himself.

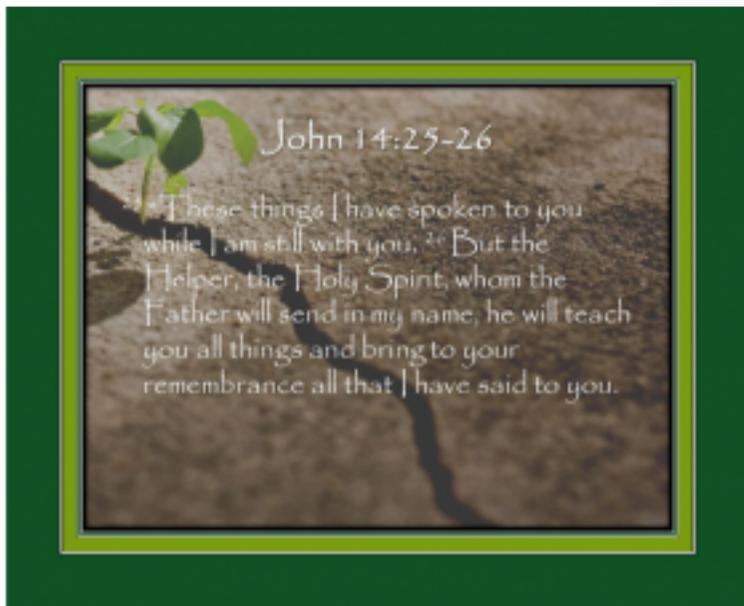
These verses note that love for Christ motivates obedience to Christ's teaching which is God's Word. For those who are motivated by Personal Love for God and respond in obedience to His teaching, Jesus Christ will reveal Himself; make Himself known.

All who rightly know anything of Christ, earnestly desire to know more of Him.

Our authority orientation to God's Word both guards our soul on a daily basis and demonstrates our love for Him.

Stop worrying about how bad everyone else is, and start focusing on your own personal relationship with the Lord, **Mat 7:3-5; Luke 6:41-45.**

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Upper Room Discourse, Pt 22

John 14:25-26, The Teaching Ministry of the Spirit. The Trinity.

Chapter 14 Outline thus far:

- **Vs. 1-3**, The Promise of Eternal Security. Pt 13
- **Vs. 4-6**, The Way, Truth and Life. Pt 14
- **Vs. 7-11**, Faith Application – The Fellowship of the Father and the Son. Pt 15
- **Vs. 12**, The Church Age Believer Will Accomplish Greater Things. Pt 16
- **Vs. 13-14**, Prayer as an Example of Confidence in our Spiritual Life. Pt 17
- **Vs. 15**, Occupation with the Lord Jesus Christ, Pt. 18
- **Vs. 16-17**, Promised Indwelling of the Helper (God the Holy Spirit). Pt 19
- **Vs. 18-21**, The Indwelling Spirit as the Basis for our Fellowship with the Father and the Son and Understanding of the Word of God. Pt 20
- **Vs. 22-24**, Summarizing the Previous Two Topics; Building an Intimate Relationship with the Father and the Son. The Benefits of Guarding Your Soul. Pt 21
- **Vs. 25-26, The Teaching Ministry of the Spirit. The Trinity.** Pt 22

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Vs. 25-26, The Teaching Ministry of the Spirit. The Trinity.

John 14:25-26, "These things I have spoken to you while abiding with you. 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

Verse 25, Jesus' teaching ministry, "These things I have spoken to you while abiding with you."

Greek Transliteration: **TAUTA LELALEKA HUMIN PAR HUMIN MENON**

Greek: **Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων**

TAUTA is an Adjective in the Demonstrative Pronominal, Accusative, Neuter, Plural of **HOUTOS** – οὗτος (hoo'-tos). It first refers specifically to what He has taught them that night in the Upper room including His responses to the four questions asked by the disciples. In addition, it refers to all of the doctrines He has taught them during His incarnation, while abiding with them. Therefore, as a Pronoun, we say "**these things,**" referring to doctrines Jesus has taught the disciples.

LELALEKA is the Perfect, Active, Indicative, First Person of **LALEO** – λαλέω (lal-eh'-o) that means, "to speak, talk, or communicate."

The Perfect Tense tells of completed past action, where the results continue into the present. That means that doctrine endures forever and that Bible doctrine taught in the past has results in the present.

The Active Voice: Jesus produces the action of teaching them Bible Doctrine.

The Indicative Mood is for the fact of occurrence. So, we say, "**I have spoken.**"

HUMIN is the Pronoun **SU** – σὺ (soo) in the Dative case, Second Person, Plural that means, "**to you all**" in the Dative of Advantage. It is referring to the disciples. It was to their advantage to have learned Bible Doctrine from the Lord. The Church Age is a radical departure from the Dispensation of Israel, and they have and are going to find out some things they never knew before. So, it is to the disciples' advantage to be briefed about the Mystery Doctrine for the Church Age, just as it is to your advantage to learn these things too.

PAR or **PARA** – παρὰ (par-ah') a Preposition in the Dative Case that can mean, "with, in the presence of, before (as in the judgment of), near, beside, or for." As you can see, it has the connotation of being in close proximity to someone or something. It is a reference to the three-and-a-half-year ministry of our Lord, when He was with the disciples, and personally teaching them. So, we say "in the presence of or **while with you.**"

HUMIN is once again "**you**" in the Dative Case referring to the disciples.

MENON or **MENO** – μένω (men'-o) is actually linked with **PARA**. It is a Verb Participle in the Present, Active, Nominative, Masculine, First Person, Singular. It means, "to stay, abide, endure, or remain."

Jesus used this word in **verse 17** in regard to the Holy Spirit abiding with the disciples. So, here too, Jesus is emphasizing His abiding with them during His incarnation that is soon to end. As a Participle, it not only speaks of the action Jesus is performing at the present time, but speaks to the status of His relationship with the disciples during His incarnation.

So, with **PAR HUMIN MENON** we say, “**while abiding with you.**” Note that He continues to use the word of **John 14:2 & 17** speaking of relationship versus a spiritual indwelling, emphasizing His three and a-half year ministry.

This also answers the question of Judas in **verse 22**. How will Christ manifest Himself to believers and not be in the world? Through the Word of God, Bible doctrine. All we know about God is contained in writing.

As you know, it is one thing to have the Word of God in writing, but it is something else to learn it, and Jesus wants them and us to learn it. So, we see Jesus here in the role of Pastor-Teacher / Rabbi. Now He is going to introduce the means for learning Bible Doctrine in **verse 26**.

Our translation of **verse 25** is, “**These things (doctrines) I have spoken (teachings during His incarnation), to you all (His disciples) while abiding with you (3 ½ year ministry).**”

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Next is, “**The Means of Learning and Applying Bible Doctrine.**”

Verse 26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

Greek Transliteration: **HO DE PARAKLETOS, TO PNEUMA TO HAGION HO PEMPSEI HO PATER EN TO ONOMATI MOU, EKEINOS HUMAS DIDAXEI PANTA KAI HUPOMENSEI HUMAS PANTA HA EIPON HUMIN (EGO).**

Greek: **ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον ὃ πέμπει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκ εἵνός ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμᾶς [ἐγώ].**

HO DE is the article plus the conjunction for “the and but,” yet, we say “**but the.**” Here Jesus begins a contrast between His teaching of the disciples in the past and present to the Holy Spirit taking on that role.

PARAKLETOS is in the subject Nominative, Masculine, Singular, and literally means, “called to one’s aid, an advocate, **helper**, or intercessor.” It is used here as a title for God the Holy Spirit as it is linked with our next word.

TO PNEUMA is the article plus noun **PNEUMA** in the Nominative, Neuter, Singular literally means, “breath, wind, or **spirit.**” It stands for God the Holy Spirit as also seen in the next word **HAGIOS – ἅγιος** (hag’-ee-os).

TO HAGION is the Emphatic Restrictive Attributive Adjective **HAGIOS** in the Accusative, Masculine, Singular that means, “sacred or **holy.**” It emphatically attributes the quality of holiness to the third member of the Trinity.

So, we say, "**But the Helper, the Holy Spirit.**"

HO or **HOS** – ὅς (hos) is a Relative Pronominal Adjective in the Accusative, Neuter, Singular that means, "**who** or which."

PEMPSEI, is the Future, Active, Indicative, Third Person, Singular of **PEMPTO** – πέμπω (pem'-po), which means, "to dispatch or send."

This is the same word we saw in **verse 24** and in **13:16**, where Jesus spoke of the Father sending Him for our benefit. Now we see that God the Father will dispatch His Spirit, as noted in the following words, to benefit the believer.

Just as the Father sent the Son, so He is going to send the Holy Spirit, **John 14:16**. The Holy Spirit is also said to be sent by the Son, **John 15:26**.

The Future Active Indicative says that God the Father will send the Holy Spirit subsequent to Jesus speaking here. As we know, this will occur on Pentecost and continue throughout the Church Age.

So, we say "**He will send.**"

HO PATER is the article plus the Nominative, Masculine, Singular that means, "**the Father,**" referring to the first member of the Trinity.

EN is the Preposition meaning, "**in.**"

TO ONOMATI is the Dative, Neuter, Singular of **ONOMA** – ὄνομα (on'-om-ah) that means, "a name, authority, or cause."

So, we say "**the name.**"

MOU is the Genitive, Masculine, Singular of **EGO** – ἐγώ (eg-o') that means, "of me or **my.**" Jesus is referring to Himself as the second member of the Trinity. Therefore, we see all three members of the Trinity in view in one passage. This also means that Jesus Christ is absent from the earth but does not leave us as orphans, as He provides the ministry of the Holy Spirit for the intensified stage of the Angelic Conflict. So, the Spirit will be sent by authority of God the Father and the authority of Jesus Christ, co-equality of the Trinity. Jesus is co-equal in sovereignty with the Father and Spirit.

Combined we say, "**But the Helper, the Holy Spirit, whom the Father will send in My name.**"

Here we have the First Advent of God the Holy Spirit. He has a ministry in three dispensations: The Age of Israel, the Age of the Church, and the Age of the Millennium.

This precludes the fact that God the Holy Spirit has a ministry all throughout human history to all unbelievers. He is the agent of making the gospel a reality. This is called His "Common Grace Ministry."

But, here we have a specialized ministry to believers.

Luke 11:13 describes the ministry of the Holy Spirit to the dispensation of Israel; it was a specialized ministry to a few people.

Ephesians 5:18 describes the ministry of the Holy Spirit in the Church Age.

In the Millennium, we have yet a different ministry of the Holy Spirit, because Jesus Christ returns to the earth. He is present and reigns on the earth under perfect environment.

In view, here is the Permanent Indwelling and temporal filling of God the Holy Spirit as sent by God the Father in the name of God the Son.

Now that the action of God has been established, "**God the Father sending the Helper / Holy Spirit to believers in the Name of Jesus Christ,**" we see what function the Spirit will perform.

EKEINOS is our next word which is a Demonstrative Pronominal Adjective in the Nominative, Masculine, Singular which means, "that or that one." Here in the Subject Nominative (substantive), it refers back to the Holy Spirit so we say, "that one (the Holy Spirit) or simply **He.**"

HUMAS is the Accusative, Second Person, Plural, Pronoun of **SU – σὺ** (soo) that comes to mean, "**you all,**" referring to the disciples and by extension the Church Age believer.

DIDAXEI is the Future, Active, Indicative, Third Person, Singular of **DIDASKO – διδάσκω** (did-as'-ko) that means, "teach or instruct."

The continual use of the Predictive Future says that during the Church Age, the Spirit will teach the believer.

The Active Voice; the Holy Spirit will perform the action of teaching the believer.

The Declarative Indicative stands for the reality of God the Holy Spirit's teaching ministry called the Grace Apparatus for Perception, (GAP).

So, we say, "**will teach.**"

The ministry of God the Holy Spirit is a teaching ministry and **DIDASKO** means, "to teach in a public assembly, to teach a group." It means that the Holy Spirit teaches through the ministry of the Pastor-Teacher. The Holy Spirit teaches the **MUSTERION** –

μυστήριον (moos-tay'-ree-on) Mystery Doctrine of the Church Age to believers, **John 16:12-15; 1 Cor 2:9-14; 1 John 2:27.**

PANTA or **PAS** – **πᾶς** (pas) is a Pronominal Adjective in the object Accusative, Neuter, Plural that means, "all or every." This is the object of the Holy Spirit's teachings, "**all things**," again referring to Bible Doctrine, the mind of Jesus Christ. In comparison to what our Lord said in **verse 25**, "**These things I have spoken.**" He now takes it up a notch. The Spirit won't just repeat what Jesus has taught them, but will reveal the entire portfolio of the Mystery Doctrine for the Church Age.

KAI is the connecting conjunction "**and.**" It connects the "**all things**," doctrines that the Spirit will teach in the future Church Age with the doctrines Jesus has already taught the disciples.

HUPOMENSEI is a compound verb from the Preposition **HUPO** – **ὑπό** (hoop-o') that means, "under," as in under the authority of someone, and **MIMNESKO** – **μυμνήσκω** (mim-nace'-ko) that means, "to remind or remember." Here it is the Future, Active, Indicative, Third Person, Singular of **HUPOMINSEKO** – **ὑπομιμνήσκω** (hoop-om-im-nace'-ko) that means, "to cause (one) to remember or to remind."

The Predictive Future Tense tells us that during the Church Age, the Spirit will not only teach us Bible doctrine but cause us to remember doctrine for application. Therefore, not only is perception in view but application as well.

The Active Voice; the Holy Spirit performs the action of recalling doctrine that is resident within your soul.

The Indicative Mood declares the promise of the God's Power System (GPS).

So, we say, "**He will cause to remember.**" This includes Perception, Metabolization, and Application of Bible Doctrine, (PMA).

This tells us how we learn doctrine; it refers to authority. To learn something, you have to hear it again and again and again. Repetition of doctrine lodges itself in the frame of reference where it becomes a category, a part of the norms and standards of your soul and doctrine in the launching pad. As this is communicated again and again, God the Holy Spirit brings these things to your remembrance under the authority of the one who teaches.

HUMAS is used once again as a Pronoun in the Accusative, Second Person, Plural of **SU** for "**you all**," referring to the disciples and by extension all believers who are filled with the Spirit during the Church Age.

Therefore, we have, "**He will cause you all to remember.**"

What they are to remember is given in the last phrase:

PANTA once again for “**all**”

HA is the Relative Pronominal Adjective of **HOS** in the Accusative, Neuter, Plural which means “who, which, what, or **that.**”

EIPON is the Verb **LEGO** – **λέγω** (leg'-o) in the Aorist, Active, Indicative, First Person, Singular that means, “**I said,**” referring to Jesus’ teaching while in Hypostatic Union. It is used here for teaching.

The Constative Aorist views what Jesus taught over a period of three years as a whole. They don’t remember all the things He said at this time, but later on when they receive the Spirit, it will finally take hold in the memory center of their souls and be applied to life.

HUMIN is the Dative Pronoun of **SU** in the Second Person, Plural which means, “**to you all,**” in reference to the advantage it is for the disciples to have personally been taught the Word of God.

The **principle** is: You don’t learn something the first time you hear it. You may understand it or have some concept of it, but you have to hear it again and again so that eventually it will take hold in your soul. All of this is the teaching ministry of God the Holy Spirit.

Our complete translation is:

Verse 25, “These things (*doctrines*) **I have spoken** (*teaching during His incarnation*), **to you all** (*His disciples*) **while abiding with you** (*3 ½ year ministry*).”

Verse 26, “But the Helper, the Holy Spirit, whom the Father will send in My name (*all three members of the Trinity in view*), **He will teach** (*GAP*) **you all** (*the disciples*) **all things** (*Mystery Doctrine of the Church Age*) **and cause you to remember** (*launching pad of your soul*) **all that I taught you** (*during His incarnation*).”

In these verses, we see a clear distinction between all three members of the Trinity, the Father, Son, and Holy Spirit.

Therefore, we will note the:

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Doctrine of the Trinity

Definition:

The word “**Trinity**” is not found in the Bible. It is a technical theological term coined in the fourth century A.D. to describe a theological concept.

The doctrine of the Trinity recognizes God as being one in essence but three persons who possess equal, perfect, eternal, and infinite identical essence. Trinity means one God subsisting in three modes of existence.

Therefore, Trinity is used to describe three persons in one Godhead. There is only one Divine nature or being. The truth is that the Bible is monotheistic to the last degree, contending, as it does, that there is one God and only one; yet as certainly it asserts that this one God subsists in three definite and identified Persons.

In its teaching, the Bible is neither Polytheistic, (many gods), nor Tritheistic, (three gods), nor Unitarianone, (god who exercises his interests and powers in various ways). The monotheistic doctrine of one God subsisting in a plurality of Persons, (three, no less and no more), is what agrees with all Scripture, the oneness and onliness of God.

Webster's dictionary gives the following definition of Trinity: *"The union of three Divine persons (or hypostases), the Father, Son, and Holy Spirit, in one Divinity, so that all the three are one God as to substance, but three Persons (or hypostases as to individuality)."*

Hypostases is the plural of hypostasis which means, "the substance, the underlying reality, or essence."

Synonyms for Trinity include: Triunity, Trine, Triality. The term "Trinity" is formed from "tri," three, and unity." Triunity is a better term than "Trinity," because it better expresses the idea of three in one. God is three in one.

This Divine being is Tri-personal, involving distinctions between the Father, Son, and Spirit.

These three persons are joint partakers of exactly the same nature and majesty of God. There is one true God, but in the unity of the Godhead there are three coequal, coeternal persons. They are the same in substance or essence, but distinct in subsistence or continuing in existence. The Trinity is a revealed doctrine. It embodies truth never discovered; it is undiscoverable by natural reason. Since each person of the Trinity has the same essence, God is described as one. But they are different as persons.

Distinctions are made between the members of the Trinity, as described in **2 Cor 13:14**. **"The grace of our Lord Jesus Christ and the love of God (the Father) and the fellowship of the Holy Spirit be with all of you."**

The word "Trinity" was first used by Tertullian in the second century to designate a Biblical doctrine. The doctrine of the Trinity was confirmed by the council of Nicea in A.D. 325. After much controversy, including the heresy of Arius, Sabellius, and Paul of Samosata, they finally came to a correct understanding of the doctrine. Therefore, the doctrine of the Trinity is defined as: God is one in essence but three coequal, coeternal, and co-infinite persons.

When Divine essence is the subject, God is said to be one. When Divine persons are the subject, distinction is made between the Father, the Son, and the Holy Spirit. For this reason, we have different Hebrew names for God.

- The plural noun **Elohim** – אֱלֹהִים (el-o-heem') implies more than one person in the Godhead.
- The singular noun **JHWH** – יהוה (**Adonai, Jahweh, or Jehovah**) is used to distinguish between the persons.
- **Elohim** emphasizes the one essence of God.
- **Jehovah** – (yeh-ho-vaw') emphasizes one person in the Trinity, usually God the Son.

Scripture Verification:

Gen 1:26; 3:22, "...Let us make man...," "...the man has become like one of Us..." and in **Isa 6:8, "...Whom shall I send and who will go for us? ..."**

In these passages, the plural pronoun for God, **Elohim** is used.

Psa 110:1, "The Lord (God the Father) said to my (David's) Lord (God the Son)."

Psa 2:7, "I "" will announce the decree of the Lord (God the Father). He said to me (God the Son). `You are my Son (Deity of Jesus Christ). This day (day of incarnation) I have begotten you.""

- This is quoted three times in the New Testament delineating the distinction, in **Acts 13:33, Heb 1:5, and 5:5.**

Isa 48:16, "Come near to Me; listen to this. From the first, I have not spoken in secret. From the time it took place, I was there. And now the Lord God (God the Father) has sent me (God the Son), and His Spirit (God the Holy Spirit)."

Mat 28:19, "Go therefore and make disciples (Bible students) of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit."

- This is a reference to the pre-canon period of the Church Age in which water baptism was practiced to illustrate the baptism of the Holy Spirit by the use of ritual.

John 10:30, Jesus said to the crowd, "I and the Father are One."

- He was referring to Divine essence. The Father and the Son are two distinct persons in the Godhead, but they have identical essence.

John 14:16, "I will ask the Father, and He will give you another Helper (PARAKLETOS) to be with you forever."

John 14:26, "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." See also John 15:26.

John 20:28, "Thomas answered and said to Him, 'my Lord, my God.'"

- Thomas called Jesus both Lord and God when he saw Him in His resurrection body.

1 Cor 12:4-6, "Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons."

2 Cor 13:14, "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

1 Peter 1:2, "According to the foreknowledge of God (*the Father*) by the sanctifying work of the Spirit, that you may obey Jesus Christ."

Rev 1:4-6, "John, to the seven churches that are in Asia: grace to you and prosperity from Him who is (*present state of the glorified Christ at the right hand of the Father*), who has always existed (*Jesus Christ as eternal God prior to the hypostatic union*), who is to come (*Second Advent*), and from the seven spirits before the throne (*God the Holy Spirit as the power system in both Christocentric dispensations*), and from Jesus Christ, the dependable witness, the first formed from the dead, also the ruler of the kings of the earth. To Him who loved us and has liberated us from our sins by means of His blood, and He has provided for us a royal power as priests to God, even the Father."

Though One in Essence, God is Three in Persons:

There are two errors we must avoid when describing the Trinity:

- That the Godhead is composed of three distinct Persons, (i.e. Peter, James, and John, who are related to each other, in the loose fashion, by which men associate themselves together relative to certain ideals and principles). That supposition in the case of God would be Tritheism – three gods.
- That the Godhead is one Person only and that the triune aspect of His Being is no more than three fields of interests, activities, and manifestations.

The term "personality" as applied to God is not to be understood or taken in its strict philosophical sense, in which case, wholly distinct beings are indicated. God is one Being, but He is more than one Being in three relations.

Well-defined acts which are personal in character are ascribed to each Person of the Trinity. These acts unequivocally establish personality. Our language has tremendous difficulties in describing this.

The Persons are not separate, but distinct. The Trinity is composed of three united Persons without separate existence so completely united as to form One God. As such, the Divine nature subsists in three distinctions; Father, Son, and Holy Spirit.

Personality is expressed in such terms as I, You, and He. As such, this is how the Persons of the Godhead address each other and indicates each Person's personal acts.

Charles Hodge states, "*The Scriptural facts are:*

- *The Father says I; the Son says I; the Spirit says I.*
- *The Father says You to the Son, and the Son says You to the Father; and in like manner, the Father and the Son use the pronouns He and Him in reference to the Spirit.*

- *The Father loves the Son; the Son loves the Father; the Spirit testifies of the Son. The Father, Son, and Spirit are severally subject and object. They act and are acted upon, or are the objects of action. Nothing is added to these facts when it is said that the Father, Son, and Spirit are distinct persons; for a person is an intelligent subject who can say I, who can be addressed as You, and who can act and can be the object of action."*

The term "person" is not generally employed in the Bible, though all that constitutes personality is repeatedly predicated of each member of the Trinity.

In the doctrine of the Unity of God, there is only one essence or substance.

In the doctrine of the Persons of the Godhead, the individuality of the Father, Son, and Spirit is preserved against the notion that there are only modes of God.

The idea of modes of God is a false doctrine dating back to the fourth century. It implies that one God has various modes for various purposes in dealing with man, whether in creation or at salvation. That is a false doctrine.

Scriptural Proof for the Trinity Begins in Genesis with the Use of Plural Pronouns for God:

- **Gen 1:26, "Let Us make man in Our image."** Therefore, more than one person in the Godhead is involved.
- **Gen 3:22, "Then the Lord God said, 'Behold, man has become like one of Us, knowing good and evil.'"**
- **Isa 6:8, "Then I heard the voice of the Lord saying, 'whom shall I (God the Father) send, and who will go for Us?'"**

When a Distinction is Made Between the Persons of the Trinity, it Refers to a Specific Activity of Specific Persons in the Godhead:

1 Thes 1:2-5, "We give thanks to God (God the Father) always for you, making mention of you in our prayers, ³constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of God our father."

- Distinction is made between the Father and Son. They have identical essence, but they are two separate and distinct persons.

"⁴knowing, brethren beloved by God, His choice of you; ⁵for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake."

1 Peter 1:2, "According to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ."

- Distinction is made between all three members of the Trinity.

Titus 3:5, "He (*Jesus Christ*) saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and the renewing of the Holy Spirit."

- Distinction is made between our Lord Jesus Christ and God the Holy Spirit.

Titus 3:6, "Whom (*the Holy Spirit*) He (*God the Father*) poured out upon us richly through Jesus Christ our Savior."

2 Tim 1:13-14, "Retain the standard of sound doctrine which you have heard from me in the faith and love which are in Christ Jesus. Guard through the Holy Spirit who dwells in us the treasures which have been entrusted to you (*the deposit of Bible teaching*)."

The Distinctive Function of the Trinity:

Jesus Christ is the only visible member of the Trinity, **John 1:18; 6:46; 1 Tim 3:16; 1 John 4:12.**

While the Bible distinguishes between the members of the Trinity, it refers to the activity of specific persons in the Godhead.

All Three Members of the Trinity Provided Salvation:

- God the Father planned salvation according to: **Isa 14:27; John 4:34; 5:17; 12:44; 1 Cor 8:6; Eph 3:11.**
 - God the Son executed salvation on the Cross: **John 4:34; 5:17; 1 Peter 2:24; 3:18; Rom 5:8; Heb 10:7.**
 - God the Holy Spirit sustained Jesus Christ while on the Cross: **Heb 9:14.**
- Heb 9:14, "How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?"**

The Holy Spirit also reveals the message of salvation, under the doctrine of Common Grace. He makes the gospel perspicuous, (clearly expressed and therefore easily understood), **John 16:8-11.**

Scofield states in his Reference Bible: "*God is one... He subsists in a personality which is threefold, indicated by relationship as Father and Son; by a mode of being as Spirit; and by the different parts taken by the Godhead in manifestation and in the work of redemption.*"

Each Person of the Trinity Indwells the Body of Every Church Age Believer:

Distinction is made between them:

- The indwelling of God the Father is found in **John 14:23; Eph 4:6; 2 John 9.**
- God the Son indwells us according to **John 14:20; 17:22-23; Rom 8:10; 2 Cor 13:5; Gal 2:20; Col 1:27; 1 John 2:24.**

- The indwelling of the Holy Spirit is found in **Rom 8:11; 1 Cor 3:16; 6:19-20; 2 Cor 6:16.**
- Only in this unique Church Age does God the Father, God the Son, and God the Holy Spirit indwell the believer.

Each Person of the Godhead Provides Divine Power for the Function of the Predesigned Protocol Plan of God:

- The omnipotence of God the Father is related to our Portfolio of Invisible Assets. He is also the designer of GPS, **Eph 1:3; 6-8; Phil 4:19; Col 1:27.** The term **"riches of glory"** includes the Portfolio of Invisible Assets.
- The omnipotence of God the Son is related to the preservation of the universe, as well as the perpetuation of human history, **Neh 9:6; Psa 102:25; Isa 42:5; Col 1:16-17; Heb 1:3, 10-12; 2 Peter 3:7.**
- The omnipotence of God the Holy Spirit is related to residence, function, and momentum inside GPS, **Rom 15:13, 19; 1 Cor 2:4-5; Eph 3:16-19.**

As noted before, the Doctrine of the Trinity is a hard doctrine for man to understand, yet it is revealed to the believer by the Holy Spirit, and by faith, we come to learn and know it.

Dr. Robert South (1634-1716) has said of this doctrine: *"As he that denies it, may lose his soul; so he that too much strives to understand it, may lose his wits."*

In **Isaiah 55:8-9**, God tells us about this and says, **"For My thoughts are not your thoughts, Neither are your ways My ways," declares the LORD. 'For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.'"**

Kenneth Boa has an excellent word here concerning the concept of God's thoughts being higher than ours:

"It follows from all this that we cannot and should not expect to understand the Bible exhaustively. If we could, the Bible would not be Divine but limited to human intelligence. A very important idea comes out of this, something over which many non-Christians and even Christians stumble: Since the Bible is an infinite revelation, it often brings the reader beyond the limit of his intelligence.

As simple as the Bible is in its message of sin and of free salvation in Christ, an incredible subtlety and profundity underlies all its doctrines. Even a child can receive Christ as his Savior, thereby appropriating the free gift of eternal life. Yet, no philosopher has more than scratched the surface regarding the things that happened at the Cross. The Bible forces any reader to crash into the ceiling of his own comprehension, beyond which he cannot go until he sees the Lord face-to-face.

Until a person recognizes that his own wisdom and intelligence are not enough, he is not ready to listen to God's greater wisdom. Jesus alluded to this when He said to God, "you have hidden these things from the wise and learned, and revealed them to little children." (Luke 10:21). (Kenneth Boa, Unraveling the Big Questions About God, Lamplighter Books, p. 12., as cited by L.S. Chafer, Systematic Theology Volume 1)

God has communicated to men truly though not exhaustively. Moses expressed this to us in **Deuteronomy 29:29**, **“The secret things belong to the LORD our God, but the things revealed belong to us and to our Sons forever, that we may observe all the words of this law.”**

Scofield states, *“Attributes being inseparable from substance, the Scriptures, in saying that the Father, Son, and Spirit possess the same attributes, say they are the same in substance.”*

After our last Bible study on this topic, Debbie from our local assembly summarized what she learned regarding the Trinity as follows, “One Godhead, but three personas all of the same essence/substance to carry out three different ministries, yet walking in the same direction and fulfilling the same goal.”

In review of what we have learned, there is one God, yet three who possess every attribute of Deity equally, perfectly, and eternally. There is a unity of essence and a plurality of persons belonging to the same Divine being. The persons of the Godhead are not separate and independent beings, such as Peter, James, and John; but three persons with identical essence eternally and inseparably united as one in essence. They are three individuals, Father, Son, and Spirit, yet one God. God is one in essence, yet three distinct persons, and these persons have identical substance.

Illustrations of the Trinity:

The illustration given in the Bible is that God is light. The Trinity can perhaps best be understood by examining an analogy to light. While no analogy to nature can fully explain the Triunity of God, a simple example may clarify the concept. Light can be regarded from two different viewpoints.

1 John 1:5, **“And this is the message which we have heard from Him and we announce to you, that God is light, and in Him there is no darkness at all.”**

John 1:5, **“The light shined in darkness, and the darkness did not comprehend (overpower) it.”**

John 8:12, **“Again therefore Jesus spoke to them saying, ‘I am the light of the world. He who follows me will not walk in the darkness but will have the light of life.’”**

1 Tim 6:16, **“Who alone possesses immortality and dwells in unapproachable light, whom no man has seen nor can see, to him be honor and eternal dominion. Amen.”**

Definition of Light: Light is electromagnetic radiation, particularly radiation of a wavelength that is visible to the human eye. In physics, the term light sometimes refers to electromagnetic radiation of any wavelength, whether visible or not.

Light can be regarded from the standpoint of the colors in its spectrum which illustrate the essence of God.

- Every ray of light from the sun is pure white, and yet it contains all the colors of the spectrum in light waves or particles of light. Particles of light operate on different waves, which is how we see color.
- All color in the world depends on light. When all light is reflected from an object, the object is white. When light is absorbed in an object, the object is black.
- Every ray of light has three primary colors: red, yellow, and blue. When a ray of light strikes an object so that the red and yellow are absorbed, the color reflected is blue. If the yellow and blue are absorbed, its color is red.
- So, when a ray of light strikes any object, certain parts are absorbed and certain parts are reflected.
- The secondary colors are orange, green, and purple. Red plus yellow equal orange. Blue plus yellow equal green. Blue plus red equal purple.
- Therefore, every color is in every ray of light. What colors are absorbed determine the color of an object as it reflects that light.
- So, light from the standpoint of color illustrates the essence of God. For just as God is one, light is one. However, light has three colors, just as God is three in one.
- Light has many different attributes, some seen, some unseen, just as God has many different attributes in His essence. Under certain conditions, you see certain attributes of God.

From the standpoint of its electromagnetic spectrum, its entire range of frequencies or wavelengths.

- Ultraviolet is electromagnetic waves with frequencies a little higher and wavelengths shorter than human eyes can see this is Actinic light.
- What is typically referred to as Light is the range of electromagnetic frequencies that can be seen by humans, this is Luminiferous light.
- Infrared is electromagnetic waves with frequencies a little lower than the range of human vision (and with wavelengths correspondingly longer).

About half the energy of sunlight at Earth's surface is visible electromagnetic waves, about 47 percent is infrared and about 3 percent is ultraviolet.

Light can also be regarded from the standpoint of its composition. Light is one substance, but it is composed of three different properties: Actinic, Luminiferous, and Calorific.

- Actinic is a ray of light of short wavelengths that produces photochemical effects. Actinic is neither seen nor felt, a perfect illustration of God the Father.
- Luminescence is light produced by chemical reactions, electrical energy, or subatomic motions, occurring at a temperature below that of incandescent bodies. Luminescence is both seen and felt, a perfect illustration of God the Son.
- Calorific means of heat and refers to the heat or energy from light (It is where we get calories from which is the energy stored in food.). This light is not seen but felt, a perfect illustration of God the Holy Spirit.

As stated above, the Trinity is perhaps best understood by examining the analogy to light. While no analogy to nature can fully explain the Triunity of God, this simple example may

clarify the concept. Light is a single phenomenon with three distinct properties: **actinic** or radiating energy, especially in the ultraviolet spectrum; **luminescence** or illuminating; and **calorific** or heat-producing. Each property is distinct but all unite as light.

The **actinic** property is like God the Father; He is neither seen nor felt. The **luminescence** property is like God the Son; both seen and felt. The **calorific** property is like God the Holy Spirit; felt but not seen. Therefore, we see how the composition of light is analogous to the three Persons in the Godhead who are One. Light is one with three properties. God is one in essence but three Persons.

Another illustration of the Trinity, not as good, is an egg. The yoke, white, shell are three parts, but there is only one egg.

Another analogy, (also from Debbie), is a bowl of cake batter. You have one bowl of batter that is poured out for three different dishes: Cupcakes for the buffet, Layer cake for the sit-down dinner, and Cookies for the kids, all from the same batter and for the same intention of dessert.

A final principle is that any member of the Trinity is not God without the others, and each with the others is God.

Eph 4:4-6, "There is one body and one Spirit, just as you have been called with reference to one hope of your calling; one Lord, one faith, one baptism, one God, even the Father of all."

The subject of this paragraph in **Eph 4** is unity among the Royal Family of God.

Verses 4-6 teach that just as there is unity in the Trinity, so in principle, there is unity in the body of Christ.

- **Verse 4** teaches there is "one Spirit."
- **Verse 5** teaches there is "one Lord."
- **Verse 6** teaches there is "one God, the Father of all."

Summary of the Doctrine of the Trinity thus far.

Trinity is not a Biblical word, but a technical, theological term to designate the three-fold manifestation of one God as Father, Son, and Spirit. God is one in essence who exists eternally in three distinct, coequal, coeternal persons. God is one, **Gal 3:20; James 2:19**. The Son (**John 1:1; 14:9; Col 2:9**) and the Spirit (**Acts 5:3-4; 1 Cor 3:16**) are fully God, yet they are distinct from the Father and from each other. The unified equality and yet distinction is seen in the Triune references to three persons, as noted in **2 Cor 13:14; Eph 4:4-6; 1 Peter 1:2**. Light is a good representation of how the Triunity is One God yet three in person, **John 1:5; 8:12; 1 Tim 6:16; 1 John 1:5**.

The Doctrine of the Trinity as Set Forth in the Old Testament:

The Old Testament reveals a plurality of persons in the Divine name of Elohim, yet the plural form of **ELOHIM** is not sufficient by itself or a final proof of the Triune mode of existence.

We also are given the plural pronouns for God in **Gen 1:26** and **11:7**, the plural verbs for God's acts in **Gen 11:7** and **35:7**, the identity of the Angel of the Lord as God in **Exo 3:2-6** and **Judges 13:21-22**, and the references to the Spirit in **Gen 1:2** and **Isa 63:10-14**. These all add up to the fact that God is one in essence but three separate and distinct personalities.

Distinction is made in **Psalm 2:2** between Jehovah and His Messiah. In **verse 6** Jehovah states, **"I have set My King upon Zion, My holy mountain."** In **verse 7**, the Son, who is the King, declares, **"Jehovah said unto me, You are My Son, today I have begotten You."**

Distinction is drawn in many passages between Jehovah and Jehovah's Servant, or the Angel of Jehovah. The Angel of Jehovah is at times One other than Jehovah, and at other times He is Jehovah Himself, **Gen 22:15; Exo 3:2; Num 22:22-35; Judges 6:11-24; 1 Kings 19:7**.

In **Psalm 22:1**, (the prayer of Christ addressed to His Father when Christ was on the cross), He said, **"My God, my God, why have you forsaken me?"** (This is interpreted two ways, a) as addressing the Father and Spirit, and, b) as addressing only the Father with Hebrew like emphasis. The latter is preferred based on **Heb 9:14**.) So also in **verse 15**, **"and You have brought me into the dust of death."** Scripture tells us it was the Holy Spirit who escorted Jesus' soul to Hades, **Acts 2:24; Rom 1:4; 8:11; 1 Peter 3:18**.

Likewise, the name Immanuel means, **"God with us,"** which indicates that God has entered the human sphere in the incarnation of the Son, who became flesh and dwelt among us, **Isa 7:14; Mat 1:23**.

The three primary names of Deity in the Old Testament are directly ascribed to each of the three Persons.

The First Person is Jehovah, Elohim, and Adonai. Yet, it is equally true that these names are applied to the Second Person. He is also called El (**Isa 9:6**), and Jehovah (**Psa 68:18; Isa 6:1-3; 45:21**).

Isa 9:6, "For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God."

Psa 68:18, "You have ascended on high, You have led captive Your captives; You have received gifts among men, even among the rebellious also, that the LORD, (YAH), God, (ELOHIM), may dwell there."

Isa 6:3, "And one (Seraphim) called out to another and said, 'Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory'."

The Spirit is called Jehovah (**Isa 11:2**), literally Spirit of Jehovah; cf. (**Judges 15:14**), and the Spirit is Elohim (**Ex. 31:3**, literally, Spirit of Elohim).

Judges 15:14, "When he (Samson) came to Lehi, the Philistines shouted as they met him. And the Spirit (RUACH) of the LORD (YHVH) came upon him mightily so that the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands."

In **Num. 6:24-27** the high priest gives a benediction to invoke a blessing upon the people of Israel, **"The LORD bless you, and keep you: the LORD make His face shine upon you, and be gracious unto you: the LORD lift up His countenance upon you, and give you peace. So they shall invoke My name on the sons of Israel; and I will bless them."**

The three parts of this benediction are consistent with the ministries of the three Persons in the Godhead. The following from J. Pye Smith's "Person of Christ" states: *"The first member of the formula expresses the benevolent 'love of God; I the Father of mercies and fountain of all good: the second well agrees with the redeeming and reconciling 'grace of our Lord Jesus Christ; 'and the last is appropriate to the purity, consolation, and joy, which are received from the 'communion of the Holy Spirit'"* (cited by Watson, Institutes, 1,470, and Chafer Systematic Theology,1).

There is a striking resemblance with the benedictions of the epistles of the New Testament, which name the Persons of the Godhead and assign to them their respective ministries, for example **2 Cor 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all."**

If **Isaiah 6:3** stood alone, **"Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory,"** it might be missed that this is evidence of the Triunity by saying that this act of Divine adoration is merely emphatic or in the Hebrew mode of expressing a superlative. But a closer look does reveal the Trinity.

This distinct triple act of adoration, which is often supposed to mark a plurality of persons, is answered by a single voice, responding in the same language of plurality in which the Seraphim's doxology expressed saying, **"Who shall I send, and who will go for Us?"** The being addressed is the **"LORD of Hosts."** This all-encompassing acknowledgment includes the Father.

John's reference to this in **John 12:41** observes, **"These things Isaiah said because he saw His glory, and he spoke of Him."** The "His" and "Him" in this passage refers to Jesus Christ.

In **Acts 28:25**, Paul determines that there was also the presence of the Holy Spirit, **"The Holy Spirit rightly spoke through Isaiah the prophet to your fathers."** The Apostle Paul declares these words to have been spoken by the Holy Spirit, and Isaiah declares them to have been spoken by the **"LORD of Hosts."**

Placed together as we have done:

- The place of glorification is God's throne room, the Holy Place in heaven of the Holy Ones.
- The repetition of the homage, THREE times, **"Holy, Holy, Holy"** refers to ONE Jehovah of Hosts, to whom it was addressed.
- The plural pronoun used by this ONE Jehovah was, **"US."**
- The declaration of John that on this occasion Isaiah saw the glory of Christ.
- The declaration of Paul, that the Lord of Hosts who spoke was the Holy Spirit.

You can only come to the conclusion that the adoration, **"Holy, Holy, Holy"** refers to the Divine THREE, in the ONE essence of the Lord of Hosts.

In like fashion, the Seraph Living Creatures of **Rev 4:8** state the glorification of the Lamb as, **"Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come."**

Three distinct Persons are indicated in **2 Sam 23:2-4a** and **Isa 48:16; 63:7-10**.

Isa 48:16 prophesying the sending of both the Son and Spirit.

The threefold blessing of Jacob on the sons of Joseph (Ephraim and Manasseh) shows the Trinity, **Gen 48:15-16**.

Gen 48:15-16, **"He blessed Joseph, and said, 'The God (the Father) before whom my fathers Abraham and Isaac walked, The God (Holy Spirit) who has been my shepherd (has fed me) all my life to this day, ¹⁶The Angel (of the Lord - Jesus Christ) who has redeemed me from all evil, bless the lads.'"**

Creation is predicated of each Person of the Godhead separately, as well as of **ELOHIM** by the words, **"And God (ELOHIM) said, 'Let Us make man in our image'"** in **Gen 1:26**.

The plural use of both noun and pronoun is a strong confirmation of the Triunity of God.

The same truth is seen in:

- **Ecc 12:1** which uses the *plural* form of **BARA**, the Hebrew word "creator." **"Remember also your Creator (Creators) in the days of your youth."**
- **Isa 54:5**, which uses the plural form of **BAAL** and **ASAH**. **"For your Husband (Husbands - BAAL) is your Maker (Makers - ASAH), whose name is the LORD (YHWH) of hosts; and your Redeemer is the Holy One of Israel, Who is called the God (ELOHIM) of all the earth."**

As a summarization of the doctrine of the Trinity as found in the Old Testament, Dr. W. H. Griffith Thomas states in his Principles of Theology (pp. 25, 26), and under the heading, "The Doctrine Anticipated:"

At this stage, and only here, we may seek another support for the doctrine. In the light of the facts of the New Testament, we cannot refrain from asking whether there may not have been some adumbrations (faint indications) of it in the Old Testament. As the doctrine arises directly out of the facts of the New Testament, we do not look for any full discovery of it in the Old Testament. We must not expect too much, because, as Israel's function was to emphasize the unity of God (Deut. vi. 4), any premature revelation might have been disastrous. But if the doctrine be true, we might expect that Christian Jews, at any rate, would seek for some anticipation of it in the Old Testament. We believe we find it there, (a) The use of the plural "Elohim" with the singular verb, "bara," is at least noteworthy, and seems to call for some recognition, especially as the same grammatical solecism is found used by St. Paul (1 Thess. iii. 11, Greek). Then, too, the use of the plurals "our" (Gen. i. 26), "us" (iii. 22), "us" (xi. 7), seems to indicate some self-converse in God. It is not satisfactory to refer this to angels because they were not associated with God in creation. Whatever may be the meaning of this usage, it seems, at any rate, to imply that Hebrew Monotheism was an intensely living reality, (b) The references to the "Angel of Jehovah" prepare the way for the Christian doctrine of a distinction in the Godhead (Gen. xviii. 2, 17; xviii. 22 with xix. 1; Josh. v. 13-15 with vi. 2; Jud. xiii. 8-21; Zech. xiii. 7). (c) Allusions to the "Spirit of Jehovah" form another line of Old Testament teaching. In Genesis i. 2 the Spirit is an energy only, but in subsequent books an agent (Isa. xi. 13; xlviii. 16; lix. 19; lxiii. 10 f.). (d) The personification of Divine Wisdom is also to be observed, for the connection between the personification of Wisdom in Prov. viii, the Logos of John i. 1-18, and the "wisdom" of 1 Cor. i. 24 can hardly be accidental, (e) There are also other hints, such as the Triplicity of the Divine Names (Numb. vi. 24-27; Psa. xxix. 3-5; Isa. vi. 1-3), which, while they may not be pressed, cannot be overlooked. Hints are all that were to be expected until the fullness of time should have come. The special work of Israel was to guard God's transcendence and omnipresence; it was for Christianity to develop the doctrine of the Godhead into the fullness, depth, and richness that we find in the revelation of the Incarnate Son of God."

As the song goes:

Praise God, from whom all blessings flow;

Praise Him, all creatures here below;

Praise Him above, ye heavenly host;

Praise Father, Son, and Holy Ghost. —Amen.

Early Church Creeds Regarding the Trinity:

In the past, we have on occasion discussed early church creeds developed by various committees to solidify the faith and beliefs of Christians. These were developed to refute the various attacks by some against the true doctrines found in Scriptures. We will note two which specifically point out the doctrine of the Trinity.

The Nicene Creed, also called the Nicaeno-Constantinopolitan Creed, is a statement of the orthodox faith of the early Christian Church, in opposition to certain heresies, especially Arianism. These heresies disturbed the Church during the fourth century and concerned the doctrine of the Trinity and of the person of Christ. Both the Greek or Eastern, and the Latin or Western Church held this Creed in honor, though with one important difference. The Western Church insisted on the inclusion of the phrase and the Son (known as the "filioque") in the article on the procession of the Holy Spirit, which phrase is still rejected by the Eastern Church. Though in its present form this Creed does not go back to the Council of Nicea (325 A.D.), nor to the Council of Constantinople (381 A.D.), as was erroneously held until recent times, it is in substance an accurate and majestic formulation of the Nicene faith.

The Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead, whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Athanasian Creed, that is named after Athanasius of Alexandria (293-373 A.D.), the champion of orthodoxy and famous defender of Nicene theology, over against Arian attacks upon the doctrine of the Trinity. Although Athanasius did not write this Creed and it is improperly named after him, the name persists because until the seventeenth century, it was commonly ascribed to him. Another name for it is the Symbol Quicumque, this being its opening word in the Latin original. Its author is unknown, but in its present form, it probably does not date back farther than the sixth century. It is not from Greek Eastern, but from Latin Western origin, and is not recognized by the Greek Church today. Apart from the opening and closing sentences, this symbol consists of two parts; the first setting forth the orthodox doctrine of the Trinity (3-28), and the second dealing chiefly with the incarnation and the two natures doctrine (29-43). This Creed is more explicit and advanced

theologically than the Apostles' and the Nicene Creeds. For centuries, it has been the custom of the Roman and Anglican Churches to repeat this Creed in public worship on certain occasions.

The Creed

- Whosoever will be saved, before all things it is necessary that he hold the catholic faith;
- Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
- And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;
- Neither confounding the persons nor dividing the substance.
- For there is one person of the Father, another of the Son, and another of the Holy Spirit.
- But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.
- Such as the Father is, such is the Son, and such is the Holy Spirit.
- The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.
- The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.
- The Father eternal, the Son eternal, and the Holy Spirit eternal.
- And yet they are not three eternal but one eternal.
- As also there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible.
- So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.
- And yet they are not three almighties, but one almighty.
- So the Father is God, the Son is God, and the Holy Spirit is God;
- And yet they are not three Gods, but one God.
- So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;
- And yet they are not three Lords but one Lord.
- For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;
- So are we forbidden by the catholic religion to say; There are three Gods or three Lords.
- The Father is made of none, neither created nor begotten.
- The Son is of the Father alone; not made nor created, but begotten.
- The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.
- So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.
- And in this Trinity, none is afore or after another; none is greater or less than another.
- But the whole three persons are coeternal, and coequal.
- So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.
- He therefore that will be saved must thus think of the Trinity.
- Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.
- For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.
- God of the substance of the Father, begotten before the worlds; and man of substance of His mother, born in the world.
- Perfect God and perfect man, of a reasonable soul and human flesh subsisting.
- Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.

- Who, although He is God and man, yet He is not two, but one Christ.
- One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.
- One altogether, not by confusion of substance, but by unity of person.
- For as the reasonable soul and flesh is one man, so God and man is one Christ;
- Who suffered for our salvation, descended into hell, rose again the third day from the dead;
- He ascended into heaven, He sits on the right hand of the Father, God, Almighty;
- From thence He shall come to judge the quick and the dead.
- At whose coming all men shall rise again with their bodies;
- And shall give account of their own works.
- And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.
- This is the catholic faith, which except a man believe faithfully he cannot be saved.

The Essence of God:

Sir Isaac Newton in "Principles of Natural Philosophy," volume 2, page 545, states, "To understand the Trinity, we need to understand who and what God is. God has revealed Himself to us through His essence made up of His attributes. Essence is the being or nature of a person. Attributes are those qualities that compose the essence of a person."

Each member of the Trinity has identifiable and identical attributes. Therefore, God has one essence; the oneness or unity of God refers to the identical essence of the three persons, Father, Son, and Holy Spirit.

God's essence can only be known through His attributes. Each attribute is equally ascribed to each person of the Trinity. No individual attribute is separate from His essence as a whole. Each attribute is an intrinsic (the essential nature of a thing; inherent) quality of the nature of God.

God cannot and does not deal with man in any one singular attribute. All must and do work in conjunction with each other.

Previously we have studied in detail the Essence of God, noting His various attributes. Please refer to those messages for more detail. Below we will simply outline the attributes of God.

[Click Here to See Essence of God Doctrine](#)

There are three major characteristics of the attributes of God. They are eternal, functional, and directional.

- **Eternal**: There never was nor will there ever be a time when each member of the Trinity did not and does not possess all of the Divine attributes.
- **Functional**: God's attributes have capacity for operation. They are functional towards themselves, each other member of the Trinity and towards man.
- **Directional**: Direction is the object of the Divine attributes. The attributes of God must have a direction toward which they function. When the attributes of God function, they must do so in a direction. Direction has three subcategories: the point of

responsibility, the point of contact, and the point of reference, i.e. His righteousness, justice, and love.

When discussing God's Attributes, they are broken down into two categories: His Absolute Attributes and His Relative Attributes:

Absolute Attributes include; spirituality, infinity, and perfection.

- **Spirituality** means God's life and personality. God is immaterial, yet spirituality implies life. God is life, **Jer 10:10; John 4:24; 1 Thes 1:9**, and yet He does not possess life as we do, but He is life, He lives.
- **Infinity** means self-existence, immutability, and unity. By infinity is meant that God is without boundary or limitation. He invented space and time and exists within and outside of these.
- **Perfection** means truth, love, and integrity. The intellect, character, and affections of God are perfect.

Relative Attributes include:

- Those related to time and space – eternity (God is not subject to time, He has always existed), and immensity (God is not subject to space).
- Those related to creation – omnipresence (God is personally present everywhere), omniscience (God knows perfectly and eternally all that is knowable, whether actual or possible.), and omnipotence (God is all powerful, infinitely able to do all things within the range of His holy character or essence.).
- Those related to moral beings – veracity and faithfulness, mercy and goodness, and righteousness and justice.

Other Characteristics of God:

- The Freedom of God – He is independent of His creatures and His Creation.
- The Affection of God – God is Love.
- The absolute Authority of God – Sovereignty.
- The Holiness of God – separation from all that is common or unclean, He is positively pure. This is a result of His Righteousness and Justice.

From the above, we arrive at **God's Essence Box** which summarizes **His 10 Major Attributes**.

- Sovereignty – Ultimate authority
- Righteousness – Always correct
- Justice – Always fair
- Love – Affection
- Eternal life – Has always existed
- Omniscience – All knowing
- Omnipresence – Everywhere at the same time
- Omnipotence – All powerful
- Immutability – Unchanging
- Veracity – Absolute truth

Conclusion:

J.I. Packer says about the study of God's essence. (J.I. Packer, *Knowing God* (Downers Grove: Inter-Varsity Press, 1973), pp. 14-15), "*Most people clearly assume that a study of the nature and character of God will be unpractical and irrelevant for life. In fact, however, it is the most practical project anyone can engage in. Knowing about God is crucially important*

for the living of our lives... Disregard the study of God, and you sentence yourself to stumble and blunder through life blindfolded as it were, with no sense of direction and no understanding of what surrounds you. This way you can waste your life and lose your soul."

- I challenge you to embrace the topic of the Essence of God and have that as your own personal commitment. Consider the following ways the study of the attributes of God impacts your life.
- The way to "see" God is to come to know Him through a study of His character as revealed in the Scriptures, **Mat 5:6-8**.
- The character of God is the basis and standard for all human morality. Without God as King men set the standard for their own conduct; and every man "**does what is right in his own eyes, but its end is the way of death,**" **Prov 14:12; 16:25**.
- Failure to think rightly about God is the sin of idolatry, and it leads to countless other sins.

A.W. Tozer, in his book, *The Knowledge of the Holy*, rightly identifies mistaken or distorted views of God as idolatry: "*Among the sins to which the human heart is prone, hardly any other is more hateful to God than idolatry, for idolatry is at bottom a libel on His character. The idolatrous heart assumes that God is other than He is.... Let us beware lest we in our pride accept the erroneous notion that idolatry consists only in kneeling before visible objects of adoration, and that civilized peoples are therefore free from it. The essence of idolatry is the entertainment of thoughts about God that are unworthy of Him.*"

Knowing God intimately is our calling and destiny, our future hope, our great privilege and blessing, and should be our great ambition, **Jer 9:23; 1 Cor 13:12; Phil 3:10; 1 John 3:2; Eph 3:14-19**.

A study of the attributes of God is the basis for our enjoyment of God and our spiritual growth, **Eph 4:13; 2 Peter 1:4**.

The attributes of God are foundational to our faith and hope.

Heb 10:23, "Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

Heb 11:6, "And without faith it is impossible to please *Him* (God), for he who comes to God must believe that He is, and *that* He is a rewarder of those who seek Him."

1 Peter 4:19, "Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right."

- It enhances our worship.
- It enhances our prayer life.
- It enhances our witness.
- It enhances and enriches our study of the Scriptures.

When we focus on the attributes of God, we begin to view life from a new perspective—from God's perspective, **Phil 3:8-10**.

Phil 3:8-11, "More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, ⁹and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, ¹⁰that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; ¹¹in order that I may attain to the resurrection from the dead."

Upper Room Discourse, Pt 23

John 14:27-31, Peace, Sharing the Happiness of God – Problem Solving Device 11. (This is achieved by doing the will of God even in the midst of opposition from Satan's cosmic system.)

Outline of John 14 (Upper Room Discourse)

- **Vs. 1-3**, The Promise of Eternal Security. Pt 13
- **Vs. 4-6**, The Way, Truth and Life. Pt 14
- **Vs. 7-11**, Faith Application – The Fellowship of the Father and the Son. Pt 15
- **Vs. 12**, The Church Age Believer Will Accomplish Greater Things. Pt 16
- **Vs. 13-14**, Prayer as an Example of Confidence in our Spiritual Life. Pt 17
- **Vs. 15**, Occupation with the Lord Jesus Christ, Pt. 18
- **Vs. 16-17**, Promised Indwelling of the Helper (God the Holy Spirit). Pt 19
- **Vs. 18-21**, The Indwelling Spirit as the Basis for our Fellowship with the Father and the Son and Understanding of the Word of God. Pt 20
- **Vs. 22-24**, Summarizing the Previous Two Topics; Building an Intimate Relationship with the Father and the Son. The Benefits of Guarding Your Soul. Pt 21
- **Vs. 25-26**, The Teaching Ministry of the Spirit. The Trinity. Pt 22
- **Vs. 27-31, Sharing the Happiness of God – Problem Solving Device 11. (This is Achieved by Doing the Will of God Even in the Midst of Opposition from Satan's Cosmic System.)** Pt 23

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Vs. 27-31, Sharing the Happiness of God – Problem Solving Device 11. (This is Achieved by Doing the Will of God Even in the Midst of Opposition from Satan's Cosmic System.)

John 14:27-31, "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. ²⁸You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. ²⁹Now I have told you before it happens, so that when it happens, you may believe. ³⁰I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; ³¹but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here."

The first half of **verse 27** in the Greek is: **“Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ἐμὴν.”**

Greek Transliteration: **EIRENEN APHIEMI HUMIN, EIRENEN TEN EMEN DIDOMI HUMIN,**

EIRENEN is the Direct Object Accusative, Singular, of **EIRENE – εἰρήνη** (i-ray'-nay) which means, **“peace**, harmony, tranquility, benefit, security, safety, prosperity, and happiness.” Here it is referring to the inner peace and happiness the believer gains, through occupation with the person of Jesus Christ, with the result of achieving the supergrace life.

One of the ways Joseph Thayer defines this word is, *“Of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is.”*

APHIEMI is a root verb in the Present, Active, Indicative, First Person, Singular that has several meanings in regards to the context here of “to leave something behind.” So, we say, **“I leave behind.”**

HUMIN is the Dative of Advantage, Second Person Plural of **SU – σὺ** (soo) which means, “you.” Here it means, **“to you all.”** This refers to the disciples in the Upper Room, but by extension, it is what Christ has left behind for all believers and that is Bible doctrine.

So, we have **“Peace I leave behind to you all.”** We could also figuratively say, “Supergrace benefit I leave behind,” or “Inner peace and happiness I leave behind.” The Lord Jesus Christ is going to leave us supergrace benefit. How are we going to get it? Bible Doctrine in our soul! There is no other way to get it.

EIRENEN is once again used for **“peace,”** or supergrace benefit.

TEN is the Accusative, Feminine, First Person, Singular article of **HO – ὁ** (ho) meaning, **“the,”** which does not need to be translated here.

EMEN is the Possessive Adjective, in the Accusative, Feminine, First Person, Singular, of **EMOS – ἐμός** (em-os') that means, **“my** or mine.” This is Jesus referring to Himself; telling us the origin of peace which is the mind or thinking of Jesus Christ – Bible doctrine.

This is also called Sharing the Happiness of God which is the result of supergrace status in the spiritual life.

So, we say, **“My Peace.”**

DIDOMI is the root verb in the Present, Active, Indicative, First Person, Singular that means, “to give,” where Jesus continues to refer to Himself.

The Present Tense tells us He keeps on giving it.

The Active Voice says that Jesus Christ is producing the action of giving us His peace as a grace gift.

The Indicative Mood is for the reality of Christ's gift of inner peace and happiness. He gives it through His Word.

So, we say, "**I keep on giving.**"

HUMIN is the Dative, Second Person, Plural of **SU** that means, "**to you all,**" which again referring to the all the disciples in the Upper Room and the Church Age believer by extension.

So, we have, "**My peace I keep on giving to you all**" or "My supergrace benefit I give to you all."

So far, we have, "**Peace (supergrace benefit) I leave behind to you all, My peace I keep on giving to you all.**"

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That leads us to the:

Doctrine of Peace

Definition:

Peace is the result of having a relationship with God. It is characterized has having inner peace and happiness. It is sharing the happiness of God when the believer is occupied the Lord Jesus Christ.

The relationship with God is established through adjustment to the justice (integrity) of God under three categories:

- Salvation adjustment to the justice of God by faith in Christ, thereby freeing God to give us His perfect righteousness, which permits Him to declare us justified, **Rom 5:1; Eph 2:8-9.**

Rom 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."

- Rebound adjustment to the justice of God by acknowledgment of our personal sins, which permits God to forgive us and cleanse us from all unrighteousness, **1 John 1:9-2:2.**
- Maturity adjustment to the justice of God by the daily metabolization and application of Bible doctrine, which results in spiritual growth to the point of spiritual maturity and blessing from the justice of God (supergrace status), **Col 3:15-16.**

Col 3:15, "Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful."

Relationship with the integrity of God first means salvation, then fellowship with God, and finally blessing from God as mature believers. All of this adds up to the Greek word **EIRENE**, which means true blessing and true security.

There can only be one true security in life. It is not through a relationship with anyone else in the world or by the possession of the accouterments of happiness. It is a relationship with the integrity of God **Rom 8:6; 14:17, 19**. Neither the individual nor a nation has any real security apart from the integrity of God.

Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

EIRENE also means prosperity, and individual prosperity is also related to the integrity of God. Your happiness and blessing has nothing to do with any human relationship or situation in life which you associate with happiness. The integrity of God is the only basis for security, prosperity, blessing, or happiness.

- National prosperity is related to the integrity of God through a large pivot of mature believers.
- Individual prosperity is the result of achieving spiritual maturity a.k.a. the Supergrace life.
- The Supergrace Life results in various blessings or benefits from the grace of God.

Rom 1:7, "To all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ."

Peace and grace go hand in hand as noted in the opening salutations of most of the epistles. As noted above, without the grace of God, there can be no peace in the believer's soul. Likewise, if there is no peace in the believer's soul, he cannot realize the greater grace from God.

General Definition of Grace:

- Grace is all that God is free to do for man on the basis of the Cross.
- God is peace, **1 Thes 5:23; 2 Thes 3:16; Heb 13:20**; therefore, because of the complexity of Divine essence, God must be consistent in all that He does. No characteristic can be jeopardized or compromised.
- Therefore, propitiation is that work of Christ on the Cross, which frees God to bless man with His peace under the Plan of Grace.
- Grace is God's freedom and consistency to express His love by giving us His peace without compromise of His essence.
- Under the principle of grace, God provides a series of blessings for man totally apart from man's merit, ability, planning, thinking, or energy that result in our peace.
- Under the policy of grace, God gives and man receives. God does all the work and providing, while man does all the receiving and benefiting by applying non-meritorious faith in God.
- In the concept of grace, everything depends on God's essence. Therefore, grace is all that God can do for man from salvation until eternity. Grace is the genius of God, and Bible doctrine is the revelation and manifestation of that genius.

There are six categories of special blessings from the Grace of God for the mature believer that result in his having the peace of the Lord:

Spiritual Blessings are the inherent reward of virtue directed toward God. The virtues of confidence, worship, and personal love toward God give the believer strength and happiness, while motivating the virtues of courage, morality, and impersonal love toward man. Peace is received in the believer's life as a result of:

- Sharing the perfect happiness of God, because of occupation with Christ.
- Capacity for life, love, happiness, blessing, and total appreciation for grace.
- The ability to face undeserved suffering in life.
- The ability to correctly interpret contemporary history, to evaluate current events in the light of the Word of God.
- Freedom from slavery to circumstances in life while possessing adaptability to changing circumstances. The mature believer is the greatest innovator in time of historical disaster.
- Grace orientation, freedom orientation, authority orientation, and common sense.
- A total sense of security, whether in prosperity or disaster, **1 Cor 14:33**.

Temporal Blessings are designed uniquely for each mature believer. God gives the right blessings at the right time, which may include:

- Wealth, either received or acquired.
- Professional prosperity: Great influence, leadership dynamics, success, promotion, recognition in one's sphere of life. When God promotes you, you are qualified for the job. Having the ability to assume responsibility and authority without emotional inspiration or pseudo motivation.
- Social prosperity, great friends.
- Sexual prosperity with one's right man or right woman.
- Technical prosperity or mental prosperity: The ability to think and concentrate increases.
- Cultural prosperity: Maximum enjoyment of drama, art, literature, music, and history.
- Establishment prosperity: Enjoyment of freedom, privacy, protection of life and property from criminals and reprisal.
- Health.

Blessing by Association overflow to family and friends as God prospers the supergrace believer through blessing those in his periphery. They are blessed either directly by God or indirectly from the supergrace believer, as a result of the overflow of his supergrace blessings. The supergrace believer shares his blessings with others.

Historical Impact is blessing by association extended to the believer's community, state, and nation. The Lord Jesus Christ (TLJC) controls history for the purpose of protecting and blessing those who love Him, **Lev 26:3-13**. The ebb and flow of history does not disturb the tranquility or impact of the mature believer.

The reversionist is caught up in the disasters of history and swept along with them. But the supergrace believer rides on the crest of the wave of blessing. He rises above historical disaster.

Undeserved Suffering demands intensified application of Bible doctrine, accelerating spiritual growth, and increasing the believer's appreciation of the Lord and His grace blessings. God gives us peace by giving us the ability to handle suffering and turn suffering into blessing, **Rom 5:3-5; 8:28.**

Dying Grace is the mature believer's final, glorious experience of Divine grace on earth with supernatural tranquility and eager anticipation. The "friend of God" crosses from the blessings of time to greater blessings in eternity.

The grace of God is seen in His Divine discipline for the wayward believer; which is designed for him to regain the peace of God in his life, **Heb 12:5-11.**

Heb 12:11, "All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness."

Ultimately, our peace is the result of the Strategic Victory of the Angelic conflict, **Rom 16:20; Eph 2:7, 14-15; 6:15; Heb 13:20.**

Eph 2:7, 14, "That in the approaching ages, he might demonstrate His surpassing grace riches in generosity toward us in Christ Jesus.... ¹⁴For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall."

Our peace is a result of Divine good production, the fruit of the Spirit, **Gal 5:22; 2 Tim 2:22; Heb 12:14; James 3:18.**

The peace of God guards our souls from the corruption of the Old Sin Nature and Satan's Cosmic System, **Phil 4:7-9.**

Phil 4:7, "And the peace of God, which "surpasses" all comprehension, will guard your hearts and your minds in Christ Jesus."

Peace and Happiness are the Result of the Supergrace Life:

Rom 15:13, "Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit."

- The key to Supergrace is sharing the perfect happiness (+H) of God.
- The Supergrace life is characterized by the total +H spectrum, which ranges from tranquility to ecstasies (not the emotional ecstasies of the tongues crowd).
- The same Bible doctrine that provides Supergrace blessings also provides +H from God.
- The +H of God is attained by the believer when he reaches the top floor of the Edification Complex of the Soul (ECS), **Phil 4:4; 1 Thes 5:16.**
- Fulfillment of +H through the accumulation of Bible doctrine in the soul is the entrance into the Supergrace life, **1 John 4:4.**

In **James 3:18-4:10**, we see the contrast between living in God's peace and worldly unrest.

In **James 4:6**, the term "**greater grace**" or "**surpassing grace**" speaks to the grace gift of God's peace in your life, as a result of growing to spiritual maturity, a.k.a., the Supergrace life. It is the comparative use of the Greek Adjective **MEGAS** – μέγας (meg'-as) that means, "greater" and the noun **CHARIS** – χάρις (khar'-ece) that means, "grace."

Therefore, it is God's grace that surpasses His other grace blessings, so we call it "Surpassing Grace." As noted at the end of **verse 6**, it is given to the humble (mature) believer. This surpassing grace is God's greater blessings than what you have realized before and includes blessing for both time and eternity that all bring about the peace of God in your life.

- It is the result of optimum spiritual achievement.
- It is the result of achieving Supergrace where the optimal function of the Royal Priesthood and production of Divine good reside.
- It is the maximum place of blessing and reward, and the ultimate in glorifying Jesus Christ.
- Surpassing connotes something beyond Supergrace and beyond time. There are two special blessings in the grace plan of God.
- Supergrace blessings, the rewards and blessings in time.
- Surpassing grace, the special rewards for time and eternity for the mature believer only.
- The daily function of the Grace Apparatus for Perception (GAP) is the key to breaking this barrier, **James 1:25** compared to **James 2:12-13**.
- There are no surpassing grace blessings without the attainment of Supergrace blessings, **1 Cor 9:24-27**.
- The Judgment Seat of Christ is the time of distribution of surpassing grace blessings for eternity, **1 Cor 3:11-15; 2 Cor 5:10**.

Rom 15:33, "Now the God of peace be with you all. Amen."

John 14:27, "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful."

Click Here to View Doctrine of Peace Related to the 11 Problem Solving Devices
<http://gracedoctrine.org/peace/>

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We continue in **John 14:27** with the second part of this verse, "**...not as the world gives do I give to you...**"

Greek Transliteration: **OU KATHOS HO KOSOMOS DIDOSIN EGO DIDOMI HUMIN**

Greek: οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν

OU, we begin with the Greek negative **OUK**, "not," that is used with *Indicative verb* **KATHOS** which is a Comparative Conjunction that means, "as, just as, inasmuch as, etc." It is comparing the everlasting peace, happiness, and prosperity that our Lord gives to us versus the fleeting and temporal provisions or status the world gives.

HO KOSMOS is the Nominative, Masculine, Singular of the article “**the**,” and the noun meaning, “**world**” or “world order.” Here we have the typical word throughout Scripture that identifies Satan’s Cosmic System.

DIDOSIN is the Present, Active, Indicative, Third Person, Singular of the verb **DIDOMAI – δίδωμι** (did’-o-mee) that means, “to give, grant, allow, permit, etc.” So, we would say, “It **gives**,” identifying the world or Satan’s Cosmic System as performing the action of the verb.

The Customary Present Tense is for what habitually or typically occurs. What the world repeatedly gives or provides.

The Active Voice tells us that the world, Satan’s Cosmic System, is producing the action.

The Indicative Mood is for the reality of the situation. The world does provide something – false standards.

So, we have, “**not as the world** (*Satan’s Cosmic System*) **gives.**”

Principles of Satan’s Cosmic System:

- “The world” is a system and in this context **KOSMOS** means, “an organized system for recognizing merit, ability, success, wealth, benefit, etc., as well as creating standards by which you must live or you measure yourself by.”
- It includes various systems or means of obtaining peace and security to the exclusion of God. As we know, these are false systems that are designed to give you a false sense of peace and security.
- It has a way of providing things that are attractive and wonderful to the flesh, because they are things that people either want, desire, or are attracted to, **1 John 2:15-17.**
- Virginia Woolf stated, “*The beauty of the world has two edges, one of laughter, one of anguish, cutting the heart asunder.*”
- It has a system of giving greatness, success, wealth, various types of prosperity and recognition, peace, happiness, security, etc., all of which feed our Sin Nature’s lustful desires.
- We desire the things of the world from our Sin Nature, whether we are operating in arrogance or self-pity.
- In arrogance, we desire for greatness, success, and approbation, wanting to be kings over our own fiefdom.
- In self-pity, we desire to have what others have and feel sorry for ourselves because we don’t have.
- The world will dangle these false promises in front of your nose, that is, tempt you to think that they will provide you with greatness or security if you obtain them. But these things ultimately are a false sense of greatness and security.
- Over the years, the world has given these false things to many and has created the illusion that you must have these things. They become standards by which you measure your value or worth, or peace and security. Therefore, people want them just as the people in the past had them.
- The organized **KOSMOS** has assigned to those things some perceived value, something that you want today, that you desire today. The world says, in that sense, I

can give you something. (Socialism and Communism are classic examples of the false sense of security.)

- Once these standards from the world are established, each person begins to measure their value and worth, prosperity, security, or happiness on the attainment of those standards.
- If you measure yourself from the **KOSMOS**, you are utilizing his majesty's, (the devil who runs the **KOSMOS**), standards and not God's.
- In contrast, what comes from God is true value and worth having. That why Jesus said, "**not as the world gives, do I give to you.**"
- Scriptures: **2 Cor 10:12-13; Eph 4:7, 13; Phil 3:16; 2 Tim 1:13-14**

[Click Here for Cosmic 1 & Cosmic 2](#)

Phil 3:16, "Let us keep living by that same standard to which we have attained."

2 Tim 1:13-14, "Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. ¹⁴Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you."

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Continuing with our passage:

EGO is the Nominative, First Person, Singular, Pronoun "**I**". Jesus is speaking of Himself.

DIDOMI is the Present, Active, Indicative, First Person, Singular of **DIDOMAI** that means, "to give."

The Customary Present Tense denotes an ongoing state or what regularly occurs for the believer in the Lord Jesus Christ. They are not fed falsehoods and lies. They are not given empty promises or rewards. They are given true and everlasting peace and prosperity.

The Active Voice: Jesus Christ produces the action of the verb. The True One, **1 John 5:20**, can only speak the truth, He cannot lie. Therefore, if He says He gives His **EIRENE**, it must be so.

The Indicative Mood is for dogmatic fact of reality that Jesus does not give in the way that the world gives.

HUMIN is the Dative case, Second Person, Plural, Pronoun of **SU** that means, "**to you all**," speaking to the disciples and by extension all Church Age believers.

So, we have, "**I give to you all.**"

Jesus Christ gives us His everlasting peace. That's why He goes on to say, "**Do not let your heart be troubled, nor let it be fearful.**"

So, **verse 27** wraps up with the third part, "**...Do not let your heart be troubled, nor let it be fearful,**"

Greek Transliteration: **ME TARASSESTHO HUMON E KARDIA MEDE DEILIATO.**

Greek: **μη̅ παρασέσθω υ̅μων̅ η̅̅ καρδια̅ μηδ̅ε̅ δειλια̅τω̅.**

ME is the other Greek negative for “not or **do not**” that accompanies the non-indicative verb, **TARASSESTHO** is the Present, Passive, Imperative, Third Person, Singular, of the verb **TARASSO – ταρασσω** (tar-as'-so) that means, “trouble, disturb, upset; terrify, frighten.” Here it means, “to receive worry or a state of anxiety.” With the Third Person Singular we could say, “**do not let it receive trouble,**” referring to the following noun **KARDIA** – heart.

The Iterative Present Tense stands for repeated action, that is, allowing the outside pressures of life to keep on becoming inward stress on your soul.

The Passive Voice with the negative tells us what we should not receive on a regular basis to occur within our souls. It tells us that if we do not live in faith and deploy the 11 Problem-Solving Devices within our souls, we will have stress in our souls from the world.

The Imperative mood is a command from our Lord to not let the world drag you down. So, the command is, “**do not keep on receiving anxiety.**”

HUMON is the Genitive, Plural of the First Person, Pronoun **SU**, and means, “of you all” or “**your.**”

E KARDIA is the Feminine, Subject Nominative of the Article for “**the**” and the noun meaning “**heart** or inner self.” We do not translate “the” here. **KARDIA** is not the blood pumping organ in your chest. It is the right lobe of your soul where you store and retain Bible doctrine and develop your norms and standards. In other words, don't let your norms and standards that are based on doctrinal principles be disturbed. Don't lose your Divine viewpoint to Cosmic viewpoint causing stress within your soul.

So, we will translate this, “**in your heart** (right lobe).”

So, the first half of the command is, “**do not keep on receiving anxiety in your heart** (*right lobe of our soul*).” We could also literally say, “**Do not keep on receiving agitation of mind.**”

We complete this sentence with **MEDE** the conjunction for “**nor.**” It comes from **ME**, “not” and **DE**, “but or and,” so we could say, “but not, or and not” or simply “nor.”

DEILIATO is the Present, Active, Imperative, Third Person, Singular of **DEILIAO – δειλιάω**, which means, “to be timid, cowardly, or **be afraid.**”

The Present Tense is again iterative for what repeatedly occurs to the believer who does not have God's Word resident within their soul and thinks in terms of Bible Doctrine, Divine Viewpoint.

The Active Voice is used this time versus the Passive, because the believer produces the action of not being a coward and giving into the temptation of the world. The believer is to perform the action of not being afraid in life.

The Imperative Mood is again a command from our Lord to not allow the false hopes of the world lead you astray in your thinking that results in stress upon your soul, and you being afraid to function in the spiritual life.

So, our complete translation of **John 14:27** is, "**Peace** (*supergrace benefit*) **I leave behind to you all, My peace I keep on giving to you all. Not as the world** (*Satan's Cosmic System*) **gives do I give to you all. Do not keep on receiving anxiety in your heart** (*right lobe of our soul*) **nor be afraid.**"

Principles:

- When you stop taking in and cycling God's Word within your soul, a vacuum naturally forms that sucks in Satan's Cosmic viewpoint that inevitably leads to causing stress within your soul.
 - The choice you have is to receive God's peace within your soul or receive fear, worry and anxiety from the world.
 - Fear is a mental attitude sin, characterized by panic when in a dangerous or precarious situation. It is a painful emotional distress aroused by impending pain, danger, disaster, evil or by illusions regarding the same. It is worry, apprehension, consternation, or horror. Fear is also an active feeling of dread, of which fright and terror are the more intense degrees.
 - Neglect or rejection of the Mystery doctrine of the Church Age and failure to utilize its fantastic problem-solving devices result in many problems, including fear.
 - Fear is a lack of thinking under pressure. It is a general problem in life. We are designed by God to be rational creatures applying His Word, yet fear makes us irrational. Therefore, fear is an irrational and emotional sin of your soul.
 - For the believer, fear is failure to learn and apply Bible doctrine to the problems of life, and failure to learn and utilize the Problem-Solving Devices.
 - Fear is a part of the emotional complex of sins. Fear is a whole system of sins which include worry, anxiety, insecurity, incapability of doctrinal application, and therefore inability to use the Problem-Solving Devices.
 - Fear also includes all the problems of emotionalism, for fear is an emotional sin. Many sins involve only thinking (e.g. lust), but fear involves emotion and no thinking.
 - The Christian loser is bogged down and hindered from his advance by various categories of sins and arrogance related to fear.
 - Remember that God is your loving Father and will provide for your every need. But if you allow the world to be your primary source of influence, you will have fear, worry, and anxiety.
 - The promises of God to remove fear, **Isa 41:10; Deut 31:6, 8.**
- Isa 41:10, "Do not fear, for I am with you; do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, surely I will uphold you with My righteous right hand."**

Deut 31:6, 8, "Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake

you. **8The LORD is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed."**

- Bible Doctrine resident within your soul removes fear, **2 Tim 1:7.**
2 Tim 1:7, "For God has not given us a spirit of timidity, but of power and love and discipline."

- Faith-rest removes fear, **Psa 56:3-4.**
Psa 56:3-4, "When I am afraid, I will put my trust in You. 4In God, whose word I praise, in God I have put my trust; I shall not be afraid. What can mere man do to me?"

Heb 13:5-6, "Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you," 6so that we confidently say, "The Lord is my helper, I will not be afraid. What will man do to me?""

1 Cor 2:5, "Your faith should not be in the wisdom of man (*human viewpoint*), but in the power from God (*Divine viewpoint, Bible doctrine in the soul*)."

2 Cor 5:7, "For we walk by faith and not by sight."

[Click Here to See Doctrine of Fear](#)

The two words we have noted in this passage are **TARASSO** and **DEILIAO**. Both are related to the **KARDIA** – right lobe of your soul. Our Lord commanded us to **NOT** receive **TARASSO** (trouble or stress) in our heart, nor actively cause our heart to be **DEILIAO**, (afraid, timid, or cowardice). Each is used in the New Testament including:

TARASSO – to stir up, trouble, disturb, or agitate.

Thayer further defines this as, "*to cause someone inward commotion, take away his calmness of mind, disturb his self-control, to disquiet, or make restless.*"

BAGD defines it as, "*to cause inward turmoil, of mental and spiritual agitation and confusion.*"

This word is used:

- When we are challenged by God's Word or plan for our lives, and we allow fear to penetrate our souls.
Luke 1:12, "Zacharias was troubled when he saw the angel, and fear gripped him."

John 12:27, "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour."

- In regard to doubting the resurrection of our Lord, and by extension, doubting our resurrection life that is given to us at the moment of salvation.

Luke 24:38, "And He (Jesus) said to them, "Why are you troubled, and why do doubts arise in your hearts?"

John 14:1-2, "Do not let your heart be troubled (Imperative Mood – a command); believe in God, believe also in Me. ²In My Father's house are many dwelling places..."

- In regard to false teaching.

Acts 15:24, "Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls,"

Gal 1:6-7, "...there are some who are disturbing you and want to distort the gospel of Christ."

Gal 5:10, "I have confidence in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is."

- So that we have confidence in the face of undeserved suffering.

I Peter 3:13-14, "Who is there to harm you if you prove zealous for what is good? ¹⁴But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled."

- The general command by Jesus not to allow the outward pressure of Satan's Cosmic System to become stress within your soul; thereby, rejecting the peace that is from God, **John 14:27.**

DEILIAO means, "to be timid, fearful, cowardly, or to lack courage." Our verse, **John 14:27**, is the only use of this verb in the New Testament. We call that a Hapaxlogomenon. However, its noun, **DEILIA** and Adjective, **DEILOS** are used elsewhere.

DEILIA means, "cowardice, timidity, fearfulness," in **2 Tim 1:7.** This too is a Hapaxlogomenon.

BAGD defines this as, "*lack of mental or moral strength.*"

2 Tim 1:7, "For God has not given us a spirit of timidity, but of power and love and discipline."

DEILOS means, "cowardly, fearful, timid, afraid, that is lacking confidence."

- Used to describe a lack of faith-rest, confidence in God.

Mat 8:26, "He said to them, "Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm." Also in **Mark 4:40.**

- Used to describe the unbeliever who will be cast into the Eternal Lake of fire.

Rev 21:8, "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

We also have a wonderful object lesson about how fear takes over the soul in the Old Testament. In **Exodus 14**, we see fear and the arrogance skills working together to overcome the souls of Israel at the Red Sea.

In **Ex 14:8**, we have the phrase, "**Israel was going out boldly,**" also in **Num 33:3**. The Hebrew is **YAD + RUM** which literally means, "with a hand being high" or "high handed," and means, "arrogantly or defiantly," as used in **Num 15:30**. The same construction that is used in **Ex 14:8** is used in **Num 15:30**. In **Isa 26:11** the reverse construction is used to represent God's might and glory. Based on the usage in **Ex 14:8**, it identifies the Israelites acting in arrogance towards their previous captors, even though it was God, and not they, who won their freedom, **Acts 13:17** (Here God's arm is uplifted, not Israel's.). So, **Ex 14:8** states that when the Jews left Egypt, they left in a state of arrogant defiance. This caused Pharaoh to change his mind about letting them leave and motivated him to pursue and attempt to destroy them.

Instead of using prayer, **vs 10 & 15**, and the arrogance skills, the Jews at the Red Sea should have been using the faith-rest drill and other Problem-Solving Devices. They should have understood what Moses had been teaching them, "**that God has a plan for their life,**" **Ex 14:13-14**.

Principles:

- Cowards always hide behind arrogance.
- The Jews saw the problem; Moses saw the solution. The people faced the problem and were afraid. Moses faced the same problem and was confident from the application of metabolized doctrine in his soul.
- You cannot run around expressing fear and at the same time apply doctrine. Fear and the mechanics of the spiritual life are mutually exclusive. You are in one or in the other. Some day you too will face your D-day if you haven't already. A sign on the door of an English pub during the battle of Britain during World War II said, "*Fear knocked at the door. Faith answered. No one was there.*"

Points of Application:

The armor of God, [a.k.a., The Problem-Solving Devices on the Forward Line of Troops (FLOT) line of the soul], prevent the outside pressures of adversity from becoming the inside pressures of stress in the soul. The FLOT line prevents this.

Adversity is the outside pressure of life. Stress is the inside pressure of life like; fear, worry, anxiety. When there is no Problem-Solving Device on the FLOT line of the soul, then the adversity becomes stress and stress overruns the command post of the soul (**KARDIA**) and puts the spiritual life out of action.

Adversity is inevitable, even necessary; stress is optional, not necessary. Stress is not necessary when you deploy the Problem-Solving Devices on the FLOT line of your soul. You deal with your own problems in the privacy of your soul and avoid panic, fear, and arrogance.

God gives you spiritual freedom and human freedom so you can make your own choices and learn to take responsibility for your own decisions.

Stress in the soul means that the Sin Nature controls the soul. Therefore, stress in the soul overruns the command post of the **KARDIA** – heart (right lobe of the soul), and puts the spiritual life out of action.

People who live by fear are intimidated by life. Fear is a false variable rejected by every absolute of Bible doctrine. **1 John 4:18, "Fear does not exist in virtue-love; but perfect (mature) virtue-love drives out fear, because fear has self-correction, and the one who fears has not been perfected (matured) by means of virtue-love."**

- Virtue-love is an absolute of Bible doctrine which rejects the variable called fear. The absolute (love) drives out the false variable (fear).
- The Word of God resident in your soul with the filling of the Holy Spirit produces virtue-love, **Gal 5:22, "But the fruit of the Spirit is love...."**
- Virtue-love is the absolute that destroys fear in the life.

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We now begin **verse 28** which reads, **"You heard that I said to you, "I go away, and I will come to you." If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I."**

The Greek transliteration is, **"EKOUSATE HOTI EGO EIPON HUMIN, "HUPAGO KAI ERCHOMAI PROS HUMAS". EI EGAPATE ME ECHARETE AN HOTI POREUOMAI PROS TON PATERA, HOTI HO PATER MEIZON MOU ESTIN."**

The Greek is: **"ἤκούσατε ὅτι ἐγὼ εἶπον ἔμην, "ὕπαγω καὶ ἔρχομαι πρὸς ὑμᾶς." εἰ ἠγαπήτε με, ἐχάρητε ἄν ὅτι πορεύομαι πρὸς τὸν Πατέρα, ὅτι ὁ Πατὴρ μείζων μου ἐστίν."**

Verse 28 begins with the verb **EKSOUSATE**, **"you heard,"** which is the Aorist, Active, Indicative, Second Person Plural of **AKOUO** – ἀκούω (ak-oo'-o), which means, "hear or listen." Many times, it is used for the perception of Bible doctrine through the ear gate under the Grace Apparatus for Perception (GAP). The word is used for learning doctrine under the principle of two factors: To listen and accept the authority of; to listen and concentrate. This also indicates the fact that they have previously received this doctrine that Jesus is discussing, but they haven't paid much attention to it as demonstrated by their questions. So, our Lord is repeating the doctrine.

The Constative Aorist Tense indicates you don't GAP it all the time, but it gathers into one entirety all of the times that you do GAP it.

The Active Voice tells us the disciples are the ones GAPing it. At this point, the disciples have had three years of constant exposure to Bible teaching, and this is what Jesus is pointing out.

The Indicative Mood is for the reality of the situation; they have absolutely heard this doctrine before.

HOTI is the conjunction "**that**" marking the beginning of Jesus discourse.

EGO is the Nominative, First Person, Singular, Pronoun, "**I**". Jesus is referring to doctrine He previously taught.

EIPON is a verb in the Aorist, Active, Indicative, First Person, Singular of **LEGO** – **λέγω** (leg'-o), "to say or speak," so it means, "I **said**." It is used for communication. Jesus taught them verbally by monologue.

HUMIN is the Second Person, Plural, Pronoun of **SU** – **σὺ** (soo), "you," in the Dative of Indirect Object case meaning, "**to you all**." These are the ones Jesus is teaching Doctrine to; the disciples in the Upper Room.

HUPAGO is a verb in the Present, Active, Indicative, First Person, Singular that means, "to lead or bring under, to lead on slowly, to depart or go away." It's a compound word from the Preposition **HUPO** – **ὑπό** (hoop-o') that means, "by or under," and the verb **AGO** – **ἄγω** (ag'-o) that means, "**to lead, bring, or carry**." It is a reference to the ascension of Christ to glorification at the right hand of the Father.

The Futuristic Present Tense describes the future death, resurrection, ascension, and session of Jesus Christ with immediacy and certainty.

The Active Voice says that the humanity of Christ does the ascending, since the Deity of Christ is omnipresent and can't ascend.

The Indicative Mood is the reality of resurrection, ascension, and session of the Lord Jesus Christ.

In the First Person, Singular, Futuristic Present it means, "**I will depart**." He told them this just moments ago in **John** chapter **13:3, 33, 36;** and **14:1-3, 18**.

KAI is the conjunction, "**and**," linking Jesus imminent departure with His imminent return.

ERCHOMAI is a verb in the Futuristic Present, Middle Deponent, Indicative, First Person, Singular meaning, "to come."

With the Futuristic Present, "**I will come again myself.**" Given the context of His previous question and answer session with the disciples, this is more than just speaking about His resurrection and the 40 days He would remain with them. Remember His reply in **verses 1-3**. So, this is speaking of Christ's Second Coming including the Rapture of the Church.

The Middle Deponent says that Jesus performs the action Himself. He will return.

The Indicative Mood is again for the reality of His coming. Jesus is going to depart from the earth and the next time anyone on the earth is ever going to be close will be the Rapture when He will be face to face with those of the Church Age.

PROS is a Preposition meaning, "to or towards," when with an Accusative. For emphasis, we say, "**face to face with.**"

HUMAS is Second Person, Plural, Pronoun of **SU** in the Direct Object Accusative case meaning, "**you all**"

So far, we have, "**You heard (previous doctrine taught) that I said to you all, "I will depart (crucifixion, burial, resurrection, ascension, and session) and I will come again myself face to face with you all (Rapture, Second Coming)."**"

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Principles of the Second Coming of Christ and the Rapture of the Church:

There are two phases to the Second Coming of Christ:

- The first phase is called the Rapture of the Church, Resurrection, **Phil 3:11**. **Phil 3:11, "If by any means I might arrive at the exit resurrection (Rapture), the one from the dead."**

- The second phase is called the Second Advent, when Christ physically steps onto planet earth again, **Zech 14:4; Rev 19**.

The Rapture of the Church means that all believers in the Lord Jesus Christ who physically died between the day of Pentecost and the day of the Rapture receive their resurrection bodies and meet Jesus in the clouds of the air, **1 Thes 4:13-18; 1 Cor 15:51-58**. Their soul and spirits that were in heaven are joined with their new resurrection body.

Then all believers who are alive on the day of the Rapture are transformed in body to a resurrection body and also meet Christ in the clouds. **1 Cor 6:14; 1 Thes 4:15, 17; 1 John 3:2-3**

1 John 3:2-3, "Beloved, now we are the children of God, and what we will be he has not yet revealed. However, we know that if He should appear, we shall be (exactly) like Him because we shall see Him as He is. ³And everyone who keeps

on having this hope (Hope 3) in Him purifies himself (inside God's Power System) even as He is pure."

1 Cor 6:14, "Now God has not only resurrected the Lord, but he will raise us up through His power."

At that time, the bride (Church Age believers, dead or alive) receives a body like Christ's. **Phil 3:21; 1 Thes 5:23**

All believers in the Lord Jesus Christ will be removed from planet earth at the Rapture and are with Christ in Heaven.

- Anticipation of the Rapture must not overwhelm us.
- It does not mean that you sell everything and sit around waiting for Him.
- It should not be used as escapism from the trials and tribulations of everyday life.
- We should be waiting imminently for His return which means living everyday unto Christ. We believe that we should be serving and witnessing more diligently each day.
- Therefore, we need patience as the Lord prepares us for the event, **James 5:7-8. James 5:7-8, "Therefore, brethren, have patience until the coming of the Lord (rapture). The farmer waits with anticipation for the valuable production of the soil, constantly being patient until it has received the early and the latter rains. Have patience! Furthermore, all of you become stabilized in your right lobes because the coming of the Lord (Rapture) has approached with the result that it is drawing nearer and nearer."**

Titus 2:13, "Waiting with keen anticipation for that blessed hope (Rapture), even the appearance of the glory of our great God and Savior, Christ Jesus."

Between the first and second phase of His coming is a time period of 7 years called the Tribulation, Daniel's 70th Week, **Dan 9:27.**

Once the Rapture occurs, the Church Age is ended and the Tribulation begins. **Dan 12:1; Joel 2:2; Mat 24:21.**

Mat 24:21, "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will."

The Differences Between the Rapture and Second Advent are as Follows:

- Rapture – Private, **Acts 1:11.**
- S.A. – Public, **Rev 11:7.**
- Rapture – In the air, **1 Thes 4:17.**
- S.A. – On earth, **Zech 14:4.**
- Rapture – Judgment of believer's works, **2 Cor 5:10.**
- S.A. – Baptism of fire, **Mat 25:31-46.**
- Rapture – Church goes to heaven, **John 14:3.**
- S.A. – Church returns with Christ, **1 Thes 3:13.**
- Rapture – Holy Spirit is removed, **2 Thes 2:6-7.**

- S.A. – Removal of Satan, **Rev 20:1-3.**
- Rapture – Change in believer’s body, **Phil 3:21.**
- S.A. – Earth is changed, **Zech 14:10; Rom 8:19-22**
- Rapture – Christ appears as the groom.
- S.A. – He appears as the Messiah.
- Rapture – End of the Church Age.
- S.A. – End of the Jewish Age.
- Rapture – Israel under the fifth cycle of discipline.
- S.A. – Termination of the fifth cycle of Discipline.
- Rapture – Believers taken from the earth, **1 Thes 4:16-18.**
- S.A. – Unbelievers taken from the earth, **Mat 24:37-43; 25:31-46.**
- Rapture – A time of comfort, **1 Thes 4:18.**
- S.A. – A time of terror, **Rev 6:15-17.**

Rev 3:11,” I will be coming soon; seize what you have (Bible doctrine), so that no one may take away your crown.”

This is why the Rapture is always called imminent, because there is no intervening prophecy to be fulfilled.

In **Daniel 9:24-27**, we have a prophecy telling of the time frame that Israel would be in captivity, the First Advent of our Lord, and the revealing of the Antichrist with the duration of the Tribulation. Comparing that prophecy with the accounts of **Nehemiah 2:4-8** begins the counting for the time of **“Messiah to be cutoff”** (rejected) and His Second Coming as prophesized in **Dan. 9:24-27.**

- The overall Prophecy in **Dan 9:24-27** includes 70 weeks, **verse 24.**
- As is common in prophecy, one day is analogous for one year.
- So, when each day in a week equals a year, we have a total of 490 years.
- 7 days in a week equals 7 years times 70 equal 490 years in total.

Now this overall prophecy is broken down into 2 parts with three time frames.

1) From decree to rebuild until Messiah, **verse 25.**

- 7 weeks
- 62 weeks after which Messiah is cut off.

2) The Prince (Antichrist) makes covenant with Israel for 1 week.

So, we have:

7 weeks = 49 years

62 weeks = 434 years

69 weeks = 483 years

69 weeks = 483 years

1 week = 7 years

70 weeks = 490 years

490 - 483 = 7 years left (Tribulation)

Next, we break it down by days. The Jewish calendar had 360 days in a year. So, to calculate the number of days of this prophecy we have:

7 weeks = 49 years

62 weeks = 434 years

69 weeks = 483 years

483 years x 360 days/year = 173,880 days, (360-day Jewish calendar)

According to **Nehemiah 2:1-8**, the decree to rebuild Jerusalem was issued on Nisan 1, 445 BC, which is March 14 on our calendars. It was not finished until 397 or 49 years later, with moat and plaza.

Now going back to the beginning of the prophecy, the decree to rebuild the city and calculating until Messiah we have 483 years or 173,880 days, (360-day Jewish calendar).

When you add 173,880 days to the decree you arrive at April 6, 32 AD, the "**cutting off of Messiah,**" which was "Palm Sunday," the day Israel praised Jesus as Messiah but truly did not believe in Him

That calculation is as follows.

March 14, 445 BC to March 14, 32 AD is 476 † years of 365 days or 173,740 days.

Add 24 days from March 14 to April 6, (Palm Sunday), and add back the 116 ‡ leap days.

173,740 - Nisan 1, (March 14), 445 BC to April 6, 32 AD

+ 24 - March 14 to April 6

+ 116 - days in leap years ‡

173,880 to cutting off of Messiah

†Since only one year expired between 1 B.C and A.D. 1, the total is 476, not 477.

‡A total of 476 years divided by four (a leap year every four years) gives 119 additional days. But three days must be subtracted from 119, because centennial years are not leap years, though every 400th year is a leap year.

So, we have an exact prediction of the first advent of our Lord in Scripture.

Rev 22:20, "He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus."

[Click Here for a More Extensive Study on the Rapture of the Church](#)

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So far in **verse 28** we have, "**You heard** (*previous doctrine taught*) **that I said to you all, "I will depart** (*crucifixion, burial, resurrection, ascension and session*) **and I will come again myself face to face with you all** (*Rapture, Second Coming*)."

Continuing in **verse 28**, next we have:

"If you loved me, you would have rejoiced"

which is: **EI EGAPATE ME ECHARETE AN**

εἰ ἠγαπήτείν με, ἐχάρητε ἄν

EI means, "if" and is a second-class condition, (contrary-to-fact condition), with the meaning of "**if and you do not.**" This means the premise is untrue. The premise is stated next in terms of love.

EGAPATE is the verb of the premise in the Imperfect, Active, Indicative, Second Person, Plural of **AGAPAO** that means, "love" or with the 2nd Person Plural, Imperfect, "**you all loved,**" meaning imperfect past action.

This is linked with the Accusative, Singular, First Person, Pronoun **ME** that means, "**me,**" which is Jesus referring to Himself. This is the One they are not **AGAPE'ing** at this time. So, we have, "**if and you all do not love Me.**"

The Progressive Imperfect of **AGAPAO** is for action that is in progress in past time from Jesus speaking these words. The disciples did not have **AGAPE** love at this time; it was more like **PHILEO** love.

The Active Voice tells us the disciples are producing the action, "**If and you have not loved Me,**" 2nd class condition.

The Indicative Mood is the reality of the fact that they have not **AGAPE** loved the Lord in the past which is causing them sorrow at this time.

The reason Jesus says that they do not love Him is because they are demonstrating fear, worry, and anxiety about His departure, as demonstrated by their questions, rather than

expressing joy and happiness that comes with the knowledge of the Father's plan being fulfilled.

So, the principle is, "**AGAPE** love demands application of knowledge – Bible Doctrine". **AGAPE** love is not based on relationship but on the mentality of the soul.

They have not loved Him because they don't have the capacity to **AGAPE** Him, because they do not have, 1) Maximum Doctrine in the Soul, and 2) The Filling of the Holy Spirit which is what we call the Balance of Residency.

If they had loved Him, it would be expressed by a different response to Jesus' message than the way they are actually responding, which is noted in the next word.

ECHARETE is the Aorist, Passive, Indicative, Second Person, Plural of **CHAIRO** – **χαίρω** (khah'-ee-ro) which means, "to rejoice or be glad," or as we say, +H – sharing the happiness of God. "**You would have rejoiced.**"

The Culminative Aorist is for the action; they should have been experiencing joy rather than sorrow.

The Passive Voice tells us the disciples in the Upper Room should have had the Happiness of God in their hearts. On the other hand, they should have received +H from seeing the plan of God advance.

The Indicative Mood is the reality of the situation; they missed out on the sharing the happiness of God at this time. They would have rejoiced if they **AGAPED** Jesus.

So, we have, "**If and you have not loved Me, you would have rejoiced.**"

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AGAPE LOVE

Etymology:

In the New Testament vocabulary for love, we have two verbs and two nouns. They are cognates within the framework of the two.

- **AGAPAO** – **ἀγαπάω** (ag-ap-ah'-o), which is the verb, and the noun is **AGAPE** – **ἀγάπη** (ag-ah'-pay).
- **PHILEO** – **φιλέω** (fil-eh'-o), which is the verb, and the noun is **PHILOS** – **φίλος** (fee'-los).

AGAPAO is used over 150 times in the New Testament and **AGAPE** over 115 times.

AGAPAO and **AGAPE** is a special love, a limited type love, because it refers to the mentality of the soul, where **PHILEO** love is more of the outward demonstration of love or affection based on the inward attitude of love.

AGAPAO is strictly a mental attitude, and by the way, excludes emotion. Your emotions respond when you have **AGAPE** love, (i.e. rejoice, as we see in **John 14:28**), but **AGAPAO** love is not based on your emotions.

AGAPAO means freedom from mental attitude sins; it means a Relaxed Mental Attitude (RMA) towards its object.

The noun **AGAPE** is found in two areas: a.) The filling of the Holy Spirit produces it, **Rom 5:5; Gal 5:22**, b.) The third floor of the Edification Complex of the Soul (ECS), having a Relaxed Mental Attitude produces it, **1 John 2:5; Col 3:14-17**.

All believers are commanded to have **AGAPE** type love. Since **AGAPE** is produced by the filling of the Spirit, it is only accomplished in this way, and it produces the concept we have in **1 Cor 13**.

As noted in our text, **John 14:28**, because the disciples did not have God's Word resident within their souls, even though they had heard it previously, they did not retain it, with the result of not sharing the Happiness of God.

L.S. Chafer quoted Dr. Henry Drummond who said, *"Love must be what Dr. Henry Drummond chose to term it, "the greatest thing in the world" (the title of his addresses on 1 Cor 13). It is that which God is like to infinity. To realize the personal, unchanging love of God is a supreme experience."*

All Christian love, according to the Scriptures, is distinctly a manifestation of Divine love operating through the human heart, **Rom 5:5**, **". . . because the love of God has been poured out within our hearts through (produced or caused by) the Holy Spirit who was given to us."**

This love is not the working of human affection; it is rather the direct manifestation of the "love of God" passing through the heart of the believer out from the indwelling Spirit.

It is the realization of the last petition in the High Priestly prayer of Christ in **John 17:26**, **"...so that the love with which You loved Me may be in them, and I in them."**

It is simply God's love working within and out through the believer.

This love cannot be humanly produced or even successfully imitated, for it of necessity goes out to the objects of Divine affection and grace rather than to the objects of human desire.

A human heart cannot produce Divine love, but it can experience it.

It can only be found with the Word of God resident in your soul and the power of the filling of God the Holy Spirit operating in your heart.

1 John 2:5, "But whoever keeps [TEREO – τηρέω (tay-reh'-o), guards, see John 14:23] His word, in him the love of God has truly been perfected."

Jude 1:21, "Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life."

In **Mat 22:36**, when asked what was the great commandment in the Law. Jesus answered in **vs. 37**, **"You shall love the Lord your God with all your heart and with all your soul and with all of your mind."**

Love for God starts in the right lobe of the soul with doctrine, but it moves throughout your entire soul.

James 1:12, "Blessed is the person who perseveres under testing, because when he becomes approved, he will receive the crown of life which the Lord has promised to those who love Him."

Eph 6:23-24, "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴Grace be with all those who love our Lord Jesus Christ with incorruptible love."

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Now that we have seen the Protasis, if statement, let's review the Apodosis, then statement.

In the Greek, it is simply: **ECHARETE AN, ἐχάρητε ἂν.**

We noted **ECHARETE** above. It is the Culminative Aorist Tense, Passive Voice, Indicative Mood, Second Person, Plural of **CHAIRO** which means, "To rejoice, be glad, to rejoice exceedingly, to be well, or thrive." Notice the last meaning which is similar to **EIRENE**, peace, which our Lord was leaving and giving to them.

AN is a Greek Particle indicating contingency in certain constructions. Here linked with the Protasis "if statement" from **EI**, **AN** tells us of the Apodosis or "then statement." It typically is not translated in the English but gives the meaning of contingency in the sentence, although here we could translate it as **"then."**

Remember that our "if statement" was a second-class condition, (contrary-to-fact), with the meaning of **"if and you do not."** So, we have the contingency principle; *"If they AGAPED Jesus they would have CHAIRO (rejoiced), but they did not AGAPE Him, and therefore they are not rejoicing."*

So, we translate **ECHARETE AN** as, **"then you would have rejoiced."**

As you can see, it is God's plan for the believer to have Peace, Love, and Happiness in their lives. The Happiness of God we call +H. So, let's now understand briefly what the disciples were missing out on at this time.

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AGAPE Love Results in Sharing the Happiness of God

1 Cor 13:4-7, "Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, ⁵does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, ⁶does not rejoice in unrighteousness, but rejoices with the truth; ⁷bears all things, believes all things, hopes all things, endures all things."

Sharing the Happiness of God is the Fifth floor, the penthouse, of the Edification Complex of the Soul, ECS.

One of the essence or characteristics that make up God is that He is happy. God is perfect; therefore, His essence is composed of only perfect attributes. One of His perfect attributes is His perfect happiness.

- Perfect God can only possess perfect happiness.
- Because God is eternal, He has always been and will always be happy for all eternity. There never was a time, nor will there ever be a time, when God is not happy. God has never been unhappy. Therefore, no one has ever made or ever will make God unhappy.
- Although His omniscience has always known the billions of angelic and human creatures who would be a disappointment, He cannot be disappointed or frustrated, because He has perfect happiness. His happiness cannot be tarnished or in any way challenged or destroyed.
- God is immutable, meaning He cannot change. Therefore, His happiness is unchangeable; nothing can make God unhappy. No creature has the power to make God unhappy, but God has the power to make you happy and to share His happiness.
- Because God is infinite His happiness has no boundaries; therefore, He can share His happiness.
- This same perfect happiness is available to you. **Psa 16:11** teaches three ways in which God shares His perfect happiness with us:

"You will make known to me the path of life." (The Word of God resident in the soul.)

"In Your presence is the fullness of happiness;" (Application of the Word of God to life's situations.)

"At Your right hand (Jesus Christ) are pleasures forevermore." (Blessings and rewards, as a result of applying the Mind of Christ.)

- The key to true happiness is a change in your mental attitude, as a result of the intake and application of God's Word, **Prov 3:13; John 15:11.**

John 15:11, "These things I have spoken to you so that My joy may be in you, and that your joy may be made full."

- The only way to happiness is to cease worrying about things that are beyond the power of your will through the application of God's Word. An unhappy person is someone involved in egotism, selfishness, evil, or ignorance.
- You will never realize how much of God's happiness you have in your life until you go through certain problems and find out that your happiness has not been taken away, **Mat 5:10-12; Col 1:24; 1 Peter 1:3-8; 4:13.**
- Happiness is not a reward for doing something; it is a consequence. In the Bible, it is the consequence of taking in doctrine, **Prov 3:13**; remember the passive voice of **CHAIRO** – "rejoice" in **John 14:28.**

Prov 3:13, "Happiness belongs to the person who finds wisdom, even to the person who gains understanding."

- True happiness does not come as a result of getting something we do not have, but rather of recognizing and appreciating what we do have.
- Never confuse happiness, as taught in the Bible with the various stimuli of life, which are enjoyable for the moment, but have no ability to sustain you in daily living.
- The place or the condition does not dictate happiness. It is the mind alone that can make someone happy or miserable, **Prov 23:7; 17:22.**
- It is not having what you want, but rather accepting what you have, and coming to a point of contentment, **Phil 4:4, 11-13.**
- A person is happy because he is growing in the Word of God daily, not even knowing where his limit lies. Every day there can be a new revelation or a new discovery about life, about God, and about ourselves. Those who are truly happy will live one day at a time, **Mat 6:25-34.**

Mat 6:34, "So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own."

• Happiness, like love, is the fruit of God the Holy Spirit, **Rom 14:17; Gal 5:22.**
Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and peace (prosperity) and joy (happiness) by means of the Holy Spirit."

Gal 5:22-23, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."

- Happiness even includes the ability to treasure the memory of past misfortunes. Happiness is not limited to something you experience but can also be something you remember, **Eph 5:2; Phil 4:18**, (The term "fragrant aroma" means, "fond memories."), **Col 2:5.**
- In regard to our Lord's Second Coming, we are to rejoice, knowing we will then have the +H for all of eternity, **John 14:28; 16:22.**

John 16:22, "Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you."

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The next section of **verse 28** is, "**because I go to the Father.**" The King James incorrectly has, "because I said I go to the Father." "I said" is not in the original Greek text.

So, it is simply, "**because I go to the Father.**"

Transliterated it is **HOTI POREUOMAI PROS TON PATERA.**

The Greek is, **ὅτι πορεύομαι πρὸς τὸν Πατέρα,**

HOTI is a Conjunction. Here it is a Coordinating Conjunction which can be translated, “**that** or because.” It finishes the “then” statement of our contingency clause as a statement of fact. “***They should have been rejoicing because Jesus was about to return to the Father.***”

POREUOMAI is a verb in the Present, Middle Deponent, Indicative, First Person, Singular of **POREUO πορεύω** (po-ryü'-ō) that means, “go, proceed, travel, or to go from one place to another.”

This same word was used in **John 14:12.**

There the Greek text was, **ὅτι ἐγὼ πρὸς τὸν Πατέρα πορεύομαι.**

But here it is **ὅτι πορεύομαι πρὸς τὸν Πατέρα.** With the absence of **EGO** “I” in **verse 28,**

POREUOMAI adds the First-Person Singular personal pronoun “I”.

The Futuristic Present tense tells of the impending departure of our Lord, that is His ascension, with emphasis on immediacy and certainty. So, we could say, “**I am about to go.**”

The Middle Voice is Deponent giving us an Active sense, where Jesus is performing the action, “**I myself am about to go.**”

The Indicative Mood is for the reality of Jesus’ departure and ascension to the Right Hand of the Father.

PROS is the Accusative Preposition giving us direction that means, “to or toward” or with emphasis it can be translated, “**face to face.**”

TON PATERA is the Accusative Article “**the,**” plus the Noun in Accusative Masculine, Singular of **PATER – πατήρ** (pat-ayr’) the means “**Father,**” here meaning, “**God the Father.**”

So, we have “**that I am about to go to** (face to face with) **the Father.**”

The last section of **verse 28** is:

ὅτι ὁ Πατὴρ μείζων μου ἐστίν.”

HOTI HO PATER MEIZON MOU ESTIN.

HOTI is once again a Conjunction; this time it is a Subordinating Conjunction, which begins the new section. So, we have "**because.**" This conjunction introduces the mentality of Jesus. He is subordinating Himself to God the Father, even though He is God and equal to God the Father.

HO PATER is the Nominative Article "**the,**" plus the Nominative, Masculine, Singular Noun for "**Father.**" Notice that Jesus is once again using the word "**Father**" to designate the first person of the Trinity.

ESTIN which actually comes at the end of the Greek text is the Present, Active, Indicative, Third Person, Singular of **EIMI** that means, "is or to be." Here it means, "**He is**" referring to God the Father.

MEIZON is the Irregular Comparative Adjective in the Nominative, Masculine, Singular of **MEGAS** – **μέγας** (meg'-as) that means, "**greater.**" This is a declaration of the deity of the Father is greater than any humanity. The Deity of the Father is greater than the humanity of Jesus Christ and Jesus is recognizing that fact in humility.

MOU is the First Person, Singular, Pronoun of **EGO** that means, "I", but in the Genitive of Subordination it has the meaning of "over me." Because of the comparative clause, we translate it "**than I.**"

So, we have "**because the Father is greater than I.**"

As noted above, the humanity of Christ is obedient to the will and plan of God the Father. His plan calls for the death, resurrection, ascension, session, and glorification, **John 17:4-5.**

So, our complete translation is, "**You heard (previous doctrine taught) that I said to you all, "I will depart (crucifixion, burial, resurrection, ascension, and session) and I myself will come again face to face with you all (Rapture, Second Coming)."** **If you had loved Me, yet you did not, you would have rejoiced (in the fact) that I am about to go to (face to face with) the Father, because the Father is greater than I (a reference to His submission to the Father's Plan).**"

So, Jesus is telling the disciples and all Church Age believers to rejoice, because He was about to fulfil the Father's Plan with the result that the body of Christ, (the Church), is about to be formed. Once it is formed, the Lord Jesus Christ has a bride which includes the disciples in the Upper Room. Therefore, the Church will share the glory of Christ forever.

So, they ought to be very happy about the fact that He was going to go to the Father at this time. He was going to sit down at the right hand of the Father and be glorified. But they didn't have the capacity to understand the Plan of God at this time, because they had not yet reached spiritual maturity.

Principle: The submission of Jesus Christ to the Father's plan (humility) was the key to winning the Strategic Victory of the Angelic Conflict. As a result of Jesus' victory, He is glorified. As a result of His glorification, the Church Age believer shares in His victory and glory as His bride. Therefore, we should REJOICE!

So, we will note the:

Doctrine of Humility

Humility is freedom from pride and arrogance, **Prov 11:2; 16:18; 29:23**. Therefore, humility cannot and does not exist in the cosmic system; it is the first thing to go when you get out of fellowship with God, due to personal sin(s). It is regained by utilizing God's grace of **1 John 1:9**, Rebound – the confession of your sins.

Arrogance has so many facets that sooner or later people are captured by its temptation from their Sin Nature, unless they remain in fellowship with God inside of His Power System – GPS, that is staying under the enabling power of God the Holy Spirit and continuing your momentum from having metabolized Bible doctrine in your soul.

The virtue of all believers is humility. Humility is total freedom from cosmic thinking. Humility includes enforced humility and genuine humility, plus objectivity and teachability.

Psa 25:8–9, "Good and honorable is the Lord; therefore, He instructs sinners in the way. In justice (*Divine integrity*) He guides the humble; consequently, He teaches the humble His way (*plan, purpose*)."

No believer in the cosmic system can learn Bible doctrine; **GNOSIS**, (knowledge, doctrine, wisdom) never becomes **EPIGNOSIS** (intensifies GNOSIS), when you are operating under arrogance. Without humility, there is no teachability. Teachability demands enforced humility and genuine humility.

Humility is maintained only by learning Bible doctrine utilizing the three R's.

- Reception, in which the Pastor communicates Bible doctrine to a group of believers, and the information goes to the believer's human spirit. The Holy Spirit makes that doctrine **PNEUMATIKOS**, i.e., spiritual phenomena. It then goes to the **NOUS** or left lobe and becomes **GNOSIS** doctrine. Then the positive believer has faith perception, the metabolization of that Bible doctrine by which it goes into the **KARDIA** or right lobe, where it becomes **EPIGNOSIS** doctrine. Only **EPIGNOSIS** doctrine gives the believer momentum.
- Retention is **EPIGNOSIS** transferred to the **KARDIA**, right lobe of your soul. It is stored Bible doctrine by which we grow in grace, the basis for momentum.
- Recall is the application of **EPIGNOSIS** doctrine to experience, the basis for creating invisible heroes, the objective of the spiritual life.

The mandate for humility is found in **1 Peter 5:5–6** and **James 4:5–6** which quote **Prov 3:33–35**.

1 Peter 5:5-6, "You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. "Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time."

Enforced humility is submission to legitimate authority.

Genuine humility is the virtue of complete grace orientation to all situations through perception and application of Bible doctrine.

Humility is distinguished from humiliation:

- Humility is the virtue of freedom from arrogance.
- Humiliation is to reduce your view of self to a lower status in your own eyes or in the eyes of others.

Humiliation is being mortified, while humility is being grace-oriented.

Humility is the quality or status of being humble. While the noun "humble" has many definitions, ranging from, "feeling of insignificance and feeling of inferiority" to "low in rank or low in importance," none of these definitions relate to the Biblical word.

Humility or being humble in the Plan of God is recognition of the authority of our Lord Jesus Christ (the Word) and submitting to that authority. Humility is recognition of authority.

Since the Bible is the mind of Christ, submission to the authority of our Lord is tantamount to consistent post-salvation renewing of your mind, **Rom 12:2**. We submit by our daily intake and application of the Word of God.

If we become neglectful of Bible doctrine, we are in a state of rebellion. The result of post-salvation renewing of your mind should be grace orientation and humility. **Luke 14:11**

Luke 14:11, "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Through consistent perception, metabolization, and application of Bible doctrine, arrogance is brought low or humbled, while the filling of the Holy Spirit, grace orientation, personal love for God the Father, impersonal love for all mankind, a personal sense of destiny, and occupation with Christ are raised to the highest level of function, **Job 33:16-17**.

In Biblical humility, the independence of human power and ability is reduced to zero, so that dependence on the power and ability of God are increased to the maximum through the function of grace. This becomes grace effectiveness in the Christian way of life. At the point of faith in Christ, you reduced yourself to a state of total humility.

Biblical humility is neither derogatory nor undue self-depreciation. The mandate of **James 4:10** to **“humble yourselves before the Lord and He will exalt you”** is a mandate that precedes any effective use of a Problem-Solving Devices.

- This means that humility is a system of Divine viewpoint thinking related to grace orientation and occupation with Christ.
- This means that humility is a system of recognizing the authority of Jesus Christ as the ruler of the Church, and that He has delegated all authority in the Church Age to the Word of God, especially the mystery doctrine found in the Church Age epistles, and the Pastor-Teacher as God’s delegated authority to teach the Word of God, **Heb 13:7, 17.**
- This means that humility is a system of cognition of Bible doctrine, resulting in the believer living in the directive will of God rather than the permissive will of God, **Psa 25:8-9.**

The greatest testimony of humility was our Lord’s submission to the will of God found in **Luke 22:42** and **Phil 2:5-8.**

Luke 22:42, “Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.”

Summary:

- Humility is recognition and respect for legitimate authority in life.
- It is function under the Laws of Divine Establishment for the unbeliever. Both believer and unbeliever can possess humility.
- It is recognition of authority delegated by God in the Christian way of life. The Bible is the authority, and the spiritual gift of Pastor-Teacher is the communicator of that doctrine.
- Humility is Divine viewpoint thinking, which means that humility is related to grace orientation and occupation with Christ.
- Humility is poise and courage under pressure.
- Humility is teachability which recognizes the Plan of God for your life.
- Recognition of the authority of the Pastor-teacher who communicates doctrine.
- Recognition of the content of the message of the Pastor who communicates doctrine.
- Therefore, humility is the sum total of grace orientation and teachability.
- Humility is capacity for life, love, and happiness.
- Humility is the basis for gratitude and appreciation in life.
- Humility is the function of establishing right priorities in life.
- Humility is the right function of self-determination in life related to God’s grace policy, right priorities, teachability, and self-determination related to spiritual growth.
- Humility is making right decisions from a position of strength.
- Humility is the recognition of failure in the Christian life and the willingness to recover through Rebound, **1 John 1:9.**
- Humility is the basis for flexibility in life, the basis for God molding a vessel of honor which glorifies Him.

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Next in **verse 29** we have, **“Now I have told you before it happens, so that when it happens, you may believe.”**

Transliterated it is: **KAI NUN EIREKA HUMIN PRIN GENESTHAI, HINA HOTAN GENETAI PISTEUSETE.**

The Greek is: **καὶ νῦν εἶρηκ`α ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε**

KAI is the conjunction for, "**and**, even, or also." Here it is for emphasis as it is linked with the follow word.

NUN is an adverb that means, "**now**, or at the present time." It is a reference to the Upper Room Discourse.

EIREKA is a verb in the Perfect, Active, Indicative, First Person Singular of **LEGO** – **λέγω** (leg'-o) that means, "to speak, say, or tell".

The Perfect Tense is a completed past action, something that happens in the past with results that go on. The Perfect Tense sometimes emphasizes the past, sometimes the results, and sometimes the whole thing. This introduces the abiding character of Bible doctrine whose goal is faith in the heart of the believer. "***I have communicated in the past with the result that you will have this communication in your soul.***"

The Active Voice tells us Jesus Christ did the teaching.

The Indicative Mood is for the reality of the unique communication gift of our Lord. So, we will say, "**I have told.**"

HUMIN is for the one's being taught by Jesus. It is the Plural, Dative Case of the Second Person Personal Pronoun **SU** that means, "you." So **HUMIN** means, "**to you all,**" referencing the disciples in the Upper Room.

PRIN is an unusual Adverb that means, "**before** or sooner." It is usually used with Infinitives of Subsequent Time as it is here, as we will see with our next word. This tells us that from this point forward, Jesus will communicate Mystery Doctrine for the Church Age to them, and prophecies related to His work on the Cross, before the Church Age begins and the prophecies actually happen.

GENESTHAI is the 2nd Aorist, Middle Deponent, Infinitive of **GINOMAI** – **γίνομαι** (ghin'-om-ahēe) that means, "to come into being, to happen, or to become."

The Infinitive is an Infinitive of Subsequent Time linked with **PRIN** above. In this structure, it means, "**it comes to pass.**" Literally, it means, "**before it begins to come to pass.**"

This is an Ingressive Aorist Tense for the introduction of a new action.

The Middle Voice gives us the "it" which is referring to the Mystery doctrines Jesus and prophecies will be teaching. So, we add "it" for the doctrines to be taught.

HINA is the Subordinating Conjunction and means, "that or **in order that**," which gives us a Purpose Clause.

HOSTAN is also a Subordinating Conjunction that means, "**when** or whenever, on the occasion of its occurrence, etc." Linked with the Subjunctive Mood below of **PISTEUO** it gives us contingency.

GENETAI is the Aorist, Middle Deponent, Indicative, Third Person, Singular of **GINOMAI**. So, we say, "**it does come to pass**" or "it does happen."

The Indicative Mood is used here for the fact of reality that is "**when it does occur.**"

PISTEUSETE is the Aorist, Active, Subjunctive, Second Person, Plural of **PISTEUO** – **πιστεῦτε** (pist-yoo'-o) that means, "to believe... This is not "believing for salvation;" they were already saved, and it isn't really "faith-rest" as such. It is an offshoot of faith-rest. Here is faith as a capacity for living the unique spiritual life with confidence, peace, and joy, as a result of **AGAPAO** love for Jesus Christ, The Word of God.

Verses 27 and **28** come to a head here. It's the goal of Christ for them and us to have faith, so that we all can receive the blessings of God in life, His peace and joy by means of **AGAPAO** love.

The Culminative Aorist tells us of the goal of Jesus' teaching, to bring them to confident assurance by means of His Word and God's Plan.

The Active Voice tells us the disciples have a choice to believe or not to believe in God's Plan.

The Subjunctive Mood is the key. Tied with **HINA** above, the Subordinating Clause is a Purpose Clause. The purpose for Jesus' teaching is to bring them to faith and confident assurance, yet they have to apply positive volition to accomplish the goal. So, we say, "**you all might believe.**"

Our translation of **verse 29** is, "**And now I have told you all before it** (*mystery doctrine and prophecies*) **comes to pass, in order that when it does come to pass** (*fulfilment of doctrine and prophecies*), **you all might believe,** (*with the result of peace and joy in your hearts and souls*)."

Compare this verse with Thomas' faith in **John 20:28-29**, "**Thomas answered and said to Him, "My Lord and my God!"** ²⁹**Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."**"

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We now turn to the conclusion of the part of the discourse that occurred in the Upper Room.

In **verse 30** we have, **"I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me."**

Transliterated it is: **"ΟΥΚΕΤΙ ΠΟΛΛΑ ΛΑΛΕΣΟ ΜΕΤΗ ΗΜΟΝ, ΕΡΧΕΤΑΙ ΓΑΡ Η Ο ΤΟΥ ΚΟΣΜΟΥ ΑΡΧΟΝ; ΚΑΙ ΕΝ ΕΜΟΙ ΟΥΚ ΕΧΕΙ ΟΥΔΕΝ"**.

The Greek is: **"οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων·; καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν."**

ΟΥΚΕΤΙ is a negative Adverb that means, **"No longer** or no more."

POLLA is the Pronominal Adjective in the Accusative, Neuter, Plural of **POLUS** – **πολύς** (pol-oos') that means, **"Much** or many."

ΛΑΛΕΣΟ is a Verb in the Future, Active, Indicative, First Person, Singular of **ΛΕΓΟ** that means, "to talk or speak." As we noted previously, "speaking" is the conveyance of Bible Doctrine. Jesus is teaching them doctrinal principles regarding the Church Age. This then is the conclusion for the moment of His doctrinal teaching. So, here we say, **"I will no longer speak."** This indicates that Jesus is concluding this portion of the discourse that was literally spoken in the Upper Room.

ΜΕΤΗ is the Preposition **ΜΕΤΑ** – **μετά** (met-ah') in the Genitive case. It means, **"with."** Jesus has been associated with them for three years.

ΗΜΟΝ is the Second Person, Plural, Pronoun of **SU** in the Genitive Case. So, we have, **"with you all** or in association with you all." This is ended with the comma.

So far, we have, **"I will no longer speak much with you all,"**

ΕΡΧΕΤΑΙ is the Present, Middle Deponent, Indicative, Third Person, Singular of **ΕΡΧΟΜΑΙ** – **ἔρχομαι** (er'-khom-ahee) that means, "to come."

The Present Tense tells us that the Devil is now returning to the party. He had been possessing Judas Iscariot earlier in the supper, **John 13:27**, at which time he caused Judas to leave the supper to finish the deal of betrayal with the Pharisees. Now that that had taken its next step, Satan could leave Judas temporarily and return to see what Jesus and the disciples were up to.

Remember, he can only be at one place at a time. But when the devil arrives, our Lord cuts it off knowing that Satan won't be staying very long. The Lord will have something to say on the way to and at the Garden of Gethsemane, but cuts it off here.

Because Judas is a coward and won't follow through on his deal with the Pharisees, Satan will have to be going to get back inside of him again so that Judas will complete the deal.

So, when the disciples leave the Upper Room, the devil has to go back to Judas and that is why the Lord cuts it off at this time.

The Middle Deponent tells us Satan performs that action himself.

The Indicative Mood is for the reality of the situation. The devil is on his way back.

So, we say, "**Is coming himself.**"

GAR is the Conjunction "**for,**" telling us who is coming.

HO is the Nominative Article "**the**" that goes with the upcoming word **ARCHON**.

TOU KOSMOU is the Genitive Article for "**of the,**" plus the Genitive Noun of **KOSMOS** that means, "**world.**" These act like adjectives describing the **ARCHON**.

ARCHON is the Nominative Noun that means, "**ruler** or chief authority." So, "the ruler of the world," tells us of Satan as the ruler of his Cosmic System, which is our world, compare **1 John 5:19**. Remember, Satan is the ruler of the "sphere of our world," that is, its political and socioeconomic administration, but God has and will always own the world as its Creator.

KAI is the Conjunction "**and.**"

EN is the Dative Preposition for "**in** or in sphere of."

EMOI is the First Person, Singular, Pronoun of **EGO** that means, "**Me**" in the Dative Case, where Jesus is referring to Himself.

OUK is the Negative Particle used with Indicative Mood for "**not.**"

ECHEI is a Verb in the Present, Active, Indicative, Third Person, Singular of **ECHO** – ἔχω (ekh'-o) that means, "to have and hold." In the Present, Active, Indicative, 3rd Person, Singular, it is "**he has,**" referring to Satan and the fact that he has no power over Jesus Christ, because Christ has no sin nor a sin nature. Therefore, there is no affinity between Satan and Jesus.

OU DEN is a Pronominal Cardinal Adjective in the Accusative, Neuter, Singular of **OUDEIS** – οὐδεὶς (oo-dice') that means, "no one or nothing." Literally, it is, "**has not one thing.**" It refers to the fact that Jesus Christ is sinless.

So, our translation of **verse 30** is, "**I will no longer speak much (doctrine) with you all, for the ruler of this world (Satan in his cosmic system), is coming himself, and he has not one thing in Me.**"

This statement is in sharp contrast to what our Lord has told and will continue to tell the disciples and all believers, **John 14:20, 23-24** and **17:23**.

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Then in **verse 31** we have, **“but so that the world may know that I love the Father, and I do exactly as the Father commanded Me. Arise, let us go from here.”**

Transliterated it is: **“ALL HINA GNO HO KOSMOS HOTI AGAPO TON PATERA, KAI KATHOS ENETEILATO MOI HO PATER, HOUTOS POIO. EGEIRESTHE, AGOMEN ENTEUTHEN.”**

The Greek is: **“ἄλλ’ ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ Πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.”**

ALL HINA – **“but that,”** sets up the purpose clause in Jesus’ mind for Satan’s revisit. In Satan’s mind, it was to cause Jesus to fail His mission, to not fulfil the will of the Father, and to hopefully cause Jesus to sin as a reaction to the maltreatment of the Pharisees. But Jesus sees it differently; He welcomes Satan’s further attacks so that He can prove out the Father’s Plan once and for all, by being obedient to His Will and Plan. He welcomes Satan’s meddling so that He can prove out the Father’s love for all of mankind by being sent to the Cross.

GNO is a Verb in the Aorist, Active, Subjunctive, Third Person, Singular of **GINOSKO** – **γινώσκω** (ghin-ocē’-ko) that means, **“to know.”**

The Subjunctive Mood is for potential. Jesus will show His Love for the Father by being absolutely obedient to His will, but the potential lies with man in whether we will believe it or not.

HO KOSMOS – **“the world.”** Here the world is not directly Satan’s comic system, but more generically, all the people living inside the sphere of Satan’s rule, that is every member of the human race.

So, what was the purpose? **“That the world may know that I love the Father”**

HINA AGAPO HO PATER, **“that I love the Father,”** in the Present, Active, Indicative, First Person Singular of **AGAPAO**.

KAI is the Coordinating Conjunction **“and”** giving “the world” another piece of information it can know, which in this case is the evidence of Jesus’ love for God the Father, which is His obedience to the Father’s Plan.

KATHOS a Subordinating Conjunction meaning, **“just as.”**

ENETEILATO is a verb in the Aorist, Middle Deponent, Indicative, Third Person, Singular of **ENTEILLOMAI – ἐντέλλομαι** (en-tel'-lom-ahee) that means, "a command, or order." So, it is "**He (God the Father) commanded.**"

MOI is the Dative, First Person, Singular, Pronoun of **EGO**, which comes to mean, "**to me.**" So, together we say, "**He commanded me.**"

HO PATER – "**the Father,**" referencing who is doing the commanding, which is God the Father.

HOUTOS is an Adverb meaning, "in this way," or we could say, "**exactly,**" identifying the preciseness of Jesus' obedience to the Plan of God the Father.

POIO is a Verb in the Present, Active, Indicative, First Person, Singular of **POIEO – ποιέω** (poy-eh'-o) that means, "I make or **I do.**"

EGEIRESTHE is a Verb in the Present, Passive, Imperative, Second Person, Plural, of **EGEIRO – ἐγείρω** (eg-i'-ro) that means, "**arise**" or "get up." It also means, "wake up."

The Imperative Mood is for a command to the disciples.

The Passive Voice; the disciples receive this command from Jesus.

AGOMEN is a Verb in the Present, Active, Subjunctive, First Person, Plural of **AGO – ἄγω** (ag'-o) that means, "to lead, bring, carry or (reflexively) **we go.**" It's a Hortatory Subjunctive, which is the same as a command.

ENTEUTHEN is an Adverb that means, "**from here.**" So, Jesus is saying, "**We are finished here so let's go.**" He is the one who decided when the party was over.

Our translation of **verse 31** is, "**And that the world may know that 1) I love the Father, and 2) I do exactly as He, (God the Father), has commanded Me. Arise, let's go from here.**"

Principle: The demonstration of your love for God is shown by your obedience to His Word and Plan for your life. That is, your love for God is demonstrated through your obedience to His Word and Plan.

John does not record the fact that they sang a hymn and then went out, as **Matthew 26:30** does.

Mat 26:30, "After singing a hymn, they went out to the Mount of Olives."

Ryrie notes, "*They probably sang all or part of Psalm 115-118, the traditional Passover Hallel.*"

John simply indicates the point at which Satan arrived and the point at which they broke up.

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Summary of Chapter 14, (The Upper Room Discourse)

Our Lord continues the discussion of the afterlife with the great promise of **verses 2-3**.

John 14:2-3, "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also."

This is the promise of our heavenly abode, as well as the promise of His resurrection, **"I will come again."**

Then based on Thomas' question, our Lord gives us the great statement of faith in **verse 6, "I am the way, and the truth, and the life; no one comes to the Father but through Me."**

This is the narrow gate of our salvation, **Mat 7:13-14**. There is only one way that mankind is saved and that is through faith in the person and work of The Lord Jesus Christ.

This is also one of the great **"I am"** statements in the **Gospel of John**. Most commentators state there are only seven in John's Gospel, but we demonstrated at least 4 others.

This statement is followed by Thomas' humiliation in **verse 7, "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."**

Then Philip chimes in with His bumbling question in **verse 8**. He was being the typical example of what our Lord said about the Jews, "needing a sign", **John 2:18** with **1 Cor 1:22**.

So, now Philip receives his humiliation in **verse 9** at the hands of our Lord's exasperation.

Nevertheless, our Lord uses this opportunity to preach once again about the oneness of the Godhead in **verse 9b-11**. Jesus and the Father are one.

Then, in **verse 12**, our Lord gives them encouragement regarding the works that Church Age believers can perform that may be greater than those performed by the Lord Himself during His incarnation.

Notice the pattern our Lord is using with the disciples, which is the same as our military employees: tear them down, then build them back up.

Three times in a row we have seen this pattern. Why? Because it works! We need to be brought to the realities of the insufficiencies of our own human resources before we can realize the greatness of the power of the spiritual life.

Next, our Lord continues the encouragement of the unique spiritual life with the first installment on prayer in the Upper Room and Gethsemane discourses in **verses 13-14**.

Here we have our new protocol for prayers in the Church Age which is to pray in the name of Jesus Christ.

This is followed by a promise from Jesus Christ, that He will answer our prayers, once again showing His oneness with the Father. When He answers our prayers, the Father is glorified, because Jesus Christ is acting on behalf of the Father to answer our prayers.

Here again, Jesus is demonstrating His self-sacrificial **AGAPE** love for us by humbling Himself to do the will of the Father in answering our prayers.

Then in **verse 15** Jesus says, **"If you love Me, you will keep My commandments."**

He has given two commandments thus far:

- 1) To have **AGAPE** love for one another as Jesus has loved us, and
- 2) To pray in His name.

Therefore, our **AGAPE** love for Jesus Christ is demonstrated through self-sacrificial love for one another and praying in the name of Jesus Christ.

AGAPE love and prayer in His name is how you demonstrate your love for Jesus Christ.

Why? Because these are His commandments that you are keeping. Loving Him means keeping His commandments which is learning and apply His Word, Bible Doctrine, as also noted in **John 14:21**.

Next, beginning in **verse 16**, we have another encouragement; the promise of the giving of God the Holy Spirit, the **PARAKLETOS**, which is repeated in **verse 26**.

This is the promise of the permanent indwelling of God the Holy Spirit which is one of the 40 things we receive at the moment of our salvation and is one of the 10 Unique Factors of the Church Age.

With this is the promise of His resurrection in **verses 18-19**. This is the second time He has said they would behold Him no more, see **John 13:33**, and the third time He alluded to His resurrection.

This is the promise that they would see Him again in resurrection form, which is also the pledge that we too will have resurrection bodies one day and live eternally with Christ and the Father.

Then in **verse 22**, Thaddaeus (Judas not Iscariot) asks his question, which in contrast to the others is quite lucid, about what this all means.

Our Lord used this as an opportunity to speak of the indwelling of the Father and the Son in the Church Age believer. So, now we have seen the indwelling of all three members of the Trinity in the Church Age believer.

This is unique power that is part of our Portfolio of Invisible Assets that is available to every believer of the Church which gives us equal privileges and equal opportunity to live the spiritual life.

Then in **verse 26** we have the second mention of the **PARAKLETOS**, Helper, God the Holy Spirit. Now that they understand they will be permanently indwelt by the Spirit, our Lord builds on that doctrine by telling us the Spirit will teach us God's Word / the mind of Christ / Bible doctrine.

This is the Doctrine of the Grace Apparatus for Perception, (GAP). The Holy Spirit is our true teacher and mentor.

Now in **verse 27**, as Jesus is wrapping up the Upper Room Discourse, He gives another blessing to the disciples by instructing them that they can receive His peace. All doctrine is designed to provide peace in the soul of the believer. Therefore, Jesus will leave His Word in the hands of the Holy Spirit to document it through the inspired writers of the New Testament, and then teach it to Church Age believers by means of the spiritual gift and ministry of Pastor-Teachers.

Then in **verse 28**, Jesus combines two previous messages of His departure and His return into one. This promise of the work on the Cross and His resurrection should have brought expressed joy to their souls, but it did not, because they still did not understand and were too self-centered at this time.

And finally, Jesus concludes the Upper Room Discourse in **verses 30-31**, by once again demonstrating His love for the Father, by expressing His humility, by being obedient to the Father's will and plan, just as we should be obedient to the commandments of our Lord. And when we do, we too are demonstrating our love for Jesus (God the Son), which is also a demonstration of our **AGAPE** love for God the Father.

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In totality, the literal translation of **John 14:1-31** is:

John 14:1, "Do not become discouraged in the mentality of your soul; keep on believing in God and in Me."

John 14:2, "In my Father's house are many dwelling places; if it were not true, I would have told you; I go to prepare a place for you".

John 14:3, "If I go and prepare a place for you, I will come again and receive you to Myself that where I am, there you may be also".

John 14:4, "And where I go you all know the way."

John 14:5, "Thomas said to Him, "Lord, we do not know where You are going, how are we able to know the way?"".

John 14:6, ""Jesus said to him (*Thomas*), I keep on being the entrance, the doctrine, the function of life: no one comes face to face with the Father, except through me."

John 14:7, "If and you have known Me, you will also know My Father, and from this point forward you keep on knowing Him and have seen Him."

John 14:8, "Philip said to Him, "Lord, demonstrate the Father to us, and we will then believe.""

John 14:9, "Jesus *said to him, "Have I been so long with you and yet you have not come to know Me Philip? He who has seen Me has seen the Father; How can you say, 'Show (*DEIKNUMI*) us the Father'"?"

John 14:10, "Do you not believe that I am in the Father, and the Father is in Me? The words, that I speak to you I do not communicate from the source of myself, but the Father abiding in Me does His works."

John 14:11, "Believe Me that I am in the Father and the Father is in Me; otherwise believe on account of the works themselves."

John 14:12, "Truly, Truly I say to you all, He who believes in Me (*breaks the log jam in their soul*) the works that I do he will do also, and greater than these (*works*) he will do because I go to be face to the face with the Father."

John 14:13, "And whatever you all ask in My Name, that I will do so that the Father may be glorified by means of the Son."

John 14:14, "If you all ask, (*maybe you will and maybe you won't*), anything in My name, I will do it."

John 14:15, ““If you love Me, (maybe you will and maybe you won’t), you will guard (in your heart) My mandates (when you do love Me).”

John 14:16, “And I will ask the Father, and He will give (as an advantage to) you all another Helper (of the same kind, i.e. God), in order that He may be in (indwelling) you all forever.”

John 14:17, “That is the Spirit of Truth (Bible doctrine) whom the world is never able to receive because they do not perceive or know Him, but you all know Him because He continually abides beside you, and He will be inside you.”

John 14:18, “I will not leave you behind as orphans. I will come to (face to face with) you.”

John 14:19, “After a little while the world will no longer see Me, but you will see Me; because I live, you will live also.”

John 14:20, “In that day you all will know that I am in My Father, and you all in Me, and I in you.”

John 14:21, “The one (believer) that keeps on having and holding my mandates (Bible doctrine), and guards what belongs to him is the one who loves Me [The Lord Jesus Christ (TLJC)]. And the one loving Me will be loved by My Father, and I will love him, and I will make Myself known to him.”

John 14:22, “Judas (not Iscariot) said to Him, “Lord, What then has happened that you are about to make yourself known to us and not to the world?””

John 14:23, “Jesus answered and said to him, “If (maybe you will and maybe you won’t) anyone loves Me, he will guard (in his soul) my word (Bible doctrine); and My (Jesus’) Father (God the Father) will love him (believer) and We, (the Father and Son), will come face to face with him (the believer) and We (God the Father and Son), will make our abode (an ECS out of the temple of God) with him (by means of an intimate relationship).”

John 14:24, ““He who keeps on not loving Me, (TLJC), does not guard My words, (in his soul).” And the Word which you all hear, (GAP through the ear gate), is not Mine, (Jesus’), but the Father’s who sent me.”

John 14:25, “These things (doctrines) I have spoken (teaching during His incarnation), to you all (His disciples) while abiding with you (3 ½ year ministry).”

John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name (all three members of the Trinity in view), He will teach (GAP) you all (the disciples) all things (Mystery Doctrine of the Church Age) and cause you to remember (launching pad of your soul) all that I taught you (during His incarnation).”

John 14:27, "Peace (*supergrace benefit*) I leave behind to you all, My peace I keep on giving to you all. Not as the world (*Satan's Cosmic System*) gives do I give to you all. Do not keep on receiving anxiety in your heart (*right lobe of our soul*) nor be afraid."

John 14:28, "You heard (*previous doctrine taught*) that I said to you all, "I will depart (*crucifixion, burial, resurrection, ascension, and session*) and I myself will come again face to face with you all (*Rapture, Second Coming*)". If you had loved Me, yet you did not, you would have rejoiced (*in the fact*) that I am about to go to (*face to face with*) the Father, because the Father is greater than I (*a reference to His submission to the Father's Plan*)."

John 14:29, "And now I have told you all before it (*Mystery doctrine and prophecies*) comes to pass, in order that when it does come to pass (*fulfilment of doctrine and prophecies*), you all might believe, (*with the result of peace and joy in your hearts and souls*)."

John 14:30, "I will no longer speak much (*doctrine*) with you all, for the ruler of this world (*Satan in his cosmic system*), is coming himself, and he has not one thing in Me."

John 14:31, "And that the world may know that 1) I love the Father, and 2) I do exactly as He, (*God the Father*), has commanded Me. Arise, let's go from here."

The rest of this discourse, **Chapters 15 & 16**, takes place on the way to Gethsemane. The actual prayer of **John 17** occurs in the Garden of Gethsemane, so the rest of this will be called the **Gethsemane Discourse**.

Upper Room Discourse (John 15)

We now turn to **Chapter 15** of **John's Gospel**. Here Jesus gets into the meat of this discourse as He discusses Divine Good production of the believer. So, we could have as a heading for this chapter, "**What to do with God's Provisions.**"

Charles Ryrie notes in his Study Bible, as a summary of **Chapter 15 and 16**: "*Chapters 15 and 16 contain the second Farewell Discourse. In Chapter 15 are the themes of fruit-bearing and the hatred of the world for Christ's disciples. The theme of persecution is continued in Chapter 16 along with teaching concerning the ministry of the Holy Spirit.*"

As we noted in the conclusion of **Chapter 14**, this discourse was given while on the road to the Garden of Gethsemane. Warren Weirsbe notes, "*John 14 closes with, 'Arise, let us go hence!' which suggests that the next two chapters may have been spoken on the way to the Garden.*"

The first part of **Chapter 15** is a parable using a vineyard, vine, vinedresser, and branches in its analogy. We will define each of these as we delve into them.

Many Biblical commentators suppose that during their walk from Jerusalem to Gethsemane that they passed by the Temple which has vine decorations on its entrance doors, and / or they passed by the vineyard in the Kidron valley which led our Lord to utilize its analogies.

Weirsbe notes, "*It is probable that Christ and His disciples were passing some vineyards, or perhaps the temple with its golden vine decorations, when He gave the analogy of the vine and branches.*"

An outline of **Chapter 15** breaks it down in two sections:

- The parable of the vine, vinedresser, and branches in **Verses 1-11**, with its commentary in **Verses 12-17**.
- A warning regarding the hatred of the world towards the believer in **Verses 18-27**.

In reading all of **John Chapter 15**, we see that Jesus continues His last-night teaching as He compares His future relationship with the Church Age believer to that of a vine to its branches.

Jesus is saying that He is the source of spiritual vitality and fruitfulness. When a believer remains "**in Him,**" he is intimately connected to the Lord, not just positionally but experientially, by positive volition (responsive obedience) to Jesus' mandates, **vs. 15:1-17**.

Then He tells us that those who are lost and without salvation residing inside Satan's Cosmic System will hate Christ's disciples even as the **KOSMOS – κόσμος** (kos'-mos) hated Jesus.

Nevertheless, the Spirit, resident in the believer, will testify about The Christ to the world, even as the disciples themselves must testify, **vs. 18-27**.

This chapter ultimately tells us that without Jesus, positionally and experientially, we can do nothing, yet with Him, we can do all things.

As we explore this chapter, we will see that there are three relationships that are part of every believer's experience:

- Relationship with God, **1-11, 26-27**,
- Relationship with other believers, **12-17**, and
- Relationship with the indifferent and hostile world of nonbelievers, **18-27**.

Some of the highlighted themes of this chapter that we will explore include:

Experiencing Our Union with Christ.

The image of the Vine and branches focuses on the experiential aspect of a theological reality. We are united with Jesus, **Rom 6:1-14**, and to produce spiritual fruit, we must "**abide in**" the relationship that faith has established. These passages are not dealing with salvation but with Divine good production of the believer.

The Vine.

In the Old Testament and other gospel parables, the vine and vineyard are metaphors for Israel and "fruit" is a metaphor for "righteous living." Here Jesus supersedes the metaphor to reveal Himself; He is the True Vine that provides nourishment, not Israel, compare with **Psa 80:8-19**. Likewise, in the New Testament, the fruit metaphor continues to suggest righteousness as Divine Good Production via the Holy Spirit, **Gal 5:22-25**.

The Vinedresser.

Identifying the Father as the "Vinedresser", [**GEORGOS – γεωργός** (gheh-ore-gos') – "tiller of the soil, farmer"], speaks of the Father's role in our spiritual walk as a loving parent to keep us experientially in His righteousness. Who could have greater skill in nurturing our spiritual growth?

Removal and Pruning, vs. 2 & 6.

As you know, dead wood on a tree might spread disease and decay to the rest of the branches. Therefore, the removal of dead wood maintains the health of the entire tree. In the spiritual realm, "**removal**" speaks of Divine discipline in order to remove the ultra reversionistic believer from among the healthy believers.

Pruning of a vine involves a gentle cutting back of live wood so that the branch's fruitfulness is improved; we call this undeserved suffering, which brings about spiritual growth in the positive believer's life.

Pruning then speaks of suffering for blessing and removal of Divine disciple, yet neither threatens the salvation of any believer.

Prayer, vs. 7.

Once again, our Lord emphasizes the importance of the prayer life of the believer. As **Verse 10** states, "**we abide in Jesus' love**" experientially by responding obediently to Him, which begins with **1 John 1:9**, the confession of our sins, and then continues as we offer petitions and thanksgiving in prayer. When we do, we are attuned to His leading and praying in His will. As we have noted in both this discourse and **1 John 5:14-15**, such prayers God answers!

Glorifying God vs. 8.

We glorify God by doing His will, which brings Him praise. As noted here, this means bearing fruit, Divine good production. This glorifies God, because we cannot do it without an intimate, dependent relationship with Jesus, **vs. 4**, and the enabling power of God the Holy Spirit.

Love Each Other, vs. 12-17.

The key to an abiding relationship with Christ is "**obedience.**" When we were obedient to the call of the Gospel, we were positionally placed in Union with Christ. When we are obedient to the call of the mandates found in His Word, we are experientially in fellowship with Christ, and therefore can have a great relationship with other believers, cf. **1 John 2:3-11.**

Likewise, **AGAPE – ἀγάπη** (ag-ah'-pay) love is the key to relationship with the world in "**bearing witness / testify**" of Christ, **vs. 27.**

Chosen, vs. 16.

The believer is the elect of God. The initiative in salvation always belongs to God. He loved us before we knew Him. He sent Christ to redeem us while we were in our sins. He reached out with the Good News, and His Spirit called us before we expressed any inclination to respond to Him.

The World's Hatred Towards the Believer, vs. 18-27.

The "world" [**KOSMOS – κόσμος** (kos'-mos)] is the whole of Satan's realm here on earth as it exists without God, that is, Satan's Cosmic System. This **KOSMOS** was hostile toward Jesus, and we can expect it will be hostile to us too.

This hostility is rooted in the world's failure to know God, **v. 21**, but more specifically in a fierce anger that flared when Jesus revealed God to them, **v. 24**.

How are we to respond? As Jesus did, by testifying about God, **v. 26**. Don't get caught up in others' hate towards you or God. Remember God is still choosing believers out of the world wherever the Gospel message is heard!

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Upper Room / Gethsemane Discourse, Pt 24

Vs. 1-8, Suffering for Blessing and Divine Good Production

Vs. 6, Warning to the Unproductive Believer

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John 15:1, "I am the true vine, and My Father is the vinedresser."

The Greek is:

"Εγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ Πατήρ μου ὁ γεωργὸς ἐστίν."

The Greek Transliteration is:

"EGO EIMI HE AMPELOS HE ALETHINE, KAI HO PATER MOU HO GEORGOS ESTIN."

EGO – ἐγώ (eg-o') is the First Person, Singular, Pronoun, in the Nominative case that means, "I". Jesus is referring to Himself as the subject of the verse.

EIMI – εἰμί (i-mee') is a verb in the Present, Active, Indicative, First Person, Singular that means, "To be or exist." Here with **EGO** it means, "am" in "I am." This is stating the case of who Jesus is at the present time, as a statement of fact, in the Indicative Mood. In other words, even though He is in the form of a man, He is (and continues to be) God. He is saying, **"I keep on being, always was, and always will be."**

This is one of the great **"I AM"** statements made by our Lord Jesus Christ as quoted by John in His Gospel. The importance of this statement is that He was identifying Himself as the

one and true God of Israel and all people. This was the great insignia that God gave to Himself as a memorial name for all generations according to **Ex 3:13-15**.

Exodus 3:13, "Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" ¹⁴**God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"** ¹⁵**God (ELOHIM), furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD [YHWH – יהוה (yeh-ho-vaw')], the God [ELOHIM – אלהים (el-o-heem')]** of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations."

When God answered Moses' query, "**what is Your name?**" the response is not simply "**Yahweh,**" but rather a definition of the name is given, a further disclosure of the God behind the name.

"**I AM**" is the Hebrew verb **HAYAH** – הָיָה (haw-yaw) that means, "to be, to exist," It is related to the name of God, **YHWH**, rendered **LORD**, which is derived from the verb **HAYAH**, which is similar to the Greek **EIMI**. In fact, the Septuagint uses, **EGO EIMI** for this translation.

"**I AM WHO I AM**" can literally say, "**I was, I am, I always will be!**" The words express absoluteness, and therefore the unchanging and eternal Being that is God. If God is "**I AM,**" then He is always the same, and His purposes will be fulfilled.

These words are intended to point out the eternity and self-existence of God. By Jesus using the "**I AM**" statement, followed by further definition, He was telling them that He was God Himself.

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"I AM" Statements in John's Gospel

Most commentators state that there are seven great "**I AM**" statements found in the Gospel of John. These include **Verses 6:35; 8:12; 10:9; 10:11; 11:25; 14:6; and 15:1-5**. These will be signified with an "*" below.

But I believe there are four more that must be added to this list, **8:18; 8:58; 18:5** and **18:37**.

Let's do a quick survey of the "**I AM**" statements found in the Gospel of John.

"*" **John 6:35, "Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst."**" (See also **Verses 41, 48, 51**).

This passage speaks of our eternal life found in Christ.

“*” John 8:12, “Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”” (See John 9:5)

This passage speaks of our righteousness that is founded in Christ.

John 8:18, “I am He who testifies about Myself, and the Father who sent Me testifies about Me.”

He is the great witness of God’s plan of salvation.

John 8:58, “Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.”

Here He is noting His eternal existence as God. The man Jesus was not before Abraham, yet His Deity was; He has always existed.

“*” John 10:9, “I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.”

Jesus is the only means of our salvation. The only entrance into eternal life is through Christ Jesus.

“*” John 10:11, “I am the good shepherd; the good shepherd lays down His life for the sheep.” (See also 10:7-14)

Jesus as God is our guardian and provider beginning with His provisions for our eternal life.

“*” John 11:25-26, “Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, ²⁶and everyone who lives and believes in Me will never die. Do you believe this?””

He is the provider of our Resurrection body, the First Fruits of those to be resurrected paving the way and making it possible for the believer to be resurrected.

“*” John 14:6, “Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

Our entrance into relation with the Father is through Jesus Christ alone. He has made possible our reconciliation.

“*” John 15:1, “I am the true vine, and My Father is the vinedresser. (See also Verse 5)

Jesus Christ is the sustenance for the believers Divine Good Production.

John 18:4-5, "So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "Whom do you seek?" "They answered Him, "Jesus the Nazarene." He said to them, "I am He."" (Read also: **Verses 6-8**)

Notice what happened next, all of the Jewish soldiers fell to the ground. This was a powerful shock to their systems as they realized He was saying I AM your God; the God of Abraham, Isaac, and Jacob as identified by God through Moses.

John 18:37, "Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.""

Here the last of the "**I AM**" statements, Jesus is prophesizing of His yet future kingdom. Although He, at that time, was qualified as the rightful King, it was not yet time to take the throne. He will upon His Second Advent.

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Now back in **John 15:1**, next we have, "**the true vine**," which is:

The Greek is:

"ἡ ἀμπελος ἡ ἀληθινή,"

Greek Transliteration:

"HE AMPELOS HE ALETHINE,"

HE is the article "**the**" in the Nominative, Feminine, Singular.

AMPELOS is a noun also in the Nominative Case, Feminine, Singular that means, "grapevine" or simple a "**vine**."

HE ALETHINE is the article "**the**" plus the Predicate Adjective which is also in the Nominative, Feminine, Singular of **ALETHINOS – ἀληθινός** (al-ay-thee-nos') that means, "real, genuine, **true**, or sometimes dependable." Here in the predicate position it tells us what is predicated of or asserted about the vine; it is true, real, genuine, etc. So instead of saying, "the vine the true," we say, "**the true vine**."

The use of **ALETHINE** tells us that Jesus is the original and only vine from which the branches (believers) grow. He is the origin and source of the believer's life, and the believer's ability to produce anything of lasting value and glory to God.

Christ began His life as prophesized in (**Isa 53:2**) as "**a root out of parched ground**." Read **Isa 53:1-12**. Yet, that same root became the vine from which branches (believers)

grow because of His completed work on the Cross and the Word which He left for us. He is the believer's spiritual sustenance.

*"In the O.T. the vineyard is used as an illustration of the nation Israel (**Psa 80:8; Isa 5:1-7; Jer 2:21**). Isaiah complains of Israel's turning into a wild vineyard, Jeremiah complains that the vine has turned into a degenerate plant, and Hosea cries about Israel's being an empty vine. To His disciples who are acquainted with those situations, Jesus offers Himself as the contrasting true and genuine (alethinos, Gk.) vine." (Believer's Study Bible)*

Compare with **Psa 8-19**.

Then we have: **"and My Father is the vinedresser,"** which is:

The Greek is:

"καὶ ὁ Πατήρ μου ὁ γεωργὸς ἐστίν."

Transliterated it is:

"ΚΑΙ ΗΟ ΡΑΤΕΡ ΜΟΥ ΗΟ ΓΕΟΡΓΟΣ ΕΣΤΙΝ."

ΚΑΙ is the conjunction for **"and."**

ΗΟ to the Nominative, Masculine, Singular article **"the"** which is not translated here.

ΡΑΤΕΡ is the Nominative, Singular for **"Father,"** referencing God the Father. Remember, Jesus did not have a human father.

ΜΟΥ is the Genitive, First Person, Personal, Pronoun of **ΕΓΩ** that means, "of me," or we would say, **"My."** This is a Genitive of relationship, where Jesus is talking about His Father.

ΗΟ is again the article **"the,"** this time translated.

ΓΕΟΡΓΟΣ is in the Nominative, Masculine, Singular and means, "farmer, tenant farmer, **vinedresser.**" It means, "the farmer, cultivator of the soil, the one who does the planning and the planting and the cultivating and the harvesting." The KJV uses, "husbandman" that means the same. It is used here to represent God the Father.

This word is used in three other ways in the New Testament.

- In an earlier Parable by our Lord, where it represented Israel as rejecting God's prophets, culminating in their rejection of His Son. **Mat 21:33-46; Mark 12:1-12; Luke 20:9-19.**
- Also in **2 Tim 2:6** in regard to the believer who produces Divine good, especially the Pastor-Teacher; he will be rewarded, **"The hard-working farmer ought to be the first to receive his share of the crops."**
- Also in **James 5:7-8** the believer is to wait patiently for the Rapture of the Church.

James 5:7-8, "Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. 8You too be patient; strengthen your hearts, for the coming of the Lord is near."

ESTIN is the Present, Active, Indicative, Third Person, Singular of **EIMI** that means "to be, exist, **is**, etc." This tells us one of the roles that the Father performs.

The Gnomic Present Tense is for a timeless general fact. The Father has been, is, and will always be the Vinedresser.

The Active Voice says that the Father is the landowner-farmer, who cares for His branches of His vineyard (Church Age believers).

The Indicative Mood is for fact of reality. This is who the Father is. He owns the vineyard and tends it; He is vitally interested about it and cares for it.

Our complete translation of **John 15:1** is: "**I AM the True Vine and My Father (has been), is (and will always be) the Vinedresser.**"

This leads us to understand how our Father cares and provides for us.

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The Doctrine of Logistical Grace

The basis for logistical grace is Divine integrity. Logistical grace is then imputed through God's grace pipeline. **Phil 4:19**

Phil 4:19, "My God shall supply all your needs (logistical grace support) according to His riches in glory in Christ Jesus."

God will never run out of riches to support you. "Riches" refer to God's integrity and virtue.

Logistical grace includes three factors:

Life Support is provided for every Church Age believer. This explains how and why we are alive every moment. The only reason we are alive is because of logistical grace. We do not earn or deserve it; there's no work we can accomplish to keep ourselves alive.

Blessing, the things necessary to sustain us (food, clothing, shelter). They are provided for every Church Age believer, both winners and loser. This dramatizes the justice of God, in that the justice of God sends life support and blessing to the indwelling righteousness of God in both winners and losers. This emphasizes grace. You are alive only because of the grace of God, not because of anything you do. Winners utilize logistical grace, losers coast on it, but never truly utilize it.

Divine Provision for every Church Age believer to execute the Plan of God. All doctrine comes from the prepared Pastor-Teacher. If you have persistent positive volition, you will find doctrine and your right Pastor-Teacher who will feed you the spiritual food necessary for your growth and production.

The Biblical definition of logistical grace is found in **2 Cor 9:8**.

2 Cor 9:8, "And God is able to make all grace abound to you, that always having a sufficiency in everything (logistical grace support), you may have an abundance for every good deed (good of intrinsic value production)." Read 2 Cor 9:6-11.

The Biblical rationale for Logistical Grace is found in **Mat 6:25-34**.

Logistical grace includes six categories of support:

Life-sustaining support is provided by God. God sustains the life of every believer on earth. No believer can depart from life apart from God's will. Therefore, all the forces of hell cannot remove one believer apart from God's permission. God also provides all that it takes to support life.

Psa 48:14, "This God is our God forever and ever; He will be our guide even unto death." See also: **Lam 3:20-25**.

Temporal needs such as food, shelter, clothing, transportation, environment, time, a job, etc. are provided by God, **Mat 6:25-33; Phil 4:19**.

Security provision is taught in the doctrine of Eternal Security. Your security is from God. This includes the assignment of guardian angels, and the provision of the Laws of Divine Establishment for freedom to advance to maturity. If positive to Bible doctrine, God provides the security for you to make that advance, as in the wall of fire (**Zech 2:5**).

1 Peter 1:5, "We are kept by the power of God."

Spiritual riches are provided by God, such as our Portfolio of Invisible Assets, the Ten Problem Solving Devices, and the unique factors of the Church Age. It also includes the provision of doctrinal teaching from your right Pastor, privacy, and security necessary to maintain positive volition, the Royal Family Honor Code, and discernment to see distractions and set them aside. Spiritual provision of an Evangelist, a Pastor, the privacy of your priesthood, the canon, and a local church are all provided for you.

Eph 1:3, "Who has blessed us with every spiritual blessing."

Blessings are given to every believer, both winners and losers. These are not to be confused with escrow blessings which are far greater.

God preserves us from death. **Heb 2:14; Psa 33:18; 56:13; 116:8**

Psa 33:18, "Behold, the eye of the Lord is on those who fear (*respect*) Him, on those who wait for His lovingkindness (*grace*) to deliver their soul from death, and to keep alive in famine (*depression*)."

Psa 56:13, "For you have delivered my soul from death, indeed my feet from stumbling, that I may walk with God in the light of life."

To walk with God in the light of life means you know about logistical grace so that you appreciate it, and therefore utilize it.

Psa 116:8, "You have rescued my soul from death."

Logistical Grace is designed to not only sustain the believer but to allow you to advance in the spiritual life.

2 Peter 3:18, "But grow by means of (*logistical*) grace even the knowledge of our Lord Jesus Christ."

God's grace includes Divine discipline when in Reversionism and suffering for blessing when in spiritual adulthood, **John 5:26-29; 2 Cor 12:9; Lam 3:20-25.**

2 Cor 12:9, "Then He assured me, 'My grace (*logistical grace*) has been and still is sufficient for you. For the power is achieved with weakness.' Therefore, I will boast all the more gladly about my weaknesses in order that the power of Christ may reside in me."

So, we understand God's logistical grace and His purpose for it. This is noted further in **John 15:2**, where we see the inter-workings of the Father to bring about the best possible production from every believer. In **Verse 2**, we understand the work of God, and in **Verses 5b & 6**, we understand why God works differently in each believer's life.

John 15:2, "Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it so that it may bear more fruit."

John 15:5b, "he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. 'If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned."

Warren Weirsbe notes regarding this parable, "*It is important to remember that not everything in a parable must mean something. A parable teaches one main truth, and to try to make a parable "stand on all four legs" is often the first step toward misinterpretation. The main truth Christ is teaching in this parable is the importance of abiding in Him in order to bear fruit. The word "fruit" is used six times, and "abide" at least fifteen times (but it is not always translated "abide"). The main point of the teaching here is fellowship, not sonship.*"

Even though logistical grace is given to all believers, for those who utilize His grace in positive volition and Divine good production, He continues to shape and mold them into more effective and efficient vessels. Yet, for those who possess negative volition, He ultimately removes so that the strong healthy branches (those with positive volition) can better grow.

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Let's look closer at:

John 15:2, "Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it, that it may bear more fruit."

In the Greek, it reads:

"πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ."

Transliterated it is:

"PAN KLEMA EN EMOI ME PHERON KARPON AIREI AUTO KAN PAN TO KARPON PHERON KATHAIREI AUTO HINA KARPON PLEIONA PHERE."

PAN is an Adjective in the Accusative case, Neuter, Singular of **PAS – πᾶς** (pas) that means, "all or **every**." This tells us that there is no partiality with God. He treats all negative believers the same, and He treats all positive believers the same. His treatment is not based on your personality or good looks; it is based on the Justice and Righteousness of God and His Grace Pipeline either for discipline or blessings.

KLEMA is a Noun in the Accusative, Neuter, Singular that means, "a tender and flexible branch, the shoot or branch of a vine, a vine sprout, or **branch**."

This is an allegory for the Church Age believer in the Lord Jesus Christ. We know that He is talking about believers because of the following phrase "**in Me**." The unbeliever is not "in Christ," only the believer is. Therefore, we know that this verse is only addressing believers. Therefore, salvation and the Lake of Fire are not in view, as also signified by **Verse 3, "You are already clean because of the word which I have spoken to you."**

All of the participants in the Upper Room were "clean," (i.e. believers), except for one, as noted in:

John 13:10, "Jesus said to him, 'He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you (i.e. Judas Iscariot who was an unbeliever).'"

“Branch” connotes a number of things.

Relationship with the Vine. When we believe in Jesus Christ, we have relationship with Him; we are in union with Him, just as the branch is in union with the vine.

Productivity. The productivity for the Church Age must come from the believer who is on the earth. The Vine is in heaven, the Lord Jesus Christ. The believers are the conductors of productivity.

EN is the Dative Preposition that means, **“in.”**

EMOI is the First Person, Singular, Pronoun in the Dative case that means, **“I or Me.”** Jesus is referring to Himself (the True Vine), and the union that every believer has with Him regardless of whether the believer is positive or negative towards their relationship with Christ.

Therefore, every branch is in the Vine, and this is our basic relationship with the Lord Jesus Christ. However, the branches in the Vine are of two types. We are all in union with Christ, but we fall into different categories spiritually.

Here we have the first category of believers; those who are negative towards Christ post salvation, the believer **“that does not bear fruit.”**

ME is the Greek negative “not” used with non-indicative verbs. We will say, **“that does not”** indicating action not performed.

IPHERON is a Participle Verb in the Present, Active, Accusative, Neuter, Singular of **IPHERO – φέρω** (fer'-o) that means, **“to bear, carry, or bring forth.”**

The Customary Present Tense is for action that regularly occurs or an ongoing state. So, this is not just a one time “non-production.” It is ongoing non-production. The regular life style of the Cosmic believer.

The Active Voice tells us the reversionistic cosmic believer does not produce Divine good.

The Participle reinforces the Customary Present as a state of being in reversionism.

KARPON is a Noun also in the Accusative case, but in the Masculine, Singular of **KARPOS – καρπός** (kar-pos') that means, **“fruit.”** It can also mean, “grain; harvest; result, outcome; deed, action; return, gain, advantage; tribute, praise (of the lips); offspring (**Luke 1:42**), or descendant (**Acts 2:30**).

In the Accusative, it is referring back to the object of the sentence, the branch / believer, and in this case, the believer who does not bear or bring forth fruit – Divine good production.

Bearing fruit / Divine good production means thinking Bible doctrine and applying it, not just hustling around performing works without faith / doctrine in the soul.

This first clause is representing the reversionistic believer; he is a non-producer. A producer is one who applies Bible doctrine in their lives to daily experience. The greatest productivity in life comes as a result of thinking Bible doctrine (i.e. faith) that results in works, versus the one who just enters into works without faith / Bible doctrine cycling through their soul, **James 2:14-26.**

In **Verse 24**, when James says, **"You see that a man is justified by works and not by faith alone."** He is not nullifying the faith alone in Christ alone doctrine, as the means of salvation, as noted throughout the New Testament, **Eph 2:8-9; Rom 3:28; 9:32; Gal 2:16; 3:2.**

Rom 3:28, "For we maintain that a man is justified by faith apart from works of the Law."

Gal 2:16, "Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified."

James is emphasizing the fact that works are a necessary part of the Christian way of life, and there must be faith motivating those works. Notice how Paul used the phrase, **"works of the law"** in contrast to faith, where James simply says, **"works."**

James 2:22, "You see that faith was working with his works, and as a result of the works, faith (Bible doctrine) was perfected (in the soul)."

Production starts in the soul and works outward. Yet, in **John 15:2a**, this is **"the one not bearing fruit,"** referring to a reversionistic believer who is not taking in or applying Bible doctrine; therefore, there is no Divine good production. The born-again believer should not be thinking with anything but Bible doctrine, and the reversionistic believer is negative toward doctrine; therefore, he lacks food for thought. The reversionist never uses his soul, he never has food for thought, and therefore he is full of human viewpoint, full of Divine discipline, full of misery. In other words, he never amounts to anything.

Then in **John 15:2**, we have the result of non-production:

AIREI is the Present, Active, Indicative, Third Person, Singular of **AIRO** – **αἴρω** (ah'-ee-ro) that means, "to raise, take up, or lift – away."

The Gnomic Present Tense states a timeless general fact. It's a general maxim of God's grace.

The Active Voice with the Third Person Singular refers to God the Father, the Farmer / Vinedresser. He performs the action of removing the reversionistic believer.

The Indicative Mood is for the reality that God the Father cuts out and removes the branch which has not produced fruit. So, we say "**He (God the Father) takes away.**"

AUTO is the Third Person, Singular, Pronoun, in the Accusative, Neuter, of **AUTOS – αὐτός** (ow-tos') that means, "**it**," referring to the object that is "taken away," (i.e., non-producing reversionistic cosmic believer).

So, we have "**Every branch, (Church Age believer), in Me, (Jesus Christ the Vine), that does not bear fruit, (no Divine good production), He, (God the Father), takes it, (Church Age believer), away, (Divine discipline).**"

This is ultimately a reference to the Sin Unto Death, the third stage of Divine discipline. The reversionistic believer winds up under the Sin Unto Death.

When you stop thinking with Bible doctrine, God eventually pulls you out, because you are a spiritual zombie, a dead branch. He doesn't pull you out right away, you have three chances: a) The warning / knocking type discipline; b) The intensified / pounding on the door type discipline; c) The dying / final stage discipline. See: **1 Cor 11:30**.

In our recently completed study of **1 John 5:16-17**, we noted the doctrine of the Sin Unto Death, so here we will just summarize with a few principles.

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The Sin Unto Death

The Sin Unto Death is for believers only, **Psa 119:75; Prov 3:12; Heb 12:6; Rev 3:19**.

Heb 12:6, "For you see, 'those whom the Lord loves He disciplines and He scourges with a whip every son whom He receives.'"

Rev 3:19, "Those whom I love, I reprove and discipline; therefore be zealous and repent."

It is maximum punitive discipline for the reversionistic believer, **Psa 118:17-18; 1 John 5:16**.

The Sin Unto Death does not mean loss of salvation, **2 Tim 2:12-13**, with **1 Cor 3:12-15**.

Reversionism is the cause for the Sin Unto Death, **Jer 9:16; 44:12; Phil 3:18-19; Rev 3:16-19**.

There are four causes of the death of any believer:

- Our work on earth is finished, **2 Tim 4:7.**
- To glorify God in an unusual way, **Phil 1:20-21.**
- Maximum discipline for reversionism or the Sin Unto Death, **1 Chron 10:13; 1 John 5:16.**

1 Chron 10:13-14, "So Saul died for his trespass which he committed against the LORD, because of the word of the LORD which he did not keep; and also because he asked counsel of a medium, making inquiry of it, ¹⁴and did not inquire of the LORD. Therefore He killed him and turned the kingdom to David the son of Jesse."

- Suicide, the reversionist superimposing his own will over Divine will.

Case histories of the Sin Unto Death:

- Approbation reversionism, Annanias and Saphira, **Acts 5:1-10.**
- Phallic reversionism, **1 Cor 5:1-5.**
- Ritual reversionism, **1 Cor 11:30-31.**
- Mental attitude reversionism, **1 Chron 10:13-14; 1 Sam 13:9-14.** This is rejection of Bible doctrine.
- Foreign policy reversionism or anti-establishment reversionism, **Isa 30:1-3; 31:1-3** compare with **Isa 38.**
- Verbal reversionism, Hymenaeus and Alexander, **1 Tim 1:19-20.**

Reversion recovery eliminates the discipline and removes all sins, **2 Cor 2:5-10; James 5:15, 20.** The cancellation of the Sin Unto Death. The first category can be recovered from by rebound, but the second and third categories demand repentance, a change of mental attitude.

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Having noted the negative consequence of not producing Divine Good / the fruit of the Spirit, we now turn to the believer who is producing Divine Good and how the Father works in that believer's life.

The NASB says, **"And every branch that bears fruit, He prunes it so that it may bear more fruit."**

The Greek is:

"καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ. "

Transliterated it is:

"KAI PAN TO KARPON PHERON KATHAIREI AUTO HINA KARPON PLEIONA PHERE."

KAI is the conjunction for "and, even, also, but, etc." It is a contrastive conjunction denoting the difference between the inter-workings of God the Father in the life of the non-producer and producer. So, we translate this as, **"but."**

PAN is an Adjective in the Accusative, Neuter, Singular meaning, "all or every." Since we already declared **KLEMA EN EMOI**, **"branch in Me (Christ),"** above, to be an allegory for

the believer, **KLEMA EN EMOI** is not needed here, yet it is in view, because of the Contrastive Conjunction, **KAI**, differentiating the previously mentioned – “**branch in Me that does not bear fruit**” above, with the “**branch in Me that does bear fruit**” here. So, **PAN** will act as a pronoun here meaning, “**everyone**,” in reference to “**the branches in Christ that bear fruit.**”

TO is the Accusative, Neuter, Singular Article for “**the.**” It is not translated here.

KARPON is the Accusative, Masculine, Singular of **KARPOS – καρπός** (kar-pos’) that means “**fruit.**”

PHERON is a Participle Verb in the Present, Active, Accusative, Neuter, Singular of **PHERO – φέρω** (fer'-o) that means “bear, carry, or bring forth”.

The Customary Present Tense is for action that regularly occurs or an ongoing state. This is ongoing production of the positive believer. This is the regular life style of the positive believer.

The Active Voice tells us the positive believer produces Divine good on a consistent basis.

The Participle reinforces the Customary Present as an ongoing state of bearing fruit. The believer who “**bears fruit**” is the mature believer. Again, this is thinking in terms of Bible doctrine; doctrine that is on the launching pad of your soul. To convey the Customary Present Participle, we will say, “**bearing**” for linear aktionsart, ongoing action.

Next, we see how God the Father works in the life of the positive believer.

KATHAIREI (kath-ah' ee-ray) is the Present, Active, Indicative, Third Person, Singular of **KATHAIRO καθαιρω** (kath-ah' ee-ro) that means, “to cleanse,” or specifically, “to prune.” Figuratively, it means, “to expiate” that is “purge.” Its root word **KATHAROS – καθαρός** (kath-ar-os') also means, “clean,” and is used in **Verse 3**, regarding the believer's positional sanctification.

Thayer defines its use in Scripture as, “*to cleanse, of filth impurity, etc., to prune trees and vines from useless shoots, and metaphorically, from guilt, to expiate.*”

Liddell and Scott define it from Greek literature as:

- *Of the person or thing purified, to make pure or clean, cleanse, clean, or purge. To purge, clear a land of monsters and robbers, Sophocles. In religious sense, to cleanse, purify, to prune a tree, i.e. clear it of superfluous wood, New Testament.*
- *Of the thing removed by purification, to purge away, wash off or away.*
- *Cleanse of blood, wash the blood off him, Iliad.*

BDAG defines it first as, “*to cause something to become clean; that is make clean.*” Then in relation to **John 15:2**, “*to remove superfluous growth from a plant, that is clear or prune.*”

So, it comes to mean here in **John 15:2**, "**to keep it clean by pruning it so that it will produce more fruit.**"

The Gnomic Present is a timeless general fact of God's working in the positive believer's life to continue to refine and mature him.

The Active Voice; the Vinedresser, God the Father produces the action of pruning.

The Indicative Mood is a statement of fact as to God working in the life of the positive believer.

The Third Person, Singular points to the Vinedresser, God the Father.

Therefore, pruning is the mature believer getting occasional adversity, suffering, trial, etc. in order that he might be blessed even more. The mature believer has capacity for suffering, and he has capacity for blessing in suffering. Therefore, pruning only makes the branch stronger and more productive. We will translate this as, "**He prunes.**"

This is a Hapax Legomenon, a word used only once in Scripture, although there is debate over the phrase "having been cleansed" in **Heb 10:2**. Some believe **KATHAIRO** is the root word, while others believe **KATHARIZO**, "to make clean, purify" is the root word. Nevertheless, **Hebrews 10** initially speaks to our positional sanctification through the completed work of Jesus Christ on the Cross, but it also sheds light on our discussion of experiential sanctification and Divine good production in **John 15:2**, specifically, in **Heb 10:18-25** and **32-36**, in regard to the pruning process of Suffering for Blessing.

AUTO is a Pronoun in the Accusative, Neuter, Third Person, Singular, which here means "**it,**" speaking of the branch (Church Age believer) that is pruned by the vinedresser (God the Father).

So, we have "**But everyone bearing fruit He (God the Father) prunes (undeserved suffering) it.**" This will lead us to the doctrine of Underserved Suffering (i.e., Suffering for Blessing).

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The Doctrine of Suffering for Blessing

Read **John 15:1-8**

Introduction: Suffering Acts as a Guardian or Parent in Life, **2 Peter 1:1-11**.

2 Peter 1:1-11, "Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: ²Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; ³seeing that His Divine power has granted

to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. ⁴For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* Divine nature, having escaped the corruption that is in the world by lust. ⁵Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge, ⁶and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, ⁷and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. ⁸For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹For he who lacks these *qualities* is blind or short-sighted, having forgotten *his* purification from his former sins. ¹⁰Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.”

Suffering plays an important role in the life of adult. What your parents did for you in childhood, suffering does for you as adults. God has given you suffering as a form of parenting for the rest of your life. The disciplines and restraints of childhood imposed by your parents are now replaced by the disciplines and restraints of suffering, replacing the role of parents in your life.

Suffering is a warning that you are doing it wrong, or when underserved, it is a means of greater blessing. Parents don't always spank; they also give us things. They both discipline and give blessing. So also, God has provided for the believer the parenting of suffering after we leave home. Therefore, suffering is a guardian, a referee that always makes good calls. Suffering is not a blind umpire! Suffering is an authority designed to challenge the believer to grow in grace by the proper utilization of his portfolio of invisible assets in the fulfillment of the Plan of God.

While suffering is a restrainer in life, as in punitive preventative suffering (i.e. Divine discipline), it also plays a major role in accelerating the positive believer's momentum to spiritual adulthood, as in providential preventative suffering, **Rom 5:1-5.**

Rom 5:1-5, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. ³And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴and perseverance, proven character; and proven character, hope; ⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.”

Suffering for blessing is another guarantee from God that the believer can and does fulfill the Plan of God by advancing to spiritual maturity.

Suffering for blessing becomes a major system for Divine good blessing and for the glorification of God, **John 15:2b-5, 7-8.**

As a guardian in our life, suffering is designed by God for our good, because it does two things:

- It restrains us from sin, human good, and evil, just as our parents restrained us.
- It challenges us to advance in the Plan of God, just as our parents challenged us to grow up.

No suffering for blessing is beyond what we are able to handle or endure through the utilization of God's Word and the Filling of the Holy Spirit, **1 Cor 10:13.**

1 Cor 10:13, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it."

Suffering is Used as a Measurement of Life:

Suffering never leaves the Christian as it found him. As a result of suffering, we are either the better or the worse for it. When you suffer, you will never be the same again.

No one stands still under pressure. You either move forward or regress.

If, during suffering, the believer reacts through arrogance, bitterness, vindictiveness, self-pity, or implacability, he becomes a loser and starts to go backward. He is set back in his Spiritual life and in his life in general. In other words, you cannot afford to react to suffering. Respond, don't react! This requires Bible doctrine ready for application in your soul.

If, during suffering, the believer responds through the application of metabolized doctrine and Occupation with the Person of Christ, he eventually advances to the point of becoming a winner. We forget what is behind (our failures) and convert our sufferings into blessings through rebound, the three stages of the faith-rest drill, hope 2 and hope 3, and spiritual self-esteem. Then we will be the better for it and will advance to maturity. We'll be oriented to reality. The greatest converter of suffering into blessing is Spiritual Self-Esteem.

Suffering for Blessing Rationale:

For the believer who is living inside God's Power System (GPS), (i.e., being under the enabling power of the Holy Spirit and with momentum from metabolized Bible doctrine in your soul), all suffering is designed for blessing. When you are in fellowship with God, any suffering that comes to you is designed for your blessing in terms of enhancing your wisdom

and common sense in regard to the correct application of God's Word to situations and life in general, **Rom 8:28; James 1:2-4.**

Rom 8:28, "And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose."

James 1:2-4, "Consider it all joy, my brethren, when you encounter various trials, ³knowing that the testing of your faith produces endurance. ⁴And let endurance have *its* perfect result, so that you may be perfect and complete, lacking in nothing."

When you are out of fellowship with God, outside GPS, all suffering is punitive in nature and designed for blessing on a limited scale; (i.e., to bring you back to reality, to bring you to the point of rebound and regained fellowship with God, to bring you to the point of recovery, and to show you that your scale of values is wrong, and you must change your priorities). Therefore, whatever suffering comes into your life, it is designed for blessing, **Job 5:17; Prov 12:1; 15:32; Heb 12:5-11.**

Job 5:17, "Behold, how happy is the man whom God reproveth, so do not despise the discipline of the Almighty."

Punitive suffering is resolved by the confession of your sins (the rebound technique), and remaining inside GPS. Then all punitive suffering left over, (the results of your bad decisions), is converted to preventative suffering for blessing. In addition, the suffering may be cut down since what you brought on yourself was more than you could handle. Therefore, God reduces the suffering, so you can handle it, for God never puts on you more suffering than you can bear, **1 Cor 10:13.** Likewise, sometimes the suffering may be eliminated altogether.

- When your suffering is more than you can bear, the origin is your own volition, never the Sovereignty of God.
- God never gives us more suffering than we can handle. So, what God does not remove, he intends for us to bear, to endure, to handle, and to solve with doctrine.

There are two doctrinal applications from Punitive Suffering. These are the two major motivations for blessing in either avoiding or recovering from sin under the principle that all suffering is designed for blessing.

- The resistance of future temptations.
- The application of **1 John 1:9**, rebound, when a sin occurs.

All suffering for blessing is designed by God for the believer's advance to spiritual maturity and the glorification of God. Suffering for blessing is always designed to advance you by putting muscle on your spiritual life, **Prov 3:11-12**, read **Verses 1-26.**

There is no suffering too great for the Plan of God to resolve. Therefore, all problems of suffering are resolved in the mechanics of the Plan of God with its 11 Problem Solving Devices (PSDs), and its solutions accumulated from Bible doctrine, **2 Cor 12:9-10.**

2 Cor 12:9-10, "And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. ¹⁰Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong."

God's provisions of your Portfolio of Invisible and the 11 PSDs are far greater than any suffering, pressure, or disaster in life.

There are Five Categories of Suffering in the Spiritual Life:

Punitive suffering, designed for the reversionistic believer that has two categories:

- The Law of Volitional Responsibility.
- Divine discipline.

Suffering for blessing, designed for spiritual adulthood falls into three categories to match the three stages of spiritual adulthood:

- Providential Preventative Suffering – for the believer in Spiritual Self-Esteem.
- Momentum Testing – for the believer in Spiritual Autonomy.
- Evidence Testing – for the believer in Spiritual Maturity.

Definition of the Three Stages of Spiritual Adulthood and Accompanying Suffering for Blessing:

Spiritual Self-Esteem (SSE) and Providential Preventative Suffering (PPS):

- SSE is the assertion of Bible doctrine resident in your soul; it is living by one's own thinking from that Bible doctrine and is making application of metabolized doctrine under all circumstances including suffering for blessing, **James 1:22-25**.
- SSE is characterized by and is the inevitable result of personal love for God.
- The believer's self-confidence is not derived from self but from the confidence that he has a unique relationship with the God of all creation.
- The Christian who gains SSE has crossed the dividing line between spiritual childhood and spiritual adulthood, between spiritual dependence and spiritual independence, between punitive suffering and suffering for blessing.
- SSE is the giant step in the believer's life as the first stage of spiritual adulthood, **Rom 12:10-21; Col 1:9-12; 2:6-7**.

Spiritual Autonomy (SA) and Momentum Testing (MT).

- SA is a continuation of mental contentment or +H (Sharing the Happiness of God) as a major Problem-Solving Device achieved at SSE. In SA, there is a stronger and increased contentment, capacity for life, and capacity for happiness as a result of combining SSE with PPS.
- This contentment is based on Impersonal Love for all because others' imperfections and mistakes will not be a source of unhappiness to you, **Phil 4:11-13; Heb 13:5; 1 Tim 6:6-8**.
- SA is having doctrinal and grace orientation with the absence of arrogance in your soul, resulting in mental toughness and self-confidence. It is having orientation to reality, authority, and freedom, while at the same time, rejecting those things that destroy the spiritual life such as fear, worry, and anxiety.

- In SA, you have a tremendous amount of Divine viewpoint that is used in pressure situations, as well as normal situations. Therefore, it is characterized by mental stability due to maximum utilization of Bible doctrine in the soul. **Prov 19:8, "He who gets wisdom (metabolized doctrine) loves his own soul (SSE). He who cherishes understanding (SA) prospers."**
- Spiritual autonomy also characterized by having a personal sense of destiny. It understands God's plan, will, and purpose in the concept of the invisible impact of the Church Age.
- Momentum Testing begins when the believer reaches SA.

Spiritual Maturity (SM) and Evidence Testing (ET).

- SM is the maximum expression of the grace of God utilized by the spiritually mature believer inside the Plan of God.
- SM is characterized by cognitive independence, which is maximum perception, metabolization, and accurate application of Bible doctrine to life. He is independent of any form of advice, counseling or human encouragement, but not independent of expository Bible teaching from his right Pastor-Teacher.
- The SM believer is classified as an invisible hero because of his impact on human history. He brings maximum glory to God as an invisible hero living the supergrace life, **Phil 1:20-21.**
- The SM believer can meet and face every problem in life with a maximum amount of inner happiness. There is no tragedy, disaster, difficulty, or heartache that can overcome the tremendous entrenchment of cognitive self-confidence and its +H.
- Evidence Testing begins when the believer reaches SM, the book of **Job**

Summary:

- SSE is characterized by epistemological rehabilitation (renewing of your mind, **Rom 12:1-2**), the accumulation of all the doctrine you learn between salvation and the point of SSE, all the doctrine it takes to advance you to SSE.
- SA is characterized by cognitive self-confidence, which is the result of additional metabolized Bible doctrine plus passing Providential Preventative Suffering.
- SM is characterized by cognitive independence, which results from additional metabolization of doctrine plus passing momentum testing (people, system, thought, and disaster testing).
- Spiritual Self-Esteem plus Providential Preventative Suffering equals Spiritual Autonomy plus Momentum Testing equals Spiritual Maturity plus Evidence Testing equals glorification of God.

Suffering and Spiritual Adulthood:

The Spiritual Life can be categorized by 2 phases:

- Spiritual Childhood which includes two stages: Infancy and Adolescence.
- Spiritual Adulthood which includes three stages: Spiritual Self-Esteem (SSE), Spiritual Autonomy (SA), Spiritual Maturity (SM).

God's pruning process of Suffering for Blessing really kicks in when the believer reaches the first stage of spiritual adulthood, Spiritual Self-Esteem.

Spiritual Self-Esteem is the assertion of metabolized Bible doctrine in the heart (right lobe) of your soul and the application of that doctrine on a consistent basis. You cannot reach the point of consistent pruning (Suffering for Blessing) until you reach the point where you live by the doctrine that is metabolized in your soul. Otherwise, you are constantly under God's

Punitive Suffering; the law of volitional responsibility and Divine discipline which can be resolved by utilizing the Rebound technique, **1 John 1:9**.

With the exception of suffering left over after rebound, there is no Suffering for Blessing until the believer attains SSE through residence, function, and momentum inside God's Power System. There is a limited Suffering for Blessing in whatever is left over for you to bear after Rebound. But this is of short duration and has no great significance. Therefore, SSE is the dividing line between Punitive Suffering and Suffering for Blessing.

Suffering for Blessing does not occur on a regular basis until the believer has attained SSE. At SSE, you are making consistent application of God's Word, and His pruning process (Suffering for Blessing) begins in your spiritual life.

There are three categories of God's pruning that match up with the three stages of Spiritual Adulthood:

- Providential Preventative Suffering (PPS), when you reach SSE,
- Momentum Testing (MT), when you reach SA, and
- Evidence Testing (ET), when you reach SM.

These also match up with our Lord's discussion of the Father's pruning process in **John 15:2-8**. Notice that there are three stages of fruit production:

- **John 15:2b**, "bears fruit."
- **John 15:2b**, "bears more fruit."
- **John 15:5 and 8**, "bears much fruit."

Notice also **Verse 8**, "**By this is My Father glorified, that you bear much fruit and so prove to be My disciples.**" This is classified as Evidence Testing, as a result of Spiritual Maturity; the third stage. At SM and ET, we will "**bear much fruit**" and "**prove to be disciples**" as witnesses for the prosecution (God) in the rebuttal phase of Satan's appeal trial of the Angelic Conflict, just as Job was. This should be the goal of every believer.

Nevertheless, all three stages are an extension of the Angelic Conflict in history, and every category of Suffering for Blessing means an advance in your spiritual life. It means you are one step nearer to fulfilling the Plan of God for the Church Age.

Each category of Suffering for Blessing is provided by the Sovereignty of God, under His grace policy, so that the Church Age believer, as Royal Family, can fulfill the Plan of God.

2 Cor 12:9-10, "And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. ¹⁰Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong."

Phil 4:11-13, "Not that I speak from want, for I have learned to be content in whatever circumstances I am. ¹²I know how to get along with humble means, and

I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him who strengthens me."

Principle: You should never pray for the removal of any Suffering for Blessing which is the means of fulfilling the Plan of God. Instead, pray for God's guidance and provision as you endure the suffering to the glory of God.

Providential Preventative Suffering:

Spiritual Self-Esteem is the prerequisite to handling Providential Preventative Suffering, just as Spiritual Autonomy is the prerequisite to handling Momentum Testing and Spiritual Maturity for handling Evidence Testing. God will never give you more than you can bear. So, let's begin with Providential Preventative Suffering.

Providential Preventative Suffering is the first category of Suffering for Blessing. From the context of **John 15:2-8**, it can be called "pruning for fruit bearing" or from the context of **2 Cor 12:7-8**, it can be called "thorn testing for humility."

Providential Preventative Suffering Performs Numerous Functions:

- It insulates against the arrogance complex. This means you begin to eliminate jealous, self-pity, bitterness, vindictiveness, hatred, inordinate ambition, inordinate competition, and all the other mental attitude sins in the arrogance complex.
- It is preliminary testing or warm-up testing before entering Momentum Testing under SA. **2 Cor 12:10** lists four tests which match the four Momentum Tests. So, there is a warm up for people testing, for thought testing, for system testing, and for disaster testing.

In **2 Cor 12:10**, Paul is content with his own inability to handle these testing from his flesh, which he relates to as "his weaknesses." So, it breeds contentment in your soul as you apply the faith rest technique. Weaknesses is the Greek noun **ASTHENEIA – ἀσθένεια** (as-then'-i-ah) and means, "weakness or frailty." It is also sometimes used for "sicknesses, illnesses, or ailments." But the context here is simply the inability of the human flesh to solve the problems of Suffering for Blessing, see **Verse 9**.

People Testing is seen in the Greek noun for "insults" which is **HUBRIS – ὕβρις** (hoo'-bris) that means, "insolence, mental injury, injury inflicted by the violence of a tempest, shame, insult, or mistreatment." In Attic Greek law, **HUBRIS** comprehended, "all the more serious injuries done to the person," that is grievous assaults. Compare with **Acts 27:10** (damage).

Thought Testing is seen in the Greek noun for "distresses" which is **ANAGKE – ἀνάγκη** (an-ang-kay) that means, "compulsion, constraint, distress, force, or necessity imposed either by the circumstances or by law of duty regarding to one's advantage, custom, or argument.

BDAG defines it as, "a state of distress or trouble, distress, calamity, or pressure." It was used to mean, "of necessity as a result of calamity, distress, or persecutions."

So, it is speaking about the mental anguish that is brought on by outward troubles. Compare with **2 Cor 6:4-5** (hardships); **1 Thes 3:7** (distresses); **Philemon 1:14** (compulsion).

System Testing is seen in the Greek noun **DIOGMOS** – **διωγμός** (dee-ogue-mos') that simply means, "persecutions." It comes from the verb **DIOKO** – **διώκω** (dee-o'-ko) that means, "to put to flight, pursue, and by implication, to persecute."

BDAG defines **DIOGMOS** as, "a program or process designed to harass and oppress someone, persecution."

Our English definition of persecution means, "the subjecting of a race or group of people to cruel or unfair treatment, e.g. because of their ethnic origin or religious beliefs." So, we see that it takes a "system" or group of people to bring about this type of suffering. Compare with **2 Thes 1:4; 2 Tim 3:10-11**.

Disaster Testing is seen in the Greek noun for "difficulties" which is **STENOCHORIA** – **στενοχωρία** (sten-okh-o-ree'-ah). Literally, it means, "narrowness of space," and figuratively, it means, "difficulties or distresses, dire calamity, or extreme affliction."

BDAG defines it as, "a set of stressful circumstances, anguish, or trouble." Compare with **Rom 8:35-39; 2 Cor 6:4-5**.

Rom 8:35 & 37, "Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...³⁷But in all these things we overwhelmingly conquer through Him who loved us."

So, PPS not only insulates you against arrogance, but it prepares you for Momentum Testing. For Momentum Testing is the major hurdle in reaching Spiritual Maturity.

PPS is the provision of the Sovereignty of God in compatibility with His grace policy to provide the power for Spiritual Self-Esteem in order to advance you to Spiritual Maturity; i.e., the power to advance through the valley of Momentum Testing.

SSE combines with PPS to propel you to SA which is SSE with muscle minus arrogance. SSE cannot function apart from humility; therefore, PPS provides both muscle and humility.

SSE can only function on humility and orientation to authority. To the extent that you reject any authority in life, to that extent, your SSE is paralyzed into a system of arrogance.

SSE is vulnerable to arrogance without PPS which God graciously provides. The most vulnerable point in the believer's advance is when he reaches SSE, because he is extremely vulnerable to the temptations related to the arrogance complex.

PPS prevents, restrains, intercepts, and insulates against sin and evil in life while challenging your SSE to suffer for blessing and profit.

When SSE combines with PPS, it forms SA. There are five results or signs of SA:

- Impersonal love for all mankind.
- Authority orientation or enforced humility.
- Genuine humility that insulates against arrogance.
- Self-discipline.
- Obedience to the Word of God.

Prov 19:8, "He who gets wisdom (*metabolized doctrine*) loves his own soul (SSE). He who cherishes understanding (SA) prospers."

1 Peter 1:6-8, "In this (*your eternal inheritance*) you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials (PPS), ⁷so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire (PPS), may be found to result in praise and glory and honor at the revelation of Jesus Christ; ⁸and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory."

"**Tested by fire**" is analogous to the pruning process of **John 15**. It is used because when you put gold in fire, it changes the gold. The gold melts and the impurities are burned off. Fire purifies the gold; makes it better and of more value. So also, PPS changes the nature of the believer, refining you in the spiritual life so that you are of more value in regard to Divine good production in the future. So, the little bit of PPS you have today may result in praise, honor, and glory at the Judgment Seat of Christ.

Phil 1:29, "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake."

This is important. You don't suffer for His sake when you make your own problems, reaping what you have sown from your own bad decisions and bad judgment. Suffering for His sake is when you finally reach SSE.

James 1:2-4, "Consider it all joy, my brethren, when you encounter various trials (PPS), ³knowing that the testing of your faith produces endurance (*advance from SSE to SA*). ⁴And let endurance (SA) have *its* perfect result (SA + MT = SM), so that you may be perfect [TELEIOS - τέλειος (tel'-i-os) = *mature* = SM] and complete [HOLOKLEROS - ὁλόκληρος (hol'-ok'-lay-ros) SM + ET], lacking in nothing (*no eternal rewards lost*)."

Once again, "**complete**" in this passage is **HOLOKLEROS** an Adjective that is a compound word from **HOLOS** - ὅλος (hol'-os) that means, "whole or complete," and **KLEROS** - κληρος (klay'-ros) that means, "allotted to your charge or inheritance." So, it is referencing your eternal rewards and blessing allotted to you at the BEMA Seat of Jesus Christ, **1 Cor 3:10-15**.

This passage describes PPS as the category that prevents sin and challenges SSE to suffer for blessing in the midst of trials.

PPS is the means of establishing right priorities in the spiritual life of the believer.

Summary:

Read: **2 Cor 12:1-10**

The most vulnerable point in the believer's advance is when he reaches SSE. SSE is vulnerable to arrogance without PPS, (which God graciously provides). Here he is extremely vulnerable to the temptations related to the arrogance complex. SSE can only function on humility and orientation to authority. To the extent that you reject any authority in life, to that extent your Spiritual Self-Esteem is parlayed into a system of arrogance. PPS prevents, restrains, intercepts, and insulates against sin and evil in life, while challenging your SSE to suffer for blessing and profit. When SSE combines with PPS, it forms Spiritual Autonomy (SA).

There are Five Results or Signs of SA:

- Impersonal love for all mankind is the first sign of spiritual autonomy.
- Authority orientation or enforced humility.
- Genuine humility, which insulates against arrogance during momentum testing.
- Self-discipline.
- Obedience to the Word of God.

Why We Should Not Pray for the Removal of Suffering for Blessing? 2 Cor 12:7-10.

Verse 8, "Concerning this (thorn in the flesh), I appealed [PARAKALEO – παρακαλέω (par-ak-al-eh'-o)] to the Lord three times (three wrong petitionary prayers), that it (thorn / demon) might depart from me."

PPS, like all suffering for blessing, is not designed to be removed by prayer. It is administered by God, and what God does not remove, He intends for us to bear. You do not pray for the removal of any suffering, whether for blessing or punitive. Such a prayer is blasphemous, for without pruning / suffering, the believer cannot fulfill the Plan of God.

Prayer is Antithetical to the Purpose for Suffering for Blessing:

- You do not pray for the removal of the very means of advancing you to Spiritual Maturity.
- You do not pray for the removal of Suffering for Blessing by which the Plan of God is fulfilled. What God does not remove by way of suffering, He intends for you to bear.
- You do not pray for the removal of the mechanics of power by which SSE is parlayed into SA.

Prayer is not a Problem-Solving Device in your life. You can pray for others under suffering, and you should. You don't judge why they are suffering, but you do pray for those who suffer. This is a privilege of the Royal Priesthood. Prayer is a weapon of power in the hands

of the Royal Priest. But you never pray for the removal of suffering from yourself or from others. All suffering is a decision from the Sovereignty of God. Ignorant and negative believers use prayer for everything, having no doctrine in their soul, no application of doctrine, and no spiritual growth.

God never puts on you more than you can bear, **1 Cor 10:13**. Yet, you can do that under the Law of Volitional Responsibility. Before God gives suffering for blessing, He always provides the means of handling it. So, strength in suffering comes from the application of metabolized Bible doctrine. Therefore, believers should not even pray for strength in time of suffering, because strength in suffering comes in other ways mechanically; application of God's Word through the filling of the Holy Spirit as you endure suffering for blessing and advance. Yet, you can ask for God's guidance in the utilization of His strength to overcome the situation you are facing under PPS.

Verse 9, "And He has said to me (God's counsel by means of previously learned Bible doctrine), "My grace is sufficient for you, for power (three stages of Spiritual Adulthood) is perfected in weakness (pruning / Suffering for Blessing)." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me."

Everything necessary to fulfill the Plan of God was provided in eternity past by way of assets in the Portfolio of Invisible Assets. Then God provides Bible doctrine and suffering in time. What a marvelous combination!

Suffering does not bear its meaning in itself, but becomes a spotlight focusing on God's power and our concurrent weakness; weakness brought about by Suffering for Blessing. Suffering for Blessing focuses on God's grace and turns boasting away from self-glorification into worship, love, and appreciation for God.

Paul is boasting because this is not Punitive Preventative Suffering but Suffering for Blessing through which God is glorified. Therefore, this is boasting in a good sense, which looks away from self and looks toward the grace provision of God. It is not boasting to glorify self, but the dynamic mental attitude of SSE facing PPS.

Whenever we face Suffering for Blessing, human solutions cannot solve or help; only Divine solutions can. Therefore, suffering for blessing causes the believer to be weak so that he has to depend on Divine provisions for problem-solving. Consequently, each stage of Spiritual Adulthood is designed to be faced and passed as a Suffering for Blessing test. As a result, you achieve further spiritual growth.

Momentum Testing (MT). 1 Peter 1:6-8; 2:11-20; 3:1-7, 13-17, 20; 4:1-3, 12-16, 19; 5:1-11

Rom 8:18, "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us."

James 1:2-4, 12; “Consider it all joy, my brethren, when you encounter various trials, ³knowing that the testing of your faith produces endurance. ⁴And let endurance have *its* perfect result, so that you may be perfect and complete, lacking in nothing... ¹²Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which *the Lord* has promised to those who love Him.”

Principles of Momentum Testing:

MT is designed with two things in mind:

- The opportunity for the application of Bible doctrine where you apply different Doctrines to different situations.
- To accelerate your momentum.

No believer attains maturity apart from MT. Spiritual growth results from advanced perception, metabolization, and application of Bible doctrine to the categories of testing. All categories of testing are designed for blessing. Therefore, whether adversity or prosperity, it is designed for your good.

Human volition plays an important part in testing. For the believer must make the right decision based on his application of Bible doctrine and his residence inside God’s Power System (GPS).

There are five general categories of testing; the four which are a part of PPS yet intensified, (Disaster, People, Thought, and System Testing), plus Prosperity Testing. They are all designed for the purpose of application of Bible doctrine and the acceleration of your spiritual growth.

Disaster Testing.

Before the believer reaches maturity, there are one or two major disasters in the life. How the believer handles these, determines whether he accelerates his spiritual growth or retreats and goes backward.

There are Two Categories of Disaster Testing:

- Personal Disaster Testing which is designed as Suffering for Blessing for acceleration of momentum or for warning of cosmic involvement, in which case Divine discipline becomes involved.
- Historical Disaster; collective disaster or national disaster testing related to the bad decisions of others, in which you are involved by association.

There are at Least Six Characteristics of Disaster Testing:

- Physical pain or mental pain and anguish.
- Crime where you are the victim.
- Persecution (not paranoia).
- Privation, meaning hunger, thirst, exposure, fatigue, etc.
- Loss of loved ones, property, success, your job, money, etc.

- Disease and handicaps.

There are Four Characteristics of National Disaster: These historical downtrends indicate that a maximum number of people in a given area are living in the Cosmic System.

- Violence, crime, terrorism, murder, rampant drug and alcohol addiction.
- Warfare.
- Weather, including; heat, cold, storms, blizzards, hurricanes, tornadoes.
- Cycles of discipline, **Lev 26.**

Disaster Testing always tests our emotions. For example, in emotionalism, you may seek to sue someone who is negligent. This is nothing but revenge motivation when done because of emotionalism. In such cases, you become a loser. The principle is that you can lose by gaining and gain by losing.

In this MT, there is always the temptation to take the easy route of money, security, fame, and lose forever the conveyance of escrow blessing. There is always the disaster that will make you prosperous. This is a test. You could lose the chance of receiving your escrow blessing. The only wealth worth having is the wealth that God provides in escrow blessing, **Rev 3:18.**

Rev 3:18, "I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and *that* the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see."

There must be maximum faith and maximum SSE and maximum SA if you are going to have your escrow blessings and pass Disaster Testing.

People Testing

SA is the prerequisite for solving all problems of human relationship, (i.e., of People Testing), which is also accompanied by System and Thought Testing. This combination only exists in the three stages of Spiritual Adulthood.

People Testing Comes in Two Categories:

- In personal love or admiration, where the object of your love often controls your life or provides for your unhappiness, unless you have attained SSE, SA, or SM. In wanting to please the object of your personal love, you find yourself being a different person and not following your normal function.
- In personal hatred or animosity, the object of your antagonism or irritation has control of your life or happiness, unless you have advanced to spiritual adulthood.

God designed His Plan so that your happiness will always reside in you, so that you do not depend on people or things for your happiness.

Psa 5:11, "But let all who take refuge in You be glad, Let them ever sing for joy; and may You shelter them, that those who love Your name may exult in You."

Psa 16:11, "You will make known to me the path of life; in Your presence is fullness of joy; in Your right hand there are pleasures forever."

As a function of your Royal Priesthood, love and happiness comes from within. You are supposed to have control of your life through the application of God's Word, a Personal Sense of Destiny, and Self-Confidence from metabolized doctrine. Therefore, you have poise and command of self. As a result, you bring your happiness to others, but you do not lean on others or circumstances for your happiness.

Gal 5:22-23, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law."

1 Thes 1:6-8, "You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, ⁷so that you became an example to all the believers... ⁸For the word of the Lord has sounded forth from you, ... in every place your faith toward God has gone forth ..."

Under the Predesigned Protocol Plan of God, God has designed His Plan so that your happiness will always reside in you, and therefore you do not depend on other people or things for your happiness. Not until you reach Spiritual Adulthood, do you become aware that you are a person with a relationship with God. In adulthood, you finally realize that God intends for you to be blessed and strong in every situation in life. As a function of your Royal Priesthood, it all comes from within when you have His Word and Spirit consistently operating within your soul. You are supposed to have personal control of your life, a Personal Sense of Destiny, self-confidence from metabolized Bible doctrine, and therefore poise and command of self. Therefore, you bring your happiness to others, but do not lean on others or circumstances for your happiness. People are a distraction from the Plan of God.

Gal 5:13-15, "For you were called to freedom, brethren; only *do not turn your freedom into an opportunity for the flesh, but through love serve one another.* ¹⁴For the whole Law is fulfilled in one word, in the *statement*, "You shall love your neighbor as yourself." ¹⁵But if you bite and devour one another, take care that you are not consumed by one another."

Believers can be easily led away from the Plan of God and Bible doctrine by their friendships, loved one, and even those who are antagonistic towards them, unless they attain spiritual adulthood. Every time you fall in love, acquire a new friend, or develop a new enemy, there is a potential for the object of your affection or hatred to control your life and your happiness. Therefore, without impersonal and unconditional love from SA, you will become a slave to people.

When you fall in love, look how you act, how you change your mode of operation, and how you begin to think in different terms relating everything you do to that person. Likewise,

look how you act every time you are around an antagonist, and how the mentality of your soul is occupied with them either in defensive or attack mode.

Without impersonal love, when you make a new friend, fall in love, or develop a new enemy, you will inevitably become jealous, possessive, or even hate those who have it over you. In those cases, you have immediately become a slave and have manufactured for yourself many problems that are not the fault of the object of your love.

When you become jealous, angry, bitter, vindictive, or implacable; when you are dissatisfied, antagonistic toward someone else, friend or stranger, lover or enemy, you surrender the control of your life and happiness to that person. At that point, you have become a slave to the object of your love or antagonism. At the same time, you have no control over your life, canceling all the characteristics of SSE and SA.

There are very few people who actually have control of their own lives. Yet, having control over your own life is the norm in the Christian way of life. Those who do not are controlled by the objects of their affection. Therefore, there are very few believers who are spiritually self-sustaining because few have achieved SA.

Jer 17:5-8 teaches the importance of personal love for God and SA in people testing.

“⁵Cursed is the man who puts his trust in mankind; and makes flesh his strength; and whose heart turns away from the Lord... ⁷Blessed is the man who trusts in the LORD and whose trust is the LORD.”

When someone else has control of your life through love or hatred, you enter into the law of volitional responsibility with its self-induced misery. That is, you make your own decisions in your choice of friends, loved ones, and sometimes your enemies. But thereafter, they begin to make all the decisions for you unless you have the function of impersonal love.

Since happiness is the monopoly of God and His plan, you cannot depend upon people or circumstances for your happiness. So, if you surrender your happiness to someone else, you will blame that person for everything that goes wrong in your life. In personal love or hatred, the object controls your life.

- When you become upset with someone, you surrender the custody of your happiness to that person.
- When you blame them for your unhappiness, which is produced by your own volition, you have intensified punitive suffering in your life under the law of volitional responsibility.

At that point, grace disappears and you try to mold the life of those around you, or you mold your life around them. When that happens, you can no longer deal with your problems from the strength of your own priesthood. Likewise, the reaction factor in personality conflict becomes a source of great irritation and misery. The reaction in personality conflict is generally expressed through the arrogance complex as hatred, bitterness, maligning, judging, revenge motivation and function. All are a source of terrible unhappiness.

Prov 15:17-18, "Better is a dish of vegetables where love is than a fattened ox served with hatred. ¹⁸A hot tempered man stirs up strife, but the slow to anger calms a dispute."

Prov 17:9, "He who conceals a transgression seeks love, but he who repeats a matter separates intimate friends."

When you react to people in some form of antagonism, they immediately have control over your life, so that you resort to either mental or verbal hostility or even violence. To recover control, you must have impersonal love. Most believers never get this far. If you do not recover control of your soul, you then begin to destroy the person who has control over your life, and at the same time, you destroy your own happiness when you are frustrated and react from any phase of the arrogance complex.

To avoid reaction in personality conflict, you must reside in your very own palace, God's Power System, under the enabling power of the Holy Spirit, with momentum from metabolized Bible doctrine. This will bring you to spiritual adulthood, where you have great happiness even while Suffering for Blessing. This means you derive your happiness from God and from His plan. When that happens, then all the pieces of the puzzle fall in place, and your relationships in life become wonderful.

As the believer grows spiritually inside GPS, he becomes aware of the "reaction pattern," he rebounds quickly and turns personal love into Impersonal love; whereby, any suffering left over is turned into blessing, and he moves on.

The solution to People Testing is found in "Virtue-love," which is the combination of Personal Love for God and Impersonal and Unconditional (I/U) Love for all mankind. **1 John 3:1-5:3; Rom 12:9-21; 13:8-10; 1 Cor 13:1-7; Col 3:14-17**

I/U love is the sum total of the believer's honor, integrity, and objectivity derived from the Word resident within your soul first acquired in attainment of SSE, but becomes strong in SA. The function of SA is the use of virtue-love.

Virtue-love, as a Problem-Solving Device (PSD), belongs primarily to the spiritual adult. Without it, you are constantly surrendering the control of your life to others.

Virtue-love as a PSD is the secret of your relationship with God, mankind, and in human personal love relationships. That is, real solutions are related to virtue-love as a PSD, which is applied in spiritual adulthood only. Believers in spiritual childhood do not have Personal Love for God or I/U Love for all mankind. With the attainment of Spiritual Autonomy through Spiritual Self-Esteem plus Providential Preventative Suffering, you begin to peak out in the use of virtue-love as a PSD.

- There is no built-in virtue in personal love, which only requires that another person meet your standards of beauty, attractiveness, and rapport. Therefore, to make

a personal love relationship work, the believer must use a virtue-base totally outside himself. Otherwise, people will make him miserable all his life, as a result of iconoclastic arrogance, **Prov 10:12, "Hatred stirs up strife, but love covers all transgressions."**

- Personal love is only a virtue when directed toward God. I/U love is only a virtue when directed toward all mankind. This means that through impersonal love, the believer has control of his own life, and he maintains control of his own happiness.

Therefore, the principle of misery derived from getting your eyes on people, (iconoclastic arrogance), that results in disappointment, disillusion, frustration, and dissatisfaction with others, cannot mar your happiness. Furthermore, once you attain Spiritual Adulthood, you begin to function under the three categories of Suffering for Blessing, where God is the source of your happiness. But if human relationships become more important to you than God and Bible doctrine, people will become a distraction to the fulfillment of His Plan for your life.

Summary / Conclusion:

- False priorities exist when people in family life, social life, business life, or sexual life take precedence over your residence, function, and momentum inside GPS.
- When personal ambition is stronger than Bible doctrine, then the believer has lost his scale of values, his priorities.
- So, whether it's love or hatred, attraction or animosity, romance or disenchantment, friendship or disillusion, these can distract you from the fulfillment of the Plan of God and the glorification of our Lord Jesus Christ; unless you apply virtue-love to all relationship situations and pass Momentum Testing.
- Therefore, People Testing as a category of MT is a fantastic blessing from God, as Suffering for Blessing. It is the only way to bring tranquility (+H) into your life and make your relationships wonderful and worthwhile, while remaining in your personal relationship with God without distraction and continuing to grow spiritually.

1 Cor 16:13-14, "Be on the alert, stand firm in the faith, act like men, be strong. ¹⁴Let all that you do be done in love."

System Testing. **Eph 5:22-6:9; Col 3:18-4:1; 1 Peter 2:12-3:7; Rom 13:1-7**

A system is an organization composed of people under the command of other people, functioning under a policy which is designed to fulfill a specific objective. Therefore, there are three characteristics of a system: 1) Authority, 2) Policy, and 3) Objective. As such, the personnel under the authority, policy, and objective of an organization can face System Testing.

There are Seven General Categories of Different Systems:

- Business organization, large or small.
- Military services.
- Professional organizations, such as medical organizations, law firms, engineering companies, law enforcement.
- Ecclesiastical organizations, such as local churches, denominations, cults, theological seminaries, Christian service organizations.
- Athletic organizations, such as professional, college, high school, and youth teams.

- Divine institutions, volition, marriage, family, and ...
- Government, including federal, state and local, **Rom 13:1-7; 1 Tim 2:1-8; Titus 3:1; Prov 24:21; Eccl 8:2.**

Charles Ryrie notes, "Christians are to be law-abiding citizens. If the law of one's government violates the revealed will of God, then, of course, the believer must obey God, (**Acts 5:27-32**) though he may have to suffer the penalties of that government's laws. Though Christians are a "special" people elected by God, redeemed from the world, and no longer dependent upon it, they are not above the necessity of getting along with the civil authorities who govern them. When Paul wrote this, Nero had become an evil ruler." (Brackets mine)

R.B. Thieme Jr, "There is one exception to this (**submitting to governing authorities**). Christian responsibility to a national entity ceases when that national entity lines up with satanic concepts; when there is a conflict between responsibility toward God as in **Acts 4:17-21**. This is why Christians have a right to oppose any form of communism, and why we should be clear on the evils of socialism." (Brackets mine)

Warren Wiersbe notes in regard to **1 Peter 2:11-17**, "As aliens and strangers, we might not think we have any responsibilities toward human government, but Peter tells us we have an even greater obligation to obey the laws. The unsaved world watches the Christian; therefore, we must abstain from sins by the power of the Spirit. Our behavior, **vs. 12**, must be honest and suitable for this is the only way to silence their evil talk. **Verse 12** teaches that our good works can help lead the lost to Christ, and they will praise God on the day that He visits and saves them. Though we may not respect the men and women who hold office, we must respect the offices and obey the laws. Yes, the Christian is free, but his freedom is not license, **Gal 5:13.**"

There are good and bad organizations, systems, leadership, policies, and objectives. Your System Testing may be from either category, good or bad. Therefore, there are many areas of System Testing related to the people, policy, and purpose of any organization.

Because no one is perfect, and because everyone has an Old Sin Nature, personality, policy, and purpose conflicts are inevitable.

Generally, the three characteristics of a system provide three areas of System Testing.

- In the field of authority, where unfair and unjust treatment from management, the boss, supervisor, senior officer, coach, professor, government bureaucrat, husband, parents, etc., exists. Also, favoritism on the part of management can inevitably lead to personality conflict in an office.
- Likewise, the policy may be unreasonable, or it may conflict with normal living, or with your own personal norms and standards, or it may be a stupid though still an enforceable policy.
- Finally, the objectives may also be unreasonable or even impossible because of lack of ability in the personnel trying to fulfill them, or there may be a conflict between your personal life and the objectives.

The greatest enemy to any organization is arrogance in its personnel both at the top and bottom of the organization. Arrogance is the great enemy wherever there are people. A second enemy is incapability; a third is laziness. Other enemies include distraction from wrong priorities and ignorance.

The believer is to “submit” to every authority in regard to System Testing, with the exception of submission that results in disobedience to God and His Word. The Aorist, Passive Imperative, Second Person, Plural of “submit” in **1 Peter 2:13** is **HUPOTASSO** – **ὑποτάσσω** (hoop-ot-as’-so). **HUPOTASSO** is used for a woman submitting to her right man; it is used for submitting to the functions of law, to the state; it is used in military in response to those in authority. In other words, it is used in a lot of ways in the New Testament.

When we are under one of the various types of systems, we must show submission and reverence to various authorities, even if they are unreasonable and hard to get along with. Those in authority often try to “lord it over” Christians or persecute them in different ways. The easiest thing to do is to fight back, but this is the wrong approach.

Peter explains that anybody, saved or lost, can and should bear it if he is being punished for his faults. Only a Christian can do good and “take it,” if he suffers wrongfully. Note that important word “wrongfully,” for Peter is not telling us to look for excuses to suffer. He is talking about suffering for the name of Christ, see **Mat 5:9-12**, suffering when we have done no wrong but have let our lights shine.

The Greek word for “favor” in **1 Peter 2:19-20** is actually the same one used for “grace,” **CHARIS** – **χάρις** (khar’-ece). What grace is shown if we endure suffering for our faults? It takes real grace to endure when you do good but are treated badly anyway. See also **Luke 6:32-36**.

The exhortation of Christian behavior in regard to System Testing, even in a Pagan Society, is as follows, **1 Peter 2-3**.

Christians are to be:	Because:
1) Good citizens, 2:13-14 .	1) Foolish men will be silenced, 2:15 .
2) Obedient workers, 2:18 .	2) Christ is our example, 2:21 .
3) Submissive wives, 3:1 .	3) Some unbelieving husbands will be won, 3:1-2 .
4) Considerate husbands, 3:7 .	4) Their prayers will be heard, 3:7 .
5) Compassionate brothers and sisters, 3:8 .	5) They will inherit a blessing, 3:9 .

In addition, Peter’s exhortations regarding submission are given a Christological foundation. The sufferings of Christ provide spiritual healing by His accomplished substitutionary work on

the Cross. Therefore, the sufferings of Christ are exemplary. As Christ suffered at the hands of unjust people of His day for being faithful to the will of God, so believers may receive the same opportunity to follow in His steps.

Jesus will praise those who pass System Testing, **Mat 8:5-13**.

Thought Testing.

Thought Testing is the most challenging aspect of Suffering for Blessing. It occurs at all stages of Christian experience including SSE with PPS and SM with Evidence Testing, and it is a significant hurdle for advancement inside of Momentum Testing (MT) at SA.

One reason why it is so challenging is because it is a part of the other four categories of Momentum Testing; Disaster, People, System, and Prosperity. No matter what type of testing you may be under, your ability to think under pressure and apply God's Word to the situation is challenged.

The difficulty of Thought Testing is that it attacks the command post of your soul, the heart / right lobe / mentality of your soul where you apply God's Word to all situations in life.

To pass Thought Testing at any stage of the Christian life, the believer must have the following:

- Pertinent metabolized Bible doctrine to meet whatever comes in Thought Testing at any given stage of Christian growth.

Rom 12:2, "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good (SSE) and acceptable (SA) and perfect (complete - SM)."

- The Filling of the Spirit, at the time of the Thought Testing, to make the correct application of metabolized Bible doctrine.

Eph 5:18, "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit."

Passing Thought Testing means you have the ability to not be distracted by false issues or be misled by wrong priorities, which are a continual distraction in the Christian life, which would otherwise build up a tremendous amount of self-induced misery under the law of volitional responsibility.

Before reaching spiritual adulthood, thought distraction is primarily a result of cosmic involvement. But in spiritual adulthood, you've advance beyond cosmic involvement. The testing now is to distract you from your faith rest and relationship with God by means of various difficult situations or temptations of life. They are designed to cause you to rely upon human solutions rather than Biblical solutions.

Mental attitude in the Christian life is the combination of the function of your thinking in terms of God's Word resident in your soul and the pressure of thought conflict in your soul. As a result, you will have questions regarding the situations or details of life. Yet, when you calm your thoughts by cycling God's Word in your soul and apply patience, you will receive the answers. That, in and of itself, is Thought Testing; waiting on the timing of God to provide real answers with real solutions to real problems of life, from His Word, by means of the filling of God the Holy Spirit. Therefore, impatience is a sign that you are failing Thought Testing. **Eccl 7:8-14; Gal 5:22; Eph 4:1-3; Col 1:9-11; 3:12; 2 Tim 3:10-11; James 5:10; 1 Peter 2:20.**

Gal 5:22, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law."

Eph 4:1-2, "Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, ²with all humility and gentleness, with patience, showing tolerance for one another in love, ³being diligent to preserve the unity of the Spirit in the bond of peace."

Col 1:9-11, "For this reason also, since the day we heard *of it*, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, ¹⁰so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God; ¹¹strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience."

Eccl 7:8-14, "The end of a matter is better than its beginning; patience of spirit is better than haughtiness of spirit. ⁹Do not be eager in your heart to be angry, for anger resides in the bosom of fools. ¹⁰Do not say, "Why is it that the former days were better than these?" For it is not from wisdom that you ask about this. ¹¹Wisdom along with an inheritance is good and an advantage to those who see the sun. ¹²For wisdom is protection *just as* money is protection, but the advantage of knowledge is that wisdom preserves the lives of its possessors. ¹³Consider the work of God, for who is able to straighten what He has bent? ¹⁴In the day of prosperity be happy, but in the day of adversity consider—God has made the one as well as the other so that man will not discover anything *that will be* after him."

What you really are at any given time is what you think. All of us are constantly changing in our thinking. This can mean instability in life. You are not always what you appear to be on the surface, for mankind can hide his thoughts and become adept at the practice of hypocrisy. Therefore, the real you is the thought content of your soul, **Prov 23:7.**

Prov 23:7, "For as he thinks within himself, so he is. He says to you, "Eat and drink!" But his heart is not with you."

This verse uses hypocrisy as an illustration of the fact that we are what we think, not what we say, and not necessarily what we do.

A thought can make or break you, depending on the nature of the thought. It's either thinking derived from metabolized Bible doctrine in your heart (right lobe) or thinking derived from the propaganda of Satan coupled with your Old Sin Nature. One will improve you; one will break you apart.

2 Corinthians 10 deals with the subject of thinking. It could be rightly entitled "the power of a thought." It is speaking about the dynamics of having Divine Viewpoint in your soul. As we previously noted, in the Christian life, a thought can make you or break you, **Prov 23:7** and **Isa 55:7-9**.

Isa 55:7-9, "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the LORD, and He will have compassion on him, and to our God, for He will abundantly pardon. ⁸"For My thoughts are not your thoughts, nor are your ways My ways," declares the LORD. ⁹"For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."

Therefore, mental attitude is one of the most vital principles in life whether a person is a believer or an unbeliever.

2 Cor 10:3-7a, "For though we walk in the flesh, we do not war according to the flesh, ⁴for the weapons of our warfare are not of the flesh, but Divinely powerful for the destruction of fortresses. ⁵We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, ⁶and we are ready to punish, (*defense against Satanic attack*), all disobedience, (*a deviation from authority or obedience – God's Word*), whenever your obedience is complete (*filled up with God's Word*). ⁷You are looking at things as they are outwardly."

Mental attitude is the function of thought in your own soul, not what someone else thinks. You can't borrow the thoughts of others; you have to do your own thinking, make your own decisions, and handle your own problems. Many people lose the ability to do their own thinking, because they have succumbed to the thinking of someone else rather than making their own decisions from a position of strength with the Word of God in their soul.

The most subtle and difficult test is thought distraction in the form of preoccupation with self to the exclusion of Bible doctrine. Here you are so occupied with what is or is not happening to you that you lose focus of your relationship with God and others, and ultimately the reality of life and life's situations.

Thought distraction is also the result of one's prejudice, inflexibility, unteachability, and inability to take objective criticism from others, especially from the teaching of God's Word.

The usage of the term prejudice here is much broader than what you typically identify as prejudice, that is, simple racism. Prejudice is defined as:

- A preformed opinion, usually an unfavorable one, based on insufficient knowledge, irrational feelings, or inaccurate stereotypes. (Encarta Dictionary)
- An adverse judgment or opinion formed beforehand or without knowledge or examination of the facts. (American Heritage Dictionary)
- An irrational suspicion or unfounded hatred, fear or mistrust of a person or group, especially one of a particular religion, ethnicity, nationality, or social status. (combination of the above references)

The more prejudice we have, the less Spiritual Self-Esteem we have; therefore, the easier to be distracted by prejudicial thoughts.

1 Tim 5:21, "I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of partiality*."

Too often, doubts in Thought Testing result from neglect of the systematic teaching of Bible doctrine, setting up wrong priorities in your life, and lack of consistent living in God's Plan.

Too often, the believer tries to reconcile his favorite academic subject or personal opinions with the content of doctrine, e.g., philosophy, psychology, sociology, geology, anthropology, etc. If the Word doesn't line up with one's favorite academic subject or opinions, he rejects the doctrine. Therefore, thought distraction occurs when the believer is not interested in the variety of subjects found in the Word as they are taught by his or her Pastor-Teacher. They are only motivated to listen and concentrate when the subject interests them, (usually eschatology / End Times lessons).

The Bible is not your servant but your master. All portions and subjects from the Bible are important to the believer. You need to abide in it constantly and consistently, which is abiding in the mind of our Lord Jesus Christ. And sometimes you must wait for the answers to be revealed; this is your Thought Testing, testing your faith, and your Relaxed Mental Attitude.

1 Tim 4:6-8, "In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following. ⁷But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; ⁸for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life to come*."

Your ability to cope with life, your happiness in life and your attractiveness in life is based upon what you think.

- Inner beauty is a mental attitude, **1 Tim 2:9-10, 15b**. While the woman has an exterior beauty from her dress, makeup, jewelry, and good taste, her real and greatest beauty is inner beauty from metabolized Bible doctrine and its application.
- Inner beauty is a mental attitude that increases with each stage of spiritual growth. The real quality that makes a woman a lady is the inner beauty that comes from perception, metabolization, and application of God's Word.
- Overt grooming does not mean that you have inner beauty. But it does complement inner beauty of the Christian lady who has attained spiritual adulthood.
- It is never spiritual to neglect grooming. It's not a sign of sacrifice to God, but merely sloppy thinking from legalism.
- So, Christianity emphasizes the inner beauty of the woman, but does not neglect her overt grooming. See also: **1 Peter 3:2-6**.
- Overt beauty without inner beauty of Bible doctrine is an empty dark house: Beautiful on the outside but haunted on the inside.
- The one who attains inner beauty, Spiritual Self-Esteem, Spiritual Autonomy, or Spiritual Maturity has the complete admiration and respect of all. She is the jewel of society, great in every area of life.

2 Cor 6:4-10, "But in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses, ⁵in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, ⁶in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, ⁷in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left, ⁸by glory and dishonor, by evil report and good report; *regarded as deceivers and yet true; ⁹as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, ¹⁰as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things."*

The most important question in life has to do with thinking: "What do you think about the Christ?" As found in **Mat 22:42** and **26:66**. Since thinking is such a crucial issue, there are mandates throughout the Bible with regard to Thought Testing.

Rom 12:2, "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good (SSE) and acceptable (SA) and perfect (complete - SM)."

To be able to think, you must not only develop a vocabulary for life, but you must come to understand the technical vocabulary of the Word of God for the "renovation of your thought." You can never "prove" to yourself what the "will of God" for your life is without renovation of thought.

Rom 12:3, "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think (arrogance); but to think so as to have sound judgment, as God has allotted to each a measure [METRON - μέτρον (met'-ron), an instrument for measuring, a standard] of faith."

The phrase "to have sound judgment," **SOPHRONEO - σωφρονέω** (so-fron-eh'-o) is translated by R.B Thieme Jr. as, "but think for the purpose of being rational without illusion." Paul reiterated having sound judgment in **Phil 2:5, "Keep on having this**

mental attitude which was in Christ Jesus.” Therefore, God’s Word resident within the soul causes the believer to think in terms of common sense, rational, and sane Divine Viewpoint, which inserts doctrine into the daily life and avoids living influenced by Satan’s Cosmic System.

You cannot think in your soul with things that are outside of your soul. You cannot use the information in a textbook until it has been transferred into your soul where it is useable. You have to have information in your soul in order to be able to use it. So, **“keep on having this mental attitude,”** (i.e., keep on thinking this) means that you cannot think what is in the Bible, you can only think that portion of Bible doctrine which has been transferred to your soul. If it isn’t transferred to your soul, you cannot think it.

Isa 55:6–9, “Seek the LORD while He may be found; call upon Him while He is near. ⁷Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the LORD, and He will have compassion on him, and to our God, for He will abundantly pardon. ⁸For My thoughts are not your thoughts, nor are your ways My ways,’ declares the LORD. ⁹For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.”

The exhortation has always been to have the mind of Christ resident within our souls so that we think in term of Bible doctrine, (Divine Viewpoint) and not be overrun in the command post of our souls.

The conflict of thought in the soul is brought out here. Isaiah’s reference to the evil believer refers to those in both moral and immoral degeneracy. To forsake either evil way means you must learn Divine Viewpoint and doctrinal thinking.

We all develop a certain habit of thinking which makes the tracks of our life. Yet, you cannot forsake your way until you change your thinking: **“Let the wicked forsake his way and the unrighteous man his thoughts.”**

The last half of **Verse 7** means not only rebound (**1 John 1:9**), but the addition of Doctrinal teaching resident in your soul. So, the whole issue is to learn the thoughts of God through Bible doctrine, the thoughts that are higher and greater, the thoughts that solve the problems of life.

Psa 26:2 says, **“Examine me, O Lord, and put me to the test; refine my emotions and my heart.”**

In other words, see that my emotions are subordinate to my intellect and to Bible doctrine. The heart must be tested for its content of doctrine and its control of emotions. Suffering for Blessing accomplishes this.

Fear is a Thought Test of emotions in the area of a mental attitude that has worry, anxiety, apprehension, trepidation, and despondency. Fear is an emotion that comes from a lack of

thinking under pressure. If you don't think under normal circumstances and in prosperity, you will be filled with fear during abnormal circumstances too.

- Inevitably, fear leads to arrogance, the narcissistic syndrome, and even to psychosis.
- Arrogance, fear, worry, anxiety, anger, and other emotionalisms are all irrational. Irrationality is a total contradiction to the Plan of God which manufactures invisible heroes. Fear manufactures losers.
- Fear cannot coexist with the function of the Plan of God in your life. Fear is being overcome by the problem or becoming enmeshed in the disaster. As a result, the disaster destroys the spiritual life rather than advancing you in the spiritual life as designed by God under Momentum Testing.
- Believers in all stages of spiritual growth can find themselves suddenly in the fear-panic ploy of the Cosmic System from some sudden disaster. Every believer must be prepared for this.
- The solution to fear is found in the Faith-Rest Drill which includes having a Personal Sense of Destiny, by which the believer claims a promise to stabilize the mind. You cannot function under the Faith-Rest Drill unless you have spiritual strength.

Psa 56:3, "When I am afraid, I will trust in you."

1 Cor 2:5, "So that your faith would not rest on the wisdom of men (*human viewpoint*), but on the power of God (*Divine Viewpoint*)."

2 Cor 5:7, "For we walk by faith, not by sight."

Faith always selects something (a promise from God, a doctrine) that is stronger than the pressure that comes from stress brought on by fear.

Psa 56:3-4, "A day (*each time*) I am afraid, I will put my trust in You. In God, whose word I praise, In God I have put my trust; I shall not be afraid. What can *mere* man do to me?"

2 Tim 1:7, "For God has not given us a spirit of timidity (*fear*), but of power and of love and sound judgment."

1 John 4:18, "Fear does not exist in virtue-love, but virtue-love drives out fear; for fear causes punishment. In fact, the person who is afraid has not been matured by virtue-love."

There are pseudo-solutions to life's problems based on human viewpoint. Five are prominent today.

Rationalization is a pseudo-system for problem-solving in thinking. It's the function of the mentality of the soul in self-justification. This false solution blames everyone else for your failures and your sufferings.

Anger Solution is the direct attack to the problems and frustrations of life. This is solving problems by temper tantrums and being in a total state of irresponsibility by refusing to take the responsibility for your own bad decisions. Anger direct attack has three objectives.

- The satisfaction of approbation lust by focusing attention on self.
- The satisfaction of power lust by controlling the people in your vicinity.
- The gratification of inferior feelings by getting even under revenge modus operandi.

Defense Mechanism is a system of mental attitude designed to divorce the believer from reality and protect the mind against pressures that are too great for him to bear. This is the basis for sociopathic function, drug addiction, lasciviousness, etc.

Denial; it's not just a river in Egypt, lol, it is the human viewpoint thinking of ignoring the problem in hopes that it will go away. This is the pseudo-miracle syndrome.

Sublimation is the human viewpoint of finding a new outlet, a hobby, a new system of entertainment, which ultimately is a new drive for frustration. This is for the bored believer who seeks his happiness only in social life, sexual life, and pleasure. This believer has no capacity for life, love, or happiness, and therefore he sublimates by becoming a slave to some detail or details in life. These include such things as money, success, pleasure, social life, marriage; things not necessarily wrong, but distracting. Distracting things become wrong things when they take precedence over Bible doctrine. This category can also include the system of trying to build your happiness on the envy of others; having and wanting things so that others will envy you. While most of the areas of sublimation are normal and moral in themselves, it is the mental attitude and priorities which cause the distraction to the Plan of God.

The Biblical answer to pseudo-solutions related to thinking is found in **2 Cor 10:4-6**.

2 Cor 10:4-6, "For the weapons of our warfare are not of the flesh, but Divinely powerful for the destruction of fortresses (*Cosmic Viewpoint*). ⁵We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, ⁶and we are ready to punish all disobedience, whenever your obedience is complete. ⁷You are looking at things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we."

You can only capture erroneous thinking and supersede it with correct thinking by metabolizing Bible doctrine in your soul. This means that each stage of Spiritual Adulthood has the ability to destroy certain mental attitude deviations. The advance to Spiritual Maturity through residence, function, and momentum inside God's Power System provides an instant response force, Divine Viewpoint, for the search and destroy missions in our spiritual warfare.

To the extent that we have human viewpoint, we have a permanent source of unhappiness! This is why believers so often oscillate between happiness and unhappiness, because there are too many areas of thinking that are strictly human viewpoint. When human viewpoint comes into conflict with Divine Viewpoint, instead of pushing aside Divine Viewpoint, there must be the search and destroy missions from your metabolized doctrine to eliminate human viewpoint from your life.

Each stage of the advance in Spiritual Adulthood destroys a battalion of human viewpoint which has infiltrated the mind, often since early childhood.

The Delight of Sacrifice, by Oswald Chambers.

***"I will very gladly spend and be spent for your souls ..."* (2 Corinthians 12:15)**

*"Once "the love of God has been poured out in our hearts by the Holy Spirit," we deliberately begin to identify ourselves with Jesus Christ's interests and purposes in others' lives (**Romans 5:5**). And Jesus has an interest in every individual person. We have no right in Christian service to be guided by our own interests and desires. In fact, this is one of the greatest tests of our relationship with Jesus Christ. The delight of sacrifice is that I lay down my life for my Friend, Jesus (see **John 15:13**). I don't throw my life away, but I willingly and deliberately lay it down for Him and His interests in other people. And I do this for no cause or purpose of my own. Paul spent his life for only one purpose—that he might win people to Jesus Christ. Paul always attracted people to his Lord, but never to himself. He said, **"I have become all things to all men, that I might by all means save some"** (**1 Corinthians 9:22**).*

*When someone thinks that to develop a holy life he must always be alone with God, he is no longer of any use to others. This is like putting himself on a pedestal and isolating himself from the rest of society. Paul was a holy person, but wherever he went, Jesus Christ was always allowed to help Himself to his life. Many of us are interested only in our own goals, and Jesus cannot help Himself to our lives. But if we are totally surrendered to Him, we have no goals of our own to serve. Paul said that he knew how to be a "doormat" without resenting it, because the motivation of his life was devotion to Jesus, **Rom 9:3.**"*

As Chambers stated, *"One of the greatest tests of our relationship with Jesus Christ is the delight of sacrifice; laying down our lives for our friends, **John 15:13**, especially our most important friend of all, the Lord Jesus Christ."*

But laying down our lives sacrificially does not come naturally. Therefore, God the Father has designed a plan that strips away the negative influences of Satan's Cosmic System so that His Word can flourish within your souls; thereby, renewing your way of thinking, **Rom 12:2-3**, so that you will understand what it means to lay down your life for your friends and operate in that way, having Divine Viewpoint with the result of producing **"much fruit," John 15:1-8.**

So, with this understanding, we have been noting the various categories of Suffering for Blessing that come with Spiritual Adulthood, which is God's pruning process, designed for one purpose; that you produce **"much fruit."**

As I have stated, in order to produce **"much fruit,"** we need to have Divine Viewpoint with self-sacrificial love, "laying down our lives." In order to obtain self-sacrificial love, we must pass Momentum Testing to fortify our souls against human viewpoint and Cosmic thinking. Therefore, God has provided a pruning process, (Momentum Testing), to come into our lives in order to strip away the negative influences of Cosmic and human viewpoint; thereby, allowing Divine Viewpoint to flourish within our souls leading to Divine good production, **"much fruit."**

We have already noted the four categories of Momentum Testing, (Disaster, People, System, and Thought testing). So, we are now going to note the final form called Prosperity Testing.

Heb 13:5-7, "Let your way of life be free from the love of money. Be content with what you have; for He Himself has said, 'I will never desert you, nor will I ever forsake you,' so that we confidently say, 'The Lord is my helper. I will not be afraid. What shall man do to me?' Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith."

Prosperity Testing (P.T.).

Prosperity is the most subtle distraction to life inside GPS. This is a unique test in the realm of your steadfastness to the Plan and will of God. It tests to see if you will remain in your daily walk with Christ or will you allow the things of this world to occupy your soul.

Believers sharing in prosperity can easily become distracted from God's Word and Divine good production in the spiritual life. They can be lured away from the Plan of God for their life because of overemphasis on materialistic things.

1 John 2:15, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. ¹⁷The world is passing away, and *also* its lusts; but the one who does the will of God lives forever."

Prosperity Testing is also a test of the true origin of your inner peace and happiness. Is your peace and happiness based on materialistic things of this world or is it based on your relationship with God. Therefore, Prosperity Testing demonstrates that true peace and happiness are found in God, because worldly prosperity cannot bring happiness apart from the believer's residence, function, and momentum inside GPS.

Psa 35:27, "Let them shout for joy and rejoice, who favor my vindication; and let them say continually, "The LORD be magnified, who delights in the prosperity of His servant.""

When you have the same happiness in adversity, as well as prosperity, it means you have passed the test.

Eccl 7:14, "In the day of prosperity be happy, but in the day of adversity consider-God has made the one as well as the other."

Phil 4:10-13, "But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity. ¹¹Not that I speak from want, for I have learned to be content in whatever circumstances I am. ¹²I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him who strengthens me."

If you are unhappy in the midst of prosperity, it means that you have flunked one of the prosperity tests due to a lack of doctrine in your soul or the application thereof.

There are Two Categories of Prosperity Testing:

Individual Prosperity Testing in which some form of success challenges the top priority of Occupation with Christ. This can include:

- Wealth given by God when you have capacity from doctrine in your soul to truly handle and appreciate it.
- A shower for those not able to bath regularly.
- Food after starving for days.
- An abundance of friends, unity of the body of Christ, family members, etc. (People).
- Success on the job when you line up with the Authority, Policy, and Goals (System).
- Inner stability, the result of grace that comes from appropriation and utilization of God's grace, having peace of mind (Thought).
- Tranquility of mind after a long hard day at work or home with the children
- Peace of mind during adversity or conflict (Disaster), etc.
- Being blessed inside one or more Divine Institutions, (volition, marriage, family, or nationalism), as a result of honoring those Divine Institutions.

Collective Prosperity Testing in which a city, state, nation, or group becomes very prosperous. Collective Prosperity Testing often results from combining the three categories of manifest destiny: Landed aristocracy, industrial complex, and the undeveloped frontier. When these three have been fulfilled, the entire society usually becomes very hedonistic, making pleasure the chief function in life. Hedonism is self-indulgence; the pursuit of pleasure to the exclusion of truth and Bible doctrine. It contends that moral duty is fulfilled in the gratification of pleasure-seeking. The pursuit of pleasure excludes the priorities of

integrity both in establishment and in the Christian life. Collective Prosperity Testing challenges the entire society to choose between truth and hedonism.

Our capacity to enjoy prosperity so that it does not become a distraction to our relationship with God must always precede the attainment of the prosperity itself. **Rom 13:14; Psa 112:1-9**

Rom 13:14, "But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts."

In order to achieve Spiritual Maturity, every believer must pass the Prosperity Test, and the only protection you have to pass this test is Spiritual Self-Esteem, where your happiness is based on God's Word resident within your soul.

Psa 30:6, "Now as for me, I said in my prosperity, "I will never be moved.""

The Cosmic System can offer you success, sex, fame, wealth, promotion, social and professional prosperity, but all of these without capacity will not bring you happiness, and in fact will make you miserable.

Prov 20:19, "As in water face *reflects* face, so the heart of man *reflects* man. ²⁰Sheol (*hell*) and Abaddon (*Satan*) are never satisfied, nor are the eyes of man ever satisfied."

The Prosperity Test is vitally necessary before reaching Spiritual Maturity, because passing this test consolidates the believer's scale of values, making them consistent with the Plan of God, resulting in stabilizing the right priorities of life and giving capacity to enjoy prosperity.

1 John 3:16, "We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. ¹⁷But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? ¹⁸Little children, let us not love with word or with tongue, but in deed and truth."

Passing this test means that the mature believer receives God's greatest prosperity, the greater blessings of time and eternity. **Prov 13:21; 1 Tim 6:17-19**

Prov 13:21, "Adversity pursues sinners, but the righteous will be rewarded with prosperity."

1 Tim 6:17-19, "Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. ¹⁸*Instruct them* to do good, to be rich in good works, to be generous and ready to share, ¹⁹storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed."

Evidence Testing.

Definition: Evidence Testing (ET) is Satan's cross-examination of every witness presented by God in the historical appeal trial of Satan and all fallen angels. In human history, man's thoughts, motives, decisions, and actions are entered as evidence, exhibits, precedents, and arguments in Satan's appeal trial. Every believer who attains maturity is an argument or witness for the prosecution (God) against Satan and the Fallen Angels. Evidence Testing, then, is Satan's cross-examination of every witness presented by God.

Definition of Angelic Conflict:

Lucifer, the son of the morning, (a.k.a., Satan), learned in eternity past that he could not attack the Sovereignty of God, (**Isa 14:13-14**), which is incorruptible, so he attacked the volition of other creatures. He came up with a plan to attack God through his creatures, since he could not attack God. The first assault was on angelic creation, where Satan led a rebellion of independence against God, **Rev 12:4**. When all angels had made their decisions for God or for Satan, a trial was convened in heaven. This was the first of two trials of Satan and all fallen angels. As a result of the first trial, Satan and all angels, who stayed in rebellion, were sentenced to the Eternal Lake of Fire, **Mat 25:41**. Satan then appealed the sentencing, and therefore a second or "appeal" trial was convened, and mankind was created in history to resolve the prehistoric Angelic Conflict. As a result, human history is an extension of the prehistoric Angelic Conflict. In human history / time, Satan continues to attack at the weak point, the volition of mankind just as he did with angelic creature in eternity past.

The Appeal Trial. Between the passing of the sentence in eternity past and the execution of that sentence at the end of the Millennium and the Gog revolution, **Rev 20:1-3, 7-10**, an appeal trial is occurring in human history. Therefore, it is concluded that human history is not only coterminous with the appeal trial of Satan and his fallen angels, but human history is the actual function of that trial and mankind was created to resolve that trial.

Six parts to the Appeal Trial:

- Formal Appeal which took place during Old Testament history. The Garden represented heaven before the fall, and Old Testament history represents angelic rebellion.
- Rebuttal Phase of the Prosecution which took place during our Lord's First Advent and continues throughout the Church Age. Our Lord and the invisible heroes of the Church Age are the witnesses for the prosecution. When any Church Age believer utilizes the omnipotence of God the Father and God the Holy Spirit to advance to SM, there is a tactical victory in the Angelic Conflict.
- Rebuttal Phase of Satan will take place during the Tribulation. All of Satan's rebuttal arguments come in the form of violence and anti-Semitism.
- The closing arguments and summary of the Prosecution includes the Second Advent and the Millennial rule of Christ. This duplicates the conditions before the fall of Satan and the fall of man in the garden.
- Satan's closing argument is the Gog revolution at the end of the Millennium.

- Final sentencing occurs just after the God revolution.

[Click Here to See Charts on the Angelic Conflict](#)

Why an appeal trial? To demonstrate the perfection of Divine justice and the fairness of God's sentence to all fallen angels. God invented and created man and simultaneously the principle of human history, the new creature demonstration. This new lower creature, homo sapiens, with like kind volition as angels, would demonstrate in a system called history the fairness of God, the perfection of His integrity, the righteousness of His judgment on fallen angels in prehistoric times.

The prehistoric trial was based on the fact that from their own free will, angels rejected whatever Divine salvation was available, not only once, but they continued to reject it for an unknown duration. As a result, God has duplicated in human history everything that Satan and the fallen angels used as objections in the original trial, and apparently a part of that is suffering. For, as presented in eternity past, it is Satan's theory that mankind, like angels, will not be able to handle suffering, especially if they think it is unjust and that the only reason anyone ever stays with God is because he blesses them. But the prosecution demonstrates that this isn't true, as in the life of Job.

Job proved that his love and loyalty to the Lord was because of Bible doctrine resident within his soul, not because of blessing. It demonstrated the power of Bible doctrine, and the fantastic ability from God's Word to have great happiness under every circumstance of life. So, we see that man was created to resolve the Angelic Conflict and to simultaneously glorify God. Although man was created inferior to angelic creatures, he still has volition like angels, and some choose for God in positive volition. Those who choose for God become witnesses for the Prosecution, especially those honored to be placed under Evidence Testing.

The pattern of Evidence Testing is found in **Job 1:6-12, 2:1-7**; and **Zech 3:1-2**.

In **Zech 3:1-2**, Joshua, the high priest, had attained maturity and was entered as a witness for the prosecution to be cross-examined by Satan. **"Then he showed me Joshua, the high priest, standing before the angel of the Lord (Jesus Christ), and Satan, standing at his right hand to accuse him (Compare with Rev 12:10b). And the LORD (Jesus Christ) said to Satan, "The LORD, (God the Father), rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?""**

Rev 12:10b, "...for the accuser of our brethren has been thrown down, he who accuses them before our God day and night."

Eph 6:10-12, tells us where Evidence Testing emanates from. **"Finally, be strong in the Lord and in the strength of His might. ¹¹Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. ¹²For our struggle is not against flesh and blood, but against the rulers, against the powers, against the**

world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

Evidence Testing can be on an individual basis, as noted in **Job** and **Zechariah**, or on a group basis, (i.e. the local assembly can be entered into Evidence Testing). **Rev 2:8-11**

A believer or group does not qualify as a witness for Evidence Testing until they have attained Spiritual Maturity, having passed both Providential Preventative Suffering (PPS) and Momentum Testing (MT). Therefore, the three stages of Spiritual Adulthood (Spiritual Self Esteem, SSE; Spiritual Autonomy, SA; and Spiritual Maturity, SM) are the prerequisites for facing and passing the three categories of Suffering for Blessing, PPS, MT, and ET. Evidence Testing is then equivalent to the fulfillment of the Predesigned Protocol Plan of God for that believer's life. No believer ever receives Evidence Testing (ET) until he has attained SM.

Every believer who attains Spiritual Maturity is a witness for the prosecution, either in the formal trial of Old Testament history, or in the rebuttal phase of Prosecution (God) during the First Advent and Church Age, or in Satan's rebuttal of the Tribulation, or in the closing argument and summary phase of the Second Advent and the Millennium.

Evidence Testing is Satan's attempt, through his cross-examination of suffering, to discredit those believers who attain Spiritual Maturity. It appears that Satan always administers Evidence Testing, but under restrictions imposed by God before the ET begins. For example, Satan was not permitted to kill Job, **Job 1:12; 2:6**.

There are two categories of ET.

- The relationship to the Plan of God test is illustrated by our Lord Jesus Christ in **Mat 4:1-11**.
 - The relationship to life test is illustrated by
- Apparently, the Spiritual Mature believer does not take both tests, and which one he receives is a matter of the Sovereignty of God.

The pattern of the relationship with God test is found in the three unique temptations to our Lord Jesus Christ, which were temptations to His humanity only; as God He cannot be tempted.

The three parts are:

- Relationship with the Holy Spirit, **Mat 4:1-4**.
 - Relationship with the Word of God, **Mat 4:5-7**.
 - Relationship with the Plan of God, **Mat 4:8-10**.
- The unique lesson about our Lord's ET was that instead of performing miracles under His own power, He used the greatest power ever known in the history of the human race. He used Bible doctrine in all three parts of His Evidence Testing.

When God performs a miracle, it requires only His Sovereignty. But when a believer uses Bible doctrine and makes correct application and advances in the Plan of God, that is the greatest power the world has ever known and the highest function that any member of the human race can attain.

Because the first part of relationship with God test involves one's relationship with the Holy Spirit, and since Satan is locked away during the Millennium, this category of ET obviously belongs only to the rebuttal phase of the Angelic Conflict trial. There is no relationship with the Holy Spirit on the part of all believers except in the Church Age, the precedence of which was established by our Lord during His First Advent and incarnation. Therefore, this category of ET applies only to our Lord and the Royal Family of God in the Church Age.

Job took the relationship to life test. After receiving his escrow blessings, it was all swept away in the first part of Job's relationship to life test.

The three parts of his test are:

- Loss of prosperity including children, **Job 1.**
- Loss of health, social life, and attractiveness, **Job 2:1-10.**
- Loss of friends and being maligned, **Job 2:11 - the end of Job.**

Job passed the first two parts, failed the third, recovered, and received his blessings back **Job 42:10-17**; doubled in all three categories after he passed ET.

While ET comes quickly, without any notice or warning, and always occurs at a time when least expected, since the believer has reached a peak in his spiritual life, it is completely and totally undeserved suffering. It is very, very severe. However, it never puts on the believer more suffering than he can bear. Only the negative believer functioning under the punitive law of volitional responsibility piles on himself more than he can bear.

Evidence Testing is the third and highest category of Suffering for Blessing. When passed by the mature believer, it results in a great phenomenon that occurs perhaps only once or twice in every generation: A doubling of escrow blessings! God isn't quite saying "double or nothing," but it seems like that at the time the ET is administered.

Conclusion:

History is a very short time compared to all eternity. Your time on earth is a drop in the bucket compared to eternity. All of you who place other things in life above God's Word, in your false scale of values, are losing all the equal privilege and opportunity God has provided for you in time to advance spiritually. All those "other things" will become so very meaningless to you in eternity, at most, adding up to your regret at the BEMA Seat of Jesus Christ.

In eternity, you will realize that the things you considered important were not important at all. Although you cannot lose your salvation, you are a loser of rewards. A part of the agony

of the sin unto death is to realize that you had an opportunity to make your life count in a fantastic way. Instead, you chose to follow the plan of Satan for human life on this earth.

This study sheds light on the importance of mature Church Age believers glorifying God by tactical victories. The suffering the mature believer endures under ET is a major factor in breaking the back of Satan. Two things break the back of Satan: 1) The strategic victory of our Lord on the Cross, 2) The tactical victory of those who advance to maturity.

[For more information on the Angelic Conflict, Click Here](#)

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Previously, we have translated **Verse 2** up to, "**But everyone bearing fruit He (God the Father) prunes (undeserved suffering) it.**" That led us to the Doctrine of Underserved Suffering (i.e., Suffering for Blessing). There we noted that adversity is designed by God to intensify the blessing and happiness of the mature believer, while at the same time narrowing his focus so that he produces more Divine good production. When the believer reaches spiritual adulthood, he is beginning to produce fruit on a regular basis, and God is going to come in with testing in his life with certain types of adversity that are tailor made to the personality, to the strength and weaknesses of that believer's sin nature, to his background and everything he is. He is going to bring these tests into that believer's life so that he is forced to make decisions related to priority.

The problem with the plant is that it just grows a lot of stems and leaves, and therefore its energy is diverted in all kinds of directions other than the fruit production. What needs to be done is prune these leaves and stems off so that all of the energy of the plant is forced into fruit production. So once the believer reaches spiritual adulthood, God brings this momentum/pruning testing to bear so that he is forced to decide that although there are a lot of good things in life that he likes to do, he is not going to do them anymore because they distract from doctrine and fruit production. So, the whole process is designed to speed up and intensify growth.

The other aspect of fruit production was noted in the Vine and branch analogy. There we noted that being a branch in the Vine means that the believer is eternally united to Christ and shares His life. It also tells us that all of our spiritual nutrition comes from Christ, and we must "**abide**" in Him in order to receive that nutrition and produce fruit. As we abide in Him, His Word and Spirit flow through us, and we produce fruit.

It is possible for the carnal Christian to produce "works," but only the spiritual Christian can bear lasting fruit. So, the fruitful branches are "pruned", (**KATHAIREI – καθαίρει**, same word as "clean" in **vs. 3**), so that they will bear more fruit. That means that God cleanses us through His Word and pruning to make us more fruitful, which helps to explain why a dedicated Christian often has to go through suffering.

As believers move from producing “fruit” to “more fruit,” to “much fruit,” in **Verse 8**, they glorify the Father and the Son, **Phil 1:29**.

Phil 1:29, “For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake.”

So, the pruning process is the mature believer getting occasional adversity, suffering, trial, etc. in order that he might be blessed even more. The mature believer has capacity for suffering, and he has capacity for blessing in suffering. Adversity is designed by God to intensify the blessing and happiness of the mature believer. Therefore, pruning only makes the branch stronger and more productive while at the same time producing inner peace and happiness.

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We now pick up the final clause of **Verse 2, John 5:2**, “....so that it may bear more fruit”,

The Greek is:

“ἵνα καρπὸν πλείονα φέρῃ.”

Transliterated it is:

“HINA KARPON PLEIONA PHERE.”

HINA introduces a dependent clause, and because this is speaking of the will of God or His Divine intention, it is categorized as a Purpose-Result clause. This indicates both the intention and its sure accomplishment. So, we can say that the purpose for and the result of pruning is more Divine good production as noted in the next two words. We will translate **HINA** as, “in order that.”

KARPON is a Greek Noun in the Accusative, Masculine, Singular of **KARPOS – καρπός** (karpos’) that means, “fruit.” It is used as an analogy for Divine good production which **Gal 5:22** calls, “the Fruit of the Spirit.”

PLEIONA is from **PLEION – πλείων** (pleh’-on), which is the comparative use of the Adjective **POLUS – πολύς** (pol-oos’) in the Accusative, Masculine, Singular. **POLUS** means, “much or many,” yet in the Comparative, it means, “more or larger” both of number and size. It is used in this way several times in Scripture including the message to Thyatira in **Rev 2:19**, “I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first.” So, we see that we are speaking in terms of quantity and quality. As a result of God’s pruning process, we will have “more” in the number of Divine works we perform and “larger” in the size, quality, or impact our Divine Good works will have.

PHERE is a Verb in the Present, Active, Subjunctive, Third Person, Singular of **PHERO** – **φέρω** (fer'-o) that means, "to bear, carry, or bring forth." Remember this is referring to the branch that is already bearing fruit, which is reiterate in the Third Person, Singular; telling us it is on a branch by branch basis, i.e. an individual by individual basis as to pruning and subsequent fruit bearing.

The Present Tense is a Futuristic Present indicating future action subsequent to the pruning process. Once the branch has been pruned, and not until then, will it produce more fruit in quantity and quality.

The Active Voice; the branch producing fruit (mature believer) will produce even more fruit, as a result of Suffering for Blessing and passing Momentum Testing.

The Subjunctive Mood is for potential. Coupled with **HINA** above in this purpose-result clause, it carries some sense of an Indicative Mood of reality, where probability of occurrence is likely. In other words, it is the intention of God the Father that, as a result of pruning, the mature believer would bear more fruit. But this is not a slam dunk or automatic reality as would be indicated by an Indicative Mood. The Subjunctive is for potential based on whether the spiritual adult believer will continue to be positive towards the Word and Plan of God or not. So, we say, "**It should bear.**"

Our complete translation of **John 15:2** is: "**Every branch, (Church Age believer), in Me, (in union with Jesus Christ the Vine), that does not bear fruit, (no Divine good production), He, (God the Father), takes it, (non-fruit bearing Church Age believer), away, (Divine discipline); But everyone bearing fruit (mature believers) He (God the Father) prunes it (Undeserved Suffering) in order that it should bear more fruit (Divine good production).**"

Principles:

- It does not matter what stage of spiritual growth you are in; you must continue to have positive volition if you are going to continue to advance in the Plan of God.
- It does not matter what stage of spiritual growth you are in; if you have negative volition toward the Will and Plan of God, you will not advance further.
- The potential always exists; will you learn from Momentum Testing and continue to advance in the spiritual life, or will you fail Momentum Testing and not advance in the spiritual life.
- Achieving Spiritual Self Esteem does not guarantee passing Providential Preventative Suffering.
- Achieving Spiritual Autonomy does not guarantee passing Momentum Testing.
- Achieving Spiritual Maturity does not guarantee passing Evidence Testing.
- Since our souls are the battle ground for the Appeal Trial of the Angelic Conflict and we have free will volition, there is always the potential for failure, as well as potential for success.
- Certainly, the desired intention of the Vinedresser (God the Father) and the Vine (Jesus Christ) is that we do produce "more fruit" and then "much fruit."

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That leads us to the Doctrine of Divine Good Production.

Doctrine of Divine Good
John 15:2-8; James 1:19-25

Definition.

Divine Good is the works performed by a believer in exhale of Bible doctrine from their soul when filled with the Holy Spirit. The production of Divine Good in the human race is impossible. Therefore, God has provided the means of producing Divine Good. The only way this can be accomplished is for a person to be born again into the family of God and to utilize the grace provisions. Once the believer utilizes grace provisions, he helps to resolve the Angelic Conflict. So, the Angelic Conflict is resolved by the production of Divine Good in the human race, **Rom 12:21.**

Divine Good is primarily the production of the mature believer, but it can also be the production of the growing believer. It is the maximum and most effective production a believer can have in his life. The production of Divine Good comes from the source of God directly, that is, all three members of the Trinity, (the Vinedresser, Vine, and Fruit of the Spirit), **1 Cor 15:10.**

1 Cor 15:10, "But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me."

Mechanically, Divine Good is produced by the branch (mature believer) when abiding in the spiritual nutrition of the vine and the enabling power of God the Holy Spirit. That is what we call the Balance of Residency: Maximum Bible doctrine (*the mind of Christ*) in the Soul, Ready for Application, plus the Filling of God the Holy Spirit, (M.B.S.R.4.A. + F.G.H.S.).

Divine Good is both verbal and mental, **2 Thes 2:16-17:**

2 Thes 2:16-17, "Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, ¹⁷comfort and strengthen your hearts in every good work and word."

- The production of Divine Good coexists with stability of soul in phase two.
- Every good word and production is in your right lobe.
- Your right lobe is strengthened every time you produce Divine Good, whether verbally or mentally.

There are three sources of Divine Good:

- From the **Holy Spirit** – The Filling of the Holy Spirit enables the believer to learn and apply God's Word, **Eph 5:18.**
- From the **Human Spirit** – Exhale of Bible doctrine from the human spirit to the right lobe of your soul in order to be applied.

a) Bible doctrine in the soul is through the persistent function of the Grace Apparatus for Perception (GAP) which increases production.

b) GAP is the means for the production of Divine Good in the grace perspective, **2 Cor 9:8; Col 1:9-12; 2 Tim 2:21; Titus 2:7.**

2 Cor 9:8, "And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed."

Titus 2:7-8, "In all things show yourself to be an example of Divine Good production by means of soundness of doctrine, dignified, ⁸sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us."

2 Tim 2:21, "Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work."

Col 1:9-12, "For this reason also, since the day we heard *of it*, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, ¹⁰so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God; ¹¹strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously ¹²giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light."

- From the **Soul** – Production of the Edification Complex of the Soul (ECS) resulting in the supergrace life, **2 Tim 3:16-17.**

a) In Spiritual Maturity, the mature believer filled with the Holy Spirit can only produce Divine Good.

b) In ultra supergrace status, the mature believer produces Divine Good under maximum pressure and Undeserved Suffering.

2 Tim 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work."

There are four keys to the production of Divine Good:

Status quo. This means being in the directive Will of God, which means we are walking in the light of Christ, filled with the Holy Spirit, resident inside God's Power System (GPS), under the enabling power of God the Holy Spirit. Whatever counts for good in our lives must be related to the filling of the Spirit. There is no effective function of good in our lives or effective Christian service apart from the filling of the Holy Spirit, **Gal 5:22f; Eph 5:18f.**

Momentum. This means that Bible doctrine is important in everything. Momentum is understanding and applying Bible doctrine.

Attainment. This is advance to spiritual maturity through the execution of the Plan of God. Bible doctrine must be learned before Divine Good can be produced.

Impact. This is the function of the mature believer as an invisible hero in the Church Age. It is possible for any of us to get sucked into a system that appears to be good. We think we are doing something for God, when in reality, we are fighting against God's Plan. This is often true of Christian activism. We have to understand how good relates to our impact. Are we here to be visible heroes? Are we here to have a visible glorification of God? No. We are to have invisible impact. Because we are witnesses in the appeal trial of the Angelic Conflict, our greatest impact is with angels, not necessarily with people.

Rom 12:21, "Do not be overcome by evil, but overcome evil with Divine Good production."

John 15:2, "Every branch in Me that does not bear fruit He takes it away; But everyone bearing fruit He prunes it in order that it should bear more fruit (more Divine Good production)."

Titus 2:7-8, "In all things show yourself to be an example of Divine Good production by means of, 1) soundness of doctrine, 2) dignified, 3) sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us."

Divine Good is the work performed by a believer, (mental, overt, and verbal), in exhale of Bible doctrine resident in the soul, as a result of the spiritual sustenance of Jesus Christ (The Vine) and the Predesigned Plan of God the Father (The Vinedresser), through the enabling power of the filling of God the Holy Spirit.

2 Thes 2:16-17, "Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, 17) comfort and strengthen your hearts 2) in every good work and 3) word."

Gal 5:16-26, "But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 18But if you are led by the Spirit, you are not under the Law. 19Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20idolatry, sorcery (the use of drugs), enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. 22But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness,

faithfulness, ²³gentleness, self-control; against such things there is no law. ²⁴Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵If we live by the Spirit, let us also walk by the Spirit. ²⁶Let us not become boastful, challenging one another, envying one another."

There are three types of good in history:

Divine Good. The production of the growing or mature believer. Righteousness is the thinking of God, and Divine Good is the application of that thinking.

Human Good. The production of evil by an unbeliever or reversionistic believer.

- Human good began in the Garden of Eden right after the fall with operation fig leaves, **Gen 3:7-11** cf. **Verse 21**.
- Evil is the thinking of Satan, while human good is the application of that thinking.
- Human Good includes a works for salvation, morality for salvation, or a keeping of the law for salvation mentality, (any form of legalism), **Rom 3:27-32; 9:32; Gal 2:16; 3:2-5; 2 Tim 1:9; Titus 3:5**.

Moral Good. The observance of God's Laws of Divine Establishment. This can be produced by both believers and unbelievers.

- If produced by either group, they will be blessed in time in that category of Divine Establishment they are honoring.
- If produced by a believer under the enabling power of the Holy Spirit, it is also rewardable in eternity as a category of Divine Good.

What we think is good is not always Divine Good.

Many times, wrong motivation parlays good into what is classified as human good, which is actually evil in God's eyes. Good may be human good that is dead works, which is the function of good deeds done by means of the flesh / Sin Nature, or it may be Christian service done by means of the Word and Spirit functioning in your soul which is Divine Good. Yet, Christian service can also be fulfilled in the power of your ability, your human energy and, your personality rather than the power of God, which renders that service to nothing more than human good. Anything done with wrong motivation or not under the Filling of God the Holy Spirit is human good.

What you do under the control of the Holy Spirit is Divine Good, in contrast to what you do in the energy of the flesh which is human good. Everything depends on the relationship of that good to the "three sources of good" and "the first three keys to Divine Good" noted above.

The contrast to Divine Good is human good, which comes from the Old Sin Nature:

- Human good is dead works, **Heb 6:1**, (dead to God and His Plan).
- Human good is not acceptable to God, **Isa 64:6**, or His Divine viewpoint.
- Human good has no place in the Plan of God, **2 Tim 1:9**, or operation grace.
- Human good will not save mankind, **Titus 3:5**.
- Human good of the believer will be destroyed at the Bema Seat of Jesus Christ, **1 Cor 3:11-16**.

- Human good of the unbeliever is judged at the Great White Throne Judgment Seat of Jesus Christ and is the basis for indictment of all unbelievers, **Gal 2:16; Rev 20:12-15**. Unbelievers can do nothing humanly worthy to enter into God's heaven, but they do not go to hell because of human good but for their constant rejection of Christ's redeeming work upon the Cross.

There must be spiritual growth before there can be production of Divine Good.

Remember that Divine Good is the production of the growing or mature believer. We produce Divine Good when we apply the righteousness of God to life. Righteousness is the thinking of God (His Word) and Divine Good is the application of that thinking. All production must come from within the boundary of Bible doctrine. **2 Tim 3:16-17**.

2 Tim 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work."

It is the will of God that you learn His Word before you produce Divine Good. You don't put baby believers to work doing anything; you need to teach them first, cf. **1 Tim 3:6**. When the baby grows up, it will work and produce naturally, as a result of all the training it received.

The right mental attitude plus the filling of the Holy Spirit results in being in the Will of God and the production of Divine Good, **Eph 5:18; Titus 2:7-8; Heb 10:23-25; 1 Peter 1:13-17; 4:7-11; 5:6-11; James 3:13**.

Titus 2:7-8, "In all things show yourself to be an example of Divine Good production, *with* purity in doctrine, dignified, ⁸sound *in* speech which is beyond reproach, ..."

Heb 10:23-25, "Let us hold fast the confession of our hope without wavering, for He who promised is faithful; And let us consider how to stimulate one another to love and good deeds, ²⁵not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near."

James 3:13, "Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom."

The believer is only a fruit bearer under the following conditions.

- You must have consistent post-salvation renewing of your mind by God's Word, **Rom 12:2**.
- You must have resultant spiritual growth.
- You must have the correct mental attitude.

Producing Divine Good demands having right priorities. Right priorities are consistent Divine viewpoint of life, which originates from perception, metabolization, and application of Bible doctrine.

The believer is designed to produce Divine Good:

Divine Good is the production of the Royal Priesthood, **Heb 13:16**.

Heb 13:16, "And do not neglect doing good and sharing, for with such sacrifices God is pleased."

It is part of God's Plan for you to produce Divine Good. The believer in phase two is the recipient of grace and designed for the production of Divine Good, **Eph 2:10**.

Eph 2:10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."

In eternity past, God knew how much Bible doctrine you would have at any moment, so he prefabricated all the Divine Good you would produce and entered this information into a His Divine decrees with your name on them. The only production which counts as Divine Good is production based on something in your soul (God's Word), which is there as a result of grace (GAP). The filling of the Holy Spirit and Bible doctrine exist in your soul as a result of grace.

Obedience to the "Heavenly Vision" (Oswald Chambers, My Utmost for His Highest) *"I was not disobedient to the heavenly vision"* (**Acts 26:19**).

"If we lose "the heavenly vision" God has given us, we alone are responsible—not God. We lose the vision because of our own lack of spiritual growth. If we do not apply our beliefs about God to the issues of everyday life, the vision God has given us will never be fulfilled. The only way to be obedient to "the heavenly vision" is to give our utmost for His highest—our best for His glory. This can be accomplished only when we make a determination to continually remember God's vision. But the acid test is obedience to the vision in the details of our everyday life—sixty seconds out of every minute, and sixty minutes out of every hour, not just during times of personal prayer or public meetings.

*"Though it tarries, wait for it ..." (**Habakkuk 2:3**). We cannot bring the vision to fulfillment through our own efforts, but must live under its inspiration until it fulfills itself. We try to be so practical that we forget the vision. At the very beginning, we saw the vision but did not wait for it. We rushed off to do our practical work, and once the vision was fulfilled, we could no longer even see it. Waiting for a vision that "tarries" is the true test of our faithfulness to God. It is at the risk of our own soul's welfare that we get caught up in practical busy-work, only to miss the fulfillment of the vision.*

Watch for the storms of God. The only way God plants His saints is through the whirlwind of His storms. Will you be proven to be an empty pod with no seed inside? That will depend on whether or not you are actually living in the light of the vision you have seen. Let God send you out through His storm, and don't go until He does. If you select your own spot to

be planted, you will prove yourself to be an unproductive, empty pod. However, if you allow God to plant you, you will "bear much fruit" (**John 15:8**).

It is essential that we live and "walk in the light" of God's vision for us (1 John 1:7)."

The Production of Divine Good is Related to God's Logistical Grace Blessings, 2 Cor 9:6-10, 14-15.

Logistical Grace includes three factors of Divine provision:

Life Support is provided for every Church Age believer. This explains how and why we are alive every moment. The only reason we are alive is because of logistical grace. We do not earn or deserve it; there's no work we can accomplish to keep ourselves alive.

Blessing is provided for every Church Age believer, both winners and loser. This dramatizes the justice of God, in that the justice of God sends life support and blessing to the indwelling righteousness of God in both winners and losers. This emphasizes grace. God sends blessing through the grace pipeline in order to sustain life. You are alive only because of the grace of God, not because of anything you do. Winners utilize logistical grace, losers coast on it, but never utilize it.

Divine Provision for every Church Age believer to execute the Plan of God. All doctrine comes from the prepared Pastor-Teacher. If you have persistent positive volition, you will find doctrine and your right Pastor-Teacher. This provides for you the right mental capacity in order to serve God as a vessel of honor (**2 Tim 2:21**), maximizing your Divine Good production.

2 Tim 2:15, 20-21, ¹⁵"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth... ²⁰Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. ²¹Therefore, if anyone cleanses himself from these *things* (comic viewpoint), he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work." (The production of Divine Good is related to the believer's honor which means glorification in time and eternity).

In **2 Cor 9:6-15**, we have an object lesson in regard to your mental attitude in grace offerings. These offerings are given in order to support the local assembly and ministry of God's Word. This example is a category of Divine Good production based on Logistical Grace Blessings. At the same time, this example is an object lesson for all Divine Good production based on the overall context of these passages. The principles found therein are principles applicable in all areas of fruit bearing. The first principle we see under Logistical Grace blessings is the provision of capacity in fruit bearing. Through the grace provision of God's Word, the Filling of the Holy Spirit, and the Grace Apparatus for Perception, we are provided with the right mental attitude to produce Divine Good.

In **2 Corinthians 9:7**, “Each one *must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver* (*Divine Good producer*).”

“**Heart**” is **KARDIA** – καρδία (kar-dee'-ah) that means the Right Lobe of our soul where we store and retain Bible doctrine, the righteous thinking of God. So, we see the application of God's righteousness, His Word.

“**Purposed**” is an HAPAXLEGOMENON, a Greek word used only once in Scripture, which is the verb **PROAIREO** – προαιρέω (pro-ahee-reh'-om-ahee) from **PRO** – πρό (pro) that means, “before or ahead,” and **HAIREO** – αἰρέω or **HAIREOMAI** – αἰρήομαι (hahee-reh'-om-ahee) that means to, “choose, prefer, or decide.”

In extra Biblical Greek literature, **PROAIREO** was used to mean, “to bring forward, bring forth from one's stores, to bring forth for one's self, to choose for one's self before another, and to prefer. In Scripture, **PROAIREO** has come to mean, “decided or purposed.” It is used here in the Perfect Tense

The Perfect Tense speaks of completed past action. The positive believer has made a decision in the past regarding the works he will perform now and in the future.

The Middle Voice says that the believer is acting upon himself. He has made the decision for himself. He has decided the direction he is going to take, and the actions he is going to perform.

The Indicative Mood stands for the reality of the situation. He has made up his mind. It is a done deal, not to be changed.

“**Not grudgingly**” is “**ME EK LUPE**”

ME – μή (may) is the Greek negative, “not.”

EK – ἐκ (ek) means, “from, out from, or out of.”

LUPE – λύπη (loo'-pay) is a Noun, here in the Genitive Case that means, “Pain of body or mind, grief, sorrow, annoyance, or affliction.” It is typically used that way throughout the New Testament.

In **1 Peter 2:19**, **LUPE** is used in regard to God's pruning process; Underserved Suffering, “**For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly.**”

Literally, we would say of **2 Cor 9:7**, “**Not out of grief,**” but here it comes to mean, “reluctantly or with regret.”

“Under compulsion” is made up of **EK** that again means, “from, out from, or out of,” and **ANAGKE – ἀνάγκη** (an-ang-kay’), also in the Genitive Case, that means, “compulsion or of necessity imposed either by the circumstances, or by law of duty regarding to one’s advantage, custom, or argument.” Sometimes it refers to compulsion in regard to calamity, distress, or dire straits.

So, we translate this portion of **2 Cor 9:7** as, **“Each one in as much as he has previously decided to do in his heart (right lobe of the soul), not out of reluctance (reluctantly) or out of compulsion imposed by law of duty, for God loves a cheerful giver.”**

Therefore, we see that our fruit production must be done with the correct mental attitude based on the Logistical Grace Blessings of Bible doctrine resident within our souls.

Principles:

- Whatever you have made up your mind to do, do it. If it is a little or lot, just do it as God’s Word and the Spirit have placed on your heart, and you have determined for yourself to do.
- Do not take side steps or short cuts, as a result of outside influences distracting you.
- Unless truly influenced by God, do not add to what you had originally determined to do. Adding can lead to approbation lust.
- Do what you set out to accomplish in the way you determined to accomplish it.
- Never worry about what other people think or will say about your work, good or bad.
- Be at peace and be confident with whatever it is you have decided to do or have done.
- Do not enter into any fruit bearing reluctantly / begrudgingly. It’s better to not do the work and remain in fellowship than to do the work and be sinning.
- Do not use the previous point as a cop-out; an excuse for not producing Divine Good. Get the correct mental attitude, adjust to the righteousness of God, (via Rebound, Filling of the Spirit, and God’s Word) and do the work.
- Do not feel compelled or pressured or that you have to do it because someone told you to or because of what others may think, (peer pressure).
- Absolutely do not enter into any deeds with anger, bitterness, resentment, or approbation lust.
- Do every good deed with +H; the joy and happiness of God emanating through your soul.

In **Verse 8, “all sufficiency”** refers to God providing everything necessary to keep you alive and to take in doctrine (Logistical Grace Blessing), **“so that you can have an abundance of every Divine Good production.”**

Verse 10, “He who supplies seed to the sower and bread for food,” is once again speaking of God’s Logistical Grace provisions so that you may produce even more Divine Good, **“increase the harvest of your righteousness** (application of God’s thinking – Divine Good production).”

Remembering the principle from our last lesson, “Righteousness is the thinking of God (*His Word*), and the application of God’s righteousness is Divine Good production.” Therefore,

“increasing the harvest of your righteousness” speaks to increasing your fruit production to more and much fruit.

The production of Divine Good results in Surpassing Grace blessings for the eternal state, **1 Cor 3:10-15; 2 Cor 5:10; Rev 2-3.**

Maturing and mature believers produce Divine Good which is rewardable in eternity. If you acquire maximum Bible doctrine in the soul and apply it, you will produce the Fruit of the Spirit in time that will be rewardable in eternity, **1 Cor 3:10-15, Rev 2-3.**

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Doctrine of Rewards for Divine Good Production

Rewards for those who produce Divine Good in time are described in some detail in **Rev 2-3**, specifically in **Rev 2:7, 10-11, 17, 26-28; 3:4-5, 12, 21** and **21:7.**

The fact is, all believers will stand before the Judgment Seat of Jesus Christ, called the BEMA in **Rom 14:10-12; 2 Cor 5:10.**

2 Cor 5:10, “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”

“**Good**” is the Greek word **AGATHOS – ἀγαθός** (ag-ath-os’) representing Divine Good production, which is good of intrinsic value, while “bad” is the word **PHAULOS – φαῦλος** (fow’-los) that means, “worthless or bad.”

This judgment will be for the deeds or works performed here on earth; whereas, our sins are not mentioned, because they have already been judged at the Cross. Deeds done through the filling of the Spirit and the Word resident in your soul will be rewarded. Deeds performed from the flesh or Old Sin Nature will be discarded, **1 Cor 3:10-16.**

1 Cor 3:12, “Now if any man builds upon this foundation.”

Between laying the foundation and rewardable deeds, there must be knowledge and application of God’s Word coupled with spiritual growth. “If” is a first-class condition that recognizes the reality of some kind of production in the life of the believer, good or bad, (if and he does).

The word “**builds**” is in the Iterative Present Tense that means we keep on building from time to time as long as we live. We either express works of the flesh, which is human good from the Old Sin Nature, or we express Divine Good production through the filling of the Spirit and the Word.

There are 2 general categories noted here:

Category #1 – “Gold, Silver, Precious Stones.” These are permanent type things out of which to build something and indicate everlasting rewards. When passed through fire (an analogy for judgment), they are either unharmed or purified, made even better. These are classified as Divine Good production “Rewards.”

- **Gold** generally in Scripture is used to represent Deity. So, gold would represent anything that glorifies God, and God is glorified by the Spirit-filled life, **John 16:12-14**.
- **Silver** speaks of redemption wherever found in Scripture. Therefore, it is connected with witnessing in the power of the Spirit.
- **Precious stones** are identification with the family of God via the High Priest, and therefore represent production of the believer priest through the Word and Spirit, (i.e. the fruit of the Spirit, love, joy, peace, etc.), as effecting the Royal Family of God.

Category # 2 – “Wood, Hay, Straw.” These are temporary things and indicate loss as each is burned up and nothing remains when passed through fire. These are classified as Human Good production, “Loss of Rewards.”

- **Wood** speaks of man and of good deeds performed from the flesh, (i.e. approbation lust).
- **Hay** is a great energy source for horses, mules, etc., working animals. There are a lot of believers who are only full of human energy (i.e. works they constantly perform from their human energy and efforts that originate from the area of strength in the Sin Nature).
- **Straw or stubble** refers to leftover and useless by-products; therefore, this would be works that people do out of spite, envy, or hostility. In addition, they are works done reluctantly or from some form of compulsion and are worthless works according to **2 Cor 9:7**. These all add up to production from the Old Sin Nature.

So, the first category describes in a general way the eternal rewards for Divine Good production, and as we noted, **Revelation 2** and **3** tells us more specifically about these rewards.

Rewards are associated with brightness and shining in many passages of Scripture, (the reflective glory of Jesus Christ), **Dan 12:3; Mat 13:43; 1 Cor 15:40-41, 49**. Therefore, it appears that rewards given to the believer are some form of capacity to manifest the glory of Christ throughout eternity.

Dan 12:3, “Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.”

1 Cor 15:41 & 49, “There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.... ⁴⁹Just as we have borne the image of the earthy, we will also bear the image of the heavenly.”

Rev 2:7 – The Overcomer is a member of the Paradise club forever. This includes:

- **Access to the Paradise of God** (the heavenly eternal “Garden of Eden” in the New Jerusalem).
- **Eating from the Tree of Life** (eternal spiritual sustenance from the Word of God, **Rev 22:1-2**).

- This is also known as the "**Gazebo in the Garden**," where you will have access to this fantastic gathering place in heaven.

Rev 2:10 – The Crown of Life. This is one of two major awards. The other being the **Order of the Morning Star, Rev 2:28**. The Crown of Life is given for living the spiritual life inside GPS, bringing maximum glorification to God. It is awarded to invisible heroes for maximum production of Divine Good, through the execution of the Plan of God with emphasis on invisible impact while persevering under trial. Also in **James 1:12**.

James 1:12, "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which *the Lord* has promised to those who love Him."

This is one of four Crowns the believer can be awarded at the BEMA of Jesus Christ. Each is an indestructible crown that will last forever, is fire tested, as we have noted, and linked with living for the gospel of Christ, **1 Cor 9:23-26**.

1 Cor 9:24-26, "I do all things for the sake of the gospel, so that I may become a fellow partaker of it. Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim..."

The other crowns include:

- **The Crown of Rejoicing** for the soul winners, **1 Thes 2:19**.
- **The Crown of Righteousness** is given to the one who has "loved His appearing," which means it is a decoration for the attainment, activity, and perpetuation of spiritual maturity. This crown is presented to those believers who advance through the three stages of spiritual adulthood, **2 Tim 4:8**.

2 Tim 4:8, "In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing."

- **The Crown of Glory** for being willing to feed the flock of God, **1 Peter 5:1-4, cf. Prov 16:31**.

Rev 2:11 – A general reward for all believers, being spared the second death. The second death is the Eternal Lake of Fire reserved for Satan and all unbelievers, **Rev 20:6, 14; 21:8**.

Rev 2:17 – Three components:

- **Hidden Manna** – eternal spiritual sustenance.
- **The White Stone** – an eternal credit card providing special accesses in heaven.
- **The New Title on the stone** is a new order of knighthood with rank and privilege.

Rev 2:26-28 – The Order of the Morning Star is the highest decoration for living the Christian life. This is awarded for the ultimate in impact through the application of Bible

doctrine. The name is derived from the title of our Lord. In His strategic victory, He is called, **"The Morning Star."**

Num 24:17, "A star shall come from Jacob (*First Advent*)."

2 Peter 1:19, "So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns (*Second Advent*) and the morning star arises in your hearts."

Those who are granted this reward will be given authority to rule in the Millennium, **Rev 2:26-27, 20:4.**

Rev 3:4-5 – The Overcomer will also receive:

- **The Uniform of Glory, Rev 3:4-5, and 18.** The uniform of glory was worn by Jesus Christ as the Morning Star and exhibited at the Mount of Transfiguration. This uniform of glory is the translucent robe of light that Christ wears over His resurrection body. The uniform of glory was modeled by Christ for Peter, James, and John, **Mat 16:28–17:2, "His face shone like the sun and His clothes became white, like light."** This uniform is now constantly worn by the humanity of Christ and will be worn by the Overcomer too.

Rev 3:12 – A special pillar in the temple written in gold, which tells the story of the Divine Good producer. This is the historical record section of heaven. This is a record of the great Divine Good deeds of the Overcomer. His name remains in the temple of God as a permanent history record of those who truly had an impact in human history. He will also receive a coat of arms (**name of My God, the new city, and My new name**), which allows him to enter the New Jerusalem.

Rev 3:21 – He will be **seated with Christ on His Throne** sharing in eternal authority.

Rev 21:7 – He will **inherit the New Heavens and New Earth.**

None of this would be possible without the Strategic Victory of the Lamb of God (Jesus Christ). Jesus said in **Rev 3:21b, "...as I also overcame (*Aorist, Active, Indicative*) and sat down with My Father on His throne."**

*I asked God for strength that I might achieve
I was made weak that I might learn humbly to obey.
I asked God for health that I might do greater things.
I was given infirmity that I might do better things.
I asked for riches that I might be happy.
I was given poverty that I might be wise.
I asked for power that I might have the praise of men.
I was given weakness that I might feel the need of God.
I asked for all things that I might enjoy life.
I was given life that I might endure all things.*

*I got nothing I asked for
But everything I had hoped for...
Almost despite myself my unspoken prayers were answered.
I am among all men most richly blessed.
-Unknown Confederate Soldier*

In conclusion to the Doctrine of Divine Good Production, we continue in **John 15**, where we will see more about the process of producing Divine Good. But simply stated, when we take in the righteousness of God, manifested in His Word, and apply it to our lives through the filling of God the Holy Spirit, we will produce Divine Good. This is what **Verses 3-8** entail. In comparison, **Phil 1:9** tells us the same thing.

Phil 1:9, “**And this I pray** (*Paul’s petition for the believer*), **that your love** (*Fruit of the Spirit*) **may abound still more and more in real knowledge** (*Bible doctrine resident in your soul*) **and all discernment** (*application of that doctrine*), ¹⁰**so that you may approve the things that are excellent** (*DIAPHERO, where PHERO is the word used for “fruit bearing” in John 15*), **in order to be sincere and blameless until the day of Christ;** ¹¹**having been filled with the fruit** (*KARPOS*) **of righteousness which comes through Jesus Christ, to the glory and praise of God.**

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Now in **John 15:3** it reads, “**You are already clean because of the word which I have spoken to you.**”

The Greek is:

“ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.”

The transliterated is:

“**EDE HUMEIS KATHAROI ESTE DIA TON LOGON HON LELALEKA HUMIN.**”

EDE is an Adverb that means, “now or **already.**”

HUMEIS is the Second Person, Personal, Pronoun of **SU – σὺ** (soo), in the Subject, Nominative, Plural that means, “**you all.**” Remember Jesus is speaking to the disciples in the Upper Room and Judas Iscariot is no longer with them. Therefore, Jesus is addressing believers only. This is not being addressed to unbelievers, as we have been noting in regards to Divine Good production. This helps shape the context of this passage on our interpretation.

KATHAROI (kath-ar-oy’) is an Adjective in the Nominative, Masculine, Plural of **KATHAROS – καθαρὸς** (kath-ar-os’). **KATHAROS** means, “pure, **clean** or innocent.”

ESTE is from the Verb **EIMI** – εἶμι (i-mee') that means, "to be or is." It is in the Present Tense, Active Voice, Indicative Mood, Second Person, Plural. In the Second Person, Plural, it is the verb linked with the subject **HUMEIS**, so combined we have, "**you all are.**"

So far, we have, "**You all (believers only) are already clean.**"

Here we have one of those "play-on-words" I have mentioned previously. Back in **Verse 2**, in regard to the pruning process of the Vinedresser (God the Father), the word for pruning was **KATHAIRO** (kath-i'-ro) which is a cognate of **KATHAROS**. At the same time, this word was previously used by our Lord in regard to washing the feet of the disciples in **John 13:10**, "**He who has bathed needs only to wash his feet, but is completely clean; and you are clean...**" In fact, the entire clause "**HUMEIS KATHAROI ESTE,**" – "**you are clean**" was used there too. In that passage, Jesus was making the distinction between taking an overall body bath versus only needing to wash the feet. This showed us the example of once you are saved through faith in Jesus Christ, you have been bathed, yet post salvation, you only need to "wash your feet," which is a picture of the Rebound Technique found in **1 John 1:9**. When Jesus used this clause in **John 13:10**, it was followed by "**but not all of you,**" clearly distinguishing the difference between believers and unbelievers with Judas Iscariot, who was in the room at that time, as the example of the unbeliever who has not yet received the bathing that comes with salvation.

So, we have our object lesson. The believer who is saved is saved forever, not needing to receive salvation (a bath) over and over again, because they might have lost their salvation for some reason. The believer is eternally secure. Yet, the one who gave them eternal salvation, God the Father, is also the one who continually works in the positive believer's life, pruning them through the process of Suffering for Blessing, so that they will produce even more Divine Good. So, we see that there is one cleansing process that occurs at salvation, and there is another that occurs throughout the believer's life. Next, we will see what God uses to clean us, both for salvation (bathing) and Suffering for Blessing (pruning).

DIA begins a Prepositional phrase, as the Direct Object in the Accusative case. It means, "**because of, on account of, for the sake of, or through.**" This tells us why they are clean.

TON is the Accusative, Masculine, Singular article for "**the.**"

LOGON is a noun in the Accusative, Masculine, Singular from **LOGOS** – λόγος (log'-os) that means, "Something said (e.g. word or saying, message, teaching, talk, or conversation)." It can mean, "Word" as a pronoun for the Lord Jesus Christ in Johannine Christology, **John 1:1**. But here it means the "things Jesus has taught," which is Bible doctrine, the Word of God. Here, it is specifically the Gospel of Jesus Christ as to what has brought them to salvation (being bathed). It is because of the "Bible doctrine (specifically the Gospel message) that they are clean." So, we will say, "**word (gospel of Jesus Christ).**"

HON is the Pronominal Relative Adjective, in the Accusative, Masculine, Singular of **HOS** that means, "who, which, what, or **that.**" As a pronominal, it can act like a noun / pronoun. It

identifies the “thing” making them clean. As a Relative Adjective, it is used to connect a substantive (noun) with a clause that in some way qualifies its meaning. This tells us that **LOGOS** is the teaching of Jesus Christ that makes them clean.

LELALEKA is a Verb in the Perfect, Active, Indicative, First Person, Singular of **LALEO** – **λαλέω** (lal-eh'-o) that means, “to talk, speak, say, etc.”

The Perfect Tense tells us it is completed past action with results continuing to the present, that is, Jesus has previously spoken to them about the vital information necessary for their salvation (bath).

The Active Voice: Jesus is the one who has previously spoken to them about the gospel message.

The Indicative Mood is for reality. Jesus absolutely gave them this information previously which led to their salvation. So, we will say, “**I have spoken.**”

HUMIN is the Second Person, Plural, Personal Pronoun of **SU** – **σὺ** (soo) in the Dative Case that means, “**to you all,**” once again speaking about the disciples in the Upper Room. Jesus has previously spoken the gospel message to the disciples.

Our complete translation of **John 15:3** is: “**You all** (*believers only*) **are already clean because of the Word** (*Gospel of Jesus Christ*) **that I** (*Jesus*) **have spoken to you all.**”

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Doctrine of Eternal Security

Eph 2:8-10, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; ⁹not as a result of works, so that no one may boast. ¹⁰For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”

Eternal security is defined as an unbreakable relationship between the believer in the Lord Jesus Christ and God, based on His integrity.

Man’s failure does not abrogate the integrity of God. Man’s weakness does not cancel God’s strength. Therefore, lack of integrity in the believer cannot cancel the integrity of God. Likewise, failure to execute the Plan of God for your life does not cancel your eternal salvation. Yet, man is more impressed with his failures than with the integrity of God, and that is the problem. We need to be more impressed with the integrity of God and less impressed with our failures. This is why many believers don’t believe in eternal security.

Our security is not based on or dependent on ourselves, our works, or even our positive volition, but solely on the integrity of God. Eternal Security is an unbreakable relationship, because God will not break the relationship regardless of what we do or fail to do.

Neither God nor man nor angel can cancel or destroy this unbreakable relationship with God. The moment we believe in Jesus Christ, God gives us forty things including Eternal Security. Demons cannot cancel those forty things nor can we cancel them by renouncing God or our faith. You have to be arrogant to think that you can commit a sin or make a renunciation of God that can cancel the work of God! There is nothing the believer can do to cancel the one-second decision of believing in Christ. You do not have the power or ability to cancel it, no matter how evil you are, **John 10:27-30**. In other words, God is greater than you. Yet, people are so arrogant that they think they are greater than God. The dumbest people are those who think they can reject eternal security, who attempt to cancel the grace of God by teaching a works for salvation or Lordship salvation message.

Knowing the doctrine of Eternal Security should not cause you to go out and raise hell. Rather, it motivates you to want to know this wonderful God who has provided such fantastic things for you because of one non-meritorious decision you made in a few seconds. To think you can help or assist God is arrogance. God does not need our help; we need His help! That is the grace policy of the Plan of God.

Approaches to Understanding Eternal Security:

Positional Approach: **Rom 8:1; Eph 1:3-6; Jude 1**. Every believer is in union with Christ, noted in the phrases "in Christ" or "in Him," etc. **Rom 8:38-39**.

Rom 8:1, "Therefore there is now no condemnation for those who are in Christ Jesus."

Logical Approach: **Rom 5:9-10, 15, 17, 20; 8:32**. God did the "most" for us when we were His enemies and will do "much more" for us as His sons.

Romans 8:32, "He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?"

The Hand Approach: **John 10:28; Psa 37:23-24**. The believer is held by God's hand, and He will never let go.

Experiential Approach: **2 Tim 2:12-13**. Though a believer may say he no longer believes, God remains faithful, because He is immutable. The Lord Jesus Christ and the Holy Spirit indwells the believer, and He cannot deny Himself.

- **2 Tim 2:12** speaks of rewards. "Deny us" (believer's) rewards. When a believer denies Christ, he is out of fellowship, and therefore not producing Divine Good with the result of loss of reward, but not loss of salvation, **2 Cor 3:15**.
- **2 Tim 2:13, "faithless"** = stops believing. A believer denouncing Jesus Christ, yet He remains faithful, He cannot deny the unconditional quality of our salvation.

Family Approach: **Gal 3:26; John 1:12**. We are born into God's family; we cannot be unborn.

Inheritance Approach: **1 Peter 1:4-5**, based on God's omnipotence, we are heirs of God.

Body Approach: **1 Cor 12:13, 20**. Christ, the head of the body will never say to any member of the body (a believer) that He does not need him, nor should we.

The Sovereignty of God Approach: **2 Peter 3:9; Jude 24**.

Greek Tense Approach:

- Aorist Tense: (once and for all) **Acts 16:31**.
- Perfect Tense: (saved in the past with the result that you keep on being saved forever), **Eph 2:8-9; Col 2:6-7**.

Sealing Ministry of the Holy Spirit Approach: Guarantee for protection at, and safe delivery to, your final destination (heaven), **2 Cor 1:22; Eph 1:13-14; 4:30; 2 Tim 2:19**.

Title Deed Approach: **Jude 24-25; 1 Peter 1:5**, God will keep any promise made.

God's Essence Approach: God never goes back on His character. **Rom 8:35**, (love); **8:38-39; 14:4**.

Marriage Approach: **Rev 19:1-10** (Eternal Relationship).

God's Faithfulness Approach: **2 Tim 2:11-13; 1 Cor 3:4-5; Rev 19:11**.

Jesus Christ's Work on the Cross Approach: **John 19:30; Heb 10:14**. To denying eternal security is to deny the finished work of the Lord Jesus Christ and reduces the sacrifice of Jesus Christ to the level of offering bulls and goats. The sacrifice of Christ stands forever, **John 5:24**.

John 5:24, "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

Fact of New Creation Approach: **2 Cor 5:17; Gal 6:15; Eph 2:5-6; Col 2:10**, "And in Him you have been made complete."

Assignment Approach: Assigned eternal life, **Acts 13:48** ["appointed" = TASSO - τάσσω (tas'-so) in the Greek that can mean, "to put in order, arrange, appoint, assign, etc.," which speaks to our Election and Predestination.]

How a Believer is Described Approach: **Col 3:12**; elect, holy, beloved.

The Verse Approach: "Passage upon passage, verse upon verse" screams Eternal Security. **Psa 37:24, 28; Prov 24:12; John 5:24; Rom 14:4; 1 Cor 3:11; Col 2:6, 13-14**.

The Father Undertakes for the Believer Approach:

- The Unconditional Covenants: Abrahamic, Palestinian, Davidic & New.
- Infinite power of the Father to set free, save, keep: **John 10:29; Rom 4:21; 8:31, 38-39; Eph 1:19-21; 3:20; 2 Tim 1:12; Jude 24.**
- Infinite love of God: **Rom 5:7-10; Eph 1:4.**
- Influence on the Father of the prayer of the Son of God, **John 17:19-20.**

The Holy Spirit Undertakes for the Believer Approach:

- Regeneration: Entrance into that which cannot be removed. **John 3:4-6; Titus 3:5-7; 1 Peter 1:23; 2 Peter 1:4; 1 John 3:9.**
- Indwelling: Holy Spirit is given, **Rom 8:15; 1 Cor 2:12; 3:16; 6:19; 1 John 2:27.**
- Baptism: by the Spirit, not water; believer is joined to Christ eternally in a new creation, **1 Cor 12:13; Gal 3:27.**
- Sealing. **Eph 1:13-14; 4:30.**

God the Father Cares Approach: **John 3:16**

God the Son Cares Approach: **John 10, 11, 15, 17.**

God the Holy Spirit Cares Approach: **John 14:17-18, 26; John 16:7-14.**

Unbeliever's Care Approach: **Luke 16:26-31.** Even the "rich man" in hell had a care for his unbelieving brothers.

Angel's Care Approach: **Luke 15:7, 10.**

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Turn to **John 15:4**. Thus far in **John 15**, our Lord's parable of Fruit Bearing, a.k.a., Divine Good Production, we have been given:

The Establishment for fruit production in **Verse 1**: The Vine – Jesus Christ and farm owner/worker, Vinedresser – God the Father.

The Encouragement for fruit production, growth, in **Verse 2**: Divine Discipline and Undeserved Suffering inside the Plan of God the Father.

The Environment for fruit production in **Verse 3**: Eternal Security – Positional Sanctification.

Now, we are given the Empowerment for fruit production in **Verse 4**: Abiding in Christ.

Our Lord states **John 15:4**, "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me."

The Greek reads:

"μείνατε ἐν ἐμοί, καὶ γὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ ἢ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε."

Transliterated into English:

“MEINATE EN EMOI KAGO EN HUMIN. KATHOS TO KLEMA OU DUNATAI KARPON PHEREIN APH HEAUTOU EAN ME MENE EN TE AMPELO, HOUTOS OUDE HUMEIS EAN ME EN EMOI MENETE.”

MEINATE is a verb in Aorist, Active, Imperative, Second Person, Plural of **MENO** – **μένω** (men'-o) translated, “abide.” The English word means, “to put up with, tolerate, to wait patiently for something, to be in store for something, to wait for something, or to withstand.” Here, it is used intransitively and means, “to remain in place, to continue, to affirm, to dwell, to sojourn.” The Greek word has basically the same range of meaning, “remain, stay, abide; live, dwell; last, endure, or continue.”

The Aorist Tense is a Constative Aorist that views the action as a whole, describing it in summary fashion without focusing on the beginning or end of the action specifically. It stresses the occurrence of abiding, “fellowship with Christ,” not its nature. It’s a command to action that has been going on.

The Active Voice: Jesus Christ is commanding that the believer produce the action of the verb, “abide” in Him.

The Imperative Mood is for a command in regards to the action as a whole, a general precept with the force of urgency and priority. So, the Aorist, Imperative emphasis is on the solemnity and urgency of the action, thus “I solemnly charge you to act and do it now!” It’s as if Jesus is saying, “Make this your top priority.” The top priority is to “remain” in Christ. The Second Person, Plural says, “**You all abide.**”

However, there is a possibility this Imperative could be a “Conditional Imperative,” given the additional phrase, “**and I in You.**” The Conditional Imperative can still be a command but has the added emphasis of potential to support, “and I in you.” Even though the word structure of this sentence does not fit the classical mold for a conditional imperative, *(imperative + KAI + future indicative), the context of the sentence does (Abide + KAGO + in you). So, this could read, “If *you all* abide in Me, and **I want you to, then I will abide** in you.” This shows us that our top priority is to have fellowship with the Lord Jesus Christ which is accomplished when we have positive volition and seek Him out, beginning with the utilization of **1 John 1:9**. Remember, positionally we are always “in Christ,” but experientially we do not always “remain in Christ,” **1 John 1:5-7**. So, the conditional command of priority is given to us by our Lord.

* See Wallace, Greek Grammar Beyond the Basics, pages 489-492, for a discussion on classic sentence structures and disputable ones of the Conditional Imperative.

EN is a Preposition in the Dative of Sphere case that means, “**in the sphere of.**” So, we are commanded to reside in the sphere of Jesus Christ; that is, we are to have fellowship with Him.

EMOI is a Pronoun also in the Dative, First Person, Singular meaning, "I or **me**," similar to **EGO**. Here Jesus is referring to Himself, the Vine, our spiritual sustenance needed to produce Divine Good.

KAGO is a compound from **KAI**, a coordinating conjunction meaning, "and, even, also," and the Pronoun **EGO** meaning, "I, me." It is in the Subject Nominative, First Person, Singular. We translate it, "**and I**." Jesus is referring to Himself once again, but this also opens the door for the reciprocal nature of our fellowship with Him. When we have positive volition, we will take in God's Word and build our Edification Complex of the Soul that will lead us in the application of Bible doctrine to life.

EN is once again a Preposition in the Dative Case for, "**in**."

HUMIN is a Pronoun in the Dative, Second Person, Plural of **SU** for, "**you all**," speaking of the disciples in the Upper Room and by extension all believers.

So, here we see the emphasis of Experiential Sanctification, where in **Verses 2 & 3**, we saw the emphasis of Positional Sanctification. In **Verse 2**, the plan "**in Me**" and in **Verse 3**, "**you are already clean**," spoke of our position in Christ, our Union with Him which gives us the "Environment" for producing Divine Good. However, in **Verse 4**, we have Experiential Sanctification which "Empowers" us for producing Divine Good. As we have stated previously, Jesus Christ, the Vine is our spiritual sustenance needed to produce the Fruit of the Spirit. Without Him, we cannot produce anything, as we will see later in this chapter. He is our "Empowerment" for fruit production.

So, we have "**You all abide in the sphere of Me, as I want you to, and when you do I will abide in you.**"

Remember, this is not positional sanctification. You have positional sanctification from the moment of salvation, **Eph 2:8-9**. Instead, this is a command for experiential sanctification in order to move to maturity and produce "more fruit."

The phrase "abide(s) in me" is used four times in this passage, **John 15:4, 5, 6, 7**, and only once elsewhere, **6:56**.

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So, let's take a closer look at **John 6:56**, "**He who eats my flesh and drinks my blood abides in Me, and I in him.**"

"**Abides in Me, and I in him**" is: "**ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ.**"

Transliterated into English: **EN EMOI MENEI KAGO EN AUTO**, (Dative, 3rd P.S.).

Literally it is, "**in Me abide and I in him.**"

Principles:

In the passage of **John 6:53-58**, Jesus is not speaking literally, this is allegory. Jesus uses the eating and drinking metaphor because everyone does that. Everyone can eat and drink, and it is a non-meritorious activity. Eating and drinking are a means to an end and are used to signify something specifically, which is faith.

When eating and drinking, you need to accept something. We accept something into our body, our system, so eating and drinking need to appropriate something. In the initial act of salvation, it refers to the initial act of eating and drinking, (receiving), the Word of God, specifically, the gospel of Jesus Christ. See: **Verse 53-54**.

In **Verse 56**, Jesus changes the discussion from eternal life to "abiding" in Him. Eating and drinking are still being used, because they refer to faith, "receiving."

When comparing the usage of Greek verbs between **Verse 53 & 56**, we see the difference between "receiving" for salvation and "receiving" for abiding.

In **Verse 53**, Jesus uses the Aorist, Active, Subjunctive of **ESTHIO** – ἐσθίω (es-thee'-o) for "eat," and **PINO** – πίνω (pee'-no) for, "drink."

The Aorist Tense summarizes everything as one event, a specific decision.

The Subjunctive Mood is potential.

So, in **Verse 53**, it is saying **"It depends upon your volition whether or not you will eat or drink."** The eating and drinking refer to that point in time when you trust Christ as your Savior.

In **Verse 56**, eating and drinking are no longer in the Aorist, Subjunctive, there they become Present, Participles, indicating continuous action. In addition, the word for eating is changed from **ESTHINO** to **TROGO** – τρώγω (tro'-go) that means, "to gnaw or crunch."

Further, eating and drinking are Present, Active, Participles in **Verse 56**; whereas, the verb **MENO** – μένω (men'-o) in **Verse 56**, "to abide," is a Present, Active, Indicative, also indicating continuous action with the results of a dogmatic fact of reality.

So, **Verse 53** focuses on Positional Sanctification, that initial nourishment at the point of trust in Christ as Savior that gives eternal life and eternal security, while **Verse 56** is talking about Experiential Sanctification; a continual gnawing on Christ which is necessary for "abiding" in Christ which results in spiritual growth and Divine Good Production.

Now, in relation to "abiding" in **John 15**, even though someone believes in Christ (positional sanctification) and currently maintains a close relationship with Him, (experiential sanctification), the indication is that the potential remains to discontinue that fellowship.

Why? Because, if true belief prevented breaking fellowship with Christ, there would be no need to command them to abide. People are commanded to abide only if the potential is there to break fellowship and stop abiding. In Experiential Sanctification, the potential is there, but in Positional Sanctification there is no potential to lose salvation, which we learned in the Doctrine of Eternal Security, so there is no need for a command.

How do we “abide” in Christ? **John 15:7, 9-10, 12, “If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. ⁹“Just as the Father has loved Me, I have also loved you; abide in My love. ¹⁰“If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love. ¹²“This is My commandment, that you love one another, just as I have loved you.”**

Therefore, to “abide in Christ” is not related to maintaining your salvation, but is having God’s Word resident within your soul and applying it through brotherly love on a consistent basis. It is the intake and application of Bible doctrine that results in **“bearing much fruit,”** Divine Good Production. And none of that is possible without the filling of God the Holy Spirit, **John 14:26; 15:26.**

As noted above, the only usage of “abide in Me” are in the gospel of **John 6:56** and **15:4-7**. In each case, Jesus was speaking. John, learning from our Lord, used similar phrases extensively in His Epistle writings, which we will see below, but one instance is in **2 John 1:9**. There he clearly equates “abiding” with having the Word of God resident within your soul.

2 John 1:9-11, “Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.”

As was used in **John 6:56**, **“abiding”** is also used here in the Present, Active, Participle. In both instances, that means ongoing action, whether in the negative or positive application. So, we understand that “abiding in Him/Christ” is a post salvation edict and is not used as a means for salvation.

It is the post salvation renewing of your mind with the Word of God by means of the Grace Apparatus for Perception (GAP) followed by consistent application from the Edification Complex (ECS) and heart of your soul. This is the lifestyle of walking with Christ on a consistent basis.

Then in **2 John 1:10-11**, we have an interesting principle:

2 John 1:10, “If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting; ¹¹for the one who gives him a greeting participates in his evil deeds.”

Here we are told to separate ourselves from those who bring false teachings into our midst, which includes everything from false teachings from the Word of God, such as works for salvation, to worldly fables like evolution, and the acceptance of the homosexual agenda. We are not to host or even greet such individuals. Likewise, we are not to support them in anyway.

Remember that this passage was written in a time when technology was not present, but our Lord knowing all things had today in mind as well. So, hosting and greeting for today includes what you bring into your home via TV, internet, video, radio, etc. With technology, you bring far more evil into your home than was ever possible before.

For those who want to call this legalistic, just remember the last part of your favorite verse that you use to live life in sin, **"All things are lawful," 1 Cor 6:12; 10:23.** But don't forget the parts that also say, **"but not all things are profitable,"** and **"but I will not be mastered by anything,"** and **"but not all things edify."**

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Now back to **John 15:4.** Our next phrase is: **"As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me."**

Greek Transliteration:

"KATHOS TO KLEMA OU DUNATAI KARPON PHEREIN APH HEAUTOU EAN ME MENE EN TE AMPELO, HOUTOS OUDE HUMEIS EAN ME EN EMOI MENETE."

Greek:

"καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλω, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητ"

So, we begin with the first section, **"As the branch cannot bear fruit of itself."**

KATHOS is a Subordinating Conjunction Adverb meaning, **"as, just as, etc."** This is subordinate to the previous discussion regarding **"bearing more fruit,"** and sets up the reasoning for **"abiding"** in Christ.

TO is an article in the Neuter, Nominative Case for, **"the."**

KLEMA is our word for, **"branch"** in the Neuter, Subject Nominative Case. This is allegory for believers in the Lord Jesus Christ.

OU or **OUK** is the Greek Negative Particle for, **"not."**

DUNATAI is a verb in the Present, Middle Deponent, Indicative, Third Person, Singular of **DUNAMAI** – **δύναμαι** (doo'-nam-ahee) that means, "to be able or to have power." Linked with the negative **OUK**, it means "**not able**, cannot, powerless, etc."

The Customary Present Tense stands for what regularly occurs when the believer is not taking in and applying God's Word; there is no Divine Good production.

The Middle Deponent Voice says the believer is acting upon himself. In this case, as a result of not taking in and applying God's Word, the effect back to the individual is that they are not able to produce Divine Good. This is further emphasized in the following words **APH HEAUTOU**. Likewise, the branch is the believer, and it cannot bear fruit from the source of itself. It must come from the source of God.

The Declarative Indicative Mood is for the reality that you cannot produce Divine Good without abiding in Christ. This negates human works and efforts

KARPON is the Accusative, Masculine, Singular, of **KARPOS** – **καρπός** (kar-pos') meaning, "**fruit**," which is allegory for Divine Good Production.

HEREIN is the Present, Active, Infinitive, of **HERO** – **φέρω** (fer'-o) that means to, "bring, bring along, carry, endure, bear, yield, **produce** (fruit), etc."

The Present Tense is also Customary as to what regularly occurs when the believer is not taking in and applying God's Word.

The Active Voice; the believer produces the action of not being able to produce Divine Good.

The Infinitive of Result tells us the outcome produced by not abiding in Christ in the past. That is, we will not be able to produce Divine Good presently and into the future, as a result of negative past action.

APH is a Preposition with the Genitive of Source Case that means, "from, away from, **by means of**, of, because of, as a result of, since, ever since, about, for, with, etc."

HEAUTOU is the Genitive of Source, Neuter, Pronoun, in the Third Person Singular meaning, "**itself**," referring back the branch in gender neutral as the one who is not able to produce.

Principles:

The branch that does not abide in Christ is the source of non-production.

It is not God's or Christ's fault that you do not produce; it is your own because of:

- Your lack of fellowship with Christ.
- The lack of your intake and application of God's Word.
- The lack of being filled with the Holy Spirit.

So, we have, "**As the branch (believer) is not able to produce fruit (Divine Good) by means of itself.**"

Principle:

The believer is not able to produce Divine Good from himself, that is, by his own human works or effort. No believer in the Christian life can produce on the basis of his or her own ability. We can only produce by the power of God operating within our souls. Divine Good has to start in the soul, and it has to be the thinking of Divine Viewpoint, as we will see in the remaining portion of this verse and **Verse 5**.

Next, we have, "**unless it abides in the vine,**"

Which is "**EAN ME MENE EN TE AMPELO,**"

Greek:

"ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ,"

EAN is a Conjunction that is typically used for conditional clauses using "if, even if, though, or when." When linked with the following negative **ME**, as in **EAN ME, ἐὰν μὴ**, it means, "**unless.**" It is also linked with the following **MENO**, so this becomes our condition for Divine Good production. Unless we do the following, we are powerless to produce Divine Good.

So, this is a conditional clause in reverse order. Here we have the Protasis coming second, where the Apodosis was previously given in, "**As the branch is not able to produce fruit by means of itself.**"

MENE is our Verb of importance in this study. It is the Present, Active, Subjunctive, Third Person, Singular of **MENO** that once again means, "to stay, abide, remain, etc." With the Third Person Singular and continuing the Neuter Gender usage we say, "**it abides.**"

The Gnomic Present Tense stands for a timeless general fact. It's a proverbial statement as to what is necessary for Divine Good Production; we must abide in Christ. It doesn't say something is happening, but that something does happen.

The Active Voice; the believer produces the action of abiding in Christ.

The Subjunctive Mood, is a fifth-class conditional clause. It represents the volitional responsibility of the believer in a dogmatic maxim. The fifth class simply says, "if A, then B." Our Lord is simply saying, "Unless you abide in Me "A", then you cannot bear fruit "B"."

A brief rundown of the classes of conditional clauses:

First Class – If and if is true

Second Class – If and it is not true

Third Class – If and maybe it is and maybe it is not true.

Fourth Class – If and I wish it were true, maybe it is or maybe it is not

Fifth Class – If A, then B.

EN is a Preposition in the Dative Case for “**in.**”

TE is the Definite Article in the Dative Case for “**the**”

AMPELO is a Noun in the Dative of Sphere, Feminine, Singular that means “grapevine or **vine.**” This is allegory for The Lord Jesus Christ.

Now you may ask, “If this is speaking of our Lord, why is it in the Feminine and not the Masculine?” The answer is: The allegory uses a thing, just as a ship is a thing, and we refer to ships as “she.” Secondly, this gives us emphasis in regard to Jesus Christ as the Word of God or what we call Bible doctrine, which is referred to in the feminine in **Proverbs 4**. So, we have the added emphasis of the Vine being the Word, Bible doctrine, which is the standard by which we produce Divine Good.

So, we have the Protasis, “**Unless it** (*the branch / believer*) **abides in the sphere of the Vine** (*Bible doctrine*).”

Now we have our last clause, “**so neither can you unless you abide in Me.**”

“HOUTOS OUDE HUMEIS EAN ME EN EMOI MENETE.”

“**οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητ.**”

HOUTOS is a Conjunction Adverb that can mean, “in this way, thus, **so**, even so, in the same way, like this.” It introduces a correlative clause and conclusion. It is correlating the analogy with the real, i.e., “branch and vine” with “us and Jesus.”

OUDE is also a Conjunction Adverb from **OUK** – “not” and **DE** – “and,” so it comes to mean, “and not, **neither**, nor, etc.” As the conclusion, it is telling us what we cannot do, (produce Divine Good), without Bible doctrine resident in the soul.

Because of the correlation to the previous clause, we can add “**DUNAMAI**” or “**are able to / can**” to complete the thought.

HUMEIS is a Pronoun in Nominative, Second Person, Plural of **SU** for, “**you all.**”

EAN ME, once again we have the combination of the Coordinating Conjunction and Negative Particle for “**unless,**” stating a condition.

EN is the Dative of Sphere Preposition for "in."

EMOI is a Pronoun in the Dative of Sphere, First Person, Singular of **EGO** for, "I or **Me**;" Jesus referring to Himself.

MENETE is the Present, Active, Subjunctive, Second Person, Plural of **MENO** that means, "abide." Here we have the Second Person plural which is addressing the disciples in the Upper Room and by extension all believers, so we say "**you all abide**." The same force of Tense, Voice, and Mood applies here as noted in the previous clause.

Our translation of the final clause is, "**So neither are you all able to** (*produce Divine Good*), **unless you abide in the sphere of Me.**"

The three "abide(s)" in the verse are all used differently:

- The first is in the Aorist, Active, Imperative, Second Person, Plural – The Command to believers.
- The second in the Present, Active, Subjunctive, Third Person, Singular – The Principle from Christ.
- The third is in the Present, Active, Subjunctive, Second Person, Plural – The Conclusion for the believers.

Our complete translation of **John 15:4** is: "**You all abide in the sphere of Me, as I want you to, and when you do I will abide in you. As the branch (believer) is not able to produce fruit (Divine Good) by means of itself, unless it (the branch / believer) abides in the sphere of the Vine (Bible doctrine), so neither are you all able to** (*produce Divine Good*), **unless you all abide in the sphere of Me.**"

This is speaking of the "Empowerment" we received from Christ, and only from Christ, while standing confidently in the "Environment" of our eternal security, having been "Encouraged" through pruning from the source of "Establishment" to produce Divine Good works.

In **Verse 3**, the context was "the Word that Jesus spoke to them, which is the gospel." There He reminded them of the environment for fruit production, standing confidently in their eternal security.

Now in **Verse 4**, He moves from salvation doctrine to spiritual life doctrine. They are already saved; now the issue changes. The issue now is "Abide in me." He is talking about what is necessary to experience spiritual growth with the result of Divine Good Production, which only comes through Occupation with the Lord Jesus Christ, as a result of consistent intake and application of Bible doctrine through the filling of God the Holy Spirit.

Verse 4 is talking about the fact that fruit bearing is a consequence of being in fellowship / occupied with the Lord Jesus Christ. If the believer is not drawing his nourishment from Christ on a day to day basis, there is no growth, no advance, no fruit bearing even though the environment and encouragement for fruit bearing has been established.

Verse 4 has to do with relational fellowship between the believer and his Lord. The point is, no matter how much activity you are engaged in, no matter how moral your life might be, no matter what religious activity you might participate in, it is not fruit unless you are abiding in / in fellowship / occupied with the Lord Jesus Christ. Unless you are abiding in Him, all you are doing is producing human good which is wood, hay, and straw.

So, when we look at this, we see that the substance of **John 15** is how the believer is to have a life of fellowship, and the importance of that life of fellowship with the Lord Jesus Christ.

What then are the conditions for fellowship with Christ? First of all, one has to enter into union with Christ which occurs at the moment of salvation, (faith alone in Christ alone). At salvation, we begin our spiritual life in fellowship with the Lord. But we can break that fellowship through sin. Our sins do not break our union with Christ, only our fellowship with Christ. Our Positional Sanctification is not broken, only our experiential Sanctification.

Sin grieves and quenches the Holy Spirit, **Eph 4:30; 1 Thes 5:19**; this also means a break in our experiential sanctification, a break in our fellowship with Christ.

Yet, in grace, God has provided for our restoration, thereby regaining fellowship with Christ through **1 John 1:9**. When we confess our sins to God the Father, we regain our experiential sanctification, our walk and fellowship with Christ.

Characteristics of Abiding / Fellowship with the Lord:

(Note that each usage of “**abide(s) in**” is for application post salvation.)

- Abiding in Christ begins at the moment of our salvation, **1 John 4:15**.
1 John 4:15, “Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.”
- Abiding in Christ is characterized by being filled with and walking in dependence of God the Holy Spirit. This follows the precedent set by the humanity of the Lord Jesus Christ, **1 John 1:7; 2:6, 27; 3:24b; 4:13; Eph 5:8-10**.
1 John 1:7, “But if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.
1 John 2:6, “The one who says he abides in Him ought himself to walk in the same manner as He walked.”
1 John 2:27, “As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.”

1 John 3:24b, "We know by this that He abides in us, by the Spirit whom He has given us."

Eph 5:8-10, "For you were formerly darkness, but now you are Light in the Lord; walk as children of Light ⁹(for the fruit of the Light *consists* in all goodness and righteousness and truth), ¹⁰trying to learn what is pleasing to the Lord."

- Likewise, the rejection of sin temptation keeps you abiding in Christ, **1 John 3:6, 9.**
1 John 3:6, "No one who abides in Him sins."

1 John 3:9, "No one who is born of God practices sin, because His seed abides in him"

- Abiding in Christ demands a continual relationship with the Word of God, having our minds saturated with the thinking of Jesus Christ, **1 John 2:14; 3:24a; Psa 15:1-2.** That is the key.
1 John 2:14 "I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the Word of God abides in you, and you have overcome the evil one."

1 John 3:24a, "The one who keeps His commandments (His Word) abides in Him, and He in him."

Psa 15:1-2, "O Lord, who may abide in Your tent? Who may dwell on Your holy hill? ²He who walks with integrity, and works righteousness, and speaks truth in his heart."

- The one who abides in Christ does not depart from the true gospel of Jesus Christ, **1 John 2:24.**
1 John 2:24, "As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father."

- The abiding Word of God is eternal and everlasting, **2 John 1:2.**
2 John 1:2, "For the sake of the truth which abides in us and will be with us forever."

- Abiding in Christ includes the application of Faith Rest, **Psa 91:1.**
Psa 91:1, "He who dwells in the shelter of the Most High will abide in the shadow of the Almighty."

- Abiding demands the continuous application of the New Commandment; **"love one another."** Therefore, abiding in Christ is related to the application of impersonal / unconditional love for all mankind, **1 John 2:10; 4:12, 16.**
1 John 2:10, "The one who loves his brother abides in the Light and there is no cause for stumbling in him."

1 John 4:12, "If we love one another, God abides in us, and His love is perfected in us."

1 John 4:16, "We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him."

- Giving is a demonstration of your love and abiding in Christ, **1 John 3:17.**
1 John 3:17, "But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?"

- The rejection of false doctrine and those who teach it is a demonstration of abiding in Christ, **2 John 1:9-11.**
2 John 1:9, "Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting; ¹¹for the one who gives him a greeting participates in his evil deeds."

- Abiding in Christ gives you confidence for the BEMA Seat Judgment of your works performed on earth, **1 Cor 3:10-15, cf. 1 John 2:28; 4:17.**
1 John 2:28, "Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming."

And as our Lord states in **John 15:10, "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love."**

Finally, a quote from Oswald Chambers states, *"It is a joy to Jesus when a disciple takes time to step more intimately with Him. Fruit-bearing is always mentioned as the manifestation of an intimate union with Jesus Christ (John 15:1-4)."*

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Summary, John 15:1-5:

In **Verse 1**, we are given the Establishment Principle for fruit production; the "True Vine" – Jesus Christ our spiritual sustenance, and the "Vinedresser" (Gentleman Farm) – God the Father the designer of the Predesigned Protocol Plan of God (PPPG) for our lives.

In **Verse 2**, we are given the Encouragement Principle for fruit production: "Removal and Pruning of branches," which are Divine Discipline and Suffering for blessing, respectfully, inside the Plan of God.

In **Verse 3**, we are given the Environment Principle for fruit production: "You are already clean," our Eternal Security / Positional Sanctification, designed for confidence in execution of God's Plan for our lives.

In **Verse 4**, we are given the Empowerment Principle for fruit production: "Abiding in Christ," which is our Experiential Sanctification / Walk with Christ / Being in fellowship with Christ / Occupation with the Lord Jesus Christ.

In **Verse 5**, we are given the Acceleration Principle for fruit production: "Brings forth much fruit," which is the result of the Supergrace life when you have had maximum occupation with the Lord Jesus Christ.

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Occupation with The Lord Jesus Christ

Occupation with The Lord Jesus Christ is the 11th of the 11 Problem Solving Devices.

- Rebound
- Filling of the Holy Spirit
- Faith Rest Drill
- Grace Orientation
- Doctrinal Orientation
- Authority Orientation
- Personal Sense of Destiny
- Personal Love for God the Father
- Impersonal / Unconditional Love for Mankind
- Sharing the Happiness of God
- **Occupation with the Lord Jesus Christ**

Occupation with Christ is also defined as fellowship with the Son. **1 Cor 1:9**

1 Cor 1:9, "God is faithful, through Whom you were called into fellowship with His Son, Jesus Christ our Lord."

The call of God occurs between common and efficacious grace. It is God the Father inviting the unbeliever to change his mind about Jesus Christ and believe in His Son for salvation.

There are two Divine mandates with regard to Occupation with Christ.

Heb 12:2, "Fixing our eyes (*be concentrating*) on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the Cross and disregarding the shame (*imputation of our sins*), and has sat down at the right hand of the throne of God."

1 Peter 3:15, "But sanctify (*set apart as more important than anything else – be occupied with*) the Lord Christ in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence."

Fellowship with the Holy Spirit is necessary for the execution of these mandates, **2 Cor 13:14; Phil 2:1-2, 5**. The fellowship of the Holy Spirit is another way of describing the filling of the Holy Spirit, which is required for Occupation with Christ.

2 Cor 13:14, "The grace of our Lord Jesus Christ and the love for God (the Father) and the fellowship of the Holy Spirit be with all of you."

Phil 2:1-2, 5, "Therefore if there is any encouragement in Christ (*and there is*), if there is any consolation of love (*and there is*), if there is any fellowship of the Spirit (*and there is*), if any affection and compassion (*and there is*), ²make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose... have this thinking in you which was also in Christ Jesus."

Occupation with Christ is personal love for our Lord Jesus Christ, **1 Peter 1:8**, through maximum metabolized doctrine circulating in the stream of consciousness of the heart (right lobe of the soul) by means of the filling of the Holy Spirit. The result is maximum metabolized doctrine in the right lobe of the soul and freedom from garbage in the subconscious, by post-salvation renewing of your mind, **Rom 12:2**, which manifests the fact that the Mystery Doctrine of the Church Age has been and continues to be the number one priority in your life.

1 Peter 1:8, "And even though you have not seen Him, you love Him (*occupation with Christ*); and though you do not see Him now but believe in Him, you greatly rejoice with inexpressible happiness (+H) and full of glory."

The basis for Occupation with Christ is having the mind of Christ, **1 Cor 2:16**, by the intake of Bible doctrine through the Grace Apparatus for Perception, (G.A.P.), **Jer 9:24; Eph 3:17-19; 4:20**.

With Bible doctrine as the working object of faith, the believer has a maximum love response toward God, causing us to be "A friend of God," which is a title for Occupation with Christ. **2 Chr 20:7; Isa 41:8; James 2:23**.

Occupation with Christ is based on the fact that Christ has been glorified in His humanity, **Col 3:1-4:6**. **Verses 3 – 4:6** tell us what it means to be Occupied with Him.

The attainment of Occupation with Christ is gradual, where the Lord becomes your role model. It starts by the commands in:

Eph 3:19, "And to come to know the love for Christ which goes beyond gnosis that you may be filled with all the fullness of God."

1 Cor 2:16, "For who has known the thinking of the Lord that we should instruct Him; we have the thinking of Christ."

- The fullness of God is **EPIGNOSIS** doctrine circulating in the stream of consciousness. We have to get to the place where we understand that we need help. We have to come to the point of helplessness to learn. You have to know that you know nothing before you can know something. We often do not know how helpless we are

until we get into a jam. Therefore, Occupation with Christ is attained through perception, metabolization, and utilization of doctrine.

Occupation with Christ is the standard operating procedure for the mature believer and continues to develop in the three stages of spiritual adulthood. **Heb 12:1-2**

- In Spiritual Self-Esteem, the characteristic is **"Christ formed in you," Gal 4:19.** The result is **"the love for Christ motivates us," 2 Cor 5:14.**
- In Spiritual Autonomy, the characteristic is **"Christ at home in your heart (right lobes)," Eph 3:17.** The result is **"sanctifying the Lord Christ in your right lobes," 1 Pet 3:15.**
- In Spiritual Maturity, the characteristic is **"Christ exalted in my body, whether by life or by death," Phil 1:20.** The result is **"for me, living is Christ and dying is profit," Phil 1:21.**

Occupation with Christ is illustrated by the Doctrine of Right Man / Right Woman. She is to be occupied with her right man, as we are to be occupied with Christ. **1 Cor 11:5-9; Eph 5:22-33; Col 3:18**

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In **John 15:5** we have, **"I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing."**

The Greek reads:

"ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν."

Greek transliteration:

"EGO EIMI HE AMPELOS, HUMEIS TA KLEMATA. HO MENON EN EMOI KAGO EN AUTO HOUTOS PHEREI KARPON POLUN, HOTI CHORIS EMOU OU DUNASTHE POIEIN OUDEN."

Jesus now makes it crystal clear as to who is who in the parable. He begins by repeating what He said about Himself in **Verse 1, "I am the true Vine."** Here He simply states, **"I am the Vine,"** which is **EGO EIMI HE AMPELOS.**

EGO is a Pronoun in the Nominative case, First Person, Singular that means, **"I or me."**

EIMI is the Verb "to be or is," in the Gnostic Present, Active, Indicative, First Person, Singular that also means, "I exist, **I am.**" The Greek word **GINOMAI** means, "to come into existence," but **EIMI** simple means, "to exist," speaking of the eternal nature of the Lord Jesus Christ.

HE is the Nominative, Feminine, Singular Article for **"the."**

AMPELOS is the Noun for **"vine,"** also in the Nominative, Feminine, Singular referring to the subject of the Parable, Jesus Christ as to conduit of our spiritual sustenance – His Word.

A "conduit" is defined as:

- A channel or pipe that carries liquid to or from a place. This tells us of the Vine that in grace supplies all the spiritual sustenance we need to produce Divine Good.
- A protective covering for other materials inside. This tells us of God's grace in providing His armour, the Mind of Jesus Christ for our protection in spiritual warfare so that we can produce Divine Good, **Eph 6:10-20; Col 2:2-3.**

Col 2:2, "That their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery, *that is, Christ Himself*, ³in whom are hidden all the treasures of wisdom and knowledge."

Somebody or something that conveys information, especially in secret. This tells us of God's grace in giving us the Mystery doctrine for the Church Age, **Rom 16:25-26; 1 Cor 2:7; Eph 3:3-9; Col 1:26-27.**

Rom 16:25-26, "Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, ²⁶but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith."

1 Cor 2:7, "But we speak God's wisdom in a mystery, the hidden *wisdom* which God predestined before the ages to our glory."

As noted in **Verse 1**, this is also one of the great "I AM" statements found in John's gospel.

- **John 6:35, "I am the bread of life."**
- **John 8:12, "I am the Light of the world."**
- **John 8:18, "I am He who testifies about Myself."**
- **John 8:58, "Before Abraham was born, I am."**
- **John 10:9, "I am the door."**
- **John 10:11, "I am the good shepherd."**
- **John 11:25-26, "I am the resurrection and the life."**
- **John 14:6, "I am the way, and the truth, and the life."**
- **John 15:1, 5, "I am the True Vine."**
- **John 18:4-5, "I am He."**
- **John 18:37, "I am a King."**

Continuing in **Verse 5**, we now have the Greek word;

HUMEIS in the Nominative, Second Person, Plural, Pronoun of **SU – σὺ** (soo) for "you."

TA is the article in Nominative, Neuter, Plural of **HO – ὁ** (ho) that means, "the."

KLEMATA is a Noun in the Nominative, Neuter, Plural of **KLEMA** – κλήμα (kaly'-mah) that means, "branches," referring to believers. This is followed by a period which concludes the

first sentence in this passage. There is no verb here, so we can add **EIMI** as “**are**” for our understanding.

So, we have, “**I am the Vine, you are the branches.**”

HO is an Article in the Nominative, Masculine, Singular typically use for “the,” but here it is used as a personal pronoun for “**he**,” because of its link to the participle below. So, it is referring to the believer who has positive volition towards God and His Word.

MENON is our familiar word for “abide,” **MENO – μένω** (men'-o), but this time it is a Present, Active, Participle in the Nominative, Masculine, Singular. It is a verbal adjective. So, we have both the actionable verb of abiding in Christ and the status of being in fellowship with Christ.

This is an Independent Substantival Participle linked with the article above, so we can say, “**the one who abides.**”

The Gnomic Present Participle is a timeless general fact in contemporaneous time. It is not stating anything about the brevity or length of time, just the fact of abiding in Christ at the time of fruit production. Therefore, we understand this to be when we are in fellowship with Christ, which is synonymous with when we are resident and functioning inside of God’s Power System (GPS).

This is our **fourth usage** of “abide(s).” The first three we noted in **Verse 4**.

- The first is in the Aorist, Active, Imperative, Second Person, Plural – The Command to believers.
- The second in the Present, Active, Subjunctive, Third Person, Singular – The Principle from Christ.
- The third is in the Present, Active, Subjunctive, Second Person, Plural – The Conclusion for the believers.
- **The fourth is in the Gnomic Present, Active, Participle in the Nominative, Masculine, Singular – The Application – our residence and function inside God’s Power System.**

EN EMOI once again is the Dative of Sphere Preposition that means, “**in the sphere of,**” plus the Dative Pronoun of **EGO** in the First Person, Singular, meaning, “I or **me.**”

KAGO is again a Coordinating Conjunction and Pronoun in the Nominative, First Person, Singular that means, “**and I.**” Here our Lord once again tells us of the reciprocal nature of “abiding in the Vine.”

EN AUTO is the Dative Preposition for “**in the sphere of,**” plus the Dative Pronoun, in the Masculine, Third Person, Singular of **AUTOS – αὐτός** (ow-tos') that means, “self or of oneself.” In the 3rd Person Singular, it means, “**him.**”

HOUTOS is the Demonstrative Pronominal Adjective in the Nominative, Masculine, Singular that means, “This, **this one**; he, she, or it.” The Demonstrative specifies or singles out the

person or thing referred to. It is pointing out the ones who produce fruit. When you reside inside of God's Power System (GPS), you will produce Divine Good.

PHEREI is a Verb in the Present, Active, Indicative, Third Person, Singular of **PHEROS** – **φέρω** (fer'-os) that means, "bears, carries, **brings forth**, etc."

The Customary Present Tense is Stative for ongoing action. That is, when we are abiding in Christ inside GPS, we are producing Divine Good.

The Active Voice tells us the believer who is walking in Christ produces the action of Divine Good Production.

The Indicative Mood is declarative for the fact of reality. When you abide in Christ, you will produce Divine Good.

KARPON is a Noun in the Accusative, Masculine, Singular of **KARPOS** – **καρπός** (kar-pos') that means, "**fruit**," which is analogous for Divine Good Production.

The Accusative Case indicates the direct object; what is produced by the positive believer, "Divine Good."

POLUN, is an Adjective in the Accusative, Masculine, Singular of **POLUS** – **πολύς** (pol-oos') that means, "**much**."

KARPOS POLUS makes up an anarthrous (no article) noun-adjective construction in the fourth attributive position. Here **POLUS** is modifying **KARPOS**, "fruit," to say, "much fruit."

In **Verse 2**, we had the comparative use of **POLUS** in regard to God the Father's pruning, which produces more fruit than when the believer is not pruned.

Here it is not comparing pruned and unpruned branches. Here it is the "relative" use, which describes an intensification of the positive notion of bearing fruit. For those who reside inside GPS, they will produce "much fruit."

So far, we have, "**I am the Vine, you the branches. He who abides in *the sphere of Me and I in the sphere of him*, this one brings forth much fruit.**"

The last part of **Verse 5** says, "**for apart from Me you can do nothing.**"

Which in the Greek Transliteration is:

"HOTI CHORIS EMOU OU DUNASTHE POIEIN OUDEN."

The Greek:

"ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν."

HOTI is a Subordinating Conjunction which typically means, "that, because, for since." Here again, we have the introduction of a conclusion. Our Lord concluded in **Verse 4**, "**As the branch cannot bear fruit of itself unless it abides in the vine**" in parable, and then said plainly, "**So neither can you unless you abide in Me.**" So, once again, He states the conclusion. Therefore, we will translate this "**for since.**"

CHORIS is an Adverb that means, "separately, separate from, **apart from**, etc." Here it is used as a Genitive Preposition, showing that we cannot produce Divine good apart from abiding in Christ.

EMOU is a Pronoun in the Genitive, First Person, Singular of **EGO** – **ἐγώ** (eg-o') that means, "I or **Me.**"

OU is the Greek Negative Particle of **OUK** – **οὐκ** (oo-k) that means, "**not.**"

DUNASTHE is a Verb in the Present, Middle Deponent, Indicative, Second Person, Plural of **DUNAMAI** – **δύναμαι** (doo'-nam-ahee) that means, "To be able or to have power." With the Negative it means, "**not able** or without power." In the Second Person Plural we add, "**you all are,**" referring to the disciples and by extension believers of the Church Age.

POIEIN is also a Verb in the Present, Active, Infinitive of **POIEO** – **ποιέω** (poy-eh'-o) that means, "To make or **to do.**"

OU DEN is Pronominal Cardinal Adjective in the Accusative, Neuter, Singular of **OUDEIS** – **οὐδέν** (oo-deh'-n) that means, "no one, nothing; no." **OU DEN** typically means, "not at all or **in no respect.**"

Our complete translation of **John 15:5** is: "**I am the Vine, you the branches. He who abides in the sphere of Me and I in the sphere of him, this one brings forth much fruit. For since apart from me you are not able to do, (produce Divine good), in any respect.**"

Principles:

It is one or the other. Either the believer is walking under the control of the sin nature and producing human good, or he is filled with the Holy Spirit and in fellowship with Christ producing Divine good. Unless you are in fellowship with Christ, you cannot produce anything of eternal value.

This is the principle of grace. Apart from what God has provided in Bible doctrine, you can do nothing that is of Divine nature. The reversionistic believer can do nothing; he cannot produce, in any possible way, without the power of the Word of God in his life.

Compare **Verse 5** with the parable of seed sowing in **Luke 8:4-15** and the production each category of believers has as a result of the Word of God in their lives. Note that the first

group never comes to salvation, but the last three groups receive salvation and then have different result of Divine Good production. Also in **Mat 13:1-23** and **Mark 4:1-20**.

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As we noted previously, Divine Good production is a direct result of **“abiding in Christ,”** a.k.a. being Occupied with Christ. So, now we will note several more principles regarding Occupation with Christ in relation to Divine Good Production.

Occupation with the Lord Jesus Christ is the greatest motivator in life for Divine Good Production.

The sealing of the Holy Spirit guarantees an eternal love relationship between Christ and believers, giving you the environment for Divine Good Production. **2 Cor 1:21-22; Eph 1:11-14; 4:30**

Occupation with Christ demands a total dependence on God’s grace provision in order to produce Divine Good. **Psa 37:3-7a.**

Psa 37:3-7, “Trust in the LORD and do good; dwell in the land and feed on faithfulness. ⁴Delight yourself in the LORD; and He will give you the desires of your heart. ⁵Commit your way to the LORD, trust also in Him, and He will do it. ⁶He will bring forth your righteousness as the light and your judgment as the noonday. ⁷Rest in the LORD and wait longingly for Him.”

Occupation with Christ is the basis for blessing in suffering, “the scorching sun.” Occupation with Christ sustains you through times of suffering so that you are able to produce Divine Good, **Psa 77:1-20.**

Occupation with Christ is related to both stability and inner happiness, **Psa 16:8-9.**

Psa 16:8-9, “I have set the LORD continually before me; because He is at my right hand, I will not be shaken. ⁹Therefore my heart is glad and my glory rejoices; my flesh also will dwell securely.”

Occupation with Christ, which begins in spiritual adulthood, means your motivation in life changes.

- At first, your motivation is in the faith-rest drill, in learning the basic Doctrines, and in understanding and using the basic Problem-Solving Devices.
- As you begin to grow spiritually, you not only have a stronger motivation in relationship to the Lord, but you change very subtly from dependence on people to dependence on the Lord.
- This principle does not exclude the necessary dependence we all have on other people in life, such as co-workers, parents, Pastors, team members, fellow soldiers, etc.

- Yet, in the application of the spiritual life, we don't need to depend on anyone else but God. God does the blocking, opens the holes, and provides the solutions to our problems.
- Therefore, in your relationships in life, you must allow God to "run interference," because you cannot change people. While we say you can only change yourself, in effect it is God who changes you when you are positive toward Bible doctrine. God causes you to grow up.
- You are never fully grown until you reach the point of maximum use of Occupation with Christ. Then you handle life magnificently, produce much fruit, and glorify God. False motivation leads to false doctrine, wrong priorities, produces garbage in the subconscious which produces false experience.

Occupation with Christ is the true motivator in life and is structured completely from metabolized Bible doctrine.

2 Cor 5:14-17, "For the love for Christ keeps on motivating us, and we have reached the conclusion that One (*Jesus Christ*) died as a substitute for all; therefore, all (*members of the human race*) have died (*real spiritual death at birth*). Furthermore, He (*Jesus Christ*) died a substitute for all (*unlimited atonement*), in order that those who live (*believer in the Plan of God*) should no longer live for themselves, but for Him who died and was resurrected. Therefore, in the future, we regard no one from the flesh (*human viewpoint*) even though we have known Christ from the flesh (*human viewpoint*), yet now we know Him in this way no longer. Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come."

- Occupation with Christ eliminates the human viewpoint of life. Human viewpoint makes you miserable and makes you argue with others about everything in life. Human viewpoint holds an opinion about everything in life and is intolerant of anyone else's opinion. You cannot hold opinions to the point of agitation and execute God's plan for your life. The other side of the coin is to complain about everything. Occupation with Christ eliminates all human viewpoint.
- Occupation with Christ is the ultimate motivator in life. Now we are motivated by the highest motivation we can have in this life. The higher the motivation in your life, the greater your happiness, and the greater your enthusiasm, your awareness, and your spiritual life. The greater your motivation, the greater your perspective of reality, and the greater your Divine viewpoint. The greater your motivation in life, the greater your capacity for life, love, and happiness, and therefore the greater you are as a person, **Prov 29:18b.**
- Occupation with Christ results in God emphasis taking precedence over people emphasis. God emphasis must take priority over people emphasis in the function and execution of the Plan of God for the Church Age.
- Fellowship with God is infinitely more important than fellowship with people. But you will never discover this until you learn some doctrine. Fellowship with God is part of God's Plan, but fellowship with people at best is a mere result; at worst, a disaster. True Christian fellowship is fellowship with God the Father, the filling of the Holy Spirit and Occupation with Christ. Therefore, the importance of our motivation from personal love for Jesus Christ. Christ was not loved the way He wanted to be loved or treated the way He wanted to be treated, yet He did not have any unrealistic expectations toward people around Him. You cannot grow up spiritually or execute the Plan of God through

Christian fellowship or interaction with people; this is implied in the phrase **“we regard no one from the flesh (human viewpoint).”** Fellowship with God is mandated; fellowship with other Christians is optional. You do not have to have fellowship with other Christians.

- You cannot grow spiritually or execute the Plan of God through social intercourse, the function of cliques, or any other thing that is construed as Christian fellowship.
- The key to the Plan of God is that you no longer live for yourselves but for Christ; for God does all the work. The only way you can ever have a marvelous life is to no longer live for yourself. Once you have Occupation with Christ, you are living for Christ, and you are happier than you ever were when you lived for yourself. In providing eternal life, God also provided for us a way to change ourselves, but not to change others. If you try to change others, you will only become bitter and hardened.
- Wrong experience with God, (i.e., apathy, indifference, rejection, ignorance of the Mystery Doctrine of the Church Age), inevitably results in wrong experience with people. That means that wrong fellowship with God results in wrong relationship with people and no fruit production. Right fellowship with God results in right relationship with people and much Divine Good production. Note that God comes first.

By giving Bible doctrine number one priority in your life, two things occur.

- You come to have personal love for God the Father, and therefore fellowship with the Father.
- You have Occupation with Christ, and therefore fellowship with God the Son.

2 Cor 5:17 tells us, **“Therefore, if anyone is in Christ, he is a new spiritual species. Old things have lost their power; behold, new things have come.”**

- A new spiritual species is qualified to have fellowship with God.
- The new spiritual species must give priority to Bible doctrine so that personal love for God the Father and Occupation with Christ results.
- The new spiritual species is capable of using the omnipotence of God for the execution of His Plan for their lives demonstrated through fruit production. **Mat 7:20, “So then, you will know them by their fruits.”**
- What are the old things that have lost their power once we reach Spiritual Self-Esteem? People priority and various lusts that lead you away from your relationship with God.
- The new things that have come are the Ten Unique Features of the Church Age, the Problem-Solving Devices, the distribution of Escrow Blessings for time, and the anticipation of the distribution of Escrow Blessings for the eternal state.

You can't be motivated by people and advance in the Christian life; your motivation must come as the result of Bible doctrine resident within your soul.

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John 15:6, “If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.”

The Greek is:

“ἐὰν μὴ τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται.”

Greek Transliteration:

“EAN ME TIS MENE EN EMOI, EBLETHE EXO HOS TO KLEMA KAI EXERANTHE KAI SUNAGOUSIN AUTA KAI EIS TO PUR BALLOUSIN KAI KAIETAI.”

EAN is a third class if statement, **“if and maybe you will and maybe you will not.”**

ME is the Greek negative, **“does not.”**

TIS is a Pronominal, Indefinite, Adjective in the Subject Nominative, Masculine, Singular used as a personal pronoun that means, “man.” It uses the Masculine, but based on our context of being address to believers only, it refers to the believer. The Indefinite shows a lack of precise limits and is sometimes translated in English as “any or some.” So, here we have, **“any believer.”**

MENE is our Verb for “abide” or being **“Occupied with Jesus Christ.”** It is in the Present, Active, Subjunctive, Third Person, Singular.

The Gnomic Present Tense is for a timeless general rule.

The Active Voice says that the believer produces the action of being occupied or not with the Lord Jesus Christ.

The Subjunctive Mood completes our third class if statement, “maybe you will and maybe you will not.”

EN is the Dative of Sphere Preposition “in.”

EMOI is the Dative of Sphere, First Person, Singular, Personal Pronoun of **EGO – ἐγώ** (eg-o’) for “Me.” Jesus is referring to Himself.

So, we have, **“If any believer does not abide in Me (is not Occupied with Me).”**

With our next phrase, **“he is thrown away as a branch” – BALLO EXO HOS TO KLEMA – ἐβλήθη ἔξω ὡς τὸ κλῆμα**, we are brought back into the parable, as our Lord continues the object lesson of non-fruit bearing branches. Just as in a vineyard, non-fruit bearing branches are: 1) cut off and left to dry, 2) are gathered and thrown into a fire, and 3) burnt up.

Therefore, we have the three-phase analogy of God’s Divine Discipline as also noted in **1 Cor 11:30**, **“For this reason many among you are weak and sick, and a number sleep.”** See also: **Prov 3:12; Heb 12:5-14; Rev 3:19.**

Prov 3:12, **“For whom the LORD loves He reproveth, even as a father corrects the son in whom he delights.”**

Rev 3:19, **“Those whom I love, I reprove and discipline; therefore be zealous and repent.”**

The use of the Conjunction **KAI**, especially in its "superordinating" use is prominent in understanding the three phrases.

Because of **Verse 2** we already know that the object lesson is that of Divine discipline in, "**He takes away,**" which used the word **AIRO** that means, "to raise, take up, lift away, pick, or take away." That was the cutting away of the branch, which by analogy spoke of the entire process of God's Divine Discipline.

In **Verse 6**, we then see the three stages, "**dries up,**" "**cast into the fire,**" and "**is burned.**"

Stage One of Divine Discipline –

"he is thrown away as a branch and dries up"

"BALLO EXO HOS TO KLEMA KAI EXERANTHE"

"ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη"

EBLETHE is a Verb in the Aorist, Passive, Indicative, Third Person, Singular of **BALLO** – **βάλλω** (bal'-lo) that means, "to throw or cast."

The Gnomic Aorist Tense is again a timeless maxim looking at the entirety of the action, which is God's Divine Discipline as noted in the following text.

This could also be a Futuristic Aorist Tense to stress the certainty of the event of Divine Discipline coming to the reversionistic believer.

The Passive Voice tells us that the reversionistic believer receives the action of the verb. They receive Divine Discipline.

The Indicative Mood is declarative for the conclusion of a third-class condition. So, we translate this as "**he** (the reversionistic believer) **is thrown.**"

EXO is an Adverb that can mean, "out, outside, or **away.**"

HOS is a Particle of Comparison such as, "**as** or like." This sets up the analogy of the believer as a branch on the Vine.

TO is the Subject Nominative, Neuter, Singular, Article meaning, "**a**".

KLEMA is the Subject Nominative, Neuter, Singular, Noun for "**branch.**"

KAI is the Superordinating Conjunction for, "**and.**"

Superordinating is a type of conjunction that introduces a clause that is more prominent than the one to which it relates. Therefore, this defines our analogy of Divine Discipline telling what happens in Stage One.

EXERANTHE is a Verb in the Aorist, Passive, Indicative, Third Person, Singular of **XERAINO** – **ξηραίνω** (xay-rah'-ee-no). It comes from **XEROS** – **ξηρός** (xay-ros') that means, "to dry, shrivel, waste, or pine away, or wither." So, **EXERANTHE** means, "**He withers away.**"

The Gnomic Aorist is another timeless maxim similar to that used in **James 1:11** of grass.

James 1:11, "For the sun rises with a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away."

Once again, the Passive Voice tells us the reversionistic believer receives the action of God's discipline, "withers away or dries up," which correlates to being "weak" in that he cannot produce fruit when in reversionism.

So, we have as the Stage One analogy of Divine Discipline, "**He** (*the reversionistic believer*) **is thrown away as a branch and he withers away.**"

Stage Two of Divine Discipline –

"and they gather them, and cast them into the fire,"

"KAI SUNAGOUSIN AUTA KAI EIS TO PUR BALLOUSIN,"

"καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν,"

KAI is our next Superordinating Conjunction for, "**and.**" So, right away we have the analogy definition of Stage Two Divine Discipline.

SUNAGOUSIN is a Verb in the Present, Active, Indicative, Third Person, Plural of **SUNAGO** – **συνάγω** (soon-ag'-o) that means, "to lead together, i.e. bring together, hence come together." Here the passage changes from Third Person Singular to Third Person Plural. In the Third Person Plural we say, "**They gather.**" Though the subject "they" is not overtly expressed, in continuing the parable analogy, this would mean the servants of the Vinedresser.

AUTA is a Pronoun in the Accusative, Neuter, Third Person, Plural of **AUTOS** – **αὐτός** (ow-tos') that means, "**them,**" referring to all reversionistic believers who are under Stage Two of Divine Discipline. This tells us that this principle is not just for one individual but for all believers who fall into reversionism.

So, the servants of the Vinedresser (God the Father) gather up the cut off branches. This tells us that God can and does use agents to bring about Divine Discipline for reversionistic

believers. The servants can be either elect or fallen angels, **Rev 7:1** and the Book of Revelation in general.

KAI – “**and**” is this time a Coordinating Conjunction which ties what comes next with what we just noted in **KAI SUNAGO AUTA**, which completes the thought regarding Stage Two Divine Discipline.

EIS is an Accusative Preposition meaning, “**into.**”

TO is the Accusative, Neuter, Singular Article for “**the.**”

PUR is the Direct Object Accusative, Neuter, Singular, Noun meaning, “**fire.**”

BALLOUSIN is our Verb for “throw or cast,” this time in the Present, Active, Indicative, Third Person, Plural of **BALLO** – **βάλλω** (bal’-lo) for “**They throw.**”

The Third Person Plural identifies the servants of the Vinedresser as performing the action of the verb.

The Gnomic Present Tense continues the general timeless maxim.

The Active Voice tells us the “servants” of the Vinedresser are used in bringing about the second stage of Divine Discipline.

The Indicative Mood is for reality of the servants’ actions; they will throw reversionistic believers into the intensified stage of Divine Discipline.

So, this is the analogy for the reversionistic believer as they are “thrown into the fire” by the Vinedresser’s servants, which means being entered into the intensified stage of Divine Discipline – Stage Two, which is analogous to being “sick.”

We translate this as “**And they, (servants of the Vinedresser – Angels), gather them, (reversionistic believers), and they throw them into the fire.**”

Stage Three of Divine Discipline –

“**and they are burned.**”

“**καὶ καίεται.**”

“**KAI KAIETAI.**”

KAI meaning “**and,**” is our third and final Superordinating Conjunction telling us of the Third Stage of Divine Discipline that is analogous to “**sleep**” in **1 Cor 11:30**, which means – The Sin Unto Death.

KAIETAI is a Verb in the Present, Passive, Indicative, Third Person, Singular of **KAIIO** – **καίω** (kah'-yo) that means, "to set on fire, that is, kindle, or by implication, **consume**, that is – burn."

Notice that we go back to the Third Person Singular which takes us back to the **KLEMA**, branch, (*believer*), in the singular. This is the branch (*reversionistic believer*) who is revealed in the singular.

Also, we have the Passive Voice once again, which speaks of the one who receives the action of the verb. The reversionistic believer is consumed. They are taken out under the Third Stage of Divine Discipline, the "Sin Unto Death," or "sleep" analogy of **1 Cor 11:30**. With no verb we add "are" for understand and say, "**they are consumed.**"

So, we have "**and they are consumed.**"

The complete translation of **John 15:6** is: "**If any believer does not abide in Me, (*is not Occupied with Me*), He (*the reversionistic believer*) is thrown away as a branch and he withers away; and they, (*servants of the Vinedresser – Angels*), gather them, (*reversionistic believers*), and they throw them into the fire; and they, (*reversionistic believers*), are consumed.**"

Here the apostles are vividly warned against reversionism. Jesus, as the Vine, will fulfill His part of the relationship, (providing spiritual sustenance), as long as the branch keeps abiding in Him, that is, being "Occupied" with Him. But if the branch is not abiding in Him, Divine Discipline will come in.

Principles:

Many read this and jump to the conclusion that this is talking about the fires of Hell. Just because the Scripture mentions fire does not mean that it is talking about eternal judgment in the Lake of Fire. **1 Cor 3:9-12** very clearly speaks of fire and the subject is the BEMA Judgment Seat of Jesus Christ, where every believer is evaluated according to his spiritual production while on the earth. There the fire will test the quality of each believer's works. There, as is here, fire is not the Lake of Fire / eternal condemnation.

To use **Verse 6** to teach that a Christian loses his salvation and is burned in Hell, if he fails to bear fruit, is to twist the meaning of the parable.

- In the first place, such a teaching contradicts the plain teaching of other verses, **John 6:37; 10:27-29; etc.**

John 6:37, "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out."

- Furthermore, note that the branch Christ speaks of "withers" after it is thrown away. If this branch pictures a reversionistic Christian who loses his salvation, would it first "wither," and then "be thrown into a fire," and then "be burnt up." If it were a

picture of loss of salvation the reversionistic believer would just be "Cast Out." **Mat 8:12; 18:8-9; 22:13; 25:30; John 6:37; 12:31.**

So, **Verse 6** is not a reference to eternal judgment, but a reference to Divine Discipline for the believer. It is talking about Divine Discipline for the believer, not loss of salvation.

This is an analogy just as "**weak, sick, and sleep**" are in **1 Cor 11:30**. This is not what literally happens to the individual. Believers are not burned, branches are burned.

Now, as for Divine Discipline, when you burn the branch, it is no longer in the vineyard. When a believer is removed by the Sin Unto Death, he is no longer on planet earth. It's that simple.

The emphasis is on the metaphor, not the believer. The branch of the grapevine has no use but bearing fruit. The stringy wood cannot be carved or used in building. It can only be thrown out and burned.

Jesus is saying that the person who does not abide in Him is as useless as the branch that is thrown away and burnt up.

We are called to bear fruit, and God disciplines or prunes believers so that they will.

The Christian who fails to abide in Christ becomes like a useless branch, like the salt that loses its taste and is good for nothing, **Mat 5:13**.

Mat 5:13, "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men."

The Christian who fails to use the gifts and opportunities God gives him will lose them, **Luke 8:18** and **2 John 8**, as well as escrow rewards, **1 Cor 3:15**.

1 Cor 3:15, "If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire."

To "**abide in Christ**" does not mean to keep ourselves saved. It means that His Word is resident within your soul as displayed in prayer, **Verse 7**, where you have a sense of the Savior's love, **Verse 9**, as you obey His commandments, **Verse 10**, and have the Happiness of God (joy), **Verse 11**.

John 15:16, "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain."

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John 15:7 then states, "**If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.**"

The Greek reads:

“ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.”

Greek Transliteration:

“EAN MEINETE EN EMOI KAI TA RHEMATA MOU EN HUMIN MEINE, HO EAN THELETE AITESASTHE, KAI GENESETAI HUMIN.”

EAN is the Conjunction used once again as a Third Class “*If, (maybe you are and maybe you are not),*” because it is linked with the Subjunctive Mood of **MENO** below.

MEINETE our Verb for “abide” in the Aorist, Active, Subjunctive, Second Person, Plural or **MENO – μένω** (men'-o).

Remember that the Aorist Tense is a verb tense used to express a past action in an unqualified way, without specifying whether that action was repeated, continuing, or completed, or how long it lasted. It is a snapshot in time of an action performed.

The Constative Aorist places stress on the fact of occurrence, not its nature.

The Active Voice tells us the believer produces the action of abiding or not abiding in Christ, that is, being Occupied with Christ or not.

The Subjunctive Mood linked with **EAN** above tells us of the volitional responsibility of the believer. It is a choice we must make. In the Second Person Plural we say, “*If and maybe you are and maybe you are not Occupied.*”

EN EMOI are both in the Dative of Sphere. We first have the Preposition for “in” and then the First Person Singular Pronoun of **EGO – ἐγώ** (eg-o') for “Me,” which once again gives us “**in the sphere of Me.**” This is the object of our occupation.

Combined we say, “**If and maybe you are and maybe you are not Occupied with Me.**”

KAI is a Coordinating Conjunction meaning, “**and**, even, or also.” Here it continues the “if” statement to the following phrase. This tells us there are two parts to the Protasis, “if” statement. The first part is our Occupation with the Person of Christ, and the second is our Occupation with the Word of Christ. Our Lord is telling us they are one and the same.

TA is the Nominative Neuter Plural Article for “**the.**”

RHEMATA is the Nominative Neuter Plural of **RHEMA – ῥῆμα** (hray'-mah) that means, “What is said, word, or saying.” It can also be a subject matter of speech, thing spoken of, an event, or happening. Here it means, “**words,**” Jesus has spoken and noted in the next word **MOU**, which are His teachings, and therefore we would say, “**Bible doctrine.**”

RHEMA is also used in: **John 3:34; 6:63-64; 8:47; 12:47-48; 14:10; 17:7-8.**

John 3:34, "For He whom God has sent speaks the words of God; for He gives the Spirit without measure."

John 6:63-64, "It is the Spirit who gives life; the flesh profits nothing; the words (*RHEMA*) that I have spoken (*LALEO*) to you are spirit and are life. But there are some of you who do not believe."

John 6:68, "Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life."

John 8:47, "He who is of God hears the words of God; for this reason you do not hear *them*, because you are not of God."

John 12:47-48, "If anyone hears My sayings (*RHEMA*) and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. ⁴⁸"He who rejects Me and does not receive My sayings (*RHEMA*), has one who judges him; the word (*LOGOS*) I spoke (*LALEO*) is what will judge him at the last day."

MOU is a Pronoun in the Genitive of Possession, First Person, Singular of **EGO** for "of **Me** or **My**." It is Christ's Word that must be in us. This tells us the object of our occupation, the mind or words of Jesus Christ which is Bible doctrine. Therefore, being "Occupied with Christ" means being "Occupied with Bible doctrine." So, it tells us we need to Grace Apparatus for Perception (GAP) it daily and apply His Word daily as the basis of Occupation with Christ. Our occupation with Bible doctrine is also noted in the next two Greek words.

EN is again the Preposition in the Dative of Sphere Case for "in."

HUMIN is the Dative of Sphere, Second Person, Plural, Pronoun of **SU** that means, "you all."

MEINE is the Aorist, Active, Subjunctive, Third Person, Singular of **MENO**, for "abide."

The Constative Aorist again stresses the fact of occurrence of being Occupied with Christ via His Word resident within your soul. Our "abiding" is not defined as a time requirement or number of works we perform. It is simply stressing the occurrence of the event.

The Active Voice; the believer makes the decision to be Occupied with Christ or not.

The Subjunctive Mood completes the second portion of the Protasis, "if" statement, as a volitional choice of the believer.

So, we have the Protasis, "If **and maybe you are and maybe you are not Occupied with Me, and maybe you are and maybe you are not Occupied with My words.**"

HO is an Indefinite Relative Pronominal Adjective in the Accusative, Neuter, Singular of **HOS** – ὅς (hos) that means, “who, which, what, or that.” As a Relative Pronoun, it is used to connect a substantive (noun) with a clause that in some way qualifies its meaning. So, this is the “then” or Apodosis statement that accompanies the above “if” statement.

EAN, is a Conditional Particle “if,” and when combined with **HOS**, as in **HOS EAN**, it means, “whoever or **whatever.**”

THELETE is a Verb in the Present, Active, Subjunctive, Second Person, Plural of **THELO** – θέλω (eth-el'-o) that means, “to will, desire, want, or wish.”

The Gnomic Present Tense is again a maxim or promise from our Lord Jesus Christ in regard to our prayer life.

The Active Voice, that believer is the one with the desire or petition offered in prayer.

The Subjunctive Mood in this Indefinite Relative Clause is used like a third class if, “maybe,” where the contingency is of the person making the decision to pray and what to pray for.

This is translated like an Indicative having reality associated with it. In other words, the mature / supergrace believer who abides in Christ will pray, but what they are praying for is not a command but left to the believer to determine. In the Second Person Plural we will say, “**you all desire.**”

AITESASTHE is a Verb in the Aorist, Middle, Imperative, Second Person, Plural of **AITEO** – αἰτέω (ahee-teh'-o) that means, “to ask, request.”

This is an Ingressive Aorist that stresses the beginning of an action or entrance into a state. So, the believer “begins to ask,” that is “you begin to pray.”

The Middle Voice tells us the believer is acting upon himself, which means you pray to God with the result that you are benefited by praying.

The Imperative Mood is for a command to pray. So, we are commanded to pray, but we are not commanded what to pray for; that is left up to us.

In the Second Person Plural, we say, “**you all begin to ask.**”

KAI is a Subordinating Conjunction for “**and.**”

A Subordinating Conjunction introduces a dependent clause. A dependent clause depends or relies upon a main clause. So, when we ask we “will receive,” as noted below.

GENESETAI is also a Verb in the Future, Middle Deponent, Indicative, Third Person, Singular of **GINOMAI** that means, “become, be, happen, take place, arise, come into being, be born or created, or be done.”

The Gnomic Future Tense tells us of the principle; what will occur subsequent to our prayers.

The Middle Deponent Voice stresses the benefit back to the believer. Therefore, as a result of praying, our prayers will be answered and answered prayers have a benefit to the believer.

The Indicative Mood is for the dogmatic reality and promise from God that our prayers will be answered.

In the Third Person Singular it comes to mean, "**it** (*our prayer petitions*) **will come to be.**"

HUMIN is the Dative Pronoun in the Second Person, Plural of **SU** meaning, "**to you all.**" That is — your prayers will be answered back to you.

Our complete translation of **John 15:7** is: "**If** (*and maybe,*) **you are occupied with Me, and** (*maybe*) **you are occupied with My words** (*Bible doctrine*), **begin to ask whatever you all desire, and it** (*your prayer petitions*) **will come to pass** (*be answered*)."

This astounding command and promise is not without conditions and limitations. It involves such intimate union and harmony with Christ that nothing will be asked out of accord with the mind of Christ and so of the Father. Compare with **John 14:13; 16:23.**

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Principles:

If you can think straight, you can pray right. In Spiritual Maturity, all prayer is effective, because the believer has capacity. He has everything necessary to be a great prayer warrior.

The "if" (Protasis) is having a personal relationship with the person of Jesus Christ by listening to the Word of God and obeying His commandments. That is, you have a relationship with Bible doctrine, you are submissive to doctrine, and are applying it in your life.

The "then" (Apodosis) is receiving answers to your prayers.

Not just anybody can get their prayers answered. You must be abiding in Christ, which means in fellowship and applying God's Word to the situation, including the protocol for prayer.

This promise is standard in every dispensation. The Psalmist said in **66:18**, "**If I regard iniquity in my heart, the Lord will not hear me.**"

We have to align to God's protocol for effective prayer. We have to be in fellowship, and we have to be growing and advancing in the spiritual life. This is abiding, remaining, walking in fellowship with the Lord.

The prayer promise of this verse is not anything you wish, because if you are abiding with Him, your thinking is being transformed by His Word, so that you know what to pray for that is in His will, **1 John 5:14-15**.

1 John 5:14-15. "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him."

Our prayers are answered under one of the following ways in regard to both the petition and desire.

- Negative – Negative – typically the reversionistic believer's answer.
- Negative – Positive – typically the growing believer's answer.
- Positive – Negative – typically the growing believer's answer.
- Positive – Positive – typically the mature believer's answer.

Prayer is a function of your Royal Priesthood; whereby, you have access and privilege to present two categories of requests to God the Father.

- Petitions – prayers for yourself.
- Intercessory prayers – prayers for others.
- Prayer is communication with God for the expression of personal needs in petition and the function of intercession for others.

The approach to prayer is a part of the protocol of the Royal Family of God and has a precisely correct procedure. We are to pray only to God the Father. Prayers to Jesus Christ or the Holy Spirit, are not authorized, or to any object of worship such as to an angel, saint, idol, cow, etc.

- All prayer is offered to God the Father, not to Jesus Christ or to the Holy Spirit. Any prayer offered to Christ is automatically cancelled, since it fails to follow God's protocol for prayer. This is illustrated by the model prayer for the disciples, **Mat 6:9; Eph 1:16-19a; 3:14; 1 Peter 1:17**.
- Prayer is addressed in the name of or through the channel of the Son, **John 14:13-14; Heb 7:25**.
- All prayer is made through the enabling power (filling) of God the Holy Spirit, **Eph 6:18**.

Heb 7:25, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them."

Eph 6:18, "With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints."

God the Father, the recipient of prayer, receives prayer from three sources in the Church Age.

- From God the Son, **Heb 7:25**.
- From God the Holy Spirit, **Rom 8:26-27**. God the Holy Spirit prays for you when you need help and don't know you need help. He also prays for people who cannot pray for themselves, i.e., for the hopeless, the helpless, the useless, e.g., believers on drugs.

This is probably unique to the Church Age and related to the function of the omnipotence of the Holy Spirit on our behalf.

- From Church Age believers as Royal Priests. **Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."**

Prayer is related to the omniscience of God. God hears the prayer twice; in eternity past, and at the time of the prayer. Prayers and their answers were entered into the Divine decrees, so that answers, rejections, petitions, interjections, and desires are all results of the decrees in the foreknowledge of God. God knew and answered all your prayers in eternity past.

Isa 65:24, "Before they call I will answer; while they are still speaking, I will hear."

The more you grow in grace, the greater your spiritual growth, the greater your effectiveness in your prayer life. Effectiveness is not measured in terms of your eloquence when praying in public, but on the basis of your spiritual growth when praying in private.

- The power of prayer increases as the believer advances in the Plan of God for the Church Age.
- Accurate and effective prayer is associated with the three stages of spiritual adulthood, (Spiritual Self-Esteem, Spiritual Autonomy, and Spiritual Maturity), in conjunction with the three stages of Divine Good Production, (bear fruit, bear more fruit, bear much fruit), **John 15:2-8.**

How to Pray Effectively with Powerful Results

(Paraphrased from a Message by Charles Spurgeon)

James 5:16, "Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much."

James 4:6-10, "But He gives a greater grace. Therefore *it* says, "God is opposed to the proud, but gives grace to the humble." ⁷Submit therefore to God. Resist the devil and he will flee from you. ⁸Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts (*Rebound – 1 JOHN 1:9*), you double-minded. ⁹Be miserable (*Suffer hardship*) and mourn and weep; let your laughter be turned into mourning and your joy to gloom. ¹⁰Humble yourselves in the presence of the Lord, and He will exalt you."

Do you often lament that your prayers aren't answered?

Have you given up going to God with your every concern, because you aren't seeing results of your prayer time?

Do you think God may be ignoring you?

If so, then include these attitudes in your prayer life, (which are part of the Faith Rest Drill):

- Pray confidently, (application of Bible doctrine), because if you begin by doubting, your prayer will falter. God tells us:

Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

1 John 5:14-15, "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. ¹⁵And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him."

Mat 9:27-30a, "As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!" ²⁸When He entered the house, the blind men came up to Him, and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." ²⁹Then He touched their eyes, saying, "It shall be done to you according to your faith." ³⁰And their eyes were opened."

- When you are in a time of trouble, ask God for help, believing that He is able to give it, (a right thing done in a right way). Ask, expecting that He will give it, **John 14:13-14; 15:7; 16:23b-24.**

John 16:23b-24, "Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. ²⁴"Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full."

- Remember God's Faithfulness, (grabbing a promise from God). Seek out God, appealing to His promises and remembering what He has done for you.

Psa 77:10-14, "Then I said, "It is my grief, that the right hand of the Most High has changed. ¹¹I shall remember the deeds of the LORD; surely I will remember Your wonders of old. ¹²I will meditate on all Your work and muse on Your deeds. ¹³Your way, O God, is holy; what god is great like our God? ¹⁴You are the God who works wonders; You have made known Your strength among the peoples."

- Then remember the constancy of Jesus Christ, (mixing it with faith).

Heb 13:8, "Jesus Christ the same yesterday, and today, and forever."

- Remember the Majestic Nature of Jesus Christ, (Essence of God Rationale).

Heb 1:8-12, "But of the Son *He says*, "Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom. ⁹You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions." ¹⁰And, "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of Your hands; ¹¹They will perish, but You remain; and they all will become old like a garment, ¹²And like a mantle You will roll them up; like a garment they will also be changed. But You are the same, and Your years will not come to an end."

- Rely on His Promises (Doctrinal Conclusion). First, read Scriptures so that you know what those promises are, then grasp the mighty faithfulness of God with a grip of determination.

Deut 26:17-19, "You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice. ¹⁸The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; ¹⁹and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God, as He has spoken."

2 Sam 7:28-29, "Now, O Lord GOD, You are God, and Your words are truth, and You have promised this good thing to Your servant. ²⁹Now therefore, may it please You to bless the house of Your servant, that it may continue forever before You. For You, O Lord GOD, have spoken; and with Your blessing may the house of Your servant be blessed forever."

- Admit your Weaknesses to the Lord, (Humility of Soul). Set your case before God, laying bare all your sorrow and all your needs, then say, "Lord, there it is." Share your soul with Him. He is not moved by eloquence of words or oratory of tongue, but is swift to answer the true oratory, the true eloquence of real distress, and is as able to detect false misery as to relieve real sorrow. He loves for us to state the difficulty we are in. Then, when He gets us out of it, we may remember the sorry condition we were in, with gratitude and rejoicing.

Psa 6:2-9, "Be gracious to me, O LORD, for I *am* pining away; heal me, O LORD, for my bones are dismayed. ³And my soul is greatly dismayed; but You, O LORD—how long? ⁴Return, O LORD, rescue my soul; save me because of Your lovingkindness. ⁵For there is no mention of You in death; in Sheol who will give You thanks? ⁶I am weary with my sighing; every night I make my bed swim, I dissolve my couch with my tears. ⁷My eye has wasted away with grief; it has become old because of all my adversaries. ⁸Depart from me, all you who do iniquity, for the LORD has heard the voice of my weeping. ⁹The LORD has heard my supplication, the LORD receives my prayer."

- Declare your trust, (Faith Rest). Express your confidence in God. Look to Him for your rescue, knowing that it will come. Your eyes may be filled with tears, but keep looking toward Him. As you look, your eyes will get stronger, and you will become enlightened with His wisdom and direction.

Psa 123:1-2, "To You I lift up my eyes, O You who are enthroned in the heavens! ²Behold, as the eyes of servants *look* to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes *look* to the LORD our God, until He is gracious to us."

- Bible Verses About Prayer to Contemplate.

1 Thes 5:16-19, "See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people. ¹⁶Rejoice always; ¹⁷pray without ceasing; ¹⁸in everything give thanks; for this is God's will for you in Christ Jesus. ¹⁹Do not quench the Spirit." Compare with **John 15:7, "abiding in Christ"**.

Psa 86:1-17, "Incline Your ear, O LORD, and answer me; for I am afflicted and needy. ²Preserve my soul, for I am a godly man; O You my God, save Your servant who trusts in You. ³Be gracious to me, O Lord, for to You I cry all day long. ⁴Make glad the soul of Your servant, for to You, O Lord, I lift up my soul. ⁵For You, Lord, are good, and ready to forgive, and abundant in lovingkindness to all who call upon You. ⁶Give ear, O LORD, to my prayer; and give heed to the voice of my supplications! ⁷In the day of my trouble I shall call upon You, for You will answer me. ⁸There is no one like You among the gods, O Lord, nor are there any works like Yours. ⁹All nations whom You have made shall come and worship before You, O Lord, and they shall glorify Your name. ¹⁰For You are great and do wondrous deeds; You alone are God. ¹¹Teach me Your way, O LORD; I will walk in Your truth; unite my heart to fear Your name. ¹²I will give thanks to You, O Lord my God, with all my heart, and will glorify Your name forever. ¹³For Your lovingkindness toward me is great, and You have delivered my soul from the depths of Sheol. ¹⁴O God, arrogant men have risen up against me, and a band of violent men have sought my life, and they have not set You before them. ¹⁵But You, O Lord, are a God merciful and gracious, slow to anger and abundant in lovingkindness and truth. ¹⁶Turn to me, and be gracious to me; Oh grant Your strength to Your servant, and save the son of Your handmaid. ¹⁷Show me a sign for good, that those who hate me may see *it* and be ashamed, because You, O LORD, have helped me and comforted me."

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Principles on Prayer

Adapted from H.W. Hastings III, Notes on Prayer

Luke 6:28

- The Lord Jesus Christ commands us to pray for those who persecute and plot against us, for those who mistreat us or abuse their authority. The Christian is to pray for his enemies and those who mistreat him.

Matthew 6:5-9; Luke 5:16

- Be mindful to whom we are praying — God our Father.
- Prayer is a part of the privacy of our believer priesthood (**1 Peter 2:5, 9**).
- Distractions should be removed prior to prayer. Prayer should be conducted in a place that allows one to concentrate
- Prayer is to be organized, lucid, and to the point.
- Prayer should not be used to gain the approbation of fellow believers or bring attention to oneself in public. Prayer should not be used to impress others, or to call attention to self by excessive rhetoric.
- Therefore, Christians need to avoid "Spotlight Christianity."
- A Spotlight Christian is one who calls attention to what they are doing for the Lord in order to gain the approval of fellow Christians or make them look more "spiritual" than other Christians.
- Praise and thanksgiving should be incorporated into prayer.

Luke 18:1-7

- Prayer should be conducted with Biblical confidence (**1 John 5:14-15**).
- The squeaky wheel gets the grease in accordance with the will of God.
- When God answers our prayers, He will answer in a just way in His perfect timing.
- Do not lose heart in prayer and be patient for the Lord's answers.

Luke 18:10-14

- Prayer should be conducted from a position of genuine humility that requires grace orientation.
- Arrogance and other unconfessed sin negate the effectiveness of prayer.

Luke 22:41-42

- Prayer should include our legitimate desires in accordance with the will of God.
- We should be submissive to God's will for our life when praying.
- Distractions should be limited prior to praying.

Romans 8:26

- We don't pray as well as we should, as a result the Holy Spirit prays on our behalf.
- We should express thanks to God for the Holy Spirit's intercessory prayers.

Ephesians 1:18-19; It is legitimate to pray:

- For fellow believers.
- For the Holy Spirit to guide and enlighten fellow believers so that they will know God's plan and purpose for their life.
- That a fellow believer be enlightened to the truth in God's Word.
- That a fellow believer knows the will of God for his life.
- On behalf of believers that they would be enlightened to the fact that they have an eternal inheritance and the composition of the inheritance.
- On behalf of believers, that they would know what the surpassing greatness of the Lord's power is for them.
- That a fellow Christian has a confidence in relation to God's purpose for his life.

Ephesians 6:18-20

- We should always pray in fellowship, which is produced by the filling of the Spirit.
- We should be vigilant and intently watch for things to pray.
- We should persevere in prayer regardless of the situation.
- It is legitimate to pray the following things for believers communicating the Word of God:

1) To have clear and confident speech.

2) To be sensitive to the Spirit's ministry in their life and study.

3) To have concentration necessary for accurate communication.

Colossians 1:9a, 1 Thessalonians 5:17-18, "Pray without ceasing; in everything give thanks; for this is God's will for you in Christ Jesus."

- Never stop praying for people.
- One's prayer life should be consistent.
- Prayers can be frequent & spontaneous, but these prayers are not a substitute for regular prayer times.
- Always be on the alert as to what to pray.

Colossians 1:9-12

- Pray that fellow believers fully understand and confidently know God's will for their life by means of spiritual wisdom through learning Bible doctrine.
- Pray that a fellow believer's comprehension of spiritual wisdom would result in accomplishing God's will for his life.
- Pray that a believer's comprehension of spiritual wisdom would result in living a lifestyle pleasing to the Lord and manifesting fruit of the Spirit.
- It is protocol to give thanks directly to God the Father.
- Pray that a believer's spiritual growth might result in steadfastness, patience, joy, and tranquility.
- It's legitimate to pray that the believer be filled with the full knowledge of God's will, by means of all spiritual wisdom and understanding, resulting in a lifestyle honoring the Lord in all respects.

1 Thessalonians 5:25

- One must be a Christian to effectively pray.
- Christians are commanded to pray on behalf of fellow Christians.
- Pray for Pastor-Teachers, Evangelists, and others in Church leadership.

2 Thessalonians 1:11-12

- Pray that fellow believers will glorify Jesus Christ by reaching spiritual maturity.
- Pray that a fellow Christian might accomplish God's Plan for his life and receive his full rewards package at the Judgment Seat of Christ (BEMA).
- Pray for believers to function effectively in their spiritual gift to the glory of God.

2 Thessalonians 3:1

- Pray for unbelievers to hear the Gospel that leads to salvation.
- Pray for Pastors to communicate the Word of God effectively.
- Pray that the Word of God will produce fruit in the lives of the hearers.
- Pray for the communication of the Word of God to be unhindered and honored by the recipients.

2 Thessalonians 3:2

- Pray that those communicating the Word of God be protected and delivered from those who are negative toward Bible doctrine.

1 Timothy 2:8

- Christians are to pray in the unity of the faith/

Philemon 6

- Pray that fellow believers might positively influence other believers in the execution of the spiritual life.
- Pray that the fellowship (KOINONIA – sharing) of a fellow believer's faith might become effective by means of metabolized doctrine.

3 John 2

- Pray that fellow believers might be in good health and things will go well with them.

Prayer (PROSEUCHE):

Isaiah 1:15, Psalm 66:18

- Although we pray fervently, if we are out of fellowship, the Lord will not listen to our prayers.

Matthew 21:22

- Faith is a prerequisite to answered prayer.
- The Lord is free to answer prayer in accordance with His will.

Luke 6:12-16

- It is important to pray effectively prior to making important decisions that have to do with the will of God.
- Distractions should be removed prior to prayer.
- The right mental attitude with respect to Divine viewpoint is more important than a full night's sleep.

Luke 22:45-46

- Prayer is an effective tool that helps one concentrate on Divine solutions when faced with temptation.
- When you suddenly wake up in the middle of the night, you should be sensitive to the Lord's desire that there may be something He wants you to address in prayer.

Acts 10:4

- Consistency in prayer that results from the execution of the spiritual life glorifies God.
- Our prayers ascend as a memorial before Him.

Romans 1:9-10

- We should pray for God's traveling mercies.
- It's OK to request things of the Lord, be consistent and always make requests in accordance with His will.

Romans 10:1 (Prayer = **DEESIS** – a need, entreaty, petition)

- It is legitimate to pray for the salvation of unbelievers.

1 Corinthians 7:5

- Devoting ourselves to prayer is acceptable when having difficulties with one's spouse or in relationships in general.
- Husbands and wives should not abstain from sex unless they are in mutual agreement in order to devote their time to effective prayer.
- Prayer is extremely important for a good marriage or relationship.

2 Corinthians 1:11

- We should express thanksgiving to God in prayer for our fellow Christians who pray for us.
- Prayer is not only an individual endeavor, but also a team effort that forms a bond between like-minded believers in a local church.
- The prayers offered on behalf of fellow believers have visible and invisible impact, whether we are aware of it or not.
- The prayer of a team comprised of like-minded believers is a powerful weapon in the Plan of God.

- We can thank God that He will answer intercessory prayer according to His Plan, Will, and Purpose, prior to its fulfillment.

Philippians 1:3-4 (DEESIS)

- Prayers should be offered with sincere joy and thanksgiving (**EUCHARISTEO**) from the heart.
- We are to express thanksgiving to God for those He uses to provide for our needs.
- We are to express thanks to the Lord for His transforming work in our lives.
- We are to express thanks to the Lord for what He wrought in us at salvation.
- We are to express thanks to the Lord for those whom we fellowship with together in the Word.

Philippians 4:6 (Prayer and Supplication = PROSEUCHE and DEESIS)

- Prayer is to be accompanied with thanksgiving, requests, and entreaties.
- Prayer is designed for every aspect of life.

Colossians 4:2-4

- We are commanded to faithfully engage in prayer.
- We are to remain alert in our prayer life.
- We are to approach God in prayer with an attitude of thanksgiving.
- We are to pray for the Lord to provide opportunities for us to communicate His Word and the Gospel.
- We are to pray for those teaching Bible doctrine to be clear and lucid in their speech.
- It should be our habit to pray on a scheduled basis.
- We should keep a record of answered prayers for thanksgiving.

1 Timothy 4:4-5

- We should ask God to sanctify and bless all legitimate things.
- Food once forbidden in the Mosaic Law can be enjoyed when received with prayer and gratitude.
- We are to ask God to sanctify the food we eat.

1 Peter 3:12

- Christians are to be confident in their prayer life, because God hears the prayers of those who possess His imputed righteousness and are in fellowship.
- The Lord does not listen to the prayers of the believer out of fellowship or the unbeliever except in the following circumstances:
 - 1) The believer-priest who is out of fellowship and represents himself to God regarding matters of personal sin by **1 John 1:9**.
 - 2) The unbeliever who trusts in the finished work of Jesus Christ for eternal life at salvation.

1 Peter 4:7

- Prayer is to be tempered with sound judgment and clear thought, being in fellowship with the Holy Spirit (compare with **Eph 5:18**).

Prayer and Eternal Fruit: Fruit (Divine Good Production) is a work that the Lord produces through His branches (believers). It is a work that remains forever, bringing Him glory, and for which He promises reward.

So, the questions arise, "How do we live this life of faithful fruit-bearing?" or "How can we please the Lord and hope to receive a reward when we stand before Him at the BEMA seat?"

Now, if we are truly honest with ourselves and look inside, what we typically see is spiritual cowardice. We look around at the world, and we see only the storm; a raging sea of reasons to worry with turbulent waves of uncertainty, financial whirlpools, political upheaval, winds of trouble, dark clouds of sickness, and lightning bolts of death striking close.

In the world, there is worry where danger roars and thunders, but there is another soothing sound we need to listen for, and that is "the Voice of Truth."

John 16:33, "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

Likewise, our Lord proclaims in **John 15:7, "abide in Me and abide in My Words,"** there He is imploring us to hear "**the Voice of Truth.**"

Remember that **John 15:5** tells us that, "**we can do *nothing* apart from Him.**"

As we have also noted, "**to abide in Him,**" is to remain in, stay close to, make our home with, dwell within, focus on, or be occupied with the Lord Jesus Christ. This requires time with Him, which can only be done in the Word, not the world.

Matthew 14:22-31 gives us an illustration. The disciples were on the Sea of Galilee, exactly where Jesus told them to be. Most were fishermen, who could depend on their own skills and abilities to steer their boat, so they thought... "**But when the boat was many stadia from the land, it became battered by the waves; for the wind was contrary.**" Fear and panic overtook their faith.

Jesus sees what is going on. He has authority over the storm, but He does not stop the squall, instead He comes to them in the middle of the turbulence, walking on the water. Through the wind He calls, "**Take courage, it is I; do not be afraid.**"

The Lord of Glory manifested His power over nature! Will that invoke courage and faith from His disciples? For Peter it did, briefly. For a few glorious moments Peter focused only on Christ. He gave up the security of the boat to walk with Jesus on top of the water. The Omnipotent One made each step sure. What astonishment and wonder must have shook Peter's heart!

But then Peter did the human thing, he took his eyes off Jesus. Peter glanced down at the swirling water instead of looking up to the Rock of Ages. (Analogous to turning on the TV news instead of reading the Bible). Peter, now disconnected from Christ and sunk fast.

Our Lord reached out to save him, but also rebuked him, "**O you of little faith, why did you doubt?**"

Like the disciples, we have a choice: Stay in the boat relying on our own strength or take the walk of faith, trusting all to Jesus.

What thrills await you when faith takes you water-walking with the Lord!

As we saw briefly with Peter, a life focused on Christ exacts a reward even now, as He makes each step an exciting adventure! His power alone will produce the rewards both in time and for eternity.

So, moment by moment we must decide, "where will I abide," in the world or in the Lord? Focused on the storms or on Jesus? Where will I invest my time, talent, treasure, and truth... in my own flimsy little boat or on the work of God for His glory?

When you abide in the Work of God, **"whatever you ask it shall be done for you,"** whether it be moving mountains (**Mat 17:20; 21:21; 1 Cor 13:2**) or walking on water.

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Turning to **John 15:8** we have, **"By this is My Father glorified, that you bear much fruit, and so prove to be My disciples."**

The Greek reads:

"ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε* ἔμοι μαθηταί."

The transliteration is:

"EN TOUTO EDOXASTHE HO PATER MOU, HINA KARPON POLUS PHERETE KAI GENESTHE EMOI MATHETAI."

EN is a Preposition that means, **"In"**.

TOUTO is the Demonstrative Pronominal Adjective of **HOUTOS – οὗτος** (hoo'-tos), referring to a near object, so we say, **"this."** It is in the Dative, Neuter, Singular.

The Demonstrative specifies or singles out the person or thing referred to, in this case taking the place of **"bears much fruit."**

As a Pronominal, it is an Adjective sub-class that resembles a pronoun by specifying a person, place, or thing, acting as a noun or a substantive. Therefore, "this" is not a Dative of Means / Instrument, which if it were, would be translated, "by means of this."

Instead, as a Pronoun in the Dative of Sphere, it refers to the realm in which God the Father is glorified, not the instrument. That is, in the realm of Divine Good production, God the Father is glorified.

As A.T. Robertson notes, "**this tells of the vital union the believer has with the vine and the much fruit bearing. It points here backwards and forwards.**" (Bold mine).

We will translate these two words as "**In the realm of this** (i.e., Divine Good Production)."

Next, we have: **EDOXASTHE HO PATER MOU.**

EDOXASTHE is the Verb in the Aorist, Passive, Indicative, Third Person, Singular of **DOXAZO** – **δοξάζω** (dox-ad'-zo) that means, "To render or esteem glorious."

The Gnomic Aorist Tense views the entirety of the action as a whole used to present a timeless general fact. It does not refer to what did happen but to Fruit bearing which glorifies the Father that does happen. So, it is translated like a Simple Present Tense where we add the verb "is" for context.

The Passive Voice says that the Father receives glory when we produce Divine Good.

The Indicative Mood declares the reality of the situation. The Father "**is glorified**" when His children operate in Divine Good.

HO is the Nominative Article for "**the.**"

PATER is the Nominative, Masculine, Singular, that means, "**Father**" representing God the Father, the first member of the Trinity.

MOU is the First Person Singular Pronoun from **EGO** – **ἐγώ** (eg-o') in the Genitive that means, "of Me or **My,**" representing Jesus the second member of the Trinity as talking about His Father.

Literally, it says, "*is glorified the Father of Me,*" but we would say, "**My Father is glorified.**"

As noted in the past, the simple fact that Jesus refers to God the Father as "**My Father**" represents His humility to honor and operate inside the Plan of God. Even though Jesus is co-equal with the Father and the Holy Spirit, in humility and speaking from His humanity, He recognizes the authority of the first member of the Trinity.

Our next phrase is, "**that you bear much fruit,**" **HINA KARPON POLUS PHERETE.**

HINA is a Relative Adverb which means "**that.**" A Relative refers to or qualifies an antecedent (a preceding word, phrase, or clause). Linked with the subjunctive mood for **PHERETE**, "bear," it introduces a Purpose Clause that focuses on the intention of the action of the main verb, **EDOXASTHE.**

KARPON is our noun for “**fruit**,” in the Direct Object Accusative, Masculine, Singular, speaking of Divine Good Production.

POLUN is an Adjective in the Accusative, Masculine, Singular of **POLUS** – πολύς (pol-oos’) that means, “**Much** or many.” We saw this same usage in **Verse 5**. There it spoke of our Occupation with Christ that results in tremendous Divine Good Production; here it is telling us what glorifies God the Father.

PHERETE is a Verb from **PHERO** – φέρω (fer’-o) that means, “to bear, carry, or bring forth,” in the Present, Active, Subjunctive, Second Person, Plural.

The Customary Present Tense is “stative,” and describes ongoing action, that is, to “keep on bearing much fruit.”

The Active Voice tells us the believer who is Occupied with Christ produces much Divine Good.

The Subjunctive Mood with **HINA** above establishes this Purpose Clause. The purpose of the supergrace life that is occupied with Christ is to bear much fruit, which glorifies God the Father. The Subjunctive Mood also reveals the believer’s volitional responsibility to bear fruit. We will translate this, “**you all keep on bearing.**”

So, we have, “**that you all keep on bearing much fruit.**”

Next, we have **KAI**, which is a Coordinating Conjunction for “**and**,” which ties in the following clause, “**Prove to be My disciples**” – **GENESTHE EMOI MATHETAI**.

GENESTHE is a Verb in the Aorist, Middle Deponent, Subjunctive, Second Person, Plural of **GINOMAI** – γίνομαι (ghin’-om-ahee). **GINOMAI** means, “to come into being, to happen, or to become.”

In previous discussions, we compared **GINOMAI** to **EIMI**, where **EIMI** means, “to be or exist,” and **GINOMAI** means, “to become something that you were not before.” That is the context here. By being Occupied with Christ, you produce Divine Good with the further result of becoming a disciple of Jesus Christ; all of which has the purpose of glorifying God the Father.

The Aorist Tense views the entirety of the action; whereby, the believer becomes a disciple of Christ.

The Middle Deponent Voice tells us the believer is acting upon himself. That is, Occupation with Christ, resulting in fruit bearing, has the added benefit of being a disciple of Christ. The Deponent strengthens the active sense of the believer’s discipleship.

The Subjunctive Mood again supports the Purpose Clause for glorifying the Father by fruit production and now discipleship, having emphasis on volitional responsibility. We will translate this, "**you all become.**"

EMOI is the First Person, Singular, Reflexive Pronoun in the Dative Case from **EMOS** – ἐμός (em-os') which is in the attributive position. It is a Possessive Adjective that means, "**My** or Mine."

MATHETAI is a Noun in the Nominative, Masculine, Plural of **MATHETES** – μαθητής (math-ay-tes') that means, "disciple, a learner, or pupil." So, it means a student, and here a student of the Lord Jesus Christ, which means a student of His Word, which means a student of Bible doctrine. And remember that students learn in order to apply what they have learned, and that's what a disciple is. A disciple of Christ's is one who has learned Bible doctrine and is applying it to his life, which means he is producing fruit / Divine Good. This means "learners" in the fullest sense of rich fruit-bearing according to the text. So, we say, "**disciples**" to ensure the emphasis on application of what is learned.

So, we have, "**and you all become My disciples.**"

Our complete translation of **John 15:8** is: "**In the realm of this, (Divine Good Production), My Father is glorified that you all keep on bearing much fruit and you all become My disciples.**"

Principles:

There were and are many disciples that did not and do not follow Jesus. They are believers, but they do not follow Him.

In **Verse 8**, Jesus is talking about the essence of true discipleship as Spiritual Maturity. He is using the word "disciple" in the sense of a true follower who goes all the way with His teaching.

Disciple is not a synonym for believer. A disciple is one who is committed to spiritual growth and Spiritual Maturity.

Glorification of God comes through Spiritual Maturity through fruit production. That is the goal in the spiritual life.

The purpose for our salvation is to glorify God to the maximum, and that doesn't happen until Spiritual Maturity, because consistent fruit bearing doesn't happen until Spiritual Adulthood.

"**My Father is glorified**" is the function of the supergrace believer's life, whether he is thinking, saying, or doing.

Prayer is a perfect illustration, because in prayer, you both “think” and “do” as you offer your prayers to God.

The issue for the believer in prayer is thinking in terms of Bible doctrine.

The Father is glorified, because it is His Plan that you are thinking about when offering your prayers.

Likewise, it is the grace Plan of the Father in both your ability to offer prayers and His Sovereignty to answer your prayers.

God is glorified is the Aorist, Passive, Indicative of **DOXAZO**.

- The Gnomic Aorist tells us it is an absolute principle.
- The Passive Voice tells us the Father receives the glory from His own Plan.
- The Indicative Mood is the reality of the fact that God the Father is glorified by the thinking of the supergrace believer in prayer and in producing Divine Good.

Divine Good is only possible when we are Occupied with the Person / Word of Jesus Christ, and our prayers are the reflection of that Occupation, as we invoke God to lead us in Divine Good Production, with the purpose that the Father is glorified.

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How the Believer Glorifies God

God is glorified at the moment of our salvation through adoption into the Family of God.

Eph 1:5-6, “Having predesigned us to adoption (*the appointment of adult*) sons (*for Himself*) through Jesus Christ, according to the kind intention (*benevolent purpose*) of His will, to the praise of glory (*from the source*) of His grace, which He freely bestowed on (*has pursued*) us in the Beloved.”

God is glorified through His Plan for the indwelling of Christ in the Church Age believer.

Col 1:27, “To whom the God decreed to make known what is the riches (*wealth*) of the glory of the mystery among the gentiles, which is Christ in you, the hope (*confidence*) of glory.”

God is glorified by means of the church, **Eph 3:21**, when believers attain spiritual adulthood and move to spiritual maturity, where those believers are said to be “**filled with all the fullness of God,**” **Eph 3:19**. There are three categories of spiritual adulthood:

- Spiritual Self-Esteem as cognitive self-confidence.
- Spiritual Autonomy as cognitive independence.
- Spiritual Maturity as cognitive invincibility, when you are manufactured into an invisible hero.

The believer glorifies God when he parlays the Life Beyond Gnosis, **Eph 3:19**, into the Life Beyond Dreams, **Eph 3:20**.

- The Life Beyond Gnosis is **EPIGNOSIS** doctrine in the Right Lobe of your soul, which is achieved by the consistent function of post-salvation renewing of your mind, **Rom 12:2**.
- This means cognition of the Mystery doctrine for the Church Age through perception, metabolization, and application, by means of the filling of the Holy Spirit. Learning Bible doctrine in the Old Testament won't advance you in the Life Beyond Gnosis. You must understand the Mystery doctrine of the Church Age, which is found in the New Testament epistles. It contains all the mechanics for the Plan of God in this Dispensation.
- The result is the attainment of spiritual adulthood. Then you begin to gather fantastic and dynamic momentum.
- With spiritual momentum, Spiritual Maturity parlays the Life Beyond Gnosis into the Life Beyond Dreams, which becomes the basis for maximum glorification of God.

The pattern for glorifying God includes suffering for blessing, **1 Peter 1:6-9**, not Divine discipline or self-induced misery under the law of volitional responsibility. As **John 15:2** states, **"He prunes it that it may bear more fruit."** There are three categories of suffering for blessing:

- Providential Preventative Suffering.
- Momentum Testing.
- Evidence Testing.

God is then glorified by our Divine Good Production as disciples of the Lord Jesus Christ, **John 15:8**. There are three categories of Divine Good Production:

- Bearing fruit, **John 15:2**
- Bearing more fruit, **John 15:2**
- Bearing much fruit, **John 15:5, 8**

Glorification of God through Divine Good Production includes:

- God is glorified through the confession of our sins. **Joshua 7:19-20**, **"Then Joshua said to Achan, 'My son, I implore you, give glory to the LORD, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me'."**
- God is glorified through our priestly service, **1 Chron 16:4; 23:5, 30; 2 Chron 7:6; 8:14; Ezra 3:10; Neh 9:5**.
- God is glorified by submitting to governing authorities, **Rom 13:1-7; 1 Peter 2:13-15**.
- God is glorified through our prayers, **1 Chron 29:10-20**.
- God is glorified through our thanksgiving, **Eph 1:3-14; Heb 13:5**.
- God is glorified through our hymns, songs, and psalms. **Ex 15:1-20; Judges 5:3; 2 Chron 5:13; Psa 7:17; 21:13; 22:22 ff; 66:1 ff; Acts 16:25**

Ex 15:1, **"Then Moses and the sons of Israel sang this song to the LORD, and said, 'I will sing to the LORD, for He is highly exalted; The horse and its rider He has hurled into the sea. ²The LORD is my strength and song, and He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. ³The LORD is a warrior; The LORD is His name.'"**

Glorification of God is also related to the distribution of your escrow blessings for time and eternity based on your Divine Good Production in time, **1 Cor 3:10-15; Rev 2-3.**

- When God is able to reward you, He is glorified because your rewards are based on His Word, His Spirit, His Plan, His Provisions, and your non-meritorious faith in Him. **John 12:25-26, "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him."**

2 Tim 4:7-8, "I have fought the good fight, I have finished the course, I have kept the faith; ^sin the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing."

God is glorified and receives glory forever in the function of ultimate sanctification and the deliverance of the ultra supergrace believer (i.e., God brings you home through death or the Rapture), **2 Tim 4:18.**

We will glorify God in the eternal state, **Isa 45:23; Rom 14:11; Phil 2:10-11; Rev 5:11-13; 19:1-6.**

- The resurrection body is described in terms of glory, **1 Cor 15:43.** Our resurrection body is raised in glory, because we are in the status quo of everlasting life. We will live forever in a state of glory. **2 Thes 2:14, "The attainment of the glory of our Lord Jesus Christ."** This refers to having a resurrection body exactly like our Lord's and being in union with Him.

So, that brings up the question, "Do you have one single goal in life that consumes you, something that has become the primary force that stimulates and motivates you daily in everything that you do?"

Or do you feel like someone in a canoe whose objective seems to change with the various hazards he finds around every bend in the raging river as he is being propelled along trying to navigate white water, logs, and rocks.

Life can be like that. If we are not careful, our goals and objectives are set for us by the demands of the everyday forces of life. Goals and objectives are tremendously important, because they are dynamic and determinative of what we do with the life God has given us.

It has been said, "Aim at nothing and you will hit it every time," and "People don't plan to fail, they just fail to plan."

Without defining goals and then the objectives needed to accomplish those goals, most people accomplish very little. Of course, we all have goals, even if we have not clearly defined them, and these goals determine a great deal of what we do.

Again, let me ask the question, "If you could reduce your life to one primary goal, what would it be?" On a day-to-day basis, what are you actually focused on and seeking to accomplish?

Don't answer this question with what you think the answer should be, like, "My chief aim in life is to glorify God and enjoy Him forever!" Or, "My goal in life is to please the Lord in everything I do!" Be honest. Think about what was on your mind every morning this week when you woke up or as you faced the varied circumstances of the week.

Were your thoughts on:

- How you might change your spouse who doesn't treat you the way you want to be treated?
- Or how you might handle your boss who is a bully and unfair?
- Perhaps your focus was on your car which keeps breaking down or on some home appliance that would make life easier.
- Perhaps your objective is to get through school with a 3.5 grade point average.
- Or maybe your goal is simply to keep your head above water in your job.

The world has a way of intruding like a thief into our lives to steal from us what should be our focus or the major objectives of life. These intrusions have a way of disturbing us, even though we may not realize the source, because in losing sight of God's purpose or goal, we fail to see the problems of life in accord with God's overall purpose and consequent objectives.

Isaiah declares: **Isa 26:3**, "**You will keep in perfect peace him whose mind is steadfast** (*being sustained*), **because he trusts** (*continues to depend on*) **in You. (NIV)**

God doesn't expect us to be oblivious to the problems and needs of life, but when our goals are God's goals, we are better able to look through our problems to the Lord and His supply. When our focus is the Lord, something wonderful begins to happen in us: God begins to change us and make us like His Son, **Heb 12:2**

Heb 12:2, "**Who for the joy set before Him** (*all-consuming goal*) **endured the cross, despising the shame, ..."**

When we are transformed in our thinking by His Word and have the all-consuming goal of glorifying God in our lives each day, we are truly operating as His children, living the Supergrace life which brings maximum glory to God the Father.

John 15:8, "**In *the realm of this*, (*Divine Good Production*), My Father is glorified that you all keep on bearing much fruit and you all become My disciples."**

John 15:9-10, Abiding in the Love of God, Pt 25

We now continue in **John 15:9** with, "**Just as the Father has loved Me, I have also loved you; abide in My love.**"

The

Greek

is: **καθὼς ἠγάπησέν με ὁ Πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα; μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.**

Greek Transliteration: **KATHOS EGAPESEN ME HO PATER, KAGO HUMAS EGAPESA; MEINATE EN TE AGAPE TE EME**

KATHOS is a Subordinating Conjunction that means, "according as or just as." Subordinating is a type of conjunction that introduces a dependent clause. A dependent clause depends or relies upon a main clause. So, **KATHOS** means an exact analogy; therefore, it should be translated, "**just as**" or "according as." This sets up an analogy to the family of God and the Plan of God.

EGAPESEN is from the Verb **AGAPAO – ἀγαπᾶω** (ag-ap-ah'-o) which means, "love." It is in the Aorist, Active, Indicative, Third Person, Singular. It is speaking of a mental attitude love that the Father has for His Son which we call, "impersonal and unconditional love." Here, however, the impersonal and unconditional is not emphasized because of the perfect relationship Christ has with the Father. Remember, Christ was without sin and continually resided in the Sphere of the Father and His love and vice versa. So, this is a mental attitude love based on harmonious relationship.

The Constative Aorist views the action as a whole and does not focus on the beginning or end of the action. It stresses the fact of occurrence. So, this is that timeless Aorist that goes into eternity past, focuses on the present, and speaks of the future too. There never was a time when Jesus Christ was not loved by the Father, or the Father by Jesus Christ.

The Active Voice indicates that God the Father produces love from His own essence.

The Indicative Mood is the reality of this love. To gain the full realm of this love that the Father has for his Son we will say, "**has, does, and will forever love.**"

ME is a Pronoun from **EGO – ἐγὼ** (eg-o') that means, "I or **Me.**" It is in the Direct Object Accusative, First Person, Singular. Jesus is speaking of Himself as the object of God's love.

HO is the Subject Nominative, Masculine, Singular article for "**the.**"

PATER the Subject Nominative, Masculine, Singular article for, "**Father,**" speaking of God the Father as the one who expresses His love towards Jesus Christ. Once again, Jesus Christ calls the first person of the Trinity "the Father," because He (the Father) is the author of the Divine Plan, i.e., Authority Orientation.

So far, we have, "**Just as the Father has, does, and will forever love Me.**"

The next phrase is, "**I have also loved you;**"

Greek Transliteration: "KAGO HUMAS EGAPESA;"

Greek: "κἀγὼ ὑμᾶς ἠγάπησα;"

KAGO is a compound word from **KAI** – **καί** (kahee) "and, even or also", and **EGO** – **ἐγὼ** (eg-o'), "I or me," that means, "and I, but I; **I also**, or I myself." It is a Pronoun in the Subject Nominative, First Person, Singular. Now Jesus turns from discussing the Father's love for Him to His love for those who are His disciples, see **Verse 8**.

Remember a disciple here means more than just "all believers," it means only those believers who are consistently abiding in Christ.

HUMAS is the Second Person, Personal Pronoun from **SU** – **σὺ** (soo) in the Object Accusative case that means "**you all**." The Disciples of Christ are the object of His love. This pronoun is in the plural referring to all the Disciples of Christ.

EGAPESA is also from **AGAPAO**, but this time it is in the Aorist, Active, Indicative, First Person, Singular. Here we have the disciples brought in.

The Constative Aorist refers to all the disciples who abide in Christ and stresses the fact of occurrence, not its nature.

The Active Voice, First Person, Singular: Jesus Christ is the One loving His disciples.

The Indicative Mood states the reality of the fact that Jesus absolutely loves those believers who are abiding in Him.

So, we say, "**Love** (*past, present and future*)."
We will not translate this as the NASB does "have loved," because that would call for the Perfect, Active, Indicative, and sounds too Past Tense with the action being completed. Even the generic Aorist, Active, Indicative calls for the word "loved," but that too sounds too Past Tense. The love Christ has for His disciples is past and present and continues for all time as the Constative Aorist brings out. That is why we will simply say, "**love**."

Principle: How is it possible for Jesus Christ, who is just as much God as the Father, to love any member of the human race, including the disciples? The answer is found in the Principle of Propitiation. God the Father loves all believers on the basis of propitiation; God the Son loves all believers on the basis of positional truth/sanctification. So, both God the Father and God the Son can love impersonally and unconditionally any member of the human race who is a believer without compromise of character. This is not amplified here but this is the basis; whereby, Jesus Christ makes this statement.

This passage takes it a step further, where the emphasis of Christ's love is on the "disciple," not just all believers. The basis for His love is impersonal and unconditional, but the context here brings out relational mental attitude love. It is emphasizing the love of Christ for those who are abiding in Him, those who are occupied with the person and Word of Jesus Christ.

So, we translate this portion as, "**I also love you all** (*disciples*)."

Our final phrase is, **"abide in My love."**

Greek Transliteration: **"MEINATE EN TE AGAPE TE EME."**

Greek: **"μείνατε ἐν τῇ ἀγάπῃ τῆ ἐμῆ."**

MEINATE is our word "abide" from **MENO** – **μένω** (men'-o) in the Aorist, Active, Imperative, Second Person, Plural. **MENO** means to, "abide or remain." It is also a Constativ Aorist.

The Active Voice, Second Person, Plural says, **"you all abide,"** summing up the whole. That means any believer can do it.

The Imperative Mood is an order directly from our Lord to remain in His love. So, abide means to maintain the supergrace status right then and there. Whether you continue in supergrace depends on whether you abide every day in Bible doctrine or not.

EN is a Preposition in the Dative Cause that introduces the following Dative Clause. It's a Dative of Sphere. So, we say, **"In the sphere of."**

TE AGAPE – **ἀγάπη** (ag-ah'-pay) is the article for **"the,"** plus the noun for **"love,"** which is **AGAPE** in the Dative of Sphere, Feminine, Singular. This too is a mental attitude love, which is free from all sinfulness; minus mental attitude sins. It is not stressing the action of love, but the category of love that Jesus has, which we too must possess.

TE EME – **ἐμός** (em-os') is the article for **"the,"** plus the Possessive Adjective **EMOS** that means, **"My or Mine,"** in the Dative, Feminine, First Person, Singular.

So, we have, **"You all abide in the sphere of My love."**

Our complete translation of **John 15:9** is: **"Just as the Father has, does, and will forever love Me, I also love you all; You all abide in the sphere of My love."**

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So, here we have part three of the evidence of an "abiding life."

- As we previously noted, part one of the evidence for an "abiding life" was answered prayer, 7.
- Part two was glorification of God the Father, 8.
- Part three then is residing in the sphere of the Savior's love, 9.
- Parts four and five come next with obedience to His Word, 10, and
- +H, joy, or sharing the happiness of God, 11.

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So, here in **Verse 10**, we come back to the theme of love. How did all of this get started? Jesus gives a new commandment in **John 13:34-35**, **“that you love one another, even as I have loved you...”**

Jesus uses the word **“love”** 27 times in the Upper Room Discourse. This is the major emphasis in this entire discourse. The emphasis is on what it means to love one another, and what it means to love Jesus Christ, with the object lesson of how the Father loves Jesus.

In this verse, the love is relational, not positional. It is the experience of love.

Impersonal love is that which we exercise toward someone who may be, at the time, offensive to us, obnoxious to us, not doing what we want, but we are still going to do what is best for them. It is unconditional love.

The Father does not have that kind of love for the Son, because they are in perfect harmony, perfect fellowship, and perfect intimacy.

Here, Christ is viewing the disciples as abiding disciples at that point.

The pattern is the Son’s relationship to the Father. Jesus Christ has set the precedent for the spiritual life, so **“abiding in My love;”** therefore, indicates relationship. It indicates the relationship of the believer to the Savior.

The standard is given in **Verse 10**. **“If (3rd class condition: maybe yes, maybe no) you keep my commandments.” “My commandments”** are all the mandates and prohibitions given in the Scriptures for the spiritual life of the believer. How do we know if we love the Lord? It is measured by obedience.

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God’s Personal Love

God’s personal love emphasizes the object of Divine love. Remember that the three members of the Trinity each have identical essence, including the same virtue (i.e., Divine righteousness and justice), and the same love. God is perfect, and therefore His personal love can only be directed toward perfect righteousness. The object of God’s infinite, eternal, unchangeable, personal love must always be absolute perfection, (i.e., Divine Righteousness). God’s personal love cannot be directed toward anything less than perfect eternal righteousness. Personal love demands integrity on the part of the subject.

Therefore, God the Father loves the Divine righteousness of God the Son and the Divine righteousness of God the Holy Spirit. Personal love from a member of the Trinity demands that the object of that love be perfect.

When we believe in Christ, one of the forty things He gives to us is His righteousness. This means that all three members of the Trinity can personally love all who believe in Christ,

because they receive the imputation of Divine righteousness. This eliminates all our arrogance, which assumes that God loves us because of something we are or are doing. God found a way in grace to love us personally by giving us His own Divine righteousness.

Eph 2:4-10 teaches about God's personal love for the believer:

- **Verse 4**, "But God, who is rich in mercy, because of His great love with which He loved us."
- **Verse 7**, "That He might show in coming ages (*Millennium and Eternal state*) the surpassing riches of His grace in generosity toward us in Christ Jesus."
- **Verse 10**, "For we are His creation (*new spiritual species*), having been created in Christ Jesus for good works (*of intrinsic value achievements*), which God has prepared in advance that we might walk by means of them."

God cannot personally love the unbeliever who is in a state of real spiritual death. **Eph 1:5**, "By means of love (*God's personal love for believers*), He has predestined us (*provision of Sovereignty of God for execution of His protocol plan*) for the purpose of adopting us to Himself through Jesus Christ on the basis of the grace purpose of His will."

There are three categories of Divine Love: Divine personal love that emphasizes the object of love; Divine impersonal love which emphasizes the subject who is loving; and Divine self-esteem which is Love for yourself.

Love in the spiritual life is patterned after Divine Love, not after human love, and therefore the believer who abides in Christ's love must:

- Love himself first, (because of and based on God's Word resident within his soul), before being capable of loving others.
- Always starts with Impersonal love, as the basis for any relationship, which comes from the application of God's Word within his soul.
- Have Personal love for God and others based on Divine Integrity resident within his soul.

God's love always depends on who and what God is, never on who and what mankind is.

- God's love exists with or without an object, since God's love eternally exists and is unchangeable with optimum capacity.
- God's love is never sustained by attractiveness or worthiness of an object, nor does it depend on the merit, works, sacrifices, flattery, or legalistic modus operandi of human beings.
- Divine holiness is the integrity envelope for man's impersonal love for all mankind.
- Divine personal love always functions in compatibility with Divine integrity, which means that God's personal love never contradicts the justice and righteousness of God.
- Divine love is always a source of God's grace policy. This means that human works, worthiness, merit, and good are not the basis of God's love for us.

God's love is based on His Integrity. To understand His Love, we must understand His integrity. Therefore, we note that,

- Righteousness is the **principle** of Divine Integrity.
- Justice is the **function** of Divine Integrity.
- Love is the **motivation** of Divine Integrity.

- All of which is expressed through the **grace** of God.

Integrity is adherence to spiritual, moral, and ethical principles related to truth and honesty (i.e., Bible doctrine).

The believer who functions in the Integrity of God, as also noted below, will truly be able to abide in the love of Christ, which results in further personal application of Divine Integrity in their lives.

- Occupied with Christ.
- In fellowship with the Holy Spirit.
- Consistent in the perception, metabolization, and application of Bible doctrine.
- Applies the Royal Family Honor Code.
- Executes God's Plan for their lives.

That is the sphere in which the disciple must reside, and therefore apply towards fellow members of the human race.

We must remain in Jesus' love by exactly the same means which He has always remained in the His Father's love. That is obedience to the Father's Will and Plan as now given to us in His Word. That total obedience is what Jesus testified too as noted in **Verse 10**, (see also **John 8:29** and **14:31**), and is the type of obedience we too must have in order to abide in His Love.

John 8:29, "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."

John 14:31, "But so that the world may know that I love the Father, I do exactly as the Father commanded Me."

Abiding in the Love of Christ is a continuing communion with Him. It is maximizing your fellowship with Christ on a daily basis.

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Then in **John 15:10**, we are given the means for capacity to love. How do we have capacity for love? **"If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love."**

The Greek reads: **"ἐὰν τὰς ἐντολάς μου τηρήσει, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τοῦ ἐντολάς μου Πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ."**

Transliterated it is: **"EAN TAS ENTOLAS MOU TERESETE, MENEITE EN TE AGAPE MOU, KATHOS EGO TAS ENTOLAS TOU PATROS MOU TETEREKA KAI MENO AUTOU EN TE AGAPE."**

Our first clause is **"If you keep My commandments,"** which is:

Greek Transliteration: **"EAN TAS ENTOLAS MOU TERESETE,"**

Greek: **"ἐὰν τὰς ἐντολάς μου τηρήσει,"**

EAN is a Subordinating Conjunction that tied with **TERESETE** below in the Subjunctive mood which gives us a Third-Class conditional **"if"** statement (*maybe you will and maybe you will not*). This introduces the Protasis statement that answers the question as to how we **"abide"** in the love of Christ. It is also indicating the volition of the individual; indicating your attitude toward Bible doctrine.

TAS is the article for **"the"** from **HO – ὁ** (ho) in the Accusative, Feminine, Plural.

ENTOLAS is the Direct Object Accusative, Feminine, Plural of **ENTOLE – ἐντολή** (en-tol-ay') that means, "an injunction, order, command, or commandment." In the plural, it is, **"commandments"** referring to the Scriptures, the Mind of Jesus Christ (**1 Cor 2:16; 2 Peter 3:18**), Bible doctrines.

MOU is a Pronoun in the Possessive Genitive, First Person, Singular of **EGO – ἐγώ** (eg-o') that means, "I or me," or here it is **"My."** Jesus is telling us that He is the source of all Bible doctrine, especially the Mystery Doctrine for the Church Age.

TERESETE is a Verb in the Aorist, Active, Subjunctive, Second Person, Plural of **TEREO – τηρέω** (tay-reh'-o) that means, "to keep, observe, obey, pay attention to; keep under guard, keep in custody; keep back, hold, reserve, or maintain." It means, "to guard something that belongs to you with the emphasis on using it."

BDAG defines its usage in this passage as, "to persist in obedience."

The Constative Aorist Tense views the action as whole, describing it in summary fashion. So, it's the overall action of consistently guarding and applying the Word of God in your soul.

The Active Voice says that the disciples of Christ have volitional responsibility to persist in obedience of His Word, Bible doctrine that is resident within his soul.

The Subjunctive Mood is for potential and volitional responsibility, maybe they will guard and apply the Doctrine in their souls or maybe they will not. Combined **ENTOLE TEREOTE** means, "to guard the Bible doctrine that is resident within your soul, because it belongs to you." We will translate **TERESETE** – **"you persist in obedience to."**

So, we have the Protasis, **"if, maybe you will and maybe you will not, persist in obedience to My commandments."**

Next, we have the Apodosis, **"you will abide in My love,"** which is:

The Greek: **"μενεῖτε ἐν τῇ ἀγάπῃ μου,"**

The Greek Transliteration: "**MENEITE EN TE AGAPE MOU,**"

MENEITE is the Verb "abide" from **MENO – μένω** (men'-o) in the Future, Active, Indicative, Second Person, Plural.

The Future Tense says that the Disciples who persist in obedience to the Word of God will in the future abide in His love.

The Active Voice: The disciple of Christ performs the action of the verb.

The Indicative Mood is for the reality of the situation. If you are persistent in obedience to the Word of God, you will abide in His love. So, we say, "**You will abide.**"

EN is the Dative of Sphere Preposition for "**in the sphere of.**"

TE is the Dative, Feminine, Singular, Article for "**the.**"

AGAPE is the Dative, Feminine, Singular that means, "**love.**" This is mental attitude love that emphasizes the subject who is expressing love inside of a personal relationship.

MOU is the Genitive, First Person, Singular, Pronoun of **EGO – ἐγώ** (eg-o') that means, "of Me or **My.**"

So, the Apodosis is, "**You will abide in the sphere of My love.**"

Then we have, "**just as I have kept My Father's commandments and abide in His love**",

Greek Transliteration: "**KATHOS EGO TAS ENTOLAS TOU PATROS MOU TETEREKA KAI MENO AUTOU EN TE AGAPE.**"

T h e
Greek: "**καθὼς ἐγὼ τοῦ ἐντολὰς μου Πατρὸς μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.**"

KATHOS is a Subordinating Conjunction that means, "according as or just as." Subordinating is a type of conjunction that introduces a dependent clause. A dependent clause depends or relies upon a main clause, which in this case is the preceding clause. So **KATHOS** means an exact analogy; therefore, "**just as**" is a good translation. This sets up the example of the prototype Spiritual life of Jesus Christ under authority orientation to God the Father.

EGO is the Nominative, First Person, Singular, Pronoun, "**I** or Me." Here Jesus is referring to Himself.

TAS is the Article in the Accusative, Feminine, Plural, of **HO – ὁ** (ho) for "**the.**"

ENTOLAS is the Accusative, Feminine, Plural of **ENTOLE** – ἐντολή (en-tol-ay') that means, "commandments, command, order, or instruction."

TOU is the Article in the Possessive Genitive, Masculine, Singular of **HO** – ὁ (ho) for "of the."

PATROS is the Possessive Genitive, Masculine, Singular of **PATER**, which means, "Father," referring to God the Father's Commandments for Jesus Christ.

MOU is a Pronoun in the Genitive, First Person, Singular from **EGO** – ἐγώ (eg-o') for "My or of Me." Once again, Jesus is referring to Himself

TETEREKA is from our Verb **TEREO** – τηρέω (tay-reh'-o) once again, but this time it is in the Perfect, Active, Indicative, First Person, Singular.

The Perfect Tense stands for completed past action where the results exist at the present time, (in relation to the time of speaking). It represents the present state of affairs as a result of past action. It also denotes the continuance of completed action.

This is an Extensive Perfect Tense that emphasizes the completed action of a past action, "persistently observed the Father's commandments," from which a present state emerges, "abiding in His love."

The Active Voice, Jesus is the one who has persistently observed the Father's commandments.

The Indicative Mood is for the dogmatic fact of occurrence. Jesus "**has persistently observed**" His Father's commandments.

KAI – "and, even, or also," introduces the final clause which is the result of Jesus' persistence in observing the Father's commandments. So, we will say, "**and therefore.**"

MENO is our Verb for "**abide**" once again, this time in the Present, Active, Indicative, First Person, Singular.

The Customary Present Tense indicates an ongoing state. When Jesus is observing the Father's Commandments, He is also residing in the Father's sphere of love.

The Active Voice: Jesus is the One residing in the Father's love.

The Indicative Mood is for the reality that Jesus is abiding in the Father's love.

AUTOU is a Pronoun in Genitive, Masculine, Third Person, Singular of **AUTOS** – αὐτός (ow-tos'), which is, "him or self." Here in the Genitive it is, "**of His,**" referring to God the Father's love.

EN TE AGAPE are all in the Dative of Sphere for **"in the sphere of love."**

So, we have **"just as I have persistently observed the commandments of My Father, and therefore abide in the sphere of His love."**

Our complete translation of **John 15:10** is: **"If, maybe you will and maybe you will not, persist in obedience to My commandments, then you will abide in the sphere of My love; just as I have persistently observed the commandments of My Father and therefore abide in the sphere of His love."**

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Principles of Jesus Christ as the Prototypical Spiritual Life

The humanity of Christ, during His incarnation and First Advent, utilized the prototype spiritual life that relied on Divine power in the fulfillment of the Father's Plan for the incarnation. During the First Advent, the humanity of Christ executed God's Plan in the filling of the Spirit and with the Word of God resident within His soul inside God's Power System (GPS), which was the prototype Spiritual life.

Our Lord demonstrated for us how the power of God can be utilized by a member of the human race to overcome and be victorious. When our Lord operated inside God's Power System, (Bible doctrine in the soul and filled with the Holy Spirit), He was abiding in the love of God the Father.

The love of God the Father means in Grace He provided everything necessary for Jesus Christ to overcome sin and be victorious all the way through the Cross. That same love and power is also available to every Church Age believer. The operational-type spiritual life is now delegated, so that the same Divine power that Christ had is available to Church Age believers for the fulfillment of God's Plan for the Church Age.

Observing God's mandates means procedure which is doing a right thing in a right way, which means that the believer has residence, function, and momentum inside God's Power System (GPS), (i.e. His grace provision for the Church Age believer to also be victorious). Residing or abiding inside GPS also implies persistent and consistent living inside God's Love.

Eph 1:19-23, "And what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might ²⁰which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, ²¹far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. ²²And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³which is His body, the fullness of Him who fills all in all."

2 Cor 3:17-18, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. ¹⁸But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."

The Church Age believer has an unveiled face when learning the Mystery Doctrine of the Church Age which was hidden from Old Testament saints. From the teaching of Bible doctrine, Jesus Christ becomes your best friend, and you move into the status of occupation with Christ. This is seeing the glory of the Lord in the mirror-Bible doctrine. We look into the Bible to see the glory of the Lord. We are transformed into the same image of our Lord Jesus Christ in His humanity by studying Him daily in the mirror of the Word of God. **"From glory to glory"** refers to going from the glory of the Spirit-filled humanity of Christ in the prototype spiritual life, to the glory of the Spirit-filled mature believer who executes the Plan of God inside the operational type spiritual life. That disciple resides in the Love of Christ.

"Yes—But ...!" by Oswald Chambers

"Lord, I will follow You, but ..." (**Luke 9:61**).

Suppose God tells you to do something that is an enormous test of your common sense, totally going against it. What will you do? Will you hold back? If you get into the habit of doing something physically, you will do it every time you are tested until you break the habit through sheer determination. And the same is true spiritually. Again, and again you will come right up to what Jesus wants, but every time you will turn back at the true point of testing, until you are determined to abandon yourself to God in total surrender. Yet we tend to say, "Yes, but—suppose I do obey God in this matter, what about ...?" Or we say, "Yes, I will obey God if what He asks of me doesn't go against my common sense, but don't ask me to take a step in the dark."

Jesus Christ demands the same unrestrained, adventurous spirit in those who have placed their trust in Him that the natural man exhibits. If a person is ever going to do anything worthwhile, there will be times when he must risk everything by his leap in the dark. In the spiritual realm, Jesus Christ demands that you risk everything you hold on to or believe through common sense, and leap by faith into what He says. Once you obey, you will immediately find that what He says is as solidly consistent as common sense.

By the test of common sense, Jesus Christ's statements may seem mad, but when you test them by the trial of faith, your findings will fill your spirit with the awesome fact that they are the very words of God. Trust completely in God, and when He brings you to a new opportunity of adventure, offering it to you, see that you take it. We act like pagans in a crisis—only one out of an entire crowd is daring enough to invest his faith in the character of God.

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John 15:11 – Divine Good Produces Inner Happiness, Pt 26

In **Verse 11**, we have, “**These things I have spoken to you so that My joy may be in you, and that your joy may be made full.**”

The Greek reads:
“**Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῆ.**”

Transliterated it is:

“TAUTA LELALEKA HUMIN HINA HE CHARA HE EME EN HUMIN HE KAI HE CHARA HUMON PLEROTHE.”

In **Verses 9 & 10** our Lord makes an issue out of love, **AGAPE – ἀγάπη** (ag-ah'-pay), a mental attitude love which is an internal love that indicates the condition of your soul, versus an external love like **PHILEO – φιλέω** (fil-eh'-o) that is based on outward attractiveness. Then He pauses briefly to speak of the benefits of having His love in **Verse 11**, which is Joy in your soul. Then He will go back to finishing His discussion on Love.

As we noted above, **AGAPE** is a mental attitude love strictly in the soul. Therefore, it is a specialized love in contrast to **PHILEO** and its non **PHILOS – φίλος** (fee'-los). **PHILOS** is a general love; it includes what is in the soul and what is on the outside as well. But here we have **AGAPE**, and then we have **CHARA**, which too is a condition of the soul, that which is functioning on the inside.

Remember that Love goes back to “**the abiding life**” in **Verse 7**, where the abiding life is found in the believer who is Occupied with the Person and Word of Jesus Christ, which means making Bible doctrine the number one priority within your soul.

Therefore, the picture is set for us:

- Having the Word in your soul, **John 15:7**.
- Means you will have the **AGAPE** love of God in your soul, **John 15:9-10**.
- That means you will also have the Joy of Jesus Christ, +H inside your soul.

So, you see, it all goes back to Bible doctrine resident within your soul. Based on the condition of your soul, you will express the love of God, and as a result have the Joy or +H of God.

So, we begin with, **“these things I have spoken to you.”**

TAUTA – is a Near Demonstrative Adjective used as a Pronoun in the Accusative, Neuter, Plural of **HOUTOS** that means “this.” In the Plural, it is **“these”** regarding the doctrines Jesus has taught the disciples up to this point in the Upper Room Discourse. So, we will say, **“these doctrines.”**

LELALEKA is a Verb in the Perfect, Active, Indicative, First Person, Singular of **LALEO** – **λαλέω** (lal-eh'-o) that means, “to talk or say.”

The Perfect Tense is for completed past action.

The Active Voice: Jesus is the One who has taught them numerous doctrines.

The Indicative Mood is the fact of reality that Jesus has taught them verbally these doctrines. So, we will say, **“I have spoken (taught verbally).”**

HUMIN is the Second Person, Plural, Pronoun of **SU** – **σὺ** (soo) in the Dative case which means, **“to you all,”** referring to the disciples.

So, we have, **“These Doctrines I have spoken (taught verbally) to you all.”**

Then we have, **“so that My joy may be in you.”**

HINA is a conjunction noting purpose, so we say, **“in order that.”** The purpose for learning Bible doctrine in the past is to have God’s happiness (+H) in their souls now and into the future.

HE is the article in the Nominative, Feminine, Singular of **HO** – **ὅ** (ho) for **“the.”**

CHARA is in the Nominative, Feminine, Singular, **“joy, gladness, happiness,”** and can be used to identify either the cause or object of joy. It means that having Bible doctrine in the soul has the benefit of Sharing the Happiness of God (+H) now and into the future.

HE is again the article in the Nominative, Feminine, Singular of **HO** for **“the.”**

EME is a Possessive Adjective in the Subject Nominative, Feminine, First Person, Singular of **EMOS** – **ἐμός** (em-os') that means, **“My or Mine.”** Here Jesus is referring to Himself and the Happiness that He has, which can be ours when we too learn His Word.

EN is the Dative of Sphere Preposition for **“in the sphere of.”**

HUMIN is once again the Second Person, Plural, Pronoun of **SU** in the Dative case, that means, "**you all**," referring to the disciples who Jesus desired to receive +H. Jesus Christ is God. As God, He always had +H, there never was a time when He didn't have it; as man, Jesus Christ has +H from His supergrace life. He wants this +H to go to His eleven believing disciples and by extension to all Church Age believers.

HE is from the Verb **EIMI** – εἶμι in the Present, Active, Subjunctive, Third Person, Singular that means, "to be, is, are, etc."

The Customary Present Tense tells us that the believer who has Bible doctrine resident within their soul keeps on having the Happiness of God in their soul too.

The Active Voice says the believer produces the action of having +H.

The Subjunctive Mood is for potential based on the believer's volitional responsibility. So, we will say, "**Might keep on being.**"

So, we have "**in order that My joy (+H) might keep on being in *the sphere of you all.***"

Finally, we have, "**and *that your joy may be made full.***"

KAI is the Coordinating Conjunction, "**and**, even or also."

HE is the Article "**the**" in the Nominative, Feminine, Singular.

CHARA is once again the Noun in the Nominative, Feminine, Singular that means, "**joy**" or +H, Sharing the Happiness of God.

HUMON is a Pronoun in the Genitive, Second Person, Plural of **SU** that means, "you."

In the Possessive Genitive, it is referring to the disciple's joy, so we say, "of you or **your.**"

PLEROTHE is a Verb in the Aorist, Passive, Subjunctive, Third Person, Singular of **PLEROO** – πληρόω (play-ro'-o) that means, "To make full, fill up, or to complete."

The Ingressive Aorist stresses the entrance into a state of being filled with the Happiness of God. It is stative; that means the believer with Bible doctrine resident within their souls receive +H, and they can go even further by being filled up with +H. They are made full with the Happiness of God.

The Passive Voice says the positive believer receives the action of the verb.

The Subjunctive Mood is again for potential based on the volitional responsibility of the believer. So, we will say, "**might be made full.**"

So, we have, "**and your joy (+H) might be made full.**"

Our complete translation of **John 15:11** is: **"These *Doctrines* I have spoken (taught verbally) to you all (disciples), in order that My joy (+H) might keep on being in the sphere of you all, and your joy (+H) might be made full."**

This verse tells us there are two stages of Joy that the believer can have from Bible doctrine:

- Basic Joy or +H which is the purpose of learning and having Bible doctrine in your soul. When you have doctrine cycling through your soul, you have the happiness of God.
- Full Joy (+H) which is being saturated with the joy of God, the purpose of consistently applying Bible doctrine in spiritual maturity, where you are consistently residing in the Joy of God.

As Jesus states later in **John 17:13**, **"But now I come to You (Father); and these things I speak in the world so that they may have My joy made full in themselves."** (Parenthesis mine)

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Doctrine of Joy

"My Joy ... Your Joy" by Oswald Chambers. "These things I have spoken to you, that My joy may be in you, and that your joy may be full." (John 15:11).

What was the joy that Jesus had? Joy should not be confused with happiness. In fact, it is almost an insult to Jesus Christ to use the word happiness in connection with Him. The joy of Jesus was His absolute self-surrender and self-sacrifice to His Father—the joy of doing that which the Father sent Him to do—"... who for the joy that was set before Him endured the cross ..." (Hebrews 12:2). "I delight to do Your will, O my God ..." (Psalm 40:8). Jesus prayed that our joy might continue fulfilling itself until it becomes the same joy as His. Have I allowed Jesus Christ to introduce His joy to me?

Living a full and overflowing life does not rest in bodily health, in circumstances, nor even in seeing God's work succeed, but in the perfect understanding of God, and in the same fellowship and oneness with Him that Jesus Himself enjoyed. But the first thing that will hinder this joy is the subtle irritability caused by giving too much thought to our circumstances. Jesus said, "... the cares of this world, ... choke the word, and it becomes unfruitful" (Mark 4:19). And before we even realize what has happened, we are caught up in our cares. All that God has done for us is merely the threshold—He wants us to come to the place where we will be His witnesses and proclaim who Jesus is.

Have the right relationship with God, finding your joy there, and out of you "will flow rivers of living water" (John 7:38). Be a fountain through which Jesus can pour His "living water." Stop being hypocritical and proud, aware only of yourself, and live "your life ... hidden with Christ in God" (Colossians 3:3). A person who has the right relationship with God lives a life as natural as breathing wherever he goes. The lives that have been the greatest

blessing to you are the lives of those people who themselves were unaware of having been a blessing.

The concept of joy is taken from the corrected translation of **Phil 2:1-2**, “**Therefore, if there is any encouragement in Christ (and there is), if there is any comfort from virtue love (and there is), if there is any fellowship with the Spirit (and there is), if there is any mercy and compassions (and there is), bring to completion my joy that you might be thinking the same things, having the same virtue love, united in soul, intent on one objective.**”

- There is encouragement from being in union with Christ.
- There is comfort from virtue love, because you have entered the door of hope on God’s agenda into the unique spiritual life. **1 Cor 13:13**
- There is fellowship with the Holy Spirit per **John 14:26** and **2 Cor 13:14**.
- Being merciful and compassionate is a part of joy or happiness.
- Bringing your joy to completion is thinking on the other side of the door of hope; the integrity envelope of personal love for God the Father and impersonal love for all mankind.
- Your one objective is maximum glorification of God.

Definition:

Etymology:

- The Hebrew noun **SIMCHAH** – שִׂמְחָה (sim-khaw’) means, “joy or gladness,” and is synonymous with the Greek word **CHARA** – χαρά (khar-ah’).

Psa 16:11, “**You will make known to me the path of life; in Your presence is fullness of joy; in Your right hand there are pleasures forever.**”

Psa 119:111, “**I have inherited Your testimonies forever, for they are the joy of my heart.**”

Psa 149:5, “**Let the godly ones exult in glory; let them sing for joy on their beds.**”

The Hebrew word for “**sing for joy**” is **RANAN** – רָנַן (raw-nan’), a primary root verb that means, “to give a ringing cry, cries of joy, joyfully sing.” Also, the Hebrew noun **RINNAH** – רִנָּה (rin-naw’) means, “a ringing cry: joy, joyful shout(ing), or joyful singing.”

CHARA comes from the Greek noun **CHAIRO** – χαίρω (khah’-ee-ro), which is a primary verb that means, “to rejoice or be glad.” Therefore, the noun **CHARA** means, “joy, gladness, or happiness.”

Joseph Thayer defines the New Testament usage of **CHARA** as: *joy, gladness, (the joy received from you, the cause or occasion of joy or of persons who are one’s joy).*

The Theological Dictionary of the New Testament, Kittel, Vol IX, page 369, notes that the “*eschatological significance of joy is connected with hope.*” Therefore, it is part of your confident expectation of what God has awaiting for you, **Col 1:9-11**.

Joy is a system of thinking doctrine and is accompanied by enthusiasm for that doctrine. Joy is thinking not emoting (exaggerated emotions).

John 1:4, "I have no greater joy than this, to hear of my children walking in the truth."

Joy is good thinking resulting in good emotional response to that thinking. Joy is doctrine circulating in the seven compartments in the stream of consciousness. Then as you go through the gate of hope on God's agenda, it eventuates in sharing the happiness of God.

This joy has a response which includes animation in the soul, enthusiasm and exultation. Exultation is a liveliness of the spiritual victories that will come to you and with these victories the proper and true Biblical relation as a response to Doctrine, as the use of doctrine in perception, metabolization, and application.

Joy must be defined as cognition. Joy is a system of thinking related to Bible doctrine. From this cognition, we have a response. The emotion is not the joy but the response to it.

Joy is inner liveliness caused by response to metabolized Bible doctrine in the soul's stream of consciousness. Joy is perception and metabolization of Bible doctrine. Joy is animated thinking.

Joy is the reality of the spiritual life in the thinking of your soul. Joy is related to Christian fellowship in **1 John 1:3-4**, because the purpose of Christian fellowship is perception of metabolization of Bible doctrine in a Bible teaching situation under the mentorship of the Holy Spirit, "that your joy may be brought to completion."

1 John 1:3-4, "What we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. These things we write, so that our joy may be made complete."

Joy begins in spiritual childhood with the deployment of the basic Problem-Solving Devices as a result of perception of basic Bible doctrine. When the believer has confident expectation (hope) in God's plan and purpose for his life, and continues his momentum in the application of Divine integrity, he attains the objective of joy, which is synonymous with "Sharing the Happiness of God." So, joy begins in spiritual childhood but is enhanced and reaches its operational function as you move from orientation, to the Word of God, to confident expectation in the Plan of God, into Divine integrity – Spiritual Maturity status.

Joy is both Sharing the Happiness of God (+H) and the invigorating response and lively excitement related to both the pleasure and exultation of possessing both an eternal and temporal relationship with God. Sharing the Happiness of God is joy brought to completion.

Joy is also the application of virtue and values in Occupation with Christ and rapport with God.

Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

1 Peter 1:8, "And though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory."

Rom 15:13, "Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit."

Suffering for Blessing and Joy:

Mat 5:10-12; James 1:1-5, 12; 1 Peter 1:6-9

Mat 5:10, "Happy (*μακάριος* – MAKARIOS) are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹Happy are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹²Rejoice (*CHAIRO*) and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."

In the age of technology, one of the ways the Christian is insulted and persecuted is the constant bombardment of anti-Biblical view point. When the believer is called to endure persecution, it does not mean to suffer physical harm with your mouth shut, but to have the mental fortitude so that the persecution does not negatively influence your thinking with the result that you give up your faith and lose the Joy of Jesus Christ that is resident within your soul. As **Verse 11** states, **"when people insult you and persecute you"** that is both physical and mental abuse. Outside of the United States there is much of both for the believer. Inside the United State, for now, there is tremendous mental attack from Satan's Cosmic System as the believer is continually bombarded with Cosmic Viewpoint.

"Happy are those who have been persecuted for the sake of righteousness" means maintaining and continuing with cognitive invincibility in the face of anti-Christical attacks that also come from our airwaves, the nightly news, the internet, radio, newspapers, etc.

If you focus too much on the messages the media is feeding you, you will succumb to Cosmic Viewpoint and fail in receiving the Joy of Jesus Christ.

James 1:2, "Consider it all joy (*CHARA*), my brethren, when you encounter various testings (*Suffering for Blessing*)."

The Greek word used here for **"consider"** is **HEGEOMAI – ἡγέομαι** (hayg-eh'-om-ahee) (Aorist, Middle Deponent, Imperative), which has two main meanings. The first is "to lead" as in having authority, and the second is "to suppose," which means, "to think, to consider,

to regard.” Both are important here as the believer is to have authority over their soul through the thinking / application of Bible doctrine.

Thinking, considering and regarding is the liveliness of Bible doctrine in the stream of consciousness, the stream of consciousness being operational. Therefore, **HEGEOMAI** provides us with three explanations of joy.

- **To Think** means the reasoning of the conscious mind, the capability of reasoning, remembering, decision making, and application. Therefore, joy means to employ the mind rationally and objectively in evaluation and application of Bible doctrine (Divine Viewpoint). The mood of the Greek word **HEGEOMAI** is Imperative, which mandates the function of joy.
- **To Consider** means to think carefully in making decisions. Joy is the process of thinking, and careful thinking in making decisions. Joy is making a decision based on thinking in terms of Divine Viewpoint.
- **To Regard** means to concentrate, to value, to honor, to revere; therefore, to think in terms of high esteem, to evaluate the facts is joy.

Joy is thinking, considering, and regarding.

This is an Imperative Mood in which God makes a direct positive demand on the volition of the believer involved in Suffering for Blessing.

These verses apply only to the adult stage of the spiritual life. You are commanded to face Providential Preventative Suffering, Momentum Testing, or Suffering for Blessing with joy; a system of thought based on cognitive self-confidence and the integrity envelope. This is thinking in terms of Bible doctrine that does not use prayer as a Problem-Solving Device. Instead, it uses Bible doctrine resident within your soul to stand firm (cognitive invincibility) against the attacks of anti-Biblical thinking that results in you having the Joy of Jesus Christ.

John 16:19-22, “Jesus knew that they wished to question Him, and He said to them, ‘Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’? ²⁰Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy. ²¹Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. ²²Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you’.”

Communion:

Heb 12:1-2, the power of this Joy was demonstrated on the Cross in the prototype spiritual life of our Lord Jesus Christ, “Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, ²fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising, (KATAPHRONEO – to think little of), the shame, and has

sat down at the right hand of the throne of God. ³For consider, (ANALOGIZOMAI – to think over, consider, ponder), Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.”

- The maximum Problem-Solving Device for our Lord Jesus Christ during the First Advent was Joy / Sharing the Happiness of God, which is a system of thinking. This system of thinking has been given to us during the Church Age.
- Joy / Sharing the Happiness of God and Occupation with Christ are two sides of the same coin as we have seen in **John 15:7-11**.
- Our Lord's exhibited joy was the result of maximum metabolized Bible doctrine circulating in His stream of consciousness, as a Problem-Solving Device, as He endured the bearing of our sins on the Cross.
- One of the rewards Jesus received for enduring the Cross was having joy in the knowledge that He made possible reconciliation for the entire human race and that some would receive that reconciliation.
- Christ underwent all the misery and shame of the Cross that He might purchase for us everlasting life, and joy, and glory.

Joy and Emotions:

2 Cor 7:4, “Great is my confidence in you; great is my boasting on your behalf. I am filled with comfort; I am overflowing with joy in all our affliction.”

Psa 30:5, “Weeping may endure for a night, but joy comes in the morning.”

Neh 8:10, “Do not be grieved for the joy of the Lord is your strength.”

Emotion has no strength. Emotion is totally self-centered. For example, guilt is all emotion and is full of sin. It has no strength. Shame is a normal function of the soul, which is why it occurs at the Judgment Seat of Christ in resurrection body (**1 John 2:28**) and is not a sin. Shame is a normal function of understanding failure and regret of not using your time in a better way. Shame is normal and not sinful, guilt is abnormal and sinful.

How you feel is never the issue in the spiritual life. **Phil 3:18-19** (appetite = emotions).

- When a person is motivated to perform works, by how they feel and their emotions, they produce dead works (wood, hay, and straw, **1 Cor 3:12**).
- When a person is motivated to perform works by Bible doctrine circulating in their souls, they produce Divine good works.

Lewis Sperry Chafer stated in His Systematic Theology, *“It is clear, that the immaterial part of man originates not as a creation, but as a transmission.”* Emotions were designed by God. In planning the creation of mankind, God said, **“Let us make mankind in our shadow-image according to our likeness,” Gen 1:26**. At that time, Emotion was added by God to the essence of our soul as a free and gratuitous addition to the shadow-image. Therefore, mankind would have personality and would be a moral rational being. Mankind would have a soul that would be composed of volition, self-consciousness, a mentality, a conscience, with the addition of emotion.

- In the Garden of Eden, perfect mankind functioned under four shadow-image principles; [(1) self-consciousness – I am, (2) self-perception – I think, (3) volitional options – I ought, and (4) self-determination – I will], resulting in good emotion. Good emotion was added by God as an appreciator of the things in the soul.
- Emotion is what is experienced as distinguished from cognitive and volitional states of consciousness. Emotion is part of the essence of the soul. The soul resides in the brain.
- Emotion has two functions in life as a part of the soul; a normal and an abnormal function. The emotions of the soul are designed to respond to what is in the mentality of the soul.
- As a result of perception, metabolization, and application of Bible doctrine circulating in the stream of consciousness through the filling of the Holy Spirit, the believer responds in appreciation to God. That is good emotion. Good emotion came in the Garden of Eden before bad emotion, which came after the fall of man.
- Bad emotion began at the original sin and has continued throughout human history. Bad emotion was very much in evidence in the original sin of man. Bad emotion came in the form of tremendous guilt after the original sin. Bad emotion continued when Adam was afraid of the Lord, when He came looking for Adam, **Gen 3:10**.

Emotion is a result of cognition. Emotion is not a part of the spiritual life. It is the result of the spiritual life, where in animation, we express what is in our soul. We are not spiritual because we feel spiritual. The spiritual life is the cognition and function of the spiritual mechanics revealed in the Word of God, and it produces the purpose of the spiritual life; to reflect the integrity of God.

As a system of response and feeling, emotion does not contain the following:

- Emotion does not contain thought.
- Emotion does not contain the ability to reason.
- Emotion does not contain common sense.
- Emotion does not contain vocabulary as a tool for mental function.
- Emotion has no doctrinal content.

Etymology of Emotions:

The New Testament Uses Several Greek Words for Emotion:

- **KOILIA** is identified with the solar plexus, a part of the central nervous system. It is often translated, "stomach, inner most, or appetite" in Scripture. Its Hebrew equivalents are **MEEH**, **BETEN**, and **QUEB**. It originally meant some kind of hollow. Hypocrates, a physician, used this word for both the stomach and womb, but he did not correctly identify it as the solar plexus, which is often confused with the stomach. **Phil 3:19**, "**Whose (the unbeliever's) end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things**" (NASB). See also **Prov 13:25, 18:8, 26:22; Rom 16:17-18**.
- **SPLAGCHNON** represents the parasympathetic and sympathetic effects of emotion. It is the word for "intestines, heart, liver, or lungs," often translated "bowels, guts, or entrails" in the KJV. Its Hebrew equivalents are **RACHAM** and **MEEH**. **SPLAGCHNON** means, "feelings and affections," as correctly translated in **2 Cor 6:12; Phil 1:8; 2:1**, etc., in the NASB. See also: **1 Kings 3:26; Jer 4:19; 31:20; Lam 1:20; 2:11; Phile 1:20**.
- The noun **NEPHROS** is translated, "**minds**" in **Rev 2:23**, in the NASB, and "**reins**" in the KJV, and is equivalent to the Hebrew **KILYAH**. It refers to kidneys

or the fat pads of the kidneys. It is used to designate emotions, because the fat pads of the kidneys are used to protect the kidneys and the adrenal glands. The adrenal glands secrete many hormones, including adrenaline or epinephrine, which is the emotional hormone of "flight, fright, and fight." See also: **Psa 139:13; Prov 23:16; Jer 12:2; 20:12.**

- While certain portions of the anatomy double for parts of the soul in the Bible, it is not difficult to distinguish the essence of the soul from the physiological anatomy of the body. For instance, the Greek word **KARDIA** means, "heart," and always refers to the area of thought in the soul. English words used in the Bible to describe the emotions include: bowels, belly, reins, etc.

The heart contains all thought and standards. The emotion, **KOILIA**, contains nothing, is empty or hollow. Emotion is something empty and waiting to respond. Emotion contains no Doctrine, no thought, no common sense, and no ability to reason. If emotion controls the soul, you cannot think or apply Bible doctrine to life.

By definition, the emotions are the appreciator of the soul.

By function, the emotions respond to the right lobe. The emotion is strictly a responder. It contains feeling. It is like an empty bag lined with sensitivity. It is sensitive to music, art, drama, the opposite sex, etc.

Emotion is not designed to assume authority over the soul, but is designed to be dominated by the **KARDIA** (right lobe of your soul).

Emotion has no ability to love. Thus, emotional revolt produces homosexuals and lesbians.

Capacity for life is related to the right lobe (**KARDIA** – heart of your soul), which is thought, not the emotions. You can enjoy life only by running your emotions in response to your thoughts.

The emotions of worry, anxiety, and guilt all come from fear; they are the manifestation of fear. Fear is lack of thinking under pressure. Fear is the believer's failure to apply doctrine to the problems of life, of suffering, of disaster, and of failure. Hatred, anger, violence, and murder also come from fear. Scriptures related to fear as an illustration of sin include, **Psa 56:3-4; 2 Tim 1:7; 1 John 4:18.**

1 John 4:18, "There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love."

Joy is far greater than emotion. It is sharing the happiness of God, a happiness that does not depend on circumstances.

Emotion Stimulates Happiness:

Prov 23:15-16, "My son, if your heart (right lobe) is wise (saturated with Bible doctrine in application), my own heart also will be glad (+H); ¹⁶And my inmost being (KILYAH – emotions) will rejoice when your lips speak what is right." (Italic mine)

Verse 15 says that happiness is in the right lobe, and in **Verse 16**, the emotions respond as he becomes aware of what is in his right lobe. This is analogous to a Pastor who receives happiness and is able to express the happiness in his soul as joy from the knowledge that one of his students (**MATHETES**) is advancing and having impact in the Plan of God. **Philemon 1:7, 20**

Our good emotions respond to the happiness in our soul, just as a right woman responds in happiness and joy when her right man expresses joy to her.

The Frame of Reference in your Heart, (*the right lobe of your soul*), provides information for the Memory Center, which stimulates response in the emotions. Therefore, the emotions become a stimulus to happiness. They are not happiness; they make you aware that you are happy.

[Click Here to See Doctrine of the Heart](#) for more detail on the compartments of the heart and its inner-workings.

In addition, your conscience, which contains your norms and standards, also turns on your emotions. Therefore, in the spiritual life, your priesthood is stimulated to function when your emotion is turned on by your norms and standards that are based on the Word of God. Emotional response to your conscience causes you to have good emotions of pride, knowing you are fulfilling the Plan of God for your life, **Rom 15:17; 1 Cor 15:31; 2 Cor 7:4, 14; 11:10; Gal 6:4.**

Rom 15:17, "Therefore in Christ Jesus I have found reason for boasting in things pertaining to God."

2 Cor 7:4, "Great is my confidence in you; great is my boasting on your behalf. I am filled with comfort; I am overflowing with joy in all our affliction."

Gal 6:4-5, "But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. ⁵For each one will bear his own load."

The viewpoint in the right lobe provides stimulus or response from the emotions, as when you hear someone else speak Divine viewpoint. This stimulates a joyful response to your own viewpoint from Bible doctrine.

Joy is Based on Having God's Word in Your Soul with the Filling of God the Holy Spirit:

Joy is thinking God's happiness in contrast to emotion or stimulated feelings often confused as a status of human happiness. Joy is a system of thinking based on God's Word in your soul which elicits the response of good emotion.

The spiritual life runs on Divine power, never how you feel. Even good emotion will not get you back into fellowship.

Gal 5:22 tells us that Joy begins as the production “**fruit**” of the Spirit. “Joy, peace, etc.” are the reality words that describe the spiritual life. Peace is harmony with God, tranquility of soul. Joy is happiness in a system of thinking.

Rom 15:13, “Now may the God of hope fill you with all joy and peace in believing (*faith perception*), that you may abound in hope (*faith resting*) by the power of the Holy Spirit.”

Joy and peace must be related to thinking, because your fellowship is with invisible God. When you love someone you cannot see, you have a relationship with the invisible person through thinking, thinking, thinking.

The purpose of true Christian fellowship with God (the communication of Bible doctrine) is the completion of your joy, **1 John 1:4**.

1 John 1:4, “And these things we write (Bible doctrine) that our joy may be brought to completion.”

The unbeliever cannot have joy, only the believer, because they do not receive the communication of God’s Word, **John 15:11**.

John 15:11, “These *Doctrines* I have spoken (*taught verbally*) to you all (*disciples*), in order that My joy (+H) might keep on being in *the sphere of you all*, and your joy (+H) might be made full.”

Joy based on Sharing the Happiness of God is the peak of emotional response in life. But even good emotional response is not the criterion for the spiritual life. You are never saved because you feel saved. You are never spiritual because you feel spiritual. A carnal believer cannot have a legitimate emotion related to the spiritual life. When you are out of fellowship, your emotion is not an issue. The issue is, name your sins to God in the privacy of your priesthood.

Joy is perfect happiness which produces good emotion as an appreciator of that happiness. Emotional revolt of the soul is bad emotion, **Col 1:10d-11**.

Col 1:10d-11, “...increasing in epignosis of God, strengthened with all power on the basis of the power of His glory, resulting in all perseverance and steadfastness associated with joy.”

Good emotions like joy always come from metabolized Bible doctrine circulating in the stream of consciousness. Therefore, joy is the function of Sharing the Happiness of God at a point of maximum metabolized doctrine circulating in the stream of consciousness, so that the emotions have something to appreciate that is good.

To have “the Joy of Jesus Christ,” we must be imitators of the Lord and someone like Paul by use of the three spiritual skills. We do not imitate personality characteristics, because then you get into role model arrogance, and you have bad emotion. Instead, we imitate the power they had within their souls from Bible doctrine and the filling of the Holy Spirit, **1 Thes 1:6**.

1 Thes 1:6, “You also became imitators of us and of the Lord, having received the word in much adversity associated with the joy of the Holy Spirit.”

Circumstances are not the issue in Sharing the perfect Happiness of God, **Phil 4:4**.

Phil 4:4, “Keep on rejoicing in the Lord at all times (*regardless of the circumstances*); again I say, keep on rejoicing!” (Italic mine.)

Maximum Bible doctrine circulating in the stream of consciousness elicits the ultimate in good emotion, **Phil 1:23-25**.

Phil 1:23-25, “But I am hard-pressed from both circumstances (*living or dying*), having a desire to depart and be with Christ is far better; yet to remain on in the flesh is far better for your benefit, having become confident of this option (*Personal Sense of Destiny*), I know that I shall remain and continue with all of you resulting in your progress and joy in the faith (*from Bible doctrine*).” (Italic mine.)

The Biography of Joy:

The infancy of joy is cognitive happiness related to the persistent function of the two power options (the filling of the Holy Spirit and metabolized Bible doctrine in the stream of consciousness), the development and deployment of the basic Problem-Solving Devices (Rebound, Filling of the Holy Spirit, Doctrinal Orientation, Faith Rest), and the inner soul thinking that produces a motivation and an animation to continue learning God’s Word. When you first begin to learn doctrine, there is enthusiasm. When you first begin to understand some basic doctrines, there is exultation; there is a liveliness in your soul. That means that Bible doctrine has produced a spiritual animation, and this spiritual animation is the beginning of loving God.

The adulthood of joy is entering the door of hope (confident expectation) on God’s agenda through the deployment of the advanced Problem-Solving Devices, (Personal Sense of Destiny, Personal Love for God, Sharing the Happiness of God, Occupation with Christ), fulfilling stages two and three of the adult spiritual life (Spiritual Autonomy and Spiritual Maturity). This is tantamount to the definition of “joy” as Sharing the Happiness of God.

Joy is not an emotion, but a system of Biblical cognition, (strength from God’s Power System – GPS), from which your emotions respond. Emotion is not a strength. Emotion comes and goes. Emotion is an appreciator, a responder, but is not the real thing. Bible doctrine circulating in your stream of consciousness is your strength. The spiritual life is not emotion.

The joy of the Lord is a strength to carry you through everything in life. The point of staying in this life after salvation is to come to love God and glorify Him. You do not even start living until you love God.

Joy is a system of cognition of Bible doctrine. It is an integral part of the spiritual life. It is a system of thinking in terms of metabolized Bible doctrine in the soul. It is the capacity for loving God. It is cognitive awareness of the spiritual life as you walk through and beyond the door of hope.

The Joy of Jesus Christ is truly understood in relationship to the Doctrine of Divine Love. While joy is a part of God's agenda for entering the door of hope, it reaches its peak and completion in Sharing the Happiness of God.

The Difference Between Joy and Pleasure:

Both joy and love are thinking functions of the spiritual life in contrast to pleasure. Joy and love are thinking. Joy and love are associated with virtue righteousness and are in the soul (**John 15:10-11**), not in the emotions. Pleasure is emotion; it is in the emotions.

We must distinguish between joy and pleasure. Joy is a system of thinking with happiness related to love for God, while pleasure is a system of emotion.

There are some traps associated with pleasure. **2 Tim 3:4** describes the believer out of fellowship as "**lovers of pleasure** [*PHILEDONES – PHILOS – φίλος (fee'-los) / HEDONE – ἡδονή (hay-don-ay')*] **rather than lovers of God** [*PHILOTHEOS – φιλόθεος (fil-oth'-eh-os)*]."

Pleasure is a state of feeling pleased, happy, delight, or satisfaction. It is a satisfaction derived from what is to one's liking, a frivolous amusement or enjoyment which is not related to the Biblical word joy, **Rom 14:17**.

Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in (by the agency of) the Holy Spirit."

The kingdom of God is described in terms of the word **DIKAIOSUNE – δικαιοσύνη** (dik-ah-yos-oo'-nay), which means our Lord's permanent rule of the Church, through the enactment of the unique spiritual life, by which God rules the life of the believer through the power of the Holy Spirit and the formal documentation of the infallible Word of God.

Joy is the inner soul thinking that does not depend on circumstances, environment, or pleasure. There is nothing wrong with most pleasures if you are in your spiritual life. But pleasure can become a very definite destruction to your spiritual life.

Joy is thinking Bible doctrine. The result is peace, harmony, tranquility, rapport with God. Compare with **1 Thes 1:6; 1 Peter 1:8**.

1 Thes 1:6, "Having received the Word of God under much pressure with the joy (from the source) of the Holy Spirit."

Principles of 1 Thes 1:6

This joy under pressure is in contrast to pleasure. Regardless of the situation you can have the Joy of Jesus Christ in your life, **Phil 4:10-13, 18-19**

1 Peter 1:8, "And though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible, having been made glorious."

Principles of 1 Peter 1:8

1 Peter 1:8 is in contrast to believers who are **2 Tim 3:4** believers, "**lovers of pleasure rather than lovers of God.**" True joy is Occupation with Christ as a system of thinking, ("**you have not seen and do not see Him, but believe in Him.**"), in contrast to emotion.

When **1 Peter 1:8** says, "**Believe in Him,**" it is the actual function of the metabolization of Bible doctrine. As a result, you rejoice to the maximum, "**you greatly rejoice with joy inexpressible.**"

"**Having been made glorious**" is the execution of the spiritual life that results in joy.

Authority Orientation and Joy:

Your authority orientation towards your Pastor/Teacher gives him great joy. It frees him from having to address various problems or situations that distract him from his main job – to study and teach, **Heb 13:17.**

Heb 13:7, "Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith."

You "remember" Pastors by attending Bible class, by praying for them, by understanding that they have an abnormal life, and supporting them financially, **1 Cor 9:3-14; 1 Tim 5:17-18.**

The issue of a Pastor's way of life is their Bible doctrine, not their way of life. Are they faithful in studying and teaching the word?

Heb 13:16, "And do not neglect doing good and sharing, for with such sacrifices God is pleased."

- We must, according to our power, give to the necessities of the body of Christ, especially towards the needs of our Pastor/Teachers.
- The Pastor is totally dependent on the grace of God and the grace of the local assembly.

- We are commanded to give graciously in all aspects, especially in providing for our Pastor, **2 Cor 9:7-8**.
- God accepts these offerings with pleasure, and will accept and bless the offerers through Christ.

Heb 13:17, "Obey your leaders (Pastor/Teacher) and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

"Obey" is from the Greek word **PEITHO – πείθω** (pi'-tho) in the Present, Middle, Imperative with the Dative Case of **HEGEOMAI – ἡγέομαι** (hayg-eh'-om-ahee) that means, "leader." This means to abide by the teaching of your right Pastor Teacher and his delegated authority.

"Submit" is also an Imperative Mood in the Present Tense and Active Voice of **HUPEIKO – ὑπείκω** (hoop-i'-ko) which is an old Greek compound that means, "to yield under, to give up, or to give way to authority." Ultimately, it means, "to submit to authority." It is used here only in the New Testament. This means to humble yourself under the authority of your Pastor/Teacher. This is primarily wrapped up under his teaching authority, which means you show up to class when he is teaching and in objectivity you learn from him.

So, we have the dual command to obey and submit that brings together two systems of authority in the Royal Family: The right Pastor, plus the function of your own free will in positive volition toward Bible doctrine.

Principle: Your obedience and submission to your Pastor/Teacher has a direct correlation to your obedience and submission to God.

"Keep watch over your soul," is the Greek verb **AGRUPNEO – ἀγρυπνέω** (ag-roop-neh'-o); from **AGREUO – ἀγρεύω** (ag-rew'-o) that means, "to catch, take by hunting," and **HUPNOS – ὕπνος** (hoop'-nos) that means, "sleep." So, **AGRUPNEO** literally means, "to be sleepless or wakeful," but comes to mean, "to be alert, keep on the alert, or to keep watch."

Whether you believe it or not, the Pastor is a protector of your soul under the direct authority of God. He protects your soul by teaching pertinent doctrines from God's Word as led by God the Holy Spirit.

Jesus Christ is the ultimate Shepherd and Guardian of your soul, **1 Peter 2:25, "For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls."**

He is the capital "S" shepherd and "G" guardian while the Pastor/Teacher under the delegated authority of God is the lower case "s" and "g".

Jesus Christ's guardianship comes from His Word, as taught by the Pastor/Teacher, through the enabling power of God the Holy Spirit.

“Not with grief” is the Greek verb **STENAZO** – **στενάζω** (sten-ad’-zo) from **STENO** – **στενὸ** that means, “to moan, sigh, or groan.” So, **STENAZO** means, “to groan (within oneself).”

BDAG defines its usage here as, “to express oneself involuntarily in the face of an undesirable circumstance, to sigh or groan.”

This is in contrast to the Pastor having joy. If the congregation is not submitting to his authority by; not showing up to class, not obeying his teachings, not applying it in life, not supporting him fully financially, or honoring his administrative authority within the Church, there will be grief in his soul, just as the Spirit is grieved, **Eph 4:30**.

“This would be **unprofitable** for you,” is the Adjective **ALUSITELES** – **ἀλυσιτελής** (al-oo-sit-el-ace’) that means, “unprofitable or of no advantage or help.”

The Pastor’s job is to study diligently so that you can learn the Word of God and apply it within your life. If your Pastor has any grief at all, he is hindered in performing his job, which will negatively affect your soul and your spiritual life. At best, you won’t be as fruitful as you could have been. At worst, you will fall into reversionism and have misery of your own with loss of reward.

Heb 13:17, “Let them do this with Joy, (CHARA)”

Principles:

- Pastors do not rule over you in the sense of telling you what to do, but in the sense of teaching you what God expects from you and how to execute His Plan. (As the Pastor/Teacher walks as an example for you **Heb 13:7, 18**). You submit to the Pastor’s authority by listening to their communication of Bible doctrine. Your duty to your Pastor/Teachers is to obey and submit to them, so far as what they are teaching is agreeable to the mind and will of God, made known in His Word. Compare with **Heb 13:8-9**.
- The pastor’s authority is established on the basis of the teaching of Bible doctrine. The issue is not the man’s personality but the message. However, he does have responsibility to be a righteous man with a good reputation within and outside the church, **1 Tim 3:1-7; Heb 13:7**.
- Since the Pastor’s authority is Bible teaching, his ministry does not violate the privacy of the individual priesthood. Therefore, the Pastor fulfills his responsibility under the mandates of **1 Tim 4:10; 2 Tim 4:2; 1 Peter 5:2**.

2 Tim 4:2, “Preach the word. Be ready in season and out of season. Reprove, rebuke, exhort (when warranted by context), and do this with all patience and teaching.”

1 Tim 4:10, “For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.”

R.B. Thieme Jr. translated it as, "For because of this (communication of Bible doctrine), we work hard to the point of exhaustion, and we hang in there tough, because we have confidence in the living God who is the Savior of all men."

- The believer should never think that he is too wise, too good, or too great to learn Bible doctrine from their Pastor. Regardless of a believer's spiritual growth he must continually search the Scriptures. So far as the Pastor teaches according to God's Word, the congregation ought to receive his instructions as the Word of God, which works in those that believe. It is in the interest of the hearers that the account their Pastor gives of them may be with joy and not with grief.

Phil 4:1 personalizes this concept, "**Therefore, my brethren, loved ones** (congregation who is respected for their faithfulness), **deeply desired ones, my joy and my crown, keep on standing firm in the Lord** (winners of the crown of righteousness), **my loved ones.**"

1 Thes 2:19-20, "For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? (At the judgment seat of Christ, those who have attained spiritual maturity are the crown of glory for the pastor.) ²⁰**For you are our glory and joy.**"

- Faithful Pastor will deliver their souls, but the ruin of a fruitless and faithless people will be upon their own heads; they can only blame themselves.
- The more earnestly the congregation prays for their Pastor, the more benefit they may expect from their ministry.
- A good conscience has respect for all of God's commands and is our duty, including this one (**Heb 13:17**).
- The equipping / perfecting of the saints in every good work (**Eph 4:2**) is the great thing desired by the positive Pastor/Teacher, as well as the desire of the Pastor to be fitted for the employment and happiness of heaven. He wants to be used by God.
- There is no good thing in us except that which is made by the work of God. The delegation of authority from God to the Pastor, who is abiding in Christ for His sake and by His Spirit, is the means by which God's good is worked in us. God's good in the positive believer is what brings joy to the Pastor/Teacher.

We build capacity for joy through Authority Orientation. Remember that Joy is inner liveliness caused by response to metabolized Bible doctrine in the soul's stream of consciousness. Joy is the reality of the spiritual life in the thinking of your soul. It is animated thinking, as a result of God's Word in your Soul. So, our final points regarding "Authority Orientation and Joy" have to do with building capacity within your soul for joy, by applying God's Word to life's situations where there is authority. When you apply God's Word in life, your soul is freed from sin and the garbage of Satan's Cosmic System that hinders happiness, and therefore you build capacity within your soul for the Joy of Jesus Christ, **John 15:11**.

Psa 89:15-18, "How blessed (happy) are the people who know the joyful sound (trumpet blast = authority orientation)! **O LORD, they walk in the light of Your countenance.** ¹⁶**In Your name they rejoice all the day, and by Your righteousness they are exalted.** ¹⁷**For You are the glory of their strength, and by Your**

favor (Grace) our horn is exalted (military victory). ¹⁸For our shield belongs to the LORD, even to our King the Holy One of Israel (Jesus Christ)."

Authority Orientation towards governing authorities frees the soul so that the joy of God can come in, **Rom 13:1-7; Titus 3:1-7; 1 Peter 2:13-17; Prov 21:15.**

In **Rom 13:1-7 & 1 Pet 2:13-17**, "to be subject to" is the Greek verb **HUPOTASSO** – **ὑποτάσσω** (hoop-ot-as'-so) and is in the Imperative Mood which is a command in **Romans** and **1 Peter**.

In **Titus 3:1**, the word "remind" is in the Imperative Mood, where Titus is commanded to remind believers of the command "to be in subjection to authority."

Prov 21:15, "The exercise of justice is joy for the righteous, but is terror to the workers of iniquity."

Workers who submit to their bosses have capacity for joy, **Eph 6:5-8; Col 3:22-24; 1 Peter 2:18-19, 25; with 1 Tim 6:1-2; Titus 2:9.**

Wives who submit to the authority of their husbands have capacity for joy. The husband has authority over the wife. The husband's authority over his wife provides great happiness in category two love. This stabilizes category two love, **Eph 5:22-24, 33b; Col 3:18; 1 Peter 3:1-6.**

Children who submit to the authority of their Parents have capacity for joy, **Eph 6:1-3; Col 3:20; with Ex 20:12; Deut 5:16; Prov 6:20; 23:22-25.**

Rejection of authority carries responsibility and results in a life of misery, unhappiness, disaster, and no human or Spiritual Self-Esteem, **Rom 13:5.**

Rom 13:5, "Therefore it is necessary to be in subjection ...for conscience sake."

Giving is Related to Joy, **2 Cor 8:2; 9:7.**

2 Cor 8:2, "That in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality."

Prayer should be conducted in the "joy of Jesus Christ," **Phil 1:4.**

Phil 1:4, "Always offering prayer with joy in my every prayer for you all."

The Word of God, in your soul, shared with others brings joy, **Prov 12:20; 15:23; Eccl 2:26a.**

Prov 12:20, "Deceit is in the heart of those who devise evil, but counselors of peace have joy."

Prov 15:23, "A man has joy in an apt (very appropriate) answer, and how delightful is a timely word!"

Eccl 2:26a, "For to a person who is good in His sight He has given wisdom and knowledge and joy."

Vs. 12-15, Impersonal Love Motivates Divine Good Production, Laying Down Your Life for Your Friends, Doctrine of Friends.

John 15:12-13 – Impersonal Love Motivates Divine Good Production:

John 15:12-13, "This is My commandment, that you love one another, just as I have loved you. ¹³ Greater love has no one than this, that one lay down his life for his friends."

We now turn to **John 15:12**, which begins with a dissertation on category #3 love (toward people), but is specifically targeted towards fellow believers, "friends," and works back toward category #1 (toward God).

It reads, **"This is My commandment, that you love one another, just as I have loved you."**

The Greek is: **"αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς."**

Which transliterated is: **"AUTE ESTIN HE ENTOLE HE EME, HINA AGAPATE ALLELOUS KATHOS EGAPESA HUMAS."**

We begin with **"This is My commandment,"**

Greek Transliteration into English: **"AUTE ESTIN HE ENTOLE HE EME,"**

The Greek: **"αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ,"**

AUTE is a Near Demonstrative Pronoun in the Nominative, Feminine, Singular of **HOUTOS** that means, **"this."** It is looking ahead to the commandment Jesus is about to give.

ESTIN is the verb, "to be or is," in the Present, Active, Indicative, Third Person, Singular of **EIMI – εἶμι** (i-mee'), that means, **"is,"** stating that the commandment to come is from our Lord.

The Gnomic Present is for a timeless general fact. It's an absolute status quo, **"keeps on being."**

The Active Voice tells us that the principle remains forever.

The Indicative Mood is for the reality of the fact that this is a commandment from our Lord.

HE ENTOLE is the article **HO – ὁ** (ho) for “**the**” with the noun **ENTOLE – ἐντολή** (en-tol-ay’) that means, “an injunction, order, or **command**,” in the Nominative, Feminine, Singular. Jesus is identifying the following statement as a decree.

HE EME is the article **HO** for “**the**,” plus the Possessive Adjective **EMOS – ἐμός** (em-os’) in the Nominative, Feminine, First Person, Singular that means, “my or **mine**.” Jesus is telling us that this commandment is His decree to us.

Saying, “the commandment the mine” does not work in English, so we translate it simply, “**My commandment.**”

So far, we have “**This keeps on being My commandment.**”

Next, we get into the commandment with, “**that you love one another, just as I have loved you,**”

Greek Transliteration: “**HINA AGAPATE ALLELOUS KATHOS EGAPESA HUMAS.**”

The Greek Reads: “**ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.**”

HINA is the Conjunction which means, “in order that, so that, or that.” Here linked with the next word “**AGAPAO**” in the Subjunctive Mood, it is an Imperative use which is a command. So **HINA** identifies the beginning of our Lord’s decree. We will translate it as “**that**” introducing the command.

AGAPATE is a verb in the Present, Active, Subjunctive, Second Person, Plural of **AGAPAO – ἀγαπάω** (ag-ap-ah’-o) that means, “to love.”

The Customary Present Tense stands for action that should regularly occur in the life of the believer.

The Active Voice; the believer is the one commanded to love.

The Subjunctive Mood linked with **HINA** above acts like an Imperative Mood for the command to “love one another,” yet, it also emphasizes the volitional responsibility on the part of the believer. Maybe you will heed the command to love and maybe you will not. With the Second Personal Plural, we add “you all” for “**you all love.**”

This is the positive side of **AGAPE** love, soul love based upon capacity from Bible Doctrine resident in your soul. On the negative side, **AGAPAO** is the absence of mental attitude sins; on the positive side, it is the mentality of the soul having the capacity to be relaxed, (having a Relaxed Mental Attitude, RMA), toward other members of the human race, especially believers, classified in the next word for “one another.”

ALLELOUS is a Pronoun in the Accusative, Masculine, Second Person, Plural of **ALLELON** – ἄλλήλων (al-lay'-lone) that means, "of one another, reciprocally, or mutually." Here it means, "**one another** of the same kind." If it were in the Third Person, we would say of another kind, but in the Second Person, it is referring to believers. Therefore, this command is restricted to believers or members the Royal Family of God. We are discussing then, family love. So, this is restricted to those who are born again believers, members of the Royal Family of God.

KATHOS is an Adverb used as a Subordinating Conjunction that means, "as, just as, inasmuch as, because, in so far as, etc." It gives us an analogy, "**just as**," which identifies the example of love the believer should be following.

EGAPESA is the Verb **AGAPAO** in the Aorist, Active, Indicative, First Person, Singular that means, "**I loved.**"

The Constative Aorist describes the action as a whole, an absolute love that Jesus had for the disciples during His ministry on earth. Jesus Christ loves the believer with an absolute love. This love reflects the capacity of Jesus Christ's mental attitude during His hypostatic union.

The Active Voice: Jesus produced the action of loving the disciples.

The Indicative Mood is for the dogmatic fact of reality. He loved them totally and completely even though they were sinners.

HUMAS is the Second Person Plural Pronoun of **SU – σὺ** (soo) for "you all," where Jesus is speaking of the disciples in the Upper Room and only the disciples. These are the ones He loved, as an example for the type of love we should have towards the Royal Family of God throughout the Church Age.

So, our complete translation of **John 15:12** is: "**This keeps on being My commandment, that you all (believers) love one another (fellow believers), just as I loved you all.**"

The same concept is found in **1 John 3:23**.

1 John 3:23, "This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us."

How did Jesus love us? Personally? No! Impersonally, because we were imperfect.

Because of His personal love for God the Father and His impersonal love toward the entire human race, He went to the Cross and was judged for our sins.

Once we believe in Christ, then we receive God's perfect righteousness, which God always loves. Now Christ loves us personally, directed toward the Divine righteousness in us.

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The type of love that Jesus Christ had and demonstrated is the norm or standard for the Church Age believer. That type of love is then amplified through illustration in **Verse 13**.

In **Verse 13** we have the example for fulfilling the commandment given in **Verse 12**, where we clearly understand that this type of love is what our Lord is about to complete by going to the Cross.

Verse 13 reads, **“Greater love has no one than this, that one lay down his life for his friends.”**

T h e
Greek: **“μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.”**

Transliterated into English it reads: **“MEIZONA TAUTES AGAPEN OUDEIS ECHEI, HINA TIS TEN PSUCHEN AUTOU THE HUPER”**

We begin with: **“Greater love has no one than this,”**

Transliteration: **“MEIZONA TAUTES AGAPEN OUDEIS ECHEI,”**

Greek: **“μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει,”**

MEIZONA is the Comparative Adjective **MEGAS – μέγας** (meg'-as) in the Accusative, Feminine, Singular. It means, “great,” and as a comparative, it means, **“greater.”** In other words, one thing is greater than another. Jesus’ love is greater than human love.

TAUTES is the near Demonstrative Pronominal Adjective **HOUTOS – οὗτος** (hoo'-tos) in the Genitive, Feminine, Singular that means, **“this.”** This is a Genitive of Comparison identifying Jesus’ type of love that is greater than any love that mankind has. With the comparative above, we could say, **“greater than this.”**

AGAPEN is the Noun **AGAPE** in the Accusative, Feminine, Singular that means **“love”**.

The greater love is obviously what Jesus Christ did for us. He wants us to have this soul love, (which comes as a result of the Relaxed Mental Attitude [RMA] from Bible Doctrine resident within your soul,) but He also wants to show us how far a RMA can carry us.

Jesus Christ went further with this capacity for love in His soul than anyone else has ever gone in history.

With a RMA, you can go a long way in this life. It is the devil’s world, but a RMA carries you through many things.

Jesus Christ was carried all the way to the thing that was most repugnant to Him; the Cross to take on our sins.

He expresses this a little later on when He says in **Luke 22:42**, “**Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.**”

The thing that carried Him all the way to the Cross was His RMA.

He had the greater love: the combination of **AGAPE** love with Super Grace capacity, which led Him to say afterwards in **John 18:11**, “**Put the sword into the sheath (Peter); the cup which the Father has given Me, shall I not drink it?**”

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Doctrine of Relaxed Mental Attitude (RMA)

Definition and Description:

A Relaxed Mental attitude is the function of human thought. Your mental attitude is what you think at any given time. Consequently, thinking is the battlefield of your soul. A Relaxed Mental Attitude is the high thinking of the Christian life. It is having a mental attitude that is completely trusting in God and His Word in every situation.

The life of every believer is in his mental attitude. The life of every believer is determined experientially by two principles: What he thinks, and what he decides.

- Divine viewpoint mental attitude is part of the greatest delegation of Divine power in human history.
- What you think is more important than anything else. But so many believers are struggling through life as mindless losers full of emotion. What counts is the power of Divine viewpoint in the stream of consciousness of the right lobe of the soul. Your life comes to be what you think, not what you feel. Most believers today want overt impact, yet know nothing about the protocol Plan of God.

Eph 1:19-20, “**And what is the surpassing greatness of God’s power toward us who have believed, *These are in accordance with the working of the strength of His might (for the delegation of His superior power) which He has put into operation by means of Christ when He raised Him from the dead and seated Him at His right hand in heavenly places.***”

Principles of Eph 1:19-20:

The average believer does not even know anything about God’s superior power or how God has delegated it to us through thought. We have a lot of mindless emotional activity rather than doctrinal thinking. There is very little Doctrine being thought today. This delegation of Divine power depends on post-salvation renewing of your mind, **Rom 12:2**. The delegation of superior power comes in the form of thinking metabolized Bible Doctrine circulating in the stream of consciousness. This system of thought called Bible Doctrine produces a Relaxed

Mental Attitude because of Divine viewpoint and is from the content of the infallible Word of God.

What you really are as a person is what you really think, not what you appear to be on the surface, not the way you are dressed or groomed, but what goes on inside the invisible you, which is your soul. You are not always what you appear to be on the surface. Some people can hide their thoughts and some cannot. People can hide their thoughts and become adept at the practice of hypocrisy. The real you is the thought content of your soul. The soul is the place where you think or do not think. Hence, what you really are is what you think. Personality is not the real person; thought is.

Prov 23:7a, "For as a person thinks in his soul [NEPHESH – נֶפֶשׁ (neh'-fesh)], so he is."

Bible Doctrine is the thinking or the mind of Christ, **1 Cor 2:16, "For who has known the thinking of the Lord that he should instruct him, but we have the mind of Christ (The Mystery Doctrine of the Church Age)."**

The delegation of Divine power to every Church Age believer is Bible Doctrine metabolized and deployed on the Forward Line of Troops (FLOT) of your soul. The delegation of Divine power includes:

- The content of thought; Bible Doctrine with emphasis on the Mystery Doctrine of the Church Age.
- The communication of this thought through the spiritual gift of your right Pastor-Teacher.
- The concentration of the believer on Doctrine as it is being taught. Concentration is a matter of your priorities in life. You have your own spiritual life and must be motivated from your own spiritual life. Living your spiritual life is thinking Divine viewpoint which gives you a Relaxed Mental Attitude.

All forms of worship are a concentration test. Concentration on the teaching of Bible Doctrine reflects four things in your life:

- The values in your life.
- Your motivation in life.
- Your mental attitude in life.
- Your spiritual status quo in life.

The delegated power of God is thinking Bible Doctrine, Relaxed Mental Attitude Divine viewpoint.

John 4:24 says, "God is spirit, and those who worship him must worship in (the filling of the) Spirit and truth (metabolized Bible Doctrine)."

Rom 12:2-3, "Stop being conformed to this world, but be transformed by the renovation of your thought, that you may prove what the will of God is, namely, Divine good production, the well-pleasing to God (the function of the spiritual skills), the mature status quo. For I say through the grace which has been given to me to

everyone who is among you: stop thinking of self in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from faith (Bible Doctrine)."

Phil 2:5, "Keep on having this mental attitude in you which was also in Christ Jesus."

Principle: The mental attitude of Christ can be our mental attitude. A confident mental attitude is the Divine viewpoint from the perception of Bible Doctrine, **2 Cor 5:1, 6-8**. Arrogance is subjective thought. Confidence is objective thought.

Col 3:2, "Keep thinking objectively (RMA) about the things above (metabolized Doctrine in the stream of consciousness, the 11 Problem Solving Devices [PSD's], etc.), not on things on the earth."

Bloom Where You're Planted:

"I was out walking through the woods a while back when I came to a clearing that was full of tall weeds. Everywhere I looked there were these dried up, brown, ugly weeds. As I continued walking, about a hundred yards in, I saw this beautiful flower. It was so bright and colorful; so refreshing. It had bloomed right there in the middle of all those weeds. As I looked I thought, "Really, that's what God wants us to do. He wants us to just bloom wherever we're planted."

Your environment does not have the power to keep you from being happy. You may work around a bunch of "weeds," but that doesn't have to stop you from blooming. The key is to not focus on the weeds. Some people spend all their time trying to pull up the weeds, so to speak. In other words, they try to fix everything around them. They try to make people do what's right. They try to straighten out all their co-workers. But we have to realize that we can't change people. Only God can. If somebody wants to be a weed, no matter what you do, they are going to be a weed. If you spend all your time and energy trying to change others, it's going to keep you from blooming. One of the best things you can do is to focus on what God has for you to do. You can bloom right in the middle of those co-workers who are negative and critical. You can put a smile on your face and be kind and friendly. You can have a good report. Your job is not to pull up the weeds. Your job is to bloom.

Remember, you may be surrounded by a bunch of weeds today, but you can just bloom right where you are. You can be the one to set a new standard for your family. You can be the one to raise the bar. When God sees you doing what you can do, He'll show up and do what you can't. He will give you breaks that you didn't deserve. He will cause people to be good to you for no reason. He will open up doors that no man can shut, and He'll pour out His favor and blessing upon you in every area of your life!

I made you grow like a plant of the field. You grew up and developed and became the most beautiful of jewels (**Ezekiel 16:7**, NIV).

A thought (or lack of thought) can make or break you at any given moment, depending on whether your thought is human viewpoint or Divine viewpoint. Furthermore, your thinking can make or break your client nation. Thinking is either the application of Bible Doctrine to life (Divine viewpoint) or the application of arrogance and ignorance, (human viewpoint / cosmic thinking).

1 Cor 10:12, "Therefore let him who thinks he stands take heed lest he fall."

Gal 6:3, "For if anyone thinks he is something when he is nothing, he deceives himself."

When the right lobe of the believer receives Divine viewpoint through Bible Doctrine, the result is inner peace, a relaxed mental attitude, stability, and inner happiness. But when the right lobe is crammed full of human viewpoint, or when mental attitude sins such as pride, jealousy, bitterness, vindictiveness, implacability, guilt complex, hatred, etc., dominate the mentality of the soul, the result is inevitably self-induced misery. Mental attitude sins, plus the absence of Bible Doctrine, lead to human viewpoint and can only produce disorientation to grace and agony of soul.

Human viewpoint is the thinking of the believer who has rejected Bible Doctrine or neglected it. Therefore, it is the thinking of the carnal or reversionistic believer. The arrogance skills hinder the function of Divine viewpoint. This is why Scripture emphasizes the fact that God makes war against the arrogant believer, but He gives grace to the humble believer, **James 4:6; 1 Peter 5:5; Prov 3:34.**

Divine viewpoint is the thinking of the believer positive to Bible Doctrine, the advancing believer or the mature believer. Divine viewpoint of life requires three thinking functions:

- Cognition; both the act and the process of inculcation of Bible Doctrine.
- Thinking; the application of metabolized Doctrine.
- Solving; understanding and using the Problem-Solving Devices by which we make accurate and correct application to experience.

A Relaxed Mental Attitude is the Result of the Application of the 11 Problem Solving Devices (PSD):

- The 11 PSD's include: Rebound, Filling of the Holy Spirit, Doctrinal Orientation, Authority Orientation, Faith Rest, Grace Orientation, A Personal Sense of Destiny, Personal Love for God the Father, Impersonal and Unconditional Love Toward All of Mankind, Sharing the Happiness of God, and Occupation with Jesus Christ. Authority Orientation, **Rom 13:1-7; Titus 3:1-2; 1 Peter 2:13-17; Eph 5:22-24; 6:1-8; Col 3:18-25.**
- The 11 PSD's are application skills of the spiritual life directly from the Word of God.

- The application of metabolized Bible Doctrine is accomplished through the use of the 11 Problem Solving Devices.

This application goes in three directions: Toward God, toward people, and toward self.

- Problem Solving Devices directed toward God include: Doctrinal Orientation, Fellowship with the Holy Spirit, Authority Orientation, Personal Love toward God the Father, and Occupation with Christ.
- Problem Solving Devices directed toward people include: Doctrinal Orientation, Grace Orientation, Authority Orientation, and Impersonal Love for all mankind.
- PSD's directed toward self include: Doctrinal Orientation, Rebound, A Personal Sense of Destiny, the Faith-Rest Drill, Sharing the Happiness of God (Joy of Jesus Christ).

The thinking of the mature believer is different from the generally accepted thought patterns of the world. Therefore, the believer is set apart as unique when he cracks the maturity barrier. Uniqueness is reflected in his thought, actions, and observation of the honor code of the Royal Family of God.

A Relaxed Mental Attitude includes the principles of life on which you operate. These principles are your motivation for life.

- Speech and action is an expression of your thinking; therefore, what you say and do is what you think.
- Thinking and speaking is a reflection of your priorities in life. Everything we do, everything we say, even how we look reflects our thinking.
- Thought, speech, and action is a reflection of your mental attitude and motivation in life.

The greatest battle we have in life is the battle in the soul; therefore, the importance of the Problem-Solving Devices on the FLOT line of the soul. Good changes in history are made through what you think. The content of your thinking is the most important thing about you. But unfortunately, most believers today are confused in their thinking.

The difference between living in the cosmic system and advancing to maturity depends on the thoughts in your soul. **Phil 2:5, "Keep on having this mental attitude in you which was also in Christ Jesus."**

Having a Relaxed Mental Attitude is a Major Building Block in the Edification Complex of the Soul (ECS):

1.) The ECS consists of 5 floors.

1st floor – Doctrinal/Grace Orientation

2nd floor – Mastery of the Detail of Life

3rd floor – Relaxed Mental Attitude

4th floor – Capacity to Love

- Love towards God.

- Love towards a spouse.
- Love towards friends (believers).

5th floor – Inner Happiness (the Joy of Jesus Christ)

2.) Having a Relaxed Mental Attitude (RMA) means that:

- You overcome fear in your soul.
- You love yourself.
- You have a mental attitude love towards others.
- You are content in all areas of your life.

3.) With your Human Spirit in place, coupled with Doctrinal Orientation and Mastering the Detail of Life, you are primed to exercise peace within your soul having a RMA.

Overcoming Fear: Having a RMA is the opposite of having a soul filled with fear. Fear manifests itself by worry, anxiety, insecurity, and nervousness. Fear destroys the believer's ability to think, to reason, to apply Doctrine under pressure from the circumstances of life. Fear is total disorientation to the Plan of God. Fear destroys any Personal Sense of Destiny. Fear is from cosmic involvement, and therefore is arrogant, emotional, subjectivity, and slavery. People who are afraid have enslaved themselves, **Psa 3:1-8**, while having a lack of fear is a part of the RMA that believers with Bible Doctrine in their soul enjoy, **Heb 11:27; 13:6**.

Heb 11:27, "By faith he (*Moses*) left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is unseen."

Heb 13:6, "The Lord is my helper and I will not fear what man may do to me."

Courage or lack of fear is a sign of spiritual growth and the construction of the 3rd floor in your soul, the RMA, **Psa 56:1-4; 1 John 4:16-21**.

Psa.56:1-4, "Be gracious to me, O God, for man has trampled upon me; Fighting all day long he oppresses me. ²My foes have trampled upon me all day long, for they are many who fight proudly against me. ³When I am afraid, I will put my trust in You. ⁴In God, whose word I praise, in God I have put my trust; I shall not be afraid. What can *mere* man do to me?"

1 John 4:16-21 tells us that confidence, the lack of fear is found in God and the application of His love in our lives.

You Must Love Yourself: Before you can have a Relaxed Mental Attitude and love someone else, you have to have Spiritual Self Esteem (SSE) and love yourself. Love for yourself is not arrogant. God loves Himself based on His perfection and righteousness. You should love yourself based on God's perfection and righteousness which is inside of you from the moment of your salvation. Love for yourself then is maximized as you grow spiritually and reach Spiritual Self-Esteem (SSE). Self-Esteem can mean respect for self, satisfaction with one's self or a good opinion of one's self. But those are superficial definitions.

Spiritual Self-Esteem (SSE) is:

- Confidence in what you know, and how to put it into operation.
- Maximum humility and minimum arrogance.
- Confidence in God, confidence in the Word of God metabolized in your soul and circulating in your thought pattern.

It is not confidence in the energy of the flesh.

Psa 118:8-9, "It is better to take refuge in the Lord than to have confidence in mankind. It is better to take refuge in the Lord than to have confidence in princes."

SSE is related to the Problem-Solving Devices. Since SSE is Doctrinal and Grace Orientation, it is the embodiment of humility rather than any form of arrogance. For this reason, SSE is consistency in being filled with the Spirit, consistency in cognition and inculcation of Bible Doctrine, consistency resulting in the execution of the Plan of God, and leads us to having a Relaxed Mental Attitude.

Prov 19:8, "He who gets wisdom, keeps loving his own soul; He who guards understanding shall find the absolute good (*spiritual prosperity*)."

Heb 13:5, "Let your lifestyle be free from the love for money and be content with what you have; for He Himself has said, 'I will never desert you, nor will I ever forsake you'."

Eph 6:23, "Peace (*harmony*) be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ."

- Harmony is the RMA related to the thinking function of the spiritual life. Harmony among believers demands humility, grace orientation, and love.
- Believers with SSE do not feel threatened by enmity, antagonism, vilification, ostracism, rejection, or any form of hostility. Therefore, believers with SSE are in a position to fulfill this mandate to have harmony among the believers.
- This type of Love is associated with metabolized Bible Doctrine circulating in the soul's right lobe and is the basis for attainment of SSE.

You Have a Mental Attitude Love Towards Others. Mental Attitude Love leads to a RMA. The Greek word for this type of love is **AGAPE**, as we just saw in **Eph 6:23**. With **AGAPE** – Love, we overcome fear and gain a RMA. God is **AGAPE**. He possesses **AGAPE** love, **1 John 4:8, 16**. With **AGAPE** love, God solves all of His people problems. God uses His **AGAPE** love to solve the problems of man. **AGAPE** love is His Problem-Solving Device.

AGAPE type love is found only in the mentality of the soul. It is the capacity to love which comes from the filling of the Holy Spirit and knowledge of Bible Doctrine. It is the Relaxed Mental Attitude of the Edification Complex and reflects freedom from mental attitude sins toward God and toward people. It is impossible to sustain a relationship with the Lord or with any human being and be filled with mental attitude sins. In **John 15:12-13** and elsewhere, the command to love other believers is not an order to demonstrate your love in

an overt manner, nor even to love everyone with the same intensity of love. It is strictly an order to maintain a Relaxed Mental Attitude, although mental attitude love often prompts overt manifestations or expressions toward the object loved, (e.g., **John 3:16**).

Capacity for love begins with mental attitude **AGAPE**. Through the function of the Grace Apparatus for Perception (GAP), it spreads throughout the soul and becomes **PHILOS** – **φίλος** (fee'-los), a total soul love. **PHILOS**-type love directed toward God can exist only through the Edification Complex and the super-grace life.

Having a RMA is based on you having the mind of God, Jesus Christ in your soul which leads to spiritual growth and the capacity to **AGAPE**. **AGAPE** is love expressed through your mental attitude, your thinking and thoughts. **AGAPE** love can lead to actions like Christian service, but it begins with thinking in love. **AGAPE** love is produced by the Balance of Residency, linked with the mentality of the soul.

The Balance of Residency is Maximum Bible Doctrine in your Soul Ready for Application plus the Filling of God the Holy Spirit. Balance of Residency is a combination of the 1st and 2nd floors of your ECS, (Doctrinal Orientation and Mastery of the Details of Life). Due to your spiritual growth in the first two floors, it results in your ability to have a RMA. The stronger your base of Doctrinal Orientation and application of Mastery of the Details of Life, the greater your opportunity to have a Relax Mental Attitude towards life's situations.

When you have **AGAPE** love, there is an absence of the Mental Attitude Sins, and instead you have a relaxed attitude towards people and events, **Rom 5:1-5; Gal 5:22-23; 1 John 4:7-12**.

Rom 5:1-5, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. ³And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴and perseverance, proven character; and proven character, hope; ⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us."

Notice in **1 John 4** that God loved us first. Therefore, if we are to have a Relaxed Mental Attitude and love one another as Christ loved us, we must be the ones to initiate love towards our brethren rather than waiting for them to love us and then respond in love.

AGAPE love gives the believer a Relaxed Mental Attitude. **AGAPE** does not think with evil thoughts, **1 Cor 13:4-13**. The human race can be obnoxious or attractive, beautiful or ugly, someone who hates or loves you; but to the believer with Spiritual Self-Esteem (SSE), it makes no difference because the virtue of the subject (the one loving) is stronger than any handicap in the object (the one loved). It is the most tranquil and marvelous system in the world reaching its peak as you grow spiritually, **Eph 4:1-6**.

1 Cor 13:4-7, 13, "Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant, ⁵does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered*, ⁶does not rejoice in unrighteousness, but rejoices with the truth; ⁷bears all things, believes all things, hopes all things, endures all things. ... ¹³ But now faith, hope, love, abide these three; but the greatest of these is love."

Eph 4:2, "Always be humble and gentle. Be patient with each other, making allowance for each others faults because of your love." (NLT)

Nearly every sin that man can commit expresses some form of arrogance; whereas, the Relaxed Mental Attitude of Impersonal Love demonstrates humility.

You are Content in All Situations of Life, (The Results of Having a RMA):

Heb 13:5-6, "*Make sure that* your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you," ⁶so that we confidently say, "The Lord is my helper, I will not be afraid. What will man do to me?""

Luke 3:14, "Some soldiers were questioning him, saying, "And *what about* us, what shall we do?" And He said to them, "Do not take money from anyone by force, or accuse *anyone* falsely, and be content with your wages.""

1 Tim 6:8-9, "If we have food and covering, with these we shall be content. ⁹But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction."

2 Cor 12:10, "Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong."

Phil 4:11-13, "Not that I speak from want, for I have learned to be content in whatever circumstances I am. ¹²I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. ¹³I can do all things through Him who strengthens me."

With Bible Doctrine in your soul and the filling of God the Holy Spirit, you are always relaxed around other people, because you are not worried about what they will say; what they will do; are they better than you; are you better than them, etc. **Rom 12:9-21, 13:8-10.**

Phil 4:7, "And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."

Peace (spiritual prosperity) is thought, as well as possession. It is a system of thought you carry regardless of circumstances. It is the same consistency of thinking that provides true capacity for life, so that when you face undeserved suffering, you are just as happy as when you are in fantastic prosperity.

It is impossible for the unbeliever and the ignorant believer to understand prosperity from God; it's beyond human comprehension! They simply cannot begin to appreciate what God has done for us through logistical grace, prospering both winners and losers, and what God has done in phenomenally blessing those winners who execute His plan and will.

One of the great factors in the believer who is advancing spiritually is a phenomenal Relaxed Mental Attitude. This mental attitude is reflected by using the Problem-Solving Devices of the Plan of God.

So, having a Relaxed Mental Attitude is being in a place of spiritual growth, where you are:

- Free from Fear.
- Love yourself because of what is inside of you (God's Perfect Righteousness (+R), Bible Doctrine (B.D.), Filling of the Holy Spirit (F.H.S.), etc.).
- Have a mental attitude of AGAPE – love for others.
- Content in all situations.

Inner Beauty is a Relaxed Mental Attitude, 1 Tim 2:9-15; 1 Peter 3:1-6.

In **1 Tim 2:15**, Love is **AGAPE**, a mental attitude in the soul. Therefore, capacity for love is found in the right lobe. Your ability to love is the capacity of the right lobe of the heart, **1 Cor 13:4-7**.

When it says, "**with self-restraint**" that is the Greek preposition **META – μετά** (met-ah') that means, "with," plus the Genitive of **SOPHROSUNE – σωφροσύνη** [so-fros-oo'-nay], which means, "soundness of mind, self-control, or stability of mind." So, it comes to mean, "**with stability of mentality,**" referring to having a Relaxed Mental Attitude within your soul.

Mental attitude is the function of the right lobe of the soul. The right lobe is called the heart. It has a frame of reference, a memory center, vocabulary, categories, norms and standards, and a launching pad for application. This is the function of the heart or the right lobe, and that is what mental attitude is all about.

There are two viewpoints in mental attitude:

- **Human Viewpoint**, which is an expression of cosmic thinking from cosmic norms and standards; this is the influence of evil. Human Viewpoint mental attitude is called worldliness, **Rom 12:2; Col 3:2**. If human viewpoint persists in your right lobe after salvation, you are a worldly Christian (cosmic believer). You are not worldly because of something you do or because of some place you go, (you are not worldly because you play golf on Sunday); you are worldly because of what you think, not because of what you do.

- The antithesis is **Divine Viewpoint** which is viewpoint resident in the soul derived from God's Word resident in your soul. The command to have Divine Viewpoint is given in **1 Cor 2:16; 2 Cor 10:3-6; Phil 2:5**. This command is obeyed by the consistent and daily function of the Grace Apparatus for Perception (GAP) resulting in maximum Bible Doctrine resident in your soul.

In **Phil 2:5**, we are command to, "**Have this attitude in yourselves which was also in Christ Jesus.**"

2 Cor 10:3-5 tells us, "**For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but Divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.**"

Every thought impulse that you will have as a believer can be categorized into Divine or human viewpoint; influenced by Bible Doctrine or influenced by evil.

Every believer faces the inner conflict of Divine versus human viewpoint. This is a part of the spiritual struggle on this earth, **Isa 55:6-9**. The more Bible Doctrine you have, the more this conflict will exist, and the more this conflict exists, the greater the inner struggle. But Bible Doctrine will inevitably triumph in the faithful believer, if you take it in on a daily basis.

In **1 Peter 3:4**, "**gentle**" is the Greek word **PRAUS – πραῦς** (prah-ooce') that means, "gentle or humble," which refers to a mental attitude humility, which is not really humility, as much as it is Grace Orientation that leads to a Relaxed Mental Attitude (RMA).

Grace Orientation and a Relaxed Mental Attitude are character indexes in all believers, especially woman, that are part of the first and third floors of your Edification Complex of the Soul.

Likewise, "quiet" is really "tranquil," the Greek word **HESUCHIOS – ἡσυχίος** [hay-soo'-khee-os]. Tranquil means, "free of any disturbance or commotion," and "free from or showing no signs of anxiety or agitation."

Again, we go right back to the mental attitude and the problem of mental attitude sins. Part of this tranquility is freedom from pride, bitterness, jealousy, vindictiveness, implacability, or hatred; the things that destroy capacity for love or the expression of that capacity.

As you know, your thinking is your real personality. Your real personality is the sum total of your thoughts. Therefore, there is nothing you can do about improving your personality by overt superficialities. The real personality is what you think. Mental attitude determines both the character and the life of a person, **Prov 23:6-7**

So, the believer (woman in this case) with inner beauty is Grace Oriented and free from any mental attitude sins. Mental attitude sins produce self-induced misery, **Prov 15:13**.

Prov 15:13, "A joyful heart makes a cheerful face, but when the heart is sad, the spirit is broken."

Principles of a Doctrinal Woman:

The woman's inner beauty is related to Bible Doctrine resident in her soul. Her outer beauty is nothing without her inner beauty; it is an empty shell. A woman's real beauty is her inner beauty from Bible Doctrine in her soul, "with stability of thinking."

- Bible Doctrine becomes resident in the soul through the consistent function of GAP. Therefore, in commanding women to make themselves beautiful, God's Word emphasizes the beauty which comes from Bible Doctrine resident in the soul.
- "Stability" is a mental attitude. You are not stabilized because of a pattern of life; you are stabilized because of a thought pattern, **Isa 26:3-4; Phil 4:7; 2 Thes 2:2.**

2 Thes 2:2, "That you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter..."

Isa 26:3-4, "The steadfast of mind You will keep in perfect peace, because he trusts in You. Trust in the LORD forever, for in GOD the LORD, we have an everlasting Rock."

Phil 4:7, "And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."

The more Bible Doctrine in the soul, the more beautiful she becomes from Divine viewpoint. There is no such thing as true beauty in the woman apart from Bible Doctrine in the soul. Inner beauty, then, becomes the mental attitude of Bible Doctrine resident in the soul.

The spiritually mature woman always possesses inner beauty, and that compensates for any lack of physical beauty. Overt grooming only compliments the inner beauty. Overt beauty without Bible Doctrine becomes a facade for human good and evil. Therefore, overt beauty is meaningless without inner beauty.

The woman's inner beauty demands respect. When a woman has inner beauty from Bible Doctrine, she is respected as a gentleman should always respect women, with impeccable manners. Therefore, this is a greater incentive for the lady to advance to spiritual maturity. Respect for womanhood is automatic in a society where women have inner beauty. You instinctively develop good manners in a society of women with inner beauty. They are inspiring, a pleasure to be around and stimulating when they have Divine viewpoint. However, without a Relaxed Mental Attitude, they are petty, implacable, vindictive, and vicious with their tongues.

The woman's inner beauty which comes from Bible Doctrine resident in the soul also becomes the source for capacity; capacity for life, capacity for love, capacity for blessing. The super-grace woman or the godly woman always possesses this inner beauty no matter what her age.

Overt grooming merely complements the inner beauty of the spiritually mature / super-grace woman. The real beauty of the woman, therefore is her inner beauty.

The secret to inner beauty is the Balance of Residency in the soul between the filling of the Spirit and maximum Bible Doctrine. This comes from the daily function of GAP.

Overt beauty and grooming must not be neglected, but the Bible emphasizes the importance of inner beauty in the Royal Family of God. Therefore, inner beauty is a part of the principle of having a Relaxed Mental Attitude and "Laying down your life for your friends."

Phil 2:5, "Have this attitude in yourselves which was also in Christ Jesus."

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Getting back to the Greek of **John 15:13**, thus far we have noted in **Verse 13**, "**Greater love has no one than this, that one lay down his life for his friends.**"

The Greek
reads: "**μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.**"

Transliterated into English it reads: "**MEIZONA TAUTES AGAPEN OUDEIS ECHEI, HINA TIS TEN PSUCHEN AUTOU THE HUPER.**"

We have already noted the first few words which includes:

MEIZONA a Comparative Adjective **MEGAS** in the Accusative, Feminine, Singular. It means, "great," and as a comparative it means, "**greater.**" In other words, one thing is greater than another. Jesus' love is greater than human love.

TAUTES the near Demonstrative Pronominal Adjective **HOUTOS** in the Genitive, Feminine, Singular that means "this." This is a Genitive of Comparison identifying Jesus' type of love that is greater than any love that mankind has. With the comparative above we could say, "greater **than this.**"

AGAPEN the Noun **AGAPE** in the Accusative, Feminine, Singular that means "**love.**"

So, now we pick it up with **OUDEIS** (oo-dice'), which is a Cardinal Pronominal Adjective in the Nominative, Masculine, Singular that means "**no one.**"

It is used as an Indefinite Pronoun to identify other types of love or actions of love that might be out there in the world / Satan's Cosmic System. "**No one (in the KOSMOS) has greater love than this.**"

ECHEI is the Verb **ECHO** – ἔχω (ekh'-o) in the Present, Active, Indicative, Third Person, Singular. It means, "to have and to hold."

The Extending from Past Present Tense describes an action which begun in the past and continues in the present. In other words, in the past or the present, there is no greater form of love than what is about to be described, "laying down your life."

The Active Voice is generic in nature, saying that there is no one who can produce greater love than God's **AGAPE** love.

The Indicative Mood is for the reality of God's love being greater than any worldly love. So, we will translate this as "**has.**"

So, the first half of the verse reads, "**No one (in the KOSMOS) has greater love than this.**"

We now turn to the second part of **Verse 13**, "**that one lay down his life for his friends.**"

The Greek reads: "**ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.**"

Transliterated it is: "**HINA TIS TEN PSUCHEN AUTOU THE HUPER TON PHILON AUTOU.**"

We begin with **HINA** which is a Superordinating Conjunction of Content that means, "**that, in order that, so that, etc.**"

Superordinating of Content means that the clause to follow is more prominent than the one it preceded. It is introducing the subject or content of the passage. In other words, we are about to be told what this greater **AGAPE** love truly is.

TIS is an Adjective used as a primary enclitic Indefinite Pronoun in the Subject Nominative, Masculine, Singular, that means, "a certain one, **someone**, anyone, etc."

Enclitic means its formation or meaning is dependent on a preceding word. In this case, it goes back to **AGAPATE** (you love) of **Verse 12**, and thereby continues the focus on the same group (believers). It is also used to state the principle and relate that principle to an historic experience used as its example. In other words, Jesus would soon demonstrate for them personally what this commandment is saying about what they should do. He would soon demonstrate for them personally what this "greater love" was that they should emulate.

TEN is the article for "**the**" in the Accusative, Feminine, Singular of **HO – ὁ** (ho).

PSUCHEN is a noun in the Direct Object Accusative, Feminine, Singular of **PSUCHE – ψυχή** (psoo-khay') that literally means, "breath," but stands for the soul and human life. It is used allegorically in the Feminine to mean, "self, inner life, one's innermost being, (physical) life, that which has life, living creature, person, human being. etc."

Having life is the result of God breathing lives [the Hebrew word **NESHAMAH** – נְשָׁמָה (nesh-aw-maw')] into man. As a result, man has soul life and physical life, as noted in **Gen 2:7**, **“Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breaths (NESHAMAH) of life; and man became a living being [CHAY NEPHEESH – חַי נְפֶשֶׁת (khah'-ee neh'-fesh) in the Hebrew – PSUCHE ZAO – ψυχή ζάω (psoo-khay' dzah'-o) in the Greek].”**

Therefore, **PSUCHE** comes to mean, **“life”** in the human race which depends upon the possession of **PSUCHE** soul life.

AUTOU is a Pronoun in the Genitive of Possession, Masculine, Third Person, Singular of **AUTOS** – αὐτός (ow-tos') that means, “of him or **his**,” speaking of the believer’s life that is commanded to be laid down on behalf of fellow believers.

THE is the Verb **TITHEMI** – τίθημι (tith'-ay-mee) in the Aorist, Active, Subjunctive, Third Person, Singular. **TITHEMI** is a word which has a variety of meanings; all related to the word “place.” It can mean, “to put, lay, or set.” In relation to your life, we say **“lay down”** in the sense of giving up your life for the benefit of someone else, (being self-sacrificial), which we will see in the following phrase.

The Culminative Aorist Tense focuses on the entirety of the action but views it from its end result. The end result is giving up your life for someone else. Jesus Christ had developed this love in His humanity from the Virgin Birth all of the way to Gethsemane, where He uttered these words, and that same love should be in us too. The demonstration of this love was that He obeyed the Father’s will and went to the Cross.

The Active Voice says that the positive mature or maturing believer performs the action of the verb.

The Subjunctive Mood is for potential. It identifies the volitional responsibility of the believer and what they should do, yet considering that they may not. Finally, as we saw earlier, coupled with **HINA** above, it takes on an Imperative sense of a command or exhortation.

HUPER is a Preposition in the Genitive case that means, “for, in or on behalf of, for the sake of, etc.” It is the preposition of substitution and should be translated, **“on behalf of.”** We should be giving of ourselves in the place of others.

TON is the article **HO** in the Genitive, Masculine, Plural, for **“the.”**

PHILON is a Pronominal Adjective of **PHILOS** – φίλος (fee'-los) in the Genitive, Masculine, Plural that means, **“beloved**, dear, friend, or friendly.” It refers to a bona fide love, category #3, human friendship. It is a total soul love in contrast to **AGAPE** which is a mental attitude soul love. **AGAPE** is only the beginning of human love as it occurs in the mentality of the soul, but **PHILOS** is the total of human love, the greatness of human love. So, here we will translate it **“beloved”** to emphasize love for our fellow believers, (the Royal Family of God);

your fellow believers who you should have a total soul love for because of what is in their souls.

AUTOU is once again a Pronoun in the Genitive, Masculine, Third Person, Singular of **AUTOS** that means "of him or **his**, speaking of the believer who loves his fellow believers.

The corrected translation of the second clause is, "**That someone lays down his life on behalf of his beloved** (*fellow members of the Royal Family of God*)."

Our complete translation of **John 15:13** is: "**No one has greater love than this, that someone lay down his life on behalf of his beloved** (*fellow members of the Royal Family of God*)."

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John 15:14-15 – Faith Application Results in Intimacy with Christ:

John 15:14-15, "You are My friends if you do what I command you. ¹⁵ No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."

We now turn to **John 15:14**, – "**Friends of God.**"

This is part of Category #3 Love (towards mankind), but as we have been noting, it is specifically speaking of fellow believers, "Beloved / loved ones / friends" who are fellow members of the Royal Family of God.

Remember, Jesus is speaking to believers only.

John 15:14 reads in the English (NASB), "**You are My friends if you do what I command you.**"

The Greek reads: "**ὅτι οὗτοι φίλοι μου ἐστε, ἐὰν ποιῆτε ἃ* ἐγὼ ἐντέλλομαι ὑμῖν.**"

Transliterated it is: "**HUMEIS PHILOI MOU ESTE EAN POIETE HA EGO ENTELLOMAI HUMIN.**"

HUMEIS is the Second Person, Plural, Pronoun **SU – σὺ** (soo) in the Subject Nominative Case that means, "you or **you all.**" Here Jesus is addressing the disciples as His beloved or loved ones and by extension all believers.

PHILOI is a Pronominal Adjective from **PHILOS – φίλος** (fee'-los) in the Subject Nominative, Masculine, Plural.

A Pronominal acts like a Pronoun and is linked with **HUMEIS** above as the subject of this sentence. As we noted in **Verse 13**, **PHILOS** means “**beloved**, dear, or friendly.” Once again, Jesus is referring to the disciples as His loved ones, speaking of the close and intimate relationship He has with them which starts with **AGAPE** love, (mental attitude love), that leads to **PHILEO** love, (relationship type love).

This is a total soul love. But if we are to realize this type of love, there is a condition into which we must enter to understand its true meaning, which we will see below.

Remember **AGAPE** love is used for the maximum love which comes to the believer after salvation from propitiation; **PHILOS** is used for the expression of that love for His friends, (**PHILOS** believers). But, He does not **PHILOS** all His believers. God has **AGAPE** love for all believers on the basis of propitiation and for all members of the human race based on His grace and mercy. Yet, God has **PHILOS** only for the spiritually mature or supergrace believers; those who keep His commandments. And not all believers do.

MOU is the Pronoun **SU** in the Possessive Genitive, First Person, Singular that means, “of me or **my**.” Jesus is saying the disciples are His loved ones / friends.

ESTE is the Verb **EIMI** – εἶμι (i-mee’) in the Present, Active, Indicative, Second Person, Plural. It means “to be, are, or is,” and in the Second Person Plural, it goes with **HUMEIS** above as, “**you all are.**”

The Progressive Present Tense means that they are beloved friends of Jesus and will remain that way, as far as He is concerned.

The Active Voice – The disciples are loved ones / friends of Jesus.

The Indicative Mood is for the reality of how Jesus thinks about the disciples. So, we can say, “**you all are and you keep on being.**”

So far, we have, “**You all are and you keep on being My loved ones (friends).**” That statement is the Apodosis or “then” statement of this sentence.

Now we will see the Protasis or “if” statement of the sentence.

EAN is a Subordinating Conjunction used with a Subjunctive that means, “**if and maybe you will and maybe you will not.**” This is a Third Class conditional if statement, speaking of the volitional responsibility of the believer.

POIETE is the Verb **POIEO** – ποιέω (poy-eh’-o) in the Present, Active, Subjunctive, Second Person, Plural that means, “to make or do.”

The Progressive Present Tense is used for continuous action. The believer must keep on taking in and applying God’s Word if he is to be His friend.

The Active Voice says the positive believer produces the action of continually applying the Word of God to their life.

The Subjunctive Mood is used with the "if" statement above as a volitional choice of the believer, "if and maybe you will and maybe you will not **keep on doing,**"

HA is the Relative Pronominal Adjective **HOS** – ὅς (hos) in the Accusative, Neuter, Plural. **HOS** can mean, "who, which, what, or that."

A Relative Pronominal is a Pronoun used to connect a substantive (noun) with a clause that in some way qualifies its meaning. Here it is translated "**what**" used to represent the application of the Word of God / Bible Doctrine, (the mandates of Jesus Christ).

EGO is a Pronoun in the Nominative, First Person, Singular that means, "**I** or me." Jesus is referring to Himself as an authority over the Church. He is the Head of the Church and in Problem Solving Device #6, (Authority Orientation), we must be oriented to the authority of His Word if we are going to be His friend.

ENTELLOMAI is a Verb in the Present, Middle Deponent, Indicative, First Person, Singular that means "to enjoin, to charge, give orders, or **command.**" Its noun is **ENTOLE** that we have seen previously. But this is the action of giving a command.

The Instantaneous Present Tense means that the command has been given by our Lord, now we need to abide in it.

The Middle Deponent tells us that Jesus has given us the command to follow.

The Indicative Mood is for reality of the command given to us by our Lord. So, we can say, "**I myself command.**"

If God is giving the orders, it means to decree. "**If you keep on doing what I decree,**" is another way to translate it. God decrees after salvation that we GAP it to spiritual maturity / supergrace. That is our purpose for remaining on this earth. The only possible way that we are ever going to glorify God is by reaching the supergrace status. This is why we have all kinds of words, like "Grow in grace ... study to show yourself approved, etc." These are all ways of expressing God's decree. God decrees that all believers take in Bible Doctrine and reach the supergrace capacity so that they can become **PHILOS**.

HUMIN is the Pronoun **SU** that means, "**you,**" in the Dative, Second Person, Plural.

The Dative of Advantage speaks to the benefit we receive from keeping God's Word resident in our soul and applying it on a consistent basis by laying down our lives on behalf of others; we will be a "friend" of God.

Our complete translation of **John 15:14** is: **"You all are and you keep on being My loved ones (friends), if you all (maybe you will and maybe you will not) keep on doing what I myself command you."**

As you know, the commands of Jesus Christ are found in His Word. Therefore, "doing what I command you" means keeping God's Word resident within our soul and applying it on a consistent basis. In the context of **John 15**, this means abiding in the Word of Jesus Christ, **John 15:4-11**, with the added emphasis of the command given in **Verses 12-13**.

Keeping the commandments of Jesus Christ means the Bible has authority over our lives. Therefore, the Bible is our authority as the Word of God.

L.S. Chafer notes, *"It reflects the supreme authority of God as actually His revealed will, the Word of Truth is to be obeyed by all who come under His Divine rule."*

The fact that Jesus Christ is commanding us is one more example in the Scriptures of His authority over the Church.

Synonyms for Christ and His Authority Over the Church:

- Jesus Christ is called the Last Adam as the ruler of the Church and the believers. The Church universal is called the new spiritual species, as found in **1 Cor 15:45-49; 2 Cor 5:17; Gal 6:15**. This "new creation" is important, because it focuses attention on the Church during the intensified stage of the Angelic Conflict.
- In the Head and the body analogy, Christ is the head and the Royal Family of God is the body. This speaks of Christ's authority. The body emphasizes our differences in personality and spiritual gifts, **Eph 1:22-23; 2:16; 4:4-5; 5:23; 1 Cor 12; Col 1:17-18, 24; 2:19**.

Eph 1:22-23, "And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³which is His body, the fullness of Him who fills all in all."

Eph 5:23, "For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body."

Likewise, we see in this analogy the King and the Royal Family of God, **Eph 1:22-23; Col 2:10**. Jesus Christ is the Royal King, and we are His family.

- The Shepherd and the sheep analogy is found in **John 10; Heb 13:20; 1 Peter 5:4**. This analogy connotes the security and great blessings that come to us as members of the Royal Family of God. The analogy is apropos for, like us, sheep have no sense of direction, cannot fend for themselves, are helpless, and therefore need the guidance, sustenance, and protection of the Shepherd. The sheep must be guarded and fed by the under-shepherd, the Pastor of the local church.

Heb 13:20-21, "Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, ²¹equip you in every good thing to do His will, working in us that which is

pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen."

- The Vine and the branches analogy is taught in **John 15:1-6**. Jesus Christ is the Vine; we are the branches. This analogy is used for union with Christ, i.e., positional truth and/or positional sanctification. The vine always represented stimulation. The production of the branches is your advance to maturity.
 - The concept of Christ as the Chief Cornerstone, and the stones of the building as the Church was first taught by Christ in **Mat 16:16-18** when He told Peter, **"You are blessed, Simon, Son of Jonas. And on this rock (PETRA, giant rock, Lord Jesus Christ) I will build my Church (Royal Family of God). Therefore, your name is now PETRAS (part or chip of a rock)."** This reference to Christ as the Chief Cornerstone is found in **Eph 2:20; 1 Peter 2:4-8**, quoting **Psa 118:22-23**. Peter recognized that Christ, not himself or the Church, is the rock. The Church didn't even exist in **Mat 16**. Christ is the link between the two walls, Israel and the Church. He is the ruler of both.
 - The analogy of the High Priest and the Royal Priesthood is found in **Heb 2:17; 4:14; 7:25; 10:10-14; 1 Peter 2:5, 9; Rev 1:6**. Only when the God-Man ascended and was seated could Jesus Christ be a High Priest. Every believer in union with Christ is a royal priest.
 - The Groom and the bride analogy is found in **John 3:29; 2 Cor 11:2; Eph 5:25-27; Rev 19:6-8**. This eschatological analogy speaks of the future of the Church as royal family of God. This will not be fulfilled until the Second Advent at the wedding feast of the Lamb. It takes seven years for the bride, the Church, to be prepared before the Judgment Seat of Christ. There will be no local churches in the Millennium.
- From each of these analogies, certain things are taught about your personal life as a Church Age believer.

As the human head governs the body to which it belongs, so authority is vested in the headship relation wherever it exists. In relation to Christ and the Church, He is the Head and we are the body.

Christ sustains at Least Five such Relations, as:

- Head of principalities and powers, **Eph 1:21; Col 2:10**. Christ has universal authority over all angelic hosts.
- Head over every man, **1 Cor 11:3**; cf. **Eph 5:23**. Whether recognized or admitted by men, Christ is ruling over all of them. To Him they must one day render an account. **1 Cor 11:3, "But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ."**
- Head of the corner stone (Chief Corner Stone), **Acts 4:11; 1 Pet 2:7**. See **Eph 2:19-22**, where the whole company of believers is seen as a building of God, Christ being the Headstone of the corner.
- Head over the mystic Body of Christ, the Church, **Eph 4:15; Col 1:18; 2:19**. This figure is used more than any other to represent the service and manifestation of Christ by or through the members of His Body.
- Head over the Bride, **Eph 5:23-33**. Here again the Church is in view with a unique relationship, which relationship is to be realized fully after the marriage of the Lamb.
- Christ ranks as Head over the New Creation, which creation is in Him and partakes of His resurrection life, **Eph 1:19-23**.

- The Head of Christ is God, **1 Cor 11:3**. The authority which Christ exercises was given to Him by the Father, **John 5:27; Acts 17:31; 1 Cor 15:25-28**.

Now, before we get into laying down our lives for our **PHILOS**, let us understand AGAPE LOVE a little better, which creates capacity for **PHILOS** love and **“laying down our lives for the beloved.”**

Principles of AGAPE Love:

Categories of AGAPE Love.

- The love of the Father for the Son, **John 15:9**.
- The (impersonal) love of God for the human race, **John 3:16**.
- The (impersonal) love of believers toward other believers, **John 15:12ff**.
- The (impersonal) love of believers toward all of Mankind, **Rom 13:8-14**.
- The (impersonal) love right man and right woman must have for each other in order to have personal love, **Eph 5:28, 33; 1 Tim 2:15**.

AGAPE love is a Relaxed Mental Attitude toward all mankind.

AGAPE love is dependent on the Word of God for its effectiveness.

AGAPE love is sustained by Bible Doctrine.

AGAPE love is the expression of the believer’s doctrinal orientation (metabolized Doctrine in the stream of consciousness).

AGAPE love for all mankind is a manifestation of your personal love for God the Father, and your occupation with the person of Jesus Christ as the highest motivation in life.

AGAPE love is a Problem-Solving Device, as well as the basis for great human relationships.

AGAPE love cannot be reduced to the level of dog eat dog. Your Relaxed Mental Attitude is the issue. You never reduce yourself to the norms and standards of those who attack and malign you.

AGAPE love emphasizes your strength (Bible Doctrine in your soul), not the weakness of someone else. Therefore, you maintain your standards.

AGAPE love is the Relaxed Mental Attitude from the filling of the Holy Spirit rather than overt friendliness or effusive hypocrisy.

1 Peter 3:8-12, “To sum up (what AGAPE love is), all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 9not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. 10For, ‘The one who desires life, to love (AGAPE) and see good days, Must keep his tongue from evil and his lips from speaking deceit. 11 He must turn away from evil and do good; He must seek peace

and pursue it. ¹² For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil’.”

We now focus on the main thrust of the type of **AGAPE** Love Jesus is commanding us to apply in **John 15:12-14**.

John 15:13, “Greater love has no one than this, that one lay down his life for his friends (*PHILOS* – loved ones = fellow believers).”

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The Doctrine of Laying Down Your Life for Your Friends

1 John 4:7-12, “Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. ⁸The one who does not love does not know God, for God is love. ⁹By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. ¹⁰In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. ¹¹Beloved, if God so loved us, we also ought to love one another. ¹²No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.”

1 John 4:18-21, “There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. ¹⁹We love, because He first loved us. ²⁰If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. ²¹And this commandment we have from Him, that the one who loves God should love his brother also.”

1 John 5:1-3, “Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the *child* born of Him. ²By this we know that we love the children of God, when we love God and observe His commandments. ³For this is the love of God, that we keep His commandments; and His commandments are not burdensome.”

Definition of “Laying Down Your Life”:

In the command to love by “laying down our lives,” Jesus is comparing all realms of love to the love that is self-sacrificial for the benefit of our fellow believers, (whether they are current or future believers). There is no greater love in the entire universe than that **AGAPE** love that puts others first and ourselves second.

1 John 3:16, “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.”

“Laying down your life” is in the Aorist tense which views the entirety of the action. Therefore, it does mean suffering martyrdom for the sake of fellow believers, but that is just one aspect of “laying down our lives.” **Rev 6:9; 20:4.** “Laying down your life” is also the day-to-day carrying of your Cross for the benefit of others, **Luke 9:23-24; Gal 5:24-25.**

Our Lord said in **Luke 9:23-24**, “**If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. ²⁴For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.**”

Gal 5:24-25, “**Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵If we live by the Spirit, let us also walk by the Spirit.**”

“Laying down your life” is also the day-to-day self-sacrificial **AGAPE** love for the benefit of loved ones (fellow believers current and future). Whether we are witnessing the gospel or serving our fellow believers, we are in fact laying down our lives for their spiritual benefit whatever it may be.

Gal 6:9-10, “**Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. ¹⁰So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.**”

As believers, we each have received at least one spiritual gift at the moment of our salvation, which we should be applying in the service of God each and every day. As you learn what your gift is and apply it on a consistent basis, you are fulfilling the command of **John 15:12-14**. How so? Because there are many other things you could be doing with your life each and every day, yet when you put those things aside to serve God in the application of your spiritual gift, you are sacrificing those “other things” of your life, you are sacrificing your life. See: **1 Cor 12:4-7, 12-21; 13:1-7; Gal 5:22-23.**

1 Cor 12:4-7, “**Now there are varieties of gifts, but the same Spirit. ⁵And there are varieties of ministries, and the same Lord. ⁶There are varieties of effects, but the same God who works all things in all *persons*. ⁷But to each one is given the manifestation of the Spirit for the common good.**”

Gal 5:22-23, “**But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law.**

- Scripture provides detail as to what “laying down your life” entails. There are two aspects, a) your mental attitude, and b) your actions.

1 John 3:23, “**This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.**”

1 John 3:18, "Little children, let us not love with word or with tongue, but in deed and truth (*Bible Doctrine resident in your soul*)."

- The Appropriate Mental Attitude for "Laying Down Your Life", **Rom 14:7-8; Phil 1:21-25.**

Rom 14:7-8, "For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's."

- Mentally put God's will for your life before your own will or anyone else's, **Luke 22:42.**
- Our Lord prayed in **Luke 22:42, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."**
- Mentally put aside worldly titles, credits, power, and prosperity that are a hindrance to serving God and His children, **Phil 3:7-8, 15-17.**
- Overcome the sinful desires of your Old Sin Nature with the Word of God resident in your soul, **Gal 5:24.** The precursor of the mental attitude that leads to "carrying your cross daily."

Gal 5:24, "Now those who belong to Christ Jesus have crucified the flesh with its passions and desires."

- Do not judge your fellow believer, **Rom 14:10, 13.**

Rom 14:10, "But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God."

Rom 14:13, "Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way."

- Have an absence of hatred, (for whatever reasons), toward fellow believers, **1 John 2:4-11.**
- Dwell in righteousness rather than the garbage of the world, (Satan's Cosmic System), **Phil 4:8-9** with **1 John 3:7.**

1 John 3:7, "Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous."

- Strive for peace with your fellow believer and the edification of their souls, **Rom 12:18; 14:19.**

Rom 12:18, "If possible, so far as it depends on you, be at peace with all men."

Rom 14:19, "So then let us pursue the things which make for peace and the building up of one another."

Your Actions in "Laying Down Your Life":

- Behave according to God's mandates in society, **Rom 13:8-14; Gal 5:24-26.**
- Suffer and rejoice with others when they are suffering or honored, **1 Cor 12:26.**
- Give graciously to your fellow believer who is in need, **1 John 3:17.**

1 John 3:17, "But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?"

- You are not the 007 of Grace. Do not use Grace as a license to sin, **Gal 5:13-14.**
- Do not gossip or malign in order to get ahead, **Gal 5:15.**

Gal 5:13-15, "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. ¹⁴For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself." ¹⁵But if you bite and devour one another, take care that you are not consumed by one another."

- Have an absence of self-righteous arrogance, **Gal 5:26.**

Gal 5:22-26, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law. ²⁴Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵If we live by the Spirit, let us also walk by the Spirit. ²⁶Let us not become boastful, challenging one another, envying one another."

- Forgive the sins of others and encourage them to go forward in the Plan of God, **Gal 6:1-2; Eph 4:1-3; Col 3:12-17.**

Gal 6:1-2, "Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Bear one another's burdens, and thereby fulfill the law of Christ."

Eph 4:1-3, "Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, ²with all humility and gentleness, with patience, showing tolerance for one another in love, ³being diligent to preserve the unity of the Spirit in the bond of peace."

Col 3:12-17, "So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; ¹³bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. ¹⁴Beyond all these things *put on* love, which is the perfect bond of unity. ¹⁵Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. ¹⁶Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God. ¹⁷Whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father."

- Strive for harmonious rapport inside the body of Christ, **1 Pet 3:8-12** with **Gal 6:10.**

1 Peter 3:8-12, "To sum up (*what AGAPE love is*), all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; ⁹not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the

very purpose that you might inherit a blessing. ¹⁰For, 'The one who desires life, to love (*AGAPE*) and see good days, Must keep his tongue from evil and his lips from speaking deceit. ¹¹ He must turn away from evil and do good; He must seek peace and pursue it. ¹² For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil'."

- Have harmonious rapport inside your marriage and family, **Eph 5:22-6:4; Col 3:18-21.**
- Apply authority orientation to human institutions, governments, bosses, Pastors, etc., **Rom 13:1-7; Col 3:22-25; 1 Thes 5:12-13; 1 Tim 5:17-18; 6:1-2; Titus 2:9-10; 3:1-2.**

Conclusion: "Laying down your life," means living righteously with confident expectation in the Plan of God, **Titus 2:11-14.**

Titus 2:11-14, "For the grace of God has appeared, bringing salvation to all men, ¹²instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴who gave Himself for us (*laid down His life*) to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds."

In **John 15:13-17,** we have the friendship of Jesus Christ, and in **Verses 18-27,** we have the hostility of the world. So that leads us to...

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The Doctrine of Friends, Friendship with God.

General Definition:

The Complete Biblical Library Greek-English Dictionary notes that in Greek culture, "*The supreme duty of a friend was to sacrifice himself for his friend, and examples of sacrifice are highly extolled in Greek literature (Stählin, "philos," Kittel, 9:151-152).*" Cicero gave several qualities of a friend.

- First, friendship could only exist between good men, men who lived pure lives, free from greed, lust, and violence.
- Friends had complete agreement on all subjects and good will toward one another.
- Friendship was based on love.
- Friends would not ask one another to do what was wrong and only did good to one another.
- Permanence and stability in friendship were the product of mutual loyalty.
- The golden rule for a friend was to put himself on the same level as his friend (*De Amicitia* 5, 6, 8, 12, 13, 18, 19).

Greeks believed that a man could have only a few *real* friends and that a pair of friends was the true ideal.

Etymology – Word Study:

Greek:

PHILOS, φίλος, is a primary adjective translated, "friend(s) that means, "beloved, dear, friendly, or friend(s)." It is a term of endearment. Although it is primarily an adjective with the meaning of "beloved, friendly," or "dear," **PHILOS** came to be used as a noun meaning "friend." Neither Greek nor Hebrew tradition requires a distinction between a relative and a friend; a **PHILOS** may also be a relative.

Thayer defines its use in Scripture as, "*friend, to be friendly to one, wish him well, a friend, an associate, he who associates familiarly with one, a companion, one of the bridegroom's friends who on his behalf asked the hand of the bride and rendered him various services in closing the marriage and celebrating the nuptials.*"

Liddell and Scott define **PHILOS** in the Passive Voice as, "*loved, beloved, dear,*" which is equivalent to the Latin *AMICUS, CARUS*. In early Greek writings, it was used for "*a friend, a dear one, an object of love, one's nearest and dearest, (such as wife and children).*" Of things it was used as, "*dear, pleasant, or welcome.*" In Poets, **PHILOS** is used of "*one's own limbs, life, etc.*" And finally, in the active sense, it meant, "*loving, friendly, or kindly.*"

BAGD defines it as having two primary definitions:

- Pertaining to having a special interest in someone. It was used this way in Greek writings to mean in the Passive Voice; beloved or dear, and in the Active Voice; loving, kindly, disposed, or devoted.
- One who is on intimate terms or in close association with another. In Greek writings, it meant friend.

HETAIROS (het-ah'ee-ros), ἑταῖρος, from **HETESOTES** that means, "clansman or cousin, and is another Greek word translated friend(s)." **HETAIROS** means, "a comrade, mate, partner, fellow, friend, (my good friend), or even a concubine." It is used as a kindly address. It contrasts **PHILOS** that was used as a term of endearment. **HETAIROS** is used in **Mat 22:12; 20:13; 26:50**.

Hebrew:

The Hebrew equivalents to **PHILOS** include:

ĀHĒB, אָהַב, in the Qal stem: friend, loved one (**Esther 5:10; Psa 38:11; Jer 20:4**). In the Piel stem; lover (**Jer 30:14**).

ALLŪPH, אֱלוֹף, Close friend, intimate friend (**Prov 16:28; 17:9**).

YĀDHA, יָדַע, Know; in the Pual stem: intimate friend (**Job 19:14**).

MĒRĒA, מֵרֵעַ, Neighbor (**Prov 12:26**).

MODA, מוֹדַע, Kinsmen, intimate friend (**Prov 7:4**).

RĒA, רֵעַ, Friend, neighbor (**Job 2:11; Prov 6:3; Micah 7:5**).

SHĀLŌM, שְׁלוֹמַי, Peace, prosperity; friend (**Jer 20:10**).

Friendship:

Friendship is the word **PHILIA** in the Greek that comes from **PHILOS** and is a hapaxlegomena, (that is, it is used only once in the New Testament and that is in **James 4:4**). The Hebrew equivalent is **SOD** that means "counsel," and is only used for "friendship" in **Job 29:4**.

Corporate Friendship with God:

This means that friendship with God is the same between true Israel (Jewish dispensation believers who are Jews) and the Church, **John 3:29**.

John 3:29, "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full."

John the Baptist is calling himself a friend of the Lord Jesus Christ who is the bridegroom of the Church, His bride, (compare with **Eph 5:24-28, 33**; with **Rev 19:7**). Therefore, John the Baptist, a Jewish dispensation believer, is calling himself out as different from the Bride of Christ, the Church. Therefore, we see a difference between believers of the Age of Israel and Church Age believers, yet both groups of believers have the opportunity to be a "friend / loved one" of God.

Biblical Applications for Being a Friend of God:

The New Testament employs **PHILOS** about 30 times, often to indicate "a friend to whom one is under a basic obligation," (Günther, "Love," *Colin Brown*, 2:549). Although friends and relatives are sometimes differentiated, **Luke 21:16; Acts 10:24**, this need not be the case according to our passages, **John 15:13-15**.

- Friends of God have no fear other than the fear (awe or respect) of God in their lives, **Luke 12:4**.

Luke 12:4-5, "I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. ⁵"But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!"

- Friends of God have humility from a faith rest life, **Luke 14:10**.
Luke 14:7-11, "And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor *at the table*, saying to them, ⁸"When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by

him, ⁹and he who invited you both will come and say to you, 'Give *your* place to this man,' and then in disgrace you proceed to occupy the last place. ¹⁰But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you. ¹¹For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

- Friends of God have a mental attitude and actions that are filled with righteousness, **Prov 22:11**.

Prov 22:11, "He who loves purity of heart *and* whose speech is gracious, the king is his friend (*REA*)."

- Friends of God have a servant's heart, **Luke 7:6**.

Luke 7:6-7, "Now Jesus *started* on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof; ⁷for this reason I did not even consider myself worthy to come to You, but *just* say the word, and my servant will be healed."

- Friends of God are persistent in their prayer life, **Luke 11:5ff**.

Luke 11:5-10, "Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves; ⁶for a friend of mine has come to me from a journey, and I have nothing to set before him'; ⁷and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.' ⁸I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his persistence he will get up and give him as much as he needs. ⁹So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened."

- Friends of God will be resurrected, **John 11:11**.

John 11:11, "This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.""

- Friends of God will have tremendous blessing for time and eternity because of His Word resident in their souls, **Job 29:1-5ff**.

Job 29:4, "As I was in the prime of my days, when the friendship (*SOD - counsel*) of God was over my tent."

- Friends of Jesus Christ keep His mandates, **John 15:14**.

In the New Testament, the supreme example of a friend was Jesus. His example of love crosses all cultural boundaries. To the Jews, he represented One who loved His disciples as He loved Himself; to the Greeks and Romans, He was the One who laid down His life for His friends. In **John 15:14-15**, Jesus declared that His followers were His friends, not merely His servants (**DOULOS**). The believer is more than a servant of God, (i.e., one who

ignorantly obeys orders under fear of punishment), rather, he is a friend, and one who knows the Lord's will, and follows Him out of love and desire.

Being subservient is not the intent here or the qualification for friendship, see **Verse 15**. Keeping his mandates means you have the mind of Christ and have the same type of thinking as Christ which is the qualification for friendship. Compare with **Rom 12:16; 15:5-6; 1 Cor 1:10; Phil 2:2**.

Phil 2:1-5, "Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, ²make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. ³Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; ⁴do not *merely* look out for your own personal interests, but also for the interests of others. ⁵Have this attitude in yourselves which was also in Christ Jesus."

- Friends of Jesus Christ have an admiration for Him as his bride, **Song of Solomon, 5:10-16**.
Song 5:16, "His mouth is *full of sweetness* and he is wholly desirable. This is my beloved and this is my friend, O daughters of Jerusalem."

- Friendship with the Lord Jesus Christ is based on having His Word metabolized in your soul, **Prov 7:4**.
Prov 7:4, "Say to wisdom, "You are my sister," and call understanding your intimate friend (*MODA*)."

This means that you have Occupation with the Lord Jesus Christ who becomes your best friend. Occupation with Christ is attained through post-salvation epistemological renewing of you mind, **Rom 12:2**, (i.e., learning Bible Doctrine on a daily basis so that you advance to spiritual adulthood).

Occupation with Christ provides a new focus in life away from eyes on self, on people, and on things. How you are treated and loved by people is no longer an issue once you have reached Spiritual Self-Esteem and have cognitive self-confidence.

It is your fellowship with God that counts and consistent fellowship leads to friendship with God and the Lord Jesus Christ. Likewise, this is the only way to execute God's plan, God's purpose and God's will for your life.

Principles of True Friendship with Fellow Believers:

- Your fellow believers should be considered "friends," (loved ones), **3 John 14**.
3 John 1:14, "But I hope to see you shortly, and we will speak face to face. Peace be to you. The friends greet you. Greet the friends by name."

- True friends are not wishy washy or Johnny come lately's. A true friend is a consistent companion, **Prov 17:17; 18:24.**

Prov 17:17, "A friend loves at all times, and a brother is born for adversity."

Prov 18:24, "A man of *too many* friends comes to ruin, but there is a friend who sticks closer than a brother."

- True friends do not hold back punches. In a loving way, they tell it to you straight, **Prov 27:6, 9-10, 14.**

Prov 27:6, "Faithful are the wounds of a friend, but deceitful are the kisses of an enemy."

Prov 27:9, "Oil and perfume make the heart glad, so a man's counsel is sweet to his friend."

- Believer friends should be an encouragement and uplifting to one another, especially when one is going through various difficulties or trials, **Job 6:14; Prov 27:10.**

Job 6:14, "For the despairing man *there should be* kindness from his friend; so that he does not forsake the fear of the Almighty."

Prov 27:10, "Do not forsake your own friend or your father's friend, and do not go to your brother's house in the day of your calamity."

David said to his friend Jonathan in **2 Sam 1:26-27**, **"I am distressed for you, my brother Jonathan; you have been very pleasant to me. Your love to me was more wonderful than the love of women."**

- Believer friends should not cause trouble or dissensions against fellow believers, **Psa 15:1-5.**

Psa 15:3, "He does not slander with his tongue, nor does evil to his neighbor, nor takes up a reproach against his friend."

- Believers lay down their lives for fellow believers, **John 15:13; Psa 35:9-14.**

Psa 35:14, "I went about as though it, (*the afflictions of a friend*), were my friend or brother; I bowed down mourning, as one who sorrows for a mother."

Conclusion:

If you have fellowship with positive believers who have virtue, integrity and who recognize the privacy of your priesthood, you will have a wonderful relationship with them, and you will make some of the greatest friendships in this life.

The advantage to such friendships is that you are not depending on them; you are depending on the Lord. When you are not depending on people and have relationships with them, then you are in Spiritual Self-Esteem. As a result, you never feel threatened by them. Likewise, you do not get upset when they turn nasty and sarcastic and turn sour.

Because you are depending on the Lord and not them, and your fellowship with the Lord takes care of that.

If you enter into Christian fellowship with unrealistic expectation, you will never grow in grace, and you will never have the type of friendship God desires for you.

Prosperity and Friendship:

The appropriate application of prosperity blessings is to use that wealth to make friends with the lost and dying to win them for Christ, **Luke 16:9**.

Luke 16:9, "And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings."

Warren Wiersbe commenting on **Luke 16:1-12** states, *"Like the prodigal (wasteful) son, this steward wasted his master's goods, just as many people are doing today. All that we have comes from the Lord and must be used for the good of others and the glory of God. We are not owners; we are stewards of His possessions, and one day we must give an account of what we have done with what God has shared with us."*

*Jesus did not commend the steward for cheating his master, but for making good use of his opportunity. The people of this world are much better at seeing opportunities and profiting from them than are the children of God (**Eph 5:15-17**). During this brief life, we have the opportunity to use wealth to make friends for God, friends who will meet us in heaven!*

*The key is faithfulness (**vv. 10-12**). The unrighteous mammon (money) is the least, but the eternal riches are "the most." If we use God's wealth as He wills, then He will give us true riches which are our own. Jesus did not see a "great gulf" fixed between the material and the spiritual, for one of the most spiritual things we can do is use material things to the glory of God in the winning of the lost."*

The fool with his money thinks he has many friends, yet he does not, **Prov 19:6**.

Prov 19:6, "Many will seek the favor of a generous man, and every man is a friend to him who gives gifts."

All believers (friends) will rejoice together in heaven with the knowledge of those who were lost that have been saved, **Luke 15:6, 9**.

Luke 15:6, "And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'"

Wrong Friendships:

- We should not be friends with the world, Satan's Cosmic System, **James 4:4**. **James 4:4**, "You adulteresses, do you not know that friendship (*PHILIA*) with the world is hostility toward God? Therefore whoever wishes to be a friend (*PHILOS*) of the world makes himself an enemy of God."

- Sometimes even believing friends will turn on you, especially in the Tribulation, **Luke 12:16; Job 19:14; Psa 55:12-14**. **Luke 21:16**, "But you will be betrayed even by parents and brothers and relatives and friends, and they will put *some* of you to death, ¹⁷and you will be hated by all because of My name."

Job 19:14, "My relatives have failed, and my intimate friends (*YADA - to know*) have forgotten me."

Psa 55:12-14, "For it is not an enemy who reproaches me, then I could bear *it*; nor is it one who hates me who has exalted himself against me, then I could hide myself from him. ¹³But it is you, a man my equal, My companion and my familiar friend (*YADA*); ¹⁴We who had sweet fellowship together walked in the house of God in the throng."

- Intensive Divine discipline can result in the loss of friends, **Psa 38:11; 88:16**. **Psa 38:11**, "My loved ones (*AHEV*) and my friends (*REA*) stand aloof from my plague; and my kinsmen stand afar off."

Psa 88:18, "You have removed lover and friend (*REA*) far from me; my acquaintances (*YADA*) are in darkness."

- Self-righteous legalism falsely projects sinfulness in terms of friendship onto the Grace Oriented believer, **Mat 11:19; Luke 7:34-35**. **Mat 11:19**, "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds (*ERGON*)."

Luke 7:34-35, "The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by all her children (*TEKNON*)."

- Wrong friends stab you in the back, gossip about you, slander, or malign you, **Prov 12:26; 16:28; 17:9**. **Prov 12:26**, "The righteous is a guide to his friend (*MEREA*), but the way of the wicked leads them astray."

Prov 16:28, "A perverse man spreads strife, and a slanderer separates intimate friends (*ALLUPH*)."

Prov 17:9, "He who conceals a transgression seeks love, but he who repeats a matter separates intimate friends (*ALLUPH*)."

True Friendships can be Neutralized or Destroyed by Any of the Following:

- Mental attitude sins, **Job 19:19-22.**
Job 19:19-22, "All my associates abhor me, and those I love have turned against me. ²⁰My bone clings to my skin and my flesh, and I have escaped *only* by the skin of my teeth. ²¹Pity me, pity me, O you my friends, for the hand of God has struck me (*underserved suffering*). ²²Why do you persecute me (*mental attitude sins*) as God, and are not satisfied with my flesh?"
- Verbal sins, **Prov 16:28; 17:9.**
Prov 16:28, "A perverse man spreads strife, and a slanderer separates intimate friends."
- Overt sins, **Rom 13:8-9.**
 - National disaster, **Jer 20:4.**
 - We should not make friends with those who are prone to anger, **Prov 22:24.**
Prov 22:24(KJV), "Make no friendship with an angry man; and with a furious man thou shalt not go"
- Friends who are in it for the money are not true friends, **Prov 19:6-7.** Stingy people lack capacity for friendship. True friends show up even when you are broke.
Prov 19:6, "Many will seek the favor of a generous man, and every man is a friend to him who gives gifts. ⁷All the brothers of a poor man hate him; how much more do his friends abandon him! He pursues *them with words, but they are gone.*"
- Those who have common enemies become friends, **Luke 23:12.**
Luke 23:12, "Now Herod (*Jewish state king*) and Pilate (*Roman occupying governor*) became friends with one another that very day; for before they had been enemies with each other."
- This is the concept we have from the ancient Arabian proverb, "*the enemy of my enemy is my friend.*"

The Biblical Applications of Other Greek Words for "Friend".

In **Mat 5:25**, we are command to reconcile with those who take us to court.

Mat 5:25, "Make friends (*EUNOEO*) quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison."

"**Make friends**" is the Greek verb **EUNOEO** from **EU** that means, "good or well," and **NOEO** from **NOUS** that means, "to perceive, think." So, **EUNOEO** comes to mean, "to think kindly of, i.e. to be favorable, that is make friends."

In **Mat 20:13; 22:12; 26:50**, the Greek word for "friend" is **HETAIROS** and is used in regard to the unbeliever in relation to Jesus Christ. **HETAIROS** means, "clansman, cousin, a companion, or friend."

- Of those who reject Jesus Christ and their fate at the Great White Throne Judgment.

Mat 22:12-14, "And he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless. Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

- Of traitors such as Judas Iscariot.

Mat 26:50, "And Jesus said to him, "Friend, *do* what you have come for." Then they came and laid hands on Jesus and seized Him."

HETAIROS is also used in describing the Sovereignty of God in relation to saving both Jews and Gentiles and has application regarding rewards at the BEMA seat of Jesus Christ, **Mat 20:8-16**.

Mat 20:8-16 "When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last *group* to the first.' ⁹When those *hired* about the eleventh hour came, each one received a denarius. ¹⁰When those *hired* first came, they thought that they would receive more; but each of them also received a denarius. ¹¹When they received it, they grumbled at the landowner, ¹²saying, 'These last men have worked *only* one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.' ¹³But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? ¹⁴'Take what is yours and go, but I wish to give to this last man the same as to you. ¹⁵'Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?' ¹⁶So the last shall be first, and the first last."

This parable also tells us that one believer who has more Divine Good production than another will receive the same amount of rewards at the BEMA Seat of Jesus Christ if they both have fulfilled God's Plan for their lives.

Compare with **1 Cor 12:4-6**, "Now there are varieties of gifts, but the same Spirit. ⁵And there are varieties of ministries, and the same Lord. ⁶There are varieties of effects, but the same God who works all things in all *persons*." Also, **1 Cor 3:10-15**.

In **Luke 5:20**, we have a different word in the Greek for the NASB translation "friend." Here we have the passage translated as, "Seeing their faith, He said, "Friend, your sins are forgiven you."

This is an incorrect translation because the Greek word is **ANTHROPOS** that means, "man, human, or mankind." It should be translated, "**man, your sins are forgiven you.**" As it is in the KJV. Therefore, our Lord is not addressing an unbeliever who has come to the knowledge of salvation as "friend or loved one." Instead, He is saying that mankind's sins

have been forgiven and this one man's sins are included in that. So, we do not have any interpretation of friendship from this verse, only the forgiveness of sins for mankind.

Abraham is our example of being a "friend" of God, **2 Chron 20:7; Isa 41:8; James 2:23**

2 Chron 20:7, "Did You not, O our God, drive out the inhabitants of this land before Your people Israel and give it to the descendants of Abraham Your friend forever."

This was part of the great public prayer of King Jehoshaphat to our Lord for guidance and protection from the invading armies of Moab and Ammon, (Lot's incestual offspring). But we have no detail as to why he was a "friend" of God here. So, we look elsewhere.

Isa 41:8, "But you, Israel, My servant, Jacob whom I have chosen, descendant of Abraham My friend."

Here our Lord is speaking to His chosen people to comfort them, reminding them of His power, love, guidance, and protection, in comparison to the dead and dumb idols of foreign gods. Yet again, we only have an acknowledgement of friendship, but no reasons for it.

Then we see in **James 2:21-24, "Was not Abraham our father justified by works when he offered up Isaac his son on the altar? ²²You see that faith was working with his works, and as a result of the works, faith was perfected; ²³and the Scripture, (Gen 15:6), was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. ²⁴You see that a man is justified by works and not by faith alone."**

Finally, we are given some reasoning as to why he was considered a "friend" of God; it was his faithfulness, which means his consistent application of Bible Doctrine resident in his soul.

Now, in regard to the works versus faith discussion, see also **Roman 3:20-4:1ff** and **Gal 2:16. Romans 3:28, "For we maintain that a man is justified by faith apart from works of the Law."**

James was written between 45 and 50 AD, where Romans and Galatians were written by Paul between 56-58 AD and 55-57 AD respectfully. James is not nullifying faith alone for salvation but is saying that works, (Divine Good Production), are a demonstration of your faith in Jesus Christ and His Word. The person who says they believe in Christ and His Word, yet have absolutely no Divine Good Production does not have the faith they say that they have or think they have, and truly do not believe in Christ. The one that believes in Christ will demonstrate their faith in one way or another.

Now back to our topic of Abraham's friendship with God.

Why is Abraham called "the friend of God?" Well, our first two passages do not expand as to why he was called the friend of God, but the third passage, **James 2:23**, does. Was he

called the friend of God because of his sinlessness? Or his good looks? Or personality? Absolutely Not! He is called the friend of God because of his faithfulness to God.

Now it is interesting to note that his faithfulness was not 100%. Yet, it was consistent. You see, Abraham failed many times, for example:

- The conception and birth of Ishmael with Hagar, **Gen 16**, not trusting in God's promise of offspring.
- 13 years later at age 99 he laughed in disbelief of God's promise of a son, Isaac, with Sarah, **Gen 17**.
- In **Gen 18:23ff**, the fact that he bartered with God over the deliverance of Lot from the destruction of Sodom and Gomorrah, rather than asking and trusting in the Lord.
- In **Gen 20**, the deception of Abimelech regarding Sarah, saying, "**she is my sister.**"

Yet, even though he had failures, he always picked himself up, rebounded, and got back to his relationship with God. This is noted by his inclusion in the "Visible Hero" hall of fame listing in **Heb 11:1-40**, specifically in **Verses 8-19**.

Notice what it says in **Verses 1, 2, 6**.

Heb 11:1-2, "Now faith is the assurance of *things* hoped for, the conviction of things not seen. ²For by it the men of old gained approval."

Heb 11:6, "And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him."

So, there are two aspects to hall of fame faith.

- Believe in God, that He exists and is the Savior of all men ("he who comes to God").
- Believe in God's promises of blessing for time and eternity.

Faith here, and throughout this chapter, generally refers to Bible Doctrine or what is believed that is followed up by actions of faith. Therefore, it begins with the function of the Grace Apparatus for Perception, (GAP), of Bible Doctrine and leads to Divine good production.

The noun here in **Heb 11:1** is **PISTIS** that should read, "In fact Doctrine."

The word **PISTIS** has three different meanings in the Greek language:

- That which causes trust and faith; therefore, translated faithfulness, reliability, proof, and pledge. This is a very common word in the New Testament. It means that which causes trust and faith.
- Faith in the active sense of believing, and it is always translated, "faith, trust, and confidence."
- The third use of the word, which is quite common and never correctly translated throughout the New Testament, is "that which is believed, the body of faith or belief," and therefore translated it should be "Doctrine" or "Bible Doctrine." In other words, he was oriented to the Word of God that led him in all aspects of his life.

In **Verse 1**, we have "**Doctrine is the Assurance of Things Hoped for...**" And all the way through we are going to see, for example: **Verse 4, "By Doctrine Abel Offered;" Verse 5, "By Doctrine Enoch was Translated;"** and **Verse 7, "By Doctrine Noah, Being Warned."** Noah was not warned by faith, he was warned by God's Word – Bible Doctrine. Faith doesn't warn you, Bible Doctrine warns you.

So, when we read about Abraham in **Verses 8-19**, we note that it was by means of the application of Bible Doctrine resident within his soul that led him to serve God (produce Divine Good), in fantastic ways.

Note that twelve of the forty verses in our Hall of Fame list are devoted to Abraham, that is 30%, not to mention Sarah's, Isaac's, Jacob's, and Joseph's production that was the result of Abraham's influence.

So, what were the Doctrinally Oriented based works that gained Abraham the title of "being a friend of God?"

Verse 8, He obeyed the Lord's calling of geographic location, without knowing where that location was at the outset. He followed God's Plan for his life.

Are you in the right location where God wants to use you? Or are you trying to find the land that best pleases you, as his nephew Lot did?

Verse 9, He did not have a lust for material possessions and act like he owned the place even though it was promised to him as an inheritance. He demanded nothing and humbly lived as God would provide.

Verse 10, He did not look to the world or his possessions to save him, but looked to God and trusted in God's promises of the eternal state.

Verse 11, He managed his wife well, nurturing her own faithfulness in God.

Verse 12-16, He trusted in his heavenly citizenship as a member of the family of God, **Phil 3:20-21**.

Verse 17, He faith rested through adversity, disaster testing.

Verse 18, He trusted in the promises of God.

Verse 19, He believed in the resurrection of the dead to eternal life.

Verses 20-22, He passed down his faith in God and His Word to his children, grandchildren, and great grandchildren, etc., his spiritual heritage.

Summary of Friendship with God, adapted from Oswald Chambers, (My Utmost for His Highest), "Friendship with God."

Genesis 18:17, "Shall I hide from Abraham what I am doing ...?"

This verse is exactly what our Lord states in our passage of **John 15:14-15**, especially in **Verse 15**, **"No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."**

Our friendship with God is based on hearing Him by means of His Word, Bible Doctrine resident within our soul. When you have His Word and then faith rest, trust, and rely upon it, you will be a friend of God.

There are Two Aspects to Our Friendship, the Difficulties and Delights of Friendship:

The Difficulties of His Friendship:

In **Genesis 18:33**, Abraham stopped petitioning the Lord. Why did he stop when he did? He stopped because he was still lacking the level of intimacy in his relationship with God, which would enable him boldly to continue on with the Lord in prayer until his petition and desire were granted. His petition was to spare the city. His desire was to spare his nephew Lot and his family.

Whenever you stop short of your true desire in prayer and say, "Well, I don't know, maybe this is not God's will," then you still have another level to go. It shows that you are not as intimately acquainted with God as Jesus was, and as Jesus would have you to be, **"...that they may be one just as We are one ...," John 17:22.**

Think of the last thing you prayed about; were you devoted to your desire or to God? Was your determination to get some gift of the Spirit for yourself or to get to God?

Mat 6:8, "For your Father knows the things you have need of, before you ask Him."

The reason for asking is so you may get to know God better.

Psa 37:4, "Delight yourself also in the Lord, and He shall give you the desires of your heart."

Yet, if you have a lack of faith in Him, you still have a way to go before you can know that you are His friend. So, keep praying to get a perfect understanding not of your wants, needs, and desires but of God Himself.

The Delights of His Friendship:

Genesis 18 also brings out the delight of true friendship with God, as compared with simply feeling His presence occasionally in prayer.

This friendship means being so intimately in touch with God that you never even need to ask Him to show you His will. It is evidence of a level of intimacy which confirms that you are nearing the final stage of your discipline (education) in the life of faith.

When you have a right-standing relationship with God, you have a life of freedom, liberty, and delight; you *are* God's will. And all of your commonsense decisions are actually His will for you, unless you sense a feeling of restraint brought on by a check in your spirit. You are free to make decisions in the light of a perfect and delightful friendship with God; knowing that if your decisions are wrong, He will lovingly produce that sense of restraint. Once He does, you must stop immediately.

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Slavery versus Friendship:

In **John 15:15**, we have, **"No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."**

The Greek reads: **"οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρὸς μου ἐγνώρισα ὑμῖν."**

Transliterated it is: **"ΟΥΚΕΤΙ ΛΕΓΟ ΗΜΑΣ ΔΟΥΛΟΥΣ, ΗΟΤΙ ΗΟ ΔΟΥΛΟΣ ΟΥΚ ΟΙΔΕΝ ΤΙ ΠΟΙΕΙ ΑΥΤΟΥ ΗΟ ΚΥΡΙΟΣ. ΗΜΑΣ ΔΕ ΕΙΡΗΚΑ ΦΙΛΟΥΣ, ΗΟΤΙ ΠΑΝΤΑ ΗΑ ΕΚΟΥΣΑ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΓΝΟΡΙΣΑ ΗΜΙΝ."**

There are four parts to this verse that we will look at separately.

- Our first clause is, **"No longer do I call you slaves."** Transliterated from the Greek to English alphabet it reads, **"ΟΥΚΕΤΙ ΛΕΓΟ ΗΜΑΣ ΔΟΥΛΟΥΣ."**

The Greek reads: **"οὐκέτι λέγω ὑμᾶς δούλους,"**

ΟΥΚΕΤΙ is an Adverb that means, **"no longer, no more, etc."** It is a combination of the Greek words **ΟΥΚ**, "no or not," and **ΕΤΙ**, "yet or still."

ΛΕΓΟ is a Verb in the Present, Active, Indicative, First Person, Singular, that means, "to say or to address." For example – To call someone by their surname.

The Instantaneous Present Tense is used to indicate Jesus' designation for the disciples at that time.

The Active Voice with the First-Person Singular tells us our Lord is the One addressing the disciples.

The Indicative Mood is used for the fact of reality that Jesus Christ is now designating them to be "His friends," so we say, "**I call** or I designate."

HUMAS is the Second Person, Plural, Personal Pronoun of **SU – οὐ** (soo) in the Accusative that means, "**you all.**" Our Lord is addressing the disciples. These are the ones He no longer calls servants and by extension all positive Church Age believers.

DOULOUS is a Noun in the Direct Object Accusative, Masculine, Plural of **DOULOS** that means, "Slaves or **bond-servants.**" This is our Lord's prior reference to the disciples (believers), as he had used in **John 13:16** that is now changing.

Our translation will be, "**I no longer call** (*designate*) **you all bond-servants.**"

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Principles of Being a Slave:

To the Greeks a slave was to be subject to an utterly debasing social and anthropological position. To them freedom and individuality was the goal of life. Autonomy was the highest prize of the Hellenistic world; thus, servitude was the absence of any such freedom.

The slave is:

- Limited in personal rights and privileges.
- Limited in thinking and actions.
- Carries out the will and purpose of another.
- Depends on others to provide protection and sustenance.
- Has turned his freedom over to someone else.
- Does not know what his master is thinking or planning.

In our relationship with God, these are emphasized in a positive way to protect us from sin and evil.

DOULOS in the New Testament plays a major theological role. Apart from the use of **DOULOS** as a character in a parable, (e.g., **Mat 25:14ff; Mark 12:2; Luke 14:17**), and excluding its normal literal use, (e.g., **Luke 7:2ff; John 18:10; Eph 6:5ff; Col 3:22ff; 1 Tim 6:1**), it usually functions in a figurative sense.

This figurative use covers three basic areas:

- The Christian as a **DOULOS** of God.
- The Christian as a **DOULOS** to other Christians.
- Christ as the **DOULOS** of God.

The Christian as a "**DOULOS**" of God. John's Gospel and Paul's epistles agree that people are either "**slaves**" (**DOULOI**) of sin, or they are slaves of righteousness, (i.e., they are obedient; **John 8:34**; cf. **Acts 7:6; Rom 6:16-17, 20**). Believing in Christ's atoning work makes it possible for people to be freed from their enslavement to sin and to enjoy a new status as sons and daughters of God, **Gal 4:7**; cf. **2 Peter 2:19**.

The believing community is God's/Christ's **DOULOI**, **1 Cor 7:22**. That is, the **DOULOS** of God is under obligation to be totally committed to his (or her) Lord, **Mat 6:24**, "No man can serve two masters, for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth." cf. **Mat 8:9**.

The Christian as a "**DOULOS**" to other Christians. Believers are to model the servant-hood of Jesus.

Mat 20:27, "Whosoever will be chief among you, let him be your servant." cf. **1 Cor 7:23**.

Service to one another is an expression of love (**AGAPE**, **Gal 5:13**), kindness and social responsibility (**2 Tim 2:4**).

Gal 5:13, "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another."

Christ as the "**DOULOS**" of God.

The servant-hood of Jesus is capsulized in **Phil 2:6ff**. Christ's role as **DOULOS** binds Him solidly with humanity's condition. He identified with mankind's subjection to the Law, sin, and death, **Heb 2:15**.

Heb 2:15, "And might free those who through fear of death were subject to slavery all their lives."

Servant-hood to God is uniquely expressed in Christ's obedience even unto death, **Phil 2:8**. Our Lord distinguishes a friend from a servant, who might also be loyal, but would not share intimate secrets. Therefore, our Lord is saying, we are much more than merely slaves to Him.

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Our next clause is, "For the slave does not know what his master is doing."

Transliterated: "**HOTI HO DOULOS OUK OIDEN TI POIEI AUTOU HO KURIOS.**"

Greek: "**ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος.**"

HOTI is a Subordinating Conjunction that means, "that, because, **for**, or since."

Here it has a Causative Force. Used in this way, it indicates the nature and extent of the influence of the thing said in the subordinate clause on the statement in the main clause.

HO DOULOS is the Article "the," and Noun **DOULOS** in the Subject Nominative, Masculine, Singular once again used for "**bond-servant**, slave."

OUK is the negative particle of **OU** – οὐ (oo) for "not or no." We will say, "**does not.**"

OIDEN is the Verb **OIDA** – οἶδα (i'-do) in the Perfect, Active, Indicative, Third Person, Singular that means, "to have seen or perceived, hence to **know.**"

The Perfect with a Present Force stands for completed past action that remains completed at the time of speaking that is used like a Present Tense for a lack of knowledge at the present time.

The Active Voice with the preceding negative **OUK** means that the bond-servant has not known in the past and does not know presently. That is the reality for the bond-servant. They "do not know."

TI is an Indirect Interrogative Pronominal Adjective in the Accusative, Neuter, Singular of **TIS** – τίς (tis) that means, "who?, which?, why?, what?, wherefore, or how very." Here it is dealing with the things of our Lord, that is, "what He is doing," so we say, "**what.**"

POIEI is a Verb in the Present, Active, Indicative, Third Person, Singular of **POIEO** – ποιέω (poy-eh'-o) that means, "to make, or do."

The Progressive Present Tense is for continuous ongoing action that is, "what he keeps on doing," so we add "is" for our English understanding for continuous action and say, "**is doing.**"

The Active Voice in the Third Person Singular identifies the "master" as the one who is performing an action that is unknown to the bond-servant.

AUTOU is the anaphoric use of the Pronoun **AUTOS** – αὐτός (ow-tos') in the Possessive Genitive, Masculine, Third Person, Singular that means, "of him or **his.**"

HO KURIOS is the article "the" and the noun **KURIOS** in the Nominative, Masculine, Singular that means, "**master** or lord." Originally, **KURIOS** was an adjective which meant, "to have power, authority." The term also functioned as a noun, and in that case, it meant, "lord, master, and ruler." It could also be used as an address reserved for those with a superior status, "sir." This parable uses the word **KURIOUS** in relation to a slave and his master; so, we will not translate it "Lord," as for the Lord Jesus Christ, but will simply say, "master" in regard to the slave – master relationship used here.

So, we have "**for the bond-servant does not know what his master is doing.**"

Principles:

A slave does what he is told without understanding his master's mind or business. Yet to the contrary, our true relationship with God and The Lord Jesus Christ is based on knowing who they are, how they think, and what they are doing. This can only be accomplished through the consistent intake and application of God's Word / Bible Doctrine by the power of God the Holy Spirit.

As the saying goes, "knowledge is power!" Therefore, the more knowledge you have of God and His Plan for your life, the more power you will have over your own life, your sin nature and Satan's Cosmic System. You have only two choices in life; to be a friend of sin and Satan's Cosmic System or to be a friend of God, **James 4:4f.**

James 4:4, "You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. ⁵Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"? ⁶But He gives a greater grace. Therefore *it* says, "God is opposed to the proud, but gives grace to the humble." ⁷Submit therefore to God. Resist the devil and he will flee from you. ⁸Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. ⁹Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. ¹⁰Humble yourselves in the presence of the Lord, and He will exalt you."

Then we have, "**But I have called you friends.**"

Transliteration: "HUMAS DE EIREKA PHILOUS,"

Greek: "Ὑμᾶς δὲ εἶρηκα φίλους,"

HUMAS is the Second Person, Plural, Personal Pronoun of **SU** in the Direct Object Accusative that means, "**you all,**" again referring to the disciples.

DE is a Superordinating Conjunction that means, "but, **to the contrary,** or rather." It is an Adversative Conjunction of Contrast.

EIREKA is the Perfect, Active, Indicative, First Person, Singular of **EIPON** which is the Aorist use of **LEGO – λέγω** (leg'-o) that means, "to say or address."

The Extensive Perfect Tense is for completed past action from which a present state emerges. Because of the relationship Jesus has had with them, they are currently designated as "His friends."

The Active Voice tells us that Christ has designated the disciples as "His friends." So, we say, "**I have called (designated).**"

PHILOUS is the Pronominal Adjective **PHILOS** in the Accusative, Masculine, Plural that means "friends, **loved ones,** beloved, dear, etc."

So, we have **“To the contrary, I have called (designated) you all friends (loved ones).”**

Principles:

The slave simply receives the command of his master without knowing the reason why this or that thing is ordered. It is one of the conditions of slavery not to be let into the counsels and plans of the master. Yet, it is the privilege of friendship to be made acquainted with the plans, wishes, and desires of your friend.

The traditional Greek concept of friendship emphasized equality among companions.

The main ideals of friendship in ancient literature included loyalty (sometimes to the death), equality, and mutual sharing of all possessions, and an intimacy in which a friend could share everything in confidence.

Friends love each other and help each other.

The obedience that Christ asks from us is not that of the slave, but of the friend. Because we are His friends and abide in Him, we know His will and share His secrets.

Jesus called His disciples friends, because He had disclosed His Father’s revelation to them. This designation of friendship He gave to them was the result of making them acquainted with the reasons why He was about to leave them, and with His secret (Mystery) Doctrines for the Church Age. As He had given them these proofs of friendship; therefore, it was proper that He should not withhold from them the title of friends.

We complete **Verse 15** with, **“for all things that I have heard from My Father I have made known to you.”**

Transliteration: **“HOTI PANTA HA EKOUSA PARA TOU PATROS MOU EGNORISA HUMIN.”**

Greek: **“ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρὸς μου ἐγνώρισα ὑμῖν.”**

HOTI once again is a Subordinating Conjunction with causative force, **“for.”**

PANTA is a Pronominal Adjective in the Accusative, Neuter, Plural, of **PAS – πᾶς** (pas) that means, “all or every.”

Used here as a Substantive, (equivalent to a noun), it means, “all things, or **everything.**” This is speaking of the mystery; the mystery of His work for the Father and the entrance into the Mystery Doctrine for the Church Age.

HA is a Relative Pronominal Adjective in the Accusative, Neuter, Plural, of **HOS – ὅς** (hos) that means, **“which.”**

EKOUSA is a Verb in the Aorist, Active, Indicative, First Person, Singular, of **AKOUO** – **ἀκούω** (ak-oo'-o) that means, "to hear, hearing, or listen."

The Culminative Aorist Tense is used for simple Past Tense, so we say "heard." The Aorist Tense here is rather important. It means that Jesus Christ heard the whole realm of Church Age Doctrine. It means that He learned it all. In His Deity, He always knew it, but here the emphasis is on His humanity in the hypostatic union. So, this is a reference to the thinking of God that Jesus learned in His humanity. It tells us that Jesus Christ Himself, in His humanity, went to supergrace; He learned maximum Doctrine; He learned the plan of God the Father for the Church Age, and He communicated it.

In the First-Person Singular Active Voice, Jesus is the One performing the action, so we say, "**I heard.**"

PARA is the Genitive of Source Preposition that means, "**from.**" It is the Preposition of immediate source. The source of Jesus' knowledge is noted in the next words.

TOU PATROS is the Genitive of Relationship, Masculine, Singular Article "the" and **PATER** that means, "**Father,**" referring to God the Father.

MOU is the Pronoun **EGO** – **ἐγώ** (eg-o') in the Genitive, First Person, Singular that means, "of me or **my.**"

EGNORISA is the verb **GNORIZO** – **γνωρίζω** (gno-rid'-zo) in the Aorist, Active, Indicative First Person, Singular that means, "to come to know, disclose, to make known."

The Ingressive Aorist Tense emphasizes entrance into the action or state. That means He began to make known the whole realm of Mystery Doctrine for the Church Age. He did not teach the whole realm of Doctrine to the disciples; they will learn as time goes on. What Jesus began to teach Peter, John, Paul, etc. will record, and in 96 AD the Canon of Scripture will be completed, and that will record everything that Jesus Christ heard. The Lord heard, assimilated, and communicated this knowledge of God the Father in His humanity by means of the Grace Apparatus for Perception (GAP). So, we say, "**I have begun to make known.**"

The Active Voice tells us Jesus is the One who taught them the Doctrines which the Father disclosed to Him.

HUMIN is the Pronoun **SU** in the Dative of Advantage Case, Second Person, Plural that means, "**to you all.**"

So, we have, "**for everything I heard from My Father I have begun to make known to you all.**"

Principles:

In essence, Jesus is saying to them, "I have admitted you into a state of the most intimate fellowship with Myself; and have made known unto you whatsoever I have heard from the Father." This is similar to what is said of our Lord's relationship with Moses in **Ex 33:11**, **"Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend."**

The disciples were, (and you and I can be), friends of Jesus Christ because of our Lord's disclosure of the thinking of the Father.

Jesus Christ has communicated to them Bible Doctrine and also desires to communicate His Doctrine to us.

The Grace Apparatus for Perception (GAP) was designed by God so that Jesus Christ could communicate His thinking, His Word to us, **1 Cor 2:16; 2 Cor 4:7** (Read **vs. 1-12**).

1 Cor 2:16, "But we have the mind of Christ."

The reason why He called them friends was that He had now treated them as friends. He had opened to them His mind; made known His plans; acquainted them with the design of His coming, His death, His resurrection, and ascension; and having thus given them the clearest proof of friendship. Therefore, it was proper that He should give them the title. Likewise, He desires the same for you and me.

Knowing the will of God is a tremendous privilege; with it comes great responsibility.

- Knowing God's plan and will, whether it be for your own life or someone else's, means you need to be a part of His will and align yourself to it. That is, voluntarily be His servant to accomplish His will.
- This also means that you should not get in the way of or frustrate His will in any given situation.
- If you know His will, you operate in conjunction with His will, and you do not get in the way of His will. (Note Balaam, **Num 22-24**.)

Knowing His heart, as His friend, you take on the heart of being His bond-servant.

Our complete translation of **John 15:15** is: **"I no longer call (*designate*) you all bond-servants, for the bond-servant does not know what his master is doing. To the contrary, I have called (*designated*) you all friends (*loved ones*). For everything I heard from My Father I have begun to make known to you all."**

Principles:

Jesus declared that His followers were His friends not merely His servants (**DOULOS**). The positive, (supergrace), believer is more than a servant of God, (i.e., one who ignorantly obeys orders under fear of punishment), rather, he is a friend, and one who knows the Lord's will, and follows Him out of love and desire.

The difference between **DOULOS** and **PHILOS: DOULOS** is ignorance; **PHILOS** is cognizance. That is the whole story of the Christian life. The issue after salvation is cognizance versus ignorance. Ignorance leads to reversionism; cognizance leads to supergrace.

This tells us that our friendship with God is based on hearing Him by means of His Word, Bible Doctrine resident within your soul. When you have His Word resident in your soul and then faith rest, trust, and rely upon it, you will be a friend of God.

Being subservient is not the intent here or the qualification for friendship. Keeping his mandates means you have the mind of Christ and have the same type of thinking as Christ which is the qualification for friendship. Compare with **Rom 12:16; 15:5-6; 1 Cor 1:10; Phil 2:2.**

Phil 2:1-5, "Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, ²make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. ³Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; ⁴do not *merely* look out for your own personal interests, but also for the interests of others. ⁵Have this attitude in yourselves which was also in Christ Jesus."

The Lord elevated His disciples to a higher position than that of servants.

- The slave is told and expected to execute the master's commands while often remaining ignorant of his reasons.
- Yet, the level of friend is one of equals in some respects.
- A servant is not told his master's mind, purpose, or plans; a friend knows his friend intimately.

Friends inform each other and trust each other.

- Jesus had been teaching His disciples, and in these verses, He introduced the friendship relationship with them.
- Those who treasure His Words and abide in His love are His friends.
- By His grace, those who grasp hold of His teachings are enlightened as His friends.

In the New Testament, the supreme example of a friend was Jesus.

- His example of love crosses all cultural boundaries.
- To the Jews, He represented One who loved His disciples as He loved Himself.
- To the Greeks and Romans, He was the One who laid down His life for His friends.

Christians will always be the Lord's servants, but when they love as He commanded, He shares with them as friends.

Upper Room / Gethsemane Discourse, Pt 29

Vs. 16-17, Predestined to Glorify God, (Election, Appointment, Prayer, Love One Another).

John 15:16, "You did not choose Me, but I chose you and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you."

This must be understood in the context of the metaphor of the Vine and Branches; that Jesus is the one who has placed them in the Vine as branches in order to produce Divine Good. Tied to this is their friendship with The Lord Jesus Christ, which involves the obligation of brotherly love: **"Love each other just as I have loved you," John 15:12.**

Jesus reminds them that contrary to the common practice of disciples picking a teacher, He had actually chosen them, **John 15:19.** The purpose of His choosing was that they were to produce lasting fruit (Divine Good Production). He chose them for a mission, and while in that mission, under the blessing of equal privilege and equal opportunity inside their Royal Priesthood, the Father would answer their requests in order to accomplish that mission, **"whatever you ask in My name," John 14:13-14; 15:7; 16:23-24, 26.**

The Greek of **John**

15:16 reads: **"οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλὰ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν."**

Transliterated it is: **"ΟΥΚ ΗΜΕΙΣ ΜΕ ΕΧΕΛΕΧΑΣΤΗ, ΑΛΛΑ ΕΓΩ ΕΧΕΛΕΧΑΜΕΝ ΗΜΑΣ ΚΑΙ ΕΤΗΕΚΑ ΗΜΑΣ ΗΙΝΑ ΗΜΕΙΣ ΗΥΑΓΕΤΕ ΚΑΙ ΚΑΡΠΟΝ ΠΗΕΡΕΤΕ ΚΑΙ ΗΟ ΚΑΡΠΟΣ ΗΥΜΟΝ ΜΕΝΕ, ΗΙΝΑ ΗΟ ΤΙ ΑΝ ΑΙΤΕΣΕΤΕ ΤΟΝ ΠΑΤΕΡΑ ΕΝ ΤΗΕ ΟΝΟΜΑΤΙ ΜΟΥ ΔΟ ΗΥΜΙΝ."**

Let's break this down.

We begin with, **"You did not choose me,"** which transliterated from the Greek is, **"ΟΥΚ ΗΜΕΙΣ ΜΕ ΕΧΕΛΕΧΑΣΤΗ."**

The Greek reads: **"οὐχ ὑμεῖς με ἐξελέξασθε,**

ΟΥΚ is the Greek negative for "not." Linked with the Past Tense Aorist below of **ΕΚΛΕΓΟ**, we will say, **"did not."**

ΗΜΕΙΣ is the Second Person Plural Pronoun of **ΣΥ** – **σὺ** (soo) in the Subject Nominative case that means, **"you all."** This is an emphatic use. Jesus is referring to the disciples as the ones who are NOT doing the choosing, and by extension all believers, as we will see.

ΜΕ is the First Person Singular Pronoun of **ΕΓΩ** – **ἐγὼ** (eg-o') in the Direct Object Accusative case that means, **"Me."** This is also an emphatic use. Jesus is referring to Himself as the One to be chosen.

ΕΧΕΛΕΧΑΣΤΗ is the Verb **ΕΚΛΕΓΟΜΑΙ** – **ἐκλέγομαι** (ek-leg'-om-ahee) in the Aorist, Middle, Indicative, Second Person, Plural. It comes from **ΕΚΛΕΓΟ** which is a compound word

from **EK** – ἐκ (ek) that means, “from or out from,” and **LEGO** – λέγω (leg'-o) that means, “to say or address.” **EKLEGO** is the Active Voice usage that has the sense of “picking up” and comes to mean, “to select or to choose.” In the Gospels of the New Testament (not in Matthew and only once in **Mark 13:20**) this word is used of normal decision making, (e.g., **Luke 10:42; 14:7**), as well as for decisions of theological importance. **EKLEGOMAI** means, “to choose, select, or elect”, but in the 2nd Person, Plural, Middle Voice, as it is here, we add “for yourselves.”

The Constative Aorist Tense deals with an absolute. This is an absolute fact. The Constative Aorist says, “You have nothing to do with the Plan, it is My Plan.”

The Middle Voice tells us the subject is acting upon Himself, but with the negative **OUK**, the believer has not chosen Christ for his own benefit but that Christ has chosen the believer for His glory, His benefit.

The Indicative Mood is the reality of the fact that God has a Plan for your life. So, we say “**yourselves choose.**”

So, we have, “**You all did not choose for yourselves Me,**” that ends with a comma.

Next, we have the contrasting comparison:

“**But I chose you and appointed you,**” which is...

“**ALLA EGO EXELEXAMEN HUMAS KAI ETHEKA HUMAS,**”

“**ἀλλὰ ἐγὼ ἐξελεξάμην ὑμᾶς,**”

ALLA is a Superordinating Conjunction used as an adversative of contrast that introduces a clause that is more prominent than the one we just noted. It can mean, “but, rather, yet, or **on the contrary.**” It is similar to the Greek Conjunction “**DE,**” which we noted in **Verse 15**. Originally, **ALLA** was the neuter plural of **ALLOS** – ἄλλος (al'-los) – “other,” and meant, “otherwise” (Liddell-Scott). As a strong adversative conjunction, **ALLA** sets words, sentences, or clauses in contrast or restricts their sense (Liddell-Scott). It can also imply transition or an exception.

EGO is the Subject Nominative, First Person, Personal Pronoun, “**I.**” Jesus is again referring to Himself; this time as the One who is doing the choosing.

EXELEXAMEN is our same root **EKLEGOMAI** in the Aorist, Middle, Indicative, but this time in the First Person, Singular.

Once again, we have a Constative Aorist, but this time on the positive side. It is an absolute fact that Jesus Christ selected His disciples, just as it is an absolute fact that God has elected or chosen you.

The Middle Voice with the First-Person Singular tells us that Jesus is the one acting upon Himself. Therefore, His choice of the disciples, (or you), has a benefit back to Him. It is to your benefit only in the sense that God, Himself has found a way to glorify Himself in the Angelic Conflict by electing believers who will glorify Him, while at the same time, you receive benefits, (i.e., various blessings from God).

The Indicative Mood is again for the fact of reality that Jesus Christ is the One who selected His own disciples. So, we say, "**Myself have chosen.**"

This same verb and tense are used for the choice of the disciples by Christ in **John 6:70; John 13:18; John 15:19**. See also **Mat 4:18-22** and **Mark 2:14**.

Jesus recognized his own responsibility in the choice of His disciples after a night of prayer according to **Luke 6:13**.

HUMAS this time is the Accusative, (Direct Object), Personal Pronoun **SU** in the Second Person, Plural that means, "**you all.**"

In English, we use the same words for subject and object, (you), where sentence structure determines who or what is the Subject and who or what is the Object. In Greek, there is the added benefit of the word's spelling, much like Old English used in the KJV, (ye and you – thee and thou).

Next, we have: "**and appointed you**"

Greek: "**καὶ ἔθηκα ὑμᾶς**"

Transliteration: "**KAI ETHEKA HUMAS**"

KAI is the Coordinating Conjunction for "**and**, even, or also." It ties together what we just noted "selection" with what follows "appointment."

ETHEKA is the Verb **TITHEMI** – **τιθημι** (tith'-ay-mee) in the Aorist, Active, Indicative, First Person, Singular. It is from the primary root word **THE** – **θη**, that means, "to put, place, lay, or set." So, **TITHEMI** comes to mean, "to set, put, place, appoint, assign, destine, etc.," just as a king selects his officers who will carry out his purposes. Literally, it means, "I have placed you, appointed you, set you apart." It does not mean that He had done this by any formal public act of the imposition of hands, as we now use the word, but that He had designated or appointed them to this work. So, here **TITHEMI** means that Jesus Christ not only selected them, but put them in place or **appointed** them (having a sense of authority) for the purpose of Divine Good Production, as we will see below. He has assigned them to the establishment of the Church. In other words, God has laid out a plan for them, just as He does for you and me.

This is again a Constative Aorist – An absolute fact.

The Active Voice – Jesus Christ is the One who has set them in place (i.e. appointed) them to discipleship.

The Indicative Mood is for the reality of the fact that no matter how insignificant or how inferior you may feel, God has a plan and a purpose for your life. He is saying, “I have appointed / put / placed you, (i.e. in the vine) to bear fruit.”

HUMAS once again we have the Accusative (Direct Object) Personal Pronoun **SU**, in the Second Person, Plural that means, “**you all.**”

So far, we have, “**You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all...**” This sentence continues as we will note below.

Principles:

It was customary among the Jews for every person to choose his own teacher, just as it is today. Students sometimes choose their own teachers, but Christ reversed this order. His disciples were hand-picked to become the foundation of His Church. John’s Gospel emphasizes that Jesus, not the disciples, had done the choosing, **John 15:16, 19; cf. 13:18.**

Jesus’ selection (**EKLEGOMAI**) of the Twelve was theologically significant, not only for the Gospel accounts but for the later Church as well, **Luke 6:13; John 6:70; cf. Acts 1:2.** The importance of this order of selection is that with His disciples, just as with us, His choice is entirely free. It did not rise from any character, motive, or condition in them. Jesus selected the Eleven of the Twelve and endued them with power for a special mission, **Mat 10:1; Mark 3:13-15; Luke 6:13-16.** His selection was by His grace, not because of their merit.

In our verse (**John 15:16**), the word “**chose**” implies that His choice was on behalf of Himself and His plans. He was calling them to ministry here, not to salvation. God had already elected them to salvation, now Jesus is reminding them of His personal selection of them to be His disciples and the appointment He has made of them to be the foundation of the Church, His choice of them to the office of apostleship.

Just as God has elected you to an eternal salvation, of the same importance, He has selected you for a specific ministry and has appointed you for Divine Good Production.

As the prototype for the spiritual life, Jesus Himself was chosen by God.

- **Luke 9:35** (the Transfiguration) The Father refers to Jesus as **HO EKLEGMENOS** instead of **HO AGAPETOS** as in **Mark 9:7** (Transfiguration), and **Mat 3:17** and **Mark 1:11** (His Baptism).
- At the Cross, Jesus is mockingly referred to as **HO EKLEKTOS**, “the chosen one,” in **Luke 23:35**, as well as in the opening of John’s Gospel, **John 1:34.**

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Election and Appointment

Though in a subordinate sense, human choice is involved in conversion, **John 1:12-13, 47-49; 2:11, 23; 3:15-18, 33-36; 4:42, 50; 5:24, 40; Rev. 22:17;** etc. In the final analysis, it is Christ, (as well as the Father and the Holy Spirit), who chose us, **John 1:43; 6:37, 40, 44-46, 65, 70; 2 Thes 2:13;** etc.

John 3:14-15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life."

We were chosen not merely to escape hell, but to bear the fruit of Christian character and witness, **Mark 4:20; John 15:8; Gal 5:22-23.**

Mark 4:20, "And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold."

Scriptures on Election and Appointment include, **Deut 7:7-8; Isa 48:11; Dan 9:19; Hosea 14:4; Rom 5:8; 8:28-30; 1 John 4:10, 19; 1 Cor 12:28; Acts 20:28.** Election is the expression of the sovereign will of God, in eternity past, before the universe existed and before mankind lived on the earth. Election is the sovereign right of God over His creation. Election, along with foreknowledge, predestination, justification, and glorification, are all from the Sovereignty of God as part of His Divine Decree. Therefore, they belong only to the believer, **Rom 8:28-30; Eph 1:4-6.**

The Biblical Order of God's Divine Decree (called Infralapsarian) is:

- Create all mankind.
- Permit the fall of man.
- Provide salvation.
- Leave the reprobate or unbeliever to their just condemnation.
- Elect and predestine believers only.

Biblical Lapsarianism:

The basis for this modification of lapsarianism is the Doctrine of Omniscience.

God decreed the creation of all mankind with free will, in the status of perfection, to resolve the prehistoric Angelic Conflict and to bring many sons into glory. **"Being brought into glory," Heb 2:10,** means there is a Christian way of life, a way to glorify God after salvation—The fantastic spiritual life of the Church Age believer.

God decreed to permit the fall of mankind through the function of His own self-determination, His own volition as the extension of the Angelic Conflict into human history. Angels had a fall; therefore, man must have a fall to resolve the conflict. This duplicates Satan's fall and the subsequent existence of fallen angels.

God decreed to provide eternal salvation for all mankind under the Doctrine of Unlimited Atonement. God is fair and provides judgment for sin for all members of the human race. God does not arbitrarily assign creatures to hell. By unlimited atonement is meant that all sins in human history were imputed to Jesus Christ on the Cross and judged, so that Christ is the issue and not sins. **2 Cor 5:19; 1 Tim 4:10; Titus 2:11; 2 Peter 2:1; 1 John 2:2.** The Greek preposition **HUPER** – ὑπέρ (hoop-er'), plus the genitive of advantage from the adjective **PAS** – πᾶς (pas) used as a substantive and without the definite is an idiom which always means, "as a substitute for everyone without exception." **2 Cor 5:14-15; 1 Tim 2:6; Heb 2:9; Rom 5:6.**

God decreed to leave the reprobate (Those who remain in spiritual death, because they reject Christ as Savior.) to their just condemnation. All people who reach the point of volitional responsibility have equal opportunity to hear the gospel and believe in Jesus Christ.

God decreed simultaneously in eternity past both election and predestination for believers only. The unbeliever is never predestined to hell.

Election is the expression of the sovereign will of God for your life. Predestination is the provision of the sovereign will of God for your life.

There are three elections in history.

- Israel under the ritual plan of God.
- Christ under the incarnation plan of God.
- The Church under the grace plan of God.

Under election, the Sovereignty of God willed the highest and best for every believer, having previously deposited it in escrow for each believer in eternity past, **Eph 1:3-6.**

- This teaches that election was provided before the creation of the world.
- "Holy" is a reference to both the absolute and relative concept of sanctification (positional and experiential).
- Election relates to the experiential part of God's plan for our lives. Holiness has to do with separation unto God, the execution of His plan for our lives.

The mechanics for the election of the Church is the Baptism of the Holy Spirit (**Acts 1:5; 1 Cor 12:13**) which occurs at the very moment we believe in Christ. This is one of the forty things we receive at salvation by which each one of us is entered into union with Christ, **Eph 1:11-14.**

- The election of the Church brought in a new spiritual species. By being placed in union with Christ by the Baptism of the Holy Spirit, we can now use the 100% available Divine omnipotence.

The election of the Church includes both equal privilege and equal opportunity for every believer to produce Divine Good. Not only do you have a magnificent destiny under the predesigned protocol plan of God, but you have the same privileges and opportunities as all other believers for the execution of that plan.

Under election, equal privilege is your Royal Priesthood, **1 Peter 2:5, 9.**

- The Royal Priesthood of the believer is taught many times in the New Testament. It was a favorite subject of Peter. Although his teaching was misunderstood by the Catholic Church, he was really teaching about the Royal Priesthood of each Church Age believer. Peter was the first to teach this Doctrine. John taught the Doctrine as well.
- As a royal priest, every believer has a direct line to God, which means he represents himself before God, he evaluates himself, and he offers prayer for himself and others.
- Faithful Bible teaching from your right Pastor demands your faith perception, metabolization, and application of that teaching to your own life as a royal priest. You cannot advance to maturity on your own; someone has to train you. Your Pastor is neither the leader of your social life or the host of a lonely-hearts club. He is neither a counselor nor a crutch to lean on.
- Your priesthood demands that you live your own life as unto the Lord and take the responsibility for your own decisions. This is your equal privilege under election. Under election, equal opportunity is logistical grace blessings, **2 Cor 9:8**.

2 Cor 9:8, "And God is able to make all grace abound to you, that always having all sufficiency in everything (logistical grace support and blessing), you may have an abundance for every good deed (Divine good production)."

The whole purpose of the Doctrine of Election is to describe God's way of providing invisible assets, so we can fulfill His will and His plan. You must know that election is God's plan for you, **1 Thes 1:4**.

1 Thes 1:4, "Knowing, brethren, beloved of God, His election for you."

To understand your election, you must function under grace orientation. Understanding election is orientation to the plan of God for your life, **Col 3:12**.

Col 3:12, "So, as those who have been chosen (elected) of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; ¹³bearing with one another, and forgiving each other, ..."

Our works have no relation to our election, **2 Tim 1:9**.

2 Tim 1:9-10, "Who (God) has saved us and called us (election and predestination) with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, ¹⁰but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel."

No man or angelic creature can stop our historical impact because of the fulfillment of our election, **Rom 8:33**.

Rom 8:33, "Who will bring a charge (any accusation) against God's elect?"

Knowledge of Bible Doctrine is essential to fulfilling our election to privilege, **Titus 1:1**.

Since the believer has been elected to privilege, he must function under the Royal Family Honor Code, **Eph 4:1-3**.

“Faith” is the ultimate requisite of the elect, **Titus 1:1**; cf. **James 2:5**.

Believers are commanded to make their calling and election a reality in **2 Peter 1:10-11**.

- How do you make your election a spiritual reality? Through perception, metabolization, and application of election and lapsarianism. You use the privacy of your priesthood; you learn the Doctrine; you learn the mechanics.
- Election is only the potential for impact on history. By the daily function of the Grace Apparatus for Perception (GAP), we make our calling and election a reality when we advance to spiritual maturity.

Election is a reason for thanksgiving for others, **2 Thes 2:13**.

2 Thes 2:13, “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”

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So far, we have noted the first part of **John 15:16** that reads, “**You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all...**”

Therefore, we have noted our election. As stated above we are elected into the Eternal Family of God in eternity past and predestined to that position in time. That is our first election. Our second election is noted in **John 15:16** where we are elected into service for God (which too is a part of our primary election from eternity past), just as the apostles were first elected for salvation, and then our Lord personally selected them into His ministry equipping them with spiritual gifts to employ for service. In addition, our Lord appointed them within that ministry to service, with the planned purpose of Divine Good Production. That is what the next portion of **Verse 16** tells us, as highlighted below.

John 15:16, “You did not choose Me, but I chose you (and appointed you that you would go and bear fruit, and *that* your fruit would remain...”)

Of the bracketed section, the Greek reads: “**καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε καὶ ὁ καρπὸς ὑμῶν μένη,**”

Transliterated it is: “**KAI ETHEKA HUMAS HINA HUMEIS HUPAGETE KAI KARPON PHERETE KAI HO KARPOS HUMON MENE,**”

We already noted **KAI ETHEKA HUMAS** above, but in summary.

KAI is the Coordinating Conjunction meaning, “**and**” that ties together what we just noted “(s)election” with what follows “appointment.”

ETHEKA is the Verb **TITHEMI** in the Constative Aorist, Active, Indicative, First Person, Singular that means, "I have placed you, **appointed** you, or set you apart."

HUMAS, the Accusative (Direct Object) Personal Pronoun **SU** in the Second Person, Plural that means, "**you all**," referring specifically to His disciples.

Jesus Christ appointed, (having a sense of authority), them for the purpose of Divine Good Production, as noted in the second part of **Verse 16**. He has assigned them to the establishment of the Church. In other words, God has laid out a plan of ministry and service for them that is designed to result in effectives, (Divine Good Production), just as He does for you and me. Compare with **1 Cor 12:4-7**.

1 Cor 12:4-7, "**Now there are varieties of gifts** (*Second Election*), **but the same Spirit**. ⁵**And there are varieties of ministries** (*Appointment*), **and the same Lord**. ⁶**There are varieties of effects** (*Divine Good Production*), **but the same God who works all things in all persons**. ⁷**But to each one is given the manifestation of the Spirit for the common good.**"

Next, we have the purpose for their election and appointment.

HINA is a Subordinating Conjunction that introduces a purpose clause that is dependent on the main clause we just noted above (election and appointment). So, we say "**in order that**."

Note that there are three Present, Active, Subjunctive, linked with **HINA** in this purpose clause to emphasize continuance, which means, "keep on doing so and so." This means that their second election and appointment are not a mere spurt or flash in the pan, but it is perpetual and permanent growth and fruit-bearing. Therefore, we translate the following three verbs (**HUPAGETE**, **PHERETE** and **MENE**) in that way. "**keep on ...**"

Also, note that the three elements of this purpose are arraigned as Subject, Object, Predicate. Therefore, we note that "going out is for the sub-purpose of bearing fruit and that that fruit is eternal in nature."

This section is all under one "**HINA**" (purpose) clause, but there are two main purposes:

- Going out, and
- Everlasting fruit, with the sub-purpose of
- Divine Good Production, which is the intended result of going out, and the means of producing everlasting fruit.

Purpose #1:

HUMEIS is the Pronoun **SU** in the Subject Nominative, Second Person, Plural that means, "**you all**," identifying the disciples as the ones who would fulfill the purpose that God has appointed them for.

HUPAGETE is the Verb **HUPAGO** – ὑπάγω (hoop-ag'-o) in the Present, Active, Subjunctive, Second Person, Plural that has two types of meaning. The first can mean, "to lead under or bring under (authority)," and the second can mean, "go, go one's way, go away, to withdraw one's self, or depart." So, we can say, "Keep on going out under authority."

The Authority that they are under (as well as you and I) is God. But God is not here to personally supervise us. So, the authority of God is given to us in His Word. This authority is only real when we have His Word / Bible Doctrine resident within our souls through GAP.

The Customary Present Tense is stative, meaning it is ongoing action that is to be continually performed, that is, "they keep on going out under the authority of God's Word resident in their souls."

The Active Voice – The disciples are the ones given this purpose to go out under the authority of God's Word.

The Subjunctive Mood, linked with **HINA** above, indicates the purpose clause. The focus is on the intention of the action, "going out under the authority of the Word of God," whether accomplished or not. This answers the question why they were chosen and appointed which is answered in three parts. The Subjunctive also indicates potential based on the volitional responsibility of the believer.

So, we translate **HUPAGETE** as, "**might keep on going out** (under the authority of God's Word)."

Purpose #2:

KAI is the Coordinating Conjunction for "**and**" that links the following words to this purpose clause.

KARPON is the Noun **KARPOS** – καρπός (kar-pos') in the Direct Object Accusative, Masculine, Singular that means, "**fruit**" that is Divine Good Production.

PHERETE is the Present, Active, Subjunctive, Second Person, Plural of **PHERO** – φέρω (fer'-o) that means, "to bear, carry, or bring forth." The same construction that we saw in **HUAGETE** above applies to this verb as well.

None-the-less, this is the main theme of **Chapter 15** "fruit bearing" or Divine Good production as noted in **Verses 2-8**. This fruit bearing can be either internal to your own soul or external for the benefit of others. The former is the theme of **Verse 11** and the latter seems to be the dominant theme found in **Verses 12-14**.

So, we will say "**you all might keep on bearing.**"

Purpose #3:

KAI is again the Coordinating Conjunction for “**and**” that links the following phrase to this overall purpose clause.

HO is the Article for “**the**” in the Predicate Nominative, Masculine, Singular.

KARPOS is the Noun for “**fruit**” in the Predicate Nominative, Masculine, Singular. The articular construction **HO KARPOS** indicates the Predicate Nominative use here that gives us greater definition about our fruit production, (i.e. it should be everlasting).

HUMON is the Pronoun **SU** in the Possessive Genitive, Second Person, Plural, so we say, “**of you all or your,**” indicating that the fruit produced is that of the disciples’ even though they are under the authority of God and His Word. This indicates the righteousness and justice of God in rewarding the believer at the BEMA Seat of Jesus Christ, **1 Cor 3:10-15; 2 Cor 5:10**. Our Divine Good Production belongs to us, and we are qualified for rewards as a result.

MENE is the key verb of this last phrase of the three-part **HINA** purpose clause. **MENE** is also the Present, Active, Subjunctive, this time of **MENO – μένω** (men’-o) that means, “to stay, abide, remain.” We have seen this verb throughout **Chapter 15**, typically translated “abide,” but here it has the idea of something that remains or is everlasting. Once again, we have the same construction of the verb as the previous two verbs. Therefore, they have the same emphasis, but in this case, the emphasis is on Divine Good that “remains is everlasting or eternal in nature” that the disciples keep on producing.

However, there are two differences in this verb. This verb is in the Third Person and is Singular, identifying a subject or object as “he, she, or it.” Therefore, this is referencing the “fruit” itself. We already know that the fruit is the disciples’ Divine Good Production from the Genitive of Possession **HUMON** above. So, by using the 3rd person singular, this is referencing the fruit itself. So, we say, “**it (Divine Good Production) might keep on remaining.**” The potential here is not that the Divine Good might keep on remaining Divine Good into the future, the potential goes back to the production itself. You have to have production in the first place, in order to gain everlasting fruit.

Overall these three purposes mean that once you accumulate Bible Doctrine in the soul, you then begin to accumulate dividends from that Doctrine. But, again, they are in the subjunctive mood, indicating the fact that it is potential because of volitional responsibility.

Our translation of the second clause is: “**And appointed you all in order that you might keep on going out (under the authority of God’s Word), and you all might keep on bearing fruit (Divine Good Production), and your fruit, it might keep on remaining.**”

So far in **Verse 16** we have, “**You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all (for the purpose of) in order that you might keep on going out (under the authority of God’s Word), and you all might keep on bearing fruit (Divine Good Production), and your fruit, it might keep on remaining.**”

Once again, we are reminded of the Biblical order of God's Elective Decree:

- Create all mankind.
- Permit the fall of man.
- Provide salvation.
- Leave unbelievers to their just condemnation.
- Elect and predestine believers only.

When you were elected in eternity past, it was not just for salvation. Your election included your spiritual walk.

Your "walk" in Christ is part two of your election, **Eph 4:1-7; Col 1:10-12; 1 Thes 2:12-13.**

Election part 1 = Salvation.

Election part 2 = Your Walk.

Col 1:10-12, "So that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God; ¹¹strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously ¹²giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light."

You were elected to walk in Christ, which means you were predestined for Divine Good Production and rewards in the eternal state. **John 15:16**

John 15:16, "You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all (*for the purpose*) that you might keep on going out (*under the authority of God's Word*), and you all might keep on Producing Divine Good, and your fruit, it might keep on remaining."

John 15:16, "You all yourselves did not choose Me, on the contrary I Myself have chosen you all."

This is part two of your election = Selection into a ministry.

John 15:16, "... and appointed you all..."

This is your appointment into service for the purpose of Divine Good Production. Cf. **1 Cor 12:4-7**

There are 3 purposes for your election and appointment.

John 15:16, "... you might keep on going out [HUPAGO] (*under the authority of God's Word*), ..."

- Purpose #1 = To have the authority of God's Word / Bible Doctrine resident within your soul at all times.

John 15:16, "... and keep on Producing Divine Good [PHERO KARPOS] ..."

- Purpose #2 = To produce Divine Good either internal to your own soul or external for the benefit of others, **11 cf. 12-13.**

John 15:16, "... and your fruit, it might keep on remaining [MENO]..."

- Purpose #3 = Your Divine Good production belongs to you, and therefore you are qualified to receive rewards. **1 Cor 3:10-15; 2 Cor 5:10**

So, in summary, we also see the Trinity involved in the fulfilment of our Predesigned Plan:

- Purpose #1 = Preparation (to be able to Go Out) – The Plan of God the Father.
- Purpose #2 = Application (to produce Divine Good) – The Ministry of God the Holy Spirit
- Purpose #3 = Rewards (to glorify the Lord Jesus Christ/God) – The BEMA Seat of Jesus Christ = Divine Perfection

Other Principles of Verse 16:

Jesus is giving them their marching orders, and it is tantamount to the great commission in **Matthew 28.**

This appointment is apostolic and doesn't apply to us per say. The appointment to this apostleship was only given to these 11 and later on to Paul. The gift of Apostleship ceased with the other temporary spiritual gifts circa 96 AD with the completion of the Canon of Scriptures, **1 Cor 13:8.**

Our appointment today is in relation to **1 Cor 12:4-7**, as the ministry of the Holy Spirit.

In every other place where the word "**MENO**" (abide or remain) is used, it refers to internal transformation of character. Therefore, He is calling them here to go and become spiritually mature with the results of everlasting fruit.

The allegory of the branches now became reality in their lives as they carried out the Lord's instructions. They were to go into all the world, manifesting the reality of the Father. They were to win souls, found churches, and establish believers, **Mat 28:19-20.**

Remember that it is not our responsibility to convert people. It is God's responsibility to make the truth clear to the unbeliever under the common grace ministry of God the Holy Spirit. While it is our job to communicate the gospel, it is not our job to get people saved. We can't manipulate them to be saved, or force them to be saved; that is their decision.

We understand from this verse that Jesus was speaking of two areas in which "**your fruit might keep on remaining.**"

- First, Jesus implied the subjective area. Each disciple should bear the fruit of the Spirit in accord with **Gal 5:22-23.** This means that Jesus' desire for His own is that they be mature believers by means of GAP.
- Second, Jesus referred to the objective area. The believer is to produce fruit by his life's ministry of sharing with others, that is, "**Laying down his life for his**

friends.” The disciples’ testimony and good deeds (words and actions) bring men to Jesus.

- Both aspects of the disciples’ Divine Good Production come as the result of abiding in Christ, as we have defined it previously in this chapter.

We now focus on the last section of **Verse 16** that once again has to do with our prayer life, **“so that whatever you ask of the Father in My name He may give to you.”** This is an illustration of the supergrace life of prayer.

The Greek reads: **“ἵνα ὅτι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματι μου δῶ ὑμῖν.”**

This is the same construction as in **John 14:13** with the insertion of **τὸν Πατέρα (TON PATERA).**

J o h n **1 4 : 1 3** **s a y s ,**
“καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματι μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ Πατὴρ ἐν τῷ Υἱῷ.”

John 14:13, “And whatever anyhow you might ask in the name of me, this will I do, that might be glorified the Father in the Son.”

Transliterated **John 15:16** reads: **“HINA HO TI AN AITESETE TON PATERA EN TO ONOMATI MOU DO HUMIN.”**

HINA is once again a Subordinating Conjunction that begins the second purpose clause of this verse. So, we will say, **“in order that.”** This is the second purpose of our Election and Appointment.

Under the first purpose clause, we were Elected and Appointed for:

- Preparation – to be able to go out with the authority of God’s Word in our souls,
- Application – to produce Divine Good, and
- Rewards – to glorify God / the Lord Jesus Christ.

Now, we have the second purpose which is praying in accordance to the Will of God.

HO TI AN combine to make up an indefinite relative phrase of contingency in regard to our pray life.

HO is the Relative Pronominal (used as a Pronoun) Adjective **HOS – ὅς** (hos) in the Accusative, Neuter, Singular that means, “who, which, what, or that.” When **HOS** is used with the particles **AN** or **EAN** (if), as is here, it is translated, “whosoever, whose, or **whatever**”

TI is the Indefinite Adjective **TIS – τις** (tis) in the Accusative, Neuter, Singular that can mean, “a certain one, someone, anyone, something, anything, some, certain, in a manner, a kind of.”

As an Indefinite Adjective, it shows a lack of precise limits. It is sometimes translated in English as, "any or some." But in this construction "whatever" suffices here too.

AN is a Verbal (adverb) Particle indicating contingency. It creates a third class "if" like statement (if and maybe it is true or maybe it is not true), but with high probability. It is usually untranslatable, generally denoting supposition, wish, possibility, or uncertainty.

Combined these three create an Indefinite Relative phrase that is an open-ended contingency regarding our prayers to God the Father, "whatever," being the best English translation combining these three, where there are no limitations placed on our prayers.

As we have noted before and seen in Scripture, our prayers should be aligned to the will of God. That is our only limiting force, also noted in the following phrase, "**in my name.**"

AITESETE is the Verb **AITEO** – **αἰτέω** (ahee-teh'-o) in the Aorist, Active, Subjunctive, Second Person, Plural. It means, "to ask, request, or demand."

The Ingressive Aorist Tense identifies entrance into the action of prayer. So, we can say you will begin to pray in this way, for whatever reason / purpose, when you enter into spiritual maturity.

The 2nd Person, Plural, Active Voice – The disciples are to begin the action of praying "in His name."

The Subjective Mood once again linked with **HINA** above and the Particle **AN**, establishes the second purpose clause of our Election and Appointment and the contingency of the person in prayer. In this construction, the Subjunctive is often translated like an Indicative, because the potential element belongs to the subject (the disciples) rather than the verb (asking/praying).

That is, we have been entered into the Royal Family of God as Royal Priests in order that we ask the Father for whatever is necessary to fulfill His will in our lives and the lives of others. Whether we do that or not is up to us, not God. So, we say, "**Whatever you all ask,**" referring to the disciples, but by extension all believers.

The New Testament records many words for prayer, **PROSEUCHOMAI** – **προσεύχομαι** (pros-yoo'-khom-ahee), being the most widely used word for prayer. Among the many words for prayer **AITEO** assumes an important role. It appears more than 70 times in the New Testament, but only about 30 of these apply directly to prayer.

Although **AITEO** plays multiple roles in the Septuagint, it carries strong religious nuances, especially in contexts where the central theme concerns prayer and supplication. In the majority of instances **AITEO** translates the Hebrew term **SHA'AL** – **שָׁאַל** (shaw-al'). Therefore, **AITEO** represent a human's request made to God, often in prayer, **Deut 18:16; 1 Sam 1:17, 20, 27 [*LXX 1 Kings 1:17, 20, 27]**. Note the frequent desperate

circumstance of the one requesting. The Psalmist made one request of the Lord: **“That I may dwell in the house of the Lord all the days of my life,” Psa 27:4 [*LXX 26:4].**

*(LXX is an acronym that stands for the Septuagint translation of the Old Testament.)

TON PATERA is the article **HO** for “**the**” plus the noun **PATER** – **πατήρ** (pat-ayr’) for “**Father,**” both in the Direct Object, Accusative, Masculine, Singular. This indicates the one that receives the action of the Verb (**AITEO**). The Father is the one we pray to, not Jesus, not the Holy Spirit, not Mary, or any other saint, angel, person, animal, or thing. **We only pray to God the Father.** This is who we pray to.

EN is the Dative of Sphere Preposition that means, “**in** the sphere of.” This is giving us instruction as to how to pray.

TO ONOMATI is the article **HO** – “**the,**” plus the noun **ONOMA** – **ὄνομα** (on’-om-ah) that means, “**name.**” Both are in the Dative of Sphere, Neuter, Singular.

MOU is the Pronoun **EGO** – (I or me) in the Genitive, First Person, Singular that means, “of me or **My.**”

Therefore, we know to pray “**in the sphere of My (Jesus Christ’s) name.**” This is the protocol for all of our prayers; that we pray in the name of Jesus Christ. **John 14:13-14** explains that every believer is a priest. Our high priest is Jesus Christ; we go through our high priest in prayer by recognizing we are in Union with (in the sphere of) Christ when before the Father’s throne in prayer, **Heb 4:16.**

Heb 4:16, “Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

DO is the Verb **DIDOMI** – **δίδωμι** (did’-o-mee) in the Aorist, Active, Subjunctive, Third Person, Singular. It means to, “give; grant, allow, permit, etc.”

The Culminative Aorist means God will answer your prayers. This is the effectiveness of supergrace prayer.

The Active Voice – God the Father is the One who answers our prayers.

The Subjunctive Mood is part two of the second purpose clause, “in order that ... **He may give**” (answer your prayers).” This Subjunctive is also translated like an Indicative Mood as noted above.

HUMIN is the Pronoun **SU** (you) in the Dative Case, Second Person, Plural that means, “**to you all.**”

Our translation of the third part of **Verse 16** is, “**in order that whatever you all ask the Father in (the sphere of) My name, He may give to you all.**”

2 Parts to the Second Purpose of our Election and Appointment:

- That we ask the Father; we go to Him in prayer, "in the name of Jesus Christ." This is God's protocol for our prayers, **John 14:13-14; 16:23-24, 26.**
 - That He answers our prayers. This is our assurance in prayer, **1 John 5:14-15.**
- Therefore, we are Elected and Appointed for the purpose of living the protocol plan of God in assurance (confidence). Giving us this protocol empowers us to fulfill His plan for our lives.

The number two in scripture stands for division or separation.

Therefore, this is God's Plan of empowerment and confidence to separate out the believer from Satan's Cosmic System in fulfillment of His perfect pre-designed protocol plan for our lives.

Our complete translation of **John 15:16** is: **"You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all for the purpose that you might keep on going out (under the authority of God's Word), and you all might keep on bearing fruit (Divine Good Production), and your fruit, it might keep on remaining (with the result of eternal rewards), for the purpose that whatever you all ask the Father in (the sphere of) My name (God's protocol plan for our prayers), He (God the Father) may give to you all (answered prayers)."**

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Overall the purpose for our Election and Appointment according to **John 15:16** includes:

Part 1:

- **Preparation** – to be able to go out with the authority of God's Word in our souls.
- **Application** – to produce Divine Good.
- **Rewards** – to glorify God / the Lord Jesus Christ.

Part 2:

- **Protocol** – Prayer to the Father in the Name of Jesus Christ.
- **Assurance** – Answered prayers on behalf of ourselves and others.

Part 1 is God's Divine Perfect Plan for our lives.

Part 2 is God's provision for the fulfillment of His Perfect Plan for our lives.

In part 1, we have the number 3 for the Divine Perfect Plan of God and in part 2, we have the number 2 for separating out the believer in fulfillment of God's perfect plan.

All together we have 3 + 2 which equals 5, which is the number for Grace in Scripture. So, this is the Grace Plan of God for the believer. He gives us power and provisions for the fulfillment of His Pre-Designed Protocol Plan for our lives, through preparation, application, rewards, protocol, and assurance.

If we fulfill this, "Christ-abiding and fruit bearing destiny," to which we were called, we will enjoy the special blessing of regularly answered prayer, **John 15:7**. This is His purpose for the believer as he fulfills the Lord's commandment to **"love one another"** in **Verses 12-13, 17**.

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Principles of Praying "In His Name"

Prayer is associated with productivity (fruit bearing) even as Christ associated prayer with "doing" in **John 14:13**.

We must accomplish Christian ministry or service not merely by our asking, but by God's performance, **"ask and it will be given to you."**

We are instructed to direct our prayers specifically to the Father, and in this verse, He will grant the request. In **John 14:13**, Jesus said He would expedite our prayer requests that are directed to the Father. Thus, we see both Christ and the Father granting the believers' requests.

The "prayer condition" Jesus states here is with a third-class condition, yet in a more probable future condition denoting a high degree of probability. Therefore, it is your volitional responsibility to apply God's protocol to your prayer life; praying to God the Father in Union (the sphere of) Jesus Christ.

Fruitful ministries are directly connected to and dependent upon prayer "in Christ's name."

John Walvoord stated, *"It is infinite in its possibilities, infinite in its privileges; it is at the center of God's gracious provisions for our lives on earth."*

Christ did not feel it necessary to define elaborately the concept **"in My name,"** nor do His disciples display any indication of bewilderment over the expression.

Christ did not intend this phrase, **"in My name,"** to be a fixed formula attached to a prayer. Otherwise, He or His disciples would have stated such formula and provided a specific title for Christ for the believer to recite. Of all of Paul's prayers recorded, not one closes with a fixed terminology incorporating the name.

Those who hold a talismanic conception of the phrase "in My name", (i.e., think it holds special power, especially power to protect them from bad things like a luck charm), fail to realize its true intent. Jesus referred to something deeper than simply a convenient formula; whereby, believers conclude their prayers.

What's in a Name?

To the Westerner, a "name" is a device for identifying one individual from another.

To the Easterner a "name" expresses some outstanding and particularly marked individuality.

- Sometimes the name describes the nature of the person, i.e., Emmanuel, which means, "God with us," **Mat 1:23**.
- It points to circumstances surrounding one's birth, i.e., Samuel, which means, "Asked of God," **1 Sam 1:20**.
- It might refer to one's appearance, i.e. Esau means, "hairy" or Edom which means, "red," **Gen 25:25**.
- Finally, among the Hebrews, the naming of a person had great significance, for it was indicative of personality or character.

When Jesus used the term "**name**," He signified the ideas of being, personality, and character.

Therefore, "**In the sphere of My name**" conveys the concept of praying in the sphere of His ownership, protection, presence, power, glory, etc. That is, offering prayer that is consonant (in agreement or harmony) with the manifested nature of Jesus Christ.

This also means to pray by His authority. That is, to ask on behalf of Christ, as belonging to Him, as authorized by Him to approach the Father (**Heb 4:16**). This is identification with the person of Christ. To pray "**in His name**" is tantamount to praying in union with Christ.

To pray "**in My name**" is to pray from the vantage point of a new and exalted position (being a new creation in Christ, **2 Cor 5:14-21; Gal 6:15**). The believer occupies this position because of Christ's so great salvation. To pray "**in His name**" is to pray from the position we occupy in Him, **Rom 6:23; 1 Cor 1:30; Gal 3:26; Eph 1: all**.

Rom 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

1 Cor 1:30, "But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption."

Gal 3:26, "For you are all sons of God through faith in Christ Jesus."

Praying "**in My name**" was a new and startling concept reserved for "that day", (i.e., the Church Age). It was something that until now, they had not done.

As **John 16:23-26** tells us, once the "**in My name**" praying began, Christ's personal intercession would not be necessary to give validity to their prayers, (although He maintains that role, **Rom 8:34; Heb 7:25; 9:24; 1John 2:1**). This points to a new relationship established by Christ's work on the Cross, which Paul refers to as being "**in Christ**."

"This phrase describes a mystical union between Christ and the believer that is at once representative, organic, vital, supernatural, and indissoluble in nature." (Praying "In My Name" Dr. Curtis Mitchell, Th.D., Chafer Theological Seminary.)

Strong stated, "Christ and the believer have the same life. They are not separate persons linked together by some temporary bond of friendship; they are united by a tie as close and indissoluble as if the same blood ran in their veins."

Because the believer is always positionally **"in Christ,"** the very fact that six times Christ conditioned prayers on asking "in My name" indicates that the condition is more than being positionally "in Christ."

Therefore, it must mean that a believer is to pray consciously aware of his exalted position in Christ, even as he must be consciously aware of believing **"in the name of the only begotten Son of God," John 3:18.** The fact that Jesus felt it necessary to state **"in My name"** as a condition, implies conscious awareness.

There is nothing wrong with ending a prayer with the typical phrase, "in Jesus' name, amen," but, you may want to repeat the phrase at the beginning of a prayer, reminding yourself at the outset that you are "in Christ."

The real issue is to make sure that you pray "consciously aware" of being "in Christ." So, whether you say it at the beginning, the end, or not at all is not the issue. The issue is the mentality of your soul when praying, being highly aware of your eternal union with the Lord Jesus Christ. Nevertheless, saying it to remind yourself and others of the authority in which you pray can never hurt.

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Next, we turn to **Verse 17** which renews the exhortation to mutual love, **"This I command you, that you love one another."**

The Greek reads: **"ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. "**

Transliterated it is: **"TAUTA ENTELLOMAI HUMIN, HINA AGAPATE ALLELOUS."**

TAUTA is the near Demonstrative Pronoun Adjective **HOUTOS** that means, "this" in the Direct Object Accusative, Neuter, Plural that means, **"these things,"** in reference to the commands Jesus has given and is given once again in summary of the vine and branch parable. The singular form of **HOUTOS** is **TOUTO**. So, instead of using the singular, our Lord used the plural, even though the command that follows is but one; **"to love one another."** The NASB incorrectly translates it as a singular "this" in the reference to our Lord's command. But this is the same word construction Jesus used in **John 14:25; 15:11** and will use in **16:1**, which are translated **"these things,"** as it should also be here.

With the plural form, it is as if He is going to give them commandments about many things, yet He names this only. Why? Because it includes many duties.

In order to love, you must have capacity to love. This explains "these things" equated to the command to love. Love has a capacity basis; the capacity basis is Bible Doctrine resident in

your soul. The more Doctrine you have, the greater your capacity for love, and the greater your capacity for blessing.

Therefore by **“these things,”** Jesus is referring to the previously mentioned commandment to **“love one another”** in **Verse 12**, as well as all the information before and after culminating in **Verse 17**. These things build capacity for love and are the demonstration or expression of **AGAPE** Love.

Verse 1-11 are capacity builders:

- Knowing who Christ and the Father are [**vs 1**].
- Knowing God’s sovereign authority [**vs 2**].
- Knowing your eternal security [**vs 3**].
- Abiding in Christ [**vs 4**].
- More abiding is necessary for much fruit bearing, [**vs 5**].
- Divine discipline for non-fruit bearing [**vs 6**].
- Prayer [**vs 7**].
- Success leads to more success – glorifying the Father [**vs 8**].
- Knowledge of God’s love [**vs 9**].
- Knowledge of Jesus’ love [**vs 10**].
- Capacity for +H – sharing the happiness of God [**vs 11**].
- Then is the command to express love [**vs 12**].
- Followed by expressions of **AGAPE** love in [**vs 13-16**].
- Laying down your life for your fellow believers [**vs 13**].
- Friendship with Jesus Christ [**vs 14-15**].
- Going out and bearing lasting fruit under the sovereign authority of Jesus Christ, [**vs 16a-b**].
- Following God’s protocol for your prayer life in the accomplishment of His will [**vs 16c**].

This list is the **“these things”** Jesus is referring to in **Verse 17** that build capacity for love and are the expression of **AGAPE** Love.

Our next word is **ENTELLOMAI** which is the Verb **ENTELLO** – ἐντέλλω in the Present, Middle Deponent, Indicative, First Person, Singular that means, “command, order, give orders, to enjoin, or to charge.”

The Instantaneous Present Tense is used for the action of giving a command which is completed once the command is given.

The First-Person, Singular, Middle Deponent Voice acts like an Active Voice, and tells us Jesus performs the action of giving the command. Therefore, we can add the personal pronoun “I”.

The Indicative Mood is declarative of the fact of this command. It’s an assertion as a non-contingent statement. So, we translate this, **“I command.”**

HUMIN is the Personal Pronoun **SU** in the Dative, Second Person, Plural that means **“you all,”** again referring to the disciples.

There is an important comma after this word. It gives us a pause in the statement to separate out **“these things commanded”** and **“love one another.”** It breaks up the two while also joining them. In other words, we see the correct translation of **“these things”** versus **“this”** as noted above. Without the comma, **“this”** would refer to a command to **“love one another,”** while **“these things”** refers to everything stated above in **Chapter 15** that leads to the fulfillment of **“loving one another.”** We could almost translate this verse, *“that you love one another, these things (everything just stated) I command you.”* Therefore, the comma helps with the greater emphasis of this passage.

Next, we have the Purpose Conjunction **HINA** that indicates the goal or aim of the command. It can mean, “in order that, **with the goal that,** with a view to, or that.”

AGAPATE is the Verb **AGAPAO – ἀγαπάω** (ag-ap-ah'-o) in the Present, Active, Subjunctive, Second Person, Plural that means, “love.”

The Customary Present Tense is for regularly repeated action of loving one another.

The Active Voice; the disciples perform the action of loving.

The Subjunctive Mood supports the **HINA** [purpose clause] and is for volitional responsibility on the believers' part. So, we say, **“you all (disciples) love.”** This again is based upon the amount of Bible Doctrine in the soul.

ALLELOUS is the Pronoun **ALLELON – ἀλλήλων** (al-lay'-lone) in the Direct Object, Accusative, Masculine, Second Person, Plural that means, **“one another”** [of the same kind]. These are the ones we are to **AGAPE** love, our fellow believers.

Our complete translation of **John 15:17** is: **“These things I command you all, with the goal that you all love one another.”**

The two main corrections are the plural of the Demonstrative **HOUTOS [TAUTA]** giving us “these things,” versus the singular “this,” and the use of **HINA** as a purpose clause.

The Darby Translation is: **“These things I command you, that ye love one another.”**

The New King James Translation is: **“These things I command you, that you love one another.”**

The American Standard Version translation is: **“These things I command you, that ye may love one another.”**

The International Standard translation is: **“I am giving you these commandments so that you may love one another.”**

The New Revised Standard Version translation is: **“I am giving you these commands so that you may love one another.”**

The Net Bible Translation is: **"This (these things) I command you – to love one another."** They use a hyphen for translating HINA

As we have noted, this verse is a repetition of **John 13:34; John 15:12.**

Principle – Repeat, Repeat, Repeat!!!!!!!

Also, it is ironic that this very night the disciples had been guilty of jealousy and wrangling over which one was greater, **Luke 22:24.**

Principles:

Christ's love to us should direct us to love each other.

The expression of our Love as friendship with Jesus involves the obligation of brotherly love, which is what we are to express to fellow believers. This is the mark of the disciple of Christ, the true follower, the mature believer.

John 13:35, tells us how the world will distinguish Jesus' disciples. The answer Jesus gave is both simple and practical, **"By this shall all men know... if you have love for one another."**

A few days before this, Jesus taught that all the Law and the Prophets could be summed up by the two great commandments, **"Love... God with all your heart"** and **"Love your neighbor as yourself," Mat 22:37-40.** Love is the sum of both commandments.

- To love one's neighbor presupposes one's love for God.
- We love one another because we love Him.
- We love others because they bear His likeness.

Our love for each other cannot go to the extreme that His love did in His redemptive work. But our love can be the same quality as His.

We share His love; therefore, we can be patient, kind, without envy, without arrogance, rejoicing in goodness, forbearing, trusting, hopeful, and Christ-like, **1 Cor 13:4-8.**

The natural outgrowth of love is a desire to conduct one's life in obedience to the Lord's wishes where the teachings of Christ become commandments for the believer, **John 14:15.**

Jesus' commandments are not only His imperative commands but His words, sayings, and teachings. The believer keeps them by conforming his conduct to their behavioral cautions, where the natural response of love is to please the loved. **Col 1:10-12; 1 Thes 4:1-3ff; 2 Tim 2:4; Heb 11:6.**

There is no substitute for knowing the Lord's teachings and obeying them. In so doing, we are promised the love of the Father and the Son, plus the personal, intimate communion with Christ, **John 14:21, 23.**

Jesus asked for obedience out of love for Him, not out of fear, **1 John 4:18**. Awareness of spiritual truth and Christian maturity must be cultivated; but the Spirit is faithful to illuminate teachable disciples through the Grace Apparatus for perception, (GAP), building the capacity to love one another, **1 Cor 2:5, 7, 9, 12-15**.

Jesus repeated the truth that the condition of receiving the revelation of Him depended upon the disciples' **"love"** and obedience to His **"words," John 14:15, 23-24**.

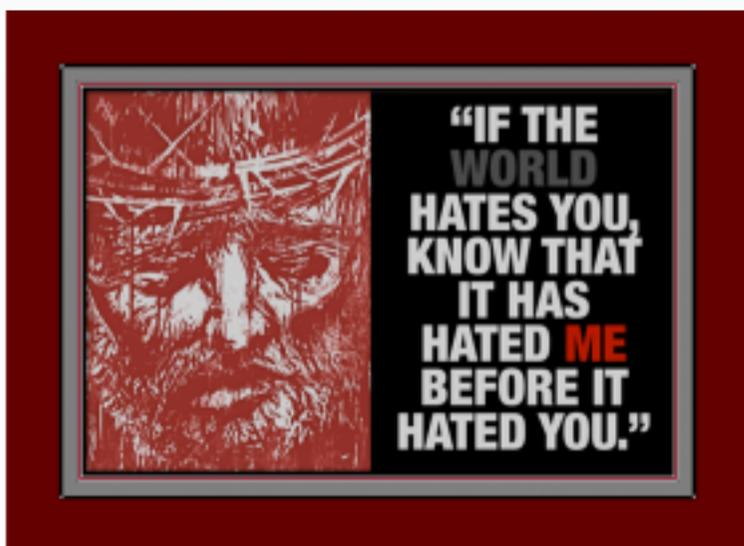
The **"we"** of **"we will come to him"** refers to the Father, the Son, and the Holy Spirit, which took place for the disciples at Pentecost, and occurs for the Church Age believer at the moment of your salvation, **John 14:19-20**. **"To him"** indicates a personal, intimate, face-to-face experience.

Those who love Jesus and treasure His Word become adorned temples for His presence, **1 Cor 3:16; 6:19; 2 Cor 6:16**; cf. **Rom 8:10; Col 1:27**.

Jesus Christ indwelling our bodies is our status quo since the day of our salvation, but Jesus Christ being glorified in our bodies is the ultimate experience of spiritual adulthood. The three stages of spiritual adulthood are related to three experiences associated with Christ in our bodies, which are distinct from Christ indwelling our bodies.

- The experience of Spiritual Self-Esteem is, **"Christ being formed in our bodies," Gal 4:19**.
- The experience of Spiritual Autonomy is, **"Christ being at home in our hearts (right lobes)," Eph 3:17**.
- The experience of Spiritual Maturity is, **"Christ being glorified in our bodies," Phil 1:20**.

To fulfill the command of **John 15:17**, **"to love one another,"** we must build capacity through Bible Doctrine resident in our souls, (**2 Peter 3:18**), in order to express the love of Jesus Christ (formed, at home, and glorified) in you.



Upper Room / Gethsemane Discourse,
Part 30

**John 15:18-21, Obstructions to Divine Good Production,
the Reason for the World's Rejection**

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Outline:

- **1-8**, Suffering for Blessing and Divine Good Production, Pt 24
- **6**, Warning to the Unproductive Believer, Pt 24
- **9-10**, Abiding in the Love of God, Pt 25
- **11**, Divine Good Produces Inner Happiness, Pt 26
- **12-13**, Impersonal Love Motivates Divine Good Production, Pt 27
- **14-15**, Faith Application Results in Intimacy with Christ, Pt 28
- **16-17**, Predestined to Glorify God, Pt 29
- **18-21, Obstructions to Divine Good Production, Pt 30**
- **22-25**, The Reason for the World's Rejection, Pt 31
- **26-27**, The Spirit Leads Us in Triumph, Pt 32

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Vs 18-21 – Obstructions to Divine Good Production, the Reason for the World's Rejection

Reason #1: Satan's Cosmic System hates the believer!

John 15:18, "If the world hates you, you know that it has hated Me before *it hated you.*"

The Greek
reads: "Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. "

Transliterated it reads: "EI HO KOSMOS HUMAS MISEI, GINOSKETE HOTI EME PRON HUMON MEMISEKEN."

We begin with the first clause, "If the world hates you,"

EI is a First Class Conditional Conjunction that means, "if, whether, since, etc." A first-class conditional conjunction introduces circumstances necessary for a given proposition to be true. So, we can say "if ... and they do."

HO KOSMOS is the article for "the" and the noun meaning, "world" in the Subject Nominative, Masculine, Singular. It can mean, "world inhabitants or mankind (especially of men hostile to God);" therefore, it refers to unbelievers and reversionistic believers of this world who reside inside of Satan's Cosmic System. These are the ones expressing hatred to the believer in the Lord Jesus Christ. They are from and part of Satan's Cosmic System. **KOSMOS** used in this way embodies the contrast to God's orderly economy. God is revealed by His love; the world is noted for its hatred.

Originally, **KOSMOS** denoted "building" or "construction," but it soon acquired a far wider usage. **KOSMOS** indicates the presence of "order" and "arrangement," or "organization." The word can represent an arrangement by rank or a battle configuration. In Greek philosophy, it represented the total world system, but it also indicated various parts of that system.

KOSMOS in this passage means, "a system of thought which is antagonistic to Jesus Christ." Satanic organizations which are antagonistic to Jesus Christ and people who are antagonistic to Jesus Christ all fall into the category of hating as depicted in this passage.

HUMAS is the Second Person, Plural, Pronoun **SU** – **σὺ** (soo) in the Direct Object, Accusative Case that means, "**you all**," referring to the disciples, and by extension, Church Age believers. These are the ones receiving hatred from the world.

MISEI is the Verb **MISEO** – **μισέω** (mis-eh'-o) in the Present, Active, Indicative, Third Person, Singular that means, "**hates**, to hate, pursue with hatred, detest, abhor, to be hated, or detested."

The Customary Present Tense tells us what is habitually expressed by those of Satan's Cosmic System to those who abide in the sphere of Christ, (God's Power System – the Divine Dynasphere as Pastor R.B. Thieme, Jr. called it.). It will always hate you.

The Third Person Singular identifies and lumps together as a whole those who are a part of Satan's Cosmic System, both unbelievers and reversionistic believers, as well as Satanic and demonic influence over mankind and the world system.

The Active Voice tells us they are the ones producing the action of hatred toward the positive believer.

The Indicative Mood is for the reality of the situation. The positive believer will be hated by the world.

This is the strongest word for hate in the Greek language. This is one of the few verbs that does not have to be compounded to give it intensity. It expresses the intensity of mental attitude and of thought pattern. Therefore, we see that there is a system of thought that despises you. Part of that system of thought is legalism and religionism and do-goodism and bleeding-heartism. It is a system that despises you!

Hatred is the expression of Satan's Cosmic System towards the believer who is residing in the sphere of Jesus Christ, inside God's Power System; it includes unbelievers and reversionistic believers who reside inside of Satan's Cosmic System, as well as Satanic and Demonic influence over mankind and the world system. They have hatred towards the believer who resides inside God's Power System. The world, the **KOSMOS** system, is implacable toward you.

MISEI is followed by a comma. It ends the Protasis of our "if" statement.

The "if" statement is then, **"If the world (Satan's Cosmic System) hates you all (and it does)."**

Note that in **Verse 17**, Jesus commands the believer to express love to one another, while in **Verse 18**, He is warning us that the world will express hatred to the believer. Therefore, even though we are hated, we are to express love towards those who hate us.

Other verses that tell us the same thing includes:

Mat 10:22, "You will be hated by all because of My name."

Mat 24:9, "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name."

John 7:7, "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil."

John 3:13, "Do not be surprised, brethren, if the world hates you."

Mat 5:44, "But I say to you, love your enemies and pray for those who persecute you."

Luke 6:27, "But I say to you who hear, love your enemies, do good to those who hate you,

The second clause of **Verse 18** is the Apodosis or "then" statement. It reads, **"You know that it has hated Me before it hated you."**

GINOSKETE is the Verb **GINOSKO** – γινώσκω (ghin-ocē'-ko) in the Present, Active, Indicative or Imperative, Second Person, Plural. It means, "come to know, recognize, or perceive."

The Imperative and Indicative Moods are spelled identically. When in the Imperative Mood, **GINOSKO** means, "be very certain or remember." In other words, understand this point of Doctrine and retain it.

The Iterative Present Tense in the Imperative Mood urges an action to be done; it's a command. That is, the believer is to continuously or repeatedly know that Satan's Cosmic System hates them (i.e. remember this principle of Doctrine).

The Active Voice in the Second Person Plural tells us the disciples are to perform the action of continuous knowledge. Therefore, the believer is to keep recalling this principle of Doctrine. We will translate this as, **"You all keep on (continuously) knowing."**

HOTI is the Epexegetical Conjunction which means, "that." It introduces the clause that completes the idea of the noun **KOSMOS** above. It is telling us more about Satan's Cosmic

System. We will translate **HOTI** as, "**that it** (*Satan's Cosmic System*)."
The neuter pronoun "it" is added in conjunction with **MEMISEKEN** below.

EME is the First Person, Singular, Pronoun **EGO** – ἐγώ (eg-o') in the Accusative case, which means, "I or **Me.**" Jesus is referring to Himself.

PROTON is the Ordinal Adverb of **PROTOS** – πρῶτον (pro'-ton) that is linked with **MEMISEKEN**, (*has hated*), below. It means, "first; leading, foremost, prominent, most important, earlier, former, or **before.**"

HUMON is the Second Person, Plural, Pronoun **SU** – σὺ (soo) in the Genitive of Comparison, meaning, "**you all.**" Here Jesus is comparing Himself to the believer, both of which are hated by Satan's Cosmic System, yet hatred of Christ came first or before hatred of the believer.

MEMISEKEN is the Verb **MISEO** – μισέω (mis-eh'-o) once again, but this time in the Perfect, Active, Indicative, Third Person, Singular.

The Third Person Singular points back to the **KOSMOS**, and therefore links with **HOTI** above by adding the Neuter Pronoun "it."

The Intensive Perfect Tense signifies a completed past action that emphasizes the present state produced by the past action. (i.e., They hated Christ in the past with the result that He and the believer are hated today.)

The Active Voice in the Third Person Singular tells us that the **KOSMOS**, (those of Satan's Cosmic System), produce the action of having hated Jesus Christ with the result that they continue to hate Him today.

The Indicative Mood is for the reality of their hatred towards Him before their hatred towards the believer. So, we can say, "**has hated and still hates.**"

Our complete translation of **John 15:18** is: "**If the world** (*Satan's Cosmic System*) **hates you all** (*and it does*), **then you all keep on knowing** (*remembering*), **that it** (*Satan's Cosmic System*) **has hated and still hates Me before** (*it hated*) **you all.**"

We have noted these first three verses above which reiterate what our Lord is saying in **John 15:18.**

Mat 10:22, "You will be hated by all because of My name."

Mat 24:9, "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name."

John 7:7, "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil."

In addition, we note:

Luke 6:22, "Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man."

Mat 5:10-12, "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹²Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."

But then our Lord goes on to remind them of the same principle; even though we are hated, we are to love our neighbor."

Mat 5:43-48, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ⁴⁴"But I say to you, love your enemies and pray for those who persecute you, ⁴⁵so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same? ⁴⁸Therefore you are to be perfect, as your heavenly Father is perfect."

Principles:

Christ was and is the target in the Angelic Conflict before the Church Age began. It hated Christ from **Genesis 3:15** until His resurrection, ascension, and session.

Now Christ is gone and every believer is still on the earth, and this verse is saying that, "in the intensified stage of the Angelic Conflict, you (the positive believer) are a target, always will be a target, and there never will be a time when you are not a target of cosmic hatred." This targeting sometimes occurs directly to you in the form of gossip, maligning, slander, ostracization, etc., or even physical attacks. Yet, it also occurs indirectly as part of Satan's propaganda machine of bombardment of cosmic viewpoint.

The positive believer is a target for intense hatred, and it is not just people hating you, it is a system that hates you, a type of thought. That system includes religionism, legalism, one worldism, utopianism, etc., and it despises you.

So, the first reason that the world hates the believer is because the Cosmic System hates Christ and we are related to Him.

- You are a "son / child of God", **Mat 5:9; Luke 20:36; John 1:1-13; Rom 8:14, 16, 19, 21; Gal 3:26; Phil 2:15; 1 John 3:1-2, 10.**
Gal 3:26, "For you are all sons of God through faith in Christ Jesus."

1 John 3:10, "By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother."

- You are "in Christ," **Rom 6:11; 8:1; 12:5; 1 Cor 1:30; 2 Cor 5:17-19; Gal 3:28. 1 Cor 1:30, "But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption."**

Jesus prepared the disciples for their hostile reception by the world, as we too are prepared. It is the nature of man to want sympathy and understanding, and it can be very discouraging to be hated, especially when one acts from the purest motives and performs righteous deeds. Therefore, the Lord comforted His disciples by preparing them for the sufferings they would undergo because of His name, as He also does for us.

The apostle Peter passed on the same truth in **1 Peter 4:12-13**, because it had been a comfort to him.

1 Peter 4:12-13, "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; ¹³but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation."

The disciples were assured that the world would hate and persecute them, because it hated and murdered Him first. This was Christ's warning to them so that they would be prepared to face the challenge triumphantly.

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Principles of the KOSMOS

The head of the structure for the **KOSMOS** is noted in **John 14:30** and **Eph 6:11**. Satan is the prince (ruler) of this world.

John 14:30, "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me."

The one who rules the world is Satan. The person of Satan, the greatest genius of all creatures is described in: **Isa 14:12-17; Ezk 28:11-19; John 8:44; 1 John 3:8.**

He gained rulership of the world, as a result of Adam's decision to follow him rather than God. Compare **Gen 2:26, 28; 3:1-7** with **Mat 4:8; Luke 4:5-6; John 12:31; 1 John 5:19.**

Luke 4:5-6, "And he led Him up and showed Him all the kingdoms of the world in a moment of time. 'And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish."

1 John 5:19, "We know that we are of God, and that the whole world lies in the power of the evil one."

The general make-up of the **KOSMOS** is noted in **Eph 6:11-13**.

Eph 6:11-13, "Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. ¹²For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. ¹³Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm."

There is a specific meaning to each classification found in **Eph 6:**

- Devil – **DIABOLOS** – **διάβολος** (dee-ab'-ol-os) that means, "slandering or accusing falsely." He is the Head of the demon army, **Mat 9:34; Mark 3:22; Luke 11:15**.
- Rulers – **ARCHE** – **ἀρχή** (ar-khay') that means, "beginning or origin." It meant "the first place or power, Sovereignty, dominion, or command." It comes from **ARCHO** – **ἄρχω** (ar'-kho) that means, "to rule or to begin." These are the top ranking and most powerful angels, the Generals of Satan's demon army.
- Powers/Authorities – **EXOUSIA** – **ἐξουσία** (ex-oo-see'-ah) that means, "power to act or authority." It is used for "an office or magistracy." These are the Officer Corps of Satan's demon army.
- World Forces – **KOSMOKRATOR** – **κοσμοκράτωρ** (kos-mok-fat'-ore) that means, "rulers or lords of this world." These are the ones representing Satan in each country here on earth, the Ambassadors of Satan's demon army. **Daniel 10:13-20**
- Spirits of Evil in the Heavens – Is made up of three Greek words:
PNEUMATIKOS – **πνευματικός**; (pnyoo-mat-ik-os');

PONERIA – **πονηρία** (pon-ay-ree'-ah);

EPOURANIOS – **ἐπουράνιος** (ep-oo-ran'-ee-os).

They literally mean, "spiritual; iniquity/wickedness; of heaven." These are the grunts, privates, or Rank and File Soldiers of Satan's demon army.

Satan or **DIABOLOS** is in the singular, while the other four mentioned ranks are all in the plural.

Similar to **Eph 6** there are other verses which describe hierarchy of authority among the angels both elect and fallen. **Rom 8:38; Eph 3:10; Col 1:16; 2:10, 15**

Satan also has a strategy working through unbelievers, **Luke 8:12; 2 Cor 4:3-4; 2 Thes 2:9-10; Col 2:8**.

God knew that Satan would be the ruler of this world; therefore, He designed certain things to protect the human race during Satan's rule. Those protections include the four Divine Institutions (Volition, Marriage, Family, and Nationalism):

- The Divine Institutions were designed to protect human freedom and are the means of perpetuating the human race as the counteraction to Satan's rule.
- Under them, human freedom is the most protected thing in the devil's world so that bona fide evangelism can exist in every generation.
- Likewise, the ministry of God the Holy Spirit as the restrainer (**2 Thes 2:2-6**) is a protection to all of mankind and especially the believer while in Satan's Cosmic world.

Satan attacks not only the positive believer but these four Divine Institutions, as well as the gospel, the content of the gospel, the message of the gospel, those who deliver the gospel, and so on. Therefore, Satan as the ruler of this world, having a well-tuned army organization and a system for attacking thought content, hates the Lord Jesus Christ.

The strategy of Satan mentioned in **2 Cor 2:11** is found in many areas of Scripture.

2 Cor 2:11, "So that no advantage would be taken of us by Satan, for we are not ignorant of his schemes."

The believer is commanded to not fall prey to Satan's Cosmic strategy in **1 John 2:15-17**.

1 John 2:15-17, "Do not love the world, (*Satan's Cosmic System*), nor the things in the world, (*materialism*). If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh (*appetite*) and the lust of the eyes (*beauty*) and the boastful pride of life (*ambitious pride*), is not from the Father, but is from the world. ¹⁷The world is passing away, and *also* its lusts; but the one who does the will of God lives forever."

Satan's strategy is to negatively influence the lust pattern of man's Old Sin Nature in three prime areas; appetite, beauty, and ambitious pride:

Appetite is the lustful sin pattern linked to the arrogance complex of sins that creates a thought of, "I want, I need, or I deserve." It is inordinate wanting, craving, or desire for something.

Beauty is the lustful sin pattern linked with the arrogance complex of sins that perceives something as highly desirable and creates a thought pattern of, "I must have."

Ambitious Pride is the lustful sin pattern linked to the arrogance complex of sins that creates a sinful thought that leads to sinful action, "I must do, attain, or achieve." It is inordinate pursuit of life, wealth, possessions, etc. that culminates with arrogant boasting, the "look at me," or "look at what I have...." syndrome.

This has been Satan's strategy to lead man away from God since the Garden of Eden, **Gen 3:6**.

Gen 3:6, "When the woman saw that the tree was good for food (*appetite*), and that it was a delight to the eyes (*beauty*), and that the tree was desirable to make one wise (*ambitious pride*), she took from its fruit and ate...."

This strategy also has to do with the attack upon the Divine Institutions as illustrated in the Garden of Eden and the antediluvian civilization where Satan attacked them all.

- He has a strategy with regard to national entities, to distort them from a protective system, (Divine Institution #4, nationalism) into something that he can use to further his gain (one world system).
- When a national entity starts to get into these things, such as socialism, government regulation of industry, government controls where human volition is involved (outside of crime, where it is bona fide), it destroys human freedom.
- Satan's objective with regard to nations is to distort the true purpose of Divine Institution #4, (provide and protect freedom).

Satan is anti-Divine Institution even as he is anti-Christ and is constantly exercising his hate toward God.

The unbeliever involved in anti-establishment is described in **Rom 1:28-32**.

Rom 1:28-32, "And just as they did not see fit to have God in their knowledge any longer (*negative volition at God-consciousness*), God delivered them over to a depraved mind to do the things that are not proper, being filled with all unrighteousness, greed, malice, full of jealousy, murder, dissension, deceit, evil motivation; they became gossips, slanderers, haters of God, insolent, boastful, inventors of evil, disobedient to parents, without understanding, lacking honor and integrity, unloving (*no capacity for love*), implacable. And although they know the righteous decree of God, that those who practice such things deserve death (*capital punishment*), they not only continue to do these very things, but also they approve others who practice them."

The believer involved in anti-establishment is described in **2 Tim 3:2-7**.

2 Tim 3:2-7, "For persons (*Church Age believers*) will be lovers of self (*cosmic one*), lovers of money, boastful, arrogant, abusive, disobedient to parents, ungrateful, wicked, without love, unforgiving, slanderous, without self-control, brutal, haters of good (*of intrinsic value*), treacherous, rash, conceited, lovers of pleasure rather than lovers of God, having an overt appearance of godliness (*hypocrisy of legalism*), but they have denied its power (*omnipotence of God the Father, God the Son, and God the Holy Spirit*). Therefore, avoid these believers (*who are anti-establishment and anti-Plan of God*), for among these are those who worm their way into homes and captivate silly (*weak*) women who are loaded down with sins and swayed by all kinds of evil desires, always learning but never able to come to the (*EPIGNOSIS*) knowledge of the truth."

Mandates for Defensive Action Against the Power of Satan:

The believer is commanded to defend against Satan's strategy. Defensive action is a grace function. Believers are dependent upon the grace provisions of God, **Eph 4:27; 6:13.**

Eph 4:27, "Do not give the devil an opportunity (*TOPOS* – *place*)."

Eph 6:13, "Pick up and put on the full armor from God that you may always be able to hold your ground in the evil day."

The evil day is the day of attack. The Roman soldier was able to get dressed for battle in a few minutes and be ready to defend himself. We too must be prepared and ready, at a moments notice, when hatred is directed toward us.

James 4:7, "Hold your ground against the devil and he will flee from you."

1 Peter 5:8-9, "Attain spiritual self-esteem, be alert, your enemy the devil prowls around like a roaring lion looking for some believer to devour; therefore, hold your ground against him standing firm in faith (*Bible Doctrine*)."

What God has provided in grace for our defensive action has no weaknesses. When we use our human strengths and abilities against Satan, we are defeated and overrun.

Encouragement for defensive action against Satan is found in **1 John 4:4**, where we are told, **"Greater is He who is in you (*God the Holy Spirit*) than he who is in the world (*Satan and his cosmic system*)."**

Hatred towards God, Jesus Christ, and the believer is also described in Scripture in terms of "Enemyship."

In human history, the Sovereignty of God and free will of man coexist by Divine Decree, because human history is an extension of the prehistoric Angelic Conflict. Satan learned in the prehistoric Angelic Conflict that he cannot attack the Sovereignty of God, which is incorruptible, so he attacked the volition of other creatures. Since he could not attack God, he came up with a plan to attack God through His creatures. Therefore, since mankind was created in history to resolve the prehistoric Angelic Conflict, Satan attacks at the weak point – the volition of mankind.

The greatest attack on human volition occurred against the humanity of our Lord Jesus Christ during the incarnation, while He was in hypostatic union. Jesus Christ was attacked constantly; He was tempted beyond anything we will ever know, **Mat 4:1-11; Luke 4:1-13.**

Satan is always getting at God the Father through human volition.

Satan's Major Objective is Twofold:

- To blind the minds of unbelievers, so they will not accept Christ, **2 Cor 4:3-4.**

2 Cor 4:3-4, "But if our gospel has been veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the thinking of those who are unbelievers, that they might not see the light of the gospel of the glory of Christ, who is the image of God."

- If they do believe in Christ, hinder their function and execution of the Plan of God for their life, distract them in every way possible, and keep them from making Bible Doctrine their number one priority, **1 Peter 5:8.**

1 Peter 5:8, "Be of sober spirit (*attain spiritual self-esteem*), be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour."

Satan has organized an almost fool-proof system to get us out of God's Power System (GPS) and into the Cosmic System. As we have noted in **Eph 6**, demons don't just sit in the stands and watch us as do elect angels (**Luke 15:7, 10; 1 Cor 4:9; Eph 3:10; 1 Tim 3:16; 1 Pet 1:12**); the demons are on the playing field, while at the same time, observing.

Satan has Various Functions as the Ruler of Fallen Angels:

- Satan is the enemy of unbelievers, **Luke 8:12; 2 Cor 4:3-4; 2 Thes 2:7-10; Col 2:8.**
- Satan is the enemy of the Church Age believer, **2 Cor 2:11; 11:3; Eph 6:10-17; James 4:6-10; 1 Peter 5:6-9.**
- Satan is the enemy of the Church, **Rev 2:9, 13, 24.**
- Satan is the enemy of Bible Doctrine, **Mat 13:9, 39.**
- Satan is the enemy of Israel, **Rev 12:4, 13, 15.**
- Satan is the enemy of the incarnation of the Hypostatic Union, **Rev 12:4.**
- Satan is the enemy of nations, **Rev 12:9; 20:3, 8.**
- Satan is the chief antagonist of the extension of the Angelic Conflict into human history, **Heb 1-2.**

Categories of Enemyship Related to the Spiritual Life:

- Satan and the fallen angels are the enemies of the believer, **1 Tim 5:14-15; 1 Peter 5:8.**
- The reversionist, though used by Satan, is the enemy of both Satan and the advancing believer.
- Demons are said to be the enemy of God, **1 Cor 15:25; Heb 10:13.**
- Unbelievers are the enemies of God, **Rom 5:10; Col 1:21.**

Rom 5:10, "For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."

- All unbelievers are "in a state of alienation, hostile in thinking and evil in deeds."
- Both categories of enemies of God will be judged by the Lake of Fire, **John 3:18; Mat 25:41; Heb 10:27.**
- The carnal believer becomes a temporary enemy of God by being out of fellowship, **Rom 8:7-8.**

Rom 8:7-8, "Because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God."

- God is the enemy of the reversionistic believer, **1 Sam 28:16**, especially when he is under the sin unto death.

- The reversionistic believer is the enemy of God, **James 4:4**.

James 4:4-5, "You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"?"

- The reversionist is called the **"enemy of the cross," Phil 3:18**.

What we have been noting in **Verse 18**, as summarized by our Lord, was previously expanded upon by Him when encouraging the disciples in regard to their future ministry in **Matthew 10:16-26**.

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Next, we turn to **Verse 19** for the 2nd Obstruction to Divine Good Production:

Reason #2: We are not of this world – Election out from the World that says:

John 15:19, "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you."

The Greek of **John 15:19** reads: "εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει; ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος."

Transliterated it reads: **"EI EK TOUTO KOSMOU ETE, HO KOSMOS AN TO IDION EPHILEI; HOTI DE EK TOUTO KOSMOU OUK ESTE, ALL EGO EXELEXAMEN HUMAS EK TOUTO KOSMOU, DIA TOUTO MISEI HUMAS HO KOSMOS."**

There are five parts to this verse:

Part 1: "If you were of the world (and you are not)"

Part 2: "the world would (still) love its own"

Part 3: "but because you are not of the world"

Part 4: "but I chose you out of the world"

Part 5: "therefore the world hates you"

Part 1: "If you were of the world (but you are not)."

This verse begins with another "if" statement. **EI** is the Conditional Conjunction linked with the Verbal Particle **AN** in this sentence that makes this a Second-Class Conditional "if" that means, "**If and it is not true,**" stating that the believer in the Lord Jesus Christ is not of the **KOSMOS**.

EK is the Preposition that means, "**from,** out from, away from, or of."

TOU is the article **HO – ó** (ho) for "**the.**"

KOSMOU is the noun **KOSMOS** for "**world**" or Satan's Cosmic System as defined in the context here.

All three, **EK TOU KOSMOU**, are in the Genitive of Source Case, which means, "out of, derived from, dependent on, or sourced in." This could also be a Possessive Genitive stating, "belonging to or possessed by." With the Second Class "if," we understand this as "not the source" from where the believer comes from, or "not belonging to." With the Second Class "if," we understand this as the believer "not being from" the world. We are not of this world.

ETE is the verb **EIMI – εἶμι** (i-mee') – "is or to be" in the Imperfect, Active, Indicative, Second Person, Plural that means, "**you all were.**"

The Stative Customary Imperfect Tense means to keep on being in the past.

The Active Voice indicates the individuals spoken to here, the disciples.

The Indicative Mood linked with **EI** and **AN** makes the Indicative an unreal, contrary to fact Indicative. It is for the reality that they have not belonged to this world since their salvation. There was a time when you were from the world, but you are no longer. Literally, "If you were belonging to the world, but you are not." You are born again now; you are disciples now.

We translate this as "**If you all were from the world (Satan's Cosmic System), but you are not.**"

Therefore, we have the second reason for our obstruction from Producing Divine Good: We are not of Satan's Cosmic System, because of our Election by God.

This reminds us that even though we are in the world, we are not of the world. Instead, we are a heavenly citizen. We have a heavenly citizenship known from the Greek word **POLITEUMA – πολιτευμα** (pol-it'-yoo-mah) in **Phil 3:20**.

Phil 3:18-20, "For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, ¹⁹whose end is destruction, whose god is their appetite (emotions), and whose glory is in their shame, who set

their minds on earthly things. ²⁰For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ."

Phil 1:27, "Only conduct yourselves, (*POLITEUOMAI* – live as a citizen [of heaven]), in a manner worthy of the gospel of Christ."

Eph 2:6, "And (*God*) raised us up with Him (*Jesus Christ*), and seated us with Him in the heavenly *places* in Christ Jesus."

Eph 2:19, "So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household."

Col 3:1-4, "Therefore if you have been raised up with Christ (*and you have*), keep seeking the things above, where Christ is, seated at the right hand of God. ²Set your mind on the things above, not on the things that are on earth. ³For you have died and your life is hidden with Christ in God. ⁴When Christ, who is our life, is revealed, then you also will be revealed with Him in glory."

Therefore, the believer is a heavenly citizen and not a citizen of Satan's Cosmic System. You have been called out of Satan's System and entered into the eternal kingdom of our Lord Jesus Christ, **1 Peter 2:9-10**. That is why the world hates the believer.

1 Peter 2:9-10, "But you are a chosen race, A royal priesthood, a holy nation, a people for *God's* own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy."

Part 2: "The world would (*still*) love its own."

Next, we have the "then" statement, "the world would love its own."

Greek: "ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει;"

Transliteration: "HO KOSMOS AN TO IDION EPHILEI;"

HO KOSMOS is the Nominative use of the article and noun for "the world" (*Satan's Cosmic System*).

AN is a Verbal Particle. It's a particle indicating contingency in certain constructions. It gives us our "then" statement. We will translate this contingency as "would."

TO IDION is the article **HO** – "the," plus Pronominal Adjective **IDIOS** – ἴδιος (id'-ee-os) in the Accusative, Neuter, Singular that means, "one's own, belonging to one, personal, private, or peculiar to oneself." In the Neuter Singular, it is referring back to the "world," so we add the pronoun "its" for "the," in "its own."

EPHILEI is the Verb **PHILEO** – φιλέω (fil-eh'-o) in the Imperfect, Active, Indicative, Third Person, Singular that means, "It was loving" or "keeps on loving."

The Stative Customary Imperfect Tense means to keep on loving in the past.

The Active Voice in the Third Person, Singular, the world (Satan's Cosmic System) was loving you in the past.

The Indicative Mood is for the reality of being loved by the **COSMOS** in the past.

In other words, "the world would keep on having rapport love for you." The type of love here is **PHILEO**, or rapport love. Why? Because, "the world would love its own." Satan has his own system, the **COSMOS**, and the **COSMOS** despises you, because you left it and joined the Plan of God as of the day you accepted Christ as Savior.

So, the **COSMOS** must therefore hate the believer, hate Doctrine, hate anything that causes the believer to stand up to the **COSMOS** system.

The believer may stupidly love the **COSMOS** because of ignorance of Bible Doctrine (**1 John 2:15-17**), and this is where we have social action today and social gospel.

There is a difference, however, between loving the souls of men (witnessing therefore) and the system under which men operate.

When people are saved, they are snatched from the **COSMOS** system.

We will translate this section as, "The world (Satan's Cosmic System) would keep on having (rapport) love for its own (you as an unbeliever) but it does not."

Part 3: "but because you are not of the world."

Greek: "ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ,"

Transliteration: "HOTI DE EK TOU KOSMOU OUK ESTE."

HOTI is a Conjunction which means, "that, because, for, or since." Linked with **DE** it introduces a causal phrase.

DE is another Conjunction that means, "but, to the contrary, rather; and; now, then, so." In English, we reverse the two and say, "but because." Here I will translate **DE** using "to the contrary" to express the contrasting position the believer stands in now, versus the position they were in prior to their salvation, and say, "because to the contrary."

EK TOU KOSMOU is once again in the Genitive of Source Case for "from the world, (Satan's Cosmic System)."

OUK is the Negative Particle for "not."

ESTE is the Present, Active, Indicative, Second Person, Plural of **EIMI** that means “**you all are.**” Linked with the negative **OUK** it is saying the believer is currently absolutely not from Satan’s Cosmic System.

So, we translate this section as: “**Because to the contrary, you all are absolutely not from the world** (*Satan’s Cosmic System*).”

This reminds us of our eternal security, **John 10:28-31**, due to our Election.

John 10:28-30, “**And I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. ²⁹My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand. ³⁰I and the Father are one.**”

Part 4: “But I chose you out of the world,”

Greek: “**ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,**”

Transliteration: “**ALL EGO EXELEXAMEN HUMAS EK TΟΥ KOSMOU,**”

ALL is the Superordinating Conjunction **ALLA – ἀλλά** (al-lah’) that means, “but, rather, or on the contrary.” Since our Lord has already used a contrasting conjunction idiom **HOTI DE**, this clause complements it while continuing the contrast of the previous clause. Therefore, we will translate **ALLA** here as “**rather.**”

EGO is the First Person, Singular, Pronoun in the Subject Nominative Case that means “**I** or me,” Jesus is referring to Himself as the one who does the choosing or electing.

EXELEXAMEN is the Verb **EKLEGOMAI** in the Aorist, Middle, Indicative, First Person, Singular of **EKLEGO** that means, “To choose or select.”

The Constative Aorist Tense is for simple past action that views the entirety of the action. It stresses the fact of occurrence, that is, you were chosen by Christ in eternity past.

The Indirect Middle Voice, Jesus Christ is the one who chose us for Himself. This indicates His election of the believer to complete His own body, His royal family.

The Indicative Mood is for the reality of Jesus’ election of the believer. We translate this “**chose for Myself.**”

HUMAS is the Second Person, Personal Pronoun **SU** in the Direct Object Accusative Case that means, “**you all.**” The disciples were, and by extension we are, the ones who received the action of Christ’s election.

EK TΟΥ KOSMOU is our phrase “**from the world**” once again, but this time it is in the Genitive of Separation indicating that we have been separated “out from” or “away from”

Satan's Cosmic System, as a result of Christ's Election. So, we will say "**out from the world.**"

This is the Doctrine of Election; in eternity past when election was put into operation (**Eph. 1:4-5**) God, (which includes the Father and the Son and the Holy Spirit) elected every believer in the Church Age. He elected Christ; every believer is in union with Christ.

Our translation is, "**Rather I chose you all for Myself out from the world.**"

Part 5: "Therefore the world hates you."

Greek: "**διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.**"

Transliteration: "**DIA TOUTO MISEI HUMAS HO KOSMOS.**"

DIA is a Preposition in the Accusative case that can mean, "Because of, on account of, for the sake of; through."

TOUTO Demonstrative Pronominal Adjective in the Accusative Neuter Singular of **HOUTOS** that means, "this, this one, he, she, or it."

Together **DIA TOUTO** comes to mean, "Therefore or **for this reason.**"

Other Greek scholars have translated the above as: "*on this account.*" *Wuest translates it as, "for this cause."* *Murdock says, "That is why the people of the world hate you,"* *SEB says, "for that reason the world hates you,"* *Weymouth.* (Complete Biblical Library Various Versions – John.)

MISEI is the Verb **MISEO** – **μισέω** (mis-eh'-o) in the Present, Active, Indicative, Third Person, Singular that means, "hate, despise, disregard, or be indifferent to."

The Customary Present Tense tells us that the world **keeps on hating** the believer in the Lord Jesus Christ.

The Active Voice; those of Satan's Cosmic System produce the action of hating.

The Indicative Mood is for the reality of the situation.

HUMAS is the Second Person, Plural, Pronoun **SU** in the Accusative case that means, "**you all**" – these are the ones that are once again hated by the world.

HO KOSMOS is the article for "**the**" plus the noun **KOSMOS** in the Subject Nominative case, Masculine, Singular meaning, "**world.**" This is the thing that hates the believer – Satan's Cosmic System.

Our translation is, "**For this reason the world (Satan's Cosmic System) keeps on hating you all (the believer).**"

The complete translation of **John 15:19** is: **"If you all were from the world, (Satan's Cosmic System), but you are not, the world would keep on having (rapport) love for its own, (you as an unbeliever), but it does not; because to the contrary you are absolutely not from the world, rather I chose you for Myself out from the world, for this reason the world (Satan's Cosmic System) keeps on hating you all (the believer)."**

Here we have a definite and specific reason for the world's hatred of Christians, whose very existence is a reproach to the sinful world. **Cf. John 7:7; John 17:14; 1 John 3:13.**

John 17:14-21, "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. ¹⁵I do not ask You to take them out of the world, but to keep them from the evil one. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in the truth; Your word is truth. ¹⁸As You sent Me into the world, I also have sent them into the world. ¹⁹For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. ²⁰I do not ask on behalf of these alone, but for those also who believe in Me through their word; ²¹that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me."

So, we have to ask ourselves an important question, "Does the world hate us?" If not, why not? Has the world become more Christian or have we become more worldly?

Therefore, we have **Obstruction #2 – Election Out from the World.**

In **John 15:19**, we are given the second obstruction to Divine Good production which is our election out of the World. So, the second reason we are hindered from producing the fruit of the spirit is because the believer priest in the Plan of God no longer belongs to the world, Satan's Cosmic System, and therefore is hated by that Cosmos.

We have been chosen by Christ, and therefore are not of the world. Because of our different nature and disposition from the world, the world cannot get along with us.

The results of Christ's elective work belong to all the saints, for we all are subject to the antagonism of the world.

Election is noted in **2 Thessalonians 2:13–14** and **Romans 8:29–30.**

One reason for the world's hatred of the believer is not the weakness and inconsistencies of the Christian in his human nature but their righteousness and grace. The world's displeasure cannot always be attributed to the faults of those who are the objects of it.

As Barclay pointed out, *"The world even in unspiritual matters, such as daily work, often persecutes men for working too hard or too long at their duties."* Why? Because it is a

convicting thing to practice a higher standard in one's physical work habits than that practiced by the common everyday laboring man.

So, because of the righteousness working through you in grace orientation, the world hates that higher standard of living, and therefore will hate you.

But remember that as Swete stated, "*The quarrel of the world with the Church, so far as it is not provoked by the faults of Christians, is merely a continuation of its quarrel with Christ.*"

Plato, although not a Christian, had an interesting insight into human nature that he wrote about centuries before John's Gospel, "*that if a truly righteous man ever appeared on earth, he would be scourged, imprisoned, and hanged!*"

Approaching the topic from the other direction, our Lord in **John 7:5, 7** told His earthly family who did not believe on Him that the world would not hate them. It was because they were as the world.

John 7:5, 7, "For not even His brothers were believing in Him. ... ⁷The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil."

Remember that the **COSMOS** claims unbelievers as its own.

On the other hand, disciples have a different master from that of the world:

- The believer's desires are not the sinful lusts of the world, **1 John 2:15-17.**
- The believer's conduct does not conform to the pleasures of the world, **1 Tim 6:17-19.**

1 Tim 6:17-19, "Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. ¹⁸Instruct them to do good, to be rich in good works, to be generous and ready to share, ¹⁹storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed."

- The believer's hopes are based on that which is incomprehensible to the world, **Eph 2:12-13.**

Eph 2:12-13, "Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. ¹³But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ."

- The world does not share the aims and destiny of the disciples of Christ, **1 Peter 4:1-6.**

1 Peter 4:1-6, "Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, ²so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. ³For the time already past is sufficient *for you* to have

carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries. ⁴In *all* this, they are surprised that you do not run with *them* into the same excesses of dissipation, and they malign (*BLASPHEMEO*) *you*; ⁵but they will give account to Him who is ready to judge the living and the dead. ⁶For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will of God*."

Bigg noted, "The Christians were compelled to stand aloof from all the social pleasures of the world, and the Gentiles bitterly resented their puritanism, regarding them as the enemies of all joy, and therefore of the human race."

And remember that they really hate the believer, because they first hated our Lord Jesus Christ, **Luke 22:65**.

Luke 22:65, "And they were saying many other things against Him, blaspheming."

"The emphasis Jesus placed on the sinful nature of the world is reflected in all of John's writings. For John, as with his Lord, one is either a believer or a member of the hostile world. One either lives in the light or in darkness. He is either headed for the Father's house or for destruction. Christ is his master or he is of his father, the devil." (Complete Biblical Library Commentary – John.)

So, we have to ask ourselves an important question, "Does the world hate us?" If not, why not? Has the world become more Christian or have we become more worldly?

The Edification Complex of the Soul coupled with the filling of God the Holy Spirit is what causes you to stand up to the intense hatred of Satan and the Cosmic System, **Eph 6:13-18**.

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We now turn to **John 15:20** that says, "**Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.**"

Here we are given the 3rd reason for the hatred of the Cosmic System.

Reason #3: "The servant is not greater than his Lord;" therefore, we too will have persecutions.

The Greek Reads:

"μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, "Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ." εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν; εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν."

Transliterated into English it reads: **"MNEMONEUETE TOU LOGOU HOU EGO EIPON HUMIN, OUK ESTIN DOULOS MEIZON TOU KURIOU AUTOU. EI EME EDIOXAN, KAI HUMAS DIOXOUSIN; EI TON LOGON MOU ETERESAN, KAI TON HUMETERON TERESOUSIN."**

We begin with the first clause, **"MNEMONEUETE TOU LOGOU OU EGO EIPON HUMIN,"**

MNEMONEUETE is the verb **MNEMONEUO** – **μνημονεύω** (mney-mon-yoo'-o) in the Present Tense, Active Voice, Indicative or Imperative Mood (since they are spelled the same in Greek, yet the context here, like in **Verse 18**, is Imperative), Second Person, Plural. It means, "to call to mind, to make mention of, to be mindful of, recollect, recall, or to **remember**."

The Instantaneous Present Tense is used here as our Lord is calling for the disciples to recall the information He previously taught them in **John 13:16** at this very moment. Yet, He does so, so that they will keep this information in mind going forward.

The Active Voice; the Lord is commanding that the disciples recall this principle.

The Imperative Mood is a command from our Lord to the disciples to remember this principle of Doctrine with the expectation that they will keep on remembering it in the future as well.

In the New Testament **MNEMONEUO** usually implies a warning similar to "Now don't you forget," as shown in **Luke 17:32**, **"Remember Lot's wife,"** and **Rev 2:5**, **"Remember therefore from where you have fallen, and repent."** It is a warning call to duty, a form of recollection and exercise of mind, as shown in **Hebrews 13:7**, **"Remember them which have the rule over you...."** It implies exercise of memory and usually focuses on an object, person, or Doctrine. Therefore, **MNEMONEUO** means, "to call to mind something that you have previously learned, something that you already know." The reason you call it to mind is to apply it to the situation.

This word suggests once again that within your soul there is an erected structure from which you draw information from. That is what we call the Edification Complex of the Soul. Therefore, based on the Doctrine resident in your soul and grace orientation, you remember and recall a Biblical principle which you then apply.

Here Jesus is warning that just as the world had rejected Him and His teachings, so it would reject the teaching of the disciples because we are not greater than He is. The Cosmos has hated Him; therefore, it will hate His disciples too.

TOU LOGOU is the article **HO** plus the noun **LOGOS** – **λόγος** (log'-os) that means, "something said, a word, etc." In the Possessive, Genitive, Masculine, Singular, we say, "the word of Me or **My Word**."

HOU is the Relative Pronoun **HOS** that can mean, "who, which, what, or **that**."

EGO is a Pronoun in the Subject, Nominative, First Person, Singular that means, "Me or **I**."

EIPON is the verb **LEGO** – λέγω (leg'-o) in the Aorist, Active, Indicative, First Person, Singular that means, "to say, speak, address."

The Consummative Aorist Tense is for simple past action used to stress cessation of the action, Jesus previously told them of this doctrinal principle.

The First-Person, Singular, Active Voice tells us that Jesus is the One who previously told them this principle.

The Indicative Mood is declarative for the reality that He previously told them this principle. So, we translated it as, "**said.**"

Once again, we have the principle of repeat, repeat, repeat for the inculcation and retention of Bible Doctrine.

HUMIN is the Personal Pronoun **SU** that means, "you" in the Dative of Advantage, Second Person, Plural that comes to mean, "**to you all.**" It is an advantage for anyone to receive the Word of God.

So, we have, "**Remember My Word that I said to you all,**" It ends with a comma.

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Principles of Repetition:

Repetition is defined as the act of repeated utterance, therefore, reiteration. The principle of repetition is what you learn after you know it all. The reason for repetition is that the rate of learning must exceed the rate of forgetting for the inculcation of Bible Doctrine. The inculcation of Doctrine is designed to impress the stream of consciousness with **EPIGNOSIS** knowledge of Bible Doctrine by repeated teaching of a pertinent subject.

Failure to respond to repetition of Bible teaching results in the function of the three arrogance skills (self-justification, self-deception, and self-absorption).

2 Tim 4:3-4 is the result of reaction to repetition, "**For the time will come when they will not endure sound Doctrine, but on the basis of their own lusts to have their ears tickled they will accumulate to themselves teachers and will turn away their itching ears from the truth and will turn aside into myths.**"

The Christian dilettante wants to hear something new to stimulate or scratch their itching ears. They dabble in false Doctrine, seeking either emotional stimulation or philosophical and psychological distractions which reject true doctrinal inculcation.

2 Tim 3:7 describes that status quo, **“Always learning but never able to come to a knowledge of the truth.”**

The description of the Christian dilettante is given in **2 Tim 3:2-6.**

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Next, we have the doctrinal principle the disciples are to recall:

“A slave is not greater than his master.”

“Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ.”

“OUK ESTIN DOULOS MEIZON TOU KURIOU AUTOU.”

OUK is the Greek Negative Particle, **“not.”**

ESTIN is the Verb **EIMI** that means, **“is** or to be,” in the Present, Active, Indicative, Third Person, Singular.

The Gnomic Present Tense is a statement of a general, timeless fact.

The Third Person, Singular, Active Voice refers to the “slave” / believer who is not greater than his “lord” / the Lord Jesus Christ.

The Indicative Mood is the reality of the situation.

DOULOS is the Greek Noun for “slave or **servant**” in the Subject, Nominative, Masculine, Singular.

MEIZON is the Comparative Adjective **MEGAS – μέγας** (meg'-as) in the Predicate, Nominative, Masculine, Singular that means, **“greater than,”** used here in a one-to-one comparison, i.e. the disciple to the Lord.

TOU KURIOU is the Article **HO** plus the Noun **KURIOS – κύριος** (koo'-ree-os) in the Genitive, Masculine, Singular. **KURIOS** means, **“master** or lord.” Here it is used generically in this axiom, but refers to the Lord Jesus Christ in comparison to the disciples.

AUTOU is the Pronoun **AUTOS – αὐτόσιν** (ow-tos') the Genitive, Masculine, Third Person, Singular that means, “of him or **his.**”

So, we have, **“The servant is not greater than his master, (the believer in comparison to the Lord Jesus Christ).”**

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Principles of DOULOS

Everyone has a choice; we are either slaves of sin or slaves of God's righteousness, **Luke 16:13; John 8:34, 36; Rom 6:16-23**

Luke 16:13, "No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."

John 8:34, 36, "Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. ... ³⁶So if the Son makes you free (*from sin*), you will be free indeed."" (Parenthesis mine)

Believing in Christ's atoning work makes it possible for man to be freed from their enslavement to sin and to enjoy a new status as sons of God, **Gal 4:7; 2 Peter 2:19.**

2 Peter 2:19b, "For by what a man is overcome, by this he is enslaved."

Gal 4:7, "Therefore you are no longer a slave, but a son; and if a son, then an heir through God."

Servants should proclaim the gospel of Jesus Christ as servant ambassadors of God, **John 12:26; Rom 1:1-9; 2 Cor 4:5-6; Phil 1:1.**

John 12:26, "If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him."

Rom 1:9, "For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you."

2 Cor 4:5-6, "For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. 'For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."

The **DOULOS** of God is under obligation to be totally committed to his Lord, **Mat 6:24; Luke 16:13.** Even unto death, **Rev 19:2.**

Mat 6:24, "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth."

The **DOULOS** of God will sing praises in worship of Him. **Rev 15:3.**

The slave depends upon his Lord to provide for his every need including sustenance and protection, while he serves in the ministry God has designed for him, **Lam 3:20-25; 2 Cor 9:8-15.**

A servant is one who is willing to serve and sacrifice, willing to give up their way for the good of a greater agenda, God's way. When you do so, it makes for great discipleship and it makes for hard living. Yet, it goes against everything in our nature to give rather than take, and to serve rather than to be served, and to promote another rather than promote yourself.

The servant of God will suffer various persecutions in like manner to our Lord, **John 15:20**.

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Then He makes the application:

"If they persecuted Me, they will also persecute you;"

"εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν;"

"EI EME EDIOXAN, KAI HUMAS DIOXOUSIN;"

EI is the Subordinating Conjunction that means, "if or since." This is a first class "if" statement that means, "**if** (*and it is true*)." It introduces the Protasis.

EME is the Pronoun **EGO** that means, "I or **Me**" in the Direct Object, Accusative, First Person, Singular. Jesus is the One they have persecuted first.

EDIOXAN is the verb **DIOKO – διώκω** (dee-o'-ko) in the Aorist, Active, Indicative, Third Person, Plural that means, "To put to flight, to put pursue on someone," and by implication "to persecute."

The Constative Aorist is for simple past action that views the entirety of the action as a whole. It refers to certain points of time which are all gathered up now into one entirety. Jesus was not persecuted every minute, but there were times when the pressure was on.

The Active Voice in the Third Person Plural tells us that Jesus was persecuted by a group of people "they" referring to those of Satan's Cosmic System.

The Indicative Mood is for the reality of Jesus' persecution during His first incarnation. So, we say, "**They persecuted.**"

KAI is typically the Coordinating Conjunction that means, "and, even, or **also**." Here it is used as an adverb linked with **DIOXOUSIN** below. This sets up the Apodasis or "then" statement of this "if" statement.

HUMAS is the Pronoun **SU** for "you" in the Direct Object, Accusative, Second Person, Plural for "**you all**."

DIOXOUSIN is the verb **DIOKO – διώκω** (dee-o'-ko) in the Future, Active, Indicative, Third Person, Plural that again means, "to persecute."

The Future Tense tells us that the persecution of the disciples is subsequent to the persecution of our Lord. It will be post resurrection and ascension. It means that the apostles are not a target yet. As long as Christ is on the earth, He is the target, but He says that in the future, they will be. In the Church Age, every believer is now the target.

The Third Person, Plural, Active Voice again tells us of the group that “**will persecute**” the disciples of our Lord, “**they**,” referring to those who are a part of Satan’s Cosmic System.

The Indicative Mood is for the reality of the situation. The Disciples will be persecuted by those of Satan’s Cosmic System during the Church Age.

So, we have, “**If they persecuted Me (and they have), they will also persecute you all.**”

“The Lord who was personally persecuted on earth continued to be persecuted, even in His exaltation, in the person of His persecuted followers. Their being persecuted for His sake was a sign that they belonged to Him, as it was a token of coming judgment on their persecutors” (Bruce, p.313).

Compare **John 16:33; Mat 5:10-12; 10:24-25; Mark 10:30; Luke 21:12; 1 Cor 4:12-13; 2 Cor 4:7-10; Gal 4:29; 2 Tim. 3:12** for proof that this prophecy came true.

John 16:33, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

Mat 10:24-25, “A disciple is not above his teacher, nor a slave above his master. ²⁵“It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more *will they malign* the members of his household!”

2 Tim 3:12, “Indeed, all who desire to live godly in Christ Jesus will be persecuted.”

1 Cor 4:12-13, “... when we are reviled, we bless; when we are persecuted, we endure; ¹³when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.”

2 Cor 4:7-10, “But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; ⁸*we are* afflicted in every way, but not crushed; perplexed, but not despairing; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body.”

Mat 5:10-12, “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹“Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against

you because of Me. ¹²“Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

The final clause gives us the contrast to the persecutions from Satan’s Cosmic System. He adds this positive aspect for encouragement.

It reads, “**if they kept My word, they will keep yours also.**”

Greek: “**εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.**”

Transliterated it is: “**EI TON LOGON MOU ETERESAN, KAI TON HUMETERON TERESOUSIN.**”

EI is once again a Subordinating Conjunction that gives us a first class “if” statement, “**if (and it is true).**”

TON LOGON is the article **HO** for “**the**” and the Noun **LOGOS – λόγος** (log’-os) for “**word**” in the Direct Object, Accusative, Masculine, Singular here meaning Bible Doctrine.

MOU is the Pronoun **EGO** “I or Me,” in the Possessive, Genitive, First Person, Singular that means, “**of me** or **My.**”

ETERESAN is the verb **TEREO – τηρέω** (tay-reh’-o) that means, “to watch over, to guard, continue, or keep,” in the Aorist, Active, Indicative, Third Person, Plural.

The Constative Aorist Tense views the entirety of the action in simple past tense.

The Third Person Plural leads us once again to add “**they,**” this time referring to those who are converts from Satan’s Cosmic System and are not part of Satan’s Cosmic System during our Lord’s incarnation.

The Active Voice identifies the positive believer who is applying God’s Word to life or those who are applying Divine Establishment principles to life.

The Indicative Mood is for the reality that some “**kept**” God’s Word or Divine Establishment principles resident within their souls during our Lord’s First Advent.

KAI is once again used as the Adverb “**also,**” but this time linked with **TERESOUSIN** below. This sets up the Apodasis or “then” statement of this “if” statement.

TON HUMETERON is the Article **HO** for “the,” plus the Pronominal Adjective **HUMETEROS – ὑμέτερος** (hoo-met’-er-os) that means, “your,” in the Accusative, Masculine, Second Person, Singular that comes to mean, “**yours.**” Its root is found in the Pronoun **SU**.

TERESOUSIN is the Verb **TEREO – τηρέω** (tay-reh’-o) that means, “to watch over, to guard, continue, or keep” in the Future, Active, Indicative, Third Person, Plural.

The Future Tense tells us that those who are positive to the teaching of Jesus Christ will be positive towards the believer who is representing the Lord Jesus Christ during the Church Age.

The Active Voice; positive believers or those who hold to Divine Establishment principles will not be antagonistic toward the believer.

The Indicative Mood is for the reality of the situation of non-antagonism from those who are not part of Satan's Cosmic System. So, we translate this as, "**they will keep.**"

We translate this last clause, "**If they kept My Word (Bible Doctrine) and they have, they will also keep yours (Bible Doctrine).**"

Our complete translation of **John 15:20** is: "**Remember My Word that I said (taught) to you all, if they persecuted Me (and they have), they will also persecute you all, (and they will). The servant is not greater than his master, (the believer in comparison to the Lord Jesus Christ); If they persecuted Me (and they have), they will also persecute you all, (and they will). If they kept My Word (Bible Doctrine) and they have, they will also keep yours (Bible Doctrine).**"

The parable of servants and son persecuted in **Luke 20:9-18** elucidates our passage.

Luke 20:9-18, "And He began to tell the people this parable: "A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time. ¹⁰At the *harvest* time he sent a slave to the vine-growers, so that they would give him *some* of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed. ¹¹And he proceeded to send another slave; and they beat him also and treated him shamefully and sent him away empty-handed. ¹²And he proceeded to send a third; and this one also they wounded and cast out. ¹³The owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.' ¹⁴But when the vine-growers saw him, they reasoned with one another, saying, 'This is the heir; let us kill him so that the inheritance will be ours.' ¹⁵So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them? ¹⁶He will come and destroy these vine-growers and will give the vineyard to others." When they heard it, they said, "May it never be!" ¹⁷But Jesus looked at them and said, "What then is this that is written: 'The stone which the builders rejected, This became the chief corner *stone*'? ¹⁸Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

Principles:

The world responds to God's messengers of the Church Age as it responded to Christ Himself. **John 15:21, "They will treat you this way because of My name."** This is a clear warning not to expect a lost world, driven by Satan's Cosmic System, with motives that

are corrupt and ungodly to gladly embrace Christ or Christian beliefs and standards. Those of the Cosmic System are not only unable to see the light, but they are also hostile and resentful to any hint that their ways lie under the judgment of God.

In warning the believer of the persecutions from the Cosmic System, our Lord never tells us to fight back or right the wrongs of the Cosmos. Yet, Christians who live by Christ's teachings and share the message of Christ stand against the world, **Eph 6:10-18**.

On the other hand, those who imagine that the Gospel will one-day usher in utopia fail to realize that humanity lingers in a dark world of illusion and sin.

It is sometimes hard to grasp the reason for the open hostility of the world to Christians who seek to live by and who openly affirm God's standards. Jesus gives us two reasons:

- **"They do not know (OUK OIDASIN) the One (God the Father) who sent Me, (Jesus Christ)," John 15:21.**
- In His incarnation, Jesus revealed righteousness and thus rebuked sin, **John 15:22.**

The phrase, **"if they kept My Word,"** tells us that some of those in the Cosmic System will accept the Gospel of Christ, yet most will not. Of those that do not, it suggests that they lack an adequate concept of God, His grace and love. Therefore, with a distorted view of God, the world has no way to correctly judge the messengers of God or the message. So, they shoot the messenger as well as the message.

The problem is not simply conceptual; it is moral. In Jesus' incarnation and through His Word, the world has been given a clear vision of righteousness. Measured against the standard of Jesus' perfect life, as against the standard of His words, coupled with His saving work on the Cross (paying the penalty for sin), every shred of false pride and every excuse is stripped away, and the world stands exposed as guilty before God, **Rev 21:11-15**. It is that guilt, (that they consciously know and try to run away from), that makes the world so hostile toward Christ and Christians.

It is the moral message implicit in the name of Christ, along with the added deficiency of not being able to comprehend the grace and love of God, which convicts the sinner and arouses hatred from them. That moral message, coupled with His grace and love, exposes every human being as guilty of sin and in need of a Savior. It is that which people do not want to face; so instead they are antagonistic towards its message and messengers, **Luke 20:19-20**.

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Next, we have the **4th reason for: Obstructions to Divine Good Production** in:

John 15:21, "But all these things they will do to you for My name's sake, because they do not know the One who sent Me."

The Greek reads: "ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με."

Transliterated it is: "ALLA TAUTA PANTA POIESOUSIN EIS HUMAS DIA TO ONOMA MOU, HOTI OUK OIDASIN TON PEMPSANTA ME."

This verse gives us the fourth reason for obstructions to Divine Good production, "The Cosmos does not know God and is ignorant to His Plan." This is noted in the last part of **Verse 21**, but before we get to it, we must note the first clause which gets back to the warning regarding persecutions.

The first clause is "But all these things they will do to you for My name's sake,"

"ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,"

"ALLA TAUTA PANTA POIESOUSIN EIS HUMAS DIA TO ONOMA MOU."

ALLA is the Coordinating Conjunction that means, "but, rather, on the contrary." Our Lord is contrasting the last statement of **Verse 20**, "If they kept My Word they will also keep yours," and getting back to the main point of warning the disciples of inevitable persecutions.

TAUTA is the near Demonstrative Pronominal Adjective **HOUTOS** – οὗτος (hoo'-tos) that means, "this," in the Accusative, Neuter, Plural. It is referring back to the variety of persecutions the believer will receive. As a Plural Pronoun, we can say, "these things (persecutions)."

PANTA is the Adjective **PAS** – πᾶς (pas) that means, "all, each, every (plural all), every kind of, etc.," also in the Accusative, Neuter, Plural that complements **TAUTA**. So, we can say, "all these things (i.e., persecutions)."

Principles:

"All these things" is a reference to Satan in the business of exalting self and opposing God. Satan is therefore in opposition to the Plan of God. He has designed a plan to counter the Plan of God. He has designed systems of culture, politics, and education in order to obscure and ridicule the Plan of God. He is the author of religion and legalism, and he is doing everything he can to discredit grace and discredit the Plan of God during the Church Age.

POIESOUSIN is the verb **POIEO** – ποιέω (poy-eh'-o) in the Future, Active, Indicative, Third Person, Plural that means, "to make, do, cause, effect, bring about, accomplish, perform, provide, create, etc."

The Future Tense also indicates the linkage to the previous warning about future persecutions. **"They** (those of the world / Satan's Cosmic System) **will do** (persecutions) **to you."**

The Active Voice in the 3rd Person Plural tells us that those of the Cosmic System will in the future bring about persecutions to those who love Christ.

The Indicative Mood is the reality of future persecutions by those of Satan's Cosmic System.

EIS is a Preposition in the Accusative that means, "into, **to**, in, at, on, upon, against, concerning, etc."

HUMAS is the Pronoun **SU** that means, "you" in the Direct Object, Accusative, Second Person, Plural; referring to the disciples it is, **"you all."**

Principles:

"They will do to you all," refers to anyone who is involved in Satan's system.

Satan's warfare adapts itself to times and conditions.

- Sometimes he seeks to destroy all believers on the earth, when history is right for it, and at other times, he seeks to discredit believers on the earth.
- Sometimes he entices the believer away with false Doctrine and sometimes he just wipes the believer out with those who have false Doctrine.
- Sometimes he entices believers away through lustful sin and prosperity, and other time he tries to wipe them out through adversity and poverty.

His tactics may change, but his goal always remains the same; stop Christ from being believed upon in the world.

DIA is a Preposition in the Accusative that means, "because of, on account of, **for the sake of**, or through."

TO ONOMA is the article **HO**, "the," and **ONOMA** that means, "**name**," in the Accusative, Neuter, Singular.

MOU is the Pronoun **EGO**, "I or me," in the Possessive, Genitive, First Person, Singular. So, we could say, "of me or **My**."

Our translation thus far is, **"But all these things, (persecutions), they, (those of Satan's Cosmic System), will do to you all (disciples of the Lord) for the sake of My (Jesus') name."**

This identifies the problem of self-righteous legalism as a substitute for true faith.

Principles:

- **"For my name's sake,"** is another reason for persecutions towards the disciples of our Lord, yet it also tells us of the false motivation behind their persecution.
- In **Verse 20**, persecution came to the Church Age believer, because **"they persecuted Christ"** who is no longer on the earth, so they turned their attention to those who are **"In Christ."**
- Then in **Verse 21**, we have the misguided motivation for these persecutions; self-righteous crusader arrogance.
- This then identifies who will do the persecutions, and therefore who is from Satan's Cosmic System.
- Those that persecute others in the name of God or in the name of Jesus Christ are truly those of "the world," Satan's Cosmic System.
- Therefore, the legalistic believer, like the Pharisees of Jesus' time and the early Church, will persecute the Grace Oriented believer having been totally deceived by Satan resulting in false motivation.
- The arrogant legalistic person self-justifies his persecutions, wrongly thinking he is doing the work of the Lord.
- The self-righteous religious type persecutes with the false motivation for Christ's sake. Thinking they are serving Christ, they persecute those who are teaching grace.

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Doctrine of Persecutions

John 15:20-21, "If they persecuted Me (and they have), they will also persecute you all. But all these things they will do to you for My name's sake, because they do not know the One who sent Me."

Bruce stated, *"The Lord who was personally persecuted on earth continued to be persecuted, even in His exaltation, in the person of His persecuted followers. Their being persecuted for His sake was a sign that they belonged to Him, as it was a token of coming judgment on their persecutors"* (Bruce, p.313).

Definition:

English Definition:

- To oppress or harass with ill-treatment.
- To treat someone extremely badly, or to refuse them equal rights, especially because of their race, religion, or political beliefs.
- To frequently or persistently annoy or threaten someone, even of death.

From a Biblical perspective:

- The hatred and affliction that follows the witness and holy life of God's people in a hostile world.
- From the moment of salvation, every believer, regardless of age or sex, regardless of status in life, is in the midst of a great spiritual conflict, which we call the Angelic Conflict. The creation of man is the result of this conflict, which has existed since some time in eternity past. It is a conflict in which the fallen angels are pitted against God, against the elect angels and against believers.
- The Church Age in which we now live is unique. It is the Age in which Jesus Christ as the God-Man is glorified: He is seated at the right hand of the Father in His resurrection body, as far as His humanity is concerned (His deity was always glorified),

and therefore the Angelic Conflict has shifted gears. Until the death, burial, resurrection, and ascension of Christ, it was the intent of the fallen angels to frustrate (persecute) the incarnation of Christ and to thwart the dissemination of information regarding Him. Since Christ did go to the Cross and is now glorified, the former purpose has changed. Every believer is now the target in the Angelic Conflict, which has greatly intensified. In fact, the New Testament uses actual warfare as a basis for illustrating the great spiritual battle in which we find ourselves, **Eph 6:10-18**.

Etymology:

Greek:

The Greek noun **DIOGMOS** – **διωγμός** (dee-ogue-mos') means, "persecution" in **Mat 13:21; Mark 10:30; 4:17; Acts 8:1; 13:50; Rom 8:35; 2 Cor 12:10; 2 Thes 1:4; 2 Tim 3:11**.

Its root word is **DIOKO** – **διώκω** (dee-o'-ko) that means, "to put to flight or pursue," and by implication means, "persecution." It is used for:

- Persecute in **Mat 5:11, 44; 10:23; 23:34; Luke 21:12; John 5:16; 15:20; Rom 12:14**.
- Persecuted in **Mat 5:10, 12; John 15:20; Acts 7:52; 22:4; 26:11; 1 Cor 4:12; 15:9; 2 Cor 4:9; Gal 1:13, 23; 4:29; 6:11-12; 2 Tim 3:12; Rev 12:13**.
- Persecuting in **Acts 9:4-5; 22:7-8; 26:14-15; Phil 3:6**.

Hebrew:

The Hebrew equivalent to **DIOGMOS** is **MURDAPH** – **מִרְדָּפ** (moor-dawf') and is used in **Isa 14:6**.

Its root word **RADAPH** – **רָדַף** (raw-daf') which means, "to pursue, chase, or persecute" is equivalent to the Greek word **DIOKO** – **διώκω** (dee-o'-ko). **RADAPH** is used for:

- Persecute in **Job 19:22, 28; Psa 7:1, 5; 31:15; 35:3, 6; 69:26; 119:84, 86**.
- Persecuted in **Deut 30:7; Psa 109:16; 119:161; 143:3**.

Persecution in the Old Testament Times:

The New Testament has many warnings regarding persecutions for Church Age believers. At the same time, our Lord and the writers of the New Testament spoke of the persecutions of Old Testament saints as well, as did Isaiah and the Psalmists. Jesus said to the Pharisees that innocent blood had been shed in those times, and that they were showing themselves heirs, (to use a legal phrase), to their fathers who had persecuted the righteous, "**from the blood of Abel the righteous unto the blood of Zachariah,**" **Mat 23:34-36** also in **Luke 11:51**.

That Zachariah is not the prophet Zechariah who wrote the Old Testament book of **Zechariah**, but is another whose murder is recorded in **2 Chron 24:20-22**. In the Hebrew Bible, **Genesis** is the first book and recorded the first murder, Abel's, and **2 Chronicles** is the last book that records Zechariah's murder. Therefore, Christ is saying from the first to the last murder (persecution) in the Bible.

In **Acts 7:52** Stephen accused the Pharisees of the same, **“Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become.”**

The concept of persecution is prevalent throughout the Old Testament. The writer of **Hebrews** listed many individuals who suffered persecution: Abel, at the hands of Cain; Joseph by his brothers; David by Saul. Elijah was forced to flee for his life, **1 Kings 19**; Jeremiah was dropped into a well, **Jeremiah 38**; Amos was driven out of the sanctuary, **Amos 7**; and Daniel was thrown to the lions, **Daniel 6**.

As a nation, Israel experienced persecution all during its existence but especially so during the period of the Maccabees, (168 through 163 B.C.). Thousands of Jews immigrated to surrounding countries. Under the reign of Antiochus IV Epiphanes, (175 through 163 B.C.), many Jews were murdered because they refused to participate in the idol worship of their captors. (Complete Biblical Library)

Persecutions in the Period Between the Close of the Old Testament and the Coming of Christ:

Believing Jews endured persecutions during this period because of their refusal to embrace idolatry, and of their faithfulness to the Mosaic Law, and the true worship of God. During that time, there were many who were true martyrs and heroes of faith. For example:

- As noted above, the Maccabees, were among those who were as Daniel stated in **Dan 11:32**, **“The people who know their God will display strength and take action.”**
- Jonathan the Jewish high priest said, **“We have no need of human help having for our comfort the sacred Scriptures which are in our hands,” 1 Macc 12:9.**
- In the Epistle to the Hebrews, persecutions during the Jewish Dispensation are summed up in **Heb 11:36-38**, **“And others experienced mockings and scourgings, yes, also chains and imprisonment. ³⁷They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated ³⁸(men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.”**

Persecutions of the New Testament:

As we noted above, in the New Testament **DIOKO** is most often used to mean, “persecute.” It is a consistent theme in the New Testament. Jesus met with persecution, **John 5:16; Acts 22:8**. But perhaps most prevalent are the references to the followers of Jesus, members of His church, **Mat 5:10; Luke 21:12; John 15:20; Rom 12:14**, who met with persecution.

Also, the word **DIOSMOS** consistently means, “religious persecution.” Mark notes that **DIOSMOS** comes **DIA TON LOGON**, **“because of the Word,” Mark 4:17; Mat 13:21**. Likewise, in Acts **DIOSMOS** comes **“upon”** the Church, **Acts 8:1**, or individuals of the Church, **Acts 13:50**, (Paul and Barnabas). The sense in **Rom 8:35** might possibly be

ambiguous, except it is certain from other instances that Paul was referring to “**persecution because of Christ,**” **2 Cor 12:10; 2 Tim 3:11;** cf. **2 Thes 1:4.** Thus **DIOGMOS** is virtually a technical term for “persecution” in the New Testament.

Other examples include:

- John the Baptist was thrown into prison and subsequently beheaded, **Mat 14:3f.**
- Jesus Christ as a young child was threatened with persecution in all its intensity, **Mat 2.**
- Throughout His ministry, Jesus showed an awareness of His own demise, **Mat 17:12,** and in the final months of His earthly life, He discussed the subject frequently with His disciples. From the onset of His public ministry, Jesus suffered tremendous persecution, which culminated in His violent death on the cross.

Persecutions Foretold by Christ:

Persecution was frequently foretold by Christ, as certain to come to those who were His true disciples and followers. He forewarned them again and again that it was inevitable.

- Before His death Jesus warned the disciples that they too would be persecuted if they continued to follow Him, **Mat 5:10f; 10:16-28; John 15:18-21.**
 - He told them they would be:
 - Hated, **Mat 24:9; John 16:2.**
 - Mocked, and spoken evil of, **Mat 5:11.**
 - Ill-treated, **Mat 24:9.**
 - Brought into court, **Mat 10:17f; Mark 13:9.**
 - Excluded from the synagogues, **John 16:2.**
 - Murdered, **Mat 10:21; 23:34; 24:9.**
 - All of this would take place for Jesus’ sake, **Mat 5:11; 24:9,** and for the cause of righteousness, **Mat 5:10.**
 - During His incarnation Jesus told the disciples more than once that they would be persecuted for following him, **Mark 10:30; Luke 21:12; John 15:20-21; 16:33.**
- John 16:33, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”**

Mat 5:10-12, “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹“Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹²“Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

Mat 10:24-25, “A disciple is not above his teacher, nor a slave above his master. ²⁵“It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more *will they malign* the members of his household!”

- He said that He Himself must suffer persecution, **Mat 16:21; 17:22-23; Mark 8:31.**

Mark 8:31, "And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again."

Paul also taught such warnings with encouragement in, **1 Cor 4:12-13; 2 Cor 4:7-10; Gal 4:29; 2 Tim. 3:12.**

2 Tim 3:12, "Indeed, all who desire to live godly in Christ Jesus will be persecuted."

1 Cor 4:12-13, "... when we are reviled, we bless; when we are persecuted, we endure; ¹³when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now."

2 Cor 4:7-10, "But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; ⁸we are afflicted in every way, but not crushed; perplexed, but not despairing; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body."

Various Forms of Persecution in the Early Church:

Persecutions would take different forms in the Early Church, ranging through varied possibilities from false accusation to the infliction of death and beyond.

The early Church was primarily persecuted by the established religion of Jewish Sadducees and Pharisees, **Acts 4:1-3; 5:17-18.**

As Christianity expanded beyond the Roman Empire and even within it, various heathens also persecuted those who witnessed for Christ. See *Fox's Book of Martyrs*.

The methods of persecution employed by the Jews, and also by the heathen against the followers of Christ, included:

- Men would revile them and would say all kinds of evil against them falsely, for Christ's sake, **Mat 5:11.**
- Contempt and disparagement, **Mat 10:25; John 8:48.**

John 8:48, "Do we not say rightly that You are a Samaritan and have a demon?"

Mat 10:25, "If they have called the head of the house Beelzebul, how much more will they malign the members of his household!"

- Based solely on the fact of their loyalty to Christ, they were forcibly separated from the company and the society of others, and expelled from the synagogues or other assemblies for the worship of God, **Luke 6:22; John 16:2.**

Luke 6:22, "Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man."

John 16:2, "They will make you outcast from the synagogues."

- Illegal arrest and plundering of goods and death itself.
- In the case of Christ Himself, persecution took the form of:
 - Attempts to entrap Him in His speech, **Mat 22:15.**
 - The questioning of His authority, **Mark 11:28.**
 - Illegal arrest.
 - Every insult imaginable towards Him especially as a prisoner, false accusations and a violent and most cruel death.
- Remember that the slave is not greater than his master, as He suffered these things, so too will His disciples.

All these various methods, used by the persecutors, were foretold, and all came to pass. It was the fear of apprehension and death that led the eleven disciples to forsake Jesus in Gethsemane and to flee for their lives. Jesus often forewarned them of the severity of the persecution which they would need to encounter if they were loyal to Him, **Mat 23:34; John 16:2b.**

Mat 23:34, "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city."

John 16:2b, "But an hour is coming for everyone who kills you to think that he is offering service to God."

Persecutions Were Primarily Instigated by the Legalistic Jews in the Early Church:

After our Lord's resurrection, the first attacks against His disciples came from the high priest and his party. The high-priesthood was then in the hands of the Sadducees, and one reason which moved them to take action of this kind was their "**being greatly troubled,**" because the apostles "**proclaimed in Jesus the resurrection from the dead,**" **Acts 4:2; 5:17.** Sadducees did not believe in any form of resurrection, and therefore needed to stop the preaching of Christ resurrected to maintain their semblance of authority over the people.

The old joke says that they got their name because they did not believe in life after death which is "sad you see," (sadd-u-cee).

The International Standard Bible Encyclopedia, states, "*The gospel based upon the resurrection of Christ was evidence of the falsehood of the chief Doctrines held by the Sadducees, for they held that there is no resurrection. But instead of yielding to the evidence of the fact that the resurrection had taken place, they opposed and denied it, and persecuted His disciples. For a time, the Pharisees were more moderate in their attitude toward the Christian faith, as is shown in the case of Gamaliel, Acts 5:34; and on one occasion, they were willing even to defend the apostle Paul, Acts 23:9, on the Doctrine of the resurrection. But gradually the whole of the Jewish people became bitter persecutors of the Christians. Thus, in the earliest of the Pauline Epistles, it is said, "Ye also suffered the same things of your own countrymen, even as they (in Judea) did of the Jews; who both killed*

the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men, 1 Thess 2:14-15."

In the case of Stephen: A serious persecution of the Christian church began with the stoning to death of Stephen, **Acts 7:1-60**. His lawless execution was followed by "a great persecution" directed against the Christians in Jerusalem.

- This "**great persecution,**" **Acts 8:1** scattered the many members of the church, who fled in order to avoid bonds and imprisonment and death.
- At this time, Saul (who later became Paul) established himself amongst the Pharisees and Sadducees by his great works in persecuting, "**this Way to the death, binding and putting both men and women into prisons,**" **Acts 22:4**.

The Apostles, James and Peter: One by one the apostles were put to death, the first of the apostles to suffer martyrdom was James the brother of John, who was slain with the sword by Herod Agrippa, **Acts 12:2**. Peter was imprisoned, and was delivered only by an angel, **Acts 12:7-11**.

Gentile Persecutions:

During the period covered by the Acts: There was not much purely Gentile persecution. At that time, the persecution suffered by the Christian church was chiefly Jewish as noted above. There were, however, great dangers and risks encountered by the apostles and by all who proclaimed the gospel then.

At Philippi, Paul and Silas were cruelly persecuted, **Acts 16:19-40**; and, even before that time, Paul and Barnabas had suffered much at Iconium and at Lystra, **Acts 14:5, 19**.

During Paul's life, for the most part, the Roman authorities were not actively hostile. The threat of Christianity was still too miniscule in their eyes to bother with.

The Persecutions of Nero. His full name Nero Claudius Caesar Augustus Germanicus was the Roman Emperor from 54 AD to 68 AD. During his reign as Emperor of Rome, the legal decisions which were favorable to the Christian faith were soon overturned following the great fire in Rome, which occurred in July, 64. At that time a great fire destroyed much of the city. Nero himself was thought to have been the arson.

Fox's Book of Martyrs states, "*Among other diabolical whims, he ordered that the city of Rome should be set on fire, which order was executed by his officers, guards, and servants.*" To avoid suspicion from the people, he blamed it on "terrorists," that being the Christians. He made the Christians the scapegoats which he thought he needed. As a result, he ordered Christians to be thrown to dogs, while others were crucified and burned.

Fox's Book of Martyrs states, "*He had some sewed up in skins of wild beasts, and then worried by dogs until they expired; and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens, in order to illuminate them.*"

The non-Christian historian [Tacitus](#) describes *Nero extensively torturing and executing Christians after the fire of 64*, (Annals xv. 44).

Another non-Christian historian [Suetonius](#) also mentions *Nero punishing Christians*, though he does so as a praise and does not connect it with the fire, (The Lives of Twelve Caesars, [Life of Nero, chapter 16](#)).

Also, the Christian writer [Tertullian](#) (c. 155- 230 AD) was the first to call Nero the first persecutor of Christians. He wrote *"Examine your records. There you will find that Nero was the first that persecuted this Doctrine,"* (Tertullian Apologeticum, lost text quoted in, [Eusebius, Ecclesiastical History](#), II.25.4.)

Persecution in Asia: In Revelation, the apostle John is in **"Patmos for the word of God and the testimony of Jesus," Rev 1:9**, and persecution had broken out among the Christians in the province of Asia.

- **At Smyrna**, there is suffering, imprisonment, and prolonged tribulation; but the sufferers are encouraged when they are told that if they are faithful unto death, Christ will give them the Crown of Life, **Rev 2:10**.
- **At Pergamum**, persecution has already resulted in Antipas, Christ's faithful martyr being slain, **Rev 2:13**.
- **At Ephesus and at Thyatira**, the Christians are commended for their patient enduring, evidently indicating that there had been persecution, **Rev 2:2, 19**.
- **At Philadelphia**, there has been the attempt made to cause the members of the church to deny Christ's name, **Rev 3:8**. Their patience is also commended, and the hour of temptation is spoken of, which comes to try all the world, but from which Christ promised to keep the faithful Christians.
- **There is no distinct mention of persecution having taken place in Sardis or Laodicea**. They had enough problems of their own in regard to their faith. They were not yet worthy of underserved suffering for blessing.

The Roman Empire as Persecutor – 2nd and 3rd Centuries: Speaking generally, persecution of greater or less severity was the normal method employed by the Roman Empire against the Christian church. Persecutions may have come to an end about the end of the 3rd or the beginning of the 4th century, when the empire became nominally Christian. Prior to that, persecution became almost the normal state in which the church is found.

"For 200 years, to become a Christian meant the great renunciation, the joining a despised and persecuted sect, the swimming against the tide of popular prejudice, the coming under the ban of the Empire, the possibility at any moment of imprisonment and death under its most fearful forms. For 200 years, the followers of Christ would count the cost, and be prepared to pay the same with his liberty and life. For 200 years, the mere profession of Christianity was itself a crime. The Latin phrase CHRISTIANUS SUM was almost the one plea for which there was no forgiveness, in itself, all that was necessary as a 'title' on the back of the condemned. He who made it was allowed neither to present apology, nor call in the aid of a pleader. 'Public hatred,' writes Tertullian, 'asks but one thing, and that not investigation into the crimes charged, but simply the confession of the Christian name.' For the name

itself in periods of stress, not a few, meant the rack, the blazing shirt of pitch, the lion, the panther, or in the case of maidens, an infamy worse than death.” (Workman, 103).

With the exception of such instances as those of Nero and Domitian, there is the surprising fact that it was not the worst emperors, but the best, who became the most violent persecutors. One reason was that the ability of those emperors led them to see that the religion of Christ is really a divisive factor in any kingdom in which civil government and pagan religion are indissolubly bound up together. The more that such a ruler was intent on preserving the unity of the empire, the more would be persecute the Christian faith. Hence, among the rulers who were persecutors, there are the names of Antoninus Pius. Marcus Aurelius the philosopher-emperor, and Septimius Severus (died at York, 211 Ad).

Pliny a proconsul of Bithynia in 111 or 112 AD, writes to the emperor Trajan a letter in which he describes the growth of the Christian faith and his efforts to *“stem the tide of the advancing Christian faith.”* He would round up Christians and demand that they renounce their faith, and pay allegiances to the Roman gods and Emperor via sacrifices and worship. In one letter Pliny stated, *“I had them repeat after me an invocation of the gods, and offered prayer, with wine and incense, to your statue.”* In another he said, *“They all worshipped your statue and the images of the gods.... I forbade the meeting of any assemblies, and therefore I judged it to be so much the more necessary to endeavor to extort the real truth by putting to the torture two female slaves, who were called deaconesses, yet I found nothing but an absurd and extravagant superstition.”*

These letters of Pliny and Trajan treat state-persecution as the standing procedure. The sufferings and tribulation noted in **Rev 2:10**, and in many other passages, had come to pass. Some of the Christians had denied the name of Christ and had worshipped the images of the emperor and of the idols, but multitudes of them had been faithful unto death, and had received the martyr’s Crown of Life.

Under Trajan’s successor, the emperor Hadrian: The lot of the Christians was full of uncertainty; persecution might break out at any moment. At the best, Hadrian’s regime was only that of unauthorized toleration.

The Decian Persecutions: The persecution inaugurated by the emperor Decius in 250 AD was particularly severe. There was hardly a province in the empire where there were no martyrs; but there were also many who abandoned their faith and rushed to the magistrates to obtain their “LIBELLI”, or certificates that they had offered heathen sacrifice. When the days of persecution were over, these persons usually came with eagerness to seek readmission to the church. It was in the Decian persecution that the great theologian Origen, who was then in his 68th year, suffered the cruel torture of the rack; and from the effects of what he then suffered he died at Tyre in 254.

Other persecutions during the reign of Roman Emperors noted in Fox’s Book of Martyrs include:

- Domitian, A.D. 81
- Marcus Aurelius Antoninus, A.D. 162
- Severus, A.D. 192 (Severus, having been recovered from a severe fit of sickness by a Christian, became a great favorer of the Christians in general; but the prejudice and fury of the ignorant multitude prevailing, obsolete laws were put in execution against the Christians.)
- During the reign of Maximus, in A.D. 235, there was in Cappadocia the president, Seremianus who did all he could to exterminate the Christians from that province.
- Valerian, A.D. 257
- Aurelian, A.D. 274
- Diocletian, A.D. 303

Persecution in the Army: Service in the Roman army involved, for a Christian, increasing danger in the midst of an organized and aggressive heathenism. Hence, arose the persecution of the Christian soldier who refused compliance with the idolatrous ceremonies in which the army engaged, whether those ceremonies were concerned with the worship of the Roman deities or with that of Mithraism. "The invincible savior," as Mithra was called, had become, at the time when Tertullian and Origen wrote, the special deity of soldiers. Shrines in honor of Mithra were erected through the entire breadth of the Roman Empire, from Dacia and Pannonia to the Cheviot Hills in Britain. And woe to the soldier who refused compliance with the religious sacrifices to which the legions gave their adhesion! The Christians in the Roman legions formed no inconsiderable proportion of "the noble army of martyrs," it being easier for the persecuting authorities to detect a Christian in the ranks of the army than elsewhere.

"The Third Race": The strange title, "the third race," probably invented by the heathen, but willingly accepted by the Christians without demur, showed with what a bitter spirit the heathen regarded the faith of Christ. "The first race" was indifferently called the Roman, Greek, or Gentile. "The second race" was the Jews; while "the third race" was the Christian, who were called by God a new creation, (a new spiritual species), **2 Cor 5:17; Gal 6:15**. The cry in the circus of Carthage was "Usque quo genus tertium?" That is, "How long must we endure this third race?"

Tertullian's Apology: Tertullian, in an oftentimes quoted passage in his "Apology," writes, "*We live beside you in the world, making use of the same forum, market, bath, shop, inn, and all other places of trade. We sail with you, fight shoulder to shoulder, till the soil, and traffic with you;*" yet, the very existence of Christian faith and its profession continued to bring the greatest risks. "*With the best will in the world, they remained a peculiar people, who must be prepared at any moment to meet the storm of hatred*" (Workman, 189). For them it remained true that in one way or another, hatred on the part of the world inevitably fell to the lot of those who walked in the footsteps of the Master; **"Indeed, all who desire to live godly in Christ Jesus will be persecuted."** **2 Tim 3:12.**

The Edict of Milan: *The persecution of the Christian church by the empire of Rome came to an end in March, 313 AD, when Constantine issued the document known as the "Edict of Milan," which assured to each individual freedom of religious belief. This document marks an era of the utmost importance in the history of the world. Official Roman persecution had*

done its worst, and had failed; it was ended now; the Galilean had conquered. (International Standard Bible Encyclopedia.)

Persecutions are Part of Satan's Cosmic System:

The anti-Christian principles of the world's system clearly clash with the values and morality of God-fearing Christians. As evil men and wickedness increase, persecution will not lessen but will come to a climax during the reign of the Antichrist. The Book of Revelation foretells in some detail the persecutions which are yet to come.

The Failure of Persecutions:

Even though there were tremendous persecutions against the believers of the Church in its first 300 years, instead of abolishing the name of Christ, as the persecutors vainly imagined they had succeeded in doing, it actually became a catalyst for the growth of the Body of Christ. Those who sought to exterminate Christians and eradicate Christianity were unwittingly advancing the message of Christ.

Satan's efforts to destroy the church by violence were a failure, because Jesus had warned his disciples ahead of time, and they chose to believe the words of their Master. As Christ's faithful were slain and fell at their posts, others sprang up to take their place. By seemingly individual defeat, the Christian movement conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread and the numbers of its adherents continued to increase. With the Edict of Milan, as noted above, what was once cruelly persecuted by the Roman Empire actually became the standard for religious worship in the previously pagan Empire. Satan's attack had failed.

How did this occur? By the witness of each individual who suffered under these persecutions. The witness of their words and lives spoke volumes to their persecutors and those who witnessed their persecutions. For example, Paul and Silas had this impact during their persecution and deliverance at Philippi in **Acts 16:16-34**.

The sufferings which the Christians endured brought them closer to one another and to Christ. Their living example and dying testimony were a constant witness to the truth. Even many of the followers of Satan were leaving their service to him and began enlisting under the banner of Christ.

Persecution Should Not Cause the Disciple of Christ to Lose Courage:

Having the great example of the early Church with the triumph their persecutions brought about in bringing the Gospel of Jesus Christ to the entire world, should give us today great courage and commitment to continue fighting the good fight of faith, **Rom 15:4**.

Rom 15:4, "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope."

We must never underestimate the impact we have when preserving through undeserved suffering for blessing.

We must also have the attitude which was in Christ Jesus and the martyrs of the early Church; that our physical lives are but a small price to pay for the gift of eternal life for another. That is the mental attitude of the disciple who is able to fulfill **John 15:13, "Greater love has no one than this, that one lay down his life for his friends."**

Paul had this mental attitude, **2 Tim 2:10, "For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory."**

The Bible teaches that persecution should not cause the disciple of Christ to lose courage. It is not a thing to be feared or to be incessantly worried about. As we have seen in our study of the various persecutions, the early Church endured, patient endurance in times of persecution is in fact the proof of genuine discipleship. For example:

- Moses, "choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin," **Heb 11:25.**
- Timothy was exhorted to, "be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry." **2 Tim 4:5.**

Persecution is a Test of True Discipleship:

- Those whose commitment to Christ is shallow will falter when persecution arises, **Mat 13:20-21.**

Mat 13:20-21, "The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; ²¹yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the word, immediately he falls away."

- Yet those who endure persecution show their true faith in Christ and their spiritual relationship with past heroes of the faith, **Mat 5:12; 2 Thes 1:4-5.**

Mat 5:12, "Rejoice and be glad, for in the same way they persecuted the prophets who were before you."

2 Thes 1:4-5, "Therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. ⁵This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering."

- Those that persevere through undeserved suffering will have tremendous Divine Good production to show for it, **Mat 13:23.**

Mat 13:23, "And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty."

- As a result, your good of intrinsic value will have a great return with rich blessings for time and eternal rewards, **Mat 5:10-12a; 2 Tim 2:12.**

Mat 5:10-12a, "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹²Rejoice and be glad, for your reward in heaven is great."

2 Tim 2:12, "If we endure, we will also reign with Him."

- Therefore, you should not fear persecution but persevere under persecution, even to the point of praying for those who bring persecution against you, **Mat 5:44-48; Luke 23:34; Acts 7:59.**

As Jesus said in **Luke 23:34, "Father, forgive them; for they do not know what they are doing."**

As Stephen said in **Acts 7:59, "Lord, do not hold this sin against them!"**

R.B. Thieme stated, *"Billions and billions of years ago in eternity past, God knew about every need believers would have at every stage of this intensified conflict. He knew we would live in a very difficult period of our own national history, as well as in the spiritual history of mankind. He knew about the dramatic rise of Communism with its anti-doctrinal aspects. He knew about the internal disintegration of our nation through drugs, the rise of theological liberalism, and the failure to recognize Divine laws relative to police and military activities; He knew that confusion with regard to the gospel would result from the Satanic utilization of those who choose ecstatic and emotional criteria rather than Bible Doctrine as their modus operandi. Furthermore, He knew that, as individuals', we would have to face national crises, personal crises, and local church crises, and that we would encounter an accumulation of pressures at any point where His Word might be revealed. Accordingly, God's provision for every believer in this Dispensation of the Church is phenomenal."*

Persecution made Christ very near and very precious to those who suffered. Many of the martyrs bore witness, even when in the midst of the most cruel torments, that they felt no pain, but that Christ was with them. Instances to this effect could be multiplied. Persecution made them feel how true Christ's words were, that even as He was not of the world, so they also were not of it. If they had been of the world, the world would love its own, but because Christ had chosen them out of the world; therefore, the world hated them. They were not greater than their Lord. If men had persecuted Jesus, they would also persecute His true disciples. But though they were persecuted, they were of good cheer, Christ had overcome the world; He was with them; He enabled them to be faithful unto death. He had promised them the crown of life.

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We now finish **John 15:21** with the last clause that says, "**because they do not know the One who sent Me.**"

This is our fourth reason for obstructions to Divine Good Production: "**they do not know God the Father.**"

The Greek reads: "**ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.**"

Transliterated it reads: "**HOTI OUK OIDASIN TON PEMPSANTA ME.**"

HOTI is a Conjunction Subordinating that means, "that, because, since, for, etc." It answers the question of "why the self-righteous, legalistic, arrogant, religious type persecutes a true disciple of Christ." So, we translate **HOTI** as "**because.**"

OUK is the Greek negative particle for "no, not, or **do not.**"

OIDASIN is the Verb **OIDA** – οἶδα (i'-do) in the Perfect, Active, Indicative, Third Person, Plural. **OIDA** comes from the Greek verb **HORAO** – ὁράω (hor-ah'-o) that means, "to see or perceive," and **OIDA** comes to mean, "to have seen or perceived, hence to know." It means, "to know fully, understand, or recognize." The perfect idea of "possessed knowledge" rather than the present aspect of "acquiring knowledge" is how this word is defined. It has the sense of a continued completed state: "I know," versus, "I have come to know," (through experience or event).

The Perfect Tense is a Perfect with a Present Force. It is emphasizing a present state based on completed past action.

It's a Resultative Perfect emphasizing the present state. In other words, to not know in the past, means they do not know in the present. They did not know God the Father in the past, which means they continue to not know Him in the present. This has led them to persecute the true disciples of Christ.

The Third Person Plural in the Active Voice identifies the self-righteous, legalistic, religious group once again who persecute "for My Name's sake." That is how we know Jesus is talking about pseudo Christian types as opposed to atheists, agnostics, or pagan god worshipers.

The Indicative Mood is for the dogmatic reality of the situation. Those religious types who persecute true believers and disciples of Christ absolutely do not know who God the Father is or what His Plan for salvation is.

Combined with **OUK** we translate this as "**they inherently do not know.**"

TON PEMPSANTA is the article **HO**, "the," plus the verb **PEMPO** – πέμπω (pem'-po) used as a Participle in the Aorist, Active, Accusative, Masculine, Singular. It is used as a verb noun. **PEMPO** means, "to send, commission, dispatch, or appoint." It identifies the action of being sent and the One who is doing the sending. With the article, it is used to identify God

the Father who sent His only begotten Son. So, we could say, "The Sender, The Commissioner, or The Appointer" as descriptions of God the Father, **John 13:16**. We will translate this as "**the One who sent.**"

ME is the Pronoun **EGO** in the Accusative, First Person, Singular that means, "I or Me." Jesus is referring to Himself as the One sent by God the Father.

Our translation of the last clause is, "**Because they** (*self-righteous, religious types*) **inherently do not know the One** (*God the Father*) **who sent Me** (*Jesus Christ*)."

Our complete translation of **John 15:21** is: "**But all these things**, (*persecutions*), **they**, (*those of Satan's Cosmic System*), **will do to you all** (*disciples of the Lord*) **for the sake of My** (*Jesus'*) **name. Because they** (*self-righteous, religious types*) **inherently do not know the One** (*God the Father*) **who sent Me** (*Jesus Christ*)."

Principles:

These self-righteous, legalistic, religious types do not understand the Father or the principle by which He operates. God the Father operates on the basis of grace. There is no other way for God to take sinful, spiritually dead, hopeless, useless humanity, and make him a child of God. Grace found a way, i.e. the cross. They do not understand grace; therefore, "they do not know" God the Father Himself.

Dr. L. S. Chafer in his Systematic Theology, vol. II, page 110, said, "*The idea that man will stand on the basis of personal worthiness has been the chief heresy opposing the central Doctrine of grace from the time of Christ's death to the present hour.*" He went on to say, "*It so permeates the Church that few who preach are able to exclude it from their attempts at gospel preaching. It is safe to say that wherever the element of human merit is allowed into the presentation of the plan of salvation, the message is satanic to that extent. The ministers of Satan proclaim personal righteousness as the ground of the individual's right relationship to God (2 Cor. 11:13-15).*"

To "**not know**" God is tantamount to rejecting Him, **Gal 4:8; 1 Thes 4:5**.

Gal 4:8, "However at that time, when you did not know God, you were slaves to those which by nature are no gods."

Paul also spoke to this factor in **Romans 10** regarding Israel's lack of understanding as to whom God truly is, and His plan of salvation for man, **Rom 10:1-17**.

In **Rom 10:2**, Paul states, "**they have a zeal for God.**" He is referring to the Jews, who we have seen persecuted the disciples of Christ, "in the name of God." They rejected the name of Jesus Christ. Yet, Jesus states in **John 15:21, "for My names sake"** identifying "pseudo" Christians, religious types who also have persecuted disciples of Christ, "in the name of Jesus Christ." This occurred extensively during the middle ages.

Rom 10:3 gives us three things regarding the self-righteous, religious types and their relationship to the true righteousness of God.

- They do not know God's righteousness.
- They seek to establish their own righteousness.
- They do not submit to God's righteousness.

Interestingly, the number three speaks to Divine perfection. But this verse begins with the Greek negative prefix "A," – **ἄλφα** (al'-fah) in **AGNOEO** – **ἄγνοέω** (ag-no-eh'-o). Therefore, what is in this verse is the opposite of Divine perfection.

AGNOEO is in the Present Tense and comes from "A" (a perfect negative prefix in the Greek), and **GINOSKO** – **γινώσκω** (ghin-ocē'-ko) means, "to come to know, recognize, or perceive." So, **AGNOEO** comes to mean, "to be ignorant or absolutely does not know," just as **OUK OIDA** does in **John 15:21**.

Rom 10:3, (KJV), "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Those that are self-righteous are in fact ignorant of the righteousness that comes from God and instead are seeking, demanding, and/or striving for their own righteousness from the works they perform under Law. They strive to make their own righteousness stand up under the scrutiny of God's justice. But they do not voluntarily place themselves under or obey God's plan and provisions for their righteousness. The context in **Rom 10** is regarding salvation, but this principle also applies to believers post-salvation who think they have all the answers and reject God's provisions for teaching them His righteousness. They think they can do it on their own. That too is self-righteous arrogance.

John 15:21 reveals the importance of knowing God and how terrible is ignorance of God. The knowledge of God invites believing in Christ. To "know" God's righteousness leads to eternal life and living daily in His righteousness; our Positional and Experiential Sanctification respectfully. It is sad that the world is ignorant of God and Jesus Christ.

Ignorance means:

- Destitute of knowledge or education, lacking knowledge or comprehension of the thing specified.
- Resulting from or showing a lack of knowledge or intelligence, unaware and uninformed.
- It may imply a general condition or it may apply to a lack of knowledge or awareness of a particular thing.
- It can be applied to illiterate, unlettered, untutored, and unlearned, which means not having knowledge.

Illiterate applies to either an absolute or a relative inability to read and write.

Unlettered implies ignorance of the knowledge gained by reading.

Untutored implies lack of schooling in the arts and ways of civilization.

Unlearned suggests ignorance of advanced subjects.

- Ignorance is also the choice to not act or behave in accordance with regard to certain information in order to suit one's own needs or beliefs.

What the righteousness of God demands, His justice satisfies. Sinful man can not satisfy the demands of God's righteousness.

- There is nothing you can do to pay for or overcome your sins, either for bathing at salvation or cleansing post salvation (**John 13:10**).
- Only God can satisfy His own perfect righteous demands. God's perfect justice fulfilled His perfect righteous demands through the efficacious sacrifice of our Lord Jesus Christ upon the Cross.
- This is the great tragedy of Israel, pseudo Christians, unbelievers, and believers who post salvation do not claim the promises of God.
- They look to themselves to save and/or cleanse themselves instead of receiving the gracious work of our Lord.
- They are ignorant to God's grace plan of salvation, and for some believers, His grace plan for cleansing post salvation, **1 John 1:9**.
- They are ignorant of the fact that only God's perfect justice can stand up under the intense scrutiny of His perfect righteousness which was accomplished once and for all time at the Cross of Jesus Christ, **1 Cor 2:14-16**.

1 Cor 2:14-16, "But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. ¹⁵But he who is spiritual appraises all things, yet he himself is appraised by no one. ¹⁶For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ."

A famous saying that is part of American law is that "ignorance is no excuse for the law." This means that regardless of ones' knowledge of the laws of the land, if you break the law, you are guilty by it. Your defense can not be, "I did not know."

- The same goes for salvation. God's law says, "Believe on Jesus Christ for eternal life," **John 3:16**. Those who reject Jesus Christ will have no excuse when it comes to the Great White Throne Judgment Seat of Jesus Christ, **John 15:22; Rom 1:20; Luke 14:16-21**.

Rom 1:19, "Because that which is known about God is evident within them; for God made it evident to them. ²⁰For since the creation of the world His invisible attributes, His eternal power and Divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. ²¹For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. ²²Professing to be wise, they became fools."

"Not knowing" and ignorance do not mean that information was not made available. It means information is available, but the person chooses to ignore or reject it, **John 15:22-25; Gal 3:22**.

Gal 3:22, "But the Scripture has shut up everyone (no excuses) under sin, (all have sinned according Rom 3:23; 5:12), so that the promise by faith in Jesus Christ might be given to those who believe."

Simply professing to know God is not enough, **Titus 1:16.**

Titus 1:16, "They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed."

True knowledge expresses itself in obedience to God and love for His people, **1 John 2:3-6.**

Jesus had true knowledge of God and His Plan of Salvation, **John 7:28-29.**

John 7:28-29, "Then Jesus cried out in the temple, teaching and saying, "You both know (OIDA) Me and know (OIDA) where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know (OUK OIDA). 29 "I know (OIDA) Him, because I am from Him, and He sent Me."

The self-righteous, legalistic, arrogant, religious types Jesus speaks of in **John 15:21**, truly do not know God the Father, and truly do not understand His Plan of salvation and living the spiritual life which is called grace. They have rejected His Son Jesus Christ and/or His Word.

As a result of their ignorance, they will persecute those who do not follow their way of thinking, even unto death.

Famous Quotes regarding Ignorance:

- "An ignorant man is always a slave."~ Anonymous
- "Ignorance is the parent of fear."~ Herman Melville, Moby Dick
- "Man," I cried, "how ignorant art thou in thy pride of wisdom!"~ Mary Shelley, Frankenstein
- "Whoever works without knowledge works uselessly."~ Anonymous
- "To be conscious that you are ignorant is a great step to knowledge."~ Benjamin Disraeli, Sybil

So far, we have noted in John **15:18-21**, the four obstructions from Satan's Cosmic System that are intended to hinder the believer from producing Divine Good / the Fruit of the Spirit. They are:

Reason #1: Satan's Cosmic System hates the believer! **John 15:18.**

Reason #2: We are not of this world-Election, out from the World! **John 15:19.**

Reason #3: "The servant is not greater than his Lord," therefore we too will have persecutions! **John 15:20.**

Reason #4: "The Cosmos does not know God and is ignorant to His Plan." **John 15:21.**

Regarding the fourth reason, “**because they do not know (are ignorant about) the One who sent Me**”, it is therefore imperative for us to make sure we know God the Father.

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Doctrine of God the Father

Introduction:

God is revealed to mankind through nature as its Designer and Creator and through Scripture, (which directly testifies of Him), and through the Person of the Lord Jesus Christ, (who came to reveal Him, **John 1:18**, and introduce men to Him, **Mat 11:27**).

From those revelations, God is to be recognized as both Creator and Father.

For some reason, we tend to comprehend God as Creator more easily and more often than we do as our Father. As such, it is more common to investigate the creative activities of God than to consider His Fatherhood. In spite of this tendency, there is an extended body of truth bearing on the Fatherhood of God in Scripture that we will explore.

In **John 14:7** Jesus said, “**If and you have known Me, you will also know My Father, and from this point forward you keep on knowing Him and have seen Him.**”

The passage tells us, since we have known Jesus, we also know the Father, and from this point forward, having known Christ, we should keep on knowing the Father, having seen Him through His Son and the Word He will leave behind. This is our revelation of who God the Father is.

Jesus Christ, the God/Man, reveals the Father to mankind. He is the Son of God, the Image of God, and is God just as the Father is God. **John 1:18; 1 Tim 6:15-16; Heb 1:3; 1 John 4:12-14.**

Therefore, for us to know who God the Father is, we have to: 1) Know Jesus Christ, and 2) Know His Word, which are the only means for us to know God the Father.

John 1:18, “No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.”

Jesus makes the Father known. The only intelligible conception of God is precisely what Jesus says in **John 14:7, “If you know Me you will know the Father too.”** So, let us see what Jesus has told us about the Father.

The Trinity:

First, we must understand the concept of God. As He has been revealed in Scripture, God is one in three persons. There is one God, yet three persons that make up the Godhead; God the Father, God the Son, God the Holy Spirit. This is called the Trinity.

One of the few verses of Scripture that capture all three in one verse is **John 14:26**.

John 14:26, "But the Helper, the Holy Spirit, whom the Father will send in My name (all three members of the Trinity in view), He will teach you all things (Mystery Doctrine of the Church Age) and cause you to remember all that I taught you."

The word "Trinity" is not a Bible term, though unquestionably a Bible truth. Trinity is the term given to describe God as having one essence, yet being three in person. Therefore, the Father, Son, and Holy Spirit all share equally, eternally, and infinitely the exact same Divine essence and attributes as the other members of the Trinity.

[\(Click Here to See Trinity Diagram\)](#)

In the Old Testament, the emphasis of the Trinity is upon Divine unity, where a Divine plurality is seen in the meaning of "**ELOHIM** – אֱלֹהִים (el-o-heem')," **Deut. 6:4**, a plurality of persons and unity of essence. The suffix "**IM**" in Hebrew stands for plurality.

Deut 6:4, "Hear, O Israel! The LORD is our God (ELOHIM), the LORD is one! "

The New Testament lays emphasis upon the individual Persons of the Trinity and their separate responsibilities for the purposes of redemption, yet here too, there are occasional references to Divine oneness of essence, **Mat 28:19**.

Mat 28:19, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit."

Water is a good illustration that may serve as a "three-in-one" illustration, since it retains its chemical activity whether in solid, gas, or liquid state, (i.e., ice, steam, and water).

There is also a triple point for water; a condition under which ice, steam, and liquid water can coexist in equilibrium. All are water, yet distinct from each other.

Another analogy; the sun, its light, and its power may help illustrate the Trinity. No one has actually seen the sun, just as no one has seen the Father. Yet, we learn a great deal about the sun by studying the sunlight, just as we learn about the Father through Jesus Christ the Son who is the radiance of His glory, **Heb. 1:3**. Then there is the power of the sun as it is involved in the growth of seeds and trees and plants. When asked what makes things grow, we say the sun does. The Holy Spirit is like the power of the sun and He is God.

1 John 1:5, "And this is the message which we have heard from Him and we announce to you, that God is light, and in Him there is no darkness at all."

John 1:5, "The light shined in darkness, and the darkness did not comprehend (overpower) it."

John 8:12, "Again therefore Jesus spoke to them saying, 'I am the light of the world. He who follows me will not walk in the darkness but will have the light of life.'"

1 Tim 6:16, "Who alone possesses immortality and dwells in unapproachable light, whom no man has seen nor can see, to him be honor and eternal dominion. Amen."

One God can be three in person because of their shared attributes. The 10 major attributes of God include:

- Sovereignty
- Righteousness
- Justice
- Love
- Eternal Life
- Omniscience
- Omnipotence
- Omnipresence
- Immutability
- Veracity

[\(Click Here to See Essence of God Diagram\)](#)

These attributes are set forth in **Ex 15:11; 33:19; 34:6-7; Deut. 6:4; 10:17; Num 16:22; Isa 44:6; Hab 3:6; Psa 102:26; Job 34:12; Rev. 5:12 and 7:12.**

A good definition of the Essence of God is found in the Westminster Larger Catechism, which reads: *"God is a Spirit, in and of Himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty, knowing-all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth."*

In the Bible and therefore theology, the Trinity is known as Father, Son, and Holy Spirit. The Father is known as the first person of the Trinity, the Son as the second, and the Holy Spirit as the third.

God the Father:

The first person of the Trinity is identified as "Father" for example:

- **"Our Father ... in heaven," Mat 6:9, 14, 26, etc.**
- **"The God and Father of the Lord Jesus," 2 Cor 11:31, etc.**
- In the Old Testament God was revealed as Father:
 - Of the Israelites, **Ex 4:22.**
 - To the special representative of the nation, the king, **2 Sam 7:14.**
 - As a Father who loves his children, **Psa 103:13.**

- In the New Testament, it is first revealed in relation to the eternal Son, **John 1:14, 18.**

John 1:14, "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

John 1:18, "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*."

The title "Father" represents several Scriptural concepts:

- It designates the first Person of the Trinity.
- It designates His relationship to Jesus Christ, **"Father of our Lord Jesus Christ," 1 Peter 1:3; 1 Cor 8:6; Eph 1:17.**
- It designates His relationship to the believer, **"our Father,"** as noted in the template prayer of **Matt 6:9.** This relationship is also noted in the first words of the Apostles' Creed, *"I believe in God the Father Almighty."* These are from recognition of this spiritual truth as depicted in the Word of God. Only those saved through Jesus Christ are admitted to the privileges of children in the Divine household of the Father.
- It designates His relationship to the Jewish nation. **Deut 32:6; Hosea 11:1; Psa 103:13; 68:5; Mal 1:6.**
- It designates His relationship to the universe, **"the Father of lights," James 1:17.**
- It designates His relationship to angels, **"sons of God," Gen 6:2, 4; Job 1:6; 2:1; 38:7.**
- It designates His relationship to man, **"the Father of spirits," Heb 12:9;** who are created after His image, **Acts 17:26-29; Luke 3:38;** with **Gen 1:27; Mal 2:10.**

Man, as created, was designed for sonship to God. The realization of man's true creature destiny was frustrated by sin, and can now only be restored by redemption. Therefore, we have the place of sonship in the gospel:

- As an unspeakable gift and privilege, **1 John 3:1;** with **Eph 2:8-9.**
1 John 3:1, "See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him."

- Being obtained by grace, through regeneration, **John 1:12-13,** and adoption, **Rom 8:14, 19.**
John 1:12-13, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

In this relation of nearness and privilege to the Father in the kingdom of His Son, **Col 1:13,** believers are "sons of God" in a sense true of no others. It is a relationship, not of nature, but of grace. Therefore, Fatherhood is now the determinative fact in God's relationship to the believer, **Eph 3:14-21.**

The Fatherhood of God has several manifestations:

The distinctive Fatherhoods of God are:

- Fatherhood over creation – Universal Fatherhood.
- Fatherhood over Israel – National Fatherhood.
- The Father of our Lord Jesus Christ – Eternal Fatherhood.
- Fatherhood over all who believe – Relational Fatherhood.

Fatherhood over Creation (Universal Fatherhood):

In **1 Cor 8:6** where it is declared, **“But to us there is but one God, the Father, of whom are all things,”** teaches all mankind as belonging to the Fatherhood of God due to His creation of mankind.

There is a form of universal Fatherhood, which within its proper bounds, should be recognized. God, through His own creation, has provided for the existence of all who live in this world. So, from a parenting perspective, He has provided for all His children believer and unbeliever alike, compare **Mat 5:45; 6:26-30**.

This is in no way to be confused with that Fatherhood which is secured by the regenerating work of the Holy Spirit.

This general form of kinship between Deity and Creation is not usually predicated of the Father, but is declared to be between God and His creation, as noted by His love for all humanity expressed in the words, **“For God so loved the world, that He gave His only begotten Son,” John 3:16**.

In tracing the genealogy of Christ back to Adam, Luke accounts for Adam’s existence by declaring him to be a son or creation of God, **Luke 3:38**. This is sonship by right of creation, the only conception of Divine fatherhood which an unregenerate person can entertain.

Paul similarly quotes the pagan poets as asserting that all men are the offspring of God, **Acts 17:28**. (Offspring or children = **GENOS** that means, “family, race, nation, people, or offspring, i.e. children.”)

All men may be considered sons of God, inasmuch as they owe their existence to Him.

Fatherhood over Israel (National Fatherhood):

The intimate relationship between Jehovah and Israel, which was made possible by the gracious work of God alone, was also Divinely expressed by the figure of Father and son.

In **Ex 4:22**, Jehovah instructed Moses to say to Pharaoh: **“Thus says the LORD, ‘Israel is My son, My firstborn’.**” This was the first mention of that intimate relationship of Father and son between God and Israel.

Several other times God addresses the nation of Israel as a Father or as His sons, **Deut 32:6; Isa 63:16; 64:8**. This designation did not intimate that individual Israelites were regenerated sons of God. The term connotes national fatherhood by reason of parental care for all, just as Jehovah declared Himself to be a husband unto Israel, **Jer 31:32**.

The Father of our Lord Jesus Christ (Eternal Fatherhood):

The phrase **"the God and Father of our Lord Jesus Christ"** is the full title of the First Person of the Trinity. It is used five times by Paul, **Rom 15:6; 2 Cor 1:3; Eph 1:3; 1 Peter 1:3** and in **2 Cor 11:31** with no "our" and just "the".

Even though God the Father is also the Father of all who believe, for all eternity to come, He must first be recognized by the distinction, **"the God and Father of our Lord Jesus Christ."** The relation of the Second Person to the First Person of the Trinity has been from all eternity that of a Son, which is not only eternal but unchangeable too.

He did not become a Son of the Father, as some say, by His incarnation or by His resurrection, nor is He a Son by mere title, nor is He temporarily assuming such a relationship that He may execute His part in the Plan of Redemption.

The Son, being God Himself, is eternally on an absolute equality with the Father. On the other hand, the First Person became the God of the humanity of the Second Person as a result of the incarnation.

The First Person is never the God of the Second Person in Deity, but is His Father in a peculiar sense which belongs more to other spheres of existence than it does to this earthly one.

Only from Jesus' humanity could Christ address the First Person as **"My God."** He did this in the moment of the supreme manifestation of His humanity, when on the cross He said, **"My God, my God, why have you forsaken Me?"**, **Mat 27:46**. And again, after His resurrection, He said, **"I ascend unto My Father, and your Father; and to My God, and your God,"** **John 20:17**.

The thought of inferiority or succession is not to be included in the Divine Father and Son relationship. That is held for the understanding of His self-willed humility in terms of manifestation in his humanity.

Jesus may appear inferior from wrong applications of certain Scriptures. But the unique, eternal affiliation between the First and Second Persons of the Godhead is best revealed to the human mind by the pattern of the appellations used for an earthly father and his son.

Therefore, whenever Christ addressed the First Person as "God," it is clearly indicated that He spoke from His humanity, **Mat 27:46; Heb 10:7 (Psa 40:7-8)**.

Many False Doctrines Persist Regarding Jesus' Sonship Which Must be Rejected Including:

- That Christ became a Son by His incarnation, **Luke 1:35**.
- That He became one by the resurrection, **Rom 1:4**.
- That He is one only by virtue of office.
- That He is one only by title.

Taking just one of the above scriptures out of context has led to these misunderstandings and false Doctrines. Comparing Scripture with Scripture tells us that Jesus was the Son of God by His incarnation and His resurrection. So, which is it? It is neither. He has always been the Son of God and His sonship is made manifest by His incarnation and resurrection, the two cornerstones signifying His humanity.

Jesus asserted the principle of His Sonship from eternity past in **John 17:5, 24**, as does Paul in **Col 1:15-16**.

Jesus was the Son whom God sent into the world, whom He **"gave," Isa 9:6; John 3:16**.

The Nicene Creed states: *"The only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father."*

The Athanasian Creed states: *"The Son is from the Father alone; neither made, nor created, but begotten . . . generated from eternity from the substance of the Father."*

The terms Father and Son, as applied to the First and Second Persons in the Godhead, are somewhat anthropomorphic in character. That sublime and eternal relationship which existed between these two Persons is best expressed to human understanding in the terms of father and son, but wholly without implication that the two Persons, on the Divine side, are not equal in every way.

Fatherhood over all who Believe (Relational Fatherhood):

Under this the fourth aspect of the Divine Fatherhood, a most intimate relationship and abiding reality is in view.

Even though generation and regeneration are closely related there is a subtle difference. The generation is the begetting of life which is the starting point of physical existence, while regeneration is the begetting of life which is the starting point of spiritual existence.

Jesus distinguished the difference between the two when evangelizing the Pharisee Nicodemus in **John 3:1-7**.

Peter reiterated the significance of regeneration compared to generation in **1 Peter 1:3, 23-25a**.

1 Peter 1:23-25, "For you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. ²⁴For, "All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, ²⁵But the word of the Lord endures forever.""

Paul signified the difference of the regenerated spiritual life in **2 Cor 5:17; Gal 6:15**.

2 Cor 5:17, "Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come."

- The authority of God's Word testifies that men in their natural estate of generation are spiritually dead until born again (regeneration).
- Being born again gives the impartation of the Divine nature to the believer.
- Men are either perfectly lost, being unregenerate or perfectly saved, being regenerate as to their relation to God.
- Regeneration is one of the 40 things God provides the believer at the moment of salvation.
- Being regenerated is made possible by God the Holy Spirit and results in legitimate Fatherhood on the part of God, and legitimate sonship on the part of the one who believes.
- This sonship, though it brings the believer into the position of an heir of God and a joint-heir with Christ, is not the same as the Sonship of Christ which is from all eternity.
- Christ never used the phrase "**our Father**," other than when instructing believers how to pray in **Mat 6.9**.
- He spoke of "**my Father, and your Father; my God, and your God**."
- However, Paul spoke of "**our Father**," in most of his opening or closing salutations and other places as well, **Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 4:20; Col 1:2; 1 Thes 1:1; 3:11, 13; 2 Thes 2:16; Phile 1:3**.
- Regeneration is God's own plan by which the lost may enter into that relation to Himself which is infinitely near and real.
- Each individual who is born of God has become a son of God in the most vital and immutable meaning of sonship and has been received into the household and family of God, **Mat 5:9; Luke 20:36; John 14:2; Rom 8:14-19; Gal 3:26**.

Gal 3:26, "For you are all sons of God through faith in Christ Jesus."

- The regenerate one may say as Christ did in **Mark 14:36, "Abba Father,"** a term of filial (fili-el) relation, **Rom 8:14-17; Gal 4:6-7**.

Rom 8:14-17, "For all who are being led by the Spirit of God, these are sons of God. ¹⁵For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" ¹⁶The Spirit Himself testifies with our spirit that we are children of God, ¹⁷and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*."

The Characteristics of God the Father:

- He is the first person in mode of operation. The First Cause, the Original, the Source, the Beginning, the Commencement, the Fountain-head of all wisdom, the Absolute.
- The Foundation of our Redemption, **John 3:16**.
- The Covenant Maker and Keeper, and the Covenant Promiser, **Gen 6:18**.
- The Architect, Designer and Controller.
- The Provider and Sustainer, **Job 24:23; Psa 35:5; 145:14; Gal 3:5**.
- The Light, Unapproachable Light, Life, and Love, **Rom 4:17; 6:23; 1 Tim 6:16; 1 John 4:8, 16**.
- Glory, Majesty, Holiness, and Fire, **Heb 12:29**.
- Perfect, **Mat 5:48**, Invisible, Spiritual, and Eternally the Father.
- The Begetter, **John 3:16**.

The Functionality of God the Father in the Trinity Related to Mankind:

God the Father Created the Universe, **Psa 102:25**, "Of old You founded the earth, and the heavens are the work of Your hands."

Jesus Christ's part in creation is stated in **Col 1:16**, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible."

God the Holy Spirit's part in creation is stated in **Gen 1:2**, "The Spirit of God moved upon the face of the waters," and **Job 26:13**, "By His Spirit He hath garnished the heavens."

All of this is combined in the one sublime statement in **Gen 1:1**, "In the beginning God [Elohim] created the heaven and the earth." The separate, yet complete act of creation on the part of each Person is gathered up in the assertion that Elohim, which name declares the mystery of plurality in unity and unity in plurality, achieved the undertaking.

God the Father created Man, **Gen 1:26; 2:7; Eccl 12:1; Isa 54:5**.

Gen 1:26, "Then God said, "Let Us make man in Our image, according to Our likeness."

Also in **Gen 2:7**, Jehovah Elohim is said to have, "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Christ's role in creation of man is declared in **Col 1:16**, "by Him were all things created, that are in heaven, and that are in earth, visible and invisible."

God the Holy Spirit's role is declared in **Job 33:4**, "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

God the Father gives and preserves life in man, both body and soul, **Mat 6:25-34**; likewise, He cares for His creation and their needs (Divine Providence), cf. **Psa 8:6-8**.

The Father provides our Logistical Grace blessings, **Rom 8:32**.

God the Father is the planner or designer of salvation for all of mankind. **Isa 14:27; John 4:34; 5:17; 12:44; 1 Cor 8:6; Eph 3:11**.

God the Son executed salvation on the Cross, **John 4:34; 5:17; Rom 5:8; Heb 10:7; 1 Pet 2:24; 3:18**.

God the Holy Spirit reveals the message of salvation. Under the Doctrine of Common Grace, He makes the gospel perspicuous, **John 16:8-11**.

God the Father has elected the believer from eternity past, **Mat 15:13; 2 Thes 2:13**.

Mat 15:13, "But He answered and said, 'Every plant which My heavenly Father did not plant shall be uprooted.'"

The believer is Called to salvation, Justified, and Glorified by God the Father, **Rom 8:28-30; 9:22-26; 1 Cor 1:9; Gal 1:15-16; 1 Peter 1:15; 5:10.**

God the Father indwells all Church Age believers as part of the Mystery Doctrine for the Church Age, **John 14:23; Eph 4:6; 2 John 9.** His abiding establishes our eternal relationship with Him.

God the Son indwells us according to **John 14:20; 17:22-23; Rom 8:10; 2 Cor 13:5; Gal 2:20; Col 1:27; 1 John 2:24.** We are the temple for the dwelling of the Shekinah Glory.

The indwelling of the Holy Spirit is found in **Rom 8:11; 1 Cor 3:16; 6:19-20; 2 Cor 6:16.** He Indwells us to empower us to execute the spiritual life and adorn the Temple of Christ.

The Father is Fully Responsible for Our Prayers:

- The Father hears (receives) our prayers. We pray to the Father. **Mat 6:6-9; 7:11; Luke 11:2, 13; John 15:16; 16:23; 1 John 1:7-9.** We approach the throne of Grace, **Heb 4:16.**
- He answers our prayers, **Mat 18:19; Luke 11:13; John 15:16; 16:23; 1 John 5:14-15.**

Mat 18:19, "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven."

- He forgives us of our sins, when we confess them to Him, **Mat 6:14; 1 John 1:9.** **Mat 6:14-15, "For if you forgive others for their transgressions, your heavenly Father will also forgive you. ¹⁵But if you do not forgive others, then your Father will not forgive your transgressions."**

- The Son is our Intercessory/Advocate in prayer, **Rom 8:34; 1 John 2:1.**
- The Holy Spirit helps us (intercedes for us) in prayer, **Rom 8:26.**

God the Father disciplines and judges, **Mat 18:35; Heb 12:4-11; (Prov 3:11-12; Psa 119:75) Deut 8:5; 2 Sam 7:14.**

Mat 18:35, "My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

- Jesus Christ is said to discipline the reversionistic believer in **1 Cor 11:32; Rev 3:19.**
- The Holy Spirit brings judgment, **Judges 3:10.**

God the Father provides Divine power for the function of His Plan for your life. The omnipotence of God the Father is related to our Portfolio of Invisible Assets. He is also the designer of God's Power System that is available to every believer.

Your Portfolio of Invisible Assets Includes:

Primary Assets consist of:

Baptism of the Holy Spirit

Pre-designed Protocol Plan of God (P3G)

Equal Privilege and Equal Opportunity

Unique Royal Commissions

Unique Mystery Doctrine of the Church Age

Indwelling of the Trinity

100% Availability of Divine Power.

Secondary Assets:

Positive volition toward Bible Doctrine

Production Assets = Residence in the P3G (Fruit of the Spirit)

Suffering for Blessing

Invisible impact blessings:

- Personal impact – blessing by association
- Historical impact – national blessing (Pivot)
- International impact – association with Client Nation to God

Personal Asset:

Operating in your Spiritual Gift

Unique Asset:

Indwelling of the Trinity

- The omnipotence of God the Son is related to the preservation of the universe, as well as the perpetuation of human history.
- The omnipotence of God the Holy Spirit is related to residence, function, and momentum inside God's Power System.

The greatest power the Father has given to us is His Word, Bible Doctrine, **John 15:15; 17:14, 17; cf. Heb 4:12.**

- The Bible is said to be the Mind of Christ, **1 Cor 2:16; 2 Peter 3:18.**
- The Bible was inspired by God the Holy Spirit **2 Sam 23:2; Acts 28:25; 2 Tim 3:16,** and is revealed / taught to man by the Spirit, **John 16:13; 1 Cor 12:8; Eph 6:17; 2 Peter 1:20-21.**

2 Sam 23:2, "The Spirit of the LORD spoke by me, and His word was on my tongue."

2 Tim 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work."

"Inspired by God" is the Greek word **THEOPNEUSTOS – θεόπνευστος** (theh-op'-nyoo-stos), which comes from **THEOS – θεός** (theh'-os) that means, "God," and **PNEUMA – πνεῦμα** (pnyoo'-mah) that means, "breath or spirit." Literally, it is "God-breathed," (i.e. inspired by God.) **PNEUMA** is used in the New Testament for the Holy Spirit; therefore, it is the Holy Spirit who has inspired the writers of the New Testament to write the Word of God. This is called "Verbal Plenary Inspiration of the Scripture."

The Pastor's authority is given by God the Father. **2 Cor 3:5-6.**

- The Pastor's authority is of the Son, as Paul testified in **1 Tim 1:12, "He counted me faithful, putting me into the ministry."**
- The Pastor's authority is of the Holy Spirit, as Paul instructed the elders of the Church in Ephesus, **Acts 20:28, "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."**

The believer is sanctified by God the Father, **1 Cor 1:2; Heb 2:11** and **Jude 1:1** (KJV).

Jude 1:1 (KJV), "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

- Of Christ, it is said in **Heb 2:11, "For both He who sanctifies (*Jesus Christ*) and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren."**
- The Holy Spirit's sanctification in relation to believer is noted in **Rom 15:16; 1 Cor 6:11.**

1 Cor 6:11, "Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

The Believer is kept safe by God the Father, which also speaks of our eternal security. Christ declared of the Father in **John 10:29** that, **"No man is able to snatch them out of my Father's hand."**

The same thing is promised by the Son Himself, **John 10:28**, and in **Rom 8:34**, we see the fourfold nature of Christ's safekeeping,

Rom 8:34, "Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."

Nothing is more assuring than **Eph 4:30** that tells the believer he is **“sealed (by the Spirit) unto the day of redemption.”**

God the Father’s Role in the Incarnation of Jesus Christ:

John 3:16, “God so loved the world, that he gave his only begotten Son.”

John 5:26, “For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself.

Three Persons are present in the incarnation of Jesus Christ:

- The Spirit generates the Son, **Mat 1:18-20.**
- But in such a manner that the Son ever addresses the First Person as Father, **Mat 4:17; Mark 1:11; Luke 3:23, 38; John 3:35.**
- The Son always did the will of the Father, **Mat 26:39; Mark 14:36; Luke 22:42; John 6:38.**
- To accomplish this, the Spirit was given to the Son without measure, **Mat 3:16; 4:1; Mark 1:10, 12; Luke 4:1; John 3:34.**

God the Father was involved in the death of Jesus Christ upon the Cross as prophesied in **Psa 22:15.**

Psa 22:15, “And You lay me in the dust of death.”

• Likewise, Jesus gave up His own life, **Luke 23:46; John 10:11-18, Phil 2:8.**
John 10:18, “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

• Of the Spirit’s part in Christ’s death it states in **Heb 9:14, “Christ . . . through the eternal Spirit offered Himself without spot to God.”**
The Father resurrected Jesus Christ (returning His spirit from heaven), **Eph 1:20; Col 2:12; 1 Thes 1:10; 1 Pet 1:21; Heb 13:20.**

• The Spirit returned His soul from Hades/Sheol, **Acts 2:24; Rom 1:4; 8:11; 1 Peter 3:18.**
• The Son raised His body, **John 2:19; 10:17-18.**

God the Father will place all authority in subjection to our Lord Jesus Christ, (Operation Footstool), **1 Cor 15:25-28; Eph 1:22; Heb 2:8.**

“Marvelous, indeed, are the works of God and of surpassing import is the fact that these works are, in each case, said to be wholly wrought by each of the Trinity separately, not in partnership or mutual cooperation, and sufficiently in each instance to make it appear to be unnecessary for the work to be undertaken by Another! Thus, unity and plurality are demonstrated as existing in the Godhead on a plane of relationship above and beyond the range of human experience.” (L.S. Chafer, Chafer Systematic Theology, Vol. 1, Chapter 18.)

The Titles of God the Father:

The titles of the First Person are largely restricted to combinations associated with the word "Father."

He is the God and Father of our Lord Jesus Christ, and the Father of Mercies.

He is addressed as Abba, Father; Heavenly Father; Father of Spirits; Holy Father; Righteous Father; Father of Lights; and Father of Glory.

The Worship of God the Father Inside the Trinity:

All created intelligences are appointed to render worship to God, and their worship, such as it is, comprehends the triune Godhead.

- He is worshiped by Angels. The angels ascribe worship to three Persons when they say in **Isa 6:3**, "**Holy, Holy, Holy, is the LORD of hosts,**" and the "living creatures" are saying in **Rev 4:8**, "**Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.**"
- God is worshiped by Saints. All prayer and worship is now directed, by Divine instruction, to God the Father, in the name of the Son, and in the enabling power of the Holy Spirit, **John 16:23-24; Eph 6:18.**
- The Benedictions gives praise to the Trinity. In **Num 6:24-26**, the blessing implored by the high priest upon the people is recorded as:

Num 6:24, "The LORD (YEHOVAH) bless you, and keep you;"

Num 6:25, "The LORD (YEHOVAH) make His face shine on you, and be gracious to you;"

Num 6:26, "The LORD (YEHOVAH) lift up His countenance on you, and give you peace."

In **2 Cor 13:14**, the most used benediction of the church is recorded, "**The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.**"

Keep in mind that even though we have some revelation about who and what God is, He remains the incomprehensible One that humans cannot totally fathom, both in His essence and ways, **Job 36:26; Isa 40:13, 25, 28; cf. Deut 29:29.**

Eph 4:4-6, "There is one body and one spirit, just as you have been called with reference to one hope of your calling; one lord, one faith, one baptism, one God, even the Father of all."

Verses 4-6 teach that just as there is unity in the Trinity, so in principle, there is unity in the body of Christ.

Verse 4 teaches there is "**one Spirit.**"

Verse 5 teaches there is "**one Lord.**"

Verse 6 teaches there is **“one God, the Father of all.”**

One inexplicably three.

One in simplest unity.

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Summary of Verses 18-21: We have seen four obstructions to the believer’s Divine Good Production by Satan’s Cosmic System, which includes:

Reason #1: Verse 18, Satan’s Cosmic System hates the believer!

Reason #2: Verse 19, We are not of this world–Election out from the World!

Reason #3: Verse 20, **“The servant is not greater than his Lord;”** therefore, we too will have persecutions!

Reason #4: Verse 21, **“The Cosmos does not know God and is ignorant to His Plan.”**

These are the first four warnings from our Lord as to the reasons behind the tactics of Satan and his Cosmic System in an attempt to stop the believer from going forward in the Plan of God. But our Lord doesn’t just give us the warnings in these verses. He also gives us tremendous encouragement in each verse, in order to face the challenges that lie ahead, as we navigate behind enemy lines in Satan’s Cosmic System, being citizens of heaven and God’s royal family.

These encouragements include:

Verse 18, We stand in the same position as our Lord stood, (Positional Sanctification), **John 10:36; 17:19; Acts 26:18; 1 Cor 1:2; 6:11; Heb 2:11; 10:10, 14.**

Verse 19, We are elected out of the world by God, (we have a heavenly citizenship not an earthly one), **Rom 8:33; Phil 3:20; 1 Peter 2:9.**

Verse 20, Some will be positive to your witness of Christ and non-antagonistic towards you, (we are ambassadors for Christ), **2 Cor 5:20; Eph 6:20.**

Verse 21, It’s not you who they hate but our Lord Jesus Christ who is in you (we are indwelt by Jesus Christ), **John 15:18** with **John 14:23; 17:23.**

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Vs. 16-17, Predestined to Glorify God, (Election, Appointment, Prayer, Love One Another).

John 15:16, "You did not choose Me, but I chose you and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you."

This must be understood in the context of the metaphor of the Vine and Branches; that Jesus is the one who has placed them in the Vine as branches in order to produce Divine Good. Tied to this is their friendship with The Lord Jesus Christ, which involves the obligation of brotherly love: **"Love each other just as I have loved you," John 15:12.**

Jesus reminds them that contrary to the common practice of disciples picking a teacher, He had actually chosen them, **John 15:19.** The purpose of His choosing was that they were to produce lasting fruit (Divine Good Production). He chose them for a mission, and while in that mission, under the blessing of equal privilege and equal opportunity inside their Royal Priesthood, the Father would answer their requests in order to accomplish that mission, **"whatever you ask in My name," John 14:13-14; 15:7; 16:23-24, 26.**

The Greek of **John**

15:16 reads: "οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλὰ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν."

Transliterated it is: **"ΟΥΚ ΗΜΕΙΣ ΜΕ ΕΧΕΛΕΧΑΣΤΗ, ΑΛΛΑ ΕΓΩ ΕΧΕΛΕΧΑΜΕΝ ΗΜΑΣ ΚΑΙ ΕΤΗΕΚΑ ΗΜΑΣ ΗΙΝΑ ΗΜΕΙΣ ΗΥΑΓΕΤΕ ΚΑΙ ΚΑΡΠΟΝ ΠΗΡΕΤΕ ΚΑΙ ΗΟ ΚΑΡΠΟΣ ΗΜΟΝ ΜΕΝΕ, ΗΙΝΑ ΗΟ ΤΙ ΑΝ ΑΙΤΕΣΕΤΕ ΤΟΝ ΠΑΤΕΡΑ ΕΝ ΤΗ ΟΝΟΜΑΤΙ ΜΟΥ ΔΟ ΗΜΙΝ."**

Let's break this down.

We begin with, **"You did not choose me,"** which transliterated from the Greek is, **"ΟΥΚ ΗΜΕΙΣ ΜΕ ΕΧΕΛΕΧΑΣΤΗ."**

The Greek reads: **"οὐχ ὑμεῖς με ἐξελέξασθε,**

ΟΥΚ is the Greek negative for "not." Linked with the Past Tense Aorist below of **ΕΚΛΕΓΟ**, we will say, **"did not."**

ΗΜΕΙΣ is the Second Person Plural Pronoun of **ΣΥ – σὺ** (soo) in the Subject Nominative case that means, **"you all."** This is an emphatic use. Jesus is referring to the disciples as the ones who are NOT doing the choosing, and by extension all believers, as we will see.

ΜΕ is the First Person Singular Pronoun of **ΕΓΩ – ἐγὼ** (eg-o') in the Direct Object Accusative case that means, **"Me."** This is also an emphatic use. Jesus is referring to Himself as the One to be chosen.

ΕΧΕΛΕΧΑΣΤΗ is the Verb **ΕΚΛΕΓΟΜΑΙ – ἐκλέγομαι** (ek-leg'-om-ahee) in the Aorist, Middle, Indicative, Second Person, Plural. It comes from **ΕΚΛΕΓΟ** which is a compound word

from **EK** – ἐκ (ek) that means, “from or out from,” and **LEGO** – λέγω (leg'-o) that means, “to say or address.” **EKLEGO** is the Active Voice usage that has the sense of “picking up” and comes to mean, “to select or to choose.” In the Gospels of the New Testament (not in Matthew and only once in **Mark 13:20**) this word is used of normal decision making, (e.g., **Luke 10:42; 14:7**), as well as for decisions of theological importance. **EKLEGOMAI** means, “to choose, select, or elect”, but in the 2nd Person, Plural, Middle Voice, as it is here, we add “for yourselves.”

The Constative Aorist Tense deals with an absolute. This is an absolute fact. The Constative Aorist says, “You have nothing to do with the Plan, it is My Plan.”

The Middle Voice tells us the subject is acting upon Himself, but with the negative **OUK**, the believer has not chosen Christ for his own benefit but that Christ has chosen the believer for His glory, His benefit.

The Indicative Mood is the reality of the fact that God has a Plan for your life. So, we say “**yourselves choose.**”

So, we have, “**You all did not choose for yourselves Me,**” that ends with a comma.

Next, we have the contrasting comparison:

“**But I chose you and appointed you,**” which is...

“**ALLA EGO EXELEXAMEN HUMAS KAI ETHEKA HUMAS,**”

“**ἀλλὰ ἐγὼ ἐξελεξάμην ὑμᾶς,**”

ALLA is a Superordinating Conjunction used as an adversative of contrast that introduces a clause that is more prominent than the one we just noted. It can mean, “but, rather, yet, or **on the contrary.**” It is similar to the Greek Conjunction “**DE,**” which we noted in **Verse 15**. Originally, **ALLA** was the neuter plural of **ALLOS** – ἄλλος (al'-los) – “other,” and meant, “otherwise” (Liddell-Scott). As a strong adversative conjunction, **ALLA** sets words, sentences, or clauses in contrast or restricts their sense (Liddell-Scott). It can also imply transition or an exception.

EGO is the Subject Nominative, First Person, Personal Pronoun, “**I.**” Jesus is again referring to Himself; this time as the One who is doing the choosing.

EXELEXAMEN is our same root **EKLEGOMAI** in the Aorist, Middle, Indicative, but this time in the First Person, Singular.

Once again, we have a Constative Aorist, but this time on the positive side. It is an absolute fact that Jesus Christ selected His disciples, just as it is an absolute fact that God has elected or chosen you.

The Middle Voice with the First-Person Singular tells us that Jesus is the one acting upon Himself. Therefore, His choice of the disciples, (or you), has a benefit back to Him. It is to your benefit only in the sense that God, Himself has found a way to glorify Himself in the Angelic Conflict by electing believers who will glorify Him, while at the same time, you receive benefits, (i.e., various blessings from God).

The Indicative Mood is again for the fact of reality that Jesus Christ is the One who selected His own disciples. So, we say, "**Myself have chosen.**"

This same verb and tense are used for the choice of the disciples by Christ in **John 6:70; John 13:18; John 15:19**. See also **Mat 4:18-22** and **Mark 2:14**.

Jesus recognized his own responsibility in the choice of His disciples after a night of prayer according to **Luke 6:13**.

HUMAS this time is the Accusative, (Direct Object), Personal Pronoun **SU** in the Second Person, Plural that means, "**you all.**"

In English, we use the same words for subject and object, (you), where sentence structure determines who or what is the Subject and who or what is the Object. In Greek, there is the added benefit of the word's spelling, much like Old English used in the KJV, (ye and you – thee and thou).

Next, we have: "**and appointed you**"

Greek: "**καὶ ἔθηκα ὑμᾶς**"

Transliteration: "**KAI ETHEKA HUMAS**"

KAI is the Coordinating Conjunction for "**and**, even, or also." It ties together what we just noted "selection" with what follows "appointment."

ETHEKA is the Verb **TITHEMI** – **τιθημι** (tith'-ay-mee) in the Aorist, Active, Indicative, First Person, Singular. It is from the primary root word **THE** – **θη**, that means, "to put, place, lay, or set." So, **TITHEMI** comes to mean, "to set, put, place, appoint, assign, destine, etc.," just as a king selects his officers who will carry out his purposes. Literally, it means, "I have placed you, appointed you, set you apart." It does not mean that He had done this by any formal public act of the imposition of hands, as we now use the word, but that He had designated or appointed them to this work. So, here **TITHEMI** means that Jesus Christ not only selected them, but put them in place or **appointed** them (having a sense of authority) for the purpose of Divine Good Production, as we will see below. He has assigned them to the establishment of the Church. In other words, God has laid out a plan for them, just as He does for you and me.

This is again a Constative Aorist – An absolute fact.

The Active Voice – Jesus Christ is the One who has set them in place (i.e. appointed) them to discipleship.

The Indicative Mood is for the reality of the fact that no matter how insignificant or how inferior you may feel, God has a plan and a purpose for your life. He is saying, "I have appointed / put / placed you, (i.e. in the vine) to bear fruit."

HUMAS once again we have the Accusative (Direct Object) Personal Pronoun **SU**, in the Second Person, Plural that means, "**you all.**"

So far, we have, "**You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all...**" This sentence continues as we will note below.

Principles:

It was customary among the Jews for every person to choose his own teacher, just as it is today. Students sometimes choose their own teachers, but Christ reversed this order. His disciples were hand-picked to become the foundation of His Church. John's Gospel emphasizes that Jesus, not the disciples, had done the choosing, **John 15:16, 19; cf. 13:18.**

Jesus' selection (**EKLEGOMAI**) of the Twelve was theologically significant, not only for the Gospel accounts but for the later Church as well, **Luke 6:13; John 6:70; cf. Acts 1:2.** The importance of this order of selection is that with His disciples, just as with us, His choice is entirely free. It did not rise from any character, motive, or condition in them. Jesus selected the Eleven of the Twelve and endued them with power for a special mission, **Mat 10:1; Mark 3:13-15; Luke 6:13-16.** His selection was by His grace, not because of their merit.

In our verse (**John 15:16**), the word "**chose**" implies that His choice was on behalf of Himself and His plans. He was calling them to ministry here, not to salvation. God had already elected them to salvation, now Jesus is reminding them of His personal selection of them to be His disciples and the appointment He has made of them to be the foundation of the Church, His choice of them to the office of apostleship.

Just as God has elected you to an eternal salvation, of the same importance, He has selected you for a specific ministry and has appointed you for Divine Good Production.

As the prototype for the spiritual life, Jesus Himself was chosen by God.

- **Luke 9:35** (the Transfiguration) The Father refers to Jesus as **HO EKLEGMENOS** instead of **HO AGAPETOS** as in **Mark 9:7** (Transfiguration), and **Mat 3:17** and **Mark 1:11** (His Baptism).
- At the Cross, Jesus is mockingly referred to as **HO EKLEKTOS**, "the chosen one," in **Luke 23:35**, as well as in the opening of John's Gospel, **John 1:34.**

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Election and Appointment

Though in a subordinate sense, human choice is involved in conversion, **John 1:12-13, 47-49; 2:11, 23; 3:15-18, 33-36; 4:42, 50; 5:24, 40; Rev. 22:17;** etc. In the final analysis, it is Christ, (as well as the Father and the Holy Spirit), who chose us, **John 1:43; 6:37, 40, 44-46, 65, 70; 2 Thes 2:13;** etc.

John 3:14-15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life."

We were chosen not merely to escape hell, but to bear the fruit of Christian character and witness, **Mark 4:20; John 15:8; Gal 5:22-23.**

Mark 4:20, "And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold."

Scriptures on Election and Appointment include, **Deut 7:7-8; Isa 48:11; Dan 9:19; Hosea 14:4; Rom 5:8; 8:28-30; 1 John 4:10, 19; 1 Cor 12:28; Acts 20:28.** Election is the expression of the sovereign will of God, in eternity past, before the universe existed and before mankind lived on the earth. Election is the sovereign right of God over His creation. Election, along with foreknowledge, predestination, justification, and glorification, are all from the Sovereignty of God as part of His Divine Decree. Therefore, they belong only to the believer, **Rom 8:28-30; Eph 1:4-6.**

The Biblical Order of God's Divine Decree (called Infralapsarian) is:

- Create all mankind.
- Permit the fall of man.
- Provide salvation.
- Leave the reprobate or unbeliever to their just condemnation.
- Elect and predestine believers only.

Biblical Lapsarianism:

The basis for this modification of lapsarianism is the Doctrine of Omniscience.

God decreed the creation of all mankind with free will, in the status of perfection, to resolve the prehistoric Angelic Conflict and to bring many sons into glory. **"Being brought into glory," Heb 2:10,** means there is a Christian way of life, a way to glorify God after salvation—The fantastic spiritual life of the Church Age believer.

God decreed to permit the fall of mankind through the function of His own self-determination, His own volition as the extension of the Angelic Conflict into human history. Angels had a fall; therefore, man must have a fall to resolve the conflict. This duplicates Satan's fall and the subsequent existence of fallen angels.

God decreed to provide eternal salvation for all mankind under the Doctrine of Unlimited Atonement. God is fair and provides judgment for sin for all members of the human race. God does not arbitrarily assign creatures to hell. By unlimited atonement is meant that all sins in human history were imputed to Jesus Christ on the Cross and judged, so that Christ is the issue and not sins. **2 Cor 5:19; 1 Tim 4:10; Titus 2:11; 2 Peter 2:1; 1 John 2:2.** The Greek preposition **HUPER** – ὑπέρ (hoop-er'), plus the genitive of advantage from the adjective **PAS** – πᾶς (pas) used as a substantive and without the definite is an idiom which always means, "as a substitute for everyone without exception." **2 Cor 5:14-15; 1 Tim 2:6; Heb 2:9; Rom 5:6.**

God decreed to leave the reprobate (Those who remain in spiritual death, because they reject Christ as Savior.) to their just condemnation. All people who reach the point of volitional responsibility have equal opportunity to hear the gospel and believe in Jesus Christ.

God decreed simultaneously in eternity past both election and predestination for believers only. The unbeliever is never predestined to hell.

Election is the expression of the sovereign will of God for your life. Predestination is the provision of the sovereign will of God for your life.

There are three elections in history.

- Israel under the ritual plan of God.
- Christ under the incarnation plan of God.
- The Church under the grace plan of God.

Under election, the Sovereignty of God willed the highest and best for every believer, having previously deposited it in escrow for each believer in eternity past, **Eph 1:3-6.**

- This teaches that election was provided before the creation of the world.
- "Holy" is a reference to both the absolute and relative concept of sanctification (positional and experiential).
- Election relates to the experiential part of God's plan for our lives. Holiness has to do with separation unto God, the execution of His plan for our lives.

The mechanics for the election of the Church is the Baptism of the Holy Spirit (**Acts 1:5; 1 Cor 12:13**) which occurs at the very moment we believe in Christ. This is one of the forty things we receive at salvation by which each one of us is entered into union with Christ, **Eph 1:11-14.**

- The election of the Church brought in a new spiritual species. By being placed in union with Christ by the Baptism of the Holy Spirit, we can now use the 100% available Divine omnipotence.

The election of the Church includes both equal privilege and equal opportunity for every believer to produce Divine Good. Not only do you have a magnificent destiny under the predesigned protocol plan of God, but you have the same privileges and opportunities as all other believers for the execution of that plan.

Under election, equal privilege is your Royal Priesthood, **1 Peter 2:5, 9.**

- The Royal Priesthood of the believer is taught many times in the New Testament. It was a favorite subject of Peter. Although his teaching was misunderstood by the Catholic Church, he was really teaching about the Royal Priesthood of each Church Age believer. Peter was the first to teach this Doctrine. John taught the Doctrine as well.
- As a royal priest, every believer has a direct line to God, which means he represents himself before God, he evaluates himself, and he offers prayer for himself and others.
- Faithful Bible teaching from your right Pastor demands your faith perception, metabolization, and application of that teaching to your own life as a royal priest. You cannot advance to maturity on your own; someone has to train you. Your Pastor is neither the leader of your social life or the host of a lonely-hearts club. He is neither a counselor nor a crutch to lean on.
- Your priesthood demands that you live your own life as unto the Lord and take the responsibility for your own decisions. This is your equal privilege under election. Under election, equal opportunity is logistical grace blessings, **2 Cor 9:8**.

2 Cor 9:8, "And God is able to make all grace abound to you, that always having all sufficiency in everything (logistical grace support and blessing), you may have an abundance for every good deed (Divine good production)."

The whole purpose of the Doctrine of Election is to describe God's way of providing invisible assets, so we can fulfill His will and His plan. You must know that election is God's plan for you, **1 Thes 1:4**.

1 Thes 1:4, "Knowing, brethren, beloved of God, His election for you."

To understand your election, you must function under grace orientation. Understanding election is orientation to the plan of God for your life, **Col 3:12**.

Col 3:12, "So, as those who have been chosen (elected) of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; ¹³bearing with one another, and forgiving each other, ..."

Our works have no relation to our election, **2 Tim 1:9**.

2 Tim 1:9-10, "Who (God) has saved us and called us (election and predestination) with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, ¹⁰but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel."

No man or angelic creature can stop our historical impact because of the fulfillment of our election, **Rom 8:33**.

Rom 8:33, "Who will bring a charge (any accusation) against God's elect?"

Knowledge of Bible Doctrine is essential to fulfilling our election to privilege, **Titus 1:1**.

Since the believer has been elected to privilege, he must function under the Royal Family Honor Code, **Eph 4:1-3**.

“Faith” is the ultimate requisite of the elect, **Titus 1:1**; cf. **James 2:5**.

Believers are commanded to make their calling and election a reality in **2 Peter 1:10-11**.

- How do you make your election a spiritual reality? Through perception, metabolization, and application of election and lapsarianism. You use the privacy of your priesthood; you learn the Doctrine; you learn the mechanics.
- Election is only the potential for impact on history. By the daily function of the Grace Apparatus for Perception (GAP), we make our calling and election a reality when we advance to spiritual maturity.

Election is a reason for thanksgiving for others, **2 Thes 2:13**.

2 Thes 2:13, “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”

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So far, we have noted the first part of **John 15:16** that reads, “**You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all...**”

Therefore, we have noted our election. As stated above we are elected into the Eternal Family of God in eternity past and predestined to that position in time. That is our first election. Our second election is noted in **John 15:16** where we are elected into service for God (which too is a part of our primary election from eternity past), just as the apostles were first elected for salvation, and then our Lord personally selected them into His ministry equipping them with spiritual gifts to employ for service. In addition, our Lord appointed them within that ministry to service, with the planned purpose of Divine Good Production. That is what the next portion of **Verse 16** tells us, as highlighted below.

John 15:16, “You did not choose Me, but I chose you (and appointed you that you would go and bear fruit, and *that* your fruit would remain...”)

Of the bracketed section, the Greek reads: “**καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε καὶ ὁ καρπὸς ὑμῶν μένη,**”

Transliterated it is: “**KAI ETHEKA HUMAS HINA HUMEIS HUPAGETE KAI KARPON PHERETE KAI HO KARPOS HUMON MENE,**”

We already noted **KAI ETHEKA HUMAS** above, but in summary.

KAI is the Coordinating Conjunction meaning, “**and**” that ties together what we just noted “(s)election” with what follows “appointment.”

ETHEKA is the Verb **TITHEMI** in the Constative Aorist, Active, Indicative, First Person, Singular that means, "I have placed you, **appointed** you, or set you apart."

HUMAS, the Accusative (Direct Object) Personal Pronoun **SU** in the Second Person, Plural that means, "**you all**," referring specifically to His disciples.

Jesus Christ appointed, (having a sense of authority), them for the purpose of Divine Good Production, as noted in the second part of **Verse 16**. He has assigned them to the establishment of the Church. In other words, God has laid out a plan of ministry and service for them that is designed to result in effectives, (Divine Good Production), just as He does for you and me. Compare with **1 Cor 12:4-7**.

1 Cor 12:4-7, "Now there are varieties of gifts (*Second Election*), but the same Spirit. ⁵And there are varieties of ministries (*Appointment*), and the same Lord. ⁶There are varieties of effects (*Divine Good Production*), but the same God who works all things in all persons. ⁷But to each one is given the manifestation of the Spirit for the common good."

Next, we have the purpose for their election and appointment.

HINA is a Subordinating Conjunction that introduces a purpose clause that is dependent on the main clause we just noted above (election and appointment). So, we say "**in order that**."

Note that there are three Present, Active, Subjunctive, linked with **HINA** in this purpose clause to emphasize continuance, which means, "keep on doing so and so." This means that their second election and appointment are not a mere spurt or flash in the pan, but it is perpetual and permanent growth and fruit-bearing. Therefore, we translate the following three verbs (**HUPAGETE**, **PHERETE** and **MENE**) in that way. "**keep on ...**"

Also, note that the three elements of this purpose are arraigned as Subject, Object, Predicate. Therefore, we note that "going out is for the sub-purpose of bearing fruit and that that fruit is eternal in nature."

This section is all under one "**HINA**" (purpose) clause, but there are two main purposes:

- Going out, and
- Everlasting fruit, with the sub-purpose of
- Divine Good Production, which is the intended result of going out, and the means of producing everlasting fruit.

Purpose #1:

HUMEIS is the Pronoun **SU** in the Subject Nominative, Second Person, Plural that means, "**you all**," identifying the disciples as the ones who would fulfill the purpose that God has appointed them for.

HUPAGETE is the Verb **HUPAGO** – ὑπάγω (hoop-ag'-o) in the Present, Active, Subjunctive, Second Person, Plural that has two types of meaning. The first can mean, "to lead under or bring under (authority)," and the second can mean, "go, go one's way, go away, to withdraw one's self, or depart." So, we can say, "Keep on going out under authority."

The Authority that they are under (as well as you and I) is God. But God is not here to personally supervise us. So, the authority of God is given to us in His Word. This authority is only real when we have His Word / Bible Doctrine resident within our souls through GAP.

The Customary Present Tense is stative, meaning it is ongoing action that is to be continually performed, that is, "they keep on going out under the authority of God's Word resident in their souls."

The Active Voice – The disciples are the ones given this purpose to go out under the authority of God's Word.

The Subjunctive Mood, linked with **HINA** above, indicates the purpose clause. The focus is on the intention of the action, "going out under the authority of the Word of God," whether accomplished or not. This answers the question why they were chosen and appointed which is answered in three parts. The Subjunctive also indicates potential based on the volitional responsibility of the believer.

So, we translate **HUPAGETE** as, "**might keep on going out** (under the authority of God's Word)."

Purpose #2:

KAI is the Coordinating Conjunction for "**and**" that links the following words to this purpose clause.

KARPON is the Noun **KARPOS** – καρπός (kar-pos') in the Direct Object Accusative, Masculine, Singular that means, "**fruit**" that is Divine Good Production.

PHERETE is the Present, Active, Subjunctive, Second Person, Plural of **PHERO** – φέρω (fer'-o) that means, "to bear, carry, or bring forth." The same construction that we saw in **HUAGETE** above applies to this verb as well.

None-the-less, this is the main theme of **Chapter 15** "fruit bearing" or Divine Good production as noted in **Verses 2-8**. This fruit bearing can be either internal to your own soul or external for the benefit of others. The former is the theme of **Verse 11** and the latter seems to be the dominant theme found in **Verses 12-14**.

So, we will say "**you all might keep on bearing.**"

Purpose #3:

KAI is again the Coordinating Conjunction for “**and**” that links the following phrase to this overall purpose clause.

HO is the Article for “**the**” in the Predicate Nominative, Masculine, Singular.

KARPOS is the Noun for “**fruit**” in the Predicate Nominative, Masculine, Singular. The articular construction **HO KARPOS** indicates the Predicate Nominative use here that gives us greater definition about our fruit production, (i.e. it should be everlasting).

HUMON is the Pronoun **SU** in the Possessive Genitive, Second Person, Plural, so we say, “**of you all or your,**” indicating that the fruit produced is that of the disciples’ even though they are under the authority of God and His Word. This indicates the righteousness and justice of God in rewarding the believer at the BEMA Seat of Jesus Christ, **1 Cor 3:10-15; 2 Cor 5:10**. Our Divine Good Production belongs to us, and we are qualified for rewards as a result.

MENE is the key verb of this last phrase of the three-part **HINA** purpose clause. **MENE** is also the Present, Active, Subjunctive, this time of **MENO – μένω** (men’-o) that means, “to stay, abide, remain.” We have seen this verb throughout **Chapter 15**, typically translated “abide,” but here it has the idea of something that remains or is everlasting. Once again, we have the same construction of the verb as the previous two verbs. Therefore, they have the same emphasis, but in this case, the emphasis is on Divine Good that “remains is everlasting or eternal in nature” that the disciples keep on producing.

However, there are two differences in this verb. This verb is in the Third Person and is Singular, identifying a subject or object as “he, she, or it.” Therefore, this is referencing the “fruit” itself. We already know that the fruit is the disciples’ Divine Good Production from the Genitive of Possession **HUMON** above. So, by using the 3rd person singular, this is referencing the fruit itself. So, we say, “**it (Divine Good Production) might keep on remaining.**” The potential here is not that the Divine Good might keep on remaining Divine Good into the future, the potential goes back to the production itself. You have to have production in the first place, in order to gain everlasting fruit.

Overall these three purposes mean that once you accumulate Bible Doctrine in the soul, you then begin to accumulate dividends from that Doctrine. But, again, they are in the subjunctive mood, indicating the fact that it is potential because of volitional responsibility.

Our translation of the second clause is: “**And appointed you all in order that you might keep on going out (under the authority of God’s Word), and you all might keep on bearing fruit (Divine Good Production), and your fruit, it might keep on remaining.**”

So far in **Verse 16** we have, “**You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all (for the purpose of) in order that you might keep on going out (under the authority of God’s Word), and you all might keep on bearing fruit (Divine Good Production), and your fruit, it might keep on remaining.**”

Once again, we are reminded of the Biblical order of God's Elective Decree:

- Create all mankind.
- Permit the fall of man.
- Provide salvation.
- Leave unbelievers to their just condemnation.
- Elect and predestine believers only.

When you were elected in eternity past, it was not just for salvation. Your election included your spiritual walk.

Your "walk" in Christ is part two of your election, **Eph 4:1-7; Col 1:10-12; 1 Thes 2:12-13.**

Election part 1 = Salvation.

Election part 2 = Your Walk.

Col 1:10-12, "So that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God; ¹¹strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously ¹²giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light."

You were elected to walk in Christ, which means you were predestined for Divine Good Production and rewards in the eternal state. **John 15:16**

John 15:16, "You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all (*for the purpose*) that you might keep on going out (*under the authority of God's Word*), and you all might keep on Producing Divine Good, and your fruit, it might keep on remaining."

John 15:16, "You all yourselves did not choose Me, on the contrary I Myself have chosen you all."

This is part two of your election = Selection into a ministry.

John 15:16, "... and appointed you all..."

This is your appointment into service for the purpose of Divine Good Production. Cf. **1 Cor 12:4-7**

There are 3 purposes for your election and appointment.

John 15:16, "... you might keep on going out [HUPAGO] (*under the authority of God's Word*), ..."

- Purpose #1 = To have the authority of God's Word / Bible Doctrine resident within your soul at all times.

John 15:16, "... and keep on Producing Divine Good [PHERO KARPOS] ..."

- Purpose #2 = To produce Divine Good either internal to your own soul or external for the benefit of others, **11 cf. 12-13.**

John 15:16, "... and your fruit, it might keep on remaining [MENO]..."

- Purpose #3 = Your Divine Good production belongs to you, and therefore you are qualified to receive rewards. **1 Cor 3:10-15; 2 Cor 5:10**

So, in summary, we also see the Trinity involved in the fulfilment of our Predesigned Plan:

- Purpose #1 = Preparation (to be able to Go Out) – The Plan of God the Father.
- Purpose #2 = Application (to produce Divine Good) – The Ministry of God the Holy Spirit
- Purpose #3 = Rewards (to glorify the Lord Jesus Christ/God) – The BEMA Seat of Jesus Christ = Divine Perfection

Other Principles of Verse 16:

Jesus is giving them their marching orders, and it is tantamount to the great commission in **Matthew 28.**

This appointment is apostolic and doesn't apply to us per say. The appointment to this apostleship was only given to these 11 and later on to Paul. The gift of Apostleship ceased with the other temporary spiritual gifts circa 96 AD with the completion of the Canon of Scriptures, **1 Cor 13:8.**

Our appointment today is in relation to **1 Cor 12:4-7**, as the ministry of the Holy Spirit.

In every other place where the word "**MENO**" (abide or remain) is used, it refers to internal transformation of character. Therefore, He is calling them here to go and become spiritually mature with the results of everlasting fruit.

The allegory of the branches now became reality in their lives as they carried out the Lord's instructions. They were to go into all the world, manifesting the reality of the Father. They were to win souls, found churches, and establish believers, **Mat 28:19-20.**

Remember that it is not our responsibility to convert people. It is God's responsibility to make the truth clear to the unbeliever under the common grace ministry of God the Holy Spirit. While it is our job to communicate the gospel, it is not our job to get people saved. We can't manipulate them to be saved, or force them to be saved; that is their decision.

We understand from this verse that Jesus was speaking of two areas in which "**your fruit might keep on remaining.**"

- First, Jesus implied the subjective area. Each disciple should bear the fruit of the Spirit in accord with **Gal 5:22-23.** This means that Jesus' desire for His own is that they be mature believers by means of GAP.
- Second, Jesus referred to the objective area. The believer is to produce fruit by his life's ministry of sharing with others, that is, "**Laying down his life for his**

friends.” The disciples’ testimony and good deeds (words and actions) bring men to Jesus.

- Both aspects of the disciples’ Divine Good Production come as the result of abiding in Christ, as we have defined it previously in this chapter.

We now focus on the last section of **Verse 16** that once again has to do with our prayer life, **“so that whatever you ask of the Father in My name He may give to you.”** This is an illustration of the supergrace life of prayer.

The Greek reads: **“ἵνα ὅτι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματι μου δῶ ὑμῖν.”**

This is the same construction as in **John 14:13** with the insertion of **τὸν Πατέρα (TON PATERA).**

J o h n **1 4 : 1 3** **s a y s ,**
“καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματι μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ Πατήρ ἐν τῷ Υἱῷ.”

John 14:13, “And whatever anyhow you might ask in the name of me, this will I do, that might be glorified the Father in the Son.”

Transliterated **John 15:16** reads: **“HINA HO TI AN AITESETE TON PATERA EN TO ONOMATI MOU DO HUMIN.”**

HINA is once again a Subordinating Conjunction that begins the second purpose clause of this verse. So, we will say, **“in order that.”** This is the second purpose of our Election and Appointment.

Under the first purpose clause, we were Elected and Appointed for:

- Preparation – to be able to go out with the authority of God’s Word in our souls,
- Application – to produce Divine Good, and
- Rewards – to glorify God / the Lord Jesus Christ.

Now, we have the second purpose which is praying in accordance to the Will of God.

HO TI AN combine to make up an indefinite relative phrase of contingency in regard to our pray life.

HO is the Relative Pronominal (used as a Pronoun) Adjective **HOS – ὅς** (hos) in the Accusative, Neuter, Singular that means, “who, which, what, or that.” When **HOS** is used with the particles **AN** or **EAN** (if), as is here, it is translated, “whosoever, whose, or **whatever**”

TI is the Indefinite Adjective **TIS – τις** (tis) in the Accusative, Neuter, Singular that can mean, “a certain one, someone, anyone, something, anything, some, certain, in a manner, a kind of.”

As an Indefinite Adjective, it shows a lack of precise limits. It is sometimes translated in English as, "any or some." But in this construction "whatever" suffices here too.

AN is a Verbal (adverb) Particle indicating contingency. It creates a third class "if" like statement (if and maybe it is true or maybe it is not true), but with high probability. It is usually untranslatable, generally denoting supposition, wish, possibility, or uncertainty.

Combined these three create an Indefinite Relative phrase that is an open-ended contingency regarding our prayers to God the Father, "whatever," being the best English translation combining these three, where there are no limitations placed on our prayers.

As we have noted before and seen in Scripture, our prayers should be aligned to the will of God. That is our only limiting force, also noted in the following phrase, "**in my name.**"

AITESETE is the Verb **AITEO** – **αἰτέω** (ahee-teh'-o) in the Aorist, Active, Subjunctive, Second Person, Plural. It means, "to ask, request, or demand."

The Ingressive Aorist Tense identifies entrance into the action of prayer. So, we can say you will begin to pray in this way, for whatever reason / purpose, when you enter into spiritual maturity.

The 2nd Person, Plural, Active Voice – The disciples are to begin the action of praying "in His name."

The Subjective Mood once again linked with **HINA** above and the Particle **AN**, establishes the second purpose clause of our Election and Appointment and the contingency of the person in prayer. In this construction, the Subjunctive is often translated like an Indicative, because the potential element belongs to the subject (the disciples) rather than the verb (asking/praying).

That is, we have been entered into the Royal Family of God as Royal Priests in order that we ask the Father for whatever is necessary to fulfill His will in our lives and the lives of others. Whether we do that or not is up to us, not God. So, we say, "**Whatever you all ask,**" referring to the disciples, but by extension all believers.

The New Testament records many words for prayer, **PROSEUCHOMAI** – **προσεύχομαι** (pros-yoo'-khom-ahee), being the most widely used word for prayer. Among the many words for prayer **AITEO** assumes an important role. It appears more than 70 times in the New Testament, but only about 30 of these apply directly to prayer.

Although **AITEO** plays multiple roles in the Septuagint, it carries strong religious nuances, especially in contexts where the central theme concerns prayer and supplication. In the majority of instances **AITEO** translates the Hebrew term **SHA'AL** – **שָׁאַל** (shaw-al'). Therefore, **AITEO** represent a human's request made to God, often in prayer, **Deut 18:16; 1 Sam 1:17, 20, 27 [*LXX 1 Kings 1:17, 20, 27]**. Note the frequent desperate

circumstance of the one requesting. The Psalmist made one request of the Lord: **“That I may dwell in the house of the Lord all the days of my life,” Psa 27:4 [*LXX 26:4].**

*(LXX is an acronym that stands for the Septuagint translation of the Old Testament.)

TON PATERA is the article **HO** for “**the**” plus the noun **PATER** – **πατήρ** (pat-ayr’) for “**Father,**” both in the Direct Object, Accusative, Masculine, Singular. This indicates the one that receives the action of the Verb (**AITEO**). The Father is the one we pray to, not Jesus, not the Holy Spirit, not Mary, or any other saint, angel, person, animal, or thing. **We only pray to God the Father.** This is who we pray to.

EN is the Dative of Sphere Preposition that means, “**in** the sphere of.” This is giving us instruction as to how to pray.

TO ONOMATI is the article **HO** – “**the,**” plus the noun **ONOMA** – **ὄνομα** (on’-om-ah) that means, “**name.**” Both are in the Dative of Sphere, Neuter, Singular.

MOU is the Pronoun **EGO** – (I or me) in the Genitive, First Person, Singular that means, “of me or **My.**”

Therefore, we know to pray “**in the sphere of My (Jesus Christ’s) name.**” This is the protocol for all of our prayers; that we pray in the name of Jesus Christ. **John 14:13-14** explains that every believer is a priest. Our high priest is Jesus Christ; we go through our high priest in prayer by recognizing we are in Union with (in the sphere of) Christ when before the Father’s throne in prayer, **Heb 4:16.**

Heb 4:16, “Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

DO is the Verb **DIDOMI** – **δίδωμι** (did’-o-mee) in the Aorist, Active, Subjunctive, Third Person, Singular. It means to, “give; grant, allow, permit, etc.”

The Culminative Aorist means God will answer your prayers. This is the effectiveness of supergrace prayer.

The Active Voice – God the Father is the One who answers our prayers.

The Subjunctive Mood is part two of the second purpose clause, “in order that ... **He may give**” (answer your prayers).” This Subjunctive is also translated like an Indicative Mood as noted above.

HUMIN is the Pronoun **SU** (you) in the Dative Case, Second Person, Plural that means, “**to you all.**”

Our translation of the third part of **Verse 16** is, “**in order that whatever you all ask the Father in (the sphere of) My name, He may give to you all.**”

2 Parts to the Second Purpose of our Election and Appointment:

- That we ask the Father; we go to Him in prayer, "in the name of Jesus Christ." This is God's protocol for our prayers, **John 14:13-14; 16:23-24, 26.**
 - That He answers our prayers. This is our assurance in prayer, **1 John 5:14-15.**
- Therefore, we are Elected and Appointed for the purpose of living the protocol plan of God in assurance (confidence). Giving us this protocol empowers us to fulfill His plan for our lives.

The number two in scripture stands for division or separation.

Therefore, this is God's Plan of empowerment and confidence to separate out the believer from Satan's Cosmic System in fulfillment of His perfect pre-designed protocol plan for our lives.

Our complete translation of **John 15:16** is: **"You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all for the purpose that you might keep on going out (under the authority of God's Word), and you all might keep on bearing fruit (Divine Good Production), and your fruit, it might keep on remaining (with the result of eternal rewards), for the purpose that whatever you all ask the Father in (the sphere of) My name (God's protocol plan for our prayers), He (God the Father) may give to you all (answered prayers)."**

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Overall the purpose for our Election and Appointment according to **John 15:16** includes:

Part 1:

- **Preparation** – to be able to go out with the authority of God's Word in our souls.
- **Application** – to produce Divine Good.
- **Rewards** – to glorify God / the Lord Jesus Christ.

Part 2:

- **Protocol** – Prayer to the Father in the Name of Jesus Christ.
- **Assurance** – Answered prayers on behalf of ourselves and others.

Part 1 is God's Divine Perfect Plan for our lives.

Part 2 is God's provision for the fulfillment of His Perfect Plan for our lives.

In part 1, we have the number 3 for the Divine Perfect Plan of God and in part 2, we have the number 2 for separating out the believer in fulfillment of God's perfect plan.

All together we have 3 + 2 which equals 5, which is the number for Grace in Scripture. So, this is the Grace Plan of God for the believer. He gives us power and provisions for the fulfillment of His Pre-Designed Protocol Plan for our lives, through preparation, application, rewards, protocol, and assurance.

If we fulfill this, "Christ-abiding and fruit bearing destiny," to which we were called, we will enjoy the special blessing of regularly answered prayer, **John 15:7**. This is His purpose for the believer as he fulfills the Lord's commandment to "**love one another**" in **Verses 12-13, 17**.

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Principles of Praying "In His Name"

Prayer is associated with productivity (fruit bearing) even as Christ associated prayer with "doing" in **John 14:13**.

We must accomplish Christian ministry or service not merely by our asking, but by God's performance, "**ask and it will be given to you.**"

We are instructed to direct our prayers specifically to the Father, and in this verse, He will grant the request. In **John 14:13**, Jesus said He would expedite our prayer requests that are directed to the Father. Thus, we see both Christ and the Father granting the believers' requests.

The "prayer condition" Jesus states here is with a third-class condition, yet in a more probable future condition denoting a high degree of probability. Therefore, it is your volitional responsibility to apply God's protocol to your prayer life; praying to God the Father in Union (the sphere of) Jesus Christ.

Fruitful ministries are directly connected to and dependent upon prayer "in Christ's name."

John Walvoord stated, "*It is infinite in its possibilities, infinite in its privileges; it is at the center of God's gracious provisions for our lives on earth.*"

Christ did not feel it necessary to define elaborately the concept "**in My name,**" nor do His disciples display any indication of bewilderment over the expression.

Christ did not intend this phrase, "**in My name,**" to be a fixed formula attached to a prayer. Otherwise, He or His disciples would have stated such formula and provided a specific title for Christ for the believer to recite. Of all of Paul's prayers recorded, not one closes with a fixed terminology incorporating the name.

Those who hold a talismanic conception of the phrase "in My name", (i.e., think it holds special power, especially power to protect them from bad things like a luck charm), fail to realize its true intent. Jesus referred to something deeper than simply a convenient formula; whereby, believers conclude their prayers.

What's in a Name?

To the Westerner, a "name" is a device for identifying one individual from another.

To the Easterner a "name" expresses some outstanding and particularly marked individuality.

- Sometimes the name describes the nature of the person, i.e., Emmanuel, which means, "God with us," **Mat 1:23**.
- It points to circumstances surrounding one's birth, i.e., Samuel, which means, "Asked of God," **1 Sam 1:20**.
- It might refer to one's appearance, i.e. Esau means, "hairy" or Edom which means, "red," **Gen 25:25**.
- Finally, among the Hebrews, the naming of a person had great significance, for it was indicative of personality or character.

When Jesus used the term "**name**," He signified the ideas of being, personality, and character.

Therefore, "**In the sphere of My name**" conveys the concept of praying in the sphere of His ownership, protection, presence, power, glory, etc. That is, offering prayer that is consonant (in agreement or harmony) with the manifested nature of Jesus Christ.

This also means to pray by His authority. That is, to ask on behalf of Christ, as belonging to Him, as authorized by Him to approach the Father (**Heb 4:16**). This is identification with the person of Christ. To pray "**in His name**" is tantamount to praying in union with Christ.

To pray "**in My name**" is to pray from the vantage point of a new and exalted position (being a new creation in Christ, **2 Cor 5:14-21; Gal 6:15**). The believer occupies this position because of Christ's so great salvation. To pray "**in His name**" is to pray from the position we occupy in Him, **Rom 6:23; 1 Cor 1:30; Gal 3:26; Eph 1: all**.

Rom 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

1 Cor 1:30, "But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption."

Gal 3:26, "For you are all sons of God through faith in Christ Jesus."

Praying "**in My name**" was a new and startling concept reserved for "that day", (i.e., the Church Age). It was something that until now, they had not done.

As **John 16:23-26** tells us, once the "**in My name**" praying began, Christ's personal intercession would not be necessary to give validity to their prayers, (although He maintains that role, **Rom 8:34; Heb 7:25; 9:24; 1John 2:1**). This points to a new relationship established by Christ's work on the Cross, which Paul refers to as being "**in Christ**."

"This phrase describes a mystical union between Christ and the believer that is at once representative, organic, vital, supernatural, and indissoluble in nature." (Praying "In My Name" Dr. Curtis Mitchell, Th.D., Chafer Theological Seminary.)

Strong stated, *"Christ and the believer have the same life. They are not separate persons linked together by some temporary bond of friendship; they are united by a tie as close and indissoluble as if the same blood ran in their veins."*

Because the believer is always positionally **"in Christ,"** the very fact that six times Christ conditioned prayers on asking "in My name" indicates that the condition is more than being positionally "in Christ."

Therefore, it must mean that a believer is to pray consciously aware of his exalted position in Christ, even as he must be consciously aware of believing **"in the name of the only begotten Son of God," John 3:18.** The fact that Jesus felt it necessary to state **"in My name"** as a condition, implies conscious awareness.

There is nothing wrong with ending a prayer with the typical phrase, "in Jesus' name, amen," but, you may want to repeat the phrase at the beginning of a prayer, reminding yourself at the outset that you are "in Christ."

The real issue is to make sure that you pray "consciously aware" of being "in Christ." So, whether you say it at the beginning, the end, or not at all is not the issue. The issue is the mentality of your soul when praying, being highly aware of your eternal union with the Lord Jesus Christ. Nevertheless, saying it to remind yourself and others of the authority in which you pray can never hurt.

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Next, we turn to **Verse 17** which renews the exhortation to mutual love, **"This I command you, that you love one another."**

The Greek reads: **"ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. "**

Transliterated it is: **"TAUTA ENTELLOMAI HUMIN, HINA AGAPATE ALLELOUS."**

TAUTA is the near Demonstrative Pronoun Adjective **HOUTOS** that means, "this" in the Direct Object Accusative, Neuter, Plural that means, **"these things,"** in reference to the commands Jesus has given and is given once again in summary of the vine and branch parable. The singular form of **HOUTOS** is **TOUTO**. So, instead of using the singular, our Lord used the plural, even though the command that follows is but one; **"to love one another."** The NASB incorrectly translates it as a singular "this" in the reference to our Lord's command. But this is the same word construction Jesus used in **John 14:25; 15:11** and will use in **16:1**, which are translated **"these things,"** as it should also be here.

With the plural form, it is as if He is going to give them commandments about many things, yet He names this only. Why? Because it includes many duties.

In order to love, you must have capacity to love. This explains "these things" equated to the command to love. Love has a capacity basis; the capacity basis is Bible Doctrine resident in

your soul. The more Doctrine you have, the greater your capacity for love, and the greater your capacity for blessing.

Therefore by **“these things,”** Jesus is referring to the previously mentioned commandment to **“love one another”** in **Verse 12**, as well as all the information before and after culminating in **Verse 17**. These things build capacity for love and are the demonstration or expression of **AGAPE** Love.

Verse 1-11 are capacity builders:

- Knowing who Christ and the Father are [**vs 1**].
- Knowing God’s sovereign authority [**vs 2**].
- Knowing your eternal security [**vs 3**].
- Abiding in Christ [**vs 4**].
- More abiding is necessary for much fruit bearing, [**vs 5**].
- Divine discipline for non-fruit bearing [**vs 6**].
- Prayer [**vs 7**].
- Success leads to more success – glorifying the Father [**vs 8**].
- Knowledge of God’s love [**vs 9**].
- Knowledge of Jesus’ love [**vs 10**].
- Capacity for +H – sharing the happiness of God [**vs 11**].
- Then is the command to express love [**vs 12**].
- Followed by expressions of **AGAPE** love in [**vs 13-16**].
- Laying down your life for your fellow believers [**vs 13**].
- Friendship with Jesus Christ [**vs 14-15**].
- Going out and bearing lasting fruit under the sovereign authority of Jesus Christ, [**vs 16a-b**].
- Following God’s protocol for your prayer life in the accomplishment of His will [**vs 16c**].

This list is the **“these things”** Jesus is referring to in **Verse 17** that build capacity for love and are the expression of **AGAPE** Love.

Our next word is **ENTELLOMAI** which is the Verb **ENTELO** – ἐντέλλω in the Present, Middle Deponent, Indicative, First Person, Singular that means, “command, order, give orders, to enjoin, or to charge.”

The Instantaneous Present Tense is used for the action of giving a command which is completed once the command is given.

The First-Person, Singular, Middle Deponent Voice acts like an Active Voice, and tells us Jesus performs the action of giving the command. Therefore, we can add the personal pronoun “I”.

The Indicative Mood is declarative of the fact of this command. It’s an assertion as a non-contingent statement. So, we translate this, **“I command.”**

HUMIN is the Personal Pronoun **SU** in the Dative, Second Person, Plural that means **“you all,”** again referring to the disciples.

There is an important comma after this word. It gives us a pause in the statement to separate out **“these things commanded”** and **“love one another.”** It breaks up the two while also joining them. In other words, we see the correct translation of **“these things”** versus **“this”** as noted above. Without the comma, **“this”** would refer to a command to **“love one another,”** while **“these things”** refers to everything stated above in **Chapter 15** that leads to the fulfillment of **“loving one another.”** We could almost translate this verse, *“that you love one another, these things (everything just stated) I command you.”* Therefore, the comma helps with the greater emphasis of this passage.

Next, we have the Purpose Conjunction **HINA** that indicates the goal or aim of the command. It can mean, “in order that, **with the goal that**, with a view to, or that.”

AGAPATE is the Verb **AGAPAO – ἀγαπάω** (ag-ap-ah'-o) in the Present, Active, Subjunctive, Second Person, Plural that means, “love.”

The Customary Present Tense is for regularly repeated action of loving one another.

The Active Voice; the disciples perform the action of loving.

The Subjunctive Mood supports the **HINA** [purpose clause] and is for volitional responsibility on the believers' part. So, we say, **“you all (disciples) love.”** This again is based upon the amount of Bible Doctrine in the soul.

ALLELOUS is the Pronoun **ALLELON – ἀλλήλων** (al-lay'-lone) in the Direct Object, Accusative, Masculine, Second Person, Plural that means, **“one another”** [of the same kind]. These are the ones we are to **AGAPE** love, our fellow believers.

Our complete translation of **John 15:17** is: **“These things I command you all, with the goal that you all love one another.”**

The two main corrections are the plural of the Demonstrative **HOUTOS [TAUTA]** giving us “these things,” versus the singular “this,” and the use of **HINA** as a purpose clause.

The Darby Translation is: **“These things I command you, that ye love one another.”**

The New King James Translation is: **“These things I command you, that you love one another.”**

The American Standard Version translation is: **“These things I command you, that ye may love one another.”**

The International Standard translation is: **“I am giving you these commandments so that you may love one another.”**

The New Revised Standard Version translation is: **“I am giving you these commands so that you may love one another.”**

The Net Bible Translation is: **“This (these things) I command you – to love one another.”** They use a hyphen for translating HINA

As we have noted, this verse is a repetition of **John 13:34; John 15:12.**

Principle – Repeat, Repeat, Repeat!!!!!!!

Also, it is ironic that this very night the disciples had been guilty of jealousy and wrangling over which one was greater, **Luke 22:24.**

Principles:

Christ’s love to us should direct us to love each other.

The expression of our Love as friendship with Jesus involves the obligation of brotherly love, which is what we are to express to fellow believers. This is the mark of the disciple of Christ, the true follower, the mature believer.

John 13:35, tells us how the world will distinguish Jesus’ disciples. The answer Jesus gave is both simple and practical, **“By this shall all men know... if you have love for one another.”**

A few days before this, Jesus taught that all the Law and the Prophets could be summed up by the two great commandments, **“Love... God with all your heart”** and **“Love your neighbor as yourself,” Mat 22:37-40.** Love is the sum of both commandments.

- To love one’s neighbor presupposes one’s love for God.
- We love one another because we love Him.
- We love others because they bear His likeness.

Our love for each other cannot go to the extreme that His love did in His redemptive work. But our love can be the same quality as His.

We share His love; therefore, we can be patient, kind, without envy, without arrogance, rejoicing in goodness, forbearing, trusting, hopeful, and Christ-like, **1 Cor 13:4-8.**

The natural outgrowth of love is a desire to conduct one’s life in obedience to the Lord’s wishes where the teachings of Christ become commandments for the believer, **John 14:15.**

Jesus’ commandments are not only His imperative commands but His words, sayings, and teachings. The believer keeps them by conforming his conduct to their behavioral cautions, where the natural response of love is to please the loved. **Col 1:10-12; 1 Thes 4:1-3ff; 2 Tim 2:4; Heb 11:6.**

There is no substitute for knowing the Lord’s teachings and obeying them. In so doing, we are promised the love of the Father and the Son, plus the personal, intimate communion with Christ, **John 14:21, 23.**

Jesus asked for obedience out of love for Him, not out of fear, **1 John 4:18**. Awareness of spiritual truth and Christian maturity must be cultivated; but the Spirit is faithful to illuminate teachable disciples through the Grace Apparatus for perception, (GAP), building the capacity to love one another, **1 Cor 2:5, 7, 9, 12-15**.

Jesus repeated the truth that the condition of receiving the revelation of Him depended upon the disciples' **"love"** and obedience to His **"words," John 14:15, 23-24**.

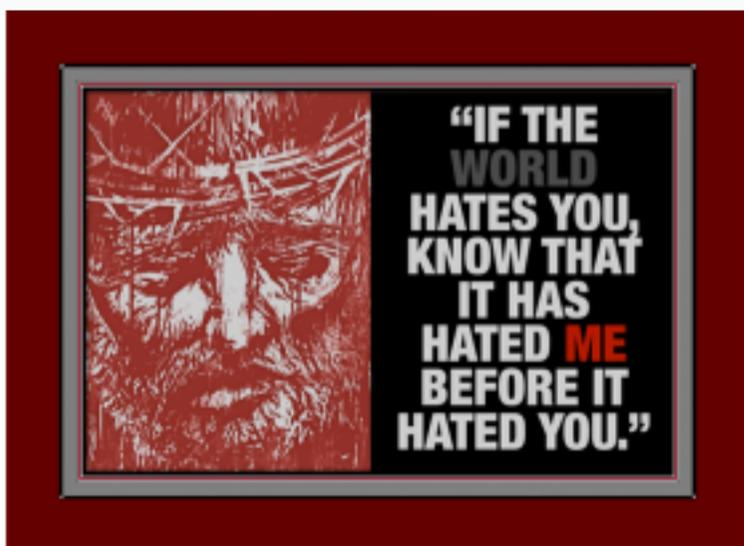
The **"we"** of **"we will come to him"** refers to the Father, the Son, and the Holy Spirit, which took place for the disciples at Pentecost, and occurs for the Church Age believer at the moment of your salvation, **John 14:19-20**. **"To him"** indicates a personal, intimate, face-to-face experience.

Those who love Jesus and treasure His Word become adorned temples for His presence, **1 Cor 3:16; 6:19; 2 Cor 6:16**; cf. **Rom 8:10; Col 1:27**.

Jesus Christ indwelling our bodies is our status quo since the day of our salvation, but Jesus Christ being glorified in our bodies is the ultimate experience of spiritual adulthood. The three stages of spiritual adulthood are related to three experiences associated with Christ in our bodies, which are distinct from Christ indwelling our bodies.

- The experience of Spiritual Self-Esteem is, **"Christ being formed in our bodies," Gal 4:19**.
- The experience of Spiritual Autonomy is, **"Christ being at home in our hearts (right lobes)," Eph 3:17**.
- The experience of Spiritual Maturity is, **"Christ being glorified in our bodies," Phil 1:20**.

To fulfill the command of **John 15:17**, **"to love one another,"** we must build capacity through Bible Doctrine resident in our souls, (**2 Peter 3:18**), in order to express the love of Jesus Christ (formed, at home, and glorified) in you.



Upper Room / Gethsemane Discourse,
Part 30

**John 15:18-21, Obstructions to Divine Good Production,
the Reason for the World's Rejection**

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Outline:

- **1-8**, Suffering for Blessing and Divine Good Production, Pt 24
- **6**, Warning to the Unproductive Believer, Pt 24
- **9-10**, Abiding in the Love of God, Pt 25
- **11**, Divine Good Produces Inner Happiness, Pt 26
- **12-13**, Impersonal Love Motivates Divine Good Production, Pt 27
- **14-15**, Faith Application Results in Intimacy with Christ, Pt 28
- **16-17**, Predestined to Glorify God, Pt 29
- **18-21, Obstructions to Divine Good Production, Pt 30**
- **22-25**, The Reason for the World's Rejection, Pt 31
- **26-27**, The Spirit Leads Us in Triumph, Pt 32

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Vs 18-21 – Obstructions to Divine Good Production, the Reason for the World's Rejection

Reason #1: Satan's Cosmic System hates the believer!

John 15:18, "If the world hates you, you know that it has hated Me before *it hated you.*"

The Greek
reads: "Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. "

Transliterated it reads: "**EI HO KOSMOS HUMAS MISEI, GINOSKETE HOTI EME PRON HUMON MEMISEKEN.**"

We begin with the first clause, "**If the world hates you,**"

EI is a First Class Conditional Conjunction that means, "if, whether, since, etc." A first-class conditional conjunction introduces circumstances necessary for a given proposition to be true. So, we can say "**if ... and they do.**"

HO KOSMOS is the article for "**the**" and the noun meaning, "**world**" in the Subject Nominative, Masculine, Singular. It can mean, "world inhabitants or mankind (especially of men hostile to God);" therefore, it refers to unbelievers and reversionistic believers of this world who reside inside of Satan's Cosmic System. These are the ones expressing hatred to the believer in the Lord Jesus Christ. They are from and part of Satan's Cosmic System. **KOSMOS** used in this way embodies the contrast to God's orderly economy. God is revealed by His love; the world is noted for its hatred.

Originally, **KOSMOS** denoted "building" or "construction," but it soon acquired a far wider usage. **KOSMOS** indicates the presence of "order" and "arrangement," or "organization." The word can represent an arrangement by rank or a battle configuration. In Greek philosophy, it represented the total world system, but it also indicated various parts of that system.

KOSMOS in this passage means, "a system of thought which is antagonistic to Jesus Christ." Satanic organizations which are antagonistic to Jesus Christ and people who are antagonistic to Jesus Christ all fall into the category of hating as depicted in this passage.

HUMAS is the Second Person, Plural, Pronoun **SU** – **σὺ** (soo) in the Direct Object, Accusative Case that means, "**you all**," referring to the disciples, and by extension, Church Age believers. These are the ones receiving hatred from the world.

MISEI is the Verb **MISEO** – **μισέω** (mis-eh'-o) in the Present, Active, Indicative, Third Person, Singular that means, "**hates**, to hate, pursue with hatred, detest, abhor, to be hated, or detested."

The Customary Present Tense tells us what is habitually expressed by those of Satan's Cosmic System to those who abide in the sphere of Christ, (God's Power System – the Divine Dynasphere as Pastor R.B. Thieme, Jr. called it.). It will always hate you.

The Third Person Singular identifies and lumps together as a whole those who are a part of Satan's Cosmic System, both unbelievers and reversionistic believers, as well as Satanic and demonic influence over mankind and the world system.

The Active Voice tells us they are the ones producing the action of hatred toward the positive believer.

The Indicative Mood is for the reality of the situation. The positive believer will be hated by the world.

This is the strongest word for hate in the Greek language. This is one of the few verbs that does not have to be compounded to give it intensity. It expresses the intensity of mental attitude and of thought pattern. Therefore, we see that there is a system of thought that despises you. Part of that system of thought is legalism and religionism and do-goodism and bleeding-heartism. It is a system that despises you!

Hatred is the expression of Satan's Cosmic System towards the believer who is residing in the sphere of Jesus Christ, inside God's Power System; it includes unbelievers and reversionistic believers who reside inside of Satan's Cosmic System, as well as Satanic and Demonic influence over mankind and the world system. They have hatred towards the believer who resides inside God's Power System. The world, the **KOSMOS** system, is implacable toward you.

MISEI is followed by a comma. It ends the Protasis of our "if" statement.

The "if" statement is then, **"If the world (Satan's Cosmic System) hates you all (and it does)."**

Note that in **Verse 17**, Jesus commands the believer to express love to one another, while in **Verse 18**, He is warning us that the world will express hatred to the believer. Therefore, even though we are hated, we are to express love towards those who hate us.

Other verses that tell us the same thing includes:

Mat 10:22, "You will be hated by all because of My name."

Mat 24:9, "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name."

John 7:7, "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil."

John 3:13, "Do not be surprised, brethren, if the world hates you."

Mat 5:44, "But I say to you, love your enemies and pray for those who persecute you."

Luke 6:27, "But I say to you who hear, love your enemies, do good to those who hate you,

The second clause of **Verse 18** is the Apodosis or "then" statement. It reads, **"You know that it has hated Me before it hated you."**

GINOSKETE is the Verb **GINOSKO** – **γινώσκω** (ghin-ocē'-ko) in the Present, Active, Indicative or Imperative, Second Person, Plural. It means, "come to know, recognize, or perceive."

The Imperative and Indicative Moods are spelled identically. When in the Imperative Mood, **GINOSKO** means, "be very certain or remember." In other words, understand this point of Doctrine and retain it.

The Iterative Present Tense in the Imperative Mood urges an action to be done; it's a command. That is, the believer is to continuously or repeatedly know that Satan's Cosmic System hates them (i.e. remember this principle of Doctrine).

The Active Voice in the Second Person Plural tells us the disciples are to perform the action of continuous knowledge. Therefore, the believer is to keep recalling this principle of Doctrine. We will translate this as, **"You all keep on (continuously) knowing."**

HOTI is the Epexegetical Conjunction which means, "that." It introduces the clause that completes the idea of the noun **KOSMOS** above. It is telling us more about Satan's Cosmic

System. We will translate **HOTI** as, "**that it** (*Satan's Cosmic System*)."
The neuter pronoun "it" is added in conjunction with **MEMISEKEN** below.

EME is the First Person, Singular, Pronoun **EGO** – ἐγώ (eg-o') in the Accusative case, which means, "I or **Me.**" Jesus is referring to Himself.

PROTON is the Ordinal Adverb of **PROTOS** – πρῶτον (pro'-ton) that is linked with **MEMISEKEN**, (*has hated*), below. It means, "first; leading, foremost, prominent, most important, earlier, former, or **before.**"

HUMON is the Second Person, Plural, Pronoun **SU** – σὺ (soo) in the Genitive of Comparison, meaning, "**you all.**" Here Jesus is comparing Himself to the believer, both of which are hated by Satan's Cosmic System, yet hatred of Christ came first or before hatred of the believer.

MEMISEKEN is the Verb **MISEO** – μισέω (mis-eh'-o) once again, but this time in the Perfect, Active, Indicative, Third Person, Singular.

The Third Person Singular points back to the **KOSMOS**, and therefore links with **HOTI** above by adding the Neuter Pronoun "it."

The Intensive Perfect Tense signifies a completed past action that emphasizes the present state produced by the past action. (i.e., They hated Christ in the past with the result that He and the believer are hated today.)

The Active Voice in the Third Person Singular tells us that the **KOSMOS**, (those of Satan's Cosmic System), produce the action of having hated Jesus Christ with the result that they continue to hate Him today.

The Indicative Mood is for the reality of their hatred towards Him before their hatred towards the believer. So, we can say, "**has hated and still hates.**"

Our complete translation of **John 15:18** is: "**If the world** (*Satan's Cosmic System*) **hates you all** (*and it does*), **then you all keep on knowing** (*remembering*), **that it** (*Satan's Cosmic System*) **has hated and still hates Me before** (*it hated*) **you all.**"

We have noted these first three verses above which reiterate what our Lord is saying in **John 15:18.**

Mat 10:22, "You will be hated by all because of My name."

Mat 24:9, "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name."

John 7:7, "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil."

In addition, we note:

Luke 6:22, "Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man."

Mat 5:10-12, "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹²Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."

But then our Lord goes on to remind them of the same principle; even though we are hated, we are to love our neighbor."

Mat 5:43-48, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ⁴⁴"But I say to you, love your enemies and pray for those who persecute you, ⁴⁵so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same? ⁴⁸Therefore you are to be perfect, as your heavenly Father is perfect."

Principles:

Christ was and is the target in the Angelic Conflict before the Church Age began. It hated Christ from **Genesis 3:15** until His resurrection, ascension, and session.

Now Christ is gone and every believer is still on the earth, and this verse is saying that, "in the intensified stage of the Angelic Conflict, you (the positive believer) are a target, always will be a target, and there never will be a time when you are not a target of cosmic hatred." This targeting sometimes occurs directly to you in the form of gossip, maligning, slander, ostracization, etc., or even physical attacks. Yet, it also occurs indirectly as part of Satan's propaganda machine of bombardment of cosmic viewpoint.

The positive believer is a target for intense hatred, and it is not just people hating you, it is a system that hates you, a type of thought. That system includes religionism, legalism, one worldism, utopianism, etc., and it despises you.

So, the first reason that the world hates the believer is because the Cosmic System hates Christ and we are related to Him.

- You are a "son / child of God", **Mat 5:9; Luke 20:36; John 1:1-13; Rom 8:14, 16, 19, 21; Gal 3:26; Phil 2:15; 1 John 3:1-2, 10.**
Gal 3:26, "For you are all sons of God through faith in Christ Jesus."

1 John 3:10, "By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother."

- You are "in Christ," **Rom 6:11; 8:1; 12:5; 1 Cor 1:30; 2 Cor 5:17-19; Gal 3:28. 1 Cor 1:30, "But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption."**

Jesus prepared the disciples for their hostile reception by the world, as we too are prepared. It is the nature of man to want sympathy and understanding, and it can be very discouraging to be hated, especially when one acts from the purest motives and performs righteous deeds. Therefore, the Lord comforted His disciples by preparing them for the sufferings they would undergo because of His name, as He also does for us.

The apostle Peter passed on the same truth in **1 Peter 4:12-13**, because it had been a comfort to him.

1 Peter 4:12-13, "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; ¹³but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation."

The disciples were assured that the world would hate and persecute them, because it hated and murdered Him first. This was Christ's warning to them so that they would be prepared to face the challenge triumphantly.

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Principles of the KOSMOS

The head of the structure for the **KOSMOS** is noted in **John 14:30** and **Eph 6:11**. Satan is the prince (ruler) of this world.

John 14:30, "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me."

The one who rules the world is Satan. The person of Satan, the greatest genius of all creatures is described in: **Isa 14:12-17; Ezk 28:11-19; John 8:44; 1 John 3:8.**

He gained rulership of the world, as a result of Adam's decision to follow him rather than God. Compare **Gen 2:26, 28; 3:1-7** with **Mat 4:8; Luke 4:5-6; John 12:31; 1 John 5:19.**

Luke 4:5-6, "And he led Him up and showed Him all the kingdoms of the world in a moment of time. 'And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish."

1 John 5:19, "We know that we are of God, and that the whole world lies in the power of the evil one."

The general make-up of the **KOSMOS** is noted in **Eph 6:11-13**.

Eph 6:11-13, "Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. ¹²For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. ¹³Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm."

There is a specific meaning to each classification found in **Eph 6:**

- Devil – **DIABOLOS** – **διάβολος** (dee-ab'-ol-os) that means, "slandering or accusing falsely." He is the Head of the demon army, **Mat 9:34; Mark 3:22; Luke 11:15**.
- Rulers – **ARCHE** – **ἀρχή** (ar-khay') that means, "beginning or origin." It meant "the first place or power, Sovereignty, dominion, or command." It comes from **ARCHO** – **ἄρχω** (ar'-kho) that means, "to rule or to begin." These are the top ranking and most powerful angels, the Generals of Satan's demon army.
- Powers/Authorities – **EXOUSIA** – **ἐξουσία** (ex-oo-see'-ah) that means, "power to act or authority." It is used for "an office or magistracy." These are the Officer Corps of Satan's demon army.
- World Forces – **KOSMOKRATOR** – **κοσμοκράτωρ** (kos-mok-fat'-ore) that means, "rulers or lords of this world." These are the ones representing Satan in each country here on earth, the Ambassadors of Satan's demon army. **Daniel 10:13-20**
- Spirits of Evil in the Heavens – Is made up of three Greek words:
PNEUMATIKOS – **πνευματικός**; (pnyoo-mat-ik-os');

PONERIA – **πονηρία** (pon-ay-ree'-ah);

EPOURANIOS – **ἐπουράνιος** (ep-oo-ran'-ee-os).

They literally mean, "spiritual; iniquity/wickedness; of heaven." These are the grunts, privates, or Rank and File Soldiers of Satan's demon army.

Satan or **DIABOLOS** is in the singular, while the other four mentioned ranks are all in the plural.

Similar to **Eph 6** there are other verses which describe hierarchy of authority among the angels both elect and fallen. **Rom 8:38; Eph 3:10; Col 1:16; 2:10, 15**

Satan also has a strategy working through unbelievers, **Luke 8:12; 2 Cor 4:3-4; 2 Thes 2:9-10; Col 2:8**.

God knew that Satan would be the ruler of this world; therefore, He designed certain things to protect the human race during Satan's rule. Those protections include the four Divine Institutions (Volition, Marriage, Family, and Nationalism):

- The Divine Institutions were designed to protect human freedom and are the means of perpetuating the human race as the counteraction to Satan's rule.
- Under them, human freedom is the most protected thing in the devil's world so that bona fide evangelism can exist in every generation.
- Likewise, the ministry of God the Holy Spirit as the restrainer (**2 Thes 2:2-6**) is a protection to all of mankind and especially the believer while in Satan's Cosmic world. Satan attacks not only the positive believer but these four Divine Institutions, as well as the gospel, the content of the gospel, the message of the gospel, those who deliver the gospel, and so on. Therefore, Satan as the ruler of this world, having a well-tuned army organization and a system for attacking thought content, hates the Lord Jesus Christ.

The strategy of Satan mentioned in **2 Cor 2:11** is found in many areas of Scripture.

2 Cor 2:11, "So that no advantage would be taken of us by Satan, for we are not ignorant of his schemes."

The believer is commanded to not fall prey to Satan's Cosmic strategy in **1 John 2:15-17**.

1 John 2:15-17, "Do not love the world, (*Satan's Cosmic System*), nor the things in the world, (*materialism*). If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh (*appetite*) and the lust of the eyes (*beauty*) and the boastful pride of life (*ambitious pride*), is not from the Father, but is from the world. ¹⁷The world is passing away, and *also* its lusts; but the one who does the will of God lives forever."

Satan's strategy is to negatively influence the lust pattern of man's Old Sin Nature in three prime areas; appetite, beauty, and ambitious pride:

Appetite is the lustful sin pattern linked to the arrogance complex of sins that creates a thought of, "I want, I need, or I deserve." It is inordinate wanting, craving, or desire for something.

Beauty is the lustful sin pattern linked with the arrogance complex of sins that perceives something as highly desirable and creates a thought pattern of, "I must have."

Ambitious Pride is the lustful sin pattern linked to the arrogance complex of sins that creates a sinful thought that leads to sinful action, "I must do, attain, or achieve." It is inordinate pursuit of life, wealth, possessions, etc. that culminates with arrogant boasting, the "look at me," or "look at what I have...." syndrome.

This has been Satan's strategy to lead man away from God since the Garden of Eden, **Gen 3:6**.

Gen 3:6, "When the woman saw that the tree was good for food (*appetite*), and that it was a delight to the eyes (*beauty*), and that the tree was desirable to make one wise (*ambitious pride*), she took from its fruit and ate...."

This strategy also has to do with the attack upon the Divine Institutions as illustrated in the Garden of Eden and the antediluvian civilization where Satan attacked them all.

- He has a strategy with regard to national entities, to distort them from a protective system, (Divine Institution #4, nationalism) into something that he can use to further his gain (one world system).
- When a national entity starts to get into these things, such as socialism, government regulation of industry, government controls where human volition is involved (outside of crime, where it is bona fide), it destroys human freedom.
- Satan's objective with regard to nations is to distort the true purpose of Divine Institution #4, (provide and protect freedom).

Satan is anti-Divine Institution even as he is anti-Christ and is constantly exercising his hate toward God.

The unbeliever involved in anti-establishment is described in **Rom 1:28-32**.

Rom 1:28-32, "And just as they did not see fit to have God in their knowledge any longer (*negative volition at God-consciousness*), God delivered them over to a depraved mind to do the things that are not proper, being filled with all unrighteousness, greed, malice, full of jealousy, murder, dissension, deceit, evil motivation; they became gossips, slanderers, haters of God, insolent, boastful, inventors of evil, disobedient to parents, without understanding, lacking honor and integrity, unloving (*no capacity for love*), implacable. And although they know the righteous decree of God, that those who practice such things deserve death (*capital punishment*), they not only continue to do these very things, but also they approve others who practice them."

The believer involved in anti-establishment is described in **2 Tim 3:2-7**.

2 Tim 3:2-7, "For persons (*Church Age believers*) will be lovers of self (*cosmic one*), lovers of money, boastful, arrogant, abusive, disobedient to parents, ungrateful, wicked, without love, unforgiving, slanderous, without self-control, brutal, haters of good (*of intrinsic value*), treacherous, rash, conceited, lovers of pleasure rather than lovers of God, having an overt appearance of godliness (*hypocrisy of legalism*), but they have denied its power (*omnipotence of God the Father, God the Son, and God the Holy Spirit*). Therefore, avoid these believers (*who are anti-establishment and anti-Plan of God*), for among these are those who worm their way into homes and captivate silly (*weak*) women who are loaded down with sins and swayed by all kinds of evil desires, always learning but never able to come to the (*EPIGNOSIS*) knowledge of the truth."

Mandates for Defensive Action Against the Power of Satan:

The believer is commanded to defend against Satan's strategy. Defensive action is a grace function. Believers are dependent upon the grace provisions of God, **Eph 4:27; 6:13.**

Eph 4:27, "Do not give the devil an opportunity (*TOPOS* – *place*)."

Eph 6:13, "Pick up and put on the full armor from God that you may always be able to hold your ground in the evil day."

The evil day is the day of attack. The Roman soldier was able to get dressed for battle in a few minutes and be ready to defend himself. We too must be prepared and ready, at a moments notice, when hatred is directed toward us.

James 4:7, "Hold your ground against the devil and he will flee from you."

1 Peter 5:8-9, "Attain spiritual self-esteem, be alert, your enemy the devil prowls around like a roaring lion looking for some believer to devour; therefore, hold your ground against him standing firm in faith (*Bible Doctrine*)."

What God has provided in grace for our defensive action has no weaknesses. When we use our human strengths and abilities against Satan, we are defeated and overrun.

Encouragement for defensive action against Satan is found in **1 John 4:4**, where we are told, **"Greater is He who is in you (*God the Holy Spirit*) than he who is in the world (*Satan and his cosmic system*)."**

Hatred towards God, Jesus Christ, and the believer is also described in Scripture in terms of "Enemyship."

In human history, the Sovereignty of God and free will of man coexist by Divine Decree, because human history is an extension of the prehistoric Angelic Conflict. Satan learned in the prehistoric Angelic Conflict that he cannot attack the Sovereignty of God, which is incorruptible, so he attacked the volition of other creatures. Since he could not attack God, he came up with a plan to attack God through His creatures. Therefore, since mankind was created in history to resolve the prehistoric Angelic Conflict, Satan attacks at the weak point – the volition of mankind.

The greatest attack on human volition occurred against the humanity of our Lord Jesus Christ during the incarnation, while He was in hypostatic union. Jesus Christ was attacked constantly; He was tempted beyond anything we will ever know, **Mat 4:1-11; Luke 4:1-13.**

Satan is always getting at God the Father through human volition.

Satan's Major Objective is Twofold:

- To blind the minds of unbelievers, so they will not accept Christ, **2 Cor 4:3-4.**

2 Cor 4:3-4, "But if our gospel has been veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the thinking of those who are unbelievers, that they might not see the light of the gospel of the glory of Christ, who is the image of God."

- If they do believe in Christ, hinder their function and execution of the Plan of God for their life, distract them in every way possible, and keep them from making Bible Doctrine their number one priority, **1 Peter 5:8.**

1 Peter 5:8, "Be of sober spirit (*attain spiritual self-esteem*), be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour."

Satan has organized an almost fool-proof system to get us out of God's Power System (GPS) and into the Cosmic System. As we have noted in **Eph 6**, demons don't just sit in the stands and watch us as do elect angels (**Luke 15:7, 10; 1 Cor 4:9; Eph 3:10; 1 Tim 3:16; 1 Pet 1:12**); the demons are on the playing field, while at the same time, observing.

Satan has Various Functions as the Ruler of Fallen Angels:

- Satan is the enemy of unbelievers, **Luke 8:12; 2 Cor 4:3-4; 2 Thes 2:7-10; Col 2:8.**
- Satan is the enemy of the Church Age believer, **2 Cor 2:11; 11:3; Eph 6:10-17; James 4:6-10; 1 Peter 5:6-9.**
- Satan is the enemy of the Church, **Rev 2:9, 13, 24.**
- Satan is the enemy of Bible Doctrine, **Mat 13:9, 39.**
- Satan is the enemy of Israel, **Rev 12:4, 13, 15.**
- Satan is the enemy of the incarnation of the Hypostatic Union, **Rev 12:4.**
- Satan is the enemy of nations, **Rev 12:9; 20:3, 8.**
- Satan is the chief antagonist of the extension of the Angelic Conflict into human history, **Heb 1-2.**

Categories of Enemyship Related to the Spiritual Life:

- Satan and the fallen angels are the enemies of the believer, **1 Tim 5:14-15; 1 Peter 5:8.**
- The reversionist, though used by Satan, is the enemy of both Satan and the advancing believer.
- Demons are said to be the enemy of God, **1 Cor 15:25; Heb 10:13.**
- Unbelievers are the enemies of God, **Rom 5:10; Col 1:21.**

Rom 5:10, "For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."

- All unbelievers are "in a state of alienation, hostile in thinking and evil in deeds."
- Both categories of enemies of God will be judged by the Lake of Fire, **John 3:18; Mat 25:41; Heb 10:27.**
- The carnal believer becomes a temporary enemy of God by being out of fellowship, **Rom 8:7-8.**

Rom 8:7-8, "Because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God."

- God is the enemy of the reversionistic believer, **1 Sam 28:16**, especially when he is under the sin unto death.

- The reversionistic believer is the enemy of God, **James 4:4**.

James 4:4-5, "You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"?"

- The reversionist is called the **"enemy of the cross," Phil 3:18**.

What we have been noting in **Verse 18**, as summarized by our Lord, was previously expanded upon by Him when encouraging the disciples in regard to their future ministry in **Matthew 10:16-26**.

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Next, we turn to **Verse 19** for the 2nd Obstruction to Divine Good Production:

Reason #2: We are not of this world – Election out from the World that says:

John 15:19, "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you."

The Greek of **John 15:19** reads: "εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει; ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος."

Transliterated it reads: **"EI EK TOUTO KOSMOU ETE, HO KOSMOS AN TO IDION EPHILEI; HOTI DE EK TOUTO KOSMOU OUK ESTE, ALL EGO EXELEXAMEN HUMAS EK TOUTO KOSMOU, DIA TOUTO MISEI HUMAS HO KOSMOS."**

There are five parts to this verse:

Part 1: "If you were of the world (and you are not)"

Part 2: "the world would (still) love its own"

Part 3: "but because you are not of the world"

Part 4: "but I chose you out of the world"

Part 5: "therefore the world hates you"

Part 1: "If you were of the world (but you are not)."

This verse begins with another "if" statement. **EI** is the Conditional Conjunction linked with the Verbal Particle **AN** in this sentence that makes this a Second-Class Conditional "if" that means, "**If and it is not true,**" stating that the believer in the Lord Jesus Christ is not of the **KOSMOS**.

EK is the Preposition that means, "**from,** out from, away from, or of."

TOU is the article **HO – ó** (ho) for "**the.**"

KOSMOU is the noun **KOSMOS** for "**world**" or Satan's Cosmic System as defined in the context here.

All three, **EK TOU KOSMOU**, are in the Genitive of Source Case, which means, "out of, derived from, dependent on, or sourced in." This could also be a Possessive Genitive stating, "belonging to or possessed by." With the Second Class "if," we understand this as "not the source" from where the believer comes from, or "not belonging to." With the Second Class "if," we understand this as the believer "not being from" the world. We are not of this world.

ETE is the verb **EIMI – εἶμι** (i-mee') – "is or to be" in the Imperfect, Active, Indicative, Second Person, Plural that means, "**you all were.**"

The Stative Customary Imperfect Tense means to keep on being in the past.

The Active Voice indicates the individuals spoken to here, the disciples.

The Indicative Mood linked with **EI** and **AN** makes the Indicative an unreal, contrary to fact Indicative. It is for the reality that they have not belonged to this world since their salvation. There was a time when you were from the world, but you are no longer. Literally, "If you were belonging to the world, but you are not." You are born again now; you are disciples now.

We translate this as "**If you all were from the world (Satan's Cosmic System), but you are not.**"

Therefore, we have the second reason for our obstruction from Producing Divine Good: We are not of Satan's Cosmic System, because of our Election by God.

This reminds us that even though we are in the world, we are not of the world. Instead, we are a heavenly citizen. We have a heavenly citizenship known from the Greek word **POLITEUMA – πολιτεύμα** (pol-it'-yoo-mah) in **Phil 3:20**.

Phil 3:18-20, "For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, ¹⁹whose end is destruction, whose god is their appetite (emotions), and whose glory is in their shame, who set

their minds on earthly things. ²⁰For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ."

Phil 1:27, "Only conduct yourselves, (*POLITEUOMAI* – live as a citizen [of heaven]), in a manner worthy of the gospel of Christ."

Eph 2:6, "And (*God*) raised us up with Him (*Jesus Christ*), and seated us with Him in the heavenly *places* in Christ Jesus."

Eph 2:19, "So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household."

Col 3:1-4, "Therefore if you have been raised up with Christ (*and you have*), keep seeking the things above, where Christ is, seated at the right hand of God. ²Set your mind on the things above, not on the things that are on earth. ³For you have died and your life is hidden with Christ in God. ⁴When Christ, who is our life, is revealed, then you also will be revealed with Him in glory."

Therefore, the believer is a heavenly citizen and not a citizen of Satan's Cosmic System. You have been called out of Satan's System and entered into the eternal kingdom of our Lord Jesus Christ, **1 Peter 2:9-10**. That is why the world hates the believer.

1 Peter 2:9-10, "But you are a chosen race, A royal priesthood, a holy nation, a people for *God's* own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy."

Part 2: "The world would (*still*) love its own."

Next, we have the "then" statement, "**the world would love its own.**"

Greek: "ὁ κόσμος ἂν τὸ ἴδιον ἐφιλεῖ;"

Transliteration: "**HO KOSMOS AN TO IDION EPHILEI;**"

HO KOSMOS is the Nominative use of the article and noun for "**the world**" (*Satan's Cosmic System*).

AN is a Verbal Particle. It's a particle indicating contingency in certain constructions. It gives us our "then" statement. We will translate this contingency as "**would.**"

TO IDION is the article **HO** – "**the,**" plus Pronominal Adjective **IDIOS** – ἴδιος (id'-ee-os) in the Accusative, Neuter, Singular that means, "one's own, belonging to one, personal, private, or peculiar to oneself." In the Neuter Singular, it is referring back to the "world," so we add the pronoun "its" for "the," in "**its own.**"

EPHILEI is the Verb **PHILEO** – φιλέω (fil-eh'-o) in the Imperfect, Active, Indicative, Third Person, Singular that means, "It was loving" or "keeps on loving."

The Stative Customary Imperfect Tense means to keep on loving in the past.

The Active Voice in the Third Person, Singular, the world (Satan's Cosmic System) was loving you in the past.

The Indicative Mood is for the reality of being loved by the **COSMOS** in the past.

In other words, "the world would keep on having rapport love for you." The type of love here is **PHILEO**, or rapport love. Why? Because, "the world would love its own." Satan has his own system, the **COSMOS**, and the **COSMOS** despises you, because you left it and joined the Plan of God as of the day you accepted Christ as Savior.

So, the **COSMOS** must therefore hate the believer, hate Doctrine, hate anything that causes the believer to stand up to the **COSMOS** system.

The believer may stupidly love the **COSMOS** because of ignorance of Bible Doctrine (**1 John 2:15-17**), and this is where we have social action today and social gospel.

There is a difference, however, between loving the souls of men (witnessing therefore) and the system under which men operate.

When people are saved, they are snatched from the **COSMOS** system.

We will translate this section as, "The world (Satan's Cosmic System) would keep on having (rapport) love for its own (you as an unbeliever) but it does not."

Part 3: "but because you are not of the world."

Greek: "ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ,"

Transliteration: "HOTI DE EK TOU KOSMOU OUK ESTE."

HOTI is a Conjunction which means, "that, because, for, or since." Linked with **DE** it introduces a causal phrase.

DE is another Conjunction that means, "but, to the contrary, rather; and; now, then, so." In English, we reverse the two and say, "but because." Here I will translate **DE** using "to the contrary" to express the contrasting position the believer stands in now, versus the position they were in prior to their salvation, and say, "because to the contrary."

EK TOU KOSMOU is once again in the Genitive of Source Case for "from the world, (Satan's Cosmic System)."

OUK is the Negative Particle for "not."

ESTE is the Present, Active, Indicative, Second Person, Plural of **EIMI** that means “**you all are.**” Linked with the negative **OUK** it is saying the believer is currently absolutely not from Satan’s Cosmic System.

So, we translate this section as: “**Because to the contrary, you all are absolutely not from the world** (*Satan’s Cosmic System*).”

This reminds us of our eternal security, **John 10:28-31**, due to our Election.

John 10:28-30, “**And I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. ²⁹My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand. ³⁰I and the Father are one.**”

Part 4: “But I chose you out of the world,”

Greek: “**ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,**”

Transliteration: “**ALL EGO EXELEXAMEN HUMAS EK TΟΥ KOSMOU,**”

ALL is the Superordinating Conjunction **ALLA – ἀλλά** (al-lah’) that means, “but, rather, or on the contrary.” Since our Lord has already used a contrasting conjunction idiom **HOTI DE**, this clause complements it while continuing the contrast of the previous clause. Therefore, we will translate **ALLA** here as “**rather.**”

EGO is the First Person, Singular, Pronoun in the Subject Nominative Case that means “**I** or me,” Jesus is referring to Himself as the one who does the choosing or electing.

EXELEXAMEN is the Verb **EKLEGOMAI** in the Aorist, Middle, Indicative, First Person, Singular of **EKLEGO** that means, “To choose or select.”

The Constative Aorist Tense is for simple past action that views the entirety of the action. It stresses the fact of occurrence, that is, you were chosen by Christ in eternity past.

The Indirect Middle Voice, Jesus Christ is the one who chose us for Himself. This indicates His election of the believer to complete His own body, His royal family.

The Indicative Mood is for the reality of Jesus’ election of the believer. We translate this “**chose for Myself.**”

HUMAS is the Second Person, Personal Pronoun **SU** in the Direct Object Accusative Case that means, “**you all.**” The disciples were, and by extension we are, the ones who received the action of Christ’s election.

EK TΟΥ KOSMOU is our phrase “**from the world**” once again, but this time it is in the Genitive of Separation indicating that we have been separated “out from” or “away from”

Satan's Cosmic System, as a result of Christ's Election. So, we will say "**out from the world.**"

This is the Doctrine of Election; in eternity past when election was put into operation (**Eph. 1:4-5**) God, (which includes the Father and the Son and the Holy Spirit) elected every believer in the Church Age. He elected Christ; every believer is in union with Christ.

Our translation is, "**Rather I chose you all for Myself out from the world.**"

Part 5: "Therefore the world hates you."

Greek: "**διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.**"

Transliteration: "**DIA TOUTO MISEI HUMAS HO KOSMOS.**"

DIA is a Preposition in the Accusative case that can mean, "Because of, on account of, for the sake of; through."

TOUTO Demonstrative Pronominal Adjective in the Accusative Neuter Singular of **HOUTOS** that means, "this, this one, he, she, or it."

Together **DIA TOUTO** comes to mean, "Therefore or **for this reason.**"

Other Greek scholars have translated the above as: "*on this account.*" *Wuest translates it as, "for this cause."* *Murdock says, "That is why the people of the world hate you,"* *SEB says, "for that reason the world hates you,"* *Weymouth.* (Complete Biblical Library Various Versions – John.)

MISEI is the Verb **MISEO** – **μισέω** (mis-eh'-o) in the Present, Active, Indicative, Third Person, Singular that means, "hate, despise, disregard, or be indifferent to."

The Customary Present Tense tells us that the world **keeps on hating** the believer in the Lord Jesus Christ.

The Active Voice; those of Satan's Cosmic System produce the action of hating.

The Indicative Mood is for the reality of the situation.

HUMAS is the Second Person, Plural, Pronoun **SU** in the Accusative case that means, "**you all**" – these are the ones that are once again hated by the world.

HO KOSMOS is the article for "**the**" plus the noun **KOSMOS** in the Subject Nominative case, Masculine, Singular meaning, "**world.**" This is the thing that hates the believer – Satan's Cosmic System.

Our translation is, "**For this reason the world (Satan's Cosmic System) keeps on hating you all (the believer).**"

The complete translation of **John 15:19** is: "If you all were from the world, (*Satan's Cosmic System*), **but you are not**, the world would keep on having (*rapport*) love for its own, (*you as an unbeliever*), **but it does not**; because to the contrary you are **absolutely not from the world**, rather I chose you for Myself out from the world, for **this reason the world** (*Satan's Cosmic System*) **keeps on hating you all** (*the believer*)."

Here we have a definite and specific reason for the world's hatred of Christians, whose very existence is a reproach to the sinful world. **Cf. John 7:7; John 17:14; 1 John 3:13.**

John 17:14-21, "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. ¹⁵I do not ask You to take them out of the world, but to keep them from the evil one. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in the truth; Your word is truth. ¹⁸As You sent Me into the world, I also have sent them into the world. ¹⁹For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. ²⁰I do not ask on behalf of these alone, but for those also who believe in Me through their word; ²¹that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me."

So, we have to ask ourselves an important question, "Does the world hate us?" If not, why not? Has the world become more Christian or have we become more worldly?

Therefore, we have **Obstruction #2 – Election Out from the World.**

In **John 15:19**, we are given the second obstruction to Divine Good production which is our election out of the World. So, the second reason we are hindered from producing the fruit of the spirit is because the believer priest in the Plan of God no longer belongs to the world, Satan's Cosmic System, and therefore is hated by that Cosmos.

We have been chosen by Christ, and therefore are not of the world. Because of our different nature and disposition from the world, the world cannot get along with us.

The results of Christ's elective work belong to all the saints, for we all are subject to the antagonism of the world.

Election is noted in **2 Thessalonians 2:13–14** and **Romans 8:29–30.**

One reason for the world's hatred of the believer is not the weakness and inconsistencies of the Christian in his human nature but their righteousness and grace. The world's displeasure cannot always be attributed to the faults of those who are the objects of it.

As Barclay pointed out, "*The world even in unspiritual matters, such as daily work, often persecutes men for working too hard or too long at their duties.*" Why? Because it is a

convicting thing to practice a higher standard in one's physical work habits than that practiced by the common everyday laboring man.

So, because of the righteousness working through you in grace orientation, the world hates that higher standard of living, and therefore will hate you.

But remember that as Swete stated, "*The quarrel of the world with the Church, so far as it is not provoked by the faults of Christians, is merely a continuation of its quarrel with Christ.*"

Plato, although not a Christian, had an interesting insight into human nature that he wrote about centuries before John's Gospel, "*that if a truly righteous man ever appeared on earth, he would be scourged, imprisoned, and hanged!*"

Approaching the topic from the other direction, our Lord in **John 7:5, 7** told His earthly family who did not believe on Him that the world would not hate them. It was because they were as the world.

John 7:5, 7, "For not even His brothers were believing in Him. ... ⁷The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil."

Remember that the **COSMOS** claims unbelievers as its own.

On the other hand, disciples have a different master from that of the world:

- The believer's desires are not the sinful lusts of the world, **1 John 2:15-17.**
- The believer's conduct does not conform to the pleasures of the world, **1 Tim 6:17-19.**

1 Tim 6:17-19, "Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. ¹⁸Instruct them to do good, to be rich in good works, to be generous and ready to share, ¹⁹storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed."

- The believer's hopes are based on that which is incomprehensible to the world, **Eph 2:12-13.**

Eph 2:12-13, "Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. ¹³But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ."

- The world does not share the aims and destiny of the disciples of Christ, **1 Peter 4:1-6.**

1 Peter 4:1-6, "Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, ²so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. ³For the time already past is sufficient *for you* to have

carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries. ⁴In *all* this, they are surprised that you do not run with *them* into the same excesses of dissipation, and they malign (*BLASPHEMEO*) *you*; ⁵but they will give account to Him who is ready to judge the living and the dead. ⁶For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will of God*."

Bigg noted, "The Christians were compelled to stand aloof from all the social pleasures of the world, and the Gentiles bitterly resented their puritanism, regarding them as the enemies of all joy, and therefore of the human race."

And remember that they really hate the believer, because they first hated our Lord Jesus Christ, **Luke 22:65**.

Luke 22:65, "And they were saying many other things against Him, blaspheming."

"The emphasis Jesus placed on the sinful nature of the world is reflected in all of John's writings. For John, as with his Lord, one is either a believer or a member of the hostile world. One either lives in the light or in darkness. He is either headed for the Father's house or for destruction. Christ is his master or he is of his father, the devil." (Complete Biblical Library Commentary – John.)

So, we have to ask ourselves an important question, "Does the world hate us?" If not, why not? Has the world become more Christian or have we become more worldly?

The Edification Complex of the Soul coupled with the filling of God the Holy Spirit is what causes you to stand up to the intense hatred of Satan and the Cosmic System, **Eph 6:13-18**.

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We now turn to **John 15:20** that says, "**Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.**"

Here we are given the 3rd reason for the hatred of the Cosmic System.

Reason #3: "The servant is not greater than his Lord;" therefore, we too will have persecutions.

The Greek Reads:

"μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, "Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ." εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν; εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν."

Transliterated into English it reads: **"MNEMONEUETE TOU LOGOU HOU EGO EIPON HUMIN, OUK ESTIN DOULOS MEIZON TOU KURIOU AUTOU. EI EME EDIOXAN, KAI HUMAS DIOXOUSIN; EI TON LOGON MOU ETERESAN, KAI TON HUMETERON TERESOUSIN."**

We begin with the first clause, **"MNEMONEUETE TOU LOGOU OU EGO EIPON HUMIN,"**

MNEMONEUETE is the verb **MNEMONEUO** – **μνημονεύω** (mney-mon-yoo'-o) in the Present Tense, Active Voice, Indicative or Imperative Mood (since they are spelled the same in Greek, yet the context here, like in **Verse 18**, is Imperative), Second Person, Plural. It means, "to call to mind, to make mention of, to be mindful of, recollect, recall, or to **remember**."

The Instantaneous Present Tense is used here as our Lord is calling for the disciples to recall the information He previously taught them in **John 13:16** at this very moment. Yet, He does so, so that they will keep this information in mind going forward.

The Active Voice; the Lord is commanding that the disciples recall this principle.

The Imperative Mood is a command from our Lord to the disciples to remember this principle of Doctrine with the expectation that they will keep on remembering it in the future as well.

In the New Testament **MNEMONEUO** usually implies a warning similar to "Now don't you forget," as shown in **Luke 17:32**, **"Remember Lot's wife,"** and **Rev 2:5**, **"Remember therefore from where you have fallen, and repent."** It is a warning call to duty, a form of recollection and exercise of mind, as shown in **Hebrews 13:7**, **"Remember them which have the rule over you...."** It implies exercise of memory and usually focuses on an object, person, or Doctrine. Therefore, **MNEMONEUO** means, "to call to mind something that you have previously learned, something that you already know." The reason you call it to mind is to apply it to the situation.

This word suggests once again that within your soul there is an erected structure from which you draw information from. That is what we call the Edification Complex of the Soul. Therefore, based on the Doctrine resident in your soul and grace orientation, you remember and recall a Biblical principle which you then apply.

Here Jesus is warning that just as the world had rejected Him and His teachings, so it would reject the teaching of the disciples because we are not greater than He is. The Cosmos has hated Him; therefore, it will hate His disciples too.

TOU LOGOU is the article **HO** plus the noun **LOGOS** – **λόγος** (log'-os) that means, "something said, a word, etc." In the Possessive, Genitive, Masculine, Singular, we say, "the word of Me or **My Word**."

HOU is the Relative Pronoun **HOS** that can mean, "who, which, what, or **that**."

EGO is a Pronoun in the Subject, Nominative, First Person, Singular that means, "Me or **I**."

EIPON is the verb **LEGO** – λέγω (leg'-o) in the Aorist, Active, Indicative, First Person, Singular that means, "to say, speak, address."

The Consummative Aorist Tense is for simple past action used to stress cessation of the action, Jesus previously told them of this doctrinal principle.

The First-Person, Singular, Active Voice tells us that Jesus is the One who previously told them this principle.

The Indicative Mood is declarative for the reality that He previously told them this principle. So, we translated it as, "**said.**"

Once again, we have the principle of repeat, repeat, repeat for the inculcation and retention of Bible Doctrine.

HUMIN is the Personal Pronoun **SU** that means, "you" in the Dative of Advantage, Second Person, Plural that comes to mean, "**to you all.**" It is an advantage for anyone to receive the Word of God.

So, we have, "**Remember My Word that I said to you all,**" It ends with a comma.

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Principles of Repetition:

Repetition is defined as the act of repeated utterance, therefore, reiteration. The principle of repetition is what you learn after you know it all. The reason for repetition is that the rate of learning must exceed the rate of forgetting for the inculcation of Bible Doctrine. The inculcation of Doctrine is designed to impress the stream of consciousness with **EPIGNOSIS** knowledge of Bible Doctrine by repeated teaching of a pertinent subject.

Failure to respond to repetition of Bible teaching results in the function of the three arrogance skills (self-justification, self-deception, and self-absorption).

2 Tim 4:3-4 is the result of reaction to repetition, "**For the time will come when they will not endure sound Doctrine, but on the basis of their own lusts to have their ears tickled they will accumulate to themselves teachers and will turn away their itching ears from the truth and will turn aside into myths.**"

The Christian dilettante wants to hear something new to stimulate or scratch their itching ears. They dabble in false Doctrine, seeking either emotional stimulation or philosophical and psychological distractions which reject true doctrinal inculcation.

2 Tim 3:7 describes that status quo, **“Always learning but never able to come to a knowledge of the truth.”**

The description of the Christian dilettante is given in **2 Tim 3:2-6.**

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Next, we have the doctrinal principle the disciples are to recall:

“A slave is not greater than his master.”

“Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ.”

“OUK ESTIN DOULOS MEIZON TOU KURIOU AUTOU.”

OUK is the Greek Negative Particle, **“not.”**

ESTIN is the Verb **EIMI** that means, **“is** or to be,” in the Present, Active, Indicative, Third Person, Singular.

The Gnomic Present Tense is a statement of a general, timeless fact.

The Third Person, Singular, Active Voice refers to the “slave” / believer who is not greater than his “lord” / the Lord Jesus Christ.

The Indicative Mood is the reality of the situation.

DOULOS is the Greek Noun for “slave or **servant**” in the Subject, Nominative, Masculine, Singular.

MEIZON is the Comparative Adjective **MEGAS – μέγας** (meg'-as) in the Predicate, Nominative, Masculine, Singular that means, **“greater than,”** used here in a one-to-one comparison, i.e. the disciple to the Lord.

TOU KURIOU is the Article **HO** plus the Noun **KURIOS – κύριος** (koo'-ree-os) in the Genitive, Masculine, Singular. **KURIOS** means, **“master** or lord.” Here it is used generically in this axiom, but refers to the Lord Jesus Christ in comparison to the disciples.

AUTOU is the Pronoun **AUTOS – αὐτόσιν** (ow-tos') the Genitive, Masculine, Third Person, Singular that means, “of him or **his.**”

So, we have, **“The servant is not greater than his master, (the believer in comparison to the Lord Jesus Christ).”**

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Principles of DOULOS

Everyone has a choice; we are either slaves of sin or slaves of God's righteousness, **Luke 16:13; John 8:34, 36; Rom 6:16-23**

Luke 16:13, "No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."

John 8:34, 36, "Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. ... ³⁶So if the Son makes you free (*from sin*), you will be free indeed."" (Parenthesis mine)

Believing in Christ's atoning work makes it possible for man to be freed from their enslavement to sin and to enjoy a new status as sons of God, **Gal 4:7; 2 Peter 2:19.**

2 Peter 2:19b, "For by what a man is overcome, by this he is enslaved."

Gal 4:7, "Therefore you are no longer a slave, but a son; and if a son, then an heir through God."

Servants should proclaim the gospel of Jesus Christ as servant ambassadors of God, **John 12:26; Rom 1:1-9; 2 Cor 4:5-6; Phil 1:1.**

John 12:26, "If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him."

Rom 1:9, "For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you."

2 Cor 4:5-6, "For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. 'For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."

The **DOULOS** of God is under obligation to be totally committed to his Lord, **Mat 6:24; Luke 16:13.** Even unto death, **Rev 19:2.**

Mat 6:24, "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth."

The **DOULOS** of God will sing praises in worship of Him. **Rev 15:3.**

The slave depends upon his Lord to provide for his every need including sustenance and protection, while he serves in the ministry God has designed for him, **Lam 3:20-25; 2 Cor 9:8-15.**

A servant is one who is willing to serve and sacrifice, willing to give up their way for the good of a greater agenda, God's way. When you do so, it makes for great discipleship and it makes for hard living. Yet, it goes against everything in our nature to give rather than take, and to serve rather than to be served, and to promote another rather than promote yourself.

The servant of God will suffer various persecutions in like manner to our Lord, **John 15:20**.

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Then He makes the application:

"If they persecuted Me, they will also persecute you;"

"εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν;"

"EI EME EDIOXAN, KAI HUMAS DIOXOUSIN;"

EI is the Subordinating Conjunction that means, "if or since." This is a first class "if" statement that means, "**if** (*and it is true*)." It introduces the Protasis.

EME is the Pronoun **EGO** that means, "I or **Me**" in the Direct Object, Accusative, First Person, Singular. Jesus is the One they have persecuted first.

EDIOXAN is the verb **DIOKO – διώκω** (dee-o'-ko) in the Aorist, Active, Indicative, Third Person, Plural that means, "To put to flight, to put pursue on someone," and by implication "to persecute."

The Constative Aorist is for simple past action that views the entirety of the action as a whole. It refers to certain points of time which are all gathered up now into one entirety. Jesus was not persecuted every minute, but there were times when the pressure was on.

The Active Voice in the Third Person Plural tells us that Jesus was persecuted by a group of people "they" referring to those of Satan's Cosmic System.

The Indicative Mood is for the reality of Jesus' persecution during His first incarnation. So, we say, "**They persecuted.**"

KAI is typically the Coordinating Conjunction that means, "and, even, or **also**." Here it is used as an adverb linked with **DIOXOUSIN** below. This sets up the Apodasis or "then" statement of this "if" statement.

HUMAS is the Pronoun **SU** for "you" in the Direct Object, Accusative, Second Person, Plural for "**you all**."

DIOXOUSIN is the verb **DIOKO – διώκω** (dee-o'-ko) in the Future, Active, Indicative, Third Person, Plural that again means, "to persecute."

The Future Tense tells us that the persecution of the disciples is subsequent to the persecution of our Lord. It will be post resurrection and ascension. It means that the apostles are not a target yet. As long as Christ is on the earth, He is the target, but He says that in the future, they will be. In the Church Age, every believer is now the target.

The Third Person, Plural, Active Voice again tells us of the group that “**will persecute**” the disciples of our Lord, “**they**,” referring to those who are a part of Satan’s Cosmic System.

The Indicative Mood is for the reality of the situation. The Disciples will be persecuted by those of Satan’s Cosmic System during the Church Age.

So, we have, “**If they persecuted Me (and they have), they will also persecute you all.**”

“The Lord who was personally persecuted on earth continued to be persecuted, even in His exaltation, in the person of His persecuted followers. Their being persecuted for His sake was a sign that they belonged to Him, as it was a token of coming judgment on their persecutors” (Bruce, p.313).

Compare **John 16:33; Mat 5:10-12; 10:24-25; Mark 10:30; Luke 21:12; 1 Cor 4:12-13; 2 Cor 4:7-10; Gal 4:29; 2 Tim. 3:12** for proof that this prophecy came true.

John 16:33, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

Mat 10:24-25, “A disciple is not above his teacher, nor a slave above his master. ²⁵“It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more *will they malign* the members of his household!”

2 Tim 3:12, “Indeed, all who desire to live godly in Christ Jesus will be persecuted.”

1 Cor 4:12-13, “... when we are reviled, we bless; when we are persecuted, we endure; ¹³when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.”

2 Cor 4:7-10, “But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; ⁸*we are* afflicted in every way, but not crushed; perplexed, but not despairing; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body.”

Mat 5:10-12, “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹“Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against

you because of Me. ¹²“Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

The final clause gives us the contrast to the persecutions from Satan’s Cosmic System. He adds this positive aspect for encouragement.

It reads, “**if they kept My word, they will keep yours also.**”

Greek: “**εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.**”

Transliterated it is: “**EI TON LOGON MOU ETERESAN, KAI TON HUMETERON TERESOUSIN.**”

EI is once again a Subordinating Conjunction that gives us a first class “if” statement, “*if (and it is true).*”

TON LOGON is the article **HO** for “**the**” and the Noun **LOGOS – λόγος** (log’-os) for “**word**” in the Direct Object, Accusative, Masculine, Singular here meaning Bible Doctrine.

MOU is the Pronoun **EGO** “I or Me,” in the Possessive, Genitive, First Person, Singular that means, “**of me** or **My.**”

ETERESAN is the verb **TEREO – τηρέω** (tay-reh’-o) that means, “to watch over, to guard, continue, or keep,” in the Aorist, Active, Indicative, Third Person, Plural.

The Constative Aorist Tense views the entirety of the action in simple past tense.

The Third Person Plural leads us once again to add “**they,**” this time referring to those who are converts from Satan’s Cosmic System and are not part of Satan’s Cosmic System during our Lord’s incarnation.

The Active Voice identifies the positive believer who is applying God’s Word to life or those who are applying Divine Establishment principles to life.

The Indicative Mood is for the reality that some “**kept**” God’s Word or Divine Establishment principles resident within their souls during our Lord’s First Advent.

KAI is once again used as the Adverb “**also,**” but this time linked with **TERESOUSIN** below. This sets up the Apodasis or “then” statement of this “if” statement.

TON HUMETERON is the Article **HO** for “the,” plus the Pronominal Adjective **HUMETEROS – ὑμέτερος** (hoo-met’-er-os) that means, “your,” in the Accusative, Masculine, Second Person, Singular that comes to mean, “**yours.**” Its root is found in the Pronoun **SU**.

TERESOUSIN is the Verb **TEREO – τηρέω** (tay-reh’-o) that means, “to watch over, to guard, continue, or keep” in the Future, Active, Indicative, Third Person, Plural.

The Future Tense tells us that those who are positive to the teaching of Jesus Christ will be positive towards the believer who is representing the Lord Jesus Christ during the Church Age.

The Active Voice; positive believers or those who hold to Divine Establishment principles will not be antagonistic toward the believer.

The Indicative Mood is for the reality of the situation of non-antagonism from those who are not part of Satan's Cosmic System. So, we translate this as, "**they will keep.**"

We translate this last clause, "**If they kept My Word (Bible Doctrine) and they have, they will also keep yours (Bible Doctrine).**"

Our complete translation of **John 15:20** is: "**Remember My Word that I said (taught) to you all, if they persecuted Me (and they have), they will also persecute you all, (and they will). The servant is not greater than his master, (the believer in comparison to the Lord Jesus Christ); If they persecuted Me (and they have), they will also persecute you all, (and they will). If they kept My Word (Bible Doctrine) and they have, they will also keep yours (Bible Doctrine).**"

The parable of servants and son persecuted in **Luke 20:9-18** elucidates our passage.

Luke 20:9-18, "And He began to tell the people this parable: "A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time. ¹⁰At the *harvest* time he sent a slave to the vine-growers, so that they would give him *some* of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed. ¹¹And he proceeded to send another slave; and they beat him also and treated him shamefully and sent him away empty-handed. ¹²And he proceeded to send a third; and this one also they wounded and cast out. ¹³The owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.' ¹⁴But when the vine-growers saw him, they reasoned with one another, saying, 'This is the heir; let us kill him so that the inheritance will be ours.' ¹⁵So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them? ¹⁶He will come and destroy these vine-growers and will give the vineyard to others." When they heard it, they said, "May it never be!" ¹⁷But Jesus looked at them and said, "What then is this that is written: 'The stone which the builders rejected, This became the chief corner *stone*'? ¹⁸Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

Principles:

The world responds to God's messengers of the Church Age as it responded to Christ Himself. **John 15:21, "They will treat you this way because of My name."** This is a clear warning not to expect a lost world, driven by Satan's Cosmic System, with motives that

are corrupt and ungodly to gladly embrace Christ or Christian beliefs and standards. Those of the Cosmic System are not only unable to see the light, but they are also hostile and resentful to any hint that their ways lie under the judgment of God.

In warning the believer of the persecutions from the Cosmic System, our Lord never tells us to fight back or right the wrongs of the Cosmos. Yet, Christians who live by Christ's teachings and share the message of Christ stand against the world, **Eph 6:10-18**.

On the other hand, those who imagine that the Gospel will one-day usher in utopia fail to realize that humanity lingers in a dark world of illusion and sin.

It is sometimes hard to grasp the reason for the open hostility of the world to Christians who seek to live by and who openly affirm God's standards. Jesus gives us two reasons:

- **"They do not know (*OUK OIDASIN*) the One (*God the Father*) who sent Me, (*Jesus Christ*)," John 15:21.**
- In His incarnation, Jesus revealed righteousness and thus rebuked sin, **John 15:22**.

The phrase, **"if they kept My Word,"** tells us that some of those in the Cosmic System will accept the Gospel of Christ, yet most will not. Of those that do not, it suggests that they lack an adequate concept of God, His grace and love. Therefore, with a distorted view of God, the world has no way to correctly judge the messengers of God or the message. So, they shoot the messenger as well as the message.

The problem is not simply conceptual; it is moral. In Jesus' incarnation and through His Word, the world has been given a clear vision of righteousness. Measured against the standard of Jesus' perfect life, as against the standard of His words, coupled with His saving work on the Cross (paying the penalty for sin), every shred of false pride and every excuse is stripped away, and the world stands exposed as guilty before God, **Rev 21:11-15**. It is that guilt, (that they consciously know and try to run away from), that makes the world so hostile toward Christ and Christians.

It is the moral message implicit in the name of Christ, along with the added deficiency of not being able to comprehend the grace and love of God, which convicts the sinner and arouses hatred from them. That moral message, coupled with His grace and love, exposes every human being as guilty of sin and in need of a Savior. It is that which people do not want to face; so instead they are antagonistic towards its message and messengers, **Luke 20:19-20**.

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Next, we have the **4th reason for: Obstructions to Divine Good Production** in:

John 15:21, "But all these things they will do to you for My name's sake, because they do not know the One who sent Me."

The Greek reads: "ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδαςιν τὸν πέμψαντά με."

Transliterated it is: "ALLA TAUTA PANTA POIESOUSIN EIS HUMAS DIA TO ONOMA MOU, HOTI OUK OIDASIN TON PEMPSANTA ME."

This verse gives us the fourth reason for obstructions to Divine Good production, "The Cosmos does not know God and is ignorant to His Plan." This is noted in the last part of **Verse 21**, but before we get to it, we must note the first clause which gets back to the warning regarding persecutions.

The first clause is "But all these things they will do to you for My name's sake,"

"ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,"

"ALLA TAUTA PANTA POIESOUSIN EIS HUMAS DIA TO ONOMA MOU."

ALLA is the Coordinating Conjunction that means, "but, rather, on the contrary." Our Lord is contrasting the last statement of **Verse 20**, "If they kept My Word they will also keep yours," and getting back to the main point of warning the disciples of inevitable persecutions.

TAUTA is the near Demonstrative Pronominal Adjective **HOUTOS** – οὗτος (hoo'-tos) that means, "this," in the Accusative, Neuter, Plural. It is referring back to the variety of persecutions the believer will receive. As a Plural Pronoun, we can say, "these things (persecutions)."

PANTA is the Adjective **PAS** – πᾶς (pas) that means, "all, each, every (plural all), every kind of, etc.," also in the Accusative, Neuter, Plural that complements **TAUTA**. So, we can say, "all these things (i.e., persecutions)."

Principles:

"All these things" is a reference to Satan in the business of exalting self and opposing God. Satan is therefore in opposition to the Plan of God. He has designed a plan to counter the Plan of God. He has designed systems of culture, politics, and education in order to obscure and ridicule the Plan of God. He is the author of religion and legalism, and he is doing everything he can to discredit grace and discredit the Plan of God during the Church Age.

POIESOUSIN is the verb **POIEO** – ποιέω (poy-eh'-o) in the Future, Active, Indicative, Third Person, Plural that means, "to make, do, cause, effect, bring about, accomplish, perform, provide, create, etc."

The Future Tense also indicates the linkage to the previous warning about future persecutions. **"They** (those of the world / Satan's Cosmic System) **will do** (persecutions) **to you."**

The Active Voice in the 3rd Person Plural tells us that those of the Cosmic System will in the future bring about persecutions to those who love Christ.

The Indicative Mood is the reality of future persecutions by those of Satan's Cosmic System.

EIS is a Preposition in the Accusative that means, "into, **to**, in, at, on, upon, against, concerning, etc."

HUMAS is the Pronoun **SU** that means, "you" in the Direct Object, Accusative, Second Person, Plural; referring to the disciples it is, **"you all."**

Principles:

"They will do to you all," refers to anyone who is involved in Satan's system.

Satan's warfare adapts itself to times and conditions.

- Sometimes he seeks to destroy all believers on the earth, when history is right for it, and at other times, he seeks to discredit believers on the earth.
- Sometimes he entices the believer away with false Doctrine and sometimes he just wipes the believer out with those who have false Doctrine.
- Sometimes he entices believers away through lustful sin and prosperity, and other time he tries to wipe them out through adversity and poverty.

His tactics may change, but his goal always remains the same; stop Christ from being believed upon in the world.

DIA is a Preposition in the Accusative that means, "because of, on account of, **for the sake of**, or through."

TO ONOMA is the article **HO**, "the," and **ONOMA** that means, "**name**," in the Accusative, Neuter, Singular.

MOU is the Pronoun **EGO**, "I or me," in the Possessive, Genitive, First Person, Singular. So, we could say, "of me or **My**."

Our translation thus far is, **"But all these things, (persecutions), they, (those of Satan's Cosmic System), will do to you all (disciples of the Lord) for the sake of My (Jesus') name."**

This identifies the problem of self-righteous legalism as a substitute for true faith.

Principles:

- **"For my name's sake,"** is another reason for persecutions towards the disciples of our Lord, yet it also tells us of the false motivation behind their persecution.
- In **Verse 20**, persecution came to the Church Age believer, because **"they persecuted Christ"** who is no longer on the earth, so they turned their attention to those who are **"In Christ."**
- Then in **Verse 21**, we have the misguided motivation for these persecutions; self-righteous crusader arrogance.
- This then identifies who will do the persecutions, and therefore who is from Satan's Cosmic System.
- Those that persecute others in the name of God or in the name of Jesus Christ are truly those of "the world," Satan's Cosmic System.
- Therefore, the legalistic believer, like the Pharisees of Jesus' time and the early Church, will persecute the Grace Oriented believer having been totally deceived by Satan resulting in false motivation.
- The arrogant legalistic person self-justifies his persecutions, wrongly thinking he is doing the work of the Lord.
- The self-righteous religious type persecutes with the false motivation for Christ's sake. Thinking they are serving Christ, they persecute those who are teaching grace.

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Doctrine of Persecutions

John 15:20-21, "If they persecuted Me (and they have), they will also persecute you all. But all these things they will do to you for My name's sake, because they do not know the One who sent Me."

Bruce stated, *"The Lord who was personally persecuted on earth continued to be persecuted, even in His exaltation, in the person of His persecuted followers. Their being persecuted for His sake was a sign that they belonged to Him, as it was a token of coming judgment on their persecutors"* (Bruce, p.313).

Definition:

English Definition:

- To oppress or harass with ill-treatment.
- To treat someone extremely badly, or to refuse them equal rights, especially because of their race, religion, or political beliefs.
- To frequently or persistently annoy or threaten someone, even of death.

From a Biblical perspective:

- The hatred and affliction that follows the witness and holy life of God's people in a hostile world.
- From the moment of salvation, every believer, regardless of age or sex, regardless of status in life, is in the midst of a great spiritual conflict, which we call the Angelic Conflict. The creation of man is the result of this conflict, which has existed since some time in eternity past. It is a conflict in which the fallen angels are pitted against God, against the elect angels and against believers.
- The Church Age in which we now live is unique. It is the Age in which Jesus Christ as the God-Man is glorified: He is seated at the right hand of the Father in His resurrection body, as far as His humanity is concerned (His deity was always glorified),

and therefore the Angelic Conflict has shifted gears. Until the death, burial, resurrection, and ascension of Christ, it was the intent of the fallen angels to frustrate (persecute) the incarnation of Christ and to thwart the dissemination of information regarding Him. Since Christ did go to the Cross and is now glorified, the former purpose has changed. Every believer is now the target in the Angelic Conflict, which has greatly intensified. In fact, the New Testament uses actual warfare as a basis for illustrating the great spiritual battle in which we find ourselves, **Eph 6:10-18**.

Etymology:

Greek:

The Greek noun **DIOGMOS** – **διωγμός** (dee-ogue-mos') means, "persecution" in **Mat 13:21; Mark 10:30; 4:17; Acts 8:1; 13:50; Rom 8:35; 2 Cor 12:10; 2 Thes 1:4; 2 Tim 3:11**.

Its root word is **DIOKO** – **διώκω** (dee-o'-ko) that means, "to put to flight or pursue," and by implication means, "persecution." It is used for:

- Persecute in **Mat 5:11, 44; 10:23; 23:34; Luke 21:12; John 5:16; 15:20; Rom 12:14**.
- Persecuted in **Mat 5:10, 12; John 15:20; Acts 7:52; 22:4; 26:11; 1 Cor 4:12; 15:9; 2 Cor 4:9; Gal 1:13, 23; 4:29; 6:11-12; 2 Tim 3:12; Rev 12:13**.
- Persecuting in **Acts 9:4-5; 22:7-8; 26:14-15; Phil 3:6**.

Hebrew:

The Hebrew equivalent to **DIOGMOS** is **MURDAPH** – **מִרְדָּפ** (moor-dawf') and is used in **Isa 14:6**.

Its root word **RADAPH** – **רָדַף** (raw-daf') which means, "to pursue, chase, or persecute" is equivalent to the Greek word **DIOKO** – **διώκω** (dee-o'-ko). **RADAPH** is used for:

- Persecute in **Job 19:22, 28; Psa 7:1, 5; 31:15; 35:3, 6; 69:26; 119:84, 86**.
- Persecuted in **Deut 30:7; Psa 109:16; 119:161; 143:3**.

Persecution in the Old Testament Times:

The New Testament has many warnings regarding persecutions for Church Age believers. At the same time, our Lord and the writers of the New Testament spoke of the persecutions of Old Testament saints as well, as did Isaiah and the Psalmists. Jesus said to the Pharisees that innocent blood had been shed in those times, and that they were showing themselves heirs, (to use a legal phrase), to their fathers who had persecuted the righteous, "**from the blood of Abel the righteous unto the blood of Zachariah,**" **Mat 23:34-36** also in **Luke 11:51**.

That Zachariah is not the prophet Zechariah who wrote the Old Testament book of **Zechariah**, but is another whose murder is recorded in **2 Chron 24:20-22**. In the Hebrew Bible, **Genesis** is the first book and recorded the first murder, Abel's, and **2 Chronicles** is the last book that records Zechariah's murder. Therefore, Christ is saying from the first to the last murder (persecution) in the Bible.

In **Acts 7:52** Stephen accused the Pharisees of the same, **“Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become.”**

The concept of persecution is prevalent throughout the Old Testament. The writer of **Hebrews** listed many individuals who suffered persecution: Abel, at the hands of Cain; Joseph by his brothers; David by Saul. Elijah was forced to flee for his life, **1 Kings 19**; Jeremiah was dropped into a well, **Jeremiah 38**; Amos was driven out of the sanctuary, **Amos 7**; and Daniel was thrown to the lions, **Daniel 6**.

As a nation, Israel experienced persecution all during its existence but especially so during the period of the Maccabees, (168 through 163 B.C.). Thousands of Jews immigrated to surrounding countries. Under the reign of Antiochus IV Epiphanes, (175 through 163 B.C.), many Jews were murdered because they refused to participate in the idol worship of their captors. (Complete Biblical Library)

Persecutions in the Period Between the Close of the Old Testament and the Coming of Christ:

Believing Jews endured persecutions during this period because of their refusal to embrace idolatry, and of their faithfulness to the Mosaic Law, and the true worship of God. During that time, there were many who were true martyrs and heroes of faith. For example:

- As noted above, the Maccabees, were among those who were as Daniel stated in **Dan 11:32**, **“The people who know their God will display strength and take action.”**
- Jonathan the Jewish high priest said, **“We have no need of human help having for our comfort the sacred Scriptures which are in our hands,” 1 Macc 12:9.**
- In the Epistle to the Hebrews, persecutions during the Jewish Dispensation are summed up in **Heb 11:36-38**, **“And others experienced mockings and scourgings, yes, also chains and imprisonment. ³⁷They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated ³⁸(men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.”**

Persecutions of the New Testament:

As we noted above, in the New Testament **DIOKO** is most often used to mean, “persecute.” It is a consistent theme in the New Testament. Jesus met with persecution, **John 5:16; Acts 22:8**. But perhaps most prevalent are the references to the followers of Jesus, members of His church, **Mat 5:10; Luke 21:12; John 15:20; Rom 12:14**, who met with persecution.

Also, the word **DIOSMOS** consistently means, “religious persecution.” Mark notes that **DIOSMOS** comes **DIA TON LOGON**, **“because of the Word,” Mark 4:17; Mat 13:21**. Likewise, in Acts **DIOSMOS** comes **“upon”** the Church, **Acts 8:1**, or individuals of the Church, **Acts 13:50**, (Paul and Barnabas). The sense in **Rom 8:35** might possibly be

ambiguous, except it is certain from other instances that Paul was referring to “**persecution because of Christ,**” **2 Cor 12:10; 2 Tim 3:11;** cf. **2 Thes 1:4.** Thus **DIOGMOS** is virtually a technical term for “persecution” in the New Testament.

Other examples include:

- John the Baptist was thrown into prison and subsequently beheaded, **Mat 14:3f.**
- Jesus Christ as a young child was threatened with persecution in all its intensity, **Mat 2.**
- Throughout His ministry, Jesus showed an awareness of His own demise, **Mat 17:12,** and in the final months of His earthly life, He discussed the subject frequently with His disciples. From the onset of His public ministry, Jesus suffered tremendous persecution, which culminated in His violent death on the cross.

Persecutions Foretold by Christ:

Persecution was frequently foretold by Christ, as certain to come to those who were His true disciples and followers. He forewarned them again and again that it was inevitable.

- Before His death Jesus warned the disciples that they too would be persecuted if they continued to follow Him, **Mat 5:10f; 10:16-28; John 15:18-21.**
 - He told them they would be:
 - Hated, **Mat 24:9; John 16:2.**
 - Mocked, and spoken evil of, **Mat 5:11.**
 - Ill-treated, **Mat 24:9.**
 - Brought into court, **Mat 10:17f; Mark 13:9.**
 - Excluded from the synagogues, **John 16:2.**
 - Murdered, **Mat 10:21; 23:34; 24:9.**
 - All of this would take place for Jesus’ sake, **Mat 5:11; 24:9,** and for the cause of righteousness, **Mat 5:10.**
 - During His incarnation Jesus told the disciples more than once that they would be persecuted for following him, **Mark 10:30; Luke 21:12; John 15:20-21; 16:33.**
- John 16:33, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”**

Mat 5:10-12, “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹“Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹²“Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

Mat 10:24-25, “A disciple is not above his teacher, nor a slave above his master. ²⁵“It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more *will they malign* the members of his household!”

- He said that He Himself must suffer persecution, **Mat 16:21; 17:22-23; Mark 8:31.**

Mark 8:31, "And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again."

Paul also taught such warnings with encouragement in, **1 Cor 4:12-13; 2 Cor 4:7-10; Gal 4:29; 2 Tim. 3:12.**

2 Tim 3:12, "Indeed, all who desire to live godly in Christ Jesus will be persecuted."

1 Cor 4:12-13, "... when we are reviled, we bless; when we are persecuted, we endure; ¹³when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now."

2 Cor 4:7-10, "But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; ⁸we are afflicted in every way, but not crushed; perplexed, but not despairing; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body."

Various Forms of Persecution in the Early Church:

Persecutions would take different forms in the Early Church, ranging through varied possibilities from false accusation to the infliction of death and beyond.

The early Church was primarily persecuted by the established religion of Jewish Sadducees and Pharisees, **Acts 4:1-3; 5:17-18.**

As Christianity expanded beyond the Roman Empire and even within it, various heathens also persecuted those who witnessed for Christ. See *Fox's Book of Martyrs*.

The methods of persecution employed by the Jews, and also by the heathen against the followers of Christ, included:

- Men would revile them and would say all kinds of evil against them falsely, for Christ's sake, **Mat 5:11.**
- Contempt and disparagement, **Mat 10:25; John 8:48.**

John 8:48, "Do we not say rightly that You are a Samaritan and have a demon?"

Mat 10:25, "If they have called the head of the house Beelzebul, how much more will they malign the members of his household!"

- Based solely on the fact of their loyalty to Christ, they were forcibly separated from the company and the society of others, and expelled from the synagogues or other assemblies for the worship of God, **Luke 6:22; John 16:2.**

Luke 6:22, "Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man."

John 16:2, "They will make you outcast from the synagogues."

- Illegal arrest and plundering of goods and death itself.
- In the case of Christ Himself, persecution took the form of:
 - Attempts to entrap Him in His speech, **Mat 22:15.**
 - The questioning of His authority, **Mark 11:28.**
 - Illegal arrest.
 - Every insult imaginable towards Him especially as a prisoner, false accusations and a violent and most cruel death.
- Remember that the slave is not greater than his master, as He suffered these things, so too will His disciples.

All these various methods, used by the persecutors, were foretold, and all came to pass. It was the fear of apprehension and death that led the eleven disciples to forsake Jesus in Gethsemane and to flee for their lives. Jesus often forewarned them of the severity of the persecution which they would need to encounter if they were loyal to Him, **Mat 23:34; John 16:2b.**

Mat 23:34, "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city."

John 16:2b, "But an hour is coming for everyone who kills you to think that he is offering service to God."

Persecutions Were Primarily Instigated by the Legalistic Jews in the Early Church:

After our Lord's resurrection, the first attacks against His disciples came from the high priest and his party. The high-priesthood was then in the hands of the Sadducees, and one reason which moved them to take action of this kind was their "**being greatly troubled,**" because the apostles "**proclaimed in Jesus the resurrection from the dead,**" **Acts 4:2; 5:17.** Sadducees did not believe in any form of resurrection, and therefore needed to stop the preaching of Christ resurrected to maintain their semblance of authority over the people.

The old joke says that they got their name because they did not believe in life after death which is "sad you see," (sadd-u-cee).

The International Standard Bible Encyclopedia, states, "*The gospel based upon the resurrection of Christ was evidence of the falsehood of the chief Doctrines held by the Sadducees, for they held that there is no resurrection. But instead of yielding to the evidence of the fact that the resurrection had taken place, they opposed and denied it, and persecuted His disciples. For a time, the Pharisees were more moderate in their attitude toward the Christian faith, as is shown in the case of Gamaliel, Acts 5:34; and on one occasion, they were willing even to defend the apostle Paul, Acts 23:9, on the Doctrine of the resurrection. But gradually the whole of the Jewish people became bitter persecutors of the Christians. Thus, in the earliest of the Pauline Epistles, it is said, "Ye also suffered the same things of your own countrymen, even as they (in Judea) did of the Jews; who both killed*

the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men, 1 Thess 2:14-15."

In the case of Stephen: A serious persecution of the Christian church began with the stoning to death of Stephen, **Acts 7:1-60**. His lawless execution was followed by "a great persecution" directed against the Christians in Jerusalem.

- This "**great persecution,**" **Acts 8:1** scattered the many members of the church, who fled in order to avoid bonds and imprisonment and death.
- At this time, Saul (who later became Paul) established himself amongst the Pharisees and Sadducees by his great works in persecuting, "**this Way to the death, binding and putting both men and women into prisons,**" **Acts 22:4**.

The Apostles, James and Peter: One by one the apostles were put to death, the first of the apostles to suffer martyrdom was James the brother of John, who was slain with the sword by Herod Agrippa, **Acts 12:2**. Peter was imprisoned, and was delivered only by an angel, **Acts 12:7-11**.

Gentile Persecutions:

During the period covered by the Acts: There was not much purely Gentile persecution. At that time, the persecution suffered by the Christian church was chiefly Jewish as noted above. There were, however, great dangers and risks encountered by the apostles and by all who proclaimed the gospel then.

At Philippi, Paul and Silas were cruelly persecuted, **Acts 16:19-40**; and, even before that time, Paul and Barnabas had suffered much at Iconium and at Lystra, **Acts 14:5, 19**.

During Paul's life, for the most part, the Roman authorities were not actively hostile. The threat of Christianity was still too miniscule in their eyes to bother with.

The Persecutions of Nero. His full name Nero Claudius Caesar Augustus Germanicus was the Roman Emperor from 54 AD to 68 AD. During his reign as Emperor of Rome, the legal decisions which were favorable to the Christian faith were soon overturned following the great fire in Rome, which occurred in July, 64. At that time a great fire destroyed much of the city. Nero himself was thought to have been the arson.

Fox's Book of Martyrs states, "*Among other diabolical whims, he ordered that the city of Rome should be set on fire, which order was executed by his officers, guards, and servants.*" To avoid suspicion from the people, he blamed it on "terrorists," that being the Christians. He made the Christians the scapegoats which he thought he needed. As a result, he ordered Christians to be thrown to dogs, while others were crucified and burned.

Fox's Book of Martyrs states, "*He had some sewed up in skins of wild beasts, and then worried by dogs until they expired; and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens, in order to illuminate them.*"

The non-Christian historian [Tacitus](#) describes *Nero extensively torturing and executing Christians after the fire of 64*, (Annals xv. 44).

Another non-Christian historian [Suetonius](#) also mentions *Nero punishing Christians*, though he does so as a praise and does not connect it with the fire, (The Lives of Twelve Caesars, [Life of Nero, chapter 16](#)).

Also, the Christian writer [Tertullian](#) (c. 155- 230 AD) was the first to call Nero the first persecutor of Christians. He wrote *"Examine your records. There you will find that Nero was the first that persecuted this Doctrine,"* (Tertullian Apologeticum, lost text quoted in, [Eusebius, Ecclesiastical History, II.25.4.](#))

Persecution in Asia: In Revelation, the apostle John is in **"Patmos for the word of God and the testimony of Jesus," Rev 1:9**, and persecution had broken out among the Christians in the province of Asia.

- **At Smyrna**, there is suffering, imprisonment, and prolonged tribulation; but the sufferers are encouraged when they are told that if they are faithful unto death, Christ will give them the Crown of Life, **Rev 2:10**.
- **At Pergamum**, persecution has already resulted in Antipas, Christ's faithful martyr being slain, **Rev 2:13**.
- **At Ephesus and at Thyatira**, the Christians are commended for their patient enduring, evidently indicating that there had been persecution, **Rev 2:2, 19**.
- **At Philadelphia**, there has been the attempt made to cause the members of the church to deny Christ's name, **Rev 3:8**. Their patience is also commended, and the hour of temptation is spoken of, which comes to try all the world, but from which Christ promised to keep the faithful Christians.
- **There is no distinct mention of persecution having taken place in Sardis or Laodicea**. They had enough problems of their own in regard to their faith. They were not yet worthy of underserved suffering for blessing.

The Roman Empire as Persecutor – 2nd and 3rd Centuries: Speaking generally, persecution of greater or less severity was the normal method employed by the Roman Empire against the Christian church. Persecutions may have come to an end about the end of the 3rd or the beginning of the 4th century, when the empire became nominally Christian. Prior to that, persecution became almost the normal state in which the church is found.

"For 200 years, to become a Christian meant the great renunciation, the joining a despised and persecuted sect, the swimming against the tide of popular prejudice, the coming under the ban of the Empire, the possibility at any moment of imprisonment and death under its most fearful forms. For 200 years, the followers of Christ would count the cost, and be prepared to pay the same with his liberty and life. For 200 years, the mere profession of Christianity was itself a crime. The Latin phrase CHRISTIANUS SUM was almost the one plea for which there was no forgiveness, in itself, all that was necessary as a 'title' on the back of the condemned. He who made it was allowed neither to present apology, nor call in the aid of a pleader. 'Public hatred,' writes Tertullian, 'asks but one thing, and that not investigation into the crimes charged, but simply the confession of the Christian name.' For the name

itself in periods of stress, not a few, meant the rack, the blazing shirt of pitch, the lion, the panther, or in the case of maidens, an infamy worse than death.” (Workman, 103).

With the exception of such instances as those of Nero and Domitian, there is the surprising fact that it was not the worst emperors, but the best, who became the most violent persecutors. One reason was that the ability of those emperors led them to see that the religion of Christ is really a divisive factor in any kingdom in which civil government and pagan religion are indissolubly bound up together. The more that such a ruler was intent on preserving the unity of the empire, the more would be persecute the Christian faith. Hence, among the rulers who were persecutors, there are the names of Antoninus Pius. Marcus Aurelius the philosopher-emperor, and Septimius Severus (died at York, 211 Ad).

Pliny a proconsul of Bithynia in 111 or 112 AD, writes to the emperor Trajan a letter in which he describes the growth of the Christian faith and his efforts to *“stem the tide of the advancing Christian faith.”* He would round up Christians and demand that they renounce their faith, and pay allegiances to the Roman gods and Emperor via sacrifices and worship. In one letter Pliny stated, *“I had them repeat after me an invocation of the gods, and offered prayer, with wine and incense, to your statue.”* In another he said, *“They all worshipped your statue and the images of the gods.... I forbade the meeting of any assemblies, and therefore I judged it to be so much the more necessary to endeavor to extort the real truth by putting to the torture two female slaves, who were called deaconesses, yet I found nothing but an absurd and extravagant superstition.”*

These letters of Pliny and Trajan treat state-persecution as the standing procedure. The sufferings and tribulation noted in **Rev 2:10**, and in many other passages, had come to pass. Some of the Christians had denied the name of Christ and had worshipped the images of the emperor and of the idols, but multitudes of them had been faithful unto death, and had received the martyr’s Crown of Life.

Under Trajan’s successor, the emperor Hadrian: The lot of the Christians was full of uncertainty; persecution might break out at any moment. At the best, Hadrian’s regime was only that of unauthorized toleration.

The Decian Persecutions: The persecution inaugurated by the emperor Decius in 250 AD was particularly severe. There was hardly a province in the empire where there were no martyrs; but there were also many who abandoned their faith and rushed to the magistrates to obtain their “LIBELLI”, or certificates that they had offered heathen sacrifice. When the days of persecution were over, these persons usually came with eagerness to seek readmission to the church. It was in the Decian persecution that the great theologian Origen, who was then in his 68th year, suffered the cruel torture of the rack; and from the effects of what he then suffered he died at Tyre in 254.

Other persecutions during the reign of Roman Emperors noted in Fox’s Book of Martyrs include:

- Domitian, A.D. 81
- Marcus Aurelius Antoninus, A.D. 162
- Severus, A.D. 192 (Severus, having been recovered from a severe fit of sickness by a Christian, became a great favorer of the Christians in general; but the prejudice and fury of the ignorant multitude prevailing, obsolete laws were put in execution against the Christians.)
- During the reign of Maximus, in A.D. 235, there was in Cappadocia the president, Seremianus who did all he could to exterminate the Christians from that province.
- Valerian, A.D. 257
- Aurelian, A.D. 274
- Diocletian, A.D. 303

Persecution in the Army: Service in the Roman army involved, for a Christian, increasing danger in the midst of an organized and aggressive heathenism. Hence, arose the persecution of the Christian soldier who refused compliance with the idolatrous ceremonies in which the army engaged, whether those ceremonies were concerned with the worship of the Roman deities or with that of Mithraism. "The invincible savior," as Mithra was called, had become, at the time when Tertullian and Origen wrote, the special deity of soldiers. Shrines in honor of Mithra were erected through the entire breadth of the Roman Empire, from Dacia and Pannonia to the Cheviot Hills in Britain. And woe to the soldier who refused compliance with the religious sacrifices to which the legions gave their adhesion! The Christians in the Roman legions formed no inconsiderable proportion of "the noble army of martyrs," it being easier for the persecuting authorities to detect a Christian in the ranks of the army than elsewhere.

"The Third Race": The strange title, "the third race," probably invented by the heathen, but willingly accepted by the Christians without demur, showed with what a bitter spirit the heathen regarded the faith of Christ. "The first race" was indifferently called the Roman, Greek, or Gentile. "The second race" was the Jews; while "the third race" was the Christian, who were called by God a new creation, (a new spiritual species), **2 Cor 5:17; Gal 6:15**. The cry in the circus of Carthage was "Usque quo genus tertium?" That is, "How long must we endure this third race?"

Tertullian's Apology: Tertullian, in an oftentimes quoted passage in his "Apology," writes, "*We live beside you in the world, making use of the same forum, market, bath, shop, inn, and all other places of trade. We sail with you, fight shoulder to shoulder, till the soil, and traffic with you;*" yet, the very existence of Christian faith and its profession continued to bring the greatest risks. "*With the best will in the world, they remained a peculiar people, who must be prepared at any moment to meet the storm of hatred*" (Workman, 189). For them it remained true that in one way or another, hatred on the part of the world inevitably fell to the lot of those who walked in the footsteps of the Master; **"Indeed, all who desire to live godly in Christ Jesus will be persecuted."** **2 Tim 3:12.**

The Edict of Milan: *The persecution of the Christian church by the empire of Rome came to an end in March, 313 AD, when Constantine issued the document known as the "Edict of Milan," which assured to each individual freedom of religious belief. This document marks an era of the utmost importance in the history of the world. Official Roman persecution had*

done its worst, and had failed; it was ended now; the Galilean had conquered. (International Standard Bible Encyclopedia.)

Persecutions are Part of Satan's Cosmic System:

The anti-Christian principles of the world's system clearly clash with the values and morality of God-fearing Christians. As evil men and wickedness increase, persecution will not lessen but will come to a climax during the reign of the Antichrist. The Book of Revelation foretells in some detail the persecutions which are yet to come.

The Failure of Persecutions:

Even though there were tremendous persecutions against the believers of the Church in its first 300 years, instead of abolishing the name of Christ, as the persecutors vainly imagined they had succeeded in doing, it actually became a catalyst for the growth of the Body of Christ. Those who sought to exterminate Christians and eradicate Christianity were unwittingly advancing the message of Christ.

Satan's efforts to destroy the church by violence were a failure, because Jesus had warned his disciples ahead of time, and they chose to believe the words of their Master. As Christ's faithful were slain and fell at their posts, others sprang up to take their place. By seemingly individual defeat, the Christian movement conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread and the numbers of its adherents continued to increase. With the Edict of Milan, as noted above, what was once cruelly persecuted by the Roman Empire actually became the standard for religious worship in the previously pagan Empire. Satan's attack had failed.

How did this occur? By the witness of each individual who suffered under these persecutions. The witness of their words and lives spoke volumes to their persecutors and those who witnessed their persecutions. For example, Paul and Silas had this impact during their persecution and deliverance at Philippi in **Acts 16:16-34**.

The sufferings which the Christians endured brought them closer to one another and to Christ. Their living example and dying testimony were a constant witness to the truth. Even many of the followers of Satan were leaving their service to him and began enlisting under the banner of Christ.

Persecution Should Not Cause the Disciple of Christ to Lose Courage:

Having the great example of the early Church with the triumph their persecutions brought about in bringing the Gospel of Jesus Christ to the entire world, should give us today great courage and commitment to continue fighting the good fight of faith, **Rom 15:4**.

Rom 15:4, "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope."

We must never underestimate the impact we have when preserving through undeserved suffering for blessing.

We must also have the attitude which was in Christ Jesus and the martyrs of the early Church; that our physical lives are but a small price to pay for the gift of eternal life for another. That is the mental attitude of the disciple who is able to fulfill **John 15:13, "Greater love has no one than this, that one lay down his life for his friends."**

Paul had this mental attitude, **2 Tim 2:10, "For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory."**

The Bible teaches that persecution should not cause the disciple of Christ to lose courage. It is not a thing to be feared or to be incessantly worried about. As we have seen in our study of the various persecutions, the early Church endured, patient endurance in times of persecution is in fact the proof of genuine discipleship. For example:

- Moses, "choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin," **Heb 11:25.**
- Timothy was exhorted to, "be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry." **2 Tim 4:5.**

Persecution is a Test of True Discipleship:

- Those whose commitment to Christ is shallow will falter when persecution arises, **Mat 13:20-21.**

Mat 13:20-21, "The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; ²¹yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the word, immediately he falls away."

- Yet those who endure persecution show their true faith in Christ and their spiritual relationship with past heroes of the faith, **Mat 5:12; 2 Thes 1:4-5.**

Mat 5:12, "Rejoice and be glad, for in the same way they persecuted the prophets who were before you."

2 Thes 1:4-5, "Therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. ⁵This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering."

- Those that persevere through undeserved suffering will have tremendous Divine Good production to show for it, **Mat 13:23.**

Mat 13:23, "And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty."

- As a result, your good of intrinsic value will have a great return with rich blessings for time and eternal rewards, **Mat 5:10-12a; 2 Tim 2:12.**

Mat 5:10-12a, "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹²Rejoice and be glad, for your reward in heaven is great."

2 Tim 2:12, "If we endure, we will also reign with Him."

- Therefore, you should not fear persecution but persevere under persecution, even to the point of praying for those who bring persecution against you, **Mat 5:44-48; Luke 23:34; Acts 7:59.**

As Jesus said in **Luke 23:34, "Father, forgive them; for they do not know what they are doing."**

As Stephen said in **Acts 7:59, "Lord, do not hold this sin against them!"**

R.B. Thieme stated, *"Billions and billions of years ago in eternity past, God knew about every need believers would have at every stage of this intensified conflict. He knew we would live in a very difficult period of our own national history, as well as in the spiritual history of mankind. He knew about the dramatic rise of Communism with its anti-doctrinal aspects. He knew about the internal disintegration of our nation through drugs, the rise of theological liberalism, and the failure to recognize Divine laws relative to police and military activities; He knew that confusion with regard to the gospel would result from the Satanic utilization of those who choose ecstatic and emotional criteria rather than Bible Doctrine as their modus operandi. Furthermore, He knew that, as individuals', we would have to face national crises, personal crises, and local church crises, and that we would encounter an accumulation of pressures at any point where His Word might be revealed. Accordingly, God's provision for every believer in this Dispensation of the Church is phenomenal."*

Persecution made Christ very near and very precious to those who suffered. Many of the martyrs bore witness, even when in the midst of the most cruel torments, that they felt no pain, but that Christ was with them. Instances to this effect could be multiplied. Persecution made them feel how true Christ's words were, that even as He was not of the world, so they also were not of it. If they had been of the world, the world would love its own, but because Christ had chosen them out of the world; therefore, the world hated them. They were not greater than their Lord. If men had persecuted Jesus, they would also persecute His true disciples. But though they were persecuted, they were of good cheer, Christ had overcome the world; He was with them; He enabled them to be faithful unto death. He had promised them the crown of life.

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We now finish **John 15:21** with the last clause that says, "**because they do not know the One who sent Me.**"

This is our fourth reason for obstructions to Divine Good Production: "**they do not know God the Father.**"

The Greek reads: "**ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.**"

Transliterated it reads: "**HOTI OUK OIDASIN TON PEMPSANTA ME.**"

HOTI is a Conjunction Subordinating that means, "that, because, since, for, etc." It answers the question of "why the self-righteous, legalistic, arrogant, religious type persecutes a true disciple of Christ." So, we translate **HOTI** as "**because.**"

OUK is the Greek negative particle for "no, not, or **do not.**"

OIDASIN is the Verb **OIDA** – οἶδα (i'-do) in the Perfect, Active, Indicative, Third Person, Plural. **OIDA** comes from the Greek verb **HORAO** – ὁράω (hor-ah'-o) that means, "to see or perceive," and **OIDA** comes to mean, "to have seen or perceived, hence to know." It means, "to know fully, understand, or recognize." The perfect idea of "possessed knowledge" rather than the present aspect of "acquiring knowledge" is how this word is defined. It has the sense of a continued completed state: "I know," versus, "I have come to know," (through experience or event).

The Perfect Tense is a Perfect with a Present Force. It is emphasizing a present state based on completed past action.

It's a Resultative Perfect emphasizing the present state. In other words, to not know in the past, means they do not know in the present. They did not know God the Father in the past, which means they continue to not know Him in the present. This has led them to persecute the true disciples of Christ.

The Third Person Plural in the Active Voice identifies the self-righteous, legalistic, religious group once again who persecute "for My Name's sake." That is how we know Jesus is talking about pseudo Christian types as opposed to atheists, agnostics, or pagan god worshipers.

The Indicative Mood is for the dogmatic reality of the situation. Those religious types who persecute true believers and disciples of Christ absolutely do not know who God the Father is or what His Plan for salvation is.

Combined with **OUK** we translate this as "**they inherently do not know.**"

TON PEMPSANTA is the article **HO**, "the," plus the verb **PEMPO** – πέμπω (pem'-po) used as a Participle in the Aorist, Active, Accusative, Masculine, Singular. It is used as a verb noun. **PEMPO** means, "to send, commission, dispatch, or appoint." It identifies the action of being sent and the One who is doing the sending. With the article, it is used to identify God

the Father who sent His only begotten Son. So, we could say, "The Sender, The Commissioner, or The Appointer" as descriptions of God the Father, **John 13:16**. We will translate this as "**the One who sent.**"

ME is the Pronoun **EGO** in the Accusative, First Person, Singular that means, "I or Me." Jesus is referring to Himself as the One sent by God the Father.

Our translation of the last clause is, "**Because they** (*self-righteous, religious types*) **inherently do not know the One** (*God the Father*) **who sent Me** (*Jesus Christ*)."

Our complete translation of **John 15:21** is: "**But all these things**, (*persecutions*), **they**, (*those of Satan's Cosmic System*), **will do to you all** (*disciples of the Lord*) **for the sake of My** (*Jesus'*) **name. Because they** (*self-righteous, religious types*) **inherently do not know the One** (*God the Father*) **who sent Me** (*Jesus Christ*)."

Principles:

These self-righteous, legalistic, religious types do not understand the Father or the principle by which He operates. God the Father operates on the basis of grace. There is no other way for God to take sinful, spiritually dead, hopeless, useless humanity, and make him a child of God. Grace found a way, i.e. the cross. They do not understand grace; therefore, "they do not know" God the Father Himself.

Dr. L. S. Chafer in his Systematic Theology, vol. II, page 110, said, "*The idea that man will stand on the basis of personal worthiness has been the chief heresy opposing the central Doctrine of grace from the time of Christ's death to the present hour.*" He went on to say, "*It so permeates the Church that few who preach are able to exclude it from their attempts at gospel preaching. It is safe to say that wherever the element of human merit is allowed into the presentation of the plan of salvation, the message is satanic to that extent. The ministers of Satan proclaim personal righteousness as the ground of the individual's right relationship to God (2 Cor. 11:13-15).*"

To "**not know**" God is tantamount to rejecting Him, **Gal 4:8; 1 Thes 4:5**.

Gal 4:8, "**However at that time, when you did not know God, you were slaves to those which by nature are no gods.**"

Paul also spoke to this factor in **Romans 10** regarding Israel's lack of understanding as to whom God truly is, and His plan of salvation for man, **Rom 10:1-17**.

In **Rom 10:2**, Paul states, "**they have a zeal for God.**" He is referring to the Jews, who we have seen persecuted the disciples of Christ, "in the name of God." They rejected the name of Jesus Christ. Yet, Jesus states in **John 15:21**, "**for My names sake**" identifying "pseudo" Christians, religious types who also have persecuted disciples of Christ, "in the name of Jesus Christ." This occurred extensively during the middle ages.

Rom 10:3 gives us three things regarding the self-righteous, religious types and their relationship to the true righteousness of God.

- They do not know God's righteousness.
- They seek to establish their own righteousness.
- They do not submit to God's righteousness.

Interestingly, the number three speaks to Divine perfection. But this verse begins with the Greek negative prefix "**A,**" – **ἄλφα** (al'-fah) in **AGNOEO** – **ἄγνοέω** (ag-no-eh'-o). Therefore, what is in this verse is the opposite of Divine perfection.

AGNOEO is in the Present Tense and comes from "**A**" (a perfect negative prefix in the Greek), and **GINOSKO** – **γινώσκω** (ghin-ocē'-ko) means, "to come to know, recognize, or perceive." So, **AGNOEO** comes to mean, "to be ignorant or absolutely does not know," just as **OUK OIDA** does in **John 15:21**.

Rom 10:3, (KJV), "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Those that are self-righteous are in fact ignorant of the righteousness that comes from God and instead are seeking, demanding, and/or striving for their own righteousness from the works they perform under Law. They strive to make their own righteousness stand up under the scrutiny of God's justice. But they do not voluntarily place themselves under or obey God's plan and provisions for their righteousness. The context in **Rom 10** is regarding salvation, but this principle also applies to believers post-salvation who think they have all the answers and reject God's provisions for teaching them His righteousness. They think they can do it on their own. That too is self-righteous arrogance.

John 15:21 reveals the importance of knowing God and how terrible is ignorance of God. The knowledge of God invites believing in Christ. To "know" God's righteousness leads to eternal life and living daily in His righteousness; our Positional and Experiential Sanctification respectfully. It is sad that the world is ignorant of God and Jesus Christ.

Ignorance means:

- Destitute of knowledge or education, lacking knowledge or comprehension of the thing specified.
- Resulting from or showing a lack of knowledge or intelligence, unaware and uninformed.
- It may imply a general condition or it may apply to a lack of knowledge or awareness of a particular thing.
- It can be applied to illiterate, unlettered, untutored, and unlearned, which means not having knowledge.

Illiterate applies to either an absolute or a relative inability to read and write.

Unlettered implies ignorance of the knowledge gained by reading.

Untutored implies lack of schooling in the arts and ways of civilization.

Unlearned suggests ignorance of advanced subjects.

- Ignorance is also the choice to not act or behave in accordance with regard to certain information in order to suit one's own needs or beliefs.

What the righteousness of God demands, His justice satisfies. Sinful man can not satisfy the demands of God's righteousness.

- There is nothing you can do to pay for or overcome your sins, either for bathing at salvation or cleansing post salvation (**John 13:10**).
- Only God can satisfy His own perfect righteous demands. God's perfect justice fulfilled His perfect righteous demands through the efficacious sacrifice of our Lord Jesus Christ upon the Cross.
- This is the great tragedy of Israel, pseudo Christians, unbelievers, and believers who post salvation do not claim the promises of God.
- They look to themselves to save and/or cleanse themselves instead of receiving the gracious work of our Lord.
- They are ignorant to God's grace plan of salvation, and for some believers, His grace plan for cleansing post salvation, **1 John 1:9**.
- They are ignorant of the fact that only God's perfect justice can stand up under the intense scrutiny of His perfect righteousness which was accomplished once and for all time at the Cross of Jesus Christ, **1 Cor 2:14-16**.

1 Cor 2:14-16, "But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. ¹⁵But he who is spiritual appraises all things, yet he himself is appraised by no one. ¹⁶For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ."

A famous saying that is part of American law is that "ignorance is no excuse for the law." This means that regardless of ones' knowledge of the laws of the land, if you break the law, you are guilty by it. Your defense can not be, "I did not know."

- The same goes for salvation. God's law says, "Believe on Jesus Christ for eternal life," **John 3:16**. Those who reject Jesus Christ will have no excuse when it comes to the Great White Throne Judgment Seat of Jesus Christ, **John 15:22; Rom 1:20; Luke 14:16-21**.

Rom 1:19, "Because that which is known about God is evident within them; for God made it evident to them. ²⁰For since the creation of the world His invisible attributes, His eternal power and Divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. ²¹For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. ²²Professing to be wise, they became fools."

"Not knowing" and ignorance do not mean that information was not made available. It means information is available, but the person chooses to ignore or reject it, **John 15:22-25; Gal 3:22**.

Gal 3:22, "But the Scripture has shut up everyone (no excuses) under sin, (all have sinned according Rom 3:23; 5:12), so that the promise by faith in Jesus Christ might be given to those who believe."

Simply professing to know God is not enough, **Titus 1:16.**

Titus 1:16, "They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed."

True knowledge expresses itself in obedience to God and love for His people, **1 John 2:3-6.**

Jesus had true knowledge of God and His Plan of Salvation, **John 7:28-29.**

John 7:28-29, "Then Jesus cried out in the temple, teaching and saying, "You both know (OIDA) Me and know (OIDA) where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know (OUK OIDA). 29 "I know (OIDA) Him, because I am from Him, and He sent Me."

The self-righteous, legalistic, arrogant, religious types Jesus speaks of in **John 15:21**, truly do not know God the Father, and truly do not understand His Plan of salvation and living the spiritual life which is called grace. They have rejected His Son Jesus Christ and/or His Word.

As a result of their ignorance, they will persecute those who do not follow their way of thinking, even unto death.

Famous Quotes regarding Ignorance:

- "An ignorant man is always a slave."~ Anonymous
- "Ignorance is the parent of fear."~ Herman Melville, Moby Dick
- "Man," I cried, "how ignorant art thou in thy pride of wisdom!"~ Mary Shelley, Frankenstein
- "Whoever works without knowledge works uselessly."~ Anonymous
- "To be conscious that you are ignorant is a great step to knowledge."~ Benjamin Disraeli, Sybil

So far, we have noted in John **15:18-21**, the four obstructions from Satan's Cosmic System that are intended to hinder the believer from producing Divine Good / the Fruit of the Spirit. They are:

Reason #1: Satan's Cosmic System hates the believer! **John 15:18.**

Reason #2: We are not of this world-Election, out from the World! **John 15:19.**

Reason #3: "The servant is not greater than his Lord," therefore we too will have persecutions! **John 15:20.**

Reason #4: "The Cosmos does not know God and is ignorant to His Plan." **John 15:21.**

Regarding the fourth reason, “**because they do not know (are ignorant about) the One who sent Me**”, it is therefore imperative for us to make sure we know God the Father.

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Doctrine of God the Father

Introduction:

God is revealed to mankind through nature as its Designer and Creator and through Scripture, (which directly testifies of Him), and through the Person of the Lord Jesus Christ, (who came to reveal Him, **John 1:18**, and introduce men to Him, **Mat 11:27**).

From those revelations, God is to be recognized as both Creator and Father.

For some reason, we tend to comprehend God as Creator more easily and more often than we do as our Father. As such, it is more common to investigate the creative activities of God than to consider His Fatherhood. In spite of this tendency, there is an extended body of truth bearing on the Fatherhood of God in Scripture that we will explore.

In **John 14:7** Jesus said, “**If and you have known Me, you will also know My Father, and from this point forward you keep on knowing Him and have seen Him.**”

The passage tells us, since we have known Jesus, we also know the Father, and from this point forward, having known Christ, we should keep on knowing the Father, having seen Him through His Son and the Word He will leave behind. This is our revelation of who God the Father is.

Jesus Christ, the God/Man, reveals the Father to mankind. He is the Son of God, the Image of God, and is God just as the Father is God. **John 1:18; 1 Tim 6:15-16; Heb 1:3; 1 John 4:12-14.**

Therefore, for us to know who God the Father is, we have to: 1) Know Jesus Christ, and 2) Know His Word, which are the only means for us to know God the Father.

John 1:18, “No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.”

Jesus makes the Father known. The only intelligible conception of God is precisely what Jesus says in **John 14:7, “If you know Me you will know the Father too.”** So, let us see what Jesus has told us about the Father.

The Trinity:

First, we must understand the concept of God. As He has been revealed in Scripture, God is one in three persons. There is one God, yet three persons that make up the Godhead; God the Father, God the Son, God the Holy Spirit. This is called the Trinity.

One of the few verses of Scripture that capture all three in one verse is **John 14:26**.

John 14:26, "But the Helper, the Holy Spirit, whom the Father will send in My name (all three members of the Trinity in view), He will teach you all things (Mystery Doctrine of the Church Age) and cause you to remember all that I taught you."

The word "Trinity" is not a Bible term, though unquestionably a Bible truth. Trinity is the term given to describe God as having one essence, yet being three in person. Therefore, the Father, Son, and Holy Spirit all share equally, eternally, and infinitely the exact same Divine essence and attributes as the other members of the Trinity.

[\(Click Here to See Trinity Diagram\)](#)

In the Old Testament, the emphasis of the Trinity is upon Divine unity, where a Divine plurality is seen in the meaning of "**ELOHIM** – אֱלֹהִים (el-o-heem')," **Deut. 6:4**, a plurality of persons and unity of essence. The suffix "**IM**" in Hebrew stands for plurality.

Deut 6:4, "Hear, O Israel! The LORD is our God (ELOHIM), the LORD is one! "

The New Testament lays emphasis upon the individual Persons of the Trinity and their separate responsibilities for the purposes of redemption, yet here too, there are occasional references to Divine oneness of essence, **Mat 28:19**.

Mat 28:19, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit."

Water is a good illustration that may serve as a "three-in-one" illustration, since it retains its chemical activity whether in solid, gas, or liquid state, (i.e., ice, steam, and water).

There is also a triple point for water; a condition under which ice, steam, and liquid water can coexist in equilibrium. All are water, yet distinct from each other.

Another analogy; the sun, its light, and its power may help illustrate the Trinity. No one has actually seen the sun, just as no one has seen the Father. Yet, we learn a great deal about the sun by studying the sunlight, just as we learn about the Father through Jesus Christ the Son who is the radiance of His glory, **Heb. 1:3**. Then there is the power of the sun as it is involved in the growth of seeds and trees and plants. When asked what makes things grow, we say the sun does. The Holy Spirit is like the power of the sun and He is God.

1 John 1:5, "And this is the message which we have heard from Him and we announce to you, that God is light, and in Him there is no darkness at all."

John 1:5, "The light shined in darkness, and the darkness did not comprehend (overpower) it."

John 8:12, "Again therefore Jesus spoke to them saying, 'I am the light of the world. He who follows me will not walk in the darkness but will have the light of life.'"

1 Tim 6:16, "Who alone possesses immortality and dwells in unapproachable light, whom no man has seen nor can see, to him be honor and eternal dominion. Amen."

One God can be three in person because of their shared attributes. The 10 major attributes of God include:

- Sovereignty
- Righteousness
- Justice
- Love
- Eternal Life
- Omniscience
- Omnipotence
- Omnipresence
- Immutability
- Veracity

[\(Click Here to See Essence of God Diagram\)](#)

These attributes are set forth in **Ex 15:11; 33:19; 34:6-7; Deut. 6:4; 10:17; Num 16:22; Isa 44:6; Hab 3:6; Psa 102:26; Job 34:12; Rev. 5:12 and 7:12.**

A good definition of the Essence of God is found in the Westminster Larger Catechism, which reads: *"God is a Spirit, in and of Himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty, knowing-all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth."*

In the Bible and therefore theology, the Trinity is known as Father, Son, and Holy Spirit. The Father is known as the first person of the Trinity, the Son as the second, and the Holy Spirit as the third.

God the Father:

The first person of the Trinity is identified as "Father" for example:

- **"Our Father ... in heaven," Mat 6:9, 14, 26, etc.**
- **"The God and Father of the Lord Jesus," 2 Cor 11:31, etc.**
- In the Old Testament God was revealed as Father:
 - Of the Israelites, **Ex 4:22.**
 - To the special representative of the nation, the king, **2 Sam 7:14.**
 - As a Father who loves his children, **Psa 103:13.**

- In the New Testament, it is first revealed in relation to the eternal Son, **John 1:14, 18.**

John 1:14, "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

John 1:18, "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*."

The title "Father" represents several Scriptural concepts:

- It designates the first Person of the Trinity.
- It designates His relationship to Jesus Christ, **"Father of our Lord Jesus Christ," 1 Peter 1:3; 1 Cor 8:6; Eph 1:17.**
- It designates His relationship to the believer, **"our Father,"** as noted in the template prayer of **Matt 6:9.** This relationship is also noted in the first words of the Apostles' Creed, *"I believe in God the Father Almighty."* These are from recognition of this spiritual truth as depicted in the Word of God. Only those saved through Jesus Christ are admitted to the privileges of children in the Divine household of the Father.
- It designates His relationship to the Jewish nation. **Deut 32:6; Hosea 11:1; Psa 103:13; 68:5; Mal 1:6.**
- It designates His relationship to the universe, **"the Father of lights," James 1:17.**
- It designates His relationship to angels, **"sons of God," Gen 6:2, 4; Job 1:6; 2:1; 38:7.**
- It designates His relationship to man, **"the Father of spirits," Heb 12:9;** who are created after His image, **Acts 17:26-29; Luke 3:38;** with **Gen 1:27; Mal 2:10.** Man, as created, was designed for sonship to God. The realization of man's true creature destiny was frustrated by sin, and can now only be restored by redemption. Therefore, we have the place of sonship in the gospel:

- As an unspeakable gift and privilege, **1 John 3:1;** with **Eph 2:8-9.**
1 John 3:1, "See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him."

- Being obtained by grace, through regeneration, **John 1:12-13,** and adoption, **Rom 8:14, 19.**
John 1:12-13, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

In this relation of nearness and privilege to the Father in the kingdom of His Son, **Col 1:13,** believers are "sons of God" in a sense true of no others. It is a relationship, not of nature, but of grace. Therefore, Fatherhood is now the determinative fact in God's relationship to the believer, **Eph 3:14-21.**

The Fatherhood of God has several manifestations:

The distinctive Fatherhoods of God are:

- Fatherhood over creation – Universal Fatherhood.
- Fatherhood over Israel – National Fatherhood.
- The Father of our Lord Jesus Christ – Eternal Fatherhood.
- Fatherhood over all who believe – Relational Fatherhood.

Fatherhood over Creation (Universal Fatherhood):

In **1 Cor 8:6** where it is declared, **“But to us there is but one God, the Father, of whom are all things,”** teaches all mankind as belonging to the Fatherhood of God due to His creation of mankind.

There is a form of universal Fatherhood, which within its proper bounds, should be recognized. God, through His own creation, has provided for the existence of all who live in this world. So, from a parenting perspective, He has provided for all His children believer and unbeliever alike, compare **Mat 5:45; 6:26-30**.

This is in no way to be confused with that Fatherhood which is secured by the regenerating work of the Holy Spirit.

This general form of kinship between Deity and Creation is not usually predicated of the Father, but is declared to be between God and His creation, as noted by His love for all humanity expressed in the words, **“For God so loved the world, that He gave His only begotten Son,” John 3:16**.

In tracing the genealogy of Christ back to Adam, Luke accounts for Adam’s existence by declaring him to be a son or creation of God, **Luke 3:38**. This is sonship by right of creation, the only conception of Divine fatherhood which an unregenerate person can entertain.

Paul similarly quotes the pagan poets as asserting that all men are the offspring of God, **Acts 17:28**. (Offspring or children = **GENOS** that means, “family, race, nation, people, or offspring, i.e. children.”)

All men may be considered sons of God, inasmuch as they owe their existence to Him.

Fatherhood over Israel (National Fatherhood):

The intimate relationship between Jehovah and Israel, which was made possible by the gracious work of God alone, was also Divinely expressed by the figure of Father and son.

In **Ex 4:22**, Jehovah instructed Moses to say to Pharaoh: **“Thus says the LORD, ‘Israel is My son, My firstborn’.**” This was the first mention of that intimate relationship of Father and son between God and Israel.

Several other times God addresses the nation of Israel as a Father or as His sons, **Deut 32:6; Isa 63:16; 64:8**. This designation did not intimate that individual Israelites were regenerated sons of God. The term connotes national fatherhood by reason of parental care for all, just as Jehovah declared Himself to be a husband unto Israel, **Jer 31:32**.

The Father of our Lord Jesus Christ (Eternal Fatherhood):

The phrase **"the God and Father of our Lord Jesus Christ"** is the full title of the First Person of the Trinity. It is used five times by Paul, **Rom 15:6; 2 Cor 1:3; Eph 1:3; 1 Peter 1:3** and in **2 Cor 11:31** with no "our" and just "the".

Even though God the Father is also the Father of all who believe, for all eternity to come, He must first be recognized by the distinction, **"the God and Father of our Lord Jesus Christ."** The relation of the Second Person to the First Person of the Trinity has been from all eternity that of a Son, which is not only eternal but unchangeable too.

He did not become a Son of the Father, as some say, by His incarnation or by His resurrection, nor is He a Son by mere title, nor is He temporarily assuming such a relationship that He may execute His part in the Plan of Redemption.

The Son, being God Himself, is eternally on an absolute equality with the Father. On the other hand, the First Person became the God of the humanity of the Second Person as a result of the incarnation.

The First Person is never the God of the Second Person in Deity, but is His Father in a peculiar sense which belongs more to other spheres of existence than it does to this earthly one.

Only from Jesus' humanity could Christ address the First Person as **"My God."** He did this in the moment of the supreme manifestation of His humanity, when on the cross He said, **"My God, my God, why have you forsaken Me?"**, **Mat 27:46**. And again, after His resurrection, He said, **"I ascend unto My Father, and your Father; and to My God, and your God,"** **John 20:17**.

The thought of inferiority or succession is not to be included in the Divine Father and Son relationship. That is held for the understanding of His self-willed humility in terms of manifestation in his humanity.

Jesus may appear inferior from wrong applications of certain Scriptures. But the unique, eternal affiliation between the First and Second Persons of the Godhead is best revealed to the human mind by the pattern of the appellations used for an earthly father and his son.

Therefore, whenever Christ addressed the First Person as "God," it is clearly indicated that He spoke from His humanity, **Mat 27:46; Heb 10:7 (Psa 40:7-8)**.

Many False Doctrines Persist Regarding Jesus' Sonship Which Must be Rejected Including:

- That Christ became a Son by His incarnation, **Luke 1:35**.
- That He became one by the resurrection, **Rom 1:4**.
- That He is one only by virtue of office.
- That He is one only by title.

Taking just one of the above scriptures out of context has led to these misunderstandings and false Doctrines. Comparing Scripture with Scripture tells us that Jesus was the Son of God by His incarnation and His resurrection. So, which is it? It is neither. He has always been the Son of God and His sonship is made manifest by His incarnation and resurrection, the two cornerstones signifying His humanity.

Jesus asserted the principle of His Sonship from eternity past in **John 17:5, 24**, as does Paul in **Col 1:15-16**.

Jesus was the Son whom God sent into the world, whom He **"gave," Isa 9:6; John 3:16**.

The Nicene Creed states: *"The only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father."*

The Athanasian Creed states: *"The Son is from the Father alone; neither made, nor created, but begotten . . . generated from eternity from the substance of the Father."*

The terms Father and Son, as applied to the First and Second Persons in the Godhead, are somewhat anthropomorphic in character. That sublime and eternal relationship which existed between these two Persons is best expressed to human understanding in the terms of father and son, but wholly without implication that the two Persons, on the Divine side, are not equal in every way.

Fatherhood over all who Believe (Relational Fatherhood):

Under this the fourth aspect of the Divine Fatherhood, a most intimate relationship and abiding reality is in view.

Even though generation and regeneration are closely related there is a subtle difference. The generation is the begetting of life which is the starting point of physical existence, while regeneration is the begetting of life which is the starting point of spiritual existence.

Jesus distinguished the difference between the two when evangelizing the Pharisee Nicodemus in **John 3:1-7**.

Peter reiterated the significance of regeneration compared to generation in **1 Peter 1:3, 23-25a**.

1 Peter 1:23-25, "For you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God. ²⁴For, "All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, ²⁵But the word of the Lord endures forever.""

Paul signified the difference of the regenerated spiritual life in **2 Cor 5:17; Gal 6:15**.

2 Cor 5:17, "Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come."

- The authority of God's Word testifies that men in their natural estate of generation are spiritually dead until born again (regeneration).
- Being born again gives the impartation of the Divine nature to the believer.
- Men are either perfectly lost, being unregenerate or perfectly saved, being regenerate as to their relation to God.
- Regeneration is one of the 40 things God provides the believer at the moment of salvation.
- Being regenerated is made possible by God the Holy Spirit and results in legitimate Fatherhood on the part of God, and legitimate sonship on the part of the one who believes.
- This sonship, though it brings the believer into the position of an heir of God and a joint-heir with Christ, is not the same as the Sonship of Christ which is from all eternity.
- Christ never used the phrase "**our Father**," other than when instructing believers how to pray in **Mat 6.9**.
- He spoke of "**my Father, and your Father; my God, and your God**."
- However, Paul spoke of "**our Father**," in most of his opening or closing salutations and other places as well, **Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 4:20; Col 1:2; 1 Thes 1:1; 3:11, 13; 2 Thes 2:16; Phile 1:3**.
- Regeneration is God's own plan by which the lost may enter into that relation to Himself which is infinitely near and real.
- Each individual who is born of God has become a son of God in the most vital and immutable meaning of sonship and has been received into the household and family of God, **Mat 5:9; Luke 20:36; John 14:2; Rom 8:14-19; Gal 3:26**.

Gal 3:26, "For you are all sons of God through faith in Christ Jesus."

- The regenerate one may say as Christ did in **Mark 14:36, "Abba Father,"** a term of filial (fili-el) relation, **Rom 8:14-17; Gal 4:6-7**.

Rom 8:14-17, "For all who are being led by the Spirit of God, these are sons of God. ¹⁵For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" ¹⁶The Spirit Himself testifies with our spirit that we are children of God, ¹⁷and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*."

The Characteristics of God the Father:

- He is the first person in mode of operation. The First Cause, the Original, the Source, the Beginning, the Commencement, the Fountain-head of all wisdom, the Absolute.
- The Foundation of our Redemption, **John 3:16**.
- The Covenant Maker and Keeper, and the Covenant Promiser, **Gen 6:18**.
- The Architect, Designer and Controller.
- The Provider and Sustainer, **Job 24:23; Psa 35:5; 145:14; Gal 3:5**.
- The Light, Unapproachable Light, Life, and Love, **Rom 4:17; 6:23; 1 Tim 6:16; 1 John 4:8, 16**.
- Glory, Majesty, Holiness, and Fire, **Heb 12:29**.
- Perfect, **Mat 5:48**, Invisible, Spiritual, and Eternally the Father.
- The Begetter, **John 3:16**.

The Functionality of God the Father in the Trinity Related to Mankind:

God the Father Created the Universe, **Psa 102:25**, "Of old You founded the earth, and the heavens are the work of Your hands."

Jesus Christ's part in creation is stated in **Col 1:16**, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible."

God the Holy Spirit's part in creation is stated in **Gen 1:2**, "The Spirit of God moved upon the face of the waters," and **Job 26:13**, "By His Spirit He hath garnished the heavens."

All of this is combined in the one sublime statement in **Gen 1:1**, "In the beginning God [Elohim] created the heaven and the earth." The separate, yet complete act of creation on the part of each Person is gathered up in the assertion that Elohim, which name declares the mystery of plurality in unity and unity in plurality, achieved the undertaking.

God the Father created Man, **Gen 1:26; 2:7; Eccl 12:1; Isa 54:5**.

Gen 1:26, "Then God said, "Let Us make man in Our image, according to Our likeness."

Also in **Gen 2:7**, Jehovah Elohim is said to have, "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Christ's role in creation of man is declared in **Col 1:16**, "by Him were all things created, that are in heaven, and that are in earth, visible and invisible."

God the Holy Spirit's role is declared in **Job 33:4**, "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

God the Father gives and preserves life in man, both body and soul, **Mat 6:25-34**; likewise, He cares for His creation and their needs (Divine Providence), cf. **Psa 8:6-8**.

The Father provides our Logistical Grace blessings, **Rom 8:32**.

God the Father is the planner or designer of salvation for all of mankind. **Isa 14:27; John 4:34; 5:17; 12:44; 1 Cor 8:6; Eph 3:11**.

God the Son executed salvation on the Cross, **John 4:34; 5:17; Rom 5:8; Heb 10:7; 1 Pet 2:24; 3:18**.

God the Holy Spirit reveals the message of salvation. Under the Doctrine of Common Grace, He makes the gospel perspicuous, **John 16:8-11**.

God the Father has elected the believer from eternity past, **Mat 15:13; 2 Thes 2:13**.

Mat 15:13, "But He answered and said, 'Every plant which My heavenly Father did not plant shall be uprooted.'"

The believer is Called to salvation, Justified, and Glorified by God the Father, **Rom 8:28-30; 9:22-26; 1 Cor 1:9; Gal 1:15-16; 1 Peter 1:15; 5:10.**

God the Father indwells all Church Age believers as part of the Mystery Doctrine for the Church Age, **John 14:23; Eph 4:6; 2 John 9.** His abiding establishes our eternal relationship with Him.

God the Son indwells us according to **John 14:20; 17:22-23; Rom 8:10; 2 Cor 13:5; Gal 2:20; Col 1:27; 1 John 2:24.** We are the temple for the dwelling of the Shekinah Glory.

The indwelling of the Holy Spirit is found in **Rom 8:11; 1 Cor 3:16; 6:19-20; 2 Cor 6:16.** He Indwells us to empower us to execute the spiritual life and adorn the Temple of Christ.

The Father is Fully Responsible for Our Prayers:

- The Father hears (receives) our prayers. We pray to the Father. **Mat 6:6-9; 7:11; Luke 11:2, 13; John 15:16; 16:23; 1 John 1:7-9.** We approach the throne of Grace, **Heb 4:16.**
- He answers our prayers, **Mat 18:19; Luke 11:13; John 15:16; 16:23; 1 John 5:14-15.**

Mat 18:19, "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven."

- He forgives us of our sins, when we confess them to Him, **Mat 6:14; 1 John 1:9.** **Mat 6:14-15, "For if you forgive others for their transgressions, your heavenly Father will also forgive you. ¹⁵But if you do not forgive others, then your Father will not forgive your transgressions."**

- The Son is our Intercessory/Advocate in prayer, **Rom 8:34; 1 John 2:1.**
- The Holy Spirit helps us (intercedes for us) in prayer, **Rom 8:26.**

God the Father disciplines and judges, **Mat 18:35; Heb 12:4-11; (Prov 3:11-12; Psa 119:75) Deut 8:5; 2 Sam 7:14.**

Mat 18:35, "My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

- Jesus Christ is said to discipline the reversionistic believer in **1 Cor 11:32; Rev 3:19.**
- The Holy Spirit brings judgment, **Judges 3:10.**

God the Father provides Divine power for the function of His Plan for your life. The omnipotence of God the Father is related to our Portfolio of Invisible Assets. He is also the designer of God's Power System that is available to every believer.

Your Portfolio of Invisible Assets Includes:

Primary Assets consist of:

Baptism of the Holy Spirit

Pre-designed Protocol Plan of God (P3G)

Equal Privilege and Equal Opportunity

Unique Royal Commissions

Unique Mystery Doctrine of the Church Age

Indwelling of the Trinity

100% Availability of Divine Power.

Secondary Assets:

Positive volition toward Bible Doctrine

Production Assets = Residence in the P3G (Fruit of the Spirit)

Suffering for Blessing

Invisible impact blessings:

- Personal impact – blessing by association
- Historical impact – national blessing (Pivot)
- International impact – association with Client Nation to God

Personal Asset:

Operating in your Spiritual Gift

Unique Asset:

Indwelling of the Trinity

- The omnipotence of God the Son is related to the preservation of the universe, as well as the perpetuation of human history.
- The omnipotence of God the Holy Spirit is related to residence, function, and momentum inside God's Power System.

The greatest power the Father has given to us is His Word, Bible Doctrine, **John 15:15; 17:14, 17; cf. Heb 4:12.**

- The Bible is said to be the Mind of Christ, **1 Cor 2:16; 2 Peter 3:18.**
- The Bible was inspired by God the Holy Spirit **2 Sam 23:2; Acts 28:25; 2 Tim 3:16**, and is revealed / taught to man by the Spirit, **John 16:13; 1 Cor 12:8; Eph 6:17; 2 Peter 1:20-21.**

2 Sam 23:2, "The Spirit of the LORD spoke by me, and His word was on my tongue."

2 Tim 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work."

"Inspired by God" is the Greek word **THEOPNEUSTOS – θεόπνευστος** (theh-op'-nyoo-stos), which comes from **THEOS – θεός** (theh'-os) that means, "God," and **PNEUMA – πνεῦμα** (pnyoo'-mah) that means, "breath or spirit." Literally, it is "God-breathed," (i.e. inspired by God.) **PNEUMA** is used in the New Testament for the Holy Spirit; therefore, it is the Holy Spirit who has inspired the writers of the New Testament to write the Word of God. This is called "Verbal Plenary Inspiration of the Scripture."

The Pastor's authority is given by God the Father. **2 Cor 3:5-6.**

- The Pastor's authority is of the Son, as Paul testified in **1 Tim 1:12, "He counted me faithful, putting me into the ministry."**
- The Pastor's authority is of the Holy Spirit, as Paul instructed the elders of the Church in Ephesus, **Acts 20:28, "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."**

The believer is sanctified by God the Father, **1 Cor 1:2; Heb 2:11** and **Jude 1:1** (KJV).

Jude 1:1 (KJV), "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

- Of Christ, it is said in **Heb 2:11, "For both He who sanctifies (*Jesus Christ*) and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren."**
- The Holy Spirit's sanctification in relation to believer is noted in **Rom 15:16; 1 Cor 6:11.**

1 Cor 6:11, "Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

The Believer is kept safe by God the Father, which also speaks of our eternal security. Christ declared of the Father in **John 10:29** that, **"No man is able to snatch them out of my Father's hand."**

The same thing is promised by the Son Himself, **John 10:28**, and in **Rom 8:34**, we see the fourfold nature of Christ's safekeeping,

Rom 8:34, "Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."

Nothing is more assuring than **Eph 4:30** that tells the believer he is “**sealed (by the Spirit) unto the day of redemption.**”

God the Father’s Role in the Incarnation of Jesus Christ:

John 3:16, “God so loved the world, that he gave his only begotten Son.”

John 5:26, “For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself.

Three Persons are present in the incarnation of Jesus Christ:

- The Spirit generates the Son, **Mat 1:18-20.**
- But in such a manner that the Son ever addresses the First Person as Father, **Mat 4:17; Mark 1:11; Luke 3:23, 38; John 3:35.**
- The Son always did the will of the Father, **Mat 26:39; Mark 14:36; Luke 22:42; John 6:38.**
- To accomplish this, the Spirit was given to the Son without measure, **Mat 3:16; 4:1; Mark 1:10, 12; Luke 4:1; John 3:34.**

God the Father was involved in the death of Jesus Christ upon the Cross as prophesied in **Psa 22:15.**

Psa 22:15, “And You lay me in the dust of death.”

- Likewise, Jesus gave up His own life, **Luke 23:46; John 10:11-18, Phil 2:8.**
John 10:18, “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

- Of the Spirit’s part in Christ’s death it states in **Heb 9:14, “Christ . . . through the eternal Spirit offered Himself without spot to God.”**

The Father resurrected Jesus Christ (returning His spirit from heaven), **Eph 1:20; Col 2:12; 1 Thes 1:10; 1 Pet 1:21; Heb 13:20.**

- The Spirit returned His soul from Hades/Sheol, **Acts 2:24; Rom 1:4; 8:11; 1 Peter 3:18.**

- The Son raised His body, **John 2:19; 10:17-18.**

God the Father will place all authority in subjection to our Lord Jesus Christ, (Operation Footstool), **1 Cor 15:25-28; Eph 1:22; Heb 2:8.**

“Marvelous, indeed, are the works of God and of surpassing import is the fact that these works are, in each case, said to be wholly wrought by each of the Trinity separately, not in partnership or mutual cooperation, and sufficiently in each instance to make it appear to be unnecessary for the work to be undertaken by Another! Thus, unity and plurality are demonstrated as existing in the Godhead on a plane of relationship above and beyond the range of human experience.” (L.S. Chafer, Chafer Systematic Theology, Vol. 1, Chapter 18.)

The Titles of God the Father:

The titles of the First Person are largely restricted to combinations associated with the word "Father."

He is the God and Father of our Lord Jesus Christ, and the Father of Mercies.

He is addressed as Abba, Father; Heavenly Father; Father of Spirits; Holy Father; Righteous Father; Father of Lights; and Father of Glory.

The Worship of God the Father Inside the Trinity:

All created intelligences are appointed to render worship to God, and their worship, such as it is, comprehends the triune Godhead.

- He is worshiped by Angels. The angels ascribe worship to three Persons when they say in **Isa 6:3**, "**Holy, Holy, Holy, is the LORD of hosts,**" and the "living creatures" are saying in **Rev 4:8**, "**Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.**"
- God is worshiped by Saints. All prayer and worship is now directed, by Divine instruction, to God the Father, in the name of the Son, and in the enabling power of the Holy Spirit, **John 16:23-24; Eph 6:18.**
- The Benedictions gives praise to the Trinity. In **Num 6:24-26**, the blessing implored by the high priest upon the people is recorded as:

Num 6:24, "The LORD (YEHOVAH) bless you, and keep you;"

Num 6:25, "The LORD (YEHOVAH) make His face shine on you, and be gracious to you;"

Num 6:26, "The LORD (YEHOVAH) lift up His countenance on you, and give you peace."

In **2 Cor 13:14**, the most used benediction of the church is recorded, "**The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.**"

Keep in mind that even though we have some revelation about who and what God is, He remains the incomprehensible One that humans cannot totally fathom, both in His essence and ways, **Job 36:26; Isa 40:13, 25, 28; cf. Deut 29:29.**

Eph 4:4-6, "There is one body and one spirit, just as you have been called with reference to one hope of your calling; one lord, one faith, one baptism, one God, even the Father of all."

Verses 4-6 teach that just as there is unity in the Trinity, so in principle, there is unity in the body of Christ.

Verse 4 teaches there is "**one Spirit.**"

Verse 5 teaches there is "**one Lord.**"

Verse 6 teaches there is “**one God, the Father of all.**”

One inexplicably three.

One in simplest unity.

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Summary of Verses 18-21: We have seen four obstructions to the believer’s Divine Good Production by Satan’s Cosmic System, which includes:

Reason #1: Verse 18, Satan’s Cosmic System hates the believer!

Reason #2: Verse 19, We are not of this world–Election out from the World!

Reason #3: Verse 20, “**The servant is not greater than his Lord;**” therefore, we too will have persecutions!

Reason #4: Verse 21, “The Cosmos does not know God and is ignorant to His Plan.”

These are the first four warnings from our Lord as to the reasons behind the tactics of Satan and his Cosmic System in an attempt to stop the believer from going forward in the Plan of God. But our Lord doesn’t just give us the warnings in these verses. He also gives us tremendous encouragement in each verse, in order to face the challenges that lie ahead, as we navigate behind enemy lines in Satan’s Cosmic System, being citizens of heaven and God’s royal family.

These encouragements include:

Verse 18, We stand in the same position as our Lord stood, (Positional Sanctification), **John 10:36; 17:19; Acts 26:18; 1 Cor 1:2; 6:11; Heb 2:11; 10:10, 14.**

Verse 19, We are elected out of the world by God, (we have a heavenly citizenship not an earthly one), **Rom 8:33; Phil 3:20; 1 Peter 2:9.**

Verse 20, Some will be positive to your witness of Christ and non-antagonistic towards you, (we are ambassadors for Christ), **2 Cor 5:20; Eph 6:20.**

Verse 21, It’s not you who they hate but our Lord Jesus Christ who is in you (we are indwelt by Jesus Christ), **John 15:18** with **John 14:23; 17:23.**

John 15 – Vs. 22-25, The Reason for the World’s Rejection, Pt 31

John 15:22-25, “²² If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. ²³ He who hates Me hates My Father also. ²⁴ If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as

well. ²⁵ **But they have done this to fulfill the word that is written in their Law, 'They hated Me without a cause.'**"

In Verses 22-25, we have three more antagonism by those of Satan's Cosmic System towards the believer that are obstructions to Divine Good production.

Reason #5: Verse 22 – Their Old Sin Nature is exposed.

Reason #6: Verse 23-24 – The world hates God the Father and it hates God the Son.

Reason #7: Verse 25 – The fulfilment of Old Testament prophesy.

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We begin with **Verse 22**. It reads, **"If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin."**

Here we have the fifth cause of antagonism and that is because their Old Sin Nature is exposed. The principle here is that the world cannot relax when you talk about its Old Sin Nature. It doesn't want to hear that it is full of sin and in need of a Savior. Those of the world want to be held righteous by their own acts and deeds.

The Greek
reads: **"εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχσαν; νῦν δὲ πρόφρασι οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν."**

Transliterated it is: **"EI ME ELTHON KAI ELALESA AUTOIS, HAMARTIAN OUK EICHOSAN; NUN DE PROPHASIN OUK ECHOUSIN TES HAMARTIAS AUTON."**

EI is the Subordinating Conjunction that means, "if; whether; that; if only, surely; or since." Here it is a Second-Class conditional "if" which means, **"if and it is not true,"** as it is accompanied by the following negative **ME** and the Aorist Verbs **ERCHOMAI** and **LALEO**. It is also without the usual **AN**, but the context makes it clear when below we have "but now." Therefore, it is an assumption of an untruth for the sake of argument. A hypothetical scenario.

ME is the Negative Particle that means, "no or **not**." Here it is tied with the "if" statement so we say, "if not." This sets up the hypothetical scenario that Jesus did not come in His First Advent which we know to be not true. But it is used by our Lord for the argument that follows.

ELTHON is the Verb **ERCHOMAI** – **ἔρχομαι** (er'-khom-ahee) in Aorist, Active, Indicative, First Person, Singular that means, "to **come** or appear."

The Aorist Tense is for a simple Past Tense and views the entirety of the action of Christ's First Advent as hypothetically not occurring.

The First-Person Singular in the Active Voice: Jesus hypothetically produces the action of not coming in His First Advent.

The Indicative Mood is for the hypothetical reality of the scenario. So, we translate the first three words as "**If I had not come** (*First Advent*)."

KAI is that Coordinating Conjunction that means, "**and**, even, or also." It ties together the hypothetical scenario of this "if" statement. It ties together His coming with His spoken words. It ties together His witness through His actions with the witness of His spoken word.

ELALESA is the Verb **LALEO** – λαλέω (lal-eh'-o) also in the Aorist, Active, Indicative, First Person, Singular. **LALEO** means, "speak, talk, say; preach, proclaim; tell; be able to speak; or address." Here it refers to the communication of Bible Doctrine. So, we translate it as "**spoken**."

AUTOIS is the Pronoun **AUTOS** – αὐτός (ow-tos') in the Dative, Masculine, Third Person, Plural that means, "he, she, or it." In the Third Person Plural and Dative Case, it means, "**to them**."

So far, we have, "**If I had not come** (*Christ's First Advent / witness of life*) **and spoken** (*witness of words*) **to them**." That is the Protasis or "if" statement.

Next, we have the Apodasis or "then" statement; "**they would not have sin**;"

Transliteration: "**HAMARTIAN OUK EICHOSAN**;"

Greek: "**ἁμαρτίαν οὐκ εἶχσαν**;"

HAMARTIAN is the Noun **HAMARTIA** – ἁμαρτία (ham-ar-tee'-ah) in the Accusative, Feminine, Singular. It comes from the word **HAMARTANO** – ἁμαρτάνω (ham-ar-tan'-o) that means, "to miss the mark, do wrong, or sin." So, **HAMARTIA** comes to mean simply, "**sin**."

OUK is the other Greek Negative Particle that means, "not." Keeping with the hypothetical scenario we say, "**would not**."

EICHOSAN is the Verb **ECHO** – ἔχω (ekh'-o) in the Imperfect, Active, Indicative, Third Person, Plural that means, "**to have**, hold, possess; keep, etc."

The Imperfect Tense is typically for past time, but when used with the Second Class "if," it connotes present time in aspect. (See Wallace, Greek Grammar Beyond the Basics, page 541.) It portrays the action from within the event without regard for beginning or end, versus the Aorist Tense that portrays action in summary fashion, a snap shot as it were.

The Third Person, Plural in the Active Voice; the "persecutors" of the Body of Christ perform the action of the verb. So, we can say, "**they have**."

The Indicative Mood is for the reality of the persecutors in this hypothetical scenario as not presently having sin.

Therefore, the then statement, (**HAMARTIAN OUK EICHOSAN**), comes to mean, "**They (hypothetically) would not have sin.**"

Combined with the Protasis we have, "**If I had not come (Christ's First Advent / witness of life) and spoken (witness of words) to them, they (hypothetically) would not have sin.**"

Principles:

This is speaking of their awareness of sin and their sin nature in a hypothetical scenario. In fact, all men are sinful regardless of whether Christ had come or not, (**Rom 5:12; 8:23, "For all have sinned and fall short of the glory of God."**), but in this scenario, He is emphasizing their knowledge of their sin and sin nature.

Our last clause is, "**but now they have no excuse for their sin.**"

Transliteration: "**NUN DE PROPHASIN OUK ECHOUSIN TES HAMARTIAS AUTON.**"

Greek: "**νῦν δὲ πρόφασι οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.**"

NUN is an Adverb for, "**now** or at the present."

DE is a Superordinating Conjunction that means, "**but**, to the contrary, rather, etc." It is emphasizing the more severe scenario of what is really happening rather than the previous hypothetical scenario.

PROPHASIN is the Noun **PROPHASIS** – **πρόφασις** (prof'-as-is) in the Direct Object, Accusative, Feminine, Singular that means, "false motive, pretense, pretext, or **excuse**." It is that which is alleged as the cause, but used here in the negative sense of a false cause.

OUK is once again the Greek Negative Particle that means, "**no** or not." This time used in the "reality check" statement.

ECHOUSIN is Verb **ECHO** – **ἔχω** (ekh'-o) this time in the Present, Active, Indicative, Third Person, Plural that means, "to **have** and to hold."

The Present Tense is the reality check that these persecutors do not have an excuse for their sins. Christ has taken away all excuses for man as to why he sins the way he does.

The Active Voice in the Third Person Plural; "**they**," (persecutors), produce the action of being without excuse.

The Indicative Mood is for the reality of the situation.

Rom 1:20, "For since the creation of the world His invisible attributes, His eternal power and Divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."

TES HAMARTIAS is the Article for "the" and the Noun **HAMARTIA – ἁμαρτία** (ham-ar-tee'-ah) in the Possessive, Genitive, Feminine, Singular that means, "sin."

AUTON is the Pronoun **AUTOS – αὐτός** (ow-tos') that means, "he, she, or it" in the Possessive, Genitive, Masculine, Third Person, Plural. We could say, "of him or his" in the singular, but in the plural, it is "their."

So, we have in the last clause, "**But now they have no excuse for their sin.**"

Our complete translation of **John 15:22** is: "**If I had not come (Christ's First Advent / witness of life) and spoken (witness of words) to them, they (hypothetically) would not have sin; but now they have no excuse for their sin.**"

Due to the fact of His ministry; "**they (self-righteous, legalistic, arrogant persecutors of true believers) have no excuse for their sin (of persecution),**" and therefore cannot cover up their Old Sin Nature or the sins from their OSN.

In other words, truth (Bible Doctrine) rips off the façade of self-righteousness; it exposes the person for what he really is: A person with a sin nature and spiritually dead. It topples their house of cards.

See the Parable of **Luke 14:15-24**.

Principles:

Christ lays down the basic principle that revelation brings responsibility. Judaism taught that greater knowledge brought greater responsibility. Jesus also taught that revelation increases moral responsibility, **Luke 12:41-46**, (to whom much is given, much is required).

His works and His words revealed the will of God the Father, that He was the Messiah as prophesied, and the sinfulness of men. He had shown that He was the Messiah by His own arguments and by His miracles.

Therefore, mankind has no excuse. The fact that Jews and Gentiles alike joined together in hating and crucifying Christ is proof that all people are sinners and guilty before God.

The proof of Christ as Messiah has been so clear that they cannot plead ignorance; likewise, the gospel has been so often presented that they cannot allege that they had no opportunity of knowing it. It was that way in Christ's day, as it is still today with all sinners. Compare **John 9:35-10:18** with **Acts 26:18**.

The world lives in darkness and commits the works of darkness, **John 3:18-19**. From the beginning of the world's creation, men have covered themselves with fig leaves of excuses, **Gen 3:7-13**.

No matter what form the excuses take, they give evidence of the Truth of the gospel message, (that the light has been shining).

There is no reason or even excuse for sin. Jesus has come and His presence has shown the light on the Truth. It is impossible to hide sin behind transparent aprons of excuse after excuse.

For the unbeliever, no matter what the excuse, rejection of Jesus Christ means eternal condemnation, **Heb 10:29**.

As for the believer, Oswald Chambers put it well in his piece on "The Opposition of the Natural", (My Utmost for His highest). Using **Gal 5:24**, "**Those who are Christ's have crucified the flesh with its passions and desires,**" Chambers states:

"The natural life itself is not sinful. But we must abandon sin, having nothing to do with it in any way whatsoever.

Sin belongs to hell and to the devil. I, as a child of God, belong to heaven and to God.

It is not a question of giving up sin, but of giving up my right to myself, my natural independence, and my self-will. This is where the battle has to be fought. The things that are right, noble, and good from the natural standpoint are the very things that keep us from being God's best.

Once we come to understand that natural moral excellence, (human good), opposes or counteracts surrender to God, we bring our soul into the center of its greatest battle. Very few of us would debate over what is filthy, evil, and wrong, but we do debate over what is good.

It is the good that opposes the best. The higher up the scale of moral excellence, (human good), a person goes, the more intense the opposition to Jesus Christ, Gal 5:24, "Those who are Christ's have crucified the flesh"

The cost to your natural life is not just one or two things, but everything. Jesus said in Mat 16:24, "If anyone desires to come after Me, let him deny himself ..." That is, he must deny his right to himself, and he must realize who Jesus Christ is before he will bring himself to do it. Beware of refusing to go to the funeral of your own independence.

The natural life is not spiritual, and it can be made spiritual only through sacrifice. If we do not purposely sacrifice the natural, the supernatural can never become natural to us.

There is no high or easy road. Each of us has the means to accomplish it entirely in his own hands (through Bible Doctrine and the Spirit). It is not a question of praying, but of sacrificing, and thereby performing His will.” (Parenthesis Mine.)

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In **John 15:23-24** we have the sixth reason for the world’s antagonism towards the believer that is an obstruction to Divine Good Production. The sixth reason is, “the world hates God the Father and it hates God the Son.”

John 15:23, “He who hates Me hates My Father also.”

The Greek reads: “ὁ ἐμὲ μισῶν καὶ τὸν Πατέρα μου μισεῖ.”

Transliterated it reads: “**HO EME MISON KAI TON PATERA MOU MISEI.**”

HO is the article that typically means, “the.” Here it is in the Subject, Nominative, Masculine, Singular used as a pronoun for “**he.**” Speaking of the unbeliever from Satan’s Cosmic System who is the one doing the hating.

EME is the Personal Pronoun **EGO – ἐγὼ** (eg-o’) that means, “I or **me**” in the Direct Object, Accusative, First Person, Singular. Jesus is the object of their hatred.

MISON is the Participle Verb **MISEO – μισέω** (mis-eh’-o) that means, “hate, detest, abhor, prefer against,” in the Present, Active, Nominative, Masculine, Singular. So, it comes to mean, “hating or the ones hating or **who hates.**”

KAI is the Conjunctions “and, even, or **also.**” It’s used like and adverb placing further emphasis on the hatred of the Father, as a result of hating the Son.

TON PATERA is the Article **HO – ὁ** (ho) that means, “the” that is not translated plus the Noun **PATERA** in the Direct Object, Accusative, Masculine, Singular that means, “**father,**” referring to God the Father.

MOU is the Pronoun **EGO – ἐγὼ** (eg-o’) “I or me,” in the Possessive, Genitive, First Person, Singular. So, we say, “of Me or **My.**”

MISEI is the Verb **MISEO – μισέω** (mis-eh’-o) in the Present, Active, Indicative, Third Person, Singular that means, “**hates.**”

The Customary Present Tense says that those of Satan’s Cosmic System keep on hating God the Father.

Our translation of **John 15:23** is: “**He who hates Me, also hates (keeps on hating) My Father.**”

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Then in **John 15:24** we have, "If I had not done among them, the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well."

It is structurally and contextually similar to the combination of **Verses 22** and **23**, but put together here in **Verse 24**.

The Greek reads: "εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχσαν; νῦν δὲ καὶ ἐωράκασιν, καὶ μεμισήκασιν, καὶ ἐμὲ καὶ τὸν Πατέρα μου."

Transliterated it reads: "EI TA ERGA ME EPOIESA EN AUTOIS, HA OUDEIS ALLOS EPOIESEN, HAMARTIAN OUK EICHOSAN; NUN DE KAI EORAKASIN, KAI MEMISEKASIN, KAI EME KAI TON PATERA MOU."

We start with: "If I had not done among them,"

The Greek Reads: "εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς,"

Transliterated it is: "EI TA ERGA ME EPOIESA EN AUTOIS,"

EI is a Subordinating Conjunction establishing a conditional clause, just as we had in **Verse 22**. Typically, this would be a First Class if "if and it is true," but because of the following Aorist Tense Verbs in the "if" (Protasis) statement, and the Imperfect Tense verb in the "then" (Apodasis) statement, this is a Second Class "if" that means, "if and it is not true," establishing the second hypothetical scenario in the object lesson.

TA ERGA is the Article **HO**, "the," and the Noun **ERGON**, "work," in the Accusative, Neuter, Plural. So, we say, "works," speaking of the Divine Good Production of Jesus Christ during His First Advent.

ME is the Greek Negative Particle for, "no or not."

EPOIESA is the Verb **POIEO** – ποιέω (poy-eh'-o) that means, "to make or do," in the Aorist, Active, Indicative, First Person, Singular. Jesus Christ produced these works during His incarnation. With the simple Past Tense, Aorist, in the First-Person, Singular, we will say, "I had done."

EN is the Dative of Sphere Preposition that means, "in the sphere of or among." Jesus performed these works while in their presence.

AUTOIS is the Pronoun **AUTOS** – αὐτός (ow-tos') that means, "he, she, it," in the Dative of Sphere, Masculine, Third Person, Plural; so, we say, "them."

So far, we have, "**If I had not done the works among** (*in the presence of*) **them.**"

This is a reference to every miracle performed by Jesus. They were not designed to alleviate suffering, but they were designed to reveal Christ as Savior and the Father's plan of grace.

Next, we have: "**the works which no one else did,**"

Transliteration: "**HA OUDEIS ALLOS EPOIESEN,**"

Greek: "**ὃ οὐδεὶς ἄλλος ἐποίησεν,**"

HA is the Relative Pronominal Adjective **HOS – ὅς** (hos) that means, "who, **which**, what, that," in the Accusative, Neuter, Plural.

OUDEIS is a Cardinal, Pronominal, Adjective in the Nominative, Masculine, Singular that means, "**no one**, nothing; no; worth nothing, etc."

ALLOS is an Adjective in the Nominative, Masculine, Singular that means, "another, other, etc." Combined with **OUDEIS** above, we could say, "no other or no one **else.**"

EPOIESEN is the Verb **POIEO – ποιέω** (poi-eh'-o) in the Aorist, Active, Indicative, Third Person, Singular that means, "to make or do."

The Aorist is again for simple past action – "**did.**"

The Third Person Singular Active Voice; others or no one else did not fulfill the Father's Plan, only Jesus Christ did.

The Indicative Mood is for the reality that no one else fulfilled God's Plan; no one else could ever do these things

Next, we have the "then" (Apodasis) Statement. "**They would not have sin;**"

Transliteration: "**HAMARTIAN OUK EICHOSAN;**"

Greek: "**ἁμαρτίαν οὐκ εἶχσαν;**"

HAMARTIAN is the Noun **HAMARTIA – ἁμαρτία** (ham-ar-tee'-ah) that means, "**sin**" in the Direct Object, Accusative, Feminine, Singular.

This is what they would not have if Christ did not come in the First Advent. As noted in **Verse 22**, this does not mean they would not have any sin; it means they would not have the sin of persecution against Jesus Christ. They would not have the sin of hatred against Jesus Christ. They would not have the sin of hatred toward God the Father.

OUK is the other Greek Negative Particle "**not.**"

EICHOSAN is the Verb **ECHO** – ἔχω (ekh'-o) that means, "to have or hold," in the Imperfect, Active, Indicative, Third Person, Plural.

The Imperfect is for incomplete past action, "**have.**" This also indicates our hypothetical scenario. Their sin is in process. Their hatred is fluid.

The Third Person Plural Active Voice; "**they**" speaking of the Pharisees in their self-righteous, legalistic arrogance.

The Indicative Mood is for the dogmatic fact of the situation, "**would.**" So, we say, "**they would have.**" This is the Hypothetical scenario, they would not have sin in this category of sinning, i.e. hatred towards Jesus Christ.

Our translation thus far for the "if" statement reads, "**If I had not done the works among (in the presence of) them, which no one else did, they would not have (this category of) sin;**"

Next, we have the "contrasting" statement. It begins with:

"but now they have both seen and hated,"

Transliteration: "**NUN DE KAI EORAKASIN,**"

Greek: "**νῦν δὲ καὶ ἑώρακασιν,**"

NUN is an Adverb here that means, "**now** or at the present."

DE is a Superordinating Conjunction that means, "**but**, to the contrary, rather, etc."

KAI is a Coordinating Conjunction that is closely tied to our next word "seen." It typically means, "and, also, but, even, etc." In the construction of this sentence with multiple KAI's, the first is translated "**both**," and the one to follow is translated "and."

EORAKASIN is the Verb **HORAO** – ὁράω (hor-ah'-o) that means, "to see, perceive, etc.," in the Perfect, Active, Indicative, Third Person, Plural. It means to get a perfect panoramic view. The Sanhedrin (Pharisees, Sadducees, etc.) had a panoramic view of the Plan of God via the person of Jesus Christ.

The Perfect Tense is completed past action. They saw and understood who Jesus Christ claimed He was.

The Active Voice tells us the Sanhedrin are the ones who witnessed the life of Jesus.

The Indicative Mood is for the reality that they did come in contact with The Christ.

With the Third Person, Plural, we can add "they," representing the Pharisees. So, we say, "**they (absolutely) have seen (and perceived).**"

Next, we have: “**and hated,**”

Transliteration: “**KAI MEMISEKASIN,**”

Greek: “**καὶ μεμισήκασιν,**”

KAI this is our second Coordinating Conjunction which we translate this time as “**and**”. This links the “seeing or perceiving with hating” which is our next word.

MEMISEKASIN is the Verb **MISEO** – **μισέω** (mis-eh'-o) that means “hate,” also in the Perfect, Active, Indicative, Third Person, Plural. So, just as we have in **HORAO** above, we translate **MISEO** as completed past action, and therefore, “they have **hated**.”

We have seen **MISEO** used throughout this chapter. For the first time, it is in the Perfect Tense. It tells us that they hated our Lord in the past and that their hatred will continue into the future.

Our final phrase is: “**Me and My Father as well.**”

Which is transliterated as: “**KAI EME KAI TON PATERA MOU.**”

The Greek is: “**καὶ ἐμὲ καὶ τὸν Πατέρα μου.**”

KAI is once again a Coordinating Conjunction. This **KAI** is closely related to the following phrase, and we also have a double **KAI** construction. It is used to add emphasis, so we could say, “also, both, as well, etc.,” or with the first **KAI** “**not only**” and the second “**but also**.”

EME is the Personal Pronoun **EGO**, “I or **Me**,” in the Direct Object, Accusative, First Person, Singular.

KAI is the second Coordinating Conjunction in this structure so we say, “**but also**.”

TON PATERA is the Article **HO** – “the,” and the Noun **PATER** – **πατήρ** (pat-ayr') in the Direct Object Accusative, Masculine, Singular that means, “**Father**,” signifying God the Father.

MOU is the Personal Pronoun **EGO** – **ἐγώ** (eg-o') once again, but this time in the Possessive, Genitive, First Person, Singular that means, “of Me or **My**.”

So, our complete translation of the “then” statement is, “**But now they have both seen and hated not only Me but also My Father.**”

Our complete translation of **John 15:24** is: “**If I had not done the works among (in the presence of) them which no one else did, they would not have (this category of) sin. But now they have (absolutely) both seen and hated not only Me but also My Father.**”

Principles:

Jesus pointed to “the works” as evidence of His identity. The works He did were prophesied of the Messiah in the Law and the Prophets. His Messianic credentials were presented, but the Jews rejected their validity. His enemies had heard His words and had witnessed his supporting miracles. Their reaction against Him could not have been attributed to ignorance of His words or to a lack of evidence substantiating them. As a result, they are without excuse.

Passages in which Jesus stressed His works as a beginning for belief in Him and His message include, **John 5:36; 10:37-38; 14:10-11.**

John 5:36, “But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.”

John 10:37, “If I do not do the works of My Father, do not believe Me; ³⁸but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.”

This is a statement of total hatred and total rejection of the Plan of God on the part of the KOSMOS system. Jesus Christ is the primary target, and they keep on hating Him. Since God the Father sent the Son, hatred of the Son is hatred of the Father. Likewise, they hate the Father because Christ reveals Him, **John 14:9**

The revelation in Jesus and by Jesus is so tied to the Father that to hate Jesus is to hate God. Jesus is the revelation of the Father. If a person does not like what he sees when he views Christ, he will have no love for the Son or the Father.

The Son’s nature is the Father’s nature. To love the nature of One is to love the nature of the Other. To dishonor Christ is to dishonor the Father, **John 5:23.**

John 5:23, “So that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.”

The coming of Christ has revealed the weight of sin on those who reject Him, **John 3:18-20.**

Rejection of the Son is rejection of the Father’s Plan and the Father’s grace.

The KOSMOS system hates the Father and the Son, and it will try to distort the ministry of the Holy Spirit in this intensified period of the Angelic Conflict.

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In **John 15:25** we have the last reason for antagonism from Satan's Cosmic System which has to do with the Old Testament. Reason #7, The KOSMOS hates the believer because the Old Testament prophesied it.

John 15:25, "But they have done this to fulfill the word that is written in their Law, 'They hated Me without a cause.'"

The Greek reads:

"ἀλλ' ἀνα πληρωθῆ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι, Ἐμίσησάν με ὄρω εἰς."

Transliterated it reads: **"ALL HINA PLEROTHE HO LOGOS HO EN TO NOMO AUTON GEGRAMMENOS HOTI, 'EMISESAN ME DOREAN'."**

First, we must note that **"they have done this"** is not found in the original Greek texts. It is implied but is not needed.

ALL is the Coordinating Conjunction of Contrast **ALLA – ἀλλά** (al-lah') that can mean, **"but, yet, rather, on the contrary, etc."** It ties together what is to come with the last part of **Verse 24**, **"they have both seen and hated not only Me but also My Father."** It continues the contrast to the second hypothetical scenario found in the first part of **Verse 24**, **"If I had not done the works among them which no one else did, they would not have (this category of) sin."** Because Jesus did come and do the works of His Father, those of Satan's Cosmic System hate both the Son and the Father, as well as what is to follow in this verse.

HINA is a Superordinating Conjunction that means, "in order that (of purpose);" being linked with the following Subjunctive verb. So, this is a Conjunction of Purpose, **"in order that."**

PLEROTHE is the Verb **PLEROO – πληρόω** (play-ro'-o) that means, "fulfill, complete, accomplish, make come true, bring about (of Scripture), etc.," in the Aorist, Passive, Subjunctive, Third Person, Singular.

The Aorist Tense is a simple Past Tense, looking at the entirety of the action of the Bible prophecy of those from Satan's Cosmic System having hatred toward Jesus Christ.

The Passive Voice tells us the "Word" (**LOGOS**) receives the action of being fulfilled.

The Subjunctive Mood is for purpose; that Scripture will be fulfilled. This is not intended to be for potential, casting a shadow of doubt on whether prophecy will be fulfilled or not. It's just the opposite; prophecy will be fulfilled. At the same time, it represents the decision-making authority on the part of those of the KOSMOS. It is their volitional responsibility to choose to hate and persecute the Son and the Father. But nevertheless, this Subjunctive of Purpose tells us that God's Omniscience and His Word trumps all. God has known from

eternity past that they would hate and persecute He and His Son; therefore, He recorded it in prophesy which is always fulfilled. So, we say, "**might be fulfilled.**"

HO LOGOS is the Article plus the Noun both in the Nominative, Masculine, Singular that means, "**the Word,**" referring to the Scriptures.

HO is the Article "the" used here to point out the distinctiveness and identity of the **LOGOS**. It goes un-translated, but helps to define what the **LOGOS** is, which is given in the following phrase.

EN is the Dative of Place Preposition for "**in,**" signifying where this prophesy is coming from.

TO NOMO is the article **HO**, "the" plus the noun **NOMOS – νόμος** (nom'-os) that means, "**law,**" in the Dative of Place, Masculine, Singular. Here it is referring to the Old Testament in its entirety and not just the Pentateuch, because of the passage, it is quoting that which is actually found in the Psalms.

AUTON is the Pronoun **AUTOS – αὐτός** (ow-tos') that means, "of them or **their,**" being in the Possessive, Genitive, Masculine, Third Person, Plural. This further defines where the prophecies are coming from. The hatred of the Pharisees is prophesied from their own sacred texts. Compare with what Jesus said in **John 8:17-18; 10:34.**

John 8:17-18, "Even in your law it has been written that the testimony of two men is true. ¹⁸I am He who testifies about Myself, and the Father who sent Me testifies about Me."

GEGRAMMENOS is the Participle Verb **GRAPHO – γράφω** (graf'-o) that means, "to write," in the Perfect, Passive, Nominative, Masculine, Singular.

The Perfect Tense is for completed past action of the writing of this prophesy. It was written in the past, and therefore prophesied in the past.

The Passive Voice is what is called in theology, the "Divine Passive," noting that the agent who wrote it is obvious, that being God. The Law (Old Testament) was written by God and given to the Jews first. So, we could say, "**having been written.**"

HOTI typically means "that, because, or for since." In this sentence, scholars debate as to how **HOTI** is used:

As a Relative, Adjective, Adverb that modifies the Participle, Verb **GRAPHO** above, we would say, "that is written." This would give us the translation, "**But in order that the Word might be fulfilled that is written in their Law.**"

As a simple Conjunction that calls specific attention to the concept being discussed in English, we would use quotation marks instead of translating the conjunction. In this usage **HOTI** serves the purpose of calling specific attention to the content and form of the

quotation as do quotation marks in English. This construction would not translate **HOTI**, but have quotation marks when quoting the following Old Testament scripture. Therefore, the translation would be, "**But in order that the Word written in their Law might be fulfilled.**" Followed by the quoted Old Testament passage.

I am leaning towards the second translation as did Darby and the scholars of the International Standard Version.

Darby's New Translation, "**But that the word written in their law might be fulfilled.**"

International Standard Version, "**But *this happened* so that the word written in their Law might be fulfilled.**"

"**Written in their law,**" refers to **Psalm 69:4** or **Psalm 35:19** which is quoted at the end of this verse.

Psa 69:4, "Those who hate me without a cause are more than the hairs of my head; those who would destroy me are powerful, being wrongfully my enemies; what I did not steal, I then have to restore."

Psa 35:19, "Do not let those who are wrongfully my enemies rejoice over me; nor let those who hate me without cause wink maliciously."

Principles:

- "Their law" is the broad designation for the whole of the Old Testament, not merely the Torah or Pentateuch.
- The Jews divided their Scriptures into three parts: The Law, the Prophets, and the Psalms, **Luke 24:44**.
- Sometimes the Psalms were called the Writings. The alternative title Psalms is for the first book of that group.
- In this statement, "law" refers specifically to the Psalms quoted.
- Jesus referred to the Scriptures as "your law" and here as "their law." Compare **John 8:17, "Even in your law it has been written that the testimony of two men is true."**
- The Savior never included Himself with the people by saying "our law." He is the author of the Law and not a fellow subject of it.

This is not to say that He failed to keep it, He kept every jot and tittle.

The allusion is the hatred of the Jews toward Jesus who is the promised Messiah, **John 1:11**.

John 1:11, "He came to His own, and those who were His own did not receive Him."

Therefore, the final phrase of **Verse 25** is the prophecy, "**They hated Me without a cause.**"

The Greek Reads: "**Ἐμίσησάν με δωρεάν.**"

Transliterated it is: **“EMISESAN ME DOREAN.”**

EMISESAN is the Verb **MISEO** – **μισέω** (mis-eh'-o) once again for “hate,” in the Aorist, Active, Indicative, Third Person, Plural.

The Aorist Tense views the entirety of the action in the past. They hated Him previously, and they continue to hate Him.

The Third Person Plural, Active Voice; the Pharisees and those of Satan’s Cosmic System, (**they**) are the ones producing hatred towards Jesus Christ.

The Indicative Mood is for the fact of reality that they **hated** Jesus according to prophecy.

ME is the Personal Pronoun **EGO**, “I or **Me**” in the Direct Object Accusative, First Person, Singular. Jesus Christ is the One being hated by the Jews in fulfillment of prophecy.

DOREAN (dor-reh-an') is an Adverb that can mean, “without cost, as a free gift; for nothing, needlessly (**Gal 2:21**); without cause, or for no reason.” Formally, **DOREAN** was the Accusative of **DOREA** that means, “a gift or freely,” but since around the Fifth Century before Christ (Herodotus), it has functioned as an Adverb meaning both, “freely, without cost” and **“without a cause** or reason.”

Therefore, **“They hated Me for no reason,”** means Jesus was not guilty of any crime; He had done no injury to His people or to any individual.

Our complete translation of **John 15:25** is: **“But in order that the Word written in their Law might be fulfilled, they hated Me without cause.”**

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Psa 69:4, “Those who hate me without a cause are more than the hairs of my head; those who would destroy me are powerful, being wrongfully my enemies; what I did not steal, I then have to restore.”

Outline of Psalm 69

This Psalm seems entirely prophetic of Christ. It is the most quoted Psalm in the New Testament.

The Hebrew word **SHOSHANNIM** means, “according to the lilies,” and has the allusion of a wedding song or may simply be addressing the horn section which resembled the flower. As a wedding song, it addresses the groom, Jesus Christ.

- It speaks to the deep abasement of our Lord in **Verses 2-5**.
- His prayer for His disciples and followers, **Verse 69:6**.
- His prayer for Himself, in the garden of Gethsemane, **Verses 15-19**.
- His crucifixion, **Verses 20-22**.

- The vengeance of God against the Jews, **Verses 23-29**.
- The glorious manner in which He gets out of all His sufferings, **Verse 30**.
- The abolition of the Mosaic rites and ceremonies, **Verse 31**, compared with **Isa 66:3**.
- The establishment of the Gospel through the whole world, **Verses 33-36**.

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Summary

John 15:24-25 amplifies the thought in **Verses 22-23**.

Jesus' miracles were so distinctive that their significance was unmistakable; they signified the Christ.

- The Jewish nation should have truly confessed as Nicodemus did, **"No one could perform the miraculous signs You are doing if God were not with Him," John 3:2**.
- But the nation as a whole rejected both Jesus and the Father, because in their sins, they loved darkness rather than light, **John 3:19**.

The Pharisees thought they were serving God in rejecting Jesus, **John 16:2-3**, but in reality, they were serving Satan and His Cosmic System, **John 8:44**.

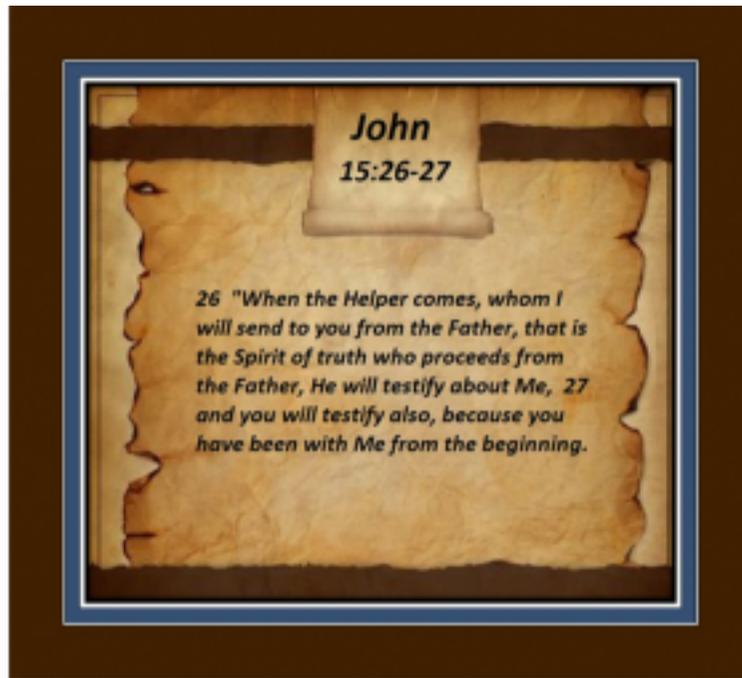
John 8:44, "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies."

Sin is basically irrational. Their hatred of Jesus was without any rational cause, which also fits the pattern of hatred for righteous people, as seen in those who hated David, **Psa 109:3**.

As we saw in **Verse 22**, "They have no excuse for their sin.," likewise here, "They can give no reason for their hatred." This will be especially true on the Day of Judgment, the Great White Throne of Jesus Christ.

No being on earth has ever been more hated, despised, or neglected than our Lord Jesus Christ was and is, and in every instance, it has been "without a cause."

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The Upper Room Discourse / Gethsemane Discourse, Part 32

John 15:26-27 – The Spirit Leads Us in Triumph, Pt 32

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Outline:

- **1-8**, Suffering for Blessing and Divine Good Production, Pt 23
- **6**, Warning to the Unproductive Believer, Pt 24
- **9-10**, Abiding in the Love of God, Pt 25
- **11**, Divine Good Produces Inner Happiness, Pt 26
- **12-13**, Impersonal Love Motivates Divine Good Production, Pt 27
- **14-15**, Faith Application Results in Intimacy with Christ, Pt 28
- **16-17**, Predestined to Glorify God, Pt 29
- **18-21**, Obstructions to Divine Good Production, Pt 30
- **22-25**, The Reason for the World's Rejection, Pt 31
- **26-27, The Spirit Leads Us in Triumph, Pt 32**

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Vs. 26-27, The Spirit Leads Us in Triumph

As we noted in **Verse 25**, the Word of God is always given to us as an encouragement when dealing with Satan's Cosmic System. Likewise, it is power and strength to overcome.

Now in **Verse 26** we have the other enabling Divine power given to us by both the Father and Son, so that we have strength and encouragement in order to be victorious, while living the spiritual life in the midst of Satan's Cosmic System. The power – The ministry of God the Holy Spirit.

John 15:26, "When the Helper comes, whom I will send to you from the Father, that is, the Spirit of truth who proceeds from the Father, He will bear witness/testify about Me," Verse **26** ends with a comma.

The Greek reads:

“Ὄταν ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ,”

Transliterated it reads: “**HOTAN ELTHE HO PARAKLETOS, HON EGO PEMPSO HUMIN PARA TΟΥ PATROS, TO PNEUMA TES ALETHEIAS HO PARA TΟΥ PATROS EKPOREUETAI, EKEINOS MARTURESEI PERI EMOU,**”

We begin with: “**When the Helper comes,**”

The Greek Reads: “Ὄταν ἔλθῃ ὁ Παράκλητος,”

The Transliteration is: “**HOTAN ELTHE HO PARAKLETOS,**”

HOTAN is the Subordinating Conjunction that means, “when or **whenever.**” It is a Temporal Particle used primarily with the Subjunctive mood. It gives us an Indefinite Temporal Clause. Therefore, you can assume that something will occur, even be repeated, but the exact time of that occurrence cannot be established.

ELTHE is the Verb **ERCHOMAI – ἔρχομαι** (er'-khom-ahee) that means, “to come or go,” in the Aorist, Active, Subjunctive, Third Person, Singular. In this construction, it tells us of the probability of the coming of God the Holy Spirit without reference to timeframe, (His indwelling ministry).

The Aorist Tense views the entirety of the action from Christ’s asking of the Father, to the sending of the Spirit by both the Son and Father, to the actual permanent indwelling of every Church Age believer, to His empowering and enabling witness inside each believer.

The Active Voice tells us the Holy Spirit will come at some point in the future.

The Subjunctive Mood used in this Indefinite Temporal Clause indicates a future contingency. We will say, “**comes.**”

HO PARAKLETOS is the Article, “**the**” plus the noun that means, “to call to one’s aide.” It has come to mean, “**helper, advocate, or comforter,**” in regard to the Holy Spirit. It is in the Subject, Nominative, Masculine, Singular. God the Holy Spirit will come at some point in the future in relation to the time of Jesus speaking. As we know, He came on the day of Pentecost, 50 Days after our Lord’s resurrection and 10 days after His ascension.

So, we have, “**Whenever the Helper (Holy Spirit) comes,**”

Then we have “**whom I will send to you from the Father,**”

The Greek reads: “ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς,”

The Transliteration is: “**HON EGO PEMPSO HUMIN PARA TΟΥ PATROS,**”

HON is the Relative, Pronominal, Adjective **HOS** – ὅς (hos) in the Accusative, Masculine, Singular. It means, “who, which, what, or that.” As a Relative Pronoun, we will say, “**whom.**” It indicates the One sent, i.e., the Helper.

EGO is a Pronoun for, “**I** or Me” in the Nominative, First Person, Singular. Jesus is the One who is sending the Holy Spirit according to this verse. Once again, we see that both the Son and the Father are senders of God the Holy Spirit; Unity in Trinity.

PEMPSO is the Verb **PEMPO** – πέμπω (pem'-po) that means, “to send or dispatch,” in the Future, Active, Indicative, First Person, Singular.

The Predictive Future Tense: Jesus will send the Holy Spirit at some future point in time, the day of Pentecost as we now know.

The Active Voice: Jesus Christ is the member of the Trinity that will dispatch the Holy Spirit.

The Indicative Mood is for the fact of reality that Christ will send the Spirit. So, we say, “**will send.**”

HUMIN is the Second Person, Plural, Pronoun **SU** – σὺ (soo), “you,” in the Dative of Advantage. It is to our advantage that Jesus sends the Spirit. The Dative also gives direction, “to,” and the plural means that every believer in the Church Age will receive God the Holy Spirit. So, we say, “**to you all.**”

PARA is a Preposition in the Genitive of Source that means, “**from** (the source of).”

TOU PATROS is the Article **HO** – ὁ (ho) “**the,**” plus the Noun **PATER** – πατήρ (pat-ayr') that means, “**Father,**” in the Genitive of Source, Masculine, Singular. God the Father is the source of God the Holy Spirit; Unity in Trinity.

Principles:

- As we noted previously in **John 14:16 & 26**, the Father is the One who sends the Holy Spirit at the request of or in the name of Jesus.
 - But here, we see that Jesus is the One who does the sending. He will reiterate this principle, “that it is an advantage to the believer to send God the Holy Spirit,” in **John 16:7**.
 - Likewise, after His resurrection, Jesus tells the disciples of the sending of the Holy Spirit once again, **Luke 24:49**.
 - The actual giving of the Holy Spirit for the first time, and therefore the Birthday of the Church is found in **Acts 2:1-4**.
 - The confirmation of the sending of the Spirit is given by Peter in **Acts 2:33**.
- So, we have, “**Whom I (Jesus) will send to you all from (the source of) the Father.**”

Our next clause is “**that is the Spirit of truth who proceeds from the Father,**”

“**τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται,**”

“TO PNEUMA TES ALETHEIAS HO PARA TOU PATROS EKPOREUETAI,”

“**that is**” is not in the original Greek text but is added to add emphasis to the identification of the Helper.

TO PNEUMA is the article **HO** – “**the,**” plus the noun that means, “**Spirit,**” in the Nominative, Neuter, Singular. So, we have, “the Spirit,” speaking of God the Holy Spirit (the Helper) as the One being sent by Jesus Christ from the Father.

TES ALETHEIAS is the Article **HO** – “**the,**” plus the Noun **ALETHEIA** – ἀλήθεια (al-ay’-thi-a) that means, “**truth,**” in the Genitive, Feminine, Singular. The word truth here is reference to the Bible Doctrine that the Spirit will teach to and communicate through Church Age believers. So, we say, “**the Spirit of Truth (Bible Doctrine)**”

HO is not an article here; see the difference in the Greek spelling above. Here it is the Relative, Pronominal, Adjective **HOS**, as we had above, but this time in the Nominative, Neuter, Singular to go with **PNEUMA** above. It means, “who, which, what, or that.” Here it can mean, “which or who.” We will translate it “**who**” to give identification of God the Holy Spirit as a person versus a thing.

PARA is a Preposition in the Genitive of Source case once again, “**from (the source of).**”

TOU PATROS is the article **HO** – “**the,**” and the Noun **PATER** – πατήρ (pat-ayr’), “**Father**” in the Genitive of Source, Masculine, Singular.

EKPOREUETAI is the Verb **EKPOREUOMAI** – ἐκπορεύομαι (ek-por-yoo’-om-ahee) that means, “to go, to make to go forth, or to go forth,” in the Present, Passive Deponent, Indicative, Third Person, Singular. It comes from the Preposition **EK** – ἐκ (ek) that means, “from or from out of,” and the verb **POREUOMAI** – πορεύομαι (por-yoo’-om-ahee) that means, “to go,” which is from **POROS** – πορος (por-os) that means, “passage.” So **EKPOREUOMAI** can mean, “to set out on a journey,” as it does in **Mark 10:17**.

The Gnomic Present Tense is for a timeless general fact that the Spirit comes from the source of God and into the believer of the Church Age.

The Passive Deponent Voice: The Passive indicates that the Holy Spirit is sent by the Son and Father, but the Deponent gives this Passive an Active meaning, which says that the Spirit Himself proceeds from the Father. He performs the action of proceeding. So, we see that all three members of the Trinity are involved in the sending of God the Holy Spirit to Church Age believers.

The Indicative Mood is for the reality of the going forth of God the Holy Spirit from the Father.

Here we will translate it “**proceeds**” as it is in **Mat 4:4; 15:11, 18; Mark 7:21, 27; and Eph 4:29**.

So, we have, "**That is, the Spirit of Truth** (*Bible Doctrine*) **who proceeds from** (*the source of*) **the Father.**"

Our final phrase is, "**He will bear witness/testify about Me,**"

The Greek is: "**ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ,**"

The Transliteration is: "**EKEINOS MARTURESEI PERI EMOU,**"

EKEINOS is the emphatic Demonstrative Pronoun which means, "that," in the Subject Nominative, Masculine, Singular. As a Pronoun, we could say, "**that one,**" in reference to the Holy Spirit or just utilize the English Pronoun "He." I will stick to the more literal translation.

MARTURESEI is the Verb **MARTUREO – μαρτυρέω** (mar-too-reh'-o) that means, "to bear witness or testify," in the Future, Active, Indicative, Third Person, Singular. It is from the word **MARTUS – μάρτυς** (mar'-toos) that means, "witness," where we get our word martyr from.

The Future Tense indicates that upon the universal indwelling of God the Holy Spirit during the Church Age, His mission is to proclaim the Savior, Jesus Christ.

The Third Person, Active Voice: God the Holy Spirit is the One who will bear witness of Jesus Christ.

The Indicative Mood is for the reality of His mission during the Church Age. This is the mission of the **PARAKLETOS, John 16:7-15**, as it should be ours. So, we will say, "**will bear witness.**"

PERI is a Preposition in the Genitive of Reference Case that means, "about, **concerning**, or around," that denotes place, cause, or subject. Here it is the cause, mission, or ministry of the **PARAKLETOS**, God the Holy Spirit.

EMOU is the Pronoun **EGO – ἐγώ** (eg-o'), "I or **Me,**" in the Genitive of Reference, First Person, Singular. Jesus is referring to Himself as the One which will be proclaimed. We could say, "of Me," but with **PERI** above, we will simply say, "**concerning Me.**"

So, we have, "**That One will bear witness concerning Me.**"

Our complete translation of **John 15:26** is: "**Whenever the Helper** (*God the Holy Spirit*) **comes, whom I** (*Jesus*) **will send to you all from** (*the source of*) **the Father, that is, the Spirit of Truth,** (*Bible Doctrine*), **who proceeds from** (*the source of*) **the Father, that One will bear witness concerning Me.**"

So, we have the ministry of the Holy Spirit throughout the intensified stage of the Angelic Conflict.

Principles:

- The antidote to the antagonism of the world is found in the Word as stated in **Verse 25** and the witness of the Holy Spirit found in **Verse 26**.
- Some translations render the Greek word **PARAKLETOS** "Advocate, Counselor, Helper," etc. All these add to the idea involved in the third person of the Trinity and the function of the Holy Spirit; however, they all are short of the mark.
- Though other passages describe different characteristics, in this verse, the Spirit's work of testifying about Christ is highlighted.
- He will give that testimony of Christ through the apostles and disciples of the Church Age.
- The word **PARAKLETOS** is a word with legal associations, suggesting our lawyer or advocate.
- In other words, the Spirit has as His task the conduct of the case of Christ before the world. He is part of the prosecution dream team that supplies the evidence leading to a guilty verdict of Satan and His Cosmic System.
- We are to leave the ultimate defense of Christ to His powerful pleading and argument through us, rather than trying to fight against or clean up the devil's world through our own human power, resources, and assets.
- **PARAKLETOS** is an operational title in connection with His communication of Bible Doctrine; whereby, we can have an Edification Complex of the Soul, (ECS), so that we can stand up against the pressure of Satan's Cosmic System.
- In order to build our ECS, we need the Grace Apparatus for Perception, (GAP), to teach us the Word of God. GAP is the teaching ministry of God the Holy Spirit.
- Once we have learned and stored God's Word within our soul, we will be able to be a witness for the prosecution in the appeal trial of this Angelic Conflict.
- **"Whom I will send,"** tells us what Jesus will do for the apostles and us after His Resurrection and Ascension.
- This statement is another declaration of Christ's equality with the Father. There is no stronger evidence of His claim to Deity than this, other than perhaps, **"I and the Father are One."**
- This passage and the one to follow gives evidence that God's plan will continue on the earth after Christ has ascended. It comes from two sources: in **Verse 26**, the ministry of the Spirit; in **Verse 27**, the ministry of every believer.

John 15:26 identifies what in theology is called **"The Procession of the Holy Spirit."**

L.S. Chafer states, *"The order, (of the great commission – baptize in the name of the Father, Son, and Holy Spirit), reflects what has been termed the Doctrine of Procession. The idea of procession is based on what seems to be the uncomplicated teaching of the Bible with respect to the relation existing between the Persons of the Godhead. In recognition of the Scriptures, the great creeds have made explicit averments.*

The Nicene Creed states: "And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who, with the Father and Son together, is worshipped and glorified." (quoted by Watson, Theological Institutes, I, 628).

So, also, the Athanasian Creed declares: "The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding" (quoted by Watson, loc. cit.).

Likewise, the Thirty-Nine Articles state: "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal GOD" (quoted by Watson, loc. cit.).

And the Westminster Confession asserts: "In the unity of the Godhead, there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son" (II. III).

Psalm 104:30, R.V. declares of Jehovah, "Thou sendest forth thy Spirit."

Likewise, Christ said: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, He shall testify of me: . . . Nevertheless I tell you the truth; It is expedient for you that I go away: for if I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you" (John 15:26; 16:7).

The Holy Spirit is the Spirit of God and of Christ, not merely the spiritual presence of the Father or the Son; He is the Spirit of the Father, because He is sent of the Father, and He is the Spirit of Christ in that He is sent of Christ. As the Son is ever the manifestation of the Father (John 1:18), so the Spirit is sent forth from both the Father and the Son. These are eternal facts of relationship which, though but little comprehended by men, represent mighty realities within the God-head.

It is also important to note that the Holy Spirit—as His name appears in the full title of the Godhead—though ever sent by Father and Son, is eternally equal to the Father or to the Son. The great revelations that the Son is begotten of the Father and that the Spirit proceeds from the Father and the Son must be kept unconfused with human relationships; for, while the Scriptures assuredly present the Doctrine of Procession, these same Scriptures as certainly announce the absolute equality of the Persons within the God-head."

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Then in **John 15:27** we have, "**and you will testify also, because you have been with Me from the beginning.**"

The Greek reads: "**καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.**"

Transliterated it is: "**KAI HUMEIS DE MARTUREITE, HOTI AP ARCHES MET EMOU ESTE.**"

We begin with, "**And you will testify also,**"

KAI is used here as an Adjective to complement the following Pronoun. So, we say, "**also.**"

HUMEIS is the Second Person Personal Pronoun **SU**, "you" in the Subject Nominative, Plural, so it means, "**you all**," speaking of the disciples in the Upper Room. They are the ones who will too be witnesses for Christ.

DE is the Coordinating Conjunction that means, "but, to the contrary, rather; **and**; now, then, so, etc." It ties together **Verse 26** with **Verse 27**, the ministry of the Holy Spirit with our personal individual ministries. In English, we place this at the beginning of the verse.

MARTUREITE is our verb **MARTUREO** – μαρτυρέω (mar-too-reh'-o) that means, "to bear witness, or testify." It is in the Present, Active, Indicative, Second Person, Plural.

The Futuristic Present Tense describes what will begin on the day of Pentecost with the connotation of immediacy and certainty, i.e., "you **will bear witness.**"

The Second Person, Plural, Active Voice ties in the disciples as the witnesses for Christ. The positive believer of the Church Age is a witness for the prosecution (God), during this intensified stage of the Angelic Conflict.

The Indicative Mood is for the reality of the mature, positive believer being a witness for Christ.

So, we have, "**And you also will bear witness.**"

At a basic level, all believers are witnesses for Christ, due to their non-meritorious act of faith in the Cross of Jesus Christ and resultant salvation. He won them at the Cross for all of eternity.

Here we note that "you also," as well as the Holy Spirit are witnesses for Christ. You also, when filled with and taught by the Holy Spirit the things concerning Jesus, are His witnesses. Unfortunately, it is here that Christians fail most.

Then we have, "**because you have been with Me from the beginning.**"

Greek: "ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε."

Transliteration: "**HOTI AP ARCHES MET EMOU ESTE.**"

HOTI is a Subordinating Conjunction that means, "that or **because.**" Here it introduces a causal clause. This is the reason they are qualified to be His witnesses.

AP is the Preposition **APO** – ἀπό (apo') in the Genitive of Time that means, "**from**, away from, etc."

ARCHES is the noun **ARCHE** – ἀρχή (ar-khay') in the Genitive of Time, Feminine, Singular that means, "**beginning**, first, etc." This stresses the time they spent with Jesus, "from the beginning."

MET is the Preposition **META – μετά** (met-ah'), which is in the Genitive of Association Case that means "**with**, in company with, among, by, in, on the side of, against, etc."

EMOU is the Pronoun **EGO – ἐγώ** (eg-o'), "I or **Me**," that is also in the Genitive of Association, First Person, Singular. The disciples were associated with Him since the beginning of His ministry.

ESTE is Verb **EIMI – εἶμι** (i-mee') that means, "to be, is, are, etc." in the Present, Active, Indicative, Second Person, Plural.

In the Second Person Plural, we can add "you all."

The Extending from Past Present Tense indicates action which begun in the past and continues in the present with emphasis on present time. They "**have been**" with Christ since the beginning of His ministry.

The Active Voice; the disciples produce the action of being with Christ during His ministry.

The Indicative Mood is for the fact of reality of the disciples being in His presence, under His ministry, since its inception. We will translate **ESTE** as "**you all have been**."

So, we have for the last section, "**Because you all have been with me from the beginning (of my ministry)**." as in **John 14:9**.

They were chosen to be with Christ by Christ, **Mark 3:14**.

Mark 3:14, "And He appointed twelve, so that they would be with Him and that He could send them out to preach."

Our complete translation of **John 15:27** is: "**And you also will bear witness, because you all have been with me from the beginning (of My ministry)**."

Principles:

- This is a reference, first of all to the disciples. When the Church Age begins they will bear witness of Christ, **Acts 2:1-47; 5:32**.
Acts 5:32, "And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him."
- This witnessing principle has been perpetuated from the disciples right down to us today.
- So, there are two things which counter-attack the antagonisms from the devil's world: the ministry of the Holy Spirit, and the witness of the gospel through the individual believer.
- The testimony of the Spirit and of the disciples is, to use Christ's own words, "**of Me**." That underlines the fundamental message of Christianity. It is of Christ.

- Any message that fails to set forth truly and triumphantly the sovereign and saving Messiah, Jesus Christ can hardly claim to be the witness that pleases Him or the witness of the Spirit of God.
- Jesus said in **John 12:32**, “**And I, if I am lifted up from the earth, will draw all peoples to Myself.**” When we preach our own experiences, people may be interested, but it awakens no real sense of need for a Savior in them.
- But once Jesus Christ is “lifted up,” the Spirit of God creates an awareness of the need for Him.
- The creative power of the redemption of God works in the souls of men only through the preaching of the gospel.
- It is never the sharing of personal experiences that saves people, but the Truth of redemption.

John 6:63, “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”

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John Chapter 15 Summary

(The Garden of Gethsemane Discourse)

After completing the Upper Room Discourse our Lord moves the group to the Garden of Gethsemane, **John 14:31c**, “**arise let us go from here.**” Beginning in **Chapter 15**, they are heading toward the Garden of Gethsemane where many times before they had spent the night.

On the road to the Garden, they would have passed through the valley of Kidron where there were vineyards along the way. This may have been the inspiration for what we have in the first half of the chapter, or perhaps they passed by the temple with its golden vine decorations, or both. Our Lord seeing the vines and vineyards used them as an analogy for explaining the believer’s Divine Good production for the Church Age in **Verses 1-17**.

This chapter outlines three relationships that are part of every believer’s experience:

- Relationship with God, (Jesus and the Father), **vs. 1-11**.
- Relationship with other believers, **vs. 12-17**.
- Relationship with the indifferent and hostile world of nonbelievers, **vs. 18-27**.

In **Verse 1**, we have the analogy of the Son and Father as the Vine and Vinedresser, respectfully. Note that vinedresser is actually the Greek word, **GEORGOS**, (gheh-ore-gos’) that means, “tiling the ground, a farmer, a husbandman,” or as we would say, “a gentlemen farmer or tenant farmer.” In other words, God the Father is both the owner of the land and the worker of the land.

Jesus Christ is the Vine that provides the invaluable nutrients to the branches. That is analogous to our Lord providing us the spiritual food we need daily in order to produce Divine Good.

God the Father, as the "tenant farmer," works within our lives by first providing a plan for our lives, then by providing our Logistical Grace blessings, our Portfolio of Invisible Assets, etc., and Divine discipline when necessary.

In **Verse 2**, we are given the "**branch**" analogy which stands for the believer in the Church Age, ("**every branch in Me**"). The branch does not stand alone but is attached to the vine where it receives its value nutrients (spiritual food). The branch is also the conduit for producing the fruit of the vine. Therefore, Divine Good Production, though produced by the believer, is actually the fruit of our Lord Jesus Christ based on His Word and Spirit in us.

The "taking away" of branches is the removal of believers from earth due to the believer's prolonged reversionism, where they are not producing Divine Good, resulting in the Sin Unto Death; a dishonorable discharge. This is the third and final stage of God's Divine Discipline towards the reversionistic believer, **1 Cor 11:30**. These believers go to heaven and no longer have the opportunity to glorify God in time through Divine Good Production.

The "pruning process" is for the positive believer who is producing fruit on a consistent basis. This pruning is design to weed out any remaining garbage in your soul from Satan's Cosmic System, which is non-productive distractions, so that you produce even more fruit. That is the "**bears fruit**" to "**bear more fruit**" analogy.

Sometimes this includes going through various trials and tribulations, and sometimes it may include stages 1 and 2 of God's Divine Discipline for correction in your spiritual walk, **Prov 3:11-12; 12:1; 15:32-33; Heb 12:5-11; Rev 3:19**.

Heb 12:5-6, "My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him; For those whom the Lord loves He disciplines, and He scourges every son whom He receives."

Heb 12:11, "All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness."

Prov 15:32-33, "He who neglects discipline despises himself, but he who listens to reproof acquires understanding. ³³The fear of the LORD is the instruction for wisdom, and before honor comes humility."

Then in **Verse 3** our Lord reminds the disciples of their position in Christ. He reminds them that they have bathed already, the Greek word **KATHAROS** also used in **John 13:10**, speaking of their eternal security in salvation.

This was a poetic play on words by our Lord where in **Verse 2** the word for "**takes away**" is **AIRO** (ah'-ee-ro), and the word for prunes is **KATHAIRO** (kath-ah'-ee-ro), and then contrasted with **KATHAROS**.

You see, it is the believer who is absolutely confident in his eternal security that is able to produce Divine Good. The believer who doubts his salvation or fears he can lose his salvation cannot produce Divine Good, because he is always working to gain or maintain his salvation, which is false motivation and counterfeit to the Plan of God. Therefore, his works are at best wood, hay, and straw of **1 Cor 3:10-15**.

Next in **Verse 4**, we have the means of Divine Good Production, the spiritual nutrients supplied by the Vine, the mind of our Lord Jesus Christ. Therefore, we must have consistent intake and application of God's Word if we are going to produce Divine Good.

In **Verse 5**, for the believer who is consistent in their intake and application, they will grow spiritually and produce even more fruit, "**bears much fruit.**" So, now we have seen three stages of Divine Good Production; "**bears fruit,**" "**bear more fruit,**" and "**bears much fruit.**" Each stage parallels the three stages of Spiritual Adulthood: Spiritual Self-Esteem, Spiritual Autonomy, Spiritual Maturity.

Apart from walking with Christ, "**abiding in Him,**" on a daily basis, we cannot grow spiritually, and therefore cannot produce Divine Good.

Verse 6 then gets back to the subject of Divine Discipline and especially the third stage, the Sin Unto Death scenario. This is not referring to being sent to Hell or the Eternal Lake of Fire; it is only an analogy compared to what was going on in the actual vineyards. It is the removing of dried up, useless, and dead branches so that the healthy branches can grow even better. It is the analogy of the Sin Unto Death where the ultra reversionistic believer is removed from planet earth and yet brought to heaven, albeit under a dishonorable discharge. Remember **John 10:28-30** regarding our eternal security.

John 10:27-30, "My sheep hear My voice, and I know them, and they follow Me; ²⁸and I give ETERNAL life to them, and they will never perish; and no one will snatch them out of My hand. ²⁹My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand. ³⁰I and the Father are one."

Then in **Verse 7**, our Lord introduces the protocol for prayer once again. Here we are told that when we are walking in fellowship with The Lord Jesus Christ, our prayers will be answered. Therefore, we must recognize the importance of prayer in producing Divine Good Production.

This demonstrates, in yet another way, that it is not our human resources and assets that produce Divine Good but God's power and provisions.

When praying regarding Divine Good Production, we must pray for ourselves to be supplied both physically and spiritually to perform the task at hand, as well as for the situation or person; the object of our Divine Good Production.

In **Verse 8**, when we produce Divine Good, God is glorified.

Divine Good is only possible when we are Occupied with the Person / Word of our Lord Jesus Christ, and our prayers are the reflection of that Occupation as we invoke God to lead us in Divine Good Production, with the purpose that the Father is glorified.

The purpose for our salvation is to glorify God to the maximum, and that doesn't happen until Spiritual Maturity, because consistent fruit bearing does not happen until Spiritual Adulthood. Therefore, the believer's goal should be to grow to spiritual adulthood.

Then in **Verses 9-10**, the overall theme of these discourses is introduced once again, **AGAPE** love.

Jesus as our Prototype for the Spiritual life demonstrated His **AGAPE** love by fulfilling the Father's will and plan. Therefore, we too demonstrate our **AGAPE** love for Jesus Christ and God the Father with the results of Divine Good Production, by learning and applying God's Word / the mind of Christ, "keeping His commandments."

In **Verse 11**, we have a benefit from "**abiding in Christ**," which is, "Christ's joy in you," that is having inner peace, happiness, and contentment, sharing the Happiness of God, (+H), the 9th of the 11 Problem Solving Devices, as a result of having God's Word resident within your soul.

In **Verse 12**, Jesus then repeats the "**new commandment**" that He gave in **John 13:34**. With the repetition, He builds upon what He previously taught by clarifying what it means to love "**as I have loved you**" in **Verse 13**.

In **Verse 13**, the greatest **AGAPE** love we can have is to "**lay down our lives for our friends**." "Friend" is speaking of believers only, as noted in **Verse 14** and **James 2:23**. And potentially could be refined to only spiritually mature believers.

James 2:23, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God."

What did Abraham do to be "**a friend of God?**" He believed!

A friend is someone who keeps the Word of God resident within their soul; "**If you do what I command you.**"

In **Verse 15**, we have the promise of God's great disclosure to the believers of the Church Age. No longer will this "**mystery Dispensation**" be a mystery.

God held many things mysterious to the Old Testament saints. He did not disclose to them in any detail this Age which we now live in. But to us, the mystery of God's grace dispensation is revealed via the New Testament and completed Canon of Scripture.

Therefore, the Church Age believer has a unique opportunity for relationship with both the Father and Son as never before. This is especially due to the **PARAKLETOS**, the indwelling of the Holy Spirit as seen in **Chapters 13-14**.

In **Verse 16a**, we have the principle of God's election of the believer, which also speaks to our eternal security.

And in **16b**, we are given the protocol for our prayers once again. The protocol includes:

- All prayers are directed to God the Father only.
- We offer our prayers to the Father in the Name of Jesus Christ.
- God will answer your prayers; the confidence factor.

Then in **Verse 17**, Jesus repeats the new commandment in summary of the Divine Good Production parable, **"to love one another."**

As we noted "this" is the plural of **HOUTOS** which should be translated **"these things,"** speaking of a multitude of factors that Jesus has just taught, all of which build capacity for the believer to be able to **AGAPE** love.

Therefore, **AGAPE** love has a capacity basis. The capacity basis is Bible Doctrine resident in your soul. The more Doctrine you have, the greater your capacity for love and the greater your capacity for blessing.

Moving to **Verse 18**, our Lord begins a new discussion regarding the believer's relationship to the world. Remember, He just finished describing the believer's relationship to Himself as **"no longer slaves but friends,"** and now He contrasts that with the believer's relationship with the world.

"The world" is **KOSMOS**, Satan's Cosmic System, and the believer's relationship with Satan's Cosmic System is that it hates him. This hatred is based on the believer's relationship to Jesus Christ, as Satan hates the Lord Jesus Christ. Since Christ is in you, Satan's Cosmic System hates you too.

In **Verse 19**, we see that as an unbeliever, Satan's Cosmic System embraced you, but now as a believer, Satan's Cosmic System hates you.

In **Verse 20**, Jesus expands on the subject of the world's hatred for the believer by repeating the Doctrine of **John 13:16**, **"a slave is not greater than his Lord."** Therefore, due to the believer's relationship with the Lord, he is hated by Satan's Cosmic System.

He then defines the world's hatred as **"persecutions."** Persecution is the demonstration of the world's hatred. This is in contrast to the overall theme of these discourses, where self-sacrifice is the demonstration of the believer's **AGAPE** love for all mankind.

Therefore, hatred is demonstrated through persecutions and love is demonstrated through self-sacrifice.

Our Lord then gives us the reason why the world hates Him and the believer, because they do not have the Word of God resident within their souls.

In **Verse 21**, Jesus defines the haters of this world as the **“religious crowd.”** So, we see that in the Name of Jesus Christ, the religious crowd will persecute true believers. Likewise, because of the person of Christ, the religious crowd will persecute true believers. This group is further defined as people who **“do not know God the Father.”** They do not know the Father, because they do not know His Word.

In **Verse 22-23**, these persecuting haters have no excuse for their hatred, because the Word, Will and Plan of God the Father has been revealed to them in the person of Jesus Christ whom they reject. Even though their hatred is directed towards Jesus, they are demonstrating their hatred towards the Father having rejected His Word, Will, and Plan.

In **Verse 24**, the Word, Will, and Plan of the Father were demonstrated to them by Jesus during His incarnation in the performance of the many signs, miracles, and wonders in fulfillment of Old Testament prophecy.

In **Verse 25**, we see that none of this has caught Jesus or the Father off guard. They are not shocked at this behavior, because they have known it since before the foundation of the world, and they prophesized about it in **Psa 35:19; 69:4.**

Then at the conclusion of **Chapter 15** in **Verses 26-27**, the Holy Spirit is introduced once again. This is now the third mention of the Spirit, and our Lord continues to build upon what He previously taught regarding the Spirit’s ministry.

This ministry of God the Holy Spirit is to evangelize. This is what we call the “Common Grace” ministry of the Holy Spirit, where He acts in the place of a human spirit for the unbeliever and makes the gospel message understandable to them when they give it a hearing. In addition, this indicates the empowering and enabling ministry of the Holy Spirit in the life of the believer who is led by the Spirit to actually present the gospel of Jesus Christ.

The final point is that this too is a commissioning of the disciples, who would become apostles, to build the early church. They would do so through the enabling power of the Holy Spirit.

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The Complete Translation of John Chapter 15

John 15:1, “I AM the True Vine and My Father is (*has been and will always be*), the Vinedresser.”

John 15:2, “Every branch, (*Church Age believer*), in Me, (*in union with Jesus Christ the Vine*), that does not bear fruit, (*no Divine good production*), He, (*God the*

Father), takes it, (non-fruit bearing Church Age believer), away, (Divine discipline); But everyone bearing fruit (mature believers) He (God the Father) prunes it (Undeserved Suffering) in order that it should bear more fruit (Divine good production)."

John 15:3, "You all (believers only) are already clean because of the Word (Gospel of Jesus Christ) that I (Jesus) have spoken to you all."

John 15:4, "You all abide in (the sphere of) Me, (as I want you to), and (when you do) I (will abide) in you. As the branch (believer) is not able to produce fruit (Divine Good) by means of itself, unless it (the branch / believer) abides in the sphere of the Vine (Bible Doctrine), so neither are you all able to (produce Divine Good), unless you all abide in the sphere of"

John 15:5, "I am the Vine, you the branches. He who abides in the sphere of Me and I in the sphere of him, this one brings forth much fruit. For since apart from Me you are not able to do, (produce Divine good), in any respect."

John 15:6, "If any believer does not abide in Me, (is not Occupied with Me), He (the reversionistic believer) is thrown away (Divine discipline) as a branch and he withers away; and they, (servants of the Vinedresser – Angels), gather them, (reversionistic believers), and they throw them into the fire; and they, (reversionistic believers), are consumed (Sin Unto Death)."

John 15:7, "If, (and maybe,) you are occupied with Me, and, (maybe,) you are occupied with My words, (Bible Doctrine), begin to ask whatever you all desire and it, (your prayer petitions), will come to pass, (be answered)."

John 15:8, "In the realm of this, (Divine Good Production), My Father is glorified that you all keep on bearing much fruit and you all become My disciples."

John 15:9, "Just as the Father (has, does and will forever) love Me, I also love you all; You all abide in the sphere of My love."

John 15:10, "If you, (maybe you will and maybe you will not), persist in obedience to My commandments, then you will abide in the sphere of My love; just as I have persistently observed the commandments of My Father, and therefore abide in the sphere of His love."

John 15:11, "These Doctrines I have spoken (taught verbally) to you all (disciples), in order that My joy (+H) might keep on being in the sphere of you all, and your joy (+H) might be made full."

John 15:12, "This keeps on being My commandment, that you all (believers) love one another (fellow believers), just as I loved you all."

John 15:13, "No one has greater love than this; that someone lay down his life on behalf of his beloved (*fellow members of the Royal Family of God*)."

John 15:14, "You all are and you keep on being My loved ones (*friends*), if you all, (*maybe you will and maybe you will not*), keep on doing what I myself command you."

John 15:15, "I no longer call (*designate*) you all bond-servants, for the bond-servant does not know what his master is doing. To the contrary, I have called (*designated*) you all friends (*loved ones*). For everything I heard from My Father I have begun to make known to you all."

John 15:16, "You all yourselves did not choose Me, on the contrary I Myself have chosen you all and appointed you all *for the purpose* that you might keep on going out (*under the authority of God's Word*), and you all might keep on bearing fruit (*Divine Good Production*), and your fruit, it might keep on remaining (*with the result of eternal rewards*), *for the purpose* that whatever you all ask the Father in (*the sphere of*) My name (*God's protocol plan for our prayers*), He (*God the Father*) may give to you all (*answered prayers*)."

John 15:17, "These things I command you all, with the goal that you all love one another."

John 15:18, "If the world (*Satan's Cosmic System*) hates you all (*and it does*), then you all keep on knowing (*remembering*), that it (*Satan's Cosmic System*) has hated *and still hates* Me before (*it hated*) you all."

John 15:19, "If you all were from the world, (*Satan's Cosmic System*), (*but you are not*), the world would keep on having *rapport* love for its own, (*you as an unbeliever*), (*but it does not*); because to the contrary you are absolutely not from the world, rather I chose you for myself out from the world, for this reason the world (*Satan's Cosmic System*) keeps on hating you all (*the believer*)."

John 15:20, "Remember My Word that I said (*taught*) to you all, if they persecuted Me (*and they have*), they will also persecute you all, (*and they will*). The servant is not greater than his master, (*the believer in comparison to the Lord Jesus Christ*); If they persecuted Me (*and they have*), they will also persecute you all, (*and they will*). If they kept My Word (*Bible Doctrine*) *and they have*, they will also keep yours (*Bible Doctrine*)."

John 15:21, "But all these things, (*persecutions*), they, (*those of Satan's Cosmic System*), will do to you all (*disciples of the Lord*) for the sake of My (*Jesus*) name. Because they (*self-righteous legalistic religious types*) *inherently* do not know the One (*God the Father*) who sent Me (*Jesus Christ*)."

John 15:22, "If I had not come (*Christ's First Advent / witness of life*) and spoken (*witness of words*) to them, they (*hypothetically*) would not have sin; but now they have no excuse for their sin."

John 15:23, "He who hates Me, also hates (*keeps on hating*) My Father."

John 15:24, "If I had not done the works among (*in the presence of*) them which no one else did, they would not have (*this category of*) sin. But now they have (*absolutely*) both seen and hated not only Me but also My Father."

John 15:25, "But in order that the Word written in their Law might be fulfilled, 'they hated Me without cause'."

John 15:26, "Whenever the Helper (*God the Holy Spirit*) comes, whom I (*Jesus*) will send to you all from (*the source of*) the Father, *that is*, the Spirit of Truth, (*Bible Doctrine*), who proceeds from (*the source of*) the Father, That One (*God the Holy Spirit*) will bear witness concerning Me."

John 15:27, "And you also will bear witness, because you all have been with me from *the beginning (of My ministry)*."

Upper Room Discourse

(John 16)

Introduction to John 16:

In this chapter, Christ continues to warn His disciples of impending persecutions and foretells of the persecutions they will receive from the Jews in **vs. 1-4**.

He then foretells of His own death and promises to send them the Comforter, **vs. 5-7**.

Then He points out the Spirit's operations among the Jews and in the world, **vs. 8-11**.

Next, He speaks of the Spirit's peculiar influences on the souls of the disciples, **vs. 12-15**.

Jesus then speaks figuratively of His death and resurrection, at which His disciples are puzzled, **vs. 16-18**.

He explains and illustrates all of this by a similitude, **vs. 19-22**.

He then shows Himself to be the Mediator between God and man and that all prayers must be given in His name, **vs. 23-28**.

Then because the disciples clearly comprehend His meaning, they express their strong faith in Him, **vs. 29-30**.

And finally, He again foretells of their persecution and promises them His peace and support, **vs. 31-33**.

As we study this chapter, we will see a gradual change from the "admonition" of **Chapter 15** to "prediction" as the dominate theme. With this, we will see the Future Tense used extensively; indicating what is going to happen to the disciples of Christ.

In **Chapter 14** "comfort" was the predominant theme.

As noted above, the first part of **Chapter 16** is really a continuation of **Chapter 15** and its warnings of cosmic persecution.

We also note that this is a continuation of the Gethsemane Discourse. It continues the study of the Angelic Conflict from the standpoint of the ministry of the Holy Spirit in **vs. 1-15**, and the ministry of God the Son in **vs. 16-33**.

The Lord Jesus Christ is anticipating the coming of the Church Age, the dispensation in which He is glorified at the right hand of the Father, absent from the earth. It is the dispensation in which the intensification of the Angelic Conflict begins.

The Intensification of the Angelic Conflict:

The angelic conflict has existed prior to man's creation, and it shifts gears at various times. The resurrection and ascension of the Lord Jesus Christ caused a shift in gears in the Angelic Conflict.

- Man was created in order to resolve the Angelic Conflict.
- Man's fall caused a change in the conflict, the promise of the Savior.

Until the ascension of Christ, the line of Christ and the person of Christ were the target in the Angelic Conflict. From the fall of man until the ascension of Jesus Christ, the Lord Jesus Himself was the primary target in the Angelic Conflict.

Once Christ was glorified at the right hand of the Father, the strategic victory of the Angelic Conflict was won and from that point forward the Angelic Conflict becomes intensified beginning with the Church Age.

Once Jesus Christ is seated at the right hand of the Father and the Cross is a historical reality, it is no longer possible for Satan to personally attack the incarnate Christ. Consequently, we now have believers on the earth as the target of Satan in the Angelic Conflict. Every believer is now a target, and because of this, God has made special provisions for every believer in the Church Age (your very own Portfolio of Invisible Assets).

Knowing this, Jesus continues the discussion of the latter part of **Chapter 15** with the first four verses of **Chapter 16** (the persecution of the Church by Satan's Cosmic System).

As noted above, in **Chapter 16**, there is a different degree of emphasis. In **Chapter 15**, the disciples were told what they should do.

Now, in **Chapter 16**, Jesus predicts what the Triune God is going to do for the disciples in view of this spirit of hatred and persecution.

As part of this, **Chapter 16** tells us that:

- The Holy Spirit will convict the world, and lead the Church into all truth.
- Likewise, the Son will impart joy (+H) to the hearts of His disciples (via His resurrection and the sending of the Spirit).
- In addition, the Father will continue to love them.

All of this tells the disciple that victory in the Angelic Conflict is certain. These verses are preparing the disciples for opposition so that they are prepared when the trial comes. The world is no friend to the Christian. Christ warned His own of coming persecution, lest when it came, they should stumble and fall. If He had not made the disciples ready for the

onslaught of the powers of darkness, His death might have completely crushed their confidence in Him.

So, He tells them what He had often apprised them of; that they would be subject to great persecutions and trials. He was also Himself about to be removed by death, and they were to go into an unfriendly world. These persecutions, as all persecutions, were in themselves designed by Satan to shake their faith, and to expose them to the danger of apostasy. Compare **Luke 24:21-25**.

If they had not been apprised of this, if they had not known why Jesus was about to die, and if they had not been encouraged with the promised aid of the Holy Spirit, they would have sunk under these trials, and forsaken Him and His cause. So, we too learn:

- That if believers were left to themselves, they would fall away and perish.
- That God affords means and helps beforehand to keep you in the path of duty.
- That the instructions of the Bible and the help of the Holy Spirit are all granted to keep you from apostasy.
- That Jesus beforehand secured their loyalty and made certain of their continuance in faith, seeing all their dangers and knowing all their enemies. And, in like manner, we should be persuaded that **"He is able to guard what I have entrusted to Him until that day," 2 Tim 1:12.**

John 16:1, "These things I have spoken to you so that you may be kept from stumbling."

The Greek word for **"stumbling"** in **John 16:1** is **SKANDALIZW – σκανδαλιζω** (skan-dal-id'-zo) from which we get our English word "scandal." It means, "one who causes a scandal, that is the one who has stumbled (i.e., sinned)." The word refers to, "being caught in a trap or a snare, or to stumble over a block in one's path." The noun is used for the bait or trigger-stick of a trap.

Persecution is the trap that Jesus did not want His disciples to fall into and potentially fall away in the spiritual life.

John 16:2, "They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God."

Paul, in his unconverted state, is a good picture of the trap, the kind of person talked about in **vs. 2**.

The reason Christ did not tell them this fact sooner was because He was with them to protect them. Now that He was going to leave them, He gave them this Word to encourage them.

We know that Christ had already spoken to them about persecution, **Mat 5:10-12**, but He did not explain the source in the detail He does here, (religious people), and the reason, (the world's ignorance and hatred of both the Father and Son). By giving His disciples a heads up (advanced warning) of trouble, Our Lord intended for the terror to not be a surprise to them.

As Jesus in His sufferings, so His followers in theirs should look to the fulfilling of Scripture for peace, comfort, hope, and joy (+H). As a result, we should not ask, "Where do the troubles come from?" or "Why?", but instead say, "I know they work for good." It is the common fault and stupidity of believers to look only on the dark side of the cloud, and to turn a deaf ear to the voice of joy and gladness in the midst of tribulation.

The example before us shows that the disciples' hearts were filled with sorrow, because of their too great affection for this present life.

Nothing hinders our joy (+H) in God more than the love of the world, and the sorrow of the world which comes from it.

Christ's words of **John 14 & 15** had been truly reassuring, and His post-resurrection followers found themselves recalling these promises often (cf. **Acts 1:4-8**). Throughout the many centuries of Christian persecution, thousands of believers have lived and died with the promises of Jesus at their lips. And we too should find our encouragement in the Words of Jesus.

Luke 21:12, "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake."

John 16:1-2. The disciples may have wondered why Jesus was telling them about the world's hatred and persecution. Jesus, anticipating this question, indicated that expecting trouble beforehand would help them remain in the path of God's will. (He gave a second reason in **vs. 4**.) The disciples would face excommunication and even death. Remembering that Jesus was ostracized and martyred and that He had predicted the same for His apostles would help fortify them. The earliest Christians were Jews (**Acts 2:11, 14, 22**), but quite soon after the church began to grow and spread, it was quickly thrust outside the synagogue (ca. a.d. 90). Persecution unto death occurred in the case of Stephen (**Acts 7:59**), James (**Acts 12:2**), and others (**Acts 9:1-4**). Some people throughout church history have been motivated to persecute believers because of a misguided zeal for God. They think they are offering a service to God (cf. **Rom. 10:2**).

Principle: People are much more affected by a hardship or persecution when they are unaware of its coming. They are more apt to take offense at them and be impatient under them. This is prevented by previously being made aware.

Christ was careful to remove every occasion of stumbling from their path, as we should do the same for our brethren.

The Acts of the Foe:

The Reasons for the Revelation (**John 16:1**). **"These things have I spoken unto you, that ye should not be offended."**

That the disciples should not be caused to stumble by opposition, such as excommunication for their faith, is the first of the reasons for the prophetic fore view of their future.

The verb **“to be offended”** (σκανδαλισθήτε – **skandalisthēte**) is formed from a word that referred to the bait-stick of a trap (σκάνδαλον – **skandalon**), and it often, therefore, connotes an element of surprise.

Jesus is preparing them for sudden rejection of their persons and message. *“As Temple reminds us,”* Morris says, *“It is hard to believe that a cause is truly God’s when it seems to meet with no success, and all power is on the other side.’ But Jesus prepares them so that they will not be taken by surprise and overcome in the collapse of a starry-eyed optimism.”¹²*

John 16:1, “These things I have spoken to you so that you may be kept from stumbling.”

Verse 1 – The purpose of the briefing: We have throughout the two discourses (Upper Room and Gethsemane) the phrase, **“These things”** – This is the Doctrinal content of the previous chapter and the Doctrine taught by Jesus Christ the night before He was betrayed and the night before His crucifixion.

“These things” is a constant reference to what Jesus Christ has just taught. He has just taught the antagonism of **cosmos diabolicus**, the seven reasons why the world hates the believer. Regardless of what we may think and how we may be treated by segments of the world, the world has a permanent antagonism toward us, because the ruler of the world, Satan, is antagonistic toward us.

“have I spoken” – Perfect, active, indicative of the verb **LALEO – λαλέω** (lal-eh'-o), which means, “to communicate Doctrine.” The word **LEGO – λέγω** (leg'-o) which means, “to speak” also means, “to organize information in your mind and then speak it.” But **LALEO** means, “to communicate Doctrine.”

“These things I have communicated in the past with the result that they stand.”

“unto you” – Dative of advantage; **“that”** – is a purpose clause; **“ye should not be offended.”** The word **“offended”** is **SKANDALIZW**. It is the basis for our English word *scandal* or the verb *scandalize*. However, they are entirely different in the English.

The word **SKANDALIZW** means, “to be shocked, to be offended, to fail because you are disillusioned with some thing or some person.” So, it has to do with shock and disillusionment, in other words, with the breakdown and failure in the soul. Compare with **John 6:61; Mark 14:27**

Jesus Christ taught Doctrine to protect the disciples. They were about to go under maximum pressure, the pressure of the crucifixion. The betrayal, seven trials, and the crucifixion is

going to shake them up. Jesus has given them these things so that they would not be **SKANDALIZW**; they would not be shocked and disillusioned and disappointed.

Doctrine is designed to avoid frustration, shock, hurt, or disillusion in any pressure of life. The only protection that the believer has in this life against these things is Bible Doctrine in the soul. So, the answer as presented in principle here is the concept of soul breathing—the inhale of Bible Doctrine under the filling of the Holy Spirit, **“that you should not be shocked”**

“Shocked” is in the Aorist Tense, Passive Voice and Subjunctive Mood.

Aorist Tense: Point of time, pressure. The aorist takes up from the moment of betrayal to the crucifixion.

Passive Voice: Under pressure, they are not to receive shock or disillusionment.

Subjunctive Mood: Such failure is potential and can be prevented by Doctrine.

When you take in Doctrine, you exhale Doctrine. The edification structure in the soul is built on residual Doctrine. The more Doctrine you take in, the greater the build-up of residual Doctrine.

Principle: The believer priest in the Church Age must be designed for the intensification of the angelic conflict. In this design, he must be shock-proof.

1 Peter 4:12, “Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;”

We should not dream that the position of a disciple is one of happiness in the world.

The Recounting of the Acts (John 16:2):

It is possible for those who are real enemies to God’s service to pretend zeal for it. This does not lessen the sin of the persecutors; villainies will never be changed by putting the name of God to them.

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

The rejection of their message will take the form of both mental and physical rebuffs. There will be religious excommunication, the loss of the fellowship of their nation’s faith or Judaism as it was practiced in the days of the apostles. Our Lord will experience that pre-eminently at His crucifixion.

Of course, in a religious state such as Israel, that means more than in a secular state such as the United States. There it means the loss of family, friends, and all social intercourse. That has persisted in the Jewish practice of having a "funeral" for one who embraces Christianity, something still done in religiously strict areas.

What is also striking about this is the fact that the ones who perpetrate the crime of murder for a religious cause will think that they are thereby doing God a service. The preaching of a sermon at the burning of Archbishop Thomas Cranmer illustrates the matter.

The historical illustrations of the fulfillment of Jesus' words abound, from the earliest days of the church in the persecutions of men such as Athanasius and Chrysostom, through the Middle Ages, and the treatment of Gottschalk and his followers, the Jansenists later, and then in the struggles of Luther and the Reformers with Rome. And the condition has continued to the present day, as missionary history clearly shows (cf. **Prov. 29:27**). The scorn and ridicule that present-day believers know in so many ways are simply a modern continuation of the quarrel that the world has with Christ.

I have a friend, brought up in a main-line denomination, whose sister is an unbelieving church member. The sister, by calling the believing sister by the mocking designation of "Jesus freak," was able for a lengthy period of time to cause her sister to break into tears. It was my privilege to indicate to her that she was only experiencing what Jesus has said that we all would.

(See: F.F. Bruce's comment on Excommunication in regards to John 9:22, Pg. 215)

The Reason for the Acts (John 16:3-4):

"And these things will they do unto you, because they have not known the Father, nor me. ⁴But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you."

The reason for the response of the world includes the world's failure to know the Father or the Son. The word rendered by "**have known**" (**ἔγνωσαν – egnōsan**) is one that refers to experiential knowledge, suggesting the knowledge of personal faith. While the world may have a lot of knowledge about Christ, it does not have this personal experiential knowledge.

In **John 15:21**, "**but all these things will they do unto you for my name's sake, because they know not him that sent me,**" the verb "**know**" (**οἶδασιν – oidasin**) refers to a more objective knowledge, probably that of the fact of His incarnation and mission.

Jesus concludes with an explanation for giving the warnings at this particular time. Had the trials come while He was with them, then He would have been able to give them help at the time. But now, His leaving them brings about a definite change in the situation, and He does

not want them to be surprised by the hatred of the world. Thus, the trials, when they come, will not be a detriment to faith, but an aide, since He has already anticipated them for them.

“There is a dramatic fitness in the use of **‘their hour’** (*NIV*, **“the time”**). Just as Jesus’ **‘hour’** would certainly come (**John 2:4**), so would his enemies’ **‘hour’** certainly come. But in how different a sense!”¹³

Conclusion:

One might wonder at the fact that the world does not seem so angry with the church today, as one might expect from these words of our Lord. One reason the church is simply ignored by the world is that its message is not the message of our Lord, the message of sin, guilt, and condemnation, the condemnation of hell-fire. The church is often ignored, because its message is innocuous. In fact, there is nothing about the visible professing church that suggests that she ought to be crucified! The church’s message is the same social gospel of man-centered salvation that the world believes. That is a far cry from Paul’s message of Jesus Christ and Him crucified (cf. **1 Cor. 2:1–2**). cf. **Gal. 3:1**.

If to escape the world’s hostility, we drop our flags of divine truth and redemption by blood and hide our badges of the necessity of personal trust in Christ’s saving work alone for our eternal safety and welfare, then we, the true church of Christ, become like a tiger without claws. With His message, we shall have hostility, but we have the confidence that we shall meet it with the love of Christ and the support of the Holy Spirit, and the end of that conflict is life.

Verses 7-15, The Ministry of the Holy Spirit:

This is the Doctrine of the mystery of the Holy Spirit, the ministry of the Holy Spirit in the Church Age. It is called a mystery not because it should be obscure today, but because nothing concerning the Church Age was revealed in Old Testament times. Now that the Church Age has begun, we have the Canon of Scripture unfolding Bible Doctrine with regard to the Church Age. So, the Doctrine of the mystery deals with Doctrine pertaining to the Church Age—not hidden from us but hidden in the past, hidden from people who could not teach or proclaim this information. The reason for the Doctrine of the mystery is quite obvious: it was designed to keep Satan from being clued in on the Church Age until the intensification of that stage of the conflict would actually begin.

He now explained the work the Spirit will do in the world through the church. The very fact that the Spirit is in the world is an indictment against the world. Actually, Christ should be in the world, reigning as King; but the world crucified Christ. Keep in mind that the Spirit does not come to the people of the lost world (**John 14:17**) but to the people of God. His Spirit is here, reminding mankind of its awful sin.

There is a Three-fold Conviction of the World by the Spirit:

Of – Sin (vs. 9). And this is the sin of unbelief. The Spirit does not convict the world of individual sins; the conscience must do this (**Acts 24:24-25**). The Spirit's presence in the world is proof that the world does not believe on Christ; otherwise, Christ would be here in the world. The sin that condemns the soul is unbelief, the rejection of Christ (**John 3:18-21**).

Of – Righteousness (vs. 10). Note that this is not the same as unrighteousness, that is, the sins of lost souls. Christ is speaking of the Spirit's conviction of the world, not of individual unbelievers, although there is a personal application. The Spirit's presence in the world is proof of the righteousness of Christ, who is now returned to the Father. While on earth, Christ was accused of being a lawbreaker and a sinner, as well as a counterfeit. But the fact that the Spirit is present on earth is proof that the Father raised the Son and received Him back to heaven.

Of – Judgment (vs. 11). Do not confuse this with **Acts 24:25**, "judgment to come." Christ is speaking here of the past judgment at the cross, not a future judgment. He had spoken of judging Satan and the world (**John 12:31-32; Col. 2:15**). The presence of the Spirit in the world is evidence that Satan has been judged and defeated; otherwise, Satan would be controlling this world.

You may apply these three judgments to the individual unbeliever. The Spirit uses witnessing Christians and the Word to convince the unbeliever of his sin of unbelief; of his need for righteousness; of the fact that since he belongs to Satan (**Eph. 2:1-3**), he is on the losing side. There is no salvation without Spirit-led conviction, for the Spirit uses the Word to convict lost souls.

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Vs. 1-6, The Importance of Preparedness. Persecution Foretold:

John 16:1, "These things I have spoken to you so that you may be kept from stumbling."

The Greek reads:

"Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε."

Transliterated it reads:

"TAUTA LELALEKA HUMIN HINA ME SKANDALISTHETE."

TAUTA is the Demonstrative Pronominal Adjective **HOUTOS** – οὗτος (hoo'-tos) in the Accusative, Neuter, Plural. **HOUTOS** means, "this, this one; he, she, it." With the Plural we say, "**these things**," the things spoken in the previous two chapters promising them Divine aid in the face of persecutions, as they execute the unique spiritual life of the Church Age.

We have throughout the two discourses (Upper Room and Gethsemane) the phrase, "**These things,**" this is the Doctrinal content of the previous chapters and the Doctrine taught by Jesus Christ the night before He was betrayed, the night before His crucifixion. "**These things**" is a constant reference to what Jesus Christ has just taught. He has just taught the antagonism of Cosmos Diabolicus: The seven reasons why the world hates the believer.

LELALEKA is the Verb **LALEO** – λαλέω (lal-eh'-o) in the Perfect, Active, Indicative, First Person, Singular. **LALEO** means, "to say, speak, or talk." It refers to the Bible Doctrine Jesus has taught them in the Upper Room and Gethsemane Discourses.

The word **LEGO** – λέγω (l-eg'-o) which means, "to speak" also means, "to organize information in your mind and then speak it." But **LALEO** means, "to communicate Doctrine."

"These things I have communicated in the past with the result that they stand."

The Perfect Tense is for completed past action, where the results continue into the future. He has taught them these Doctrines, which will have an impact on their lives going forward.

The First Person Singular, Active Voice tells us that Jesus is the One who taught them these Doctrines. So, we can add "**I**" in reference to Jesus as the speaker / teacher.

The Indicative Mood is for the reality of the situation. He has taught them these Doctrines. So, we translate this as, "**I have spoken** (*taught you*)."

HUMIN is Second Person, Pronoun **SU** – σὺ (soo) "you," in the Dative of Advantage, Plural that means, "**to you all,**" referring to the select few disciples who were still with Him. It is an advantage to these disciples, and us, that He has taught them these things. It is an advantage to every believer to learn the Word of God.

HINA is the Subordinating Conjunction meaning, "that, in order that, so that, etc." This establishes a purpose clause, so we say, "**in order that.**"

ME is the Negative Particle that means, "**not.**" It is linked with the following word for stumbling.

SKANDALISTHETE is the Verb **SKANDALIZO** – σκανδαλίζω (skan-dal-id'-zo) in the Aorist, Passive, Subjunctive, Second Person, Plural. **SKANDALIZO** means, "to put a snare (in the way)," hence, "to cause to stumble or to give offense." It can mean, "to cause someone to sin or to cause someone to give up his faith." It is the basis for our English word "scandal" or the verb "scandalize." However, they are entirely different in the English.

BDAG defines it, "*to cause to be brought to a downfall, cause to sin. The sin may consist in a breach of moral law, in unbelief, or in the acceptance of false teachings. In the Passive voice, it means, "to be led into sin." Specifically, in John 16:1, it means, "to fall away."*"

It means here the same as to stumble or fall, that is, to apostatize. Compare with **Mat 5:29-30** in regard to making a decision for salvation or being caught up in the world of sin and not believing.

Mat 5:29-30, "If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. ³⁰If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell."

A.T. Robertson states, *"This is far better than the Authorized Version "Offend thee."*

Braid Scots has it rightly, "ensnare ye." *It is not the notion of giving offence or provoking, but of setting a trap or snare for one. The substantive (skandalon, from skandaleôthron) means the stick in the trap that springs and closes the trap when the animal touches it. Pluck out the eye when it is a snare, cut off the hand, even the right hand. These vivid pictures are not to be taken literally, but powerfully plead for self-mastery.*

Bengel says: *"Non oculum, sed scandalizentem oculum. It is not mutilating of the body that Christ enjoins, but control of the body against sin. The man who plays with fire will get burnt. Modern surgery finely illustrates the teaching of Jesus. The tonsils, the teeth, the appendix, to go no further, if left diseased, will destroy the whole body. Cut them out in time, and the life will be saved."*

The Aorist Tense views the entirety of the action beginning with fear, anxiety, and sorrow, due to persecutions that leads to reversionism and apostasy. It includes the moment of betrayal to the crucifixion and beyond.

The Passive Voice means, "to give up one's faith, be led into sin, or fall into sin." The sin they could fall into is fear and worry which leads to reversionism and apostasy. Therefore, the disciples would receive the action of reversionism, as a result of their negative volition.

The Subjunctive Mood is for potential. It is a volitional choice. Jesus has given them Bible Doctrine for the purpose of edifying their souls so that they do not fall away into reversionism. Such failure is potential and can be prevented by Bible Doctrine. When you take in Doctrine, you exhale Doctrine. The Edification Complex of the soul is built on residual Doctrine. The more Doctrine you take in, the greater the build-up of residual Doctrine.

The Second Person Plural continues to refer to the disciples; so, we can add "you," as in **"you all do not fall into reversionism."**

The KJV translates **SKANDALIZO** "offended" which gives it an entirely different connotation. Offended means insulted or hurt in some way. Our Lord isn't concerned with their feelings here. He is concerned with their souls. He is fortifying their souls with Bible Doctrine so that

they would not turn, as a result of persecutions, and fall into sin and reversionism. Compare with **John 6:61; Mark 14:27**

John 6:61, "But Jesus, conscious that His disciples grumbled at this, said to them, 'Does this cause you to stumble (SKANDALIZO)?'"

Mark 14:27, "And Jesus said to them, "You will all fall away (SKANDALIZO), because it is written, 'I will strike down the shepherd, and the sheep shall be scattered'."

Jesus Christ taught Doctrine to protect the disciples. They were about to go under maximum pressure, the pressure of the crucifixion. The betrayal, seven trials, and the crucifixion are going to shake them up. Jesus has given them these things so that they would not be SKANDALIZO, they would not be shocked and disillusioned and disappointed, and as a result fall into reversionism. Doctrine is designed to avoid frustration or shock or hurt or disillusion in any pressure of life. The only protection that the believer has in this life against these things is Bible Doctrine in the soul. So, the answer as presented in principle here is the concept of soul breathing; the inhale of Bible Doctrine under the filling of the Holy Spirit.

Our complete translation of **John 16:1** is, "**These things (pervious Doctrines), I have spoken to you all in order that you all do not fall away, (into reversionism).**"

This is similar to the warning our Lord gave regarding the latter part of the Church Age and Tribulation in **Luke 21:12, "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake."**

Principles:

- This tells us what the purpose of this briefing was, the purpose of His teaching Bible Doctrine. This purpose was to first warn them of future persecutions and second to fortify their souls with Doctrine so that they would not fall away into reversionism.
- Regardless of what we may think and how we may be treated by segments of the world, the world has a permanent antagonism toward us because the ruler of the world, Satan, is antagonistic toward us.
- The believer priest in the Church Age must be prepared for the intensification of the Angelic Conflict. He must be shock-proof so that he does not fall away into reversionism, as a result of the antagonism.
- The disciples may have wondered why Jesus was telling them about the world's hatred and persecution. Jesus, anticipating this question, indicated that expecting trouble beforehand would help them remain in the path of God's will. (He gave a second reason in **vs. 4.**)
- The disciples would face excommunication and even death. Remembering that Jesus was ostracized and martyred, and that He had predicted the same for His disciples would help fortify them.
- People are much more affected by a hardship or persecution when they are unaware of its coming. They are more apt to take offense at them and be impatient under them. This is prevented by previously being made aware.
- Christ was careful to remove every occasion of stumbling from their path, as He does for us too, and as we should do the same for our brethren.

- The verb **SKANDALIZO** is formed from a word that referred to the bait-stick of a trap (**SKANDALON**), and it often; therefore, connotes an element of surprise. Jesus is preparing them for sudden rejection of their persons and message so that they will not be taken by surprise and overcome in the collapse of a starry-eyed optimism as He is arrested, tried, and crucified.

1 Peter 4:12-14, "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; ¹³but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. ¹⁴If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you."

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We now turn to **verse 2** of **John 16** where the disciples are told of two forms of persecution and repeated emphasis on one reason for persecutions.

John 16:2 reads:

"They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God."

The Greek reads:

"ἀποσυναγωγούς ποιήσουσιν ὑμᾶς, ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ."

Transliterated it reads:

"APOSUNAGOGOUS POIESOUSIN HUMAS ALL ERCHETAI HORA HINA PAS HO APOKTEINAS HUMAS DOXE LATREIAN PROSPHEREIN TO THEO."

We Begin with the First Form of Persecution – **Excommunication**.

APOSUNAGOGOUS is the Predicate Accusative of the compound Adjective **APOSUNAGOGOS** – ἀποσυνάγωγος (ap-os-oon-ag'-o-gos) in the Masculine, Plural that tells us the first form of persecution in this sentence. **APOSUNAGOGOS** is a compound word from the Preposition **APO** – ἀπό (apo') that means, "from or away from," used here for separation. With this is the noun **SUNAGOGE** – συναγωγή (soon-ag-o-gay') that means, "a bringing together," and by extension, "an assembling," hence "a synagogue" when transliterated or "a local assembly." Therefore, **APOSUNAGOGOS** comes to mean, "expelled from the congregation, **outcasts from the synagogue**, put out of the synagogue" that is, "excommunicated" or "banished from the synagogue."

This word is used in **John 9:22; 12:42-43**.

John 9:22, "His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue."

John 12:42-43, "Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue; ⁴³for they loved the approval of men rather than the approval of God."

POIESOUSIN is the Verb **POIEO – ποιέω** (poy-eh'-o), "to **make**, do, cause, effect, bring about, accomplish, perform, provide, etc.," in the Future, Active, Indicative, Third Person, Plural.

The Future Tense is prophetic of another form of persecution that the disciples of Christ "**will**" receive.

The Third Person, Plural with the Active Voice tells us that "**they**," those who have authority over the synagogue or local assembly are the ones expelling the true believers. So, we have "**they will make.**"

HUMAS Second Person Pronoun **SU – σὺ** (soo), "**you**," in the Direct Object Accusative, Plural. The disciples of Jesus are the ones who will be cast out of the local assemblies. It was the Jewish synagogues in the early church, and it was the established political, legalistic catholic churches of the Dark Ages and beyond.

So, we have, "**They will make you outcasts from the local assemblies.**"

Principles:

- The rejection of their message will take the form of both mental and physical rebuke.
- There will be religious excommunication, the loss of the fellowship of their nation's faith, or Judaism as it was practiced in the days of the Apostles.
- Our Lord will experience that pre-eminently at His crucifixion.
- In a religious state, such as Israel, it means more than in a secular state such as the United States. There it means the loss of family, friends, and all social intercourse.
- That has persisted in the Jewish practice of having a "funeral" for one who embraces Christianity, something still done in religiously strict areas.

Then we have the added emphasis for the time frame of the prophetic statement, "**but an hour is coming.**"

ALL is the Coordinating Conjunction **ALLA – ἀλλά** (al-lah') that means, "**but**, rather, or on the contrary."

ERCHETAΙ is the Verb **ERCHOMAI – ἔρχομαι** (er'-khom-ahee) that means, "to come or go," in the Present, Middle or Passive Deponent, Indicative, Third Person, Singular.

The Completely Futuristic Present Tense links with **POIEO** above to describe the future event of being made outcasts with the connotation of immediacy and certainty, therefore, anticipation.

The Middle Deponent refers to the time frame given in our next word **HORA** (an hour). It's as if saying, "Time marches on."

The Indicative Mood is for the reality that this type of persecution will inevitably occur at a future time. So, we can say, "**is coming.**"

HORA is a Noun in the Subject Nominative, Feminine, Singular that means, "a time or period, **an hour.**"

So, we have "**but an hour is coming.**"

Next, We Have the Second Form of Persecution, "**for everyone who kills you.**"

HINA is translated as, "for" in the NASB, but typically means, "**that**, in order that, etc." Linked with the Subjunctive Verb **DOKEO** below, it tells us the purpose or rationale of those who persecute the disciples of Christ, as **John 12:23** tell us of God's purpose.

John 12:23, "**The hour has come for the Son of Man to be glorified.**"

PAS is the Nominative, Masculine, Singular, Adjective that means, "all, every, everyone, or everything." Here referring to all those who persecute the disciples of Christ as one group, because they are all part of Satan's Cosmic System. In the Singular we will say, "**anyone.**"

HO is the article for "the" in the Nominative, Masculine, Singular that is linked closely with the following Participle Verb and is used like a pronoun so we can say, "**who**" identifying those who kill true disciples of Christ.

APOKTEINAS is the Participle Verb **APOKTEINO** – ἀποκτείνω (ap-ok-ti'-no) in the Aorist, Active, Nominative, Masculine, Singular. It is a compound word from the Preposition **APO** – ἀπό (apo') that means, "from or away from," (it's the ultimate source), plus the verb **KTEINO** – κτείνω (k-ti'-no) that means, "to kill." It was used of judges, "to condemn to death" or metaphorically, "to weary to death," It has come to mean, "kill, **put to death**, or murder."

As a Participle, it causes this verb to act like a noun in identifying those who persecute disciples of Christ by their actions, (i.e. murderers), while retaining the action itself, murder.

The Gnomic Aorist Tense views the entirety of the action of this type of persecution as a timeless general fact that this will happen.

The Active Voice identifies the self-righteous, legalistic, arrogant, religious types who condemn true believers in Christ to death.

HUMAS is the Second Person Pronoun **SU**, "you," in the Accusative, Plural for, "**you all.**" Jesus tells His disciples that they are the objects of this form of persecution.

So, we have, **“that anyone who puts you to death.”**

And finally, we have the Reason for These Persecutions which is repeated from **John 15:21** with added emphasis.

DOXE is the Verb **DOKEO** – **δοκέω** (dok-eh'-o) in the Aorist, Active, Subjunctive, Third Person, Singular. **DOKEO** is from **DOKOS** – **δοκός** (dok-os') (opinion) and comes to mean, “to have an opinion, to seem, or deem.” In the transitive use, it means, “think, suppose, consider, or imagine.”

DOKEO is subjective thinking [**NOEO** – **νοέω** (noy-eh'-o) is objective thinking]. All subjective thinking assumes, and so the word **DOKEO** comes to mean, “to presume or to conclude on a false basis, or to presume in the mind.” All subjective thinking is wrong thinking. These religious types, in killing Christians, are assuming subjectively that they are doing a great service for God.

The Aorist Tense views the overall mental attitude of those who persecute Christians. It is something that began in the past with the result continuing in the present mentality of their soul.

The Active Voice; those murders and excommunicators have this wrong form of mentality.

The Subjunctive Mood is part of this purpose clause regarding the thinking that goes on in the mind of those who kill true believers of Christ. This is the purpose or rationale or thinking as to why they persecute.

The Third Person, Singular continues to identify the persecutors as those from Satan's Cosmic System in singular fashion “he.” Continuing the Future Tense of this phrase, we will say, **“will think he.”**

LATREIAN is the Noun **LATREIA** – **λατρεία** (lat-ri'-ah) in the Accusative, Feminine, Singular that means, “**service**, that is, Divine worship or service.” It is also used in **Rom 9:4; Heb 9:1, 6** in regard to Israelites service to God in the temple.

PROSPHEREIN is the Verb **PROSPHERO** – **προσφέρω** (pros-fer'-o) in the Infinitive, Present, Active. It is a compound word from **PROS** – **πρός** (pros) a primary Preposition that means, “advantageous for, at (denotes local proximity – (face to face), or of direction; forward to, that is, toward), and the primary Verb **PHERO** – **φέρω** (fer'-o) that means, “to bear, carry, or bring forth.” So **PROSPHERO** comes to mean, **“to bring to, (i.e., to offer).”**

The Infinitive of Indirect Discourse is used after verbs of perception or communication, (i.e., thinking), to express the content of the thought process of these persecutors. The direct discourse of the persecutors would be “I am offering service to God.” Here Jesus describes their thinking in this Indirect Discourse, “they will think that he is **offering** service to God.”

The Present Tense; at the time of persecution, they will justify their actions in their own mind by thinking it is service to God.

The Active Voice; the self-righteous, legalistic, arrogant, religious type has this type of mentality in their soul; they think they are bringing God a sacrifice that He likes. This comes from subjective thinking.

TO THEO is the Article **HO – ὁ** (ho) for “the,” plus the Noun **THEOS – θεός** (teh'-os) in the Dative, Masculine, Singular. In the Dative of Recipient, we say, “**to God.**”

So, we have, “**will think he is offering service to God.**”

This tells us that they destroy from the ultimate source of their religious mental attitude.

Our complete translation of **John 16:2** is, “**They will make you outcasts from the local assemblies, but an hour is coming that anyone who puts you to death will think he is offering service to God.**”

Principles:

- The Satanic objective is to remove the body of Christ in total from his domain. The fact that there is one Christian alive on the earth today infuriates Satan, and he does everything he can to neutralize Christianity, both as to the body on the earth and as to the effectiveness of operating in the spiritual life, phase two. Satan and his system cannot stand grace.
- To eliminate Christianity and its effectiveness, Satan has designed a counterfeit called religion.
- Religion is the Devil’s weapon for neutralizing Bible Doctrine and religion will persecute the grace-oriented believer priest in the Church Age.
- The religious crowd is identified in **2 Tim 3:1-7.**

Vs. 7, “Always learning and never able to come to the knowledge of the truth.”

- The antagonism of religion is developed in **2 Tim 3:8-14.** It is countered by the Edification Complex of the Soul, the ECS.
- Religion is the result of negative volition toward Bible Doctrine which in turn puts scar tissue on the soul.
- This negative volition and resultant scar tissue blocks the lungs of the soul, opening up a vacuum, **MATAIOTES – ματαιότης** (mat-ah-yot'-ace). Satan brings thoughts through the **MATAIOTES** into the soul of unbelievers and the reversionistic born again believer.
- Through this vacuum comes darkness, pseudo-edification, false Doctrines, **Eph 4:17-19.**
- The soul in darkness is both blind and stupid with regard to the grace of God.
- Mental attitude sins such as hatred, jealousy, vindictiveness, and implacability motivate religious types to be active in persecution, even killing.
- These acts of persecution include murder which is rationalized as a service toward God.
- In this way, the religious killer has no guilt complex for his sins.
- The religious man assumes that the end justifies the means. The end is the removal of Christianity from the earth; the means is rationalized murder.

- Those who are religious, being sincere, always think they are doing God a great favor by wiping you out.
- Jesus is anticipating the hostility of religion toward grace. It is ruthless and senseless and inexcusable, diabolical.
- Religious opposition is going to continue throughout the Church Age. He is saying that religion will gain such ascendancy during the Church Age.
- Religion always seeks to destroy the truth. It is like a weed; it grows when it has something to prey on.
- In any country where you have maximum negative volition toward Bible Doctrine, religion infiltrates that area.
- Religion has restraints and until religion gains control of a state, it is restrained. Religion gains control of a state only when there is negative volition toward Bible Doctrine.

The earliest Christians were Jews (Acts 2:11, 14, 22), but quite soon after the church began to grow and spread, it was quickly thrust outside the synagogue (ca. a.d. 90). Persecution unto death occurred in the case of Stephen (Acts 7:59), James (Acts 12:2), and others (Acts 9:1-4). Some people throughout church history have been motivated to persecute believers because of a misguided zeal for God. They think they are offering a service to God (cf. Rom. 10:2). The historical illustrations of the fulfillment of Jesus' words abound, from the earliest days of the church in the persecutions of men such as Athanasius and Chrysostom, through the Middle Ages and the treatment of Gottschalk and his followers, the Jansenists later, and then in the struggles of Luther and the Reformers with Rome. And the condition has continued to the present day, as missionary history clearly shows (cf. Prov. 29:27). (See FF Bruce's comment on Excommunication in regards to John 9:22, Pg. 215)

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Summary of John 16:1-2

John 16:1, "These things (pervious Doctrine of Chapters 13-15), I have spoken (taught) to you all in order that you all do not fall way, (into reversionism)."

John 16:2, "They will make you outcasts from the local assemblies, but an hour is coming that anyone who puts you to death will think he *is* offering service to God."

Our Lord continues to warn the disciples of specific forms of persecutions so that the disciples of Christ would not be shocked when these things would occur, and thereby lose faith and hope being discouraged to the point of rejecting their own faith leading to reversionism and apostasy.

He does not want them to stumble due to the antagonisms of Satan and His Cosmic System.

The fact that Jesus is warning His disciples indicates to us that it is a real possibility for a disciple of Christ, (a true believer, born again Christian), to fall into reversionism. How can this be?

At the same time, we are told that those who are the antagonists towards true Christians believe that their persecutions are for the worship and service of God. How can this be?

Interestingly enough, both questions have the same answer, which is, they have built up scar tissue on their souls, causing black out of the soul, which has led them into rejection of all things that are of Christ.

Of the believer, it is noted in **Mark 6:47-52; 8:14-18; Eph 4:17-18.**

Of the unbeliever, it is noted in **John 12:37-43; Jude 10-13; Rom 1:18-32.**

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Doctrine of Scar Tissue and Black Out of the Soul

Scar tissue of the soul, also known as hardness of the heart, is the result of prolonged residence and function inside Satan’s Cosmic System.

The soul has “lungs” for breathing in and out the Word of God, which is the inhale and exhale of Bible Doctrine. The **PNEUMA – πνεῦμα** (pnyoo’-mah), God the Holy Spirit, breathes Bible Doctrine into your human spirit as you learn the Word, **2 Tim 3:16; Eph 4:23.**

2 Tim 3:16-17, “All Scripture is inspired by God (God-breathed) and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work.”

Eph 4:23, “And that you be renewed in the spirit of your mind.”

The soul has two “lungs;” hereafter, they will be called the left bank and the right bank. Each lung has five breathing apparatuses. The left bank is used for the inhale of Bible Doctrine. The right lobe is used for the exhale of **EPIGNOSIS – ἐπίγνωσις** (ep-ig’-no-sis) Doctrine.

[\(Click Here & Scroll Down to See Blackout of the Soul Diagram\)](#)

<u>Godward</u>	<u>Soul</u>	<u>Manward</u>
0	Volition	0
0	Mentality	0
0	Self-Consciousness	0
0	Conscience	0
0	Emotions	0

- Volition – With Bible Doctrine, the volition responds to God’s will.
- Mentality – With Bible Doctrine, you are able to think Divine viewpoint; without Bible Doctrine, the best, you will achieve is human viewpoint.
- Self-Consciousness – With Bible Doctrine, you will be occupied with Christ; without Bible Doctrine, you will be occupied with self and the world.

- Conscience (norms and standards) – With Bible Doctrine, you will have the Divine nature of norms and standards; without Bible Doctrine, at best, you will have human norms and standards.
- Emotions (response of the soul) – With Bible Doctrine, you will have the ability to respond and appreciate God; without Bible Doctrine, at best, you will appreciate your self and Satan's Cosmos.

The Old Sin Nature is the distorter of the soul but is not in the soul. With Bible Doctrine, the Old Sin Nature is frustrated; without Bible Doctrine, the Old Sin Nature is satisfied. **Rom 6:6; 7:7-18**

The left bank is designed for relationship with God, inhale, **2 Tim 2:15; James 1:5**. While the right bank is designed for relationship with mankind, that is the exhale, **2 Cor 5:20; James 2:8**. (Ambassador = exhale towards man).

Scar tissue is built up on the left bank of the soul by means of neglecting Bible Doctrine, i.e., showing negative volition towards God's Word. This automatically switches on the "**MATAIOTES**" (emptiness or vanity) vacuum into which **KOSMOS** evil (Satan's system) and arrogant words of vanity flow, **Eph 4:17**.

Scar tissue is built up on the right bank of the soul (lungs) by:

- Adultery, **Pro 6:32, Eph 4:19**.
- Mental Attitude Sins: Bitterness, pride, jealousy, hate, vindictiveness (revenge), implacability (hostile anger), guilty, worrying, etc. **1 John 2:9, 11**.
- Drunkenness and drugs cause scar tissue. (There is nothing wrong with alcohol, but there is something wrong with being drunk.) **Rom 13:13; Eph 5:18**.

Scar tissue is built up when you have emotional revolt of the soul. When your emotions revolt, any Bible Doctrine stored in the heart of your soul shuts down and your emotions begin to run your soul instead of responding to the Doctrine in your heart. Emotions contain no Doctrine and do not have conscience. This is apostasy. If you have negative volition toward Bible Doctrine, it is inevitable you will have emotional revolt of the soul and have misery. As a result, you no longer inhale or exhale Bible Doctrine in either the left or right lobe.

Scar tissue can build up on the soul of the believer, as well as the unbeliever. All that is necessary is the rejection of the Word of God, either post-salvation for the believer or pre-salvation for the unbeliever, towards the gospel of Jesus Christ.

[\(Click Here & Scroll Down to See Vacuum of the Soul Diagram\)](#)

2 Peter 2:22, "It has happened to them according to the true proverb, 'A dog returns to its own vomit,' and 'A sow, after washing, returns to wallowing in the mire.'"

Blackout of the soul and scar tissue of the soul combine to reject all forms of truth. "Vomit" here includes: Socialism, communism, the welfare state, redistribution of wealth, social equality, and being saved by anything except faith in Christ

John 12:40, "He has blinded their eyes (*blackout of the soul*), He has hardened their heart (*right lobe*) – (*scar tissue of the soul*), lest they should see with their eyes, and perceive by means of their heart (*right lobe*), and receive conversion, and I restore them (*Israel as a client nation*)."

2 Thes 2:10-12, "...and with all deception of maladjustment (*rejection of Jesus Christ*) for those who perish, because they did not receive the love of the truth, so as to be saved. And for this reason, God sends them a deluding influence (*blackout of the soul, scar tissue of the soul*), so that they might believe a lie, in order that they might all be condemned who do not believe the truth, but take pleasure in unrighteousness."

Scar tissue can finally choke out the soul:

- Believers: Ananias and Sapphira (Sin Unto Death), **Acts 5:1-11; 1 John 5:16-17.**
- Unbelievers: Judas Iscariot, **Mat 27:3-10**, and the Pharaoh of Egypt, **Exo 7-14.** After so many chances at salvation, Judas finally went to the ultimate in arrogance; suicide. The scar tissue of the soul built up in his soul until he expressed it in maximum arrogance.

How is scar tissue removed?

- For the unbelievers, at the point of salvation all scar tissue is removed, **Isa 43:25; 44:22.**
- For believers:
 - a) Rebound (naming your sins to God the Father –**1 John 1:9**) provides the filling of the Holy Spirit, but it does not remove scar tissue.
 - b) Crash program on Doctrine, **Heb 6**, which builds your Edification Complex of the Soul.
 - c) Exhale of residual Doctrine (**EPIGNOSIS**) from the Edification Complex of the Soul built upon your human spirit.

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The Edification Complex of the Soul (ECS)

The antithesis of scar tissue in the Christian life is the existence of an Edification Complex of the Soul. That is the building up of Bible Doctrine in your soul which has tremendous benefits to you in life.

The Edification Complex of the Soul is technical nomenclature found in the epistles of the New Testament for the attainment of spiritual maturity.

Synonyms for the Edification Complex of the Soul:

- "Light," **Rom 13:12; Eph 5:8-10; 1 John 1:7** is used for God's Power System and sometimes for the Edification Complex of the Soul.

- “Christ formed in you,” **Gal 4:19** connotes both the Edification Complex of the Soul and Spiritual Self-Esteem.
- “The new self (man),” **Eph 4:24; Col 3:10** refers to both the Edification Complex of the Soul and God’s Power System.
- “The perfect man,” **Phil 3:12-16; James 1:4; 3:2** is used for the attainment of spiritual adulthood and the ECS.
- “Imitators of God,” **Eph 5:1** is used for Occupation with Jesus Christ and the development of your ECS.

The consistent function of the Grace Apparatus for Perception (GAP) under one’s right Pastor-Teacher is the only way to construct an Edification Complex of the Soul.

The mature believer possesses a completed Edification Complex in his soul.

Doctrine perceived must feed both the human spirit and the human soul for capacity for both human and eternal life. The Edification Complex of the Soul is the result.

Eccl 10:2 (NIV), “The heart of the wise inclines to the right, but the heart of the fool to the left.”



The Benefits of an ECS Include:

[Click Here & Scroll Down to See Diagrams & Maps \(Edification Complex of the Soul\)](#)

- It produces confidence in time, **Job 5:24-27; 2 Cor 5:6-8; Heb 10:35.**

- It produces Divine viewpoint of life and establishes right priorities in the soul of the believer, **Isa 55:7-9; 2 Cor 10:5.**
- It orients the believer to the Plan of God, **Isa 26:3-4; Rom 8:28.**
- It produces stability of mind, as opposed to the instability of the double-minded, **James 1:8.**
- It is the basis for Divine guidance and the execution of the will of God, **Rom 12:2-3.**
- It leads to Occupation with Christ and the capacity and ability to love God and appreciate Him as the source of blessing when it comes, **Phil 3:10; Eph 3:19; Heb12:1-2.**
- It attains eternal grace blessing, **1 Cor 3:10-15; Heb 11:9-10, 13; James 1:25; 2:12-13.**

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Now we turn to:

John 16:3, "And these things they will do because they have not known the Father or Me."

The Greek is:

"καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ."

Transliterated it reads:

"KAI TAUTA POINSOUSIN HOTI OUK EGNOSAN TON PATERA OUDE EME."

We begin with: **KAI** which is a Coordinating Conjunction, "and, even, also, etc." This ties together what was said in **vs. 2**, as another reason for persecutions, which was also noted in **John 15:21, "because they do not know the One who sent Me."**

TAUTA is the Demonstrative Pronominal Adjective **HOUTOS** – οὗτος (hoo'-tos) in the Accusative, Neuter, Plural. **HOUTOS** once again that means, "this, this one; he, she, it." With the Plural we say, "these things." This time it is specifically referring to the persecutions noted in **vs. 2**, excommunication and martyrdom.

POINSOUSIN is the verb **POIEO** – ποιέω (poy-eh'-o) in the Future, Active, Indicative, Third Person, Plural. **POIEO** meaning, "to make or do."

The Future Tense is predicative of impending persecution and the reasoning for them.

The Third Person, Plural, Active Voice is for those who will be persecuting true believers. Those who are of the arrogant, self-righteous, legalistic, religious crowd, as Saul (a.k.a. Paul), was prior to his conversion, **Acts 7:58; 8:1-3; 9:1-5**. In **Acts 9:5**, we see Saul saying, "who are you Lord," demonstrating the principle of this verse, "they do not know the Father or Me."

The Indicative Mood is for the reality of future persecutions and their reasoning. So, we say, "they will do."

HOTI Subordinating Conjunction that means, "that or because." It generally introduces the subjective opinion of the writer and is translated, "**because** or for since." This introduces the reasoning or rationale of the persecutors.

OUK is the Negative Particle that means, "not or **do not**."

EGNOSAN is the Verb **GINOSKO** – γινώσκω (ghin-ocē'-ko) in the Aorist, Active, Indicative, Third Person, Plural. **GINOSKO** means, "To come to know, recognize, perceive, etc." This is referring to experiential knowledge.

The Aorist Tense is for simple Past Tense and views the entirety of the action, coupled with the negative **OUK** for a lack of understanding or knowledge in the past that will lead them to future persecutions.

The Third Person, Plural, Active Voice tells us that these persecutors have a lack of knowledge; they are ignorant as to knowing God the Father and the Son on a personal basis.

The Indicative Mood is for the reality of not having experiential knowledge of God nor His Son. So, we say, "**They have not known**."

Principles:

- **GINOSKO** refers to experiential knowledge, suggesting the knowledge of personal faith.
- While the world may have a lot of knowledge about Christ, it does not have this personal experiential knowledge of Him, because it does not have faith in Him.
- In **John 15:21**, "**because they do not know the One who sent me**," utilized **OUK** plus the verb **OIDA** for "**they do not know**," which refers to a more objective knowledge, probably that of the fact of His incarnation, ministry, and mission in comparison to Old Testament prophecy concerning the Messiah.
- In **John 15:21**, it was the perfect idea of "possessed knowledge," rather than the present aspect of "acquiring knowledge."
- It had the sense of a continued completed state, "**I know**," versus "I have come to know," (through experience or event).
- In **John 16:3**, **GINOSKO** refers to that experiential knowledge which comes from continued intake and application of God's Word in faith.
- Therefore, these persecutors have neither objective nor experiential knowledge of God or Jesus Christ.
- They are ignorant on two fronts; objectively and experientially.

Continuing in **John 16:3**, we have:

TON PATERA which is the Article **HO** – ὁ (ho), "**the**," and the noun **PATER** – πατήρ (pat-ayr') in the Direct Object Accusative, Masculine, Singular, that means, "**Father**," referring to God the Father. The Father is One of Two objects the persecutors do not know.

OUDE is another Coordinating Conjunction from **OUK** – οὐκ (ook) "not," and **DE** – δέ (deh) "and or but." So literally, it is "and not." It is translated as, "and not, but not, neither, nor, not even, etc." Because of the previous negative **OUK** this would create a double negative

which is not appropriate for English. The first negative prevails, and we simply say, “or” tying in the first object – the Father, with the upcoming second – Jesus.

EME is the First-Person Singular Personal Pronoun of **EGO** – ἐγώ (eg-o’) “I or **me**,” in the Accusative Case. This is our second object of the persecutors ignorance – Jesus Christ. They have not and do not know the Father or Jesus Christ.

Our complete translation of **John 16:3** is, “**And these things they will do because they have not known the Father or Me.**”

Principles:

- Here, just as in **John 15:21**, Jesus indicates that these persecutions would come out of the world’s ignorance and hatred.
- “**They**” here specifically refers to unbelieving, religious Jews; the ones who would put believers out of synagogues and / or put them to death.
- John’s Gospel speaks often of the relationship between obedient faith and knowing God. It was “**His own**,” the Jews, who are spoken of as “**the world**” that knew not Jesus, because they “**received Him not.**”

John 1:10-11, “**He was in the world, and the world was made through Him, and the world did not know Him. ¹¹He came to His own, and those who were His own did not receive Him.**”

- Jesus explained to Nicodemus why those who did not believe on Him were condemned. Their rejection of Him placed them under God’s condemnation, **John 3**.
- They rejected Him, because He was the Light; they loved darkness, (self-righteous deeds), because the Light revealed the true evilness of their deeds, **John 3:18-19**.
- Logically, all Jews should have recognized Jesus and believed on Him, since they knew the prophecies, **John 15:21**.
- We see here the principle that it is not only intellectual knowledge that brings the knowledge of God. Knowing God is the result of faith, an attitude of humble obedience to His Word.
- They were not necessarily ignorant nor passively ignorant. They voluntarily, actively, and freely chose to ignore the righteousness of God, **Rom 10:2-3**.

Rom 10:2-4, “**For I testify about them that they have a zeal for God, but not in accordance with knowledge. ³For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. ⁴For Christ is the end of the law for righteousness to everyone who believes.**”

- In rejecting Jesus, they proved that they did not “**know**” the God they spoke about with such zeal, either objectively or experientially.
- Religion does not possess category #1 love.
- If you do not know God, you cannot love God. You have to know God to love God. You know God by studying and having faith in His Word.
- Religion is blinded toward God and totally without category #1 love. The religious type assumes that what pleases God is the elimination of grace, which is actually His plan for man’s salvation and the execution of the spiritual life.

- Therefore, religion superimposes its own darkness, (self-righteous legalism), upon the Plan of God, which has led and will continue to lead them to persecute true grace believing Christians.

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In **John 16:4** we note that Bible Doctrine prepares the believer priest for any such traumatic experience (such as religious persecution and martyrdom). Jesus briefs His disciples before the shock breaks out so that they are fortified within their soul with Bible Doctrine to be sustained throughout the ordeal and be victorious.

John 16:

4a, "But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them."

4b, "These things I did not say to you at the beginning, because I was with you."

The Greek reads:

4 a
 "ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν."

4b, "ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον ὅτι μεθ' ὑμῶν ἦμην."

Transliterated it reads:

4a, "ALLA TAUTA LELALEKA HUMIN HINA HOTAN ELTHE HE HORA AUTON MNEMONEUETE AUTON HOTI EGO EIPON HUMIN."

4b, "TAUTA DE HUMIN EX ARCHES OUK EIPON HOTI METH HUMON EMEN."

This verse is broken down into two main parts. In fact, the Greek in the "Greek New Testament," (Fourth Revised, Corrected Edition, 1994, Edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger), breaks this verse down into 4a and 4b as noted above.

The first section has to do with the recall and application of pertinent Doctrine in times of tribulation.

The second section indicates why Jesus did not earlier tell them of these things. We will address them individually.

The first part is, "**4aBut these things I have spoken to you, so that when their hour comes, you may remember that I told you of them.**"

ALLA is the Coordinating Conjunction of Contrast that can mean, "but, rather, on the contrary." It ties together the thought of **vs. 3** with **vs. 4**, but is contrasting in that Jesus is no longer speaking about the ignorance of the religious crowd. Instead, He is emphasizing

the power of the Word of God resident within their souls. Our Lord is also once again reminding His disciples as to why He is teaching them this information; for power and strength in times of persecutions. This is not KAI as in **vs. 3**, but **ALLA**, so the contrast is between the ignorance of religion and the **EPIGNOSIS** wisdom of Bible Doctrine in the souls of the disciples of Jesus Christ. For emphasis, we will translate this "**on the contrary**." Note in comparison, how Jesus used **ALLA**, "**but**," and **KAI**, "**and**," at the beginning of **John 15:25 & 27** respectfully.

The following phrase is identical to what Jesus said at the beginning of **vs. 1**, "**These things I have spoken to you that**."

TAUTA is once again the Demonstrative, Pronominal, Adjective **HOUTOS** – οὗτος (hoo'-tos) in the Accusative, Neuter, Plural. **HOUTOS** means, "this, this one; he, she, it." With the Plural, we say, "**these things**." This time it is specifically referring to the Doctrines Jesus has taught in the Upper Room and Gethsemane Discourses, just as it did in **vs. 1**. Bible Doctrine is the only power that can defeat the onslaught of Satan's Cosmic System.

LELALEKA is the Verb **LALEO** – λαλέω (lal-eh'-o) in the Perfect, Active, Indicative, First Person, Singular. **LALEO** that means, "to say, speak, or talk." **LALEO** means, "to communicate Doctrine." It refers to the Bible Doctrine Jesus has taught them in the Upper Room and Gethsemane Discourses.

The Perfect Tense is noted by the doubling of the prefix of a word. In this case "**LA**" of **LALEO** is doubled with the prefix, "**LE**." The Perfect Tense is for completed past action where the results continue into the future. Jesus has taught them these Doctrines with the intention that the disciples will apply them at the time of persecution.

The First Person Singular, Active Voice tells us that Jesus is the One who taught them these Doctrines. So, we can add "**I**" in reference to Jesus as the speaker / teacher.

The Indicative Mood is for the reality of the situation. He has taught them these Doctrines. So, we could say, "**These things I have communicated in the past with the result that they stand**." We translate this as, "**I have spoken** (*taught you*)."

HUMIN is Second Person, Pronoun **SU** – σὺ (soo), "you," in the Dative of Advantage, Plural that means, "**to you all**," referring to the advantage it is to receive the teaching of Jesus Christ, the mind of Christ. It is an advantage to every believer to learn the Word of God.

HINA is the Subordinating Conjunction meaning "that, in order that, so that, etc." This establishes a results clause, so we say, "**with the result that**." In other words, the intended result of these instructions is for the disciple to apply them, especially in the time of trouble.

HOTAN is the Subordinating Conjunction establishing a conditional clause that means, "when, **whenever**, or as often as." It is a reference to the time frame of tribulation where Bible Doctrine must be applied.

ELTHE is the Verb **ERCHOMAI** – ἔρχομαι (er'-khom-ahee) in the Aorist, Active, Subjunctive, Third Person, Singular that means, "to come or go."

The Proleptic or Futuristic Aorist Tense views the entirety of the action of persecutions. It says that persecutions do happen in a point of time in the future, referencing them as if already completed.

The Active Voice; persecutions perform the action of coming. They come at some point in time.

The Subjunctive Mood is tied in with **HINA** above for the intended result of our conditional clause, "persecutions **come**."

HE HORA is the Article **HO** – ὁ (ho), "the," which is not translated, plus the noun **HORA** in the Subject, Nominative, Feminine, Singular that can mean, "**Hour**, time, moment, instant, occasion, short indefinite period of time, or hour of the day." It is a generic reference to the future persecutions. There is a dramatic application in the use of "**their hour**" here. In a very contrasting sense, just as Jesus' "**hour**" would certainly come, (**John 2:4; 12:23; 17:1; Mat 26:45; Mark 14:35, 41**), so would His enemies "**hour**" come. The former to save the world, the latter to destroy Christians.

AUTON is the Pronoun **AUTOS** – αὐτός (ow-tos') in the Genitive, Neuter, Third Person, Plural. **AUTOS** as a third person pronoun means, "he, she, or it." In the Plural, it is "them." As a Possessive Genitive, it indicates whose "**hour**" this is. It's the persecutors "**hour**." Literally, it would be "of them" but we say "**their**."

So, we have, "**On the contrary, these things I have spoken to you all, (for the intended result) that whenever their hour (persecutions) comes.**"

Next, we have:

MNEMONEUETE which is the Verb **MNEMONEUO** – μνημονεύω (mney-mon-yoo'-o) in the Present, Active, Subjunctive, Second Person, Plural that means, "remember, keep in mind, think of, to call to mind, to make mention of, or bearing in mind." This is the intended result of Jesus' teaching them.

The Tendential Present Tense is for desired action to be made in the very near future, where the action may or may not be carried out. Jesus has taught them Bible Doctrine with the desired result that they remember it to help in time of need.

The Active Voice in the Second Person, Plural tells us that the disciples are the ones that Jesus desires to remember His teachings. So, we can add "you all."

The Subjunctive Mood is for the intended result and volitional responsibility of the disciples to recall Bible Doctrine in times of trouble. We will say, "**you all may remember.**"

AUTON is once again the Pronoun **AUTOS** in the Genitive, Neuter, Third Person, Plural. As a Genitive, it is Anaphoric referring back to **“these things Jesus taught them.”** So, we can say **“them”** referencing the content of Doctrine the disciples have been taught and that they should be remembering in time of persecutions. By positioning the pronoun here, after **MENMONEUO** (remember), it places emphasis on the Doctrines Jesus taught. If the pronoun were placed after, **“I have spoken”** below, the emphasis would be on the fact of Jesus teaching them rather than the content of His teaching. The content (Bible Doctrine) is what matters. Also, as the NASB and KJV translates this pronoun by placing it at the end of the sentence with, **“of them,”** that emphasizes the fact of occurrence of persecutions, and the fact that Jesus was able to prophesy them. Yet, that too is not the emphasis here. The emphasis is on the Doctrine He taught them which is the only power to help in time of persecutions, not the fact that He taught the disciples or that He prophesied about their persecutions, but the Doctrine He gave them to sustain them.

HOTI is a Coordinating Conjunction which means, **“that,”** that ties in the “them” above, (which stands for Bible Doctrine previously taught), and the following repeated statement of Jesus’ teaching them. It gives us a double emphasis on the teaching of Bible Doctrine. Therefore, it emphasizes the importance of teaching and learning Bible Doctrine.

EGO is a Pronoun in the Subject, Nominative, First Person, Singular that means, **“I or me.”** Jesus is referring to Himself as the One who taught them these Doctrines.

EIPON is the Verb **LEGO – λέγω** (leg'-o), in the Aorist, Active, Indicative, First Person, Singular. As discussed in **vs. 1**, the word **LEGO** which means, “to speak,” which means, “to organize information in your mind and then speak it,” where **LALEO – λαλέω** (lal-eh'-o) means, “to communicate.” So, **LEGO** here means categorical Doctrines taught by Jesus.

The Aorist Tense is for simple past action viewing the entirety of the action of Jesus’ teaching them.

The Active Voice: Jesus has taught them these Doctrines in the past.

The Indicative Mood is for the reality of the teaching Jesus has done. So, we say, **“have spoken, (taught).”**

HUMIN is the Second Person Pronoun **SU**, “you” in the Dative of Advantage, Plural that means, **“to you all.”**

So, we have, **“you all may remember them (the content of Doctrine) that I have spoken (categorically taught) to you all.”**

Our complete translation of **John 16:4** is, **“To the contrary, these things I have spoken to you all (are for the intended result) that whenever their hour (persecutions) comes you all may remember them, (Bible Doctrines), that I have spoken (categorically taught) to you all.”**

Basically, Jesus is saying, "I have taught you Bible Doctrine in the past, for your benefit, with the result that you have these things as shock protection, and you are therefore shock proof."

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Principles:

- In three years of teaching, Jesus has actually given them enough information to have an erected Edification Complex of the Soul (ECS).
- They do not have this at this time! But out of memory and out of the further ministry from the Holy Spirit, they will in the future take up the slack where they have failed during the last three years, and build their very own ECS.
- Knowledge of Bible Doctrine is the only preparation, the only provision for adversity and for religious persecution.
- Real pressure in your life demands the erection of the ECS to combat its evil intentions.
- The intention of the teaching of Bible Doctrine is that when the trials may come, they will not be a detriment to your faith. Rather the Doctrine will be an aid, especially since Christ has already anticipated them for us.
- There are Four Stages involved in you building Doctrine in your soul:

Stage One – The Pastor teaches the Mystery Doctrine of the Church Age to a group of believers. This Doctrine is called **LOGOS – λόγος** (log'-os) or the Word of God.

Stage Two – The enabling power and ministry of the Holy Spirit teaches the believer's human spirit, called the **PNEUMA – πνεῦμα** (pnyoo'-mah). The believer must be filled with the Spirit for the Holy Spirit to be able to teach the human spirit. Where there is positive volition, the Holy Spirit will turn that information into **PNEUMATIKOS – πνευματικός** (pnyoo-mat-ik-os'), which means, "spiritual phenomena understood."

Stage Three – **PNEUMATIKOS** is automatically transferred down the pipeline to the left lobe of the soul, the **NOUS – νοῦς** (nooce), where it becomes **GNOSIS – γνώσις** (gno'-sis) Doctrine. In the left lobe of the soul, this information is academically understood. In psychological terms, this is called receptive comprehension.

Stage Four – **GNOSIS** Doctrine is transferred from the left lobe to the right lobe or **KARDIA – καρδιά** (kar-dee'-ah) of the soul, where it becomes **EPIGNOSIS – ἐπίγνωσις** (ep-ig'-no-sis) Doctrine. This is the equivalent to the metabolization of Doctrine, the only Doctrine beneficial to the life. **GNOSIS** must be converted into **EPIGNOSIS** before it has any spiritual value. It is your faith perception that accepts the academically understood information as spiritual phenomena, converting it into **EPIGNOSIS**. In psychological terms, this is called retention.

- There are Three R's in the perception of Bible Doctrine.
 - **Reception** – Stages 1-3.
 - **Retention** – Stage 4.
 - **Recall** which is application to life. **1 Cor 2:4-16**

Back in **John 16:4**, we see that Jesus repeats the objective He had in view by forewarning the disciples of the coming trials, so that by recalling the Bible Doctrine in their souls, based upon His teachings, they would not fall into reversionism. This was to be a source of encouragement. Jesus knew these things were to happen, but He also knew how to help the disciples through the persecutions in victory. Jesus told them the things that would help them to make progress in their walk with Him.

He had forewarned them of coming persecution earlier, **Mat 5:10; 10:16; Luke 6:22f**, but not in the same context as here.

He was at this time, (as He also does for you today), showing the coming trials in relation to:

- Their ongoing faith and ministry,
- His going away and the coming of the Holy Spirit, and
- That victory in persecution was part of producing the three stages of Divine Good (fruit, more fruit, and much fruit, **John 15:2 & 5**).

John, in the book of **Revelation**, gives a similar warning to the church of Sardis, **Rev 3:3-6**. There **MNEMONEUO**, (mnay-mon-yoo'-o), that once again means to, "remember, keep in mind, think of, etc.," is in the Present, Active, and Imperative Mood as a command for believers to recall the teachings they have received and apply them, in order to both recover from reversionism and defend against falling into reversionism.

Now in **Rev 3:5**, we have an interesting eternal reward, "**I will not erase his name from the book of life.**" What is interesting is that there is historical evidence that, in the city of Sardis, a person's name was sometimes removed from the city register before death if he had been convicted of a crime. When these messages were written, Christians were under the constant threat of being branded as social rebels and stripped of their citizenship if they refused to recant or denounce their faith in Christ. In other words, they were branded as criminals.

Just as our Lord warned the disciples of being excommunicate from the synagogues, that seems to be the case here in Sardis. As we noted, it is more severe than just being kicked out of the church. It would impact their entire lives.

Therefore, as a source of motivation and encouragement, the Lord personally reminds the "overcomer" not only of the safety of His heavenly citizenship, but of the special acknowledgment the Lord Himself will give him before the Father and before His angels.

Blotting names from the Book of Life is never applicable to a believer in Christ because believers are secure in Him, being kept by the power of God, **1 Peter 1:5**, and held secure in both the hand of the Son and of the Father, **John 10:28-30**. Therefore, the reference shows the contrast between what occurs in Satan's Cosmic System, being blotted out of society, to the security the believer has in the Lord.

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Principles of Memory

[MNEMONEUO – μνημονεύω (mnay-mon-yoo'-o)]

- Memory is a vital function of the mentality of the soul related to your capacity for life, happiness, and the absorption of Bible Doctrine.
- It is the mental capacity of retaining unconscious traces of conscious impressions and of recalling those traces to consciousness with attendant perception.
- Memory includes the power of retention and recollection. Therefore, memory is a combination of retention and recollection.
- And it is obviously a part of capacity for life. Memory is also the function of the mentality of the soul in identification and perception of what has been previously learned.
- Memory also includes the concept of “people living on” in your soul. It is the perpetuation of thinking about people you love.
- Another facet of memory is commemoration, which is the perpetuation of knowledge of people or any event.
- There are many Doctrinal principles of memory such as the Communion table. This is when we recall through the ministry of the Holy Spirit those Doctrines pertaining specifically to the uniqueness of Christ and His work on the Cross, and we relate it to our entrance into the Plan of God.
- Memory is a part of personal love toward God, **Eccl 12:1**. You should store good memories as a defense against reversionism, **Psa 145:1-21**.
- Bible Doctrine in the memory center of the soul must have number one priority, **2 Peter 1:12-13**.
- Repeated Bible teaching produces memory of Doctrine. Stability comes from remembering the Doctrine you have learned **2 Peter 1:15**.
- Doctrine in the memory center is designed to orient the believer to logistical grace, **Psa 103:2**, “**Bless the Lord, O my soul, and do not forget all His benefits.**”
- The importance of Doctrine in the memory center is taught in **Psa 119:16, 83, 93, 109, 141; Prov 4:5**.
- You cannot apply Bible Doctrine unless you remember it. Acquire Doctrine but don't forget it.
- Memory is also used as an anthropopathism. Memory is ascribed to God to encourage the believer about Divine faithfulness. God has not forgotten you, **Lev 26:45; Judges 16:28; 1 Sam 1:11; Psa 10:12; 25:6-7; Isa 38:3, Heb 6:10; etc.**
Psa 25:6-7, “Remember, O LORD, Your compassion and Your lovingkindnesses, for they have been from of old. Do not remember the sins of my youth or my transgressions; according to Your lovingkindness remember me, for Your goodness' sake, O LORD.”

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The Process of Storing and Recalling Bible Doctrine in Your Soul

The soul is composed of five invisible but real parts:

- Mentality, **Prov 19:2; 23:7; John 20:27; 1 Cor 3:18; James 1:26**.
- Self-consciousness, **Job 10:15; Acts 20:10**.
- Conscience; **Rom 9:1**.
- Volition, **Gen 3:6; Acts 3:23**.

- Emotion, **Luke 12:19; Phil 3:19.**

The mentality of the soul is divided into two parts: the left and right lobes. The left lobe is called in the Bible the mind or **NOUS** in the Greek, **Eph 4:17-24**. This is the place of perception where we receive **GNOSIS** information. The left lobe is your place of assimilating information and the area where your talent functions. The right lobe is called the heart or **KARDIA** in the Greek, **Eph 5:18-19; Rom 10:1**. This is where you do your thinking, analyzing, applying of knowledge, and is the seat of common sense.

Rom 10:1, "Brethren, my heart's desire and my prayer to God for them is for *their* salvation."

The Bible says the heart (**KARDIA**) is part of the essence of the soul; it is the thinking, reasoning part. It is designed to dominate the soul. Therefore, it must be the target for Doctrinal teaching, **1 Kings 3:9, 12; Psa 19:14; 119:11**.

Psa 19:14, "Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my rock and my Redeemer."

Psa 119:11, "Your word I have treasured in my heart, that I may not sin against You."

To reach the target, Bible Doctrine must pass through two staging areas; the left lobe and the human spirit. Therefore, the heart of our soul is the place where we store and retain Bible Doctrine. It is also the place from which we apply God's Word to life's situations, **Eph 1:18-19; 5:19; 6:5-6; 1 Peter 3:3-4; 1 John 3:17-21**.

Eph 1:18-19, "I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, ¹⁹and what is the surpassing greatness of His power toward us who believe."

1 Peter 3:3-4, "Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; ⁴but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God."

The Essence of the Biblical Heart has 6 compartments: The Frame of Reference, the Memory Center, Vocabulary Storage, Categorical Storage, Conscience, and Launching Pad. To describe the heart and the functionality of its six compartments, we use the analogy of a "filing cabinet" to explain how the **KARDIA** / heart of the soul works. The overall Heart is the filing cabinet. It's the central resource center of your soul, where you store and recall Bible Doctrine.

- The **Frame of Reference** are the various drawers within the filing cabinet that provide first access to the central resource center for storing and finding information within our souls.

- The **Memory Center** are the actual files or file folders you place within the filing cabinet. It is the actual storage of information within your soul.
- **Vocabulary Storage** is analogous to the tabs or headings we put on files or file folders as a technical reference to the information within the file giving us easy access and recall.
- **Categorical Storage** is the systematic grouping of reference material for application. How you arrange the files or file folders.
- The **Conscience** is the scanning of information within a file to use as a basis of reference regarding the situations of life. It stores the Norms and Standards of life.
- Finally, we arrive at the **Launching Pad**. The Launching Pad is the gathering together of things stored within the filing cabinet. It is the animated process of removing a file and utilizing what is in that file.

Faith Resting: We need to faith rest when storing Doctrinal information. We must faith rest when applying Bible Doctrine to the details of life.

Cosmic Chaos: The believer who does not faith rest will instead have chaos in their soul.

1 Tim 1:5, "But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith."

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The Memory Center

We have noted the six compartments of the heart of the soul in summary fashion, now we will focus on the second compartments of the Heart, the Memory Center and the importance of its proper function for the execution of the spiritual life. As noted in our analogy of a "filing cabinet" to explain how the **KARDIA** / heart of the soul works, the overall Heart is the filing cabinet. Then there is the Frame of Reference which are the various drawers within the filing cabinet that provide first access to the central resource center for storing and finding information within our souls. The Frame of Reference is the location for the classification of Bible Doctrine.

The Memory Center is the second compartment where the actual files of information are placed within a filing cabinet of your soul. It is the actual storage of information, (in our case Bible Doctrine), within your soul. The Memory Center is also the place of recall within our soul. It is the place where we bring back into remembrance all of the Bible Doctrine we have learned and stored within our souls. All of this, of course, is accomplished through the power and filling of God the Holy Spirit. This is analogous to taking out a file within the filing cabinet and reading what is in the file.

Similar to **John 15 & 16, Hebrews 12:3-4** commands us to recall the sufferings Jesus endured on our behalf, and to use His example as strength when we ourselves face various persecutions.

Heb 12:3-4, "Think of Him who has endured such hostility by sinners against Himself, so that you will not grow weary in your heart (PSUCHE = soul) and give

up. “You have not yet resisted to the point of shedding blood in your striving against sin.”

After all, Jesus is the prototype of our spiritual life. Therefore, if we are unable to recall what Christ has endured, we will not have the designed power to stand firm when we face the adversities of life. Therefore, we see the importance of learning and recalling God’s Word.

Recall is necessary for the application of the Word of God to experience for worship, training the Christian reflexes, and the function of the Problem-Solving Devices, (Rebound, Filling of the Spirit, Doctrinal Orientation, Faith Rest, Authority Orientation, Grace Orientation, Personal Sense of Destiny, Personal Love for God, Impersonal / Unconditional Love for all of mankind, Sharing the Happiness of God, Occupation with Christ).

The Memory Center circulates Bible Doctrine into the various parts of the right lobe producing recall. It recalls information like a computer. You associate things in your Frame of Reference and then remember them from the function of the Memory Center. After a lot of repetition, the Memory Center stores the Doctrines you have learned so that you can recall them in the future. Recall is synonymous with the application of Bible Doctrine to experience, and is therefore a part of wisdom (**EPIGNOSIS** and **SOPHIA**).

For example, recall becomes the basis for structuring the Problem-Solving Devices within your soul. It may take only one verse to apply recall of a Doctrine such as **1 John 1:9**, or one word such as Rebound, or several verses and words combined to recall a Biblical principle of application.

More complex recall occurs after we learn much Bible Doctrine, which means we have learned about the Plan of God, including our Portfolio of Invisible Assets, the Unique Spiritual Life, Suffering for Blessing, and the Life Beyond GNOSIS. It all depends on how your Frame of Reference is developed.

Recall is the basis for the function of all three stages of the Faith-Rest Drill (FRD).

- **Stage 1**, Claim a promise(s) of God and establish a Relaxed Mental Attitude.
- **Stage 2**, Concentrate on pertinent Doctrine in a logical order (Doctrinal Rationale).
- **Stage 3**, Reach Doctrinal conclusions and apply them in faith.

You cannot apply faith without information to believe in. When we recall information from the Word of God, we now have the opportunity to apply the faith rest drill (FRD) towards that information with a resultant Relaxed Mental Attitude. But without information, we have no basis for applying faith.

Recall is the application of Doctrinal Rationales in faith to the circumstances of life.

The principle of Doctrinal Rationale is when you combine various bits of knowledge from the Word of God together to form categories of Doctrines in your soul. Once you have the Doctrines stored in your soul, you can then recall them and come to a conclusion where you

apply them logically and rationally to the situations of life. Therefore, stage three is Doctrinal Conclusions which is the recall and application in faith of the Word of God to your life.

Examples of Doctrinal Rationales include; the Essence of God Rationale, the Plan of God Rationale, the **POLITEUMA** Rationale, the Grace of God Rationale, the Logistical Grace Rationale, etc.

A Doctrinal Conclusion is when you make application of the Doctrines you have recalled and rationalized by putting them into action either mentally, verbally, or overtly.

Recall has nothing to do with whether or not you have a good memory as a human being. It has everything to do with the consistent intake of the Word of God and the building of our Spiritual I.Q. by God the Holy Spirit.

Concentration and repetition are the keys. You must hear a Doctrine over and over again. The more you hear a Doctrine, the quicker your spiritual I.Q. is built up and the sooner you will apply it to life.

You have not learned a Doctrine until you cannot forget it! You cannot use what you cannot recall. You cannot look up the pertinent principles and Doctrines in your notebook when you are being tested. It must already be in your Memory Center. You can only apply what you have learned.

Therefore, recall is the application of **EPIGNOSIS** Doctrine in the right lobe to the circumstances of life. When **EPIGNOSIS** Doctrine is applied, it is called wisdom (**SOPHIA**).

Lam 3:20–25, “Surely my soul remembers and is bowed down (*humbled*) within me. ²¹ This I recall to my mind, therefore I have hope (*Stage 1 FRD*). ²² The LORD’S lovingkindnesses indeed never cease, for His compassions never fail. ²³ They are new every morning; great is Your faithfulness (*Stage 2 FRD*). ²⁴ ‘The LORD is my portion,’ says my soul, (*Frame of Reference and Memory Center*); ‘Therefore I have hope in Him’ (*Stage 3 FRD*).”

In **vs. 21**, we see that the memory of Bible Doctrine brings about humility as the basis for function in the spiritual life. That is having a Relaxed Mental Attitude (RMA) which allows you to cycle deeper through the Doctrine resident in your soul.

In **vs. 22 & 23** is your ability to cycle deeper into God’s Word and arrive at a Doctrinal Rationale, (e.g., God’s grace and mercy never fails because He is always faithful – Essence of God Rationale).

Then in **vs. 24**, we have the Doctrinal Conclusion, the Logistical Grace of God will provide for my every need; therefore, I will be confident in my daily walk.

In Jeremiah's case, he demonstrated having Doctrinal Orientation, Faith Rest, Grace Orientation, Personal Sense of Destiny, and Personal Love for God, operating in his soul, because he saturated his Memory Center with the Word of God.

Psa 119:16, "I delight in your statutes (Doctrines); I shall not forget Your word."

Psalm 119 was the thinking of those young people on that long march from Jerusalem to Babylon as they were terribly treated and abused. They had learned much about the Word of God and recalled it under the most awful circumstances.

Psa 119:109, "My life is continually in my hand (an idiom for "in constant danger"), yet I do not forget Your law (Doctrines)."

The Frame of Reference plus the Memory Center equals the recall of Bible Doctrine.

2 Cor 10:4-6, "For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. ⁵We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, ⁶and we are ready to punish all disobedience, whenever your obedience is complete."

The context of this passage is the Angelic Conflict, and the issue is your weaponry. You must have the right weapons. You come to Bible class to arm yourself spiritually. God provides the weaponry which is all in one arsenal, God's Power System (GPS).

The phrase in **vs. 6, "we are ready"** is better translated **"holding in readiness"** and refers to **EPIGNOSIS** Doctrine in the Frame of Reference and in the Memory Center.

Now that we understand the Biblical Heart with its six compartments and the importance of the Memory Center to recall and apply Biblical principles and Doctrines, we will focus on the Application of Bible Doctrine to everyday life.

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Doctrine of the Importance of Application of Bible Doctrine

Introduction:

There are three ways in which believers reject Bible Doctrine.

- Refusing to hear the teaching of the Word of God on a consistent basis from their right Pastor Teacher.
- Hearing the teaching of Bible Doctrine but refusing to metabolize it; hence, the failure to convert **GNOSIS** into **EPIGNOSIS**.
- Metabolizing Doctrine so that it exists in the heart of your soul's stream of consciousness, yet the Doctrine becomes unusable, blocked out or over run with Cosmic viewpoint, or there is a lack of faith rest on the application side.

When the believer, under one or more of these three conditions, has rejected Bible Doctrine, two things happen.

- There is the accumulation of scar tissue formed in the six compartments of heart. This means that soon the things you have learned are forgotten or set aside, so that when stress and adversity occurs, you fall flat on your face.
- Dissociation occurs resulting in the accumulation of garbage in the subconscious resulting in Cosmic viewpoint. This means you remove yourself from the application of Bible Doctrine and the spiritual life.

When a believer has too much garbage in the subconscious and maximum scar tissue of the soul, that believer is extremely vulnerable to the functions of his sin nature, and he enters into a state of confusion. This state of confusion overflows from Cosmos Diabolicus, so that the thinking of the believer involved cannot be distinguished from the thinking of the human viewpoint of the unbeliever. Such believers add the emotional complex of sins plus the arrogance complex of sins to their state of confusion.

Confusion demands concentration. If you have not been concentrating under the filling of the Spirit in Bible class, do not expect to be able to concentrate when faced with the confusion created by Satan's Cosmic Systems. A thought can make or break you. What you really are is what you think, **Prov 23:7**.

Application of Bible Doctrine is Necessary to Overcome the Confusion of Satan's Cosmic System:

Confusion is a feeling that you do not understand something or cannot decide what to do. It is a situation in which things are messy, badly organized, or not clear. It is mistaking one thing for another.

The environment of confusion causes stress. If there is confusion in some area of life (the home, romance, friendship), then there is stress in that area. A thought can make or break you.

Prov 23:7, "As a person thinks in his heart, so he is."

Gal 6:3, "If anyone thinks he is something, when he is nothing, he deceives himself."

Confusion demands concentration; bringing reality from Bible Doctrine into the stream of consciousness.

Your soul is a spiritual battlefield. What you think determines whether you are winning or losing.

Eph 4:23-24, "That you be renewed in the spirit of your mind, ²⁴and put on the new self, which in *the likeness of God* has been created in righteousness and holiness of the truth."

You must learn Bible Doctrine before you can think Bible Doctrine. You cannot think what you do not know.

Phil 2:5, "Keep on having this mental attitude in you which was also in Christ Jesus."

Thinking of yourself in terms of arrogance is confusion of mind, which matches the confusion of life without Bible Doctrine.

1 Cor 10:12, "Therefore, let him who thinks he stands, take heed lest he fall."

Therefore, we have the Divine mandate of **Rom 12:2-3**.

Rom 12:2-3, "Stop being conformed to this world but be transformed by the renovation of your thinking, that you may prove what the will of God is, namely the divine good production, the well pleasing to God, the mature status quo. ³For I say through the grace which has been given to me to every one who is among you, stop thinking of yourself in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from Doctrine."

"Stop being conformed to this world" means to stop being in a state of confusion. The world thinks human viewpoint which causes confusion.

Phil 3:15-16, "Therefore, as many as are mature believers, continue objective thinking. Furthermore, if you have a different mental attitude in something God will reveal that to you. ¹⁶However, let us keep living by that same standard to which we have attained."

Concentration on Bible Doctrine in time of stress and confusion is mandated.

Col 3:2, "Keep thinking objectively about the things above (*Divine Viewpoint*) and not about things on the earth (*Human Viewpoint*)."

Application of Bible Doctrine is Necessary to Overcome when Dealing with Cosmic Believers:

When believers have too much garbage in the subconscious and when believers have maximum scar tissue of the soul, there is nothing you can do to satisfy them. From the emotional complex of sins, such a believer may become irrational and confused. From the arrogance complex of sins, such a believer becomes bitter and implacable, jealous and vindictive, and self-righteous. There is nothing you can do to please them.

Implacable believers must be treated in grace. You cannot argue with an irrational person. Beware that you do not lose your own integrity or spiritual strength in interacting with such persons. Do not let people with mental attitude and verbal sins drag you down with them.

This is where three factors in your life must synchronize:

- You must have the foundation of humility. When you are criticized, there is always something you can learn from it, but you must have humility.
- You must have the professionalism of understanding the mechanics of God's will, plan, and purpose for your life, as well as the 11 Problem Solving Devices.
- You must have the spiritual strength to use the shield of faith, **Eph 6**, (the Faith-Rest Drill) in the environment of confusion and disaster. This is your integrity and it comes from inculcation of Bible Doctrine.

Implacable believers can only be treated by you in grace; for only God can deal with implacable believers; therefore, the importance of leaving them in the Lord's hands. Compare **2 Cor 1:12; Heb 13:18; 1 Thes 2:10-12; 2 Tim 3:1-16** with **Rom 12:9-21**.

Application of Bible Doctrine Means Awareness:

Awareness denotes the status of being mentally alert from heightened perception of Doctrine, resulting in the motivation to learn and to use the 11 Problem Solving Devices (PSD) of the protocol plan of God for the Church. In eternity past, God has provided the perfect solution to every problem in life. We have a choice between God's solutions or man's solutions. Man's solutions end up in disaster.

Awareness is motivation to learn, followed by persistent perception of Doctrine. This includes motivation to learn the Problem-Solving Devices, including the perceptive power to utilize these PSDs as circumstances dictate.

Awareness connotes a wide knowledge, accurate interpretive ability, and vigilant application. This interpretive ability belongs to you as a believer as you accumulate metabolized Doctrine in your own heart (stream of consciousness).

Awareness is part of the thinking skills of the spiritual life.

Thinking skills include:

Comprehension: The capacity of the human mind to function under spiritual I.Q. to enter perception, cognition, and metabolization of Bible Doctrine in your stream of consciousness. Human I.Q. is not a factor in the cognition of Doctrine. The filling of the Holy Spirit makes us all equal in the ability to comprehend Doctrine.

Memory: The mental capacity to retain in the stream of consciousness and recall metabolized Doctrine for a specific circumstance of life. As the number of Doctrinal memories increase, the number of Divine viewpoint thoughts also increase, resulting in the formation of Doctrinal Rationales to be applied to experience through the function of the Faith-Rest Drill. The rate of learning must exceed the rate of forgetting.

Problem Solving: The utilization of the 11 Problem Solving Devices in the soul. All Problem-Solving Devices are manufactured out of **EPIGNOSIS** Doctrine in the stream of consciousness. The Problem-Solving Devices are the only accurate and legitimate system of

application of metabolized Doctrine to post salvation experience, including establishment values. The Problem-Solving Devices are a grace gift from God which replace human viewpoint solutions, psychology, and defense mechanisms.

Decision Making: The power and ability to understand the issues of life, to classify the solution or course of action and to make the right decision to do the will of God as revealed in the Word of God. Continuous negative decisions can go beyond the point of no return. We must understand the facts related to Bible Doctrine before we can exercise our volition to make good decisions from a position of strength.

Creativity: The function of Divine viewpoint from independent thinking and accurate originality of thought related to spiritual values. Creative thinking always includes spiritual values found in the Word of God. Creative thinking is recovery of truth and brings full awareness. Creative thinkers arouse the jealousy of pseudo-thinkers. Creativity is the means of Pastors rediscovering Biblical truths such as dispensations, spiritual skills, and precedence for the spiritual life from the humanity of Christ during His first advent, the origin of human life at birth, etc. We have equality in the recovery of these Doctrines and the powerful presentation of such truth in spite of all opposition.

Awareness: Extensive knowledge of Doctrine and interpretive ability from the Launch Pad of the Heart of your soul (wisdom in the stream of consciousness), resulting in accurate application to every circumstance in life. Sensitivity involves arrogance, while awareness is the application of metabolized Doctrine through the Problem-Solving Devices deployed on the Forward Line of Troops (FLOT) line of the soul. Awareness is having knowledge in the stream of consciousness, being informed, alert and knowledgeable about others, situations and circumstances. Out of true awareness comes wisdom. There is no wisdom in life without the thinking skill of awareness developed through the Problem-Solving Devices. Awareness wades through all the pressures and opposition to Bible Doctrine with concentration, a self-motivation and accurate spiritual values to continue advancing toward the objective of spiritual maturity and the glorification of God. Awareness avoids all of the arrogance traps, such as pseudo-compassion.

Awareness is the motivator for the fulfillment of the four dimensions found in **Eph 3:18**

Eph 3:18, "That you may utilize the power to grasp the idea with all the saints what is the width and length and height and depth."

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Now continuing in **John 16** we have:

4b, "These things I did not say to you at the beginning, because I was with you."

4b, "ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην."

4b, "TAUTA DE HUMIN EX ARCHES OUK EIPON, HOTI METH HUMON EMEN."

As noted above, this last sentence is actually separated out in "The Greek New Testament" (4th Revised Edition), from **vs. 16:4a**. In that book, it also begins a new paragraph that runs through to **vs. 12**.

TAUTA is the Demonstrative, Pronominal, Adjective **HOUTOS** – οὗτος (hoo'-tos) in the Accusative, Neuter, Plural that we have seen throughout **vs. 1-4** that means, "**these things**." Each time **TAUTA** is used, the context has to be looked at closely so as to determine what "**these things**" is referring to. Here it continues to refer to Jesus' teachings to His disciples about persecutions and the importance of being prepared in the heart of their souls with Bible Doctrine so that they can be victorious in the face of persecution.

DE is the Coordinating Conjunction that means, "but, to the contrary, rather; and; now, then, so." It is not contrasting here but coordinating **4a** with **4b**. It tells us that "**these things**" are the same things that Jesus was referring to in **4a**. So, we will use "**and**" to link the discussion of Jesus' teachings.

HUMIN is the Second Person, Plural, Pronoun, **SU** – σὺ (soo) in the Dative case. It means, "**to you all**."

EX is the Preposition **EK** – ἐκ (ek) in the Genitive of Time case. **EK** can mean, "from, out from, away from; by, by means of, by reason of, because; for; on, at; of, etc." **EK** indicates beginning from within and going forward. When it is used before a word that starts with a vowel, the K is changed to an X, as here with **EX**. Here it is linked with **ARCHES** below which means, "beginning," so preceded by **EX**, it means, "**at the beginning**," as it should be translated in **John 6:64**.

ARCHES is the Noun **ARCHE** – ἀρχή (ar-khay') in the Genitive of Time, Feminine, Singular that means, "beginning." Linked with **EK** above, it is like a double emphasizes of the beginning of a time frame. It also stresses a kind of time, that is, the time during which Jesus was with the disciples. So, Jesus is referring to the beginning of His earthly ministry when He was with the disciples and with minor emphasis then going forward up to this point in time of His speaking. That is the 3 ½ years of His earthly ministry with the disciples. He will emphasize this in the following phrase "I was with you," (**METH HUMON EMEN**). We will translate this as "**at the beginning**," emphasizing the beginning of the ministry with lesser emphasis on the latter proportions of His time with the disciples.

OUK is the Negative Particle that means, "not, **did not**, or cannot."

EIPON is the Verb **LEGO** – λέγω (leg'-o) in the Aorist, Active, Indicative, First Person, Singular. **LEGO** means, "to say or speak, address, etc." As noted in **vs. 4a**, it refers to categorical Doctrines in the Heart of your soul that are communicated. That is, the categorical Doctrines taught by Jesus, (see **vs. 4a** above for the exegesis of this word). So,

this once again means, "Categorically taught." With the negative **OUK**, it is "**I did not speak** (*i.e., categorically teach*)."
There is a comma after **EIPON**.

Principles:

- Jesus did not teach them these Doctrines at the beginning or early on, because they were not yet spiritually equipped to handle them. They did not have the capacity at that time.
- Not only did they not yet have the Holy Spirit, but they did not have the foundational Doctrines in their souls.
- As spiritual babies, we cannot understand the more advanced Doctrines of the spiritual life, because we do not yet have the capacity for them.
- The more advanced Doctrines can only be sustained by having the foundational Doctrines in the heart of your soul, **1 Cor 3:10** with **Heb 6:1-2**.

1 Cor 3:10, "According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it."

Heb 6:1-2, "Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ²of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment."

- Once you have the foundational Doctrines in your soul, you now have capacity to build upon them with more advanced Doctrines. That is, once you build the basis for your Edification Complex of the Soul, you can then lay upon it the more advanced Doctrines of the spiritual life, including the Doctrine of Suffering for Blessing, (persecutions); whereby, you construct a full Edification Complex of your Soul.
- We first have capacity to learn the foundational Doctrines because of our regenerated human spirit and the indwelling of God the Holy Spirit, which are two of the 40 things we received at the moment of Salvation.
- Having learned the foundational Doctrines within our soul, we then have capacity to learn advanced Doctrines.
- With advanced Doctrines in your soul, you have constructed the ECS, and now you have capacity to fully execute the unique spiritual life of the Church Age, which means glorification of Jesus Christ.

Summary:

- Salvation builds capacity for learning foundational Doctrines.
- Foundational Doctrines build capacity for learning advanced Doctrines.
- Advanced Doctrines build capacity for executing the Unique Spiritual life of the Church Age.
- Executing the Unique Spiritual Life of the Church Age builds capacity for glorifying the Lord Jesus Christ.
- Glorifying the Lord Jesus Christ is the goal for every believer.

Rom 15:4-6, "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. ⁵Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to

Christ Jesus, ‘so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.’

HOTI is a Subordinating Conjunction, that means, “that, because, or since.” This gives us the main reason why Jesus did not teach them these advanced Doctrines early on. So, we say, “**because.**”

METH is the Preposition **META – μετά** (met-ah’) in the Genitive of Association case that means, “**with** or in company with.”

HUMON is the Second Person, Plural, Pronoun **SU – σὺ** (soo) in the Genitive of Association that means, “**with you all.**”

EMEN is the Verb **EIMI – εἶμι** (i-mee’), “to be or is,” in the Imperfect, Middle, Indicative, First Person, Singular. It means, “**I was.**”

The Ingressive Imperfect Tense is used for past time, where it stresses the beginning of an action with the implication that it continued for some time. It portrays the action from within the event without regard for the beginning or the end, its incomplete action. That is, it portrays the action as it unfolds, (i.e., Jesus calling them to be disciples and entering into His ministry with them.). It focuses on the process of the action, (i.e., being with them in the past).

The First Person, Indirect Middle Voice emphasizes the actor of the verb, Jesus, as acting in relation to Himself being with the disciples.

The Indicative Mood is for the reality that Jesus was with the disciples.

Our complete translation of **John 16:4b**, “**and these things** (*categorical Doctrines related to Suffering for Blessing*), **I did not say** (*categorically teach*) **to you all at the beginning, because I was with you all.**”

Principles:

- Jesus did not teach these things earlier, because had the trials come while He was with them, He would have been able to give them help at the time. He would have solved the problem.
- Now that He is leaving them, brings about a definite change in the situation, and He does not want them to be surprised by the hatred of the world and potentially falling away (stumble).
- Previously, He could not teach them these principles, because they did not have the capacity to understand them. Now that they have capacity, having learned many Doctrines from Him over the past 3 ½ years, He is able to teach them these principles.
- Thus, the trials, when they come, will not be a detriment to faith, but an aid, since He has already anticipated them for them and has prepared them with Doctrine and by sending His Spirit, (which we will see in **vs. 7-14**).
- Because Jesus was present on the earth with the disciples, two things could not happen while He was there:

- The intensification of the Angelic Conflict.
- The dispensation could not change.
- As long as Jesus remains on the earth and does not go to the Cross, there will be no intensification of the Angelic Conflict or change of dispensation, but because He will, these things would change.
- There are two reasons why we have an Edification Complex of the Soul (ECS),
 - For the change of Dispensation and intensification of the Angelic Conflict.
 - For the glorification of Christ.
- Once Jesus departs from the world through ascension, session, and glorification, the disciples will face a new situation. They will no longer be able to rely on Jesus to personally protect them and answer all their questions.
- They will have to grow up quickly and stand on their own two feet by having their own Bible Doctrine in their souls in the face of intense persecutions of the Angelic Conflict. That is the definition of Spiritual Autonomy.
- Because the glorification of Christ and His absence from the earth will intensify the Angelic Conflict during the Church Age, that means that every believer is the target of Satan and the demon army. Therefore, you are in full time Christian service. Every believer on the earth is an ambassador for Christ. As such, he represents God on the earth; he is in full time Christian service.
- The glorification of Christ and His absence from the earth will result in the formation of the body of Christ on the earth. Every believer is in the body of Christ, every believer is a priest in the body of Christ, (**2 Cor 5:20** with **Eph 6:20**), and every believer is an ambassador in the body of Christ, (**1 Peter 2:5, 9**).
- Through knowledge of Bible Doctrine, you can become spiritually self-sustaining in the devil's world. But there is only one way to be spiritually self-sustaining: the daily function of the Grace Apparatus for Perception, (GAP). The believer is not spiritually self-sustaining until there is an ECS.
- The combination of ambassadorship and priesthood, plus operation footstool, means a change in dispensation and a change in the meaning to the life of the believer.
- The hostility and persecutions from unseen forces of angels will be great. but the provision from eternity past is greater. **1 John 4:4, "Greater is He that is in you than he that is in the world."**
- This provision of The Holy Spirit and Bible Doctrine becomes a reality through constant soul breathing, the erection of an ECS.
- This is the dispensation of the absence of Christ, of intensification of the Angelic Conflict, of the universal ministry of the Spirit in every believer, the universal ministry of the believer. It is the one dispensation in which the life of every believer has meaning, purpose, definition; the one dispensation in which the believer can have more happiness and blessing in life than any other dispensation.
- To be victorious in this dispensation you cannot look for Jesus to personally and visibly fight your battles. You must be prepared spiritually by Jesus and His Spirit, having the categorical teaching of Jesus Christ resident in your soul via GAP; thereby, having constructed your very own ECS with daily application utilizing the Faith Rest Drill.

Conclusion:

Jesus did not teach them previously the advanced Doctrines, because they did not have capacity. Now that they have capacity, coupled with the indwelling and filling of the Holy Spirit, they have capacity to learn the advanced Doctrine, and they will be prepared to face the persecutions that come in the intensified stage of the Angelic Conflict, (the Church Age). Therefore, we too must be prepared by learning the foundational Doctrines and the advanced Doctrines of the Church Age via GAP, having built an ECS, in order to be

overcomers (victorious) in this intensified stage of the Angelic Conflict; whereby, we glorify our Lord and Savior Jesus Christ, **Rom 8:14-18; 15:4-6; 2 Thes 1:11-12; 1 Peter 4:11-14.**

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We now turn to **John 16:5** which says:

"But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'"

The Greek reads:

"νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις;"

Transliterated it reads:

"NUN DE HUPAGO PROS TON PEMPSANTA ME, KAI OUDEIS EXHUMON EROTA ME, POU HUPAGEIS;"

NUN is a primary particle of present time that means, "at this time, the present, or **now.**" Jesus is referring to His imminent departure.

DE is the Superordinating Conjunction that means, "but," which bringing emphasis to the following statement. Combined with **NUN** above, we would say, "**But now.**" This tells us that the Plan of God moves on. It begins the recognition of the fact that the disciples are not prepared for the advance of the Plan of God, **vs. 6.**

Principle: The Plan of God moves on whether we go along with it or not. The disciples are disoriented because they are minus Bible Doctrine, even though they have been taught for three years.

HUPAGO is a Verb in the Present, Active, Indicative, First Person, Singular that means, "to lead or bring under, to lead on slowly, to depart or go away." It is a compound word that comes from the primary Preposition **HUPO** – ὑπό (hoop-o') that means, "by, under, or about," and the primary Verb **AGO** – ἄγω (ag'-o) that means, "to lead, bring, carry, go away, or depart."

The Progressive or Descriptive Present Tense is for a scene in progress. Jesus will be going away shortly. A part of His going away is this last discourse in the Garden of Gethsemane.

The First-Person, Singular, Active Voice tells us that Jesus is the One who will be departing shortly.

The Indicative Mood is for the reality of His imminent departure. So, we translate this, "**I am going.**"

PROS is a Preposition in the Accusative case that means, "**To** or toward," that is, to be "face to face" with someone. Jesus is going to be face to face with God the Father shortly.

TON PEMPSANTA is the Article "the" that is used as a First-Person Pronoun here. So, we say, "Him." We also have the Participle Verb **PEMPO** – πέμπω (pem'-po) in the Aorist Tense, Active Voice, Direct Object Accusative, Masculine, Singular. **PEMPO** means, "to send or dispatch." We saw this verb extensively in **John 13:16** regarding God the Father as the One who sent His Son, Jesus Christ.

Here the Participle Verb has emphasis on the noun, while maintaining its verbal aspect. Because the Article is used like a pronoun, this Participle will bring out the verbal aspect. That is, it identifies the sending of Jesus Christ by God the Father, the Sender.

The Aorist Tense is used to view the entirety of the action of the Father sending His Son in the past, as does the ...

Active Voice in that the Father produces the action of sending His Son. In the English language, we do not say, "Him sent," so we need to add the Pronoun "who," to identify the sender as the active participant. So, we will say, "**Him who sent**" being God the Father.

ME is the First Person, Singular, Pronoun **EGO** – ἐγώ (eg-o'), "I or **Me**," which is also in the Direct Object Accusative case. That means it is linked with the phrase **PROS TON PEMPSANTA** or "to Him who sent." The Accusative case limits the action, that is, the Sender (God the Father) sent Jesus. There is a comma after **ME**.

So far, we have "**But now I am going to Him who sent Me,**".

Principles:

- This is anticipating that Jesus is going to the Cross, to the grave, resurrection, and then ascending to the right hand of the Father.
- Jesus is moving toward a goal. He is on track, and He is going forward with the Plan of God, **Luke 22:42** with **Phil 3:14**.

Phil 3:14, "I press on toward the goal for the prize of the upward call of God in Christ Jesus."

The reason that He is going forward with the Plan of God the Father is because in His humanity, He has an ECS, and the humanity of Jesus Christ is reflecting the glory of the Father, **John 17:1**.

Jesus is going to be face to face with the One (God the Father) who sent Him. This is the ultimate goal, the objective. He is going from maximum humiliation to maximum glorification.

As a member of the human race, He will bear our sins and be our Savior, and as a member of the human race, He will be seated at the right hand of the Father in the state of glorification.

When He is glorified in His humanity, a new Dispensation will begin. To understand the new dispensation and its difference from the Age of Israel the disciples should have been listening and building their own ECS, so that in this period prior to the crucifixion and immediately afterward, they would have gone along for the ride. But they missed it. He points out the fact that they are disoriented to the Plan of God, because He says ...

KAI is the Coordinating Conjunction that means, "and, even, or also." It is the Adversative use of **KAI** which means, "**and yet**" as in **John 1:10**.

OUDEIS is the Cardinal (number), Pronominal (pronoun), Adjective, in the Subject Nominative, Masculine, Singular. This is a triple compound word form **OUK – οὐκ** (ook), "not;" **DE – δέ** (deh), "but;" and **EIS – εἷς** (hice), "one." So, it came to mean, "no one, none, or **not one**."

EX is the Preposition **EK – ἐκ** (ek) in the Genitive case that means, "from, out from, or **of**"

HUMON is the Second Person, Plural, Pronoun **SU – σὺ** (soo) that means, "**you all**," in the Genitive Case. This is referring to the disciples. Typically, it would be "of you or your," but because we already have **EK**, we simply say, "of you all." This is in reference to the disciples not questioning Jesus as they had done before.

EROTA is the Verb **EROTAO – ἐρωτάω** (er-o-tah'-o) in the Present, Active, Indicative, Third Person, Singular. It means, "to ask or question" in order to gain information, i.e., interrogate or inquiry.

The Instantaneous Present is for completed action at the moment of speaking. They have not asked Him at this time, like they did previously.

The Active Voice in the Third Person Singular is addressing the broader or overall group of disciples with Him as the ones who did not ask "where are you going" at this time. Previously, in **John 13:36** and **14:5**, Peter and Thomas asked the questions, "Lord, where are you going," and "Lord we do not know where you are going," respectfully. Now Jesus is referring to the whole group of the disciples as one body that is not asking Him, "where He is going." We will see why below.

The Indicative Mood is for the reality of the disciples not asking Jesus at this time. So, we will say, "**asks**."

ME is once again the First Person, Singular, Pronoun **EGO – ἐγώ** (eg-o'), "I or **Me**" in the Direct Object Accusative case. That is, Jesus is the One they are not asking the question of at this time. **ME** ends this phrase with a comma.

So, we have, "**and yet not one of you asks Me**,".

Principle:

- Jesus is telling them that this is their last chance to orient to the Word of God. If they asked Him, here it would indicate a switch to positive volition toward Bible Doctrine. But they do not.
 - In the Grace of God, He always offers us multiple opportunities to be prepared by Him for future situations.
 - If we do not take advantage of the opportunities when they are offered, there will be a time when there are no more chances and we will miss out, **Rev 2:5; Prov 24:10.**
- POU** is the Interrogative Adverb that means, "**where**, at what place, or to what place." This is the question the disciples are not asking Him at this time.

HUPAGEIS is the Verb **HUPAGO** – ὑπάγω (hoop-ag'-o), in the Present, Active, Indicative, Second Person, Singular that once again means, "go away."

The Progressive or Descriptive Present Tense is for a scene in progress, Jesus' departure.

The Second Person, Singular, Active Voice shows us from the perspective of the disciples that Jesus is the One who will be departing shortly.

The Indicative Mood is for the reality of His imminent departure. For our English ears, we add the verb "are.": So, from the disciples' perspective, we translate this "**are you going?**" **HUAPGEIS** is followed by a semi colon mark (;) which is a question mark in our English (?).

Our complete translation of **John 16:5** is, "**But now I (Jesus) am going to Him (God the Father) who sent Me, and yet not one of you (the disciples) asks Me, 'Where are you going?'**"

Principles:

- Why did they not ask Him this question at this time? Because now that they realize that Jesus is going, their thoughts turn to themselves, and they cease asking the questions of Peter, (**John 13:36**) and Thomas, (**John 14:5**).
 - With the realization that Jesus was about to leave them, they begin to be self-centered.
 - Loss of leadership and/or possessions easily causes the mind to enter into self-centered and self-preservation mode. In self-preservation, you take your eyes off of Jesus and put them on yourself and your condition or situation. With eyes on self, you stop having faith-rest in God, His Word, and His Plan.
 - That is why Jesus says in **vs. 6**, "**because I have said these things to you, sorrow has filled your heart.**" When we are afflicted, we should never yield ourselves to excessive grief. Rather than the Word and Spirit filling your heart, (right lobe of the soul), emotion has taken over. This is what we call emotional revolt of the Soul. Emotional Revolt of the Soul leads us to be disoriented to the Plan of God, **2 Cor 6:12.**
- 2 Cor 6:12, "You are not restrained by us, but you are restrained in your own affections (emotions)."**

- Rather than being filled with Bible Doctrine and having an ECS, you will be filled with misery.

- Without prior study of Bible Doctrine up to the point of crisis, you cannot be prepared for the crisis. You cannot pull a verse out of the air in a disaster and orient to the grace of God if you have not previously learned it.
- The fact is had the disciples made the inquiry at this time, Jesus was ready to answer them and to comfort them. Therefore, repeating the principle, if we ask God for anything in Jesus' name, He will answer our prayers, **John 14:13; 15:7.**

Completed Translation of the Gospel of John ~ Chapter 16:1-5

John 16:1, "These things (*pervious Doctrines*), I have spoken to you all in order that you all do not fall away, (*into reversionism*)."

John 16:2, "They will make you outcasts from the local assemblies, but an hour is coming that anyone who puts you to death will think he *is* offering service to God."

John 16:3, "And these things they will do because they have not known the Father or Me."

John 16:4a, "To the contrary, these things I have spoken to you all (*are for the intended result*) that whenever their hour (*persecutions*) comes you all may remember them, (*Bible Doctrines*), that I have spoken (*categorically taught*) to you all."

John 16:4b, "and these things (*categorical Doctrines related to Suffering for Blessing*), I did not say (*categorically teach*) to you all at the beginning, because I was with you all."

John 16:5 is, "But now I (*Jesus*) am going to Him (*God the Father*) who sent Me, and yet not one of you (*the disciples*) asks Me, 'Where are you going?'"

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In **John 16, Part 2**, we will start with the exegesis of **John 16:6, "But because I have said these things to you, sorrow has filled your heart."** which continues our Outline of verses 1-6:

- 1-6, The Importance of Preparedness. Persecution Foretold.

Part 2 also covers Three Doctrines:

- The Doctrine of the Emotional Revolt of the Soul.
- Doctrine of Stress in your Soul.
- Doctrine of Occupation with Christ.

John 16: 1-6, The Importance of Preparedness, Persecution Foretold.

We continue our study in **John 16:6, "But because I have said these things to you, sorrow has filled your heart."**

The Greek
reads, "ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῖν τὴν καρδίαν."

Transliterated it reads, "**ALL HOTI TAUTA LELALEKA HUMIN HE LUPE PEPLEROKEN HUMIN TEN KARDIAN.**"

ALL is the Coordinating Conjunction of Contrast **ALLA** that means, "**but**, rather, on the contrary." Here our Lord did not use **DE** as He did to begin **vs. 5**. Instead, He uses **ALLA – ἄλλὰ** (al-lah') to ensure the contrasting emphasize is brought out, while at the same time "coordinating" or linking the following thought with that of **vs. 5**. What does that mean? Well, in **vs. 5**, He ended with a hypothetical question that the disciples did not ask Him. If they had asked Him that question, "Where are you going?" it would have shown their love for Him. But, as we noted above, they are now thinking in terms of self and their own condition / situation. In that mentality of self-centeredness, Jesus goes on to say that they have sorrow in their heart versus the love that should be in their heart if they were oriented to God's Plan. So, the **ALLA** as a Coordinating Conjunction continues the theme of the disciples being occupied with self, and at the same time, shows the contrast between the hypothetical question that they did not ask, (which would have shown their love for Him), and the emotional revolt of the soul, (sorrow in their heart), that they actually had in self-centeredness.

HOTI is a Subordinating Conjunction which means, "that or **because**." "Because" is used here showing the cause of their sorrow, which is Jesus saying He is leaving them, which led to preoccupation with self on their part.

TAUTA is once again the Demonstrative Pronominal **HOUTOS – οὗτος** (hoo'-tos) in the Direct Object, Accusative, Neuter, Plural that means, "**these things**." It is referring to all the Doctrines Jesus has been teaching them in the Upper Room and Garden of Gethsemane; the advanced Doctrine of Underserved Suffering (persecutions) and of the foundational Doctrine of His departure. Because of pre-occupation with self, the disciples' sin natures are viewing these Doctrines as something to fear rather than as something to be rejoicing over.

LELALEKA is once again the Verb **LALEO – λαλέω** (lal-eh'-o) in the Perfect, Active, Indicative, First Person, Singular that means, "to speak, talk, say, or preach." It emphasizes the communication aspect of speaking. As we have seen previously, **LALEO** means, "to communicate Bible Doctrine."

The Perfect Tense is for completed past action, where the results continue into the future. In other words, Doctrine in your soul has ongoing results. He has taught them these Doctrines which in negative volition has brought sorrow to their hearts rather than joy. They would have had joy if they had positive volition toward the Doctrine taught.

The First Person, Singular, Active Voice tells us that Jesus is the One who taught them these Doctrines. So, we can add, "**I**" in reference to Jesus as the speaker / teacher.

The Indicative Mood is for the reality of the situation. He has taught them these Doctrines. So, we translate this as, "**I have said (taught you).**" That is, "**These things I have communicated in the past with the result that they stand.**"

HUMIN is the Second Person, Plural, Pronoun **SU – σὺ** (soo) that means, “you,” in the Dative of Advantage case. So, we say, “**to you all.**” It is always to our advantage to be taught by our Lord.

HE LUPE is the Article **HO – ὁ** (ho), “**the,**” plus the Noun **LUPE – λύπη** (loo’-pay) in the Subject Nominative, Feminine, Singular that means, “grief, sorrow, pain.” Plato used this word to mean, “distress, sad plight or condition.”

This is mental anguish, as a result of the disciples not having built their Edification Complex of the Soul (ECS) in order to orient them to the plan of God. Therefore, there is shock, anguish, distress. At this point, the disciples should be reflecting glory having the joy of Christ (+H) in their souls, but obviously, the light is out at this time. We will translate this as “**stress**” on their souls. This is what was going on in their souls at this time. They were having stress in their souls, because they were about to lose their leader and face persecutions without Him. Therefore, they let the outward pressures of life become inward stress upon their souls, due to negative volition and not applying the Problem-Solving Devices on the Forward Line of Troops (FLOT) line of their soul.

PEPLEROKEN is the Verb **PLEROO – πληρῶω** (play-ro’-o) in the Perfect, Active, Indicative, Third Person, Singular. **PLEROO** means, “to make full, to fill up, to complete, etc.” When used in reference to Scripture, it can mean, “fill, make full; bring to completion, complete, accomplish, finish, or make fully know.”

The Intensive Perfect Tense emphasizes the results or present state produced by a past action. That is, because of their negative volition when hearing these Doctrines, it has resulted in the disciples being completely filled with stress upon their souls at this time.

The 3rd Person Singular Active Voice tells us that collectively, as one group, they all were overwhelmed with stress in the heart, (right lobe) of their souls. They were filled with stress.

The Indicative Mood is declarative of the reality of stress filling their souls. We will translate this “**has completely filled.**”

HUMON is the Pronoun **SU**, “you” once again but this time in the Possessive Genitive, Second Person, Plural. In other words, they owned this stress in their souls. It was theirs. It was not Jesus’ stress but their own stress due to negative volition. So, we say, “of you all or **your.**”

TEN KARDIAN is the Article **HO**, “**the,**” plus the noun **KARDIA**, “**heart,**” in the Direct Object, Accusative, Feminine, Singular. This is the place of being filled with stress, “the heart,” (right lobe) of their souls. Unfortunately, they do not see their way to go on without Jesus because of their preoccupation with self, rather than occupation with the Lord Jesus Christ.

Our complete translation of **John 16:6** is, "**But because I have said** (*taught*) **to you all these things, sorrow** (*inward stress*) **has completely filled your heart** (*right lobe of the soul*)."

Matthew Henry states, "*That which filled the disciples' hearts with sorrow, was too great affection for this present life. Nothing more hinders our joy in God, than the love of the world, and the sorrow of the world which comes from it.*" (Matthew Henry's Concise Commentary on the New Testament.)

Principles of – "Sorrow Has Filled Your Heart."

Jesus has clearly presented His death, burial, resurrection, and ascension as a part of the Plan for the First Advent.

Negative volition toward the teaching of Christ for three years results in mental pain and anguish.

At a critical moment, the eleven disciples are all disoriented. Negative volition leads to disorientation to the Plan of God in the time of crisis.

Instead of orienting to the Cross, the departure, the moving forward of the Plan of God, they have associated the death of Christ with catastrophe.

They therefore cannot recognize the principle of **Rom 8:28**. They did not have the reflected glory of an Edification Complex of the Soul (ECS).

The verb, "**has filled**" is a perfect active indicative of **PLEROO** which means, "to fill up a deficiency or to fill up a vacuum." Here it means, "to fill up a vacuum in their souls." With a void or deficiency of Bible Doctrine in your soul, you fill up that vacuum with mental attitude sins which causes **LUPE** {sorrow, mental pain, or anguish of the heart (**KARDIA**)}, in the mentality of the soul.

Mental attitude sins must be displaced by Bible Doctrine in the soul. This can only occur through daily intake of Doctrine.

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This is then leads us into three Doctrines:

- The Doctrine of Emotional Revolt of the Soul,
- The Doctrine of Stress, and the
- Doctrine of Occupation with the Lord Jesus Christ.

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The Doctrine of the Emotional Revolt of the Soul.

Introduction – Emotions:

Emotions were designed by God for good. In planning the creation of mankind, God said, **“Let us make mankind in our shadow-image according to our likeness,” Gen 1:26.** In the creation of man, not only did He provide a body but also a soul. In that soul, He created Mentality, Self-Consciousness, Conscience, Volition, and Emotion. Emotion was added by God to the essence of man as a free and gratuitous addition to the shadow-image.

In the Garden of Eden, perfect mankind functioned under four shadow-image principles:

- Self-consciousness – I am
- Self-perception – I think
- Volitional options – I ought
- Self-determination – I will...

Resulting in good emotion; good emotion was added by God as an appreciator of the things in the soul.

Emotion is what is experienced as distinguished from cognitive and volitional states of consciousness. Emotion is part of the essence of the soul. The soul resides in the brain. Emotion now has two functions in life as a part of the soul; a normal and an abnormal function. The emotions of the soul are designed to respond to what is in the mentality of the soul.

As a result of perception, metabolization, and application of Bible Doctrine circulating in the stream of consciousness through the Filling of the Holy Spirit, the believer responds in appreciation to God. That is good emotion. Good emotion came in the Garden of Eden before bad emotion, which came after the fall of man.

Emotion is a result of thinking. Emotion is not a part of the spiritual life. We are not spiritual because we feel spiritual. The spiritual life is the cognition and function of the spiritual mechanics revealed in the Word of God, and it produces the purpose of the spiritual life; to reflect the integrity of God.

Bad emotion began at the original sin, (**Gen 3:6**), and has continued throughout human history. After the fall, it came in the form of tremendous guilt. It was displayed when Adam was afraid of the Lord, when the Lord came looking for Adam, (**Gen 3:10**).

Bad emotion is:

- Emotion out of control.
- Emotion divorced from Bible Doctrine.
- Emotional revolt of the soul.
- The emotional complex of sins.
- The emotional complex of sins combined with the arrogance complex of sins to form evil obsession and hybrid emotion.

As a system of response and feeling, emotion does not contain the following.

- Emotion does not contain thought.
- Emotion does not contain the ability to reason.

- Emotion does not contain common sense.
- Emotion does not contain vocabulary as a tool for mental function.
- Emotion has no doctrinal content.

The heart contains all thought and standards. The emotion contains nothing. **KOILIA – κοιλία** (koy-lee'-ah) the Greek word that literally means, "the belly or womb" is used for the emotions, (**Rom 16:18; Phil 3:19 – appetite**), and means something that is empty or hollow. Emotion is something empty and waiting to respond. Emotion contains no Doctrine, no thought, no common sense, and no ability to reason. If emotion controls the soul, you cannot think or apply Bible Doctrine to life.

By definition, the emotions are the appreciator of the soul. By function, the emotions respond to the heart (right lobe of your soul). The emotion is strictly a responder. It contains feelings. It is like an empty bag lined with sensitivity. It is sensitive to music, art, drama, the opposite sex, environment, various thoughts, and situations, etc.

Negative response to the heart produces the spectrum of misery. Mental attitude sins backing up or piling up in your soul, revolt of the emotions, psychosis, and instability of wide emotional swings, because the emotions take control, become the aggressor and dictate to the right lobe. This cuts off Doctrine from circulating in your soul, because all usable Doctrine is in the right lobe. After a while, the whole function of the soul is backed-up with mental attitude sins and emotions controlling every area of the soul; self-consciousness, mentality, volition, conscience.

As a result of emotional overload, there is misery in your soul. The spectrum of misery includes mental attitude sins, lust patterns and human good. Since the emotions of the soul were never designed to dominate the soul, wide emotional swings demonstrate the inability of the emotion to dominate!

The believer must distinguish between normal function of emotion as a good responder to the values of life and the sinful function of emotion as a reaction to life. As a responder, emotion enhances appreciation for what is noble and honorable in life. But emotion as a reactor produces sin, dead works, evil, the emotional revolt of the soul.

In **John 16:5-6**, the disciples demonstrated the negative results of emotion by having sorrow in their hearts because of fear, worry, and anxiety, due to preoccupation with self at the prospects of impending persecutions and the Lord returning to the Father.

In their case, a good emotional response would have been joy at the prospect of suffering as Christ suffered, (**John 15:20; Rom 8:17; Phil 1:29; 2 Tim 3:12**) and encouraging Jesus in His final hours as His friends rather than leaving Him alone to pray and suffer (Compare with **Mat 26:31, 40-45; Mark 14:27, 37-41; Luke 22:45-46**).

Emotional Revolt of the Soul:

Emotion can be a hindrance to the plan of God and a distraction to the perception of Doctrine, as noted in **2 Cor 6:11-12**.

Affections is the Greek noun SPLAGCHON that means "inward parts", (heart, liver, lungs, etc.), but like KOILIA above is used figuratively for "the emotions". See this word used for good emotion in **2 Cor 7:15; Phil 1:8; 2:1; Col 3:12**.

When people allow their emotions to rule their lives, they are like intestines filled with waste, **Rom 16:17-18**.

The emotional revolt, backed by the Old Sin Nature (OSN), causes emotion to become the aggressor instead of the responder. This causes emotion to become the criterion, rather than the doctrinal content of the right lobe. Therefore, emotional revolution against the establishment of the soul causes the total failure or malfunction of the Grace Apparatus for Perception (GAP). The failure of GAP makes the Christian life and God's plan impossible to fulfill.

Instead of responding to Doctrine in the soul, emotion revolts and takes command of the soul. With the emotion in command, all capacity, love and happiness is gone.

Instead of responding to Doctrine in the right lobe, the emotion responds to mental attitude sins, approbation and power lust, and human good. Then the emotion reacts and revolts against the right lobe, and cuts off any Doctrine in the right lobe.

Once emotion revolts against the heart and becomes the aggressor, it loses all capacity for life and comes under the influence and domination of the OSN. People who are in emotional revolt become very frustrated in life because nothing truly satisfies them.

In effect, emotional revolt is the emotion fornicating with the OSN, just as Jeremiah's right woman fornicated with her paramours. Hence, the OSN is a paramour which turns emotion from a responder into an aggressor and reactor. This produces that chaos in the soul called psychosis.

When under Emotional Revolt of the Soul, there is negative volition toward Bible Doctrine plus recession of thought, replaced by the frantic search for happiness and total dependence on feeling rather than on common sense. People often substitute chemical stimulation (adrenal rush, etc.) for thought.

Having lost the ability to respond to the right lobe, the emotion becomes inflexible regarding the non-essentials, **1 Tim 6:3-4; 2 Tim 2:14; 2 Peter 2:1-3a, 18-19; cf. Rev 2:23**.

1 Tim 6:3-5, "If anyone advocates a different Doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the Doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy,

strife, abusive language, evil suspicions, ⁵and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain."

Rev 2:23 illustrates: "And all the churches will know I am the One investigating the emotions and the right lobe, and I will do to each according to their actions."

The right lobe, (heart), filled with God's Word, must control the emotional pattern for spiritual advance.

We are commanded to separate from those in emotional revolt in **Rom 16:17-18**.

Rom 16:17-18, "Now I urge you brethren, be alert for those who are causing dissensions and apostasies contrary to the Doctrine which you have learned. For such believers do not obey our Lord Jesus Christ, but their own emotions, serving themselves; and by their smooth and flattering speech (*human power*) they deceive the right lobes of the stupid, (*getting you to go into emotional revolt also*)."

Emotions working in conjunction with your Old Sin Nature deceive the heart. The OSN inspires or motivates the emotion to revolt against the right lobe of your soul.



The Threefold Essence of the Old Sin Nature Includes:

- The area of strength that produces human good, resulting in moral degeneracy, **Isa 64:6; Rom 8:8**.
- The area of weakness that produces personal sins and eventuates in consequent evil in the form of moral or immoral degeneration, **Heb 12:1**.
- The lust pattern motivates sin and evil; lasciviousness (ultra-loose living) and asceticism (ultra-religious, legalistic); immoral and moral degeneration, **Rom 7:7; Eph 2:3**.

In combination, there are various types of sins under the three categories of sin which are mental, verbal, and overt sins.

- **Strength** plus **Asceticism** equals **Moral Human Good**, (wood, hay, straw of **1 Cor 3:12**). Moral human good is sin where, "the means justify the ends." For example, you do good deeds thinking you will go to heaven or that your sins will be forgiven.
- **Strength** plus **Lasciviousness** equals **Immoral Human Good**. That is having the attitude of "the ends justify the means." In other words, as long as the outcome is a "good one," it does not matter how you got there.
- **Weakness** plus **Asceticism** equals **Approbation Sin and Evil**. That is, you go along with the crowd or a friend so that you are accepted by them no matter what sins or human good they are involved in.
- **Weakness** plus **Lasciviousness** equals **Immoral Sins & Evil**.

Remember that in the Plan of God, a right thing must be done in a right way in order to be right or good in the eyes of God, (i.e., gold, silver, and precious gems).

"Old Man" or "Old Self" are terms that speak to the Old Sin Nature, **Rom 6:6; Eph 4:22; Col 3:9**. The flesh or fleshly are other predominate terms used in the New Testament regarding the Sin Nature, **Rom 7:14; 1 Cor 3:1-3**.

In **Eph 4:22**, the "lusts of deceit" include power lust, money lust, approbation lust, sexual lust, chemical lust, and emotional lust (fear, worry, anxiety, anger, hatred, violence, and murder).

No one sins apart from his own consent. Even if you do not know it's a sin, you wanted to do it and you do it, and so are responsible for that sin. The sin nature is the source of temptation. Human volition is the source of sin.

Once you commit a sin, the sin nature controls your soul and is a stronger power than it was when merely residing in your body.

Emotions that lead your soul open the door for temptations from your sin nature.

- In the Garden of Eden, they did not have Sin Natures. Satan acted as their sin nature and tempted them to sin. Without a sin nature, and purely based on emotion, the woman was deceived and the man chose to sin. In both cases, their human volition was the source of sin.
- Therefore, emotional revolt of the soul, (minus a sin nature), was the cause of sin and the sin nature coming into the world. That is why Emotional Revolt of the Soul is so dangerous and detrimental to the spiritual life.

Emotion becomes the god of the believer in emotional revolt of the soul, **Phil 3:18-19**.

Phil 3:18-19, "For many walk (in the cosmic system), of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, ¹⁹whose end is destruction (Sin Unto Death), whose god is their appetite (emotions), and whose glory is in their shame, who set their minds on earthly things (propaganda of the cosmic system)."

Believers who live by their emotions are believers whose emotional revolt has produced chaos of the soul. Their emotion is no longer a responder but an aggressor.

- Believers with such chaos in their souls are troublemakers.
- Therefore, other believers are commanded to separate from them, (**Rom 16:17-18**).
- This means separation from those involved in the tongues movement. The tongues movement is an emotional revolt against the Divine Establishment of the soul.

The arrogant believer who depends on emotional activity such as dedication ceremonies, tongues, inspirational speakers, and personal attention from the pastor or evangelist, erroneously assumes that his personal feelings and experiences are greater than the perception of Bible Doctrine, **Psa 12:2-3; Ezek 12:24-25; Rom 16:18; 2 Tim 4:3; 1 Thes 2:5-8; Jude 1:16.**

2 Tim 4:3-4, "For the time will come when they will not endure sound Doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths."

Stage Four of Reversionism is Emotional Revolt of the Soul (E.R.S.):

The eight stages of reversionism include:

- Reaction and distraction.
- The frantic search for happiness.
- Operation boomerang. (The frantic search for happiness returns to the believer empty of happiness but increases stress in the soul.)
- Emotional revolt of the soul.
- The status of locked in negative volition.
- Blackout of the soul.
- Scar tissue of the soul.
- Reverse process reversionism. (Reverse process reversionism is the status of lost spiritual priorities and values; for all such priorities and values are completely reversed.)

Emotional Revolt of the Soul is the stage by which we move away from the reality of spiritual things; the reality of grace, the reality of Divine power, the reality of Bible Doctrine circulating in the heart (stream of consciousness). This is the reaction to operation boomerang. Since the frantic search for happiness adds up to more stress in the soul, E.R.S. occurs.

Since happiness cannot exist for the believer apart from metabolized Doctrine circulating in the stream of consciousness, and since the frantic search for happiness increases stress, sin nature control and subsequent frustration, E.R.S. is inevitable. E.R.S. includes what psychology calls hysteria and other emotional problems.

It is composed of several factors.

- A predominance of emotional sins in the life of the believer. The sin nature dominates the soul and stress pours into the soul through emotional sins.
- The deficiency of metabolized Doctrine in the stream of consciousness (spiritual strength) causes mental disorders, emotional disorders, and personality dysfunctions.

- The combination of emotional sins and unbearable stress in the soul is the trigger for dissociation.
- Through E.R.S., the believer's emotions become dominant to the point of irrationality.
- Through E.R.S., the personality of the believer undergoes two detrimental changes: Personality disorders which is personality dysfunction and multiple personality disorder. In both cases, the vocabulary for insanity in the original languages of Scriptures comes into focus.

The Hebrew noun **SHIGGAON** – שִׁגְגֹּון (shig-gaw-yone') means, "madness", (**Zech 12:4; Deut 28:28**), and the verb **SHAGA** – שָׁגַע (shaw-gah') means, "driven mad, madmen, etc.," (**Deut 28:39; 1 Sam 21:14-15; 2 Kings 9:11; Jer 29:26; Hosea 9:7**), both mean, "insanity and to be insane." Both are used in the context of believers. Also, the Hebrew word **HOLELAH** – הוֹלֵלוֹת (ho-lay-law') means, "madness" in **Eccl 1:17; 2:21; 9:3**, etc.

In the Greek, there are three words: In **James 1:8 and 4:8**, **DIPSUCHOS** – διψυχος (dip'-soo-khos) = (double minded); in **Rom 12:3**, **HUPERPHRONEO** – ὑπερφρονέω (hoop-er-fron-eh'-o) = (over thinking, think more highly); and in **Rom 7:24**, **TALAIPOROS** – ταλαιπωρος (tal-ah'-ee-po-ros) = (distressed or wretched).

In multiple personality disorder, there exists in the believer's soul two or more personalities. At least two of these personalities concurrently take control of the believer's behavior. One of these personalities may function with a reasonable degree of adaptation while the alternating personality may clearly be dysfunctional.

Emotional Revolt of the Soul is Characterized by Various Personality Disorders:

These disorders are a warning sign to believers that they are about to become psychotic and need to rebound and get back under the inculcation of Bible Doctrine.

Whatever habits you have developed from personality disorders, these become intensified and become characteristics of your psychotic or neurotic problem.

E.R.S. Personality Disorders include: Antisocial personality disorder, Histrionic personality disorder, Narcissistic personality disorder, Passive-aggressive personality disorder. Personality Disorders, formerly referred to as, "character disorders" are a class of personality types and behaviors that the American Psychiatric Association (APA) defines as, "an enduring pattern of inner experience and behavior that deviates markedly from the expectations of the culture of the individual who exhibits it."

Additionally, personality disorders are inflexible and pervasive across many situations, due in large part to the fact that such behavior is ego-syntonic, (i.e. the patterns are consistent with the ego integrity of the individual), and are therefore perceived to be appropriate by that individual. This behavior can result in the believer adopting maladaptive coping skills, which may lead to personal problems that induce extreme anxiety, distress, and depression. In Personality Disorders, inflexible and pervasive behavioral patterns often cause serious personal and social difficulties, as well as a general functional impairment. Rigid and ongoing

patterns of feeling, thinking and behavior are said to be caused by underlying belief systems and these systems are referred to as fixed fantasies or "dysfunctional schemata," (cognitive modules).

Antisocial Personality Disorder (APD) is defined by the American Psychiatric Association's Diagnostic and Statistical Manual as, "...a pervasive pattern of disregard for, and violation of, the rights of others that begins in childhood or early adolescence and continues into adulthood." It is a mental health condition in which a person has a long-term pattern of manipulating, exploiting, or violating the rights of others. This behavior is often criminal. A person with Antisocial personality disorder may; be able to act witty and charming, be good at flattery and manipulating other people's emotions, break the law repeatedly, disregard the safety of self and others, have problems with substance abuse, lie, steal, and fight often, not show guilt or remorse, and often be angry or arrogant.

It includes:

- Irresponsible and antisocial behavior, including: Lying, stealing, vandalism, cruelty to animals, and cruelty to people.
- Criminal activity.
- Inability to be consistent academically or consistently hold a job.
- Irritable and aggressive activity in which one feels justified in having hurt, maltreated, or stolen from others.

Histrionic Personality Disorder (HPD) is a condition in which people act in a very emotional and dramatic way that draws attention to themselves. It is defined by the American Psychiatric Association as a personality disorder characterized by a pattern of excessive emotionality and attention-seeking, including an excessive need for approval and inappropriate seductiveness, usually beginning in early adulthood. These individuals are lively, dramatic, enthusiastic, and flirtatious. They may be inappropriately sexually provocative, express strong emotions with an impressionistic style and be easily influenced by others. Associated features may include egocentrism, self-indulgence, continuous longing for appreciation, and persistent manipulative behavior to achieve their own needs. This is also classified as Hysterical personality disorder. People with this disorder constantly seek or demand reassurance, approval, or praise from others and are uncomfortable in situations where they are not the center of attention. Histrionic personality disorder is characterized by rapidly shifting and shallow expressions of emotions.

These believers crave novelty, stimulation, excitement, and quickly become bored with normal routine. Such believers are quick to form friendships, but once the relationship is established, they become egocentric and inconsiderate. These believers show little interest in intellectual achievement and are indifferent to analytical thinking.

Believers in this status are impressionable and easily influenced by other people and suckers for the latest fad. Such believers show an initial positive response to any strong authority figure who they think can provide a magical solution to their problems. Such believers are easily disillusioned. Their behavior is overly reactive and intensively expressed. Minor stimuli

give rise to emotional excitement. They are very self-centered with very little or no tolerance for frustration or delayed gratification; they want immediate gratification.

There are seven general characteristics of HPD.

- Constantly seeking or demanding reassurance, approval, or praise.
- Inappropriately sexually seductive in appearance and behavior.
- Overly concerned with physical attractiveness.
- Displaying rapidly shifting and shallow emotional expression.
- Expressing emotion with inappropriate exaggeration.
- Temper tantrums.
- Frequent flights into romantic fantasy.

Narcissistic Personality Disorder (NPD), is described as being excessively preoccupied with issues of personal adequacy, power, prestige, and vanity. It is closely linked to self-centeredness. It is a condition in which people have an inflated sense of self-importance and an extreme preoccupation with themselves. This person has an extreme interest in their own life and problems that prevent them from caring about other people. They are hypersensitive about self and insensitive about others. They have an extreme or obsessive interest in their own appearance.

In Narcissistic Personality Disorders, the Christian believes that his or her problems are unique and can only be understood by special persons whom they idolize. They also use "splitting" as a central defense mechanism. They do this to preserve their self-esteem, by seeing the self as purely good and the others as purely bad. The use of splitting also implies the use of other defense mechanisms, namely devaluation, shame, idealization, and denial.

The pattern of this disorder includes:

- They are hypersensitive to evaluation by others.
- They fall apart and get angry when criticized by others.
- They lack empathy or inability to recognize how others feel.
- They react to criticism from others with rage, humiliation, shame, even if it is not expressed.
- They take advantage of others to achieve their own ends.
- They have a grandiose sense of self-importance and expect or even demand to be noticed as special or to be treated as special.
- They exaggerate achievements and talents.
- They are preoccupied with fantasies of success, power, beauty, intelligence, or ideal love.
- They have a sense of entitlement, (They think they are entitled to something.) and unrealistic expectation.
- They require constant attention, live for admiration, and are preoccupied with feelings of bitterness, vindictiveness, implacability, and sometimes jealousy.

Dependent Personality Disorder (DPD) is a long-term (chronic) condition in which people depend too much on others to meet their emotional and physical needs. People with this disorder do not trust their own ability to make decisions. They may be very upset by separation and loss. They may go to great lengths, even suffering abuse, to stay in a relationship. These individuals are fixated in the past. They maintain youthful impressions; they retain unsophisticated ideas and childlike views of the people toward whom they remain

totally submissive. Individuals with DPD see relationships with significant others as necessary for survival. They do not define themselves as able to function independently; they have to be in supportive relationships to be able to manage their lives. In order to establish and maintain these life-sustaining relationships, people with DPD will avoid even covert expressions of anger. They will be more than meek and docile; they will be admiring, loving, and willing to give their all. They will be loyal, unquestioning and affectionate. They will be tender and considerate toward those upon whom they depend. Individuals with DPD see themselves as inadequate and helpless; they believe they are in a cold and dangerous world and are unable to cope on their own. They define themselves as inept and abdicate self-responsibility; they turn their fate over to others. These individuals will decline to be ambitious and believe that they lack abilities, virtues, and attractiveness.

It includes seven characteristics.

- They are unable to make everyday decisions without an excessive amount of advice.
- They allow others to make most of his or her important decisions.
- This believer agrees with people even when he or she believes that they are wrong because they fear rejection.
- This believer feels uncomfortable or helpless when alone; hence, goes to great lengths to avoid being alone.
- This believer feels devastated when close relationships end to the point of excessive emotion being out of control. They always blame the other person and never see their own flaws; projection.
- Preoccupation with fears of being abandoned or rejected and having to care for themselves.
- Is devastated by criticism or disapproval.

Passive-Aggressive Personality Disorder (PAPD) is characterized by covert obstructionism, procrastination, stubbornness, and inefficiency. Such behavior is a manifestation of passively expressed underlying aggression. It is a pervasive pattern of negative attitudes and passive, sometimes obstructionist, resistance to following through with expectations in interpersonal or occupational situations. It can manifest itself as learned helplessness, procrastination, stubbornness, resentment, sullenness, or deliberate/repeated failure to accomplish requested tasks for which one is often explicitly responsible. It is a pervasive pattern of negativistic attitudes and passive resistance to demands for adequate performance, beginning by early adulthood and present in a variety of contexts, as indicated by four or more of the following: Passively resists fulfilling routine social and occupational tasks, complains of being misunderstood and unappreciated by others, is sullen and argumentative, unreasonably criticizes and scorns authority, expresses envy and resentment toward those apparently more fortunate, voices exaggerated and persistent complaints of personal misfortune, or alternates between hostile defiance and contrition. This person often makes a good first impression, yet they:

- Procrastinate, putting things off that need to be done, so that deadlines are not met.
- Become sulky, irritable, or argumentative when asked to do something he or she does not want to do.

- Protest without justification that others are making unreasonable demands on him or her.
- Avoid obligations by claiming to have forgotten.
- Believe that they are doing a better job than others think they are doing.
- Resent useful suggestions from others on how to be more productive.
- Obstruct the efforts of others by failing to do his or her share of the work.
- Unreasonably criticize or scorn people in a position of authority.

Avoidant Personality Disorder (AvPD) or "Anxious Personality Disorder" is characterized by a pervasive pattern of social inhibition, feelings of inadequacy, extreme sensitivity to negative evaluation, and avoidance of social interaction. People with AvPD often consider themselves to be socially inept or personally unappealing and avoid social interaction for fear of being ridiculed, humiliated, rejected, or disliked. Believers with AvPD are preoccupied with their own shortcomings and form relationships with others only if they believe they will not be rejected. Loss and rejection are so painful that these individuals will choose to be lonely rather than risk trying to connect with others. AvPD includes: Hypersensitivity to criticism or rejection, self-imposed social isolation, extreme shyness or anxiety in social situations, feels a strong desire for close relationships, avoidance of physical contact because it has been associated with an unpleasant or painful stimulus, avoidance of interpersonal relationships, feelings of inadequacy, severe low self-esteem, self-loathing, mistrust of others, emotional distancing related to intimacy, highly self-conscious, self-critical about their problems relating to others, has problems in occupational functioning, lonely self-perception, although others may find the relationship with them meaningful, they feel inferior to others. In some more extreme cases like agoraphobia, they utilize fantasy as a form of escapism and to interrupt painful thoughts. AvPD is characterized by at least four of the following:

- Persistent and pervasive feelings of tension and apprehension.
- Belief that one is socially inept, personally unappealing, or inferior to others.
- Excessive preoccupation with being criticized or rejected in social situations.
- Unwillingness to become involved with people unless certain of being liked.
- Restrictions in lifestyle because of need to have physical security.
- Avoidance of social or occupational activities that involve significant interpersonal contact because of fear of criticism, disapproval, or rejection.

Borderline Personality Disorder, (BPD) or "Emotionally Unstable Personality Disorder" is characterized by extreme "black and white" thinking, or splitting, chaos and instability in relationships, self-image, identity and behavior often leading to self-harm and impulsivity. Borderline personality disorder occurs in three times as many females as males. BPD is prolonged disturbance of personality function in a person (generally over the age of eighteen years, although it is also found in adolescents), characterized by depth and variability of moods.

The disorder often manifests itself in idealization and devaluation episodes, as well as a disturbance in the individual's sense of self. In extreme cases, this disturbance in the sense of self can lead to periods of dissociation. BPD is closely related to traumatic events during childhood and to Post-Traumatic Stress Disorder (PTSD). Individuals with BPD tend to experience frequent, strong, and long-lasting states of aversive tension, often triggered by perceived rejection, being alone, or perceived failure.

Individuals with BPD may show lability (changeability) between anger and anxiety or between depression and anxiety, and temperamental sensitivity to emotive stimuli. Individuals with BPD can be very sensitive to the way others treat them, reacting strongly to perceived criticism or hurtfulness. Their feelings about others often shift from positive to negative, generally after a disappointment or perceived threat of losing someone.

Self-image can also change rapidly from extremely positive to extremely negative. Impulsive behaviors are common, including alcohol or drug abuse, unsafe sex, gambling, and recklessness in general. They can be hyper-alert to signs of rejection or not being valued and tend toward insecure, avoidant or ambivalent, or fearfully preoccupied patterns in relationships.

They tend to view the world generally as dangerous and malevolent and tend to view themselves as powerless, vulnerable, unacceptable, and unsure in self-identity. These behaviors are traced to inner pain and turmoil, powerlessness and defensive reactions, or limited coping and communication skills.

BPD is identified as a pervasive pattern of instability of interpersonal relationships, self-image and affects, as well as marked impulsivity, beginning by early adulthood and present in a variety of contexts.

It is characterized by five (or more) of the following:

- Frantic efforts to avoid real or imagined abandonment.
- Identity disturbance: Markedly and persistently unstable self-image or sense of self.
- A pattern of unstable and intense interpersonal relationships characterized by alternating between extremes of idealization and devaluation.
- Impulsivity in at least two areas that are potentially self-damaging, (e.g., promiscuous sex, eating disorders, binge eating, substance abuse, reckless driving).
- Recurrent suicidal behavior, gestures, threats, or self-injuring behavior such as cutting, interfering with the healing of scars (excoriation) or picking at oneself.
- Affective instability due to a marked reactivity of mood, (e.g., intense episodic dysphoria, irritability, or anxiety usually lasting a few hours and only rarely more than a few days).
- Chronic feelings of emptiness.
- Inappropriate anger or difficulty controlling anger, (e.g., frequent displays of temper, constant anger, recurrent physical fights).
- Transient, stress-related paranoid ideation, delusions, or severe dissociative symptoms.

Other types of Personality Disorders include: Paranoid personality disorder, Schizoid personality disorder (a lack of interest in social relationships), and Obsessive-compulsive personality disorder.

Results of Emotional Revolt of the Soul (E.R.S.):

Emotional revolt of the soul converts the outside pressure of adversity into the inside pressure of stress in the soul. This is taught in **Job 30:27, "I am seething within and**

cannot relax; Days of affliction confront me.” The Hebrew noun for, “within” is **MEEH** – **יָמָא** (may-aw) and means, “internal organs, inward parts, belly,” just as **KOILIA** – **κοιλία** (koy-lee’-ah) does in the Greek. Therefore, it can mean, “emotions.” In fact, the Septuagint translation of **Job 30:27** uses the Greek noun **KOILIA** for, “within.” The Brenton English translation of the Septuagint says, **“My belly boiled, and would not cease: the days of poverty prevented me.”** We could actually translate it as, **“My emotions are boiling, and I cannot relax; days of stress confront me.”**

Emotional revolt of the soul contradicts Bible Doctrine and causes dissension, **Rom 16:17-18.**

Rom 16:17-18, “Now I urge you, brethren, look out for those who cause dissensions and hindrances contrary to Doctrine which you have learned, and turn away from them. ¹⁸For such believers are slaves not to our Lord Christ but to their own emotions; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.”

The reason you should avoid those with E.R.S. is because this is where the psychotic and neurotic tendencies among believers begin. You cannot help believers in E.R.S. They will influence you; you will rarely influence them. Only the Word of God can ever bring them back.

E.R.S. makes the believer the enemy of the Cross, because his god is his emotions, **Phil 3:18b-19a.**

Phil 3:18-19a, “...they are the enemies of the Cross of Christ, whose destiny is destruction, whose god is their emotion.”

Emotional revolt of the soul means that the believer is controlled by the Emotional Complex of Sins: Fear, worry, anxiety, panic, cowardice, traumatic reactions caused by stress in the soul, and Sin Nature control of the soul.

This is contrary to the Plan of God as stated in **2 Tim 1:7, “For God has not given us a lifestyle of fear but of power and virtue-love and of sound judgment (common sense).”**

The fear category of the Emotional Complex of Sins was very prominent during the Exodus. It included; fear, worry, anxiety, panic, consternation, shock, irrationality, hysteria, and dissociation; all of which could be classified as reactive emotional sins. Scriptures include: **Mat 6:31-34; 13:22; Luke 12:22-32; John 12:42; 14:27; 20:19; Rom 13:3; Heb 2:15; 13:6; 1 Peter 3:6, 14; 1 John 4:18.**

Principles:

- The more you surrender to fear, the more things you fear.

- The extent to which you surrender to fear, you increase the power of fear in your life.
- The more things that acquire the power of fear in your life, the greater your capacity for fear, and the faster you accelerate to becoming a psychotic believer with Personality Disorders.
- The greater your capacity for fear, the greater the control of your life by your emotions, (emotional control of the soul).

The anger-hatred category includes uncontrollable anger, implacable hatred, bitter resentment, implacable vindictiveness, loathing, animosity, tantrums, malice, vilification, violence, and murder. Scriptures include: **Prov 10:12, 18; Rom 1:29; Gal 5:20; Eph 4:31; Col 3:8-9; 2 Tim 3:3; Titus 3:3; James 1:19-20; 1 Peter 2:1.**

The egocentric category includes the interaction of the emotional and arrogant complex of sins. Usually the more arrogance you have in your soul, the more alter personalities you have in dissociation. This is the drive to satisfy one's vanity, one's self-image to the exclusion of reality. Scriptures include: **Eccl 1 – 2; 12:8; Isa 49:4; Rom 1:30; 1 Cor 13:4; 2 Tim 3:2; James 3:14; 2 Peter 2:18.**

The reaction category is stress in the soul plus sin nature domination of the soul. This includes hysteria reaction, irrationality reaction, and dissociation. The person never realizes that he or she has never grown up, **2 Peter 2:12; Jude 1:10.**

The guilt category results from neglect or malfunction of the rebound technique, **Prov 21:8; Mat 5:22-24; 1 Cor 11:27-32.**

Emotional revolt of the soul is the last opportunity of making a turn around without going through a psychotic condition leading to personality disorders. Most people enter reversionism with some metabolized Doctrine, but after the first four stages, Doctrine stops circulating in the heart (stream of consciousness). By the time the E.R.S. occurs, all Divine power provided for the believer by the grace of God and all Grace Orientation to life departs, the alter personality does not understand grace, and the power of the Filling of the Holy Spirit becomes the grieving and quenching of the Holy Spirit, **Eph 4:30; 1 Thes 5:19.**

The vacuum created by E.R.S. is filled with three things which destroy your spiritual life:

- The conversion of the outside pressure of adversity into the inside pressure of stress in the soul.
- Perpetual and unchecked Sin Nature control of the soul which combines with reversionism at this point to cause the split soul.
- Christian degeneracy or mental disorders or both.

Even though there is always the potential of recovery for the reversionistic believer as long as he is alive, there does seem to be a practical, "point of no return." When you pass the, "point of no return" in E.R.S., you will be under Divine discipline until the day you die.

Closing Principles.

As a result of Emotional Revolt of the Soul, the outward pressures of life become inward stress on the soul.

By the time a believer reaches E.R.S., all Divine power provided for the believer by the grace of God, for the execution of God's Plan, has been rejected.

The power of God the Holy Spirit, designed for execution of the Divine mandates, has now become grieving and quenching the Holy Spirit, **Eph 4:30; 1 Thes 5:19.**

Only understanding and using the rebound technique can recover the Filling of the Holy Spirit, and no one in a state of irrationality does it right.

The power of the Word of God has been rejected through negative volition toward Doctrine as manifested in the first four stages of reversionism. (Reaction and Distraction, Frantic Search for Happiness, Operation Boomerang, Emotional Revolt of the Soul.)

The believer is helpless to execute the mandates of God in the energy of the flesh. The Plan of God is supernatural and can only be executed by supernatural power from God, **1 Cor 2:12-16; Eph 5:1-20.**

The believer in E.R.S. is locked in with negative volition towards God, His Word, His Plan, and His people; having one or more personality disorders that delude the reality of life.

The E.R.S. believer is typically under one of the three stages of Divine discipline, **1 Cor 11:27-32**, including self-induced misery.

As long as the E.R.S. believer is alive, there is a possibility of recovery through the application of the Rebound Technique (**1 John 1:9**) and a crash course into the Word of God; but this is typically unlikely to occur.

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Doctrine of Stress in Your Soul

There are two categories of pressure in life.

- Overt pressure, which in this study will be classified as adversity.
- Inner pressure of the soul, which in this study will be classified as stress.

Stress is what you do to yourself; adversity is what the circumstances of life do to you.

Adversity is outside pressures of life from the circumstances of our daily experiences; whereas, stress is inside pressure of the soul. The Greek word **THLIPSIS – Θλίψις** (thlip'-sis), **Rom 5:3; 2 Cor 1:4, 8; 1 Thes 3:3; 2 Thes 1:4; Rev 2:9-10, 22**, etc. should be translated, "adversity," because it means, "calamity, catastrophe, affliction, oppression, disaster, general suffering brought on by the outward circumstances of life."

Adversity may be caused by pain, weather, financial problems, loss of friendship, broken romance, marital problems, family problems, business or professional problems, personality conflicts, lawsuits, economic depression, spiritual problems, etc.

As outside pressures of life, there are three categories of adversity.

- Suffering from the law of volitional responsibility.
- Suffering from Divine discipline.
- Suffering for Blessing which accelerates spiritual growth.

As inside pressure of the soul, stress includes four categories.

- Stress from converting the outside pressures of adversity into the inside pressures of stress in the soul.
- Stress which comes from grieving the Holy Spirit.
- Stress which comes from quenching the Spirit.
- Stress from the three areas of Divine discipline.

Once you have stress in the soul, there is no Suffering for Blessing until you rebound and recover. Then the adversity is turned into Suffering for Blessing

Adversity is inevitable, (we all have suffering); stress is optional. It depends on your own volition as to which you will have, suffering for blessing inside the spiritual life or stress upon your soul in carnality. The positive volitional attitude is noted in **Rom 8:31-37**.

Stress in the soul always results in sin nature control of your life. It destroys the spiritual life of the believer. It causes fragmentation, reversionism, and Christian degeneracy, which when combined with the OSN control of the soul, completely destroys any capacity for life, love, and happiness.

- Stress destroys the inner spiritual strength of the soul when combined with the OSN control of the soul and results in inner tensions that cause dissociation, mental disorder, and multiple personality dysfunctions.
- Unchecked and perpetuated, stress in the soul produces the psycho-Christian.
- Stress results in self-fragmentation.

Stress perpetuated in the soul means failure to glorify God, and therefore unchecked stress produces the loser believer, the believer who lives in perpetual carnality.

There are seven categories of loser believers brought on by allowing stress to penetrate their souls.

- Stress results in Self-Fragmentation.
 - Stress perpetuated in the soul results in Polarized Fragmentation. Polarized fragmentation in which the sin nature control takes you to your trend of self-righteous arrogance or antinomianism. Polarized fragmentation leads to the eight stages of reversionism.
 - Reaction and distraction.
- a) The frantic search for happiness.

b) Operation boomerang. (The frantic search for happiness returns to the believer empty of happiness but increases stress in the soul.)

c) Emotional revolt of the soul.

d) The status of locked in negative volition.

e) Blackout of the soul.

f) Scar tissue of the soul.

g) Reverse process reversionism. (Reverse process reversionism is the status of lost spiritual priorities and values; for all such priorities and values are completely reversed.)

- Christian Moral Degeneracy.
- Christian Immoral Degeneracy.
- Dissociation which is garbage in the subconscious.
- Becoming a Psychotic or Neurotic Christian.

Stress is a term in psychology and biology, borrowed from physics and engineering and was first used in the biological context in the 1930s by the endocrinologist Hans Selye. It refers to the consequence of the failure of an organism, (human or animal) to respond adequately to mental, emotional, or physical demands, whether actual or imagined.

Signs of stress may be cognitive, emotional, physical, or behavioral. Signs include poor judgment, a general negative outlook, excessive worrying, moodiness, irritability, agitation, inability to relax, feeling lonely, isolated or depressed, aches and pains, diarrhea or constipation, nausea, dizziness, chest pain, rapid heartbeat, eating too much or not enough, sleeping too much or not enough, social withdrawal, procrastination or neglect of responsibilities, increased alcohol, nicotine, or drug consumption, and nervous habits such as pacing about, nail-biting, and neck pains.

Physiologists define stress as how the body reacts to adversity (a stressor) real or imagined, a stimulus that results in stress. Acute adversities (stressors) affect a person in the short term; chronic adversities (stressors) over the longer term.

As noted above, common stimuli of stress include both negative and positive adversities, (stressors). The intensity and duration of stress changes depending on the circumstances and emotional condition of the person who is suffering from it.

Some common categories and examples of adversities (stressors), include:

- **Sensory Input** such as pain, bright light, noise, temperatures, or environmental issues such as a lack of control over environmental circumstances, such as food, air and/or water quality, housing, health, freedom, or mobility.
- **Social Issues** are also a motivator of stress such as struggles of inordinate competition with difficult individuals, social defeat, relationship conflict, deception, break ups, and major events such as birth and deaths, marriage and divorce.
- **Life Experiences** such as poverty, unemployment, clinical depression, obsessive compulsive disorder, heavy drinking, or insufficient sleep can also motivate stress. Students and workers may face performance pressure stress from exams and project deadlines.

- **Adverse Experiences** during development (e.g. prenatal exposure to maternal stress, poor attachment histories, sexual abuse) are thought to contribute to deficits in the maturity of an individual's stress response systems.

There are three stages of negative influence on the soul and body called the, "General Adaptation Syndrome" that result from stress on the soul.

- **Alarm** is the first stage. When the adversity (threat or stressor) is identified or realized, the body's stress response is a state of alarm. During this stage adrenaline will be produced in order to bring about the fight-or-flight response.
- **Resistance** is the second stage. If the adversity persists, it becomes necessary to attempt some means of coping with the stress. Although the body begins to try to adapt to the strains or demands of the environment, the body cannot keep this up indefinitely, so its resources are gradually depleted.
- **Exhaustion** is the third and final stage. At this point, all of the body's resources are eventually depleted and the body is unable to maintain normal function. The initial autonomic nervous system symptoms may reappear, (sweating, raised heart rate, etc.). If stage three is extended, long term damage may result as the body and the immune system is exhausted and function is impaired resulting in decompensation, (the functional deterioration of a previously working structures or system in the body). The result can manifest itself in obvious illnesses such as ulcers, depression, diabetes, trouble with the digestive system, or even cardiovascular problems, along with other mental illnesses.

The negative effects of stress on the soul and body are revealed to us in the Old Testament, **Psa 6:2-3a; 38:3-8; 102:1-7; Hab 3:16.**

Psa 6:2-3, "Be gracious to me, O LORD, for I *am* pining away; heal me, O LORD, for my bones are dismayed. ³And my soul is greatly dismayed."

Psa 38:3-8, "There is no soundness in my flesh because of Your indignation (*Divine discipline*); there is no health in my bones because of my sin. ⁴For my iniquities are gone over my head; as a heavy burden they weigh too much for me. ⁵My wounds grow foul *and* fester because of my folly. ⁶I am bent over and greatly bowed down; I go mourning all day long. ⁷For my loins are filled with burning, and there is no soundness in my flesh. ⁸I am benumbed and badly crushed; I groan because of the agitation of my heart."

Hab 3:16, "I heard and my inward parts trembled, at the sound my lips quivered. Decay enters my bones, and in my place I tremble. Because I must wait quietly for the day of distress, for the people to arise *who* will invade us."

Psa 42:10-11, "As a shattering of my bones, my adversaries revile me, while they say to me all day long, "Where is your God?" ¹¹Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall yet praise Him, The help of my countenance and my God."

Extrapolated from the Word of God are Eleven Problem Solving Devices which work to prevent the conversion of the outside pressures of adversity into the inside pressures of stress in the soul. The Problem-Solving Devices (PSDs) are potential based on the

metabolization of Bible Doctrine in your soul. The PSDs are generally progressive as metabolized Bible Doctrine circulates in the stream of consciousness coming from the heart (right lobe) of your soul.

The progression is: The Rebound Technique, the Filling of the Holy Spirit, the Faith-Rest Drill, Doctrinal Orientation, Grace Orientation, Authority Orientation, a Personal Sense of Destiny, a Personal Love for God the Father, Impersonal Love for all Mankind, Sharing the Perfect Happiness of God, and Occupation with Christ.

Defensively, the PSDs function to prevent the outside pressure of adversity from penetrating the soul and becoming the inner pressure of stress. The Eleven PSDs are the defensive position against adversity or outside pressure attacking the soul.

Offensively they function to remove from the soul the inner pressure of stress. The Word of God removes the accumulated garbage and scar tissue built up on your soul, due to allowing stress to build up in your soul, so that you can cycle God's Word throughout your soul more freely. We take the offensive through the use of the Faith-Rest Drill, Grace Orientation, Doctrinal Orientation, and the other Problem-Solving Devices.

Psa 25:16-21, "Turn to me and be gracious to me, for I am lonely and afflicted. ¹⁷The troubles (*THLIPSIS* in the Septuagint translation – LXX) of my heart are enlarged; bring me out of my distresses (*ANAGKE* in the LXX, cf. 1 Thes 3:7). ¹⁸Look upon my affliction and my trouble, and forgive all my sins, (*Rebound Technique*). ¹⁹Look upon my enemies, for they are many, and they hate me with violent hatred. ²⁰Guard my soul and deliver me; do not let me be ashamed, for I take refuge in You (*Faith-Rest Drill*). ²¹Let integrity and uprightness preserve me (*Doctrinal Orientation*), for I wait for You (*Occupation with Jesus Christ*)." (*Italic mine*)

Stress in the soul results in sin nature control plus the inability to convert **GNOSIS** Doctrine into **EPIGNOSIS** Doctrine. The only answer to this is rebound. Perpetuation of the inside pressure of stress in the soul destroys metabolized Doctrine in the stream of consciousness and prevents any future metabolization of Doctrine as long as that stress remains. This is why people proclaim, "Doctrine does not work."

Stress creates tunnel vision, focusing on those things producing the stress and shuts down all creative thinking.

- Creative thinking occurs where a total Relaxed Mental Attitude is present.
- When under stress, your personality changes into an emotional, hypersensitive, very caustic, sarcastic individual.
- When under stress, routine and good eating habits become non-existent. The end result is a rundown, tired condition.
- When under stress, long term planning is non-existent and short-term decisions or decisions of expediency are the norm.

Stress feeds on stress and eventually becomes a lifestyle. Stress becomes a coping mechanism. The stressed-out person needs the stressful life to keep him from thinking of

reality and taking stock of a lifestyle that has totally alienated him from God and people around him. His number one priority is himself and his obsession. It usually takes a severe crisis to get his attention and give him the possibility of getting out of the vicious cycle.

How Paul dealt with the outside pressure of adversity, **2 Cor 4:3-9, 16-18.**

The Vicious Cycle of Stress:

The vicious cycle begins with converting the outside pressure of adversity into the inside pressure of stress in the soul. The stress of the soul festers causing, along with the sin nature, either a split personality or a multi-personality believer. The stress in the soul causes self-fragmentation.

Stress in the Soul Makes Two Attacks on the Believer.

- **Destruction of Metabolized Doctrine** in the stream of consciousness, which eventuates into split personality, and from there becomes reverse process reversionism or Christian degeneracy.
- The second attack is the **Cycling of Stress** into the soul, and then outside in compulsive behavior, bipolar disorders, manic depressive episodes, anxiety or panic disorders, post-traumatic stress disorders, multiple personality disorders, and many other things related to stress in the stream of consciousness related to the function of the sin nature.

Stress in the soul amplifies both the arrogance and emotional complex of sins:

- **Jealousy** becomes operational, motivated by stress in the stream of consciousness. Jealousy manifests itself in many forms; vilification, gossip, slander, maligning, judging, and creating the public lie.
- **Vindictiveness** becomes operational, motivated by stress in the stream of consciousness. Vindictiveness manifests itself in revenge.
- **Implacability** becomes operational through hatred, meanness, and bullying.
- **Arrogance** becomes operational through approbation lust, power lust, and inordinate ambitions.

The Vicious Cycle Occurs in Three Phases:

Phase One is the conversion of the outside pressure of adversity into stress in the stream of consciousness. Stress in the soul's stream of consciousness opens the door for the Old Sin Nature to express itself and to control the life of the believer. This also results in the split off of the personality. Unchecked stress in the soul results in a psychotic or neurotic Christian.

- The believer is in a position of weakness from stress of the soul. We are in a position of weakness, so that we produce everything from sins to evil to try and deal with the stress.
- When pressures come into the soul, you react with irrationality; anger, hatred, antagonism, guilt, etc. The increased stress factor of the soul gives the Old Sin Nature greater control. Now you move to your area of weakness. There is no stopping it, because even if you Rebound, you go right back to your area of weakness since you are under the pressure instead of controlling the pressure.

- The scar tissue and blackout of the soul destroy Bible Doctrine in the stream of consciousness so that the believer is cut off from his source of power and strength. The lust pattern now comes into play.
- Human solutions and human reaction further complicate your life and problems.

Phase Two is the believer completely under the control of the Sin Nature, often already in a psychotic or neurotic condition.

Phase Three is an overt manifestation of the arrogance complex of sins, the emotional complex of sins, the split personality, the manic depressive, the anxiety or panic disorders, hysteria reaction to life. The third phase may result in different kinds of negative overt actions, including; murder, rape, suicide, vilification of another person. Phase three turns carnal motivation into Christian degeneracy. This is the position of garbage in and garbage out. Garbage is in the soul, as a result of stress and whatever comes out of the soul, (What you think, say, and do.), is garbage too.

The vicious cycle is a post-salvation phenomenon, which results from lack of metabolized Doctrine in the soul or lack of understanding or using the Problem-Solving Devices to keep adversity outside of the soul. To avoid converting outside pressure of adversity into inner pressure of soul stress, cognition and function of the Eleven Problem Solving Devices must be a habit of life for every type of adversity and problem in life.

Believers under the function of the vicious cycle have the same stress factor in the soul as their unbeliever counterparts. Emotional stress factors such as fear, worry, guilt, panic, and anxiety are common to both believer and unbeliever alike. Arrogant stress factors are also common to both.

The increased stress factor of the soul gives the Old Sin Nature greater control, so that the believer moves to a state of irrationality, irresponsibility, dissociation, and complete loss of all spiritual values.

Principles of the Relationship Between Cognition of Bible Doctrine & Stress in Your Soul:

There is a definite relationship between stress and cognition. Stress makes you forgetful and impairs your memory. Stress impairs your ability to learn. Stress affects your perception of reality.

When stress is removed, cognitive ability is restored!

If a person remains in a stress situation too long, all of his cognitive ability is destroyed, and he enters into a neurotic or psychotic state, or a state of perpetual carnality.

When the rate of learning exceeds the rate of forgetting, Bible Doctrine in the stream of consciousness circulates in its seven compartments. But when the rate of forgetting exceeds the rate of learning, Bible Doctrine in the stream of consciousness is eventually erased.

When the rate of forgetting exceeds the rate of learning, the outside pressure of adversity is converted into the inside pressure of stress in the soul.

The Faith-Rest Solution to Stress:

Faith-Rest has been used throughout Scripture as one of the primary means of coping with stress. There are three stages in the use of the Faith-Rest Drill, **Heb 4:1-3**.

Faith Mechanics: Mixing the promises of God with faith. The function of the Faith-Rest Drill is always toward adversity.

Failure to claim the promises of God is the first stage of failure in the spiritual life. Adversity breaks through the doctrinal defenses and produces stress in the soul. This makes the believer vulnerable to fragmentation.

Once you begin meeting the adversities of life with claiming the promises of God, the Bible becomes more real to you and increases your positive volition.

Stress in the soul, combined with the sin nature, establishes a pattern of spiritual declension. This results in both Christian degeneracy and/or a split personality.

By use of the faith-rest mechanics, the believer prevents the conversion of adversity into stress. This utilization provides for the new believer his first experience of sharing God's perfect happiness.

The Faith-Rest Mechanics of Stage One are:

- Faith claims the promises of God.
- Faith applies the promises of God.
- Faith takes control of the situation.

Taking control of the situation demands a position of strength. Tranquility and contentment are a position of strength, **2 Cor 12:10; Phil 4:11-13; 1 Tim 6:8; Heb 13:5-6**. When stage one is fully operational, the believer then fulfills, **2 Cor 5:7, "For we walk by faith and not by sight."**

Application of Doctrinal Rationales to life: This requires a much stronger faith, which comes from maximum metabolized Doctrine circulating in the stream of consciousness by means of the Filling of the Holy Spirit.

The Rationales Include:

- The essence of God rationale.
- The plan of God rationale.
- The policy of God rationale—Grace Orientation.
- The Afortiori rationale—If God can do the greater (salvation), He can do the lesser.

Rom 10:17, "Faith comes by hearing and hearing by the word of Christ." See also, **1 Cor 2:15-16** cf. **1 Cor 2:5**.

Faith Functions:

There is the faith Function of Faith Perception. Just as there are two functions in breathing (inhale and exhale), so there are two functions in the modus operandi of the Faith-Rest Drill:

There must be the Inhale of Bible Doctrine or Faith Perception. This results in post-salvation epistemological rehabilitation, which means perception and metabolization of Bible Doctrine with the results of **Romans 12:2a, "the renewing of your mind."** Only metabolized Doctrine circulating in the stream of consciousness can prevent adversity from being converted into stress.

There must be the Exhale of Faith, which is the Function of the Faith-Rest Drill or the application of God's Word to your life demonstrated by **Rom 12:2b, "so that you may prove what the will of God is, that which is good and acceptable and perfect."** You use faith to metabolize Doctrine; you use that same faith to apply that Doctrine to experience. The exhale of faith is the believer's faith function. For example, prayer, **Mat 21:22; Mark 11:24.**

Mat 21:22, "And all things you ask in prayer, believing, you will receive."

There is the faith function of the Plaintiff Function before the Supreme Court of Heaven. For example: When being treated unfairly, we must represent such cases before the Supreme Court of Heaven and leave the matter in the Lord's hands, **Eph 6:18.** This also demands that we not enter into vilification which results in severe discipline to ourselves.

There is the faith function of the believer's Faith-Rest Function in Sharing the Happiness of God. There is a definite relationship between the accurate and correct function of the Faith-Rest Drill and the proper use of God's happiness, **Phil 1:25; 2:17-18; James 1:2.**

Phil 2:17-18, "But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all. ¹⁸You too, I urge you, rejoice in the same way and share your joy with me."

James 1:2, "Consider it all joy, my brethren, when you encounter various trials."

Principles on Sharing the Happiness of God (+H):

If you find yourself in a state of anger, bitterness, hatred, etc., that state can be converted into either demon influence in your soul or you will wind up as a psychotic person. When you allow adversity to become stress in your soul, you make yourself a psychotic person. Stress combined with the Old Sin Nature explains everything that goes wrong with the believer.

The Faith-Rest Drill plus contentment and tranquility is the major solution to handling pressure. When you claim a promise from God, it holds off the adversity and you create tranquility and contentment in your soul, even if only temporarily. As you grow spiritually, this tranquility and contentment lasts longer and longer.

God can make you happy like no one else can. People can make you happy temporarily, but they can also make you very unhappy. The same is true of circumstances. Yet, God provides you with a sustaining, permanent happiness which people and circumstances cannot change.

As **James 1:2** says, **“My brethren, regard it as sharing God’s perfect happiness when you become involved in the many categories of pressures.”** Therefore, sharing God’s perfect happiness is His grace provision for a true and sustaining happiness while on earth. Only God has the power to make you happy on a permanent basis. Sharing the Happiness of God is a grace gift to every believer who shares the thinking of Christ.

It is a happiness which is:

- Not dependent on people but on the thinking of Bible Doctrine.
- A happiness which prevents the conversion of adversity into stress in the soul.
- A happiness which does not change with circumstances.

You cannot derive your happiness from making others unhappy.

God has found a way in grace to share His very own happiness with us. Sharing the Happiness of God is made up of four things:

- Tranquility, Phil 4:7, “The peace of God which passes all understanding which garrisons your heart and mind through Christ Jesus.”
- Contentment, Phil 4:11. Contentment and tranquility are tremendous insulators against adversity. You can regain your tranquility and contentment through rebound.
- When tranquility and contentment become a major part of your life, so that people can no longer hurt you, shock you, or cause you to react, then capacity for life, love, and happiness is added. You now have the capacity, with a Relaxed Mental Attitude, to see objectively all of the things that used to disturb you.

When you react to unfair treatment, you show lack of spiritual maturation. You may have a lot of Doctrine, but there is an imbalance.

- The expanded capacity to handle stimulation, enthusiasm, exhilaration: You can enjoy the moment without the moment destroying you in Emotional Revolt of the Soul. Sharing the Happiness of God then becomes a fantastic Problem-Solving Device. As a Problem-Solving Device, God’s happiness keeps stress out of the soul, and thereby preserves the unity and cohesiveness of the soul. The greatest defense system we have against stress is to possess God’s perfect happiness in your soul. Having God’s happiness always keeps adversity outside of the soul.

God’s happiness can be lost to the extent that you lose Christian integrity and virtue. As integrity and virtue disappear from your life, so does God’s happiness. Pseudo happiness depends on or makes its happiness by making other people miserable through vilification, hatred, anger, revenge, etc. Arrogance plus anger means a psychotic condition.

There are at least three main tenets in God’s happiness that apply to the life of the believer.

- God’s happiness is not dependent on others, but on the thinking or mind of Christ, which is Bible Doctrine.
- God’s happiness prevents any stress, adversity, disaster from ever affecting us.
- God’s happiness does not change with circumstances unless you permit it.

Having God's happiness in the soul is one of the greatest blessings when facing death, **Phil 1:21-25.**

Phil 1:21, "For to me, to live is Christ and to die is gain."

Scriptures:

Psa 16:11, "You will make known to me the path of life; in Your presence is fullness of happiness; at Your right hand are pleasures forever."

Prov 3:13, "How blessed is (*Happiness to*) the believer who finds wisdom, even to the person who gains understanding of Doctrine."

"Blessed" (Hebrew – **ESHER** – אֲשֶׁרִי (eh'-sher); Greek – **MAKARIOS** – μακάριος) = Happiness, as in **Mat 5:3-12.**

John 15:11, "These (*Doctrines*) I have taught (*verbally*) to you all, in order that My joy (+H) might keep on being in (*the sphere of*) you all, and your joy (+H) might be made full."

1 Thes 1:6, "You also have become imitators of us and our Lord, having received the Word of God in much adversity with happiness from the Holy Spirit."

Phil 4:11, "Not that I speak with reference to need; for I have learned to be content in whatever circumstances I am."

1 Tim 6:6-8, "But godliness is a means of great profit when accompanied with contentment; for we brought nothing into this world, it is obvious that we are going to take nothing out of it. However, if we have food and clothing, with these we shall be content."

Psa 146:5, "How blessed is he whose help is the God of Jacob, whose hope is in the LORD his God." That is "Happiness belongs to the one whose confidence is in the Lord."

Psa 128:1, "How blessed (*happy*) is everyone who fears, (*is occupied with*), the Lord, who walks in His ways."

Heb 13:5-6, "Let your lifestyle be free from love for money, and be content with what you have; for He Himself has said, 'I will never leave you and I will never forsake you,' so that we may say with confidence, 'The Lord is my helper; I will not be afraid. What, therefore, can man do to me?'"

Faith Execution: Which demands a foundation of humility within your soul, along with Christian professionalism: Knowledge and application of the Problem-Solving Devices and

integrity; the Royal Family Honor Code which provides spiritual strength to execute the Problem-Solving Devices.

Isaiah 40:31 tells us of four specific kinds of strength a believer receives to overcome stress as he rests (waits) upon God.

Isaiah 40:31, "Yet those who wait for the LORD will gain new strength; they will mount up *with* wings like eagles, they will run and not get tired, they will walk and not become weary."

The word "**wait**" is the Hebrew verb **QAWAH** – קָוָה (kaw-vaw') and is one of the six main Hebrew words for faith.

- The first is **AMAN** – תִּמְנִין (aw-man') which is a word for faith which means, "to confirm, support, and be faithful." So, it means to use God as a prop or support, **Job 39:12**.
- The second one is **BATACH** – בָּטַח (baw-takh') which means, "to trust, have confidence in." It was originally used for two men wrestling, and one of them slams the other to the ground. Eventually, the word meant to take your troubles and slam them on the Lord, **Psa 9:10; 27:3; Prov 3:5**.

Psa 9:10, "And those who know Your name will put their trust in You, For You, O LORD, have not forsaken those who seek You."

Psa 27:3, "Though a host encamp against me, my heart will not fear; though war arise against me, in *spite of* this I shall be confident."

- The third is **CHASAH** – חָסָה (khaw-saw') that means, "to seek refuge, flee for protection, to put trust in (God), confide or hope in God," **Psa 36:7; 37:40**. In theological context, the meaning extends to the sense of "putting trust in" God, even "depending" upon God with complete confidence. The Psalms present benefits for the person who seeks refuge in God in this manner. Such a person will not be condemned, **Psa 34:22**, and yet will be happy (blessed –**ESHER**), **Psa 2:12c; 34:8**, and have an exulting, joyful heart, **Psa 5:11**.
- The fourth one is **SELA** – סֵלָע (seh'-lah) with its synonym **TSUR** – צוּר, (meaning a larger rock), that simply means to be facing something bigger and greater than you and to fit into a "crack in the rock" where the fox can't fit. The point is that the weak and helpless get into a crack, where they are protected and God is the Rock. And it means to use God as the Rock, **Psa 18:2; Isa 22:16; 33:16**
- The fifth is **YACHAL** – יָחַל (yaw-chal') that means, "to wait, hope, or expect." It comes from the meaning of being in extreme pain and to find relief in that extreme pain. So, it is for trusting the Lord under great pressure, **Psa 31:24; 38:15; 42:5**.
- So, we have our sixth word which is the verb **QAVAH** – קָוָה (kaw-vaw'). It means, "to hope, wait for, or to look for patiently," **Psa 40:1; 130:5**.

Psa 40:1, "I waited patiently for the LORD; and He inclined to me and heard my cry."

Psa 130:5, "I wait for the LORD, my soul does wait, and in His Word do I hope."

In **Isa 40:31**, it should be translated "but they that believe" or "they that trust the Lord," because **QAVAH** not only means, "to wait for," but "to collect or bind together."

It speaks of a small thread that when wrapped together with many small strands, it becomes a thick rope. Therefore, if this thread is taken and weaved with hundreds and hundreds of other threads, or weaved into a great rope, then you have something that cannot be broken.

Therefore, **QAVAH** gives us the analogy of weaving together the promises and principles found in God's Word, where you have something that is unbreakable. Having something unbreakable, you now have something that you can wholeheartedly trust in or to hold on to or that will hold you up; that's the faith aspect of this word.

So **QAVAH** means to trust in the sense of depending upon that which is unbreakable. In other words, depend upon the Strong One. And the Strong One is given to us in **vs. 28**, who is the Lord Jesus Christ.

The words, "gain new" or "renew" means, "to exchange something old for something new." We exchange human strength and human ability for Divine power and Divine strength. In other words, we have the Faith-Rest Technique.

Therefore, the believer who "waits" or "faith-rests" in God, **(Isa 40:31), "Will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary."**

The Four Kinds of Strength that Come from the Faith-Rest Drill Under Faith Execution Include:

"**Gain new strength,**" is God giving you inward strength through the inhale of Bible Doctrine. That is, the perception and metabolization of God's Word which is His process of renewal, **Rom 12:2**.

He "**mounts up with wings as eagles**" speaks of upward strength; having the spiritual strength necessary to be an overcomer in this life. This is God's Power System of His Word and Spirit empowering and enabling you to execute the unique spiritual life. Cf. in regard to God's protection, **Rev 12:14**.

He can "**run and not get tired**" referring to outward strength, that is the application of God's Word to life, **1 Cor 9:24-26; Phil 2:16; Heb 12:1**.

He can "**walk and not become weary,**" means he now has onward strength, which is the Divine Power to fulfill the Plan God has designed for your life. It's having Problem-Solving Device number seven, a Personal Sense of Destiny, **Rom 6:4; 2 Cor 5:7; Gal 5-6**.

The Believer can be sanctified in each of these areas of strength by simply waiting on God in the Faith Execution of the Faith-Rest Drill.

Those who wait for the Lord are those who do not attempt to go in their own strength. Instead, they keep their hope and trust in the Lord and patiently keep trusting Him for grace and help. Then when God moves, they move along with Him. God is indeed their complete source of strength; physical, inner, and spiritual (or body, soul, and spirit.).

Those who do not wait upon God will not obtain these things. Instead they will:

- Grow weary/faint, and at times will react to others, because they have not learned the secret of waiting.
- Get frustrated due to impatience, not having their issues satisfied.
- Feel unloved – having no relationship with God.
- Feel empty – having a void in their soul due to no relationship or fellowship with God.

Therefore, we must “wait,” (Faith-Rest Execution) upon God and receive inward, upward, outward, and onward strength. So, we gain “inward strength” as we look “upward for our strength,” and “outward strength” as we move “onward” or forward inside the Plan of God utilizing the Faith-Rest Drill.

The Problem of Christian Psychosis:

There are five basic problems in the spiritual life:

The believer’s relationship with people taking priority over the believer’s relationship with God, **Mat 10:37; Luke 12:25; 14:16-20, 26; 1 Cor 7:33.** People evaluate their spiritual life by their fellowship with other believers. This trend occurred immediately after the original sin, when the man and the woman assumed that if they were adjusted to each other by clothing themselves with fig leaves, they would be properly adjusted to God. This is people emphasis taking precedence over God emphasis. This trend erroneously assumes that if you are right in your relationship with people, you are right in your relationship with God.

The believer’s attempt to fulfill God’s Plan for the Church Age through human power and dynamics rather than Divine power and omnipotence, **Psa 73:26; Jer 17:5; Eph 1:18-20; 6:10.** God is perfect and His Plan is perfect. Under the law of equivalent power, the perfect Plan of God can only be executed by the perfect power of God. Therefore, God has provided His omnipotence for the great power experiment of the Church Age as part of the Angelic Conflict. Each member of the Trinity indwells every believer and has made His power available as a part of the experience of the Christian life.

The significance of the indwelling of God the Father, **John 14:23; Eph 1:3, 6, 12; 4:6; 2 John 9.** It is related to the glorification of His Plan for the Church Age, **Eph 1.** It provides assurance regarding His work in eternity past on our behalf. He is the author of our Portfolio of Invisible Assets, the grantor of our Escrow Blessings, the mastermind of the Predesigned Protocol Plan of God, and the designer of our very own palace (God’s Power System – GPS) by which we execute that Plan of God.

God the Holy Spirit indwells us to create a temple for the indwelling of The Lord Jesus Christ as the Shekinah Glory, to be a down payment of our royal inheritance, and to empower us in the execution of the Father's Plan, **John 14:16; Rom 8:11; 1Co 3:16; 6:19, 20; 2 Cor 6:16; Eph 1:13-14.**

God the Son indwells us for a number of reasons, **John 14:20; 2 Cor 13:4-6; Rom 8:10; Col 1:27; Eph 1:3**, including: As a sign or badge of the Royal Family. As a guarantee of the availability of Divine power in time. As a guarantee of life after death in the presence of God forever. As the depository of special blessings for time and eternity and as the escrow officer who will deliver these blessings to the believer when he reaches spiritual adulthood, and when he appears before BEMA Seat of Christ, **1 Cor 3:13, 14; 2 Cor 5:10.**

Divine power is guaranteed, available, and delegated. Through "renewing your mind, **Rom 12:2**, (i.e., Post-Salvation Epistemological Rehabilitation – P.E.R.,) via cognition of Bible Doctrine, this power can be and should be utilized.

When believers depend on human power, it leads to a self-destructive process in the spiritual life.

The total ignorance of the Biblical subject of love and the total failure to execute the mandates regarding loving God and loving people, **Deut 6:5; Mat 22:37; John 15:13; 1 John 2:4-11; 4:7-21.**

Mat 22:37, "And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' ³⁸This is the great and foremost commandment. ³⁹The second is like it, 'You shall love your neighbor as yourself.' ⁴⁰On these two commandments depend the whole Law and the Prophets."

Many believers are aware of different mandates which require loving people and loving God, but they have no concept of the type of love that is required. No distinction is made between personal and impersonal love.

Believers fail in their priorities because personal love for God must take precedence over Impersonal Love for all Mankind. Another complication is that personal love for the human race has neither virtue nor merit. Personal love in either romance or friendship only has merit when that love has virtue.

Believers who have rejected the whole concept of grace and spend all of their time trying to use their human ability to fulfill Divine mandates are trying to perform an impossible task. It is impossible to love all the brethren with your human love. To try and extend human love to all people is insanity and is not fulfilling the Divine mandate. Compare with **Eph 4:1-2; Col 3:12-17; James 1:21.**

Col 3:12, "So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; ¹³bearing with

one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. Beyond all these things *put on love, which is the perfect bond of unity.* ¹⁵Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. ¹⁶Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and hymns and spiritual songs, singing with thankfulness in your hearts to God.* ¹⁷Whatever you do in word or deed, *do all in the name of the Lord Jesus, giving thanks through Him to God the Father.*”

The malfunction of “renewal,” P.E.R., which is failure to be consistent or even to become involved in cognition and inculcation of Bible Doctrine. Compare with **Rom 12:2-3**. This is the problem of failure to understand and execute the Christian Way of Life, which is based on the fact that in ignorance or rejection of Bible Doctrine, the Christian Way of Life cannot be accomplished, **Rom 1:19; 10:3; 1 Cor 2:14; Heb 5:13; 2 Peter 3:16; 2 Tim 2:23**. This includes ignorance of our Portfolio of Invisible Assets related to the omnipotence of God the Father, ignorance of the Predesigned Protocol Plan of God related to the omnipotence of God the Holy Spirit, ignorance of the unique factors of the Church Age, failure to understand and use the Eleven Problem-Solving Devices.

Christian Psychosis:

- This believer has a split personality. He has two separate and distinct personalities, one may be legalistic, one may be antinomian.
- The believer may have up to 100 personality states.
- The word personality is used in psychology for the function of the soul in thinking about one’s environment and one’s self in relationship to that environment. Hence, dissociation results in two or more personalities existing in one person. It is a pattern which can develop over a short or long period of time. The creation of multiple personalities is a defense mechanism to retreat from the reality of life, including but not limited to the more extreme issues of abuse and neglect.
- Prolonged bitterness, jealousy, vindictiveness, anger, revenge motivation, implacability, or hatred in the soul opens the door to adversity being converted into stress in the soul. This weakens your soul and is the beginning of the destruction of your spiritual life and Christian psychosis.
- Prolonged Sin Nature control of the soul also opens the door to stress in the soul and reversionism which leads to dissociative multiple personality disorder.

Spiritual Maturity Overcomes Stress in your Soul, 1 Cor 14:20; Eph 4:13; Heb 5:14.

Eph 4:13, “Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.”

Heb 5:14, “But solid food is for the mature, who because of practice have their senses trained to discern good and evil.”

- A mature person always thinks in terms of principles; in the Christian way of life that would be Biblical principles or Divine viewpoint, **Phil 2:1-5**.

- A mature person develops the ability to conceptualize, both in his personal life and in his profession or work. Conceptualization is to form concepts or ideas by mentally combining or actually developing the characteristics or particulars of a subject, for the believer it is applying the Faith-Rest Drill to all situation of life.
- A mature person accepts full responsibility for his own life, both his decisions and his actions. In the spiritual life, you develop and utilize humility and objectivity in regards to every situation, **Eph 4:2; Phil 2:3; Col 3:12; James 1:21; 1 Peter 1:5.**
- A mature person does not think in terms of "I could not help it." This is a sign of maturation arrest. The spiritually mature person understands that they have given over to the temptations of their Sin Nature and/or the emotions of their soul, and recognize their accountability; while at the same time understanding the Grace of God, **1 Cor 15:10; 1 John 1:9.**

1 Cor 15:10, "But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me."

- A mature person willingly defers immediate pleasure or reward when necessary and is able to tolerate frustration, **1 Cor 9:24-27; Phil 3:3-11.**
- The necessary ingredient of spiritual maturity is emotional stability under stress, **Col 2:5.**
- A mature person looks at failure as an opportunity to make a change, **Mat 11:29; Phil 4:11-13.** Of our Lord, it is said in **Heb 5: 8, "Although He was a Son, He learned obedience from the things which He suffered."**

Stress and the Sparrow Metaphor.

The subject of stress is dealt with in the sparrow metaphor of **Mat 10:29-31.**

Mat 10:29-31, "Are not two sparrows sold for a penny? And yet not one of them will fall to the ground apart from your Father. But the very hairs of your head are all numbered. Therefore, stop being afraid; you are more valuable than many sparrows."

If the integrity of God cares for a sparrow, how much more will the integrity of God care for the believer in Christ. If God regards the sparrow as being so important (far different from man's viewpoint) that no sparrow has ever died (or fallen to the ground) apart from the knowledge and will of God, it becomes obvious that stress is not a part of the spiritual life. We are of much more value than many sparrows.

There never has been anything in our lives worthy of stress in our souls.

"Afraid" – The Gnostic Present, Middle, Imperative of the Greek verb **PHOBEO** – **φοβέομαι** (fob-eh'-o) with the preceding negative **ME – μὲ** (meh), means, "to stop doing something which is happening now or is in progress." This is a general timeless axiom, a mandate for all time; past, present, and future. Here again, the disciples had allowed the adversity they were facing to be converted into stress within their souls. They are commanded to stop having fear, (i.e. stress within their souls).

The phrase **“more value”** is the Gnostic Present, Active, Indicative of the Greek verb **DIAPHERO – διαφέρω** (dee-af-er'-o) that can mean, “to carry through,” as in God carrying you through the adversities of life. But it also means, “to differ, surpass, excel, or of more importance.” This is the reality of the situation. We are of more importance to our Father than a sparrow, so if He takes such care of them, will He not take even greater care to see you through the adversities of life. Therefore, Our Lord addresses their stress by teaching them about the Love of the Father via logistical grace blessing; which love exceeds that of a sparrow for which He cares so much.

The **“hairs on your head”** are analogous to problems. The number of hairs on your head are different each day; therefore, your problems change daily, just as the number of hairs on your head change daily. The point is that God is aware of your problems, and He is aware of the changes in your problems too. The counting of the hairs on your head indicates the intricacy and detail by which our Father watches over us and provides for us in all situations, including adverse ones that are trying to cause stress within your soul. Therefore, having this knowledge of the Father’s love for you is another promise and problem-solving device that we can exercise so that the adversities of life are not converted to becoming stress within our souls.

Paul’s Message on Stress, 2 Cor 4:6-9.

2 Cor 4:6-9, “For God (*the Son*), who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. ⁷But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; ⁸we are afflicted in every way, but not crushed; perplexed, but not despairing; ⁹persecuted, but not forsaken; struck down, but not destroyed.”

From **vs. 6**, we know that Jesus Christ is the Creator of all things. He is the One who said in **Gen 1:3, “Light shine out of darkness.”** Likewise, the formation and completion of the New Testament canon is the mind or thinking of Christ, (**1 Cor 2:16**), and reveals Jesus Christ in hypostatic union. The result of that process is that Bible Doctrine, as light is, shining in our hearts. (There is no infinitive **“to give”** in the Greek but the Accusative Preposition **PROS – πρὸς** (pros) that means, “for the purpose of or in order that.”) This transitional verse is to remind us of the uniqueness of our spiritual life and the uniqueness of the Source of our spiritual life.

In **vs. 7**, **“earthen vessels”** or jars of clay, were used to store something of value. The treasure, which we have is the New Testament Scriptures, which has enlightened us that we are more valuable than all the sparrows in the world. Therefore, there is no excuse for stress in our lives. Divine viewpoint from Bible Doctrine in the soul is the “surpassing greatness of God’s power.” The other source of power from God is the Filling of the Holy Spirit.

In **vs. 8**, we are **“afflicted”** or pressurized [**THLIBO – θλιβω** (thlee'-bo) – “to press or afflicted”], by adversity in every way. We will always have a certain amount of adversity from

time to time. We are under adversity but not under the Present, Passive, Participle of **STENOCHOREO – στενοχωρέω** (sten-okh-o-reh'-o), that literally means, "to be made narrow or to compress," which is used to mean, "to be under stress." Therefore, we are under adversity but not under stress.

In **vs. 9**, "persecuted", [**DIOKO – διώκω** (dee-o'-ko) – "to put to flight, pursue"], we all receive unjust treatment in life. But we do not have to allow our souls to be destroyed by stress, because we are not forsaken by our Father [**EGKATALEIPO – εγκαταλείπω** (eng-kat-al-i'-po) – "left behind or deserted"]. You cannot blame stress on others who are unjust to you.

To deal with stress objectively, a person must understand that much of stress in life is the result of their own failure in some form.

This failure has components which are the soul's reaction to failure.

There are five stages of the soul's reaction to failure:

Shock or disbelief. The mature person absorbs the shock and does not break.

Fear and worry. These are horrible neutralizers which depersonalize the individual, (i.e., takes away their character, integrity, and norms and standards that were based on Divine viewpoint).

- Fear is an emotional sin which converts the outside pressures of adversity into the inside pressures of stress in the soul.
- Fear is a contradiction to the Predesigned Protocol Plan of God for the Church. Fear has no doctrinal content and erases Doctrine. It has no ability to think or apply Doctrine to any situation. It has no common sense and no Divine viewpoint.
- Fear is irrational and converts adversity into stress.
- Fear is the believer's failure to apply Bible Doctrine to the adversities and properties of life.
- The more things you surrender to fear, the more things you fear. The extent to which you surrender to fear, you increase the power of fear in your life, and you become vulnerable to adversity.
- Increasing the power of fear in your life increases the conversion of outside pressure of adversity into the inside pressure of stress in your soul. The more things that acquire the power of fear in your life, the greater your capacity for fear. The greater your capacity for fear, the greater the stress you have in your soul, **Rom 13:3; 1 Peter 3:14.**

1 Peter 3:14, "But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled."

Anger Reaction to Failure. Anger is used as an alarm system; if used toward others, it is sinful; if used toward self, it is motivation for making a change, **Gal 5:19-21; Eph 4:26-27, 31; 6:4; Col 3:8; James 1:19-20.**

Shame. This is a product of what we think others think of us, **Phil 1:20; 2 Tim 1:8-16; 2:15; Heb 12:2.**

Blame. This is loss of self-esteem and does not solve the problem. Cf. **Job 1:22; 1 Thes 3:13; 5:23**

Virtue-Love Solves Stress.

One of the most important things in dealing with stress is memory; remembering how much God loves you, **John 3:16.** Therefore, the procedure of how to deal with stress is to remember God's love towards you by remembering His Doctrines, principles, and promises, so that you can utilize them under adversity and avoid stress inside the soul. It begins post-salvation by remembering the Rebound Technique of **1 John 1:9**, which has to be overpowering within your soul, (i.e., knowing that by the grace of God, your sins are forgiven, you are cleansed and can go forward in God's Plan). Therefore, we have to remember the righteousness, justice, and love of God which functioned to provide solutions to all of the problems we face in this life, **1 John 4:17-21.**

1 John 4:17-21, "Because of this, virtue-love has been brought to completion with us, that we may have confidence in the day of evaluation (1 John 2:28); because just as He is, so also are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. We love, because He first loved us. If someone says, 'I love God' and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also."

The secret to almost everything that is blessing in life, everything that is happiness, everything that is worthwhile, everything that is honorable, everything that is related to integrity is true love.

It is the integrity of God that turns around our spiritual life. It is not sentimental stupidity that turns our spiritual life around.

You are completed as you advance to **PLEROMA – πλήρωμα** (play'-ro-mah) status in the spiritual life, (fullness, full measure, or filled up); first as you advance to spiritual maturity, and then as you go from spiritual maturity to **PLEROMA** status.

This advance is possible for any and every believer, because we have true equality. Every believer is a priest; therefore, we have equal privilege and equal opportunity to advance spiritually.

Eph 3:19, "And to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God."

Eph 4:13, "Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ."

Rest is One of God's Remedies for Stress Relief.

Gen 2:2-3, "By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made."

There are times in our life where the stress levels seem to hit new highs. Sometimes it is because of work. Sometimes it is what is going on at home. Or, it could be brought on by the economy or loss of a loved one. Or, it can be a combination of any or all of the above. Stress can also be brought on by fear... fear of the unknown... fear of the future. A lot of that stress is self-induced by watching the news, (***which never seems to point out positives***), or by worry.

Our Father understands us – after all, He created us. He created us in His image (**Genesis 1:26**). So, He set an example for us in this verse. He rested.

Does an all-powerful God need to rest? No. He was setting before us a prevention of stress; work hard for six days, but the seventh day you need to take a break from work and focus on Him for the day. Relax. Give your stress to Him and let Him show you true Stress Relief.

In **1 Kings Chapter 19:3-8**, we read about the prophet Elijah who, at the time, was so stressed out that he prayed to God that he might die. He was tired of dealing with the stress in his life. Let's look at that story.

1 Kings 19:3-8, "And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. ⁴But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, "It is enough; now, O LORD, take my life, for I am not better than my fathers." ⁵He lay down and slept under a juniper tree; and behold, there was an angel touching him, and he said to him, "Arise, eat." ⁶Then he looked and behold, there was at his head a bread cake *baked on* hot stones, and a jar of water. So he ate and drank and lay down again. ⁷The angel of the LORD came again a second time and touched him and said, "Arise, eat, because the journey is too great for you." ⁸So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God."

What was God's answer, God's cure for Elijah's stress? A couple of naps, rest, some good old "R&R," and food—super food, just as we have the **super spiritual food of God's Word** in our soul.

So, what is God's advice to relieve stress from penetrating our souls, we must;

- Call out to Him (Pray).
- Give it to Him (Surrender, oh – and then **don't take it back**).
- Trust in Him (Have faith).
- Follow His example (Rest – take a day just focusing on Him)

Stress is real. Stress can lead to physical maladies. So, turn it over to our Father. Seek time to be alone with Him and get His Word in your soul and use it. Then you will be like Elijah... ready to go forth and serve.

Now that we have learned from the disciples, what not to do in the spiritual life, (i.e., Sin Nature and Emotional Revolt of the Soul resulting in stress within your soul), we now turn to what the disciples should have been doing at this time of **John 16:6**. They should have been totally and completely occupied with the Lord Jesus Christ. Therefore, we will learn what it means for us today to be occupied with Christ.

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Doctrine of Occupation with Christ

Definition of Occupation with Christ.

Occupation with Christ is personal love for our Lord Jesus Christ through maximum metabolized Doctrine circulating in the stream of consciousness of the heart (prefrontal right lobe of the soul) by means of the Filling of the Holy Spirit. The result is maximum metabolized Bible Doctrine in the right lobe of the soul and freedom from garbage in the subconscious and stress upon your soul.

Occupation with Christ is personal love for God the Son caused by post-salvation renewing of your mind (Epistemological Rehabilitation), which manifests the fact that the Mystery Doctrine of the Church Age has been and continues to be the number one priority in your life, **1 Peter 1:8**; with **Rom 16:25-26**; **1 Cor 2:7-8**; **Eph 1:9-10**, etc.

1 Peter 1:8, "And even though you have not seen Him, you love Him (*Occupation with Christ*); and though you do not see Him now but believe in Him, you greatly rejoice with inexpressible happiness (+H) and full of glory."

The Mystery Doctrine of the Church Age is described as the thinking or the mind of Christ in **1 Cor 2:16**, **"For who has known the thinking of the Lord that he should instruct Him? But we (*Church Age believers under the function of post-salvation Epistemological Rehabilitation*) have the thinking of Christ."**

The **"thinking of Christ"** is a specific reference to the Mystery Doctrine of the Church Age. You cannot love Jesus Christ until you know how He thinks, for He is invisible. Perception, Metabolization, and Application (PMA) of the Mystery Doctrine of the Church Age is how we come to personally love Jesus Christ. Having the thinking of Christ results in Occupation with

Christ in contrast to preoccupation with people or self. When you reach the point of Occupation with Christ, then you have the mental attitude and thinking of our Lord.

Occupation with Christ fulfills the concept of **1 Cor 13:13**, "**But now abide faith, hope, love, these three; but the greatest of these is love,**" and is developed under the principle of **1 Cor 2:16**, "**the thinking of Christ.**"

Capacity to love someone who is invisible requires a tremendous amount of information in the right lobe of the soul. The capacity to love Jesus Christ comes only from metabolized Doctrine converted into Problem Solving Devices stationed on the FLOT line of your soul.

Those who love Christ have made a role model out of our Lord. These are the believers with true happiness and are spiritually self-sustaining. This happiness is dependent upon the accumulation of Bible Doctrine in the stream of consciousness of the right lobe of the soul and having zero garbage in the subconscious of the soul.

The happiness from Occupation with Christ and the Problem-Solving Devices on the FLOT line of the soul is an inexpressible happiness which you cannot communicate to others. It is something that belongs to the privacy of your own soul.

This believer is full of glory, an invisible glory to man, but very visible to the angelic creatures. That same Shekinah glory that filled the Tabernacle and the Temple now fills the believer's soul.

There are two Divine mandates with regard to Occupation with Christ, **Heb 12:2; 1 Peter 3:14-15**.

Heb 12:2, "**Be concentrating on Jesus, the author and perfecter of our Doctrine, who because of the exhibited happiness, He endured the Cross and disregarded (use of the Problem-Solving Devices) the shame (imputation of our sins), and He sat down at the right hand of the throne of God.**"

1 Peter 3:14-16, "**But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, ¹⁵But sanctify (set apart as more important than anything else) the Lord Christ in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; ¹⁶and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.**"

God makes a direct positive demand on your will and volition to be occupied with Christ, which is a mandate to be consistent in the Perception, Metabolization, and Application of His Word.

Occupation with Christ is also defined as fellowship with the Son, **1 Cor 1:9**.

1 Cor 1:9, "God is faithful, through Whom you were called into fellowship with His Son, Jesus Christ our Lord."

The call of God occurs between common and efficacious grace. It is God the Father inviting the unbeliever to change his mind about Jesus Christ and believe in His Son for salvation. The fellowship with the Holy Spirit is necessary for the execution of these mandates, **2 Cor 13:14.**

2 Cor 13:14, "The grace of our Lord Jesus Christ and the love for God (*the Father*) and the fellowship of the Holy Spirit be with all of you."

The fellowship of the Holy Spirit is another way of describing the Filling of the Holy Spirit, which is required for Occupation with Christ, **Phil 2:1-2, 5.**

Phil 2:1-2, 5, "Therefore, if there is any encouragement in Christ (*and there is*), if there is any comfort from love (*and there is*), if there is any fellowship with the Spirit (*and there is*), if there is any affections and mercies (*and there is*); be filled with my happiness that you might be thinking the same things (*Divine Viewpoint*), having the same virtue, united in soul, intent on one objective.... have this thinking in you which was also in Christ Jesus."

Phil 2:1 presents a protasis of a first-class condition, meaning that everything in **verse one** is true. **Verse two** presents the result or the conclusion in the apodosis.

People seek encouragement from many people for many reasons, but we are to seek encouragement from Christ. Your spiritual life depends upon encouragement in Christ.

- Encouragement in Christ comes from the mystery Doctrine given to the Church Age believer.
- At spiritual maturity, your dependence on people ceases to exist. Your dependence is on God, and you have made a role model out of the person of Christ.
- Occupation with Christ is the key to encouragement in Christ. It doesn't depend upon any emotionalism or any other human work.
- Occupation with Christ is structured entirely upon your perception of Bible Doctrine. When you have suffering, disaster, shocks, and pressures, it is the Problem-Solving Devices that handle the problems and becomes encouragement in Christ.

"Comfort" for the believer must come from the personal love of God the Father for the believer and the believer's Personal Love for God the Father. There is comfort from Personal Love for God the Father in times of adversity and in times of any success or prosperity. There is comfort from Impersonal Love for all Mankind. But individual personal love in friendship, romance, or marriage is not included in this concept of comfort from love.

"Affections and mercies" are based upon the function of impersonal / unconditional love for all mankind and Grace Orientation as two of the Problem-Solving Devices. This does not refer to personal love as the basis for affection or mercies.

Once you attain Occupation with Christ, simultaneously you attain +H or Sharing the Happiness of God, so that you are prepared to meet and face any and every circumstance. Occupation with Christ is often mentioned with Sharing the Happiness of God in Scripture. As long as God, in His faithfulness, keeps you on this earth, you will have a most fantastic life.

You are to think the same things as God thinks; for thought is the basis for happiness, love, and virtue. Thinking the same things is thinking Bible Doctrine, thinking the same things that the humanity of Christ thought during the Incarnation. But, it must be accurate thought, i.e., metabolized Bible Doctrine. Having the thinking of Christ results in pre-Occupation with Christ rather than pre-occupation with people.

“United in soul” means you have reached the point of precedence; you think the same things in the operational Divine Power System that our Lord thought in the prototype Divine Power System. You have the same thinking that our Lord had in His soul.

Summary Principles from Phil 2:1-2:

- Occupation with Christ results in God emphasis taking precedence over people emphasis.
- Fellowship with God is infinitely more important than fellowship with people. God must come first in your life, in order for you to execute God’s plan for your life. This is only done by learning Bible Doctrine on a daily basis.
- You cannot grow spiritually and execute the Predesigned Protocol Plan of God unless you have **EPIGNOSIS** circulating in your stream of consciousness.

The attainment of Occupation with Christ is gradual. Our Lord becomes our role model. It starts by the command in **Eph 3:19**.

Eph 3:19, “And to come to know the love for Christ which goes beyond GNOSIS that you may be filled with all the fullness of God.”

And we are **“filled with the fullness of God”** via the intake and application of His thinking, **1 Cor 2:16, “For who has known the thinking of the Lord that we should instruct Him; we have the thinking of Christ.”**

The fullness of God is **EPIGNOSIS** Doctrine circulating in the stream of consciousness. We have to get to the place where we understand that we need help. We have to come to the point of helplessness to learn. You have to know that you know nothing before you can know something. We often do not know how helpless we are until we get into a jam.

Occupation with Christ is attained through perception, metabolization, and application or utilization of Bible Doctrine. The Lord Jesus Christ becomes our best friend.

Occupation with Christ is attained through post-salvation epistemological rehabilitation; i.e., learning Doctrine on a daily basis so that you advance to spiritual adulthood. The Life Beyond **GNOSIS** is metabolized Bible Doctrine circulating in the stream of consciousness

through the filling of the Spirit. This is the only way to execute God's plan, God's purpose, and God's will for your life.

Occupation with Christ becomes the ultimate Problem-Solving Device of life. Occupation with Christ is one of three Problem Solving Devices related to virtue-love.

Problem Solving Device **number eight** is **Personal Love for God the Father**, the motivational virtue in life.

Problem Solving Device **number nine** is **Impersonal / Unconditional Love for All Mankind**, the functional virtue in the Christian life.

Problem Solving Device **number eleven** is **Occupation with Christ**, the priority solution, and ultimately the answer to any adversity in life, as well as the basis for having capacity for happiness and prosperity when it comes.

All three of these Problem-Solving Devices function effectively with maximum efficiency in the three stages of spiritual adulthood. They begin in Spiritual Self-Esteem, continue in Spiritual Autonomy, and reach their peak in Spiritual Maturity.

All three of these concepts of love are the subject of **1 Cor 13:13**, "**And now abides faith (Faith-Rest Drill), hope (hope 2 and 3), and virtue-love, these three; but the greatest of these is virtue-love.**"

Occupation with Christ is the Greatest Motivator in Life, 2 Cor 5:14-17.

2 Cor 5:14-17, "For the love of Christ controls us, having concluded this, that one died for all, therefore all died; ¹⁵and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. ¹⁶Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer. ¹⁷Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come."

R.B. Thieme Jr. translates **2 Cor 5:14-17** as, "***For the love for Christ keeps on motivating us, and we have reached the conclusion that One (Jesus Christ) died as a substitute for all; therefore, all (members of the human race) have died (real spiritual death at birth). Furthermore, He (Jesus Christ) died a substitute for all (unlimited atonement), in order that those who live (believer in protocol plan) should no longer live for themselves, but for Him who died and was resurrected. Therefore, in the future, we regard no one from the human viewpoint even though we have known Christ from the human viewpoint. Therefore if anyone is in Christ, he is a new spiritual species; the old things have lost their power; behold, new things have come.***"

Occupation with Christ, which begins in spiritual adulthood, means your motivation in life changes. At first, your motivation is in the Faith-Rest Drill, in learning the basic Doctrines, and in understanding and using the basic Problem-Solving Devices. As you begin to grow spiritually, you not only have a stronger motivation in relationship to the Lord, but you change very subtly from dependence on people to dependence on the Lord.

This principle does not refer to the necessary dependence we all have on other people in life, such as team members who must depend on each other in athletics or the military. Such dependence is only successful where there is discipline, authority, and leadership. Leadership is necessary for motivation; authority is necessary for discipline.

But in the spiritual life, we do not need to depend on anyone else but God. God does the blocking, opens the holes, and provides the solutions to our problems. Therefore, in your relationships in life, you must allow God to "run interference," because you cannot change people. While we say you can only change yourself, in effect it is God who changes you when you are positive toward Doctrine. God causes you to grow up.

You are never fully grown until you reach the point of maximum use of Occupation with Christ. Then you handle life magnificently and glorify God.

Occupation with Christ is the true motivator in life. False motivation leads to false Doctrine, wrong priorities, produces garbage in the subconscious which produces false experience. Occupation with Christ is structured completely from metabolized Doctrine, read again **2 Cor 5:14-16** above.

Occupation with Christ eliminates the human viewpoint of life. Human viewpoint makes you miserable and makes you argue with others about everything in life. Human viewpoint holds an opinion about everything in life and is intolerant of anyone else's opinion. You cannot hold opinions to the point of agitation and execute God's plan for your life. The other side of the coin is to complain about everything. Occupation with Christ eliminates all human viewpoint.

Occupation with Christ is the ultimate motivator in life. Now we are motivated by the highest motivation we can have in this life. The higher your motivation is in life, the greater your happiness and the greater your enthusiasm, your awareness, and your spiritual life. The greater your motivation is in life the greater your perspective of reality and the greater your Divine viewpoint. The greater your motivation in life the greater your capacity for life, love, and happiness, and therefore the greater you are as a person.

Occupation with Christ results in God emphasis taking precedence over people emphasis. God emphasis must take priority over people emphasis in the function and execution of the Predesigned Protocol Plan of God for the Church Age. Fellowship with God is infinitely more important than fellowship with people. But you will never discover this until you learn some Doctrine. Fellowship with God is part of God's Plan, but fellowship with people, at best is a mere result; at worst, a disaster.

- True Christian fellowship is fellowship with God the Father, the Filling of the Holy Spirit, and Occupation with Christ; therefore, the importance of our motivation from personal love for Jesus Christ. Christ was not loved the way He wanted to be loved or treated the way He wanted to be treated, yet He did not have any unrealistic expectations toward people around Him.
- You cannot grow up spiritually or execute the Plan of God through Christian fellowship or interaction with people; this is implied in the phrase, "we regard no one from the human viewpoint."
- Fellowship with God is mandated; fellowship with other Christians is optional. You do not have to have fellowship with other Christians.
- You cannot grow spiritually or execute the Plan of God through social intercourse, the function of cliques, or any other thing that is construed as Christian fellowship.

God has rendered certain all events for the believer. Not the slightest uncertainty can exist regarding the smallest event without lending confusion to all events (**1 Cor 14:33**). Therefore, in God's plan and knowledge, the future is as perspicuous to God as the past. Therefore, God provided for every believer in eternity past his very own Portfolio of Invisible Assets. All believers have the same chance, the same equality to execute the same plan, and have the conveyance of invisible assets in your portfolio.

The key to the Predesigned Protocol Plan of God is that we no longer live for ourselves but for Christ; remembering for God does all the work. The only way you can ever have a marvelous life is to no longer live for yourself. Once you have Occupation with Christ, you are living for Christ and you are happier than you ever were when you lived for yourself.

In providing eternal life, God also provided for us a way to change ourselves, but not to change others. If you try to change others, you will only become bitter and hardened.

Wrong experience with God (i.e., apathy, indifference, rejection, ignorance of the Mystery Doctrine of the Church Age) inevitably results in wrong experience with people. That means that wrong fellowship with God results in wrong relationship with people. Right fellowship with God results in right relationship with people. Note that God comes first.

Therefore, by giving Bible Doctrine (#1) Number One priority in your life, two things occur.

- You come to have Personal Love for God the Father, and therefore fellowship with the Father.
- You have Occupation with Christ, and therefore fellowship with God the Son.

In **vs. 16**, "**Even though we have known Christ from the human viewpoint,**"

As unbelievers, we were ignorant of Jesus Christ and did not love Him. We used His name in profanity or blasphemy or in erroneous concepts. Therefore, we knew Him only from the human viewpoint. But now with cognitive self-confidence in Spiritual Self-Esteem and cognitive independence in spiritual autonomy, we no longer regard Christ from the human viewpoint of ignorance and non-love.

In **vs. 17**, "**Therefore if anyone is in Christ, he is a new creature (new spiritual species); the old things passed away (lost their power); behold, new things have come.**"

A new spiritual species is qualified to have fellowship with God. The new spiritual species must give priority to Bible Doctrine, so that Personal Love for God the Father and Occupation with Christ results. The new spiritual species is capable of using the omnipotence of God for the execution of His Plan.

What are the old things that have lost their power once we reach spiritual self-esteem? People priority and cupidity (lust). In other words, the power of another individual to hurt and destroy you and turn you into a monster is gone.

The new things that have come are the Ten Unique Features of the Church Age, the Problem-Solving Devices, the distribution of Escrow Blessings for time, and the anticipation of the distribution of Escrow Blessings for the eternal state.

You cannot be motivated by people and advance in the Christian life.

Occupation with Christ is Fellowship with Christ. 1 Cor 1:4-9; Phil 3:10; 1 John 1:3

1 John 1:3, "What we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ."

The Greek noun for fellowship is **KOINONIA – κοινωνία** (koy-nohn-ee'-ah) that means, "fellowship, association, community, communion, joint participation, or contribution, gift, etc." Its root word is **KOINONOS – κοινωνός** (koy-no-nos') that means, "sharer or partaker."

This fellowship with Christ is synonymous with being Occupied with Christ. It means to be a sharer or participant with Christ. We share His life by sharing His way of life and His thinking, which brings up another synonymous term, "**walking**" in Christ, **Rom 6:4-7; Eph 2:10; 5:1-2; Col 2:6-7.**

Rom 6:4-7, "Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. ⁵For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, ⁶knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; ⁷for he who has died is freed from sin."

Eph 2:10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."

Eph 5:1-2, "Therefore be imitators of God, as beloved children; ²and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma."

Col 2:6-7, "Therefore as you have received Christ Jesus the Lord, so walk in Him, ⁷having been firmly rooted *and now* being built up in Him and established in your faith, just as you were instructed, *and overflowing with gratitude.*"

Paul states to the Corinthians that Occupation with Christ is the key to encouragement in this life which is founded in Christ. This encouragement does not depend upon any emotionalism or any other human work. Encouragement in Christ comes from the Mystery Doctrine given to the Church Age believer which is the thinking of our Lord Jesus Christ, **1 Cor 1:4-9** with **1 Cor 2:16**.

1 Cor 1:4-9, "I thank my God always concerning you for the grace of God which was given you in Christ Jesus, ⁵that in everything you were enriched in Him, in all speech and all knowledge, ⁶even as the testimony concerning Christ was confirmed in you, ⁷so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, ⁸who will also confirm you to the end, blameless in the day of our Lord Jesus Christ. ⁹God is faithful, through Whom you were called into fellowship with His Son, Jesus Christ our Lord."

Note that in **1 John 1:3**, we have the Genitive of Association / Accompaniment Preposition **META** – **μετά** (met-ah') preceding the word **KOINONIA**, which means our fellowship is to be **"with"** Christ, emphasizing mutual relationship, that is, walking side by side as sharers of His life which is now our life.

In **1 Cor 1:9**, there is no **META**, but we have the same construction of the Genitive of Association, so we can say, **"with His Son."**

In the New Testament **KOINONIA** is not only used for our fellowship with the Lord but also with the Father and the Holy Spirit, as we will note below. Likewise, it is used of our relationship with fellow believers.

By noting our intended fellowship with other believers, we gain more understanding of what our fellowship with the Lord should be. For example:

- We are to have fellowship or intimacy with fellow believers, **Acts 2:42; Gal 2:9; 2 Cor 6:14; 1 John 1:3, 7.**

Acts 2:42, "They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

- Our fellowship is shown by our contribution towards the needs of others, **2 Cor 8:4; 2 Cor 9:13; Phil 1:5.**

2 Cor 8:4, "Begging us with much urging for the favor of participation in the support of the saints."

Therefore, fellowship with the Lord also means that we have a close and personal, intimate relationship with Him, desiring to serve Him and meet His needs every day. Contributing to

His needs means reaching out to unbelievers with the Gospel and reaching out to fellow believers who are in need.

This fellowship with Christ does not occur in the physical sense but in the spiritual sense since; He is no longer physically present on earth. Therefore, having fellowship with the Lord is gained through the intake and application of His Word and the filling of God the Holy Spirit; thereby, gaining knowledge of who He is and what He has done for you, and then applying the Word in you to everyday life. This fellowship is meant for us here and now, as well as in the eternal state.

Once you come to know Christ, then you truly participate in His sufferings, **Phil 3:7-11**. This does not just mean that you will have undeserved suffering; more importantly, it means you will truly understand, and thereby appreciate the suffering He endured for you. When you have that type of understanding and appreciation, you will gladly take up any challenge that this life and Satan's Cosmic System can throw at you.

Phil 3:7-11, "But whatever things were gain to me, those things I have counted as loss for the sake of Christ. ⁸More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, ⁹and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, ¹⁰that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; ¹¹in order that I may attain to the resurrection from the dead."

"Knowing Him and the power of His resurrection and the fellowship of His sufferings," means you:

- Have taken in His Word on a consistent basis through the Grace Apparatus for Perception, (teaching ministry of the Holy Spirit).
 - Are confident in your own eternal life.
 - Are confident in the surpassing power that raised Christ from the dead that is now available to you in this life.
 - Are walking in your sanctification each and every day, "experiential sanctification."
- When you have that type of experiential knowledge (fellowship) of Christ, you also gain tremendous courage and encouragement to face the challenges of everyday life, **Phil 2:1-2, 5**.

Phil 2:1-2, 5, "Therefore, if there is any encouragement in Christ (*and there is*), if there is any comfort from love (*and there is*), if there is any fellowship with the Spirit (*and there is*), if there is any affections and mercies (*and there is*); be filled with my happiness that you might be thinking the same things (*Divine viewpoint*), having the same virtue, united in soul, intent on one objective.... have this thinking in you which was also in Christ Jesus."

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“Being of the same mind” means you are to think the same things as God thinks; for thought is the basis for happiness, love, and virtue. Thinking the same things is thinking Bible Doctrine, thinking the same things that the humanity of Christ thought during the Incarnation. But it must be accurate thought, i.e., metabolized Bible Doctrine. Having the thinking of Christ results in pre-Occupation with Christ rather than pre-occupation with self or other people.

“United in soul” means you have reached the point of precedence; you think the same things in the operational Divine Power System that our Lord thought in the prototype Divine Power System. You have the same thinking that our Lord had in His soul.

Occupation with Christ results in God emphasis taking precedence over people emphasis. Fellowship with God is infinitely more important than fellowship with people. God must come first in your life in order for you to execute God’s plan for your life. This is only done by learning Bible Doctrine on a daily basis.

You cannot grow spiritually and execute the Predesigned Protocol Plan of God unless you have EPIGNOSIS circulating in your stream of consciousness.

Occupation with Christ versus Preoccupation with People, Eph 3:16-19 with Jer 17:5-8; Psalm 1:1-6.

Eph 3:16-19, “ (I pray) that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, ¹⁷so that Christ may dwell (be at home) in your hearts (right lobe) through faith (Bible Doctrine in your soul); and that you, being rooted and grounded in virtue-love, (personal love for Christ), ¹⁸may be able to comprehend with all the saints what is the breadth and length and height and depth, ¹⁹and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.”

Christ is at home in your hearts (thinking) through Bible Doctrine being resident within your soul. Unfortunately, too many Christians are more occupied with themselves or other people that they miss out on the power of Problem Solving Device #11 and a fantastic relationship with the Lord Jesus Christ.

The problem is stated in **Jer 17:5**, **“Thus says the Lord, ‘Cursed is the man who puts his trust in mankind, and makes flesh his strength (who depends on people for his strength), and whose heart (right lobe) turns away from the Lord.’”**

- You may put your trust in man in many different relationships whether social, professional, romantic, marriage, or Christian fellowship.
- There is nothing wrong with having relationships with people; that is not the issue. The issue is whether they are your number one priority.
- We were designed from creation to put our trust in God, not in people. People have Old Sin Natures and varying moments of instability. People are always trying to change you, instead of changing themselves, so that you will conform to their unrealistic expectations. (e.g. Satan in the Garden trying to change the woman’s way of thinking, just as our media does today.)
- To “depend on people for his strength” is approbation lust, which means that if you have to get your encouragement for the Christian life from fellowship with other Christians, from being told how wonderful you are and being pumped up, you are in trouble. In those cases, you are depending on people for strength, instead of depending on the Lord for strength.
- The only way you will ever depend on God is through perception, metabolization, and application of the mystery Doctrine of the Church Age; i.e., consistent post-salvation epistemological rehabilitation.
- If your “right lobe turns away from the Lord,” you have negative volition toward Doctrine. Inevitably, the more you depend on people, the more you turn away from Bible Doctrine. People turn away from the Lord when they are trying to change everyone else to comply with their expectations, instead of changing themselves.

For example:

- Wives who complain that their husband is not around enough because of his job. Ladies, he has a destiny and responsibility from God, and you have to learn how to walk around his destiny just as the moon orbits the earth.
- Likewise, husbands who are not weaned from their mamma, expect the wife to do things and treat him just like mamma did. He wants her to conform in many ways, telling her to do this and do that. He wants to be built up, while the woman looks desperately for something about him she can praise. In the meantime, she has her own problems, because he’s such a child.
- In both cases, there is too much people emphasis on how you are treated and how you feel versus Occupation with the Lord Jesus Christ.
- Unrealistic expectation is a very subtle but very powerful form of arrogance. We have no right to expect things from people. Remember you should not endeavor to change people to act and behave to your liking, so you are better off changing yourself with the Word of God resident in your soul, Occupation with Christ. You have to change yourself; that is realism.

Jer 17:6, **“For he will be like a bush (tumbleweed) in the desert; he will not see prosperity when it comes, but he will live in stony wastes in the wilderness, a land of salt without inhabitant (has no capacity for life).”**

A tumbleweed has no roots and blows wherever the wind carries it, just as the believer is carried about by all kinds of false Doctrines and worldly viewpoint without Doctrine in the soul.

God gives prosperity even to loser believers under logistical grace, but they do not see it. They do not have any capacity for it. People with unrealistic expectations have no capacity. If prosperity came and knocked on their door and declared, "I am prosperity," they still would not recognize it. They cannot enjoy prosperity any more than adversity, because they have made an issue out of self.

A dried-up person is a negative personality with no Divine Good Production.

Jer 17:7, "But happy is the man who trusts [BATACH – בָּטַח (baw-takh')] in the Lord, whose confidence (MIBTACH – מִבְּטַח (mib-tawkh')) is in Him."

- +H or Sharing the Happiness of God is the 10th of the 11 Problem Solving Devices.
- God emphasis must precede people emphasis.
- **"Whose confidence is in Him"** describes Occupation with Christ.
- So, this verse teaches both Occupation with the Person of Christ and Personal Love for God the Father.

Jer 17:8, "For he will be like a tree planted by the water (Occupation with the Lord Jesus Christ), that extends its roots by a stream (your spiritual nourishment is the Word of God) and will not fear when the heat comes (faith rest and confidence in the Lord); but its leaves will be green (Divine Good Production), and it will not be anxious in a year of drought (Underserved Suffering) nor cease to yield fruit (Personal Sense of Destiny)."

- **"For he will be like a tree planted by the water."** The **"water"** is the Word of God which is the mind of Christ; therefore, this believer is Occupied with the Lord Jesus Christ through His Word being resident within their soul.
- **"That extends its roots by a stream."** The positive believer's spiritual nourishment is the Word of God and not people, places, or things. When you are occupied with Christ, you will continue to develop your personal relationship with Him on a daily basis.
- **"Will not fear when the heat comes."** This is faith resting and confidence in the Lord in times of adversity.
- **"But its leaves will be green."** Even in times of adversity, you continue to be Occupied with Christ, and therefore have Divine Good Production.
- **"It will not be anxious in a year of drought."** In times of great adversity and underserved suffering, you will continue to faith rest in God, being occupied with the Person of Jesus Christ.
- **"Nor cease to yield fruit."** Occupation with the Lord Jesus Christ causes you to have a Personal Sense of Destiny, where you are never deterred from the Plan of God for your life with the result of maximum Divine Good Production.

The Pattern and Mechanics for Occupation with Christ.

Priority number one (P₁), equals:

- Concentration on your number one priority (C₁), plus

- Organizing your life around your number one priority (O_L), plus
- Organizing your thinking around priority number one (O_T), plus
- Concentration on Christ (C_c), equals Occupation with Christ (O_c).

$$P_1 = C_1 + O_L + O_T + C_c = O_c$$

Occupation with Christ Begins in Spiritual Self-Esteem (SSE).

Occupation with Christ begins in Spiritual Self-Esteem, the status of cognitive self-confidence. Cognitive self-confidence cannot exist apart from Occupation with Christ.

Spiritual Self-Esteem is the first time in your life when you stop competing with people, when you stop undermining people. You stop slandering, gossiping, maligning, and judging other people. When you start using impersonal love toward other people, that is when you have finally attained Occupation with the person of Jesus Christ.

The Scripture which describes Occupation with Christ in Spiritual Self-Esteem is found in **Gal 4:19**.

Gal 4:19, "My Children with whom I am again in labor, [ODINO – ὠδίνω (o-dee'-no) = birth pains], until Christ is formed in you."

- This means Christ will be formed in your thinking. He will have precedence at all times in your thinking.
- This means that for the first time in your life, no one can do anything to hurt you. People can undermine you, turn against you, but you are no longer disappointed or hurt by people when you become Occupied with Christ. This is called Providential Preventative Suffering (PPS). When you pass PPS, you become impervious to all the things people do in this life that can hurt you.
- Usually when people are hurt, they become subjective, arrogant, feeling sorry for themselves. That no longer happens when you reach Spiritual Self-Esteem and start to use Occupation with Christ.
- This does not mean you merely grit your teeth and carry on as if nothing happened. It means you really are totally relaxed, totally happy, and you have a Personal Sense of Destiny in spite of any abuse you take from people, in spite of maltreatment under PPS.
- Paul was rough with these Irish Galatians. Therefore, he said he would be "**bearing with them,**" (in labor) throughout until they grew up, because they were too impulsive.
- This means Christ becomes formed in your thinking, when you become Occupied with Christ by learning the pertinent Doctrines related to Him, so that you come to love Him above everything else. Then you relate grace and grace functions to Him.

With Bible Doctrine as the number one priority in your life, you finally come to the point of having Personal Love for God the Father and Occupation with Christ. The result is **2 Cor 5:14, "The love for Christ motivates."**

Occupation with Christ Increases in Spiritual Autonomy (SA).

Spiritual Autonomy is characterized by cognitive independence in this second stage of spiritual adulthood.

- Cognitive independence is when you stop leaning on people for advice and counsel, and you start using the Problem-Solving Devices in an independent way, so that your problems remain your own.
- You should never build a friendship on counseling. Sooner or later you must throw away your crutches. You must eventually come to the point in your spiritual life when you are resolving your own problems via the Problem-Solving Devices.
- At this point, you do not have the incessant need to discuss your problems with other people. You do not seek counsel. You learn to keep your problems to yourself and grow up. You find the answers in the Word of God.

Eph 3:17, "That Christ may be at home in your hearts (*right lobes*) through faith (*Bible Doctrine*) when you have been rooted and established in virtue-love (*personal love for Christ*)."

Once Christ is formed in you (SSE), you advance when Christ is at home in your right lobe (SA).

Your number one priority is the Mystery Doctrine of the Church Age plus Occupation with Christ. Bible Doctrine, as the written Word, becomes the means of causing Jesus Christ, the living Word, to become #1 priority in your life.

You cannot start out in ignorance of Jesus Christ and give Him a priority status. First you must know Him, which requires perception of His Word. This #1 priority is established through perception, metabolization, and application (PMA) of Bible Doctrine (or wisdom) inside God's Power System (GPS).

You concentrate on this #1 priority through the application of Doctrine. You also concentrate on the Problem-Solving Devices as you learn them and use them. It takes concentration to use a Problem-Solving Devices. The key to life is concentration. Your concentration expands from learning Doctrine into the utilization of the Problem-Solving Devices.

You organize your life around your #1 priority in the reception, retention, and recall of the Mystery Doctrine, so that you continue under Spiritual Autonomy to learn Doctrine from your right Pastor/Teacher and to actually use those Problem-Solving Devices in Momentum Testing (MT). Once you have an organized life in Spiritual Autonomy, you will face the five parts of MT.

- Thought Testing
- People Testing
- System Testing
- Disaster Testing
- Prosperity Testing

You organize your thinking so that Occupation with Christ is both a Problem-Solving Devices, as well as a basis for your worship. This is how you use those Problem-Solving Devices to pass Momentum Testing. Therefore, you concentrate on Occupation with Christ, as per **Heb 12:2**, so that He is the focus of your life, the priority solution, the motivation, and the basis for worship, as in communion.

In Spiritual Autonomy, you have a very high area of focus and motivation. You concentrate on Jesus Christ through metabolized Doctrine in your right lobe, so that Occupation with Christ continues as the motivation and focus of your life.

Occupation with Christ becomes a major Problem-Solving Device in passing Momentum Testing and advancing to Spiritual Maturity. Occupation with Christ causes all the other Problem-Solving Devices to function smoothly in your life.

Spiritual Autonomy is a wonderful place to be. In Spiritual Autonomy, nothing in your life depends on outside influence. You depend entirely upon the fantastic accumulation of Doctrine you have in your right lobe. The result is stated in **1 Peter 3:15**, "**Sanctify the Lord Christ in your heart** (*right lobes*)."
Read **1 Peter 3:13-16**.

Occupation with Christ Reaches its Peak in Spiritual Maturity.

Spiritual Maturity, the status of the winner and the invisible hero, is characterized by cognitive invincibility, **Phil 1:20**.

Phil 1:20, "**On the basis of my earnest expectation** (*APOKARADOKIA – strained expectancy*), **and hope** (*ELPIS – confident expectation*), **that I shall not be put to shame in anything, but with all boldness** (*PARRESIA – confidence of speech, boldness, courage, fearlessness*), **Christ shall even now as always be exalted in my body, whether by life or by death.**"

The ultimate in Occupation with Christ is when He is exalted in your body, whether you are in a state of living or in a state of dying.

Notice the advance. First, Christ is formed in your soul (SSE). Then, He is at home in your right lobe (SA). Now, He moves from your soul to your life. Now, He moves from your thinking to application to life, from the right lobe to a fantastic *modus operandi*. Now, Christ is "exalted in your body," meaning in all your functions (SM). For now, the body is being controlled by the soul, not the soul by the body. No longer are you a slave to your body and its every lust. The soul controls your body through Occupation with Christ.

Again, Bible Doctrine as the written Word becomes the means of causing Jesus Christ, the living Word, to become #1 priority in your life. At this point, you have a dual #1 priority: Bible Doctrine and Jesus Christ; i.e., the written Word and the living Word.

- This dual #1 priority is established through continual PMA of Bible Doctrine (wisdom), inside your very own palace, God's operational-type Power System (GPS).
- Therefore, you concentrate on this dual #1 priority of Bible Doctrine and Jesus Christ. This concentration is stronger now than it was in Spiritual Self-Esteem and in Spiritual Autonomy, because you have passed testing. Therefore, you now have the ability to concentrate on what is important in the midst of the greatest pressures in life. You are now qualified to pass Evidence Testing (ET), which requires the ultimate in concentration on Doctrine in adverse experiences of life.

- You organize your life around this dual priority so that you continue to learn Doctrine from your right Pastor/Teacher. This is necessary to pass Evidence Testing. At this point, you may think you do not need organization any longer. But Evidence Testing and even Momentum Testing provide a lot of confusion in the life. Therefore, you have a stronger confusion pattern around you in the periphery of your life. All kinds of things are falling apart. Therefore, you must concentrate through that confusion. To do so, you not only have to organize your life, but your thinking as well.
- Therefore, you organize your thinking so that Occupation with Christ becomes the basis for passing evidence testing as the function of an invisible hero. Organizing your thinking is like loading up your weapon, in order that you can actually deal with the tremendous testings involved in Evidence Testing.
- Therefore, you concentrate on Jesus Christ through metabolized Doctrine so that Occupation with the person of Christ in the midst of Evidence Testing becomes both the motivation and focus of your life.

This priority solution becomes the mechanics for glorifying God to the maximum in the Christian way of life. Furthermore, this is the only way the communion service will ever be meaningful to you. It is easy to concentrate on Christ then, since He is already your #1 priority, since you have organized your life, your time and your thinking around Bible Doctrine and the person of Christ. Therefore, you can fulfill the mandate to remember Him.

You concentrate on sanctifying the Lord Christ in your right lobe (**1 Peter 3:15**) so that there is maximum invisible impact in your life. At this point, Occupation with Christ equates living with dying, as per, **Phil 1:21**.

Phil 1:21, "For me, living is Christ and dying is profit."

With Occupation with Christ, the experience of dying is the greatest experience in life. Dying isolates you from normal living. But with Occupation with Christ, dying is profit.

Occupation with Christ Related to Suffering for Blessing, 1 Peter 1:6-9.

1 Peter 1:6-9, "In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, ⁷so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; ⁸and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, ⁹obtaining as the outcome of your faith the salvation of your souls."

As noted above, there are three stages of Underserved Suffering for Blessing that may come to the believer who reaches the three stages of spiritual adulthood. They include:

Providential Preventative Suffering is the challenge for Spiritual Self-Esteem as the warm-up for Momentum Testing. There are five categories of testing; people testing, system testing, thought testing, prosperity testing, and disaster testing.

Momentum Testing is the challenge to Spiritual Autonomy and the means of attaining Spiritual Maturity. The same five categories of testing apply yet with intensity: people testing, system testing, thought testing, prosperity testing, and disaster testing.

Evidence Testing is the challenge to Spiritual Maturity, and the means of becoming a witness for the Prosecution in the rebuttal phase of Satan's appeal trial in the historic stage of the Angelic Conflict.

God never administers PPS until the believer has attained SSE. God never administers MT until the believer has reached SA. God never administers ET until the believer has reached SM. That is because God will never test you beyond what you are able to handle, **1 Cor 10:13**.

1 Cor 10:13, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it."

Therefore, having grown to any one of the three stages of spiritual adulthood means that due to past Occupation with Christ, you have stored up in the heart, (right lobe) of your soul, large amounts of Bible Doctrine. That Doctrine, stimulated by the application of the 11 Problem Solving Devices, coupled with the Filling of God the Holy Spirit which provide you with the necessary power to overcome the category of Undeserved Suffering you are facing. When you apply that Doctrine, you continue to be Occupied with Christ by flexing your spiritual muscles in order to be an overcomer / winner believer.

Eph 3:20-21, "Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, ²¹to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen."

When you are truly occupied with the Lord Jesus Christ, you have inner invincibility to face any challenges that life throws at you.

In **Mat 11:28-30**, we have an exhortation and promise from our Lord in regard to being occupied with Him.

Mat 11:28-30, "Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. ³⁰For My yoke is easy and My burden is light."

To be "**yoked to Christ**" is to be Occupied with Christ, which begins at salvation and continues throughout your spiritual walk when you are in fellowship with Him.

Jesus is saying these things in contrast to the legalistic religion of that day and the religions of our day too. Legalism, (salvation by works), and a ritualistic worship is a heavy burden on the believer. It is made up entirely of human works and effort that leads to nothing. Yet in contrast, when we are occupied with Christ, He is working by our side, and we are in "lock step" with Him as we face the various challenges of life.

In contrast to the teachings of Pharisees and religion, Jesus' yoke and burden is easy and light. That is, for those who are occupied with Christ, living the spiritual way of life is not a hardship, because you are not relying on yourself to solve your problems and provide for yourself or your family. You instead are relying upon God.

We have a twofold invitation here followed by a promise. In **vs. 28**, the invitation is to the unbeliever. In **vs. 29**, the invitation is to the believer. This is followed by a promise in **vs. 30**. This great invitation is extended to all and is threefold:

Verse 28, "Come to Me," [DEUTE – δεῦτε (dyoo'-teh)] is a command to all to believe on Jesus Christ for their salvation. It is an invitation to the unbeliever. It is the strongest possible invitation. Jesus is saying, in the strongest possible way, the importance of coming to Him. This is the first step of being Occupied with Christ.

He is calling out specifically to those who are caught up in the works of religion, **"all who are weary and heavy-laden,"** is better translated, **"all who are weary from labor and heavily burdened."**

- **"Weary"** [KOPIAO – κοπιᾶω (kop-ee-ah'-o)] is a Present, Active, Participle that means, "to have worked to the point of exhaustion in trying to save yourself." This is a perfect invitation to the Jew, because they were working to the point of exhaustion for salvation.
- **"And are heavily burdened"** [PHORTIZO – φορτίζω (for-tid'-zo)] is a reference to the tremendous load of religion that they are carrying.

It is in the Perfect Tense: They have been burdened down with this religious load in the past, and it is about to break their backs.

- **"And I will give you rest"** – This is the rest of salvation, eternal security based upon faith in the saving work of Christ on the Cross, which is the first step necessary to be Occupied with the Person of Jesus Christ, as opposed to the heavy weight of religion and its works for salvation program.

Verse 29, "Take My yoke...and learn from Me." An invitation to the believer to be Occupied with Christ in the perception of Bible Doctrine, which is academic discipleship that leads to the Faith Rest life, **"you shall find rest."** You have to know His Word before you can serve Him.

Verse 30, "My yoke is easy." The yoke is service in phase two. This is the service we enter into each day. Being Occupied with Christ means that serving God is not a difficulty to us.

"My burden [PHORTION – φορτίον (for-tee'-on)] is light." The burden is opposition, suffering; underserved suffering that we encounter every day.

"The burden is light," easy to carry; Jesus is saying that when you get into fellowship with Him, it is the greatest thing that could ever happen. The fact is, we all have underserved suffering as believers, but our Lord is telling us that it is going to be wonderful.

Christ offers a yoke that is easy in contrast to the grinding, binding yoke of the law and religion, **Acts 15:10.**

Note the double use of the word **"rest"** in these passages; **"I will give you rest,"** this is the peace with God that comes with salvation, **"You will find rest,"** this is the peace of God that comes with surrender, **Phil. 4:6-9.**

To be yoked to Christ is the greatest blessing possible.

This is a promise from God and the reality of living the unique spiritual life of the Church Age; therefore, how petty it is when we complain about our burdens!

Oswald Chambers has put together an interesting piece called "Inner Invincibility," from His book "My Utmost for His Highest." Below are several principles adapted from that piece.

When you achieve spiritual adulthood, our Lord has brought you to the point where you can have fellowship with Him, yet many times, He only hears you moan and groan, saying, "Oh Lord, just let me be like other people!"

Jesus is asking you to get beside Him and take one end of the yoke, so that you can pull together. That's why Jesus says to us, **"My yoke is easy and My burden is light."**

So, the question is, "Are you closely identified with the Lord Jesus like that?" If so, you will thank God when you feel the pressure of His hand upon you, moving you forward when going through trials and tribulation.

In **Isa 40:29**, He says, **"He gives strength to the weary, and to him who lacks might He increases power."**

This means that God comes and takes us out of our emotionalism, (if we let Him), and then our complaining will turn into a hymn of praise.

The only way to know the strength of God is to take the yoke of Jesus upon us and to learn from Him. Likewise, in **Neh 8:10**, it says, **"Do not be grieved, for the joy of the LORD is your strength."**

So, ask yourself, "Where do the saints get their joy?" If you did not know some Christians well, you might think from just observing them that they have no burdens at all to bear. But

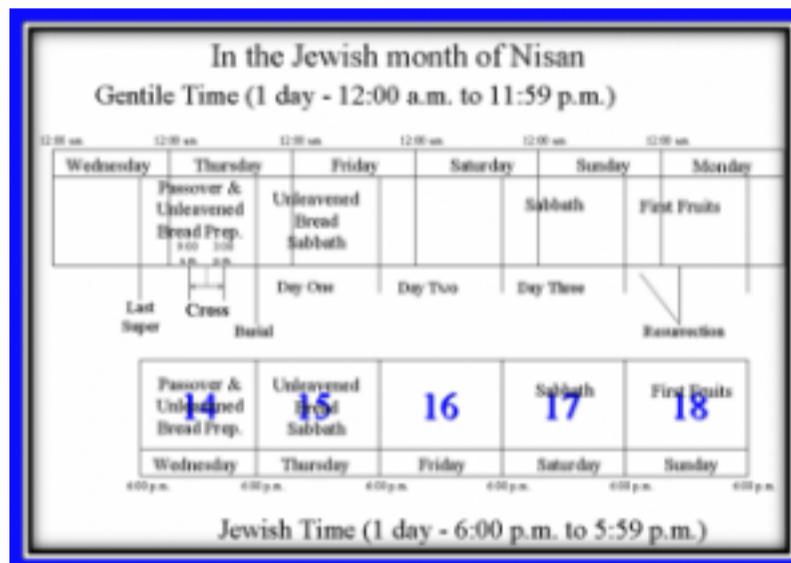
we must lift the veil from our eyes. The fact that the peace, light, and the joy of God is in them is proof that a burden is there as well.

The burden that God places on us squeezes the grapes in our lives and produces the wine, but most of us see only the wine and not the burden that produced it.

No power on earth or in hell can conquer the Spirit of God living within the human spirit; it creates an inner invincibility.

If your life is producing only a whine, instead of the wine, then ruthlessly kick it out. It is definitely a crime for a Christian to be weak in God's strength.

Occupation with Christ Related to the Time Line of Christ's Suffering, Death, and Resurrection.



For the dates of the Jewish feasts read **Lev 23:4-14.**

Occupation with Christ Related to the Seven Sayings of Jesus Christ While on the Cross.

1st Phrase

Luke 23:34, "Father, forgive them; for they do not know what they are doing."

Regarding all those involved in His crucifixion, this sums up the reason for the Cross, the forgiveness of our sins.

Our Lord is using the 9th Problem Solving Device of Impersonal Unconditional love for all mankind, and calling on the Father to honor the 1st PSD, the forgiveness of confessed sins (Rebound).

This love is based upon the subject (Jesus Christ) not the object (them – mankind).

Forgiveness of Sin is the reason for the crucifixion as promised by God in **Jer 31:34.**

Jer 31:34, "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

Rom 5:8, "But God demonstrates His own impersonal unconditional love toward us, in that while we were yet sinners, Christ died (*spiritually*) for us."

Forgiveness of sin is the attitude we must have towards repentant believers.

Mat 18:21-22, "Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" ²²Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven (490)"."

Luke 17:3-4, "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. 'And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

Our Lord was exercising this love from His own integrity and Doctrine resident in His human soul.

These people that He is impersonally and unconditionally loving had just beaten Him up, spit on Him, mocked Him, and crucified Him. He did not get bitter but utilized this Problem-Solving Device.

Heb 12:3, "For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart."

This type of love does not try to get people back for hurting you. It does not seek to gain revenge. It is patient, it is kind, and will endure all types of suffering.

2nd Phrase

Luke 23:43, "Truly, I say to you, today you shall be with Me in Paradise."

This is the promise to all that believe in Jesus Christ as their Lord and Savior. Jesus is replying to the thief who had come to the realization that Jesus was the Christ. **Jesus promised him that they would be reunited in Paradise that very day**, once they both had died.

Paradise is one of two compartments in Hades (Greek term) / Sheol (Hebrew term, **Gen 37:35**), which is inside planet earth: **Luke 16:19-31; Eph 4:8.**

The other compartment is called "the place of torments" based on **Luke 16:23**. Torments is the place where all unbelievers go upon death, until the Great White Throne Judgment of **Rev 20-11-15**, where they will then be thrown into the Eternal Lake of Fire,

(because of their rejection of Jesus as their Savior), along with Satan and all of the fallen angels.

Paradise was the place Old Testament believers went to upon death until the resurrection of Jesus. After the resurrection of Jesus Christ, all believers in Paradise were brought to heaven, **Eph 4:8**, and all subsequent believers who die go directly to Heaven; as will the Rapture generation, **2 Cor 12:4; Rev 2:7**.

When our Lord died physically, His human soul went into Hades to the compartment of Paradise, **Luke 23:43; Acts 2:27, 31; Eph. 4:9**.

It is interesting to note that this thief had just believed in Jesus Christ as his Savior. Previously, he was like the rest of the crowd hurling insults at Him, **Mat 27:44; Mark 15:32**. He could do nothing but believe, because he was hanging on a cross dying. He could do nothing physically but hang there. He could **NOT** perform any **"good works"** to save himself or be baptized in water. Therefore, faith alone in Christ alone as the way to salvation is confirmed.

3rd Phrase

John 19:25-26, "Therefore the soldiers did these things. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple (*John*) whom He loved standing nearby, He said to His mother, **'Woman, behold, your son!'** Then He said to the disciple, **'Behold, your mother!'** And from that hour the disciple took her into his own household."

Jesus kept every detail of the Law as the perfect sacrifice, He was without spot or blemish. Our Lord was obeying the commandment to, **"honor your father and mother," Ex 20:12**. Even though our Lord was going through tremendous suffering, He did not forget the commandments of God.

He had all his faculties. He was cycling Bible Doctrine through the heart, (right lobe) of His soul, all the time while on the Cross. He was careful to keep every point of the Mosaic Law, which He was fulfilling down to the very jot and tittle, **Mat 5:17**.

Just as we are to be careful in our lives to perceive, metabolize, and apply Bible Doctrine on a daily basis, **Eph 5:15-17; 2 Tim 2:14-26**, and walk in it. Compare with **Gal 6:2**.

4th Phrase

Mark 15:34, "And at the ninth hour Jesus cried out with a loud voice, **'Eloi, Eloi, lama sabachthani?'** which is translated, **'My God, My God, why have You forsaken Me?'**" (See also **Mat 27:46; Mark 15:33**.)

Jesus received the judgment and penalty for our sins which was separation from the Father in His humanity. This phrase noted in **Mat 27:46, Mark 15:33** and prophesized in **Psa 22:1** was literally screamed. Here our Lord stated a rhetorical question to God the Father. He knew why He was being forsaken, because He was being judged for the sins of the entire world, **Rom 5:12-20; 6:2, 10.**

The penalty for the judgment of our sins was His spiritual death, which is separation from God. He was separated in His humanity not in His deity as God is One and cannot be separated, **Deut 6:4.** In addition, deity cannot die, only humanity can die physically and more importantly spiritually.

This was the reason for the Incarnation. God the Son became man, entered into the human race, so that He could suffer spiritual death on our behalf. So, our Lord's humanity suffered the penalty for our sins in Spiritual Death separation from God the Father, which was more painful to Him than all of the physical torture He had endured.

Rom 5:8, "But God demonstrates His own impersonal unconditional love toward us, in that while we were yet sinners, Christ died (spiritually) for us."

This is also noted when comparing the 6th phrase, "**it is finished,**" that means the payment of sin was completed. Therefore, it was not His physical death or the literal shedding of His blood that paid for our sins. Likewise, the 7th phrase indicates that spiritual death came before physical death.

5th Phrase

John 19:28, "After this, Jesus, knowing that all things had already been accomplished (salvation plan for mankind, the Plan of God for His life, fulfillment of the Mosaic Law), in order that the Scripture might be fulfilled, said, 'I am thirsty'."

Jesus stresses the fact of His humanity. This was done in fulfillment of the prophecy found in **Psa 69:21**, as was **John 19:24** (dividing up His outer garment), and **John 19:31-37**, (not breaking His bones and piercing Him).

In addition, this gives us a glimpse of Jesus' condition in His humanity. Remember that deity does not get thirsty, only humanity can. Jesus is reminding us that He is a man. God promised David that he would have a Son who would reign forever. This demanded that God take upon Himself humanity. Therefore, Jesus is the Son of God, but He is also the Son of Man. He is the promised son of David who would be King.

His humanity does for us several things.

- It provided us with a King; He is the Son of David. He is our Royal High Priest.
- It provided us with a mediator before God. A mediator must be equal to both parties. **1 Tim. 2:5**

- It provided us with a High Priest who represents us to God and God to us. **Heb 6:20**
- It provided for us a Savior through His sacrifice of being like kind to mankind. **Rev 5:5**

We too must have an attitude of sacrifice to fulfill God's Plan for our lives.

Mat 10:42, "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward."

6th Phrase

John 19:30, "When Jesus therefore had received the sour wine, He said, 'It is finished!' And He bowed His head, and gave up His human spirit."

The Plan of the Father for the forgiveness of sins for the entire world was now complete. The phrase, "**It is finished,**" refers to the judgment of our sins which provides for our salvation. In other words, the work for salvation was completed once and for all time.

This tells us that God's Plan for salvation is complete and that God has done all the work for us.

- The Son of God received the penalty for our sins.
- God the Father judged our sins in the body of Jesus Christ.
- God the Holy Spirit sustained the humanity of Jesus Christ throughout the entire process of the trials and the Cross, **Heb 9:14.**

Therefore, God gets all the credit for our salvation.

This means that we can add nothing to salvation. To add anything to salvation is blasphemy. It is like saying that our Lord's work on the Cross was not enough and is not complete and perfect.

This phrase also reveals that the sin problem has been resolved. Sin is no longer an issue with God. The dividing barrier of sin that stood between God and man has been torn down, signified by the veil in the temple being torn in two, **Mat 27:51; Mark 15:38; Luke 23:45.**

Now the issue is your volition. What do you think of Christ? Will you believe in Him or will you reject Him?

Because sin has been paid for, the unbeliever will not be judged for his or her sins but according to their works, **Rev 20:11-13.** The unbeliever foolishly relies upon his own good works to get him into heaven.

The only "work" for salvation that God wants from us is to, "Believe in His Son Jesus Christ." **John 6:28-29,** which is a non-meritorious act of faith.

John 6:28, "Therefore they said to Him, "What shall we do, so that we may work the works of God?" 29Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent"."

The 6th phrase, "**it is finished,**" means that the payment of the penalty for our sins was completed once and for all time. The Greek verb **TETELESTAI** is in the Perfect Tense and Indicative Mood, which means an action has been completed in the past action, where the results continue forever. The Third Person, Passive Voice tells us that "it," God's Plan for our salvation, received the action of completion based upon Jesus being judged for our sins.

Therefore, it was not His physical death or the literal shedding of His blood that paid for our sins, but it was His spiritual sacrifice that paid the penalty for our sins. "**It is finished.**"

7th Phrase

Luke 23:46, "And Jesus, crying out with a loud voice, said, 'Father, into Your hands I commit My (human) spirit.'" And having said this, He breathed His last." (Although not quoted, it is alluded to in **Mat 27:50** and **Mark 15:37.**)

He was entrusting His eternal spirit to the Father, just as we all should. The Lord Jesus Christ died voluntarily, **John 10:17-18**. The work of salvation had been completed at this point. His work had been accomplished for which He had been sent.

The 7th phrase indicates that physical death came after His spiritual death, (the payment for the penalty of our sins). Therefore, the blood of Christ that saves is analogous to His spiritual death on the Cross not His physical blood. The blood of Christ that saves is not representative or literally His physical blood which He shed on the Cross.

His literal blood or the representative of His literal blood called the Communion or Eucharist wine will never save anyone. The Eucharist is only a memorial or "thanksgiving" ceremony of His Spiritual death on the Cross. You can only be saved by believing that Jesus paid for your sins while on the Cross, (His spiritual death on the Cross). You are not saved, nor are you indwelt by Jesus, when you partake of the communion elements.

God had seen Jesus through the entire process. The Spirit worked within His soul to keep Him from sinning. The Father kept His body intact as the sins of the world were ripping apart His body and soul.

God sustained Him so that He could fulfill the work. We too must trust in God to sustain us to fulfill His work in us. And when that work is completed, trust Him all the way home just as Jesus did... "**into your hands I commit My spirit,**" **Psa 31:1-5.**

So, Jesus voluntarily gave up His life and committed His spirit into the hands of the One that had sustained it in life. Upon giving up His spirit, His spirit went into the 3rd heaven, God's throne room, where God the Father dwells, **Luke 23:46.**

Our Lord's saving work on the cross:

- Propitiated God the Father.
- Redeemed us from the slave market of sin.
- Reconciled us to God.

Resurrection: After 3 days and 3 nights in the grave, He rose from the dead, **Mat 12:39-40.**

Our Lord:

- Rose from the dead
- Ascended into heaven
- Is now Seated at the right hand of God the Father

Our Lord has 3 Royal Titles:

- **"Son of God"** – His Royalty as a member of the Trinity!
- **"Son of David"** – Ruler of Israel
- **"King of kings and Lord of lords"** – Ruler of the Church

Occupation with Christ as a Foundation or Basis.

- It is the basis by which the mature believer contributes to national blessing, **Deut 30:15-16, 20.**
- It produces combat courage and victory in battle, **Joshua 23:10-11.**
- It is the basis for preservation in testing, **Psa 31:23-24.**
- It is the basis of stability and great happiness, **Psa 16:8-9.**

Psa 16:8-9, "I have set the LORD continually before me; because He is at my right hand, I will not be shaken. 9Therefore my heart is glad and my glory rejoices; my flesh also will dwell securely."

- It results in supergrace escrow blessings, **Psa 37:1-11.**
- It is the basis for strength under pressure, **Hab 3:19; 2 Cor 1:8-10; Eph 1:19; 6:10; Heb 11:27; 1 Peter 4:11.**
- It avoids soul fatigue, **Isa 40:30-31; Gal 6:9-10; Heb 12:3.**
- It is both the basis for support and the motivation to pass suffering for blessing tests, (PPS and MT), and it even intensifies during Evidence Testing, **Phil 3:7-10.**

Characteristics of Occupation with the Person of Christ.

- Since Christ is the manifest person of the Godhead, maximum love toward the second person of the Trinity is called Occupation with Christ.
- Occupation with Christ is the maximum expression of category one love toward God, the objective of all believers in every dispensation.

Deut 6:5, "Love the Lord your God with all your heart (right lobe)." It is Bible Doctrine in the right lobe of the soul that gives you the ability to love the Lord. See also Mat 23:37; Mark 12:30; Luke 10:27.

- Occupation with Christ in maturity becomes the means of great decisions and great dynamics in history.

Heb 11:27, "Moses gave up the crown of Egypt. He became strong under pressure, for he kept on seeing the invisible One."

- Occupation with Christ and +H sustained Moses as he moved through Momentum Testing and Evidence Testing. Our Lord demonstrated the same strength as His Occupation with the Father carried Him to the Cross.

Luke 22:42, "...yet not My will but Yours be done...", with **Heb 12:2, "...who for the joy set before Him endured the cross..."**

- Occupation with Christ begins with the believer's entrance into spiritual adulthood, **Col 3:15-17.**
- Occupation with Christ glorifies Christ, **Eph 3:19-21.**
- The means of Occupation with Christ is the daily metabolization of Bible Doctrine inside God's Power system, **Jer 9:23-24; Eph 3:18-19.**
- Occupation with Christ eliminates the superficialities of human celebrityship, **Phil 3:7-8.**
- Occupation with Christ motivates the pastor to communicate Doctrine so that the royal priesthood reaches maturity, **Heb 6:10.**

Heb 6:10, "For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints."

- Perception, Metabolization, and application of Bible Doctrine by means of the Filling of the Holy Spirit is the mechanics which produce Occupation with Christ, **James 1:19-25, 2:20-23.**
- An illustration of Occupation with Christ is given in the New Testament under the principle of romantic love and marriage, **Eph 5:25-33.**
- Occupation with Christ is related to the strategic victory of the Angelic Conflict, **Col 1:13-20** with **3:1-17.**

The Pattern of "Loser Believer" who is not Occupied with Christ.

Loser believers are defined as those believers in Jesus Christ who are negative toward Bible Doctrine and fail to execute the Predesigned Protocol Plan of God.

- He is described in **Gal 5:1-6** as, **"You have been alienated from Christ, you have drifted off course from grace."**
- He is described in **Heb 12:15** as, **"coming short of the grace of God."**
- He is described as a psychotic or neurotic believer, **Deut 28:28; James 1:5-8; 4:8-16.**
- He is described as **"the lukewarm believer"** in **Rev 3:15-16.** The lukewarm believer was once hot but has cooled down.
- He is described as **"a shipwrecked believer"** in **1 Tim 1:19, "Having Doctrine and a good conscience, which some believers have pushed aside, in fact they have become shipwrecked concerning their faith."**
- He is described as **"the flawed believer"** in **James 1:23-24.**

The Nomenclature for Christian Losers.

- The carnal (fleshly) believer, **Rom 8:7-8; 1 Cor 3:1-3.**
- Prisoner to the law of sin, **Rom 7:23.**
- A wretched believer, **Rom 7:24.**
- Grieving the Holy Spirit, **Eph 4:30.**
- Quenching the Spirit, **1 Thes 5:19.**
- The enemy of the Cross, **Phil 3:18.**
- The enemy of God, **James 4:4.**

- The hearer of the Word but not a doer, **James 1:23-24**.
The loser has wrong priorities, and therefore he cannot fulfill the mechanics which produce Occupation with the person of Christ.

- The loser's wrong priorities place Christian fellowship and Christian service above learning Bible Doctrine.
- Whether legalism or antinomianism, wrong priorities can include emphasis on Christian fellowship, romance, money, sex, pleasure, promotion, social life, friends, material things, or status symbols related to either Christian service or materialistic possessions. Not all these are wrong or necessarily sinful. But if you put something before Bible Doctrine, it can never be a source of happiness for you; it will in fact be a source of misery to you.
- Therefore, losers have unrealistic expectations. The loser is not loved the way he thinks he ought to be loved, and he is not treated the way he thinks he ought to be treated. Therefore, the loser concentrates on his wrong priorities to the exclusion of Bible Doctrine. The loser organizes his life around wrong priorities so that he fails to fulfill God's plan, purpose, and will for his life.
- Losers reject post-salvation epistemological rehabilitation. They become indifferent to or neglect Bible Doctrine.
- The loser organizes his thinking in the sphere of Satan's cosmic system so that the arrogance complex becomes his way of operation.
- Wrong priorities in life exclude Bible Doctrine. Therefore, the loser fails to function under post-salvation epistemological rehabilitation. He organizes his thinking around wrong priorities so that he is no longer motivated to be consistent in his exposure to Bible Doctrine.
- Occupation with the wrong priorities in life results in preoccupation with self to the exclusion of metabolized Doctrine in the right lobe. The loser concentrates on wrong priorities so that he becomes a loser in the protocol plan of God.

Therefore, the loser cannot use this wonderful Problem-Solving Device of Occupation with Christ. You cannot be Occupied with Christ and at the same time be involved in the arrogance complex. Occupation with Christ demands maximum perception of the mystery Doctrine of the Church Age.

As a loser, he becomes a cosmic Christian involved in blackout of the soul, emotional revolt of the soul, scar tissue of the soul, cosmic involvement, and reverse-process reversionism.

The loser does not lose his salvation, but he fails to become an invisible hero and glorify God. As a result, he loses out on his escrow blessings for time and eternity, **1 Cor 3:15-20**.

The loser does not have a Personal Sense of Destiny, Personal Love for God, Impersonal Love for all Mankind, nor Occupation with the person of Christ. The loser may have -H (minus happiness) but he does not have +H (God's happiness).

Heb 10:35-36 – Gives the warning to loser believers.

Heb 10:35, "Therefore, do not throw away as worthless your confidence which keeps on having rich distribution of blessing (*escrow blessing*). But you keep on having need of perseverance, so that when you have done the will of God, you may receive the deposit (*escrow blessings for time*) which was promised."

Confidence is what you have as a result of making Doctrine your #1 priority in life. It becomes the basis of your concentration, so that you organize your life and your thinking around Doctrine, so that your concentration on Doctrine becomes the focus and motivation of your life. This is the priority solution to life.

But you can throw all that away by having the wrong priorities. Do not throw away your confidence, which is the importance of Bible Doctrine in your life.

When Doctrine is #1 priority, you are going to persevere through all kinds of Bible classes, whether they are of interest to you or not, whether you are tired or alert.

- Perseverance means residence, function, and momentum inside God's Power System. Perseverance means to keep on taking in Doctrine on a consistent basis. The Romans said, WINQIT QUI PATITUR, translated, **"He is a winner who perseveres."**

To do the will of God means to persevere to the point of Occupation with Christ, carrying you through the three stages of spiritual adulthood, with the three stages of Underserved Suffering resulting in the execution of the Plan of God for your life.

So, the warning to the loser is this: Do not make anything else but Bible Doctrine the #1 priority in your life.

2 John 8-9, "Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. 9Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching (Bible Doctrine), he has (fellowship with) both the Father and the Son."

Conclusion.

Occupation with Christ is the ultimate function and perspective of the Christian way of life. Occupation with Christ is the only answer to unrealistic expectations in life, which include not being treated the way you think you should be treated, and not being loved the way you think you should be loved. Out of the Eleven Problem Solving Devices of the God's Protocol Plan for your life, Occupation with Christ is the ultimate experience. **Phil 3:7-10.**

Phil 3:7, "Whatever things were gain to me, I have concluded them loss for the sake of Christ."

Occupation with Christ straightens out your priorities. Many people have inordinate ambition and are looking for success.

Phil 3:8, "I conclude all things to be loss because of the surpassing greatness of the knowledge of Jesus Christ, my Lord, because I have suffered the loss of all things, and I now conclude them dung in order that I may gain Christ."

This is love for Christ and Occupation with Christ. Paul as a visible hero had reached the peak of human success and achievement in Judaism.

Phil 3:9, "And that I may be demonstrated in Him, not having my own righteousness from the law, but that righteousness which is through faith in Christ, the righteousness from God at the point of faith in Christ."

What is the demonstration of our positional sanctification? It is Occupation with Christ. Most believers think morality is the Christian life. But because of their self-righteous arrogance and legalism, they fail completely.

What experience demonstrates that you are in Christ, since that is an unseen accomplishment since the day of your salvation? Your use of the Problem-Solving Devices. In view here is Occupation with the Person of Jesus Christ.

We depend upon the imputed righteousness of God at salvation to be good enough to live with God forever. We cannot improve on God's righteousness. God intends for us to develop virtue, something much higher than the morality produced by keeping the law. Morality inevitably produces arrogance in the subject.

No one can be saved by keeping the Law; no one can be spiritual by keeping the Law.

Phil 3:10, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to Christ with reference to His death."

This verse is a complete statement of Occupation with Christ. Note that the verse begins with, "**I may know Him.**" This means you come to understand who and what Christ is by putting together all the Doctrine you have ever learned.

The dynamics of Occupation with Christ are given in the next phrase, "**and the power of His resurrection.**"

Two categories of Divine power were used in the resurrection of Christ.

- The omnipotence of the Father restored our Lord's human spirit in heaven to His body in the grave, and thereby became an agent in the resurrection, **Acts 2:24; Rom 6:4; Eph 1:20; Col 2:12; 1 Thes 1:10; 1 Pet 1:21.**
- The omnipotence of the Holy Spirit restored our Lord's human soul from Hades to His body in the grave, and thereby became an agent in the resurrection, **Rom 1:4, 8:11; 1 Peter 3:18.**

Jesus Christ could have also restored His own soul and spirit, according to **John 10:17-18.** He could have raised Himself from the dead by His own divine power. But that would have violated the principle of **KENOSIS**, in which He was solely dependent upon the power of the Father and Holy Spirit during the Hypostatic Union on earth.

During His death, burial, and resurrection, Jesus Christ did not use His omnipotence to benefit Himself, to provide for Himself, to raise Himself from the dead, nor to glorify Himself. Under the Doctrine of **KENOSIS**, Jesus Christ did not use His Divine attributes to function independently of the Father's plan.

However, during His First Advent, our Lord's omnipotence did continue to hold the universe together and perpetuate human history, **Col 1:16; Heb 1:3**.

The same Divine power that raised Jesus Christ from the dead is now available to every Church Age believer to execute the Plan of God for their lives.

- The omnipotence of God the Father is related to our Portfolio of Invisible Assets.
- The omnipotence of God the Son is related to the preservation and perpetuation of human history.
- The omnipotence of God the Holy Spirit is related to residence, function, and momentum inside God's Power System.

The utilization of Divine omnipotence during the Church Age is the basis for the manufacture of invisible heroes, and is also the basis for coming to the point of Occupation with the Person of Christ.

"Being conformed to His death" is tantamount to using the Problem-Solving Devices of God's Plan while under maximum pressure in life. The key to doing so is Occupation with the Person of Christ.

Occupation with Christ means waiting imminently for His Second Coming: Imminency means impending or threatening to occur immediately. It does not mean immediately.

The term Rapture is a theological technical term describing the Resurrection of the Church, (the Body of Christ), at the conclusion of the Church Age, **1 Cor 15:20, 23-24, 51-57; 1 Thes 4:13-18**.

No prophecy has to be fulfilled before the Rapture occurs. The Rapture will occur when the last member of the body of Christ is saved. The Church Age is the only dispensation in which there are historical trends and no prophecy. The Church Age began with an event prophesied: The baptism of the Spirit. Our Lord prophesied this in the Upper Room Discourse and just before He ascended. The Church Age terminates with the Rapture, which was also prophesied. There is no prophecy related to the Church between these two events. This is the dispensation of the Mystery Doctrine.

No prophecy between the baptism of the Spirit and the Rapture means that the Rapture is imminent. It could occur at any time; no one knows the day or the hour.

The resurrection of the Church is totally beyond our control, because resurrection is the Lord's victory. **1 Cor 15:57, "Thanks be to God who gives us the victory through our Lord Jesus Christ."**

While the Rapture is imminent, the Second Advent is not. Before the Second Advent occurs, there are many prophecies which must occur, e.g., the Rapture, the Tribulation, the Seal, Bowl, and Trumpet Judgments, the Judgment Seat of Christ, etc., **Rev 6-19**.

The Second Advent is part of the overall prophecy of **Daniel 9:24-27**. In **vs 25-26**, we saw the prophecy of our Lord's First Advent, and when compared with **Nehemiah 2:4-8**, we have the beginning of the 69-week prophecy where we have its conclusion of Christ being "cut off" (rejected), which occurred on the "Palm Sunday," prior to our Lord's crucifixion.

Therefore, there is now (1) week of prophecy yet to be fulfilled regarding our Lord's Second Advent. Remember this is a prophecy for the completion of the Age of Israel and not a prophecy for the Church. Since we have a succinct prophecy of the timeline for our Lord's First Advent, it makes sense that there would be one for His Second Advent.

Our Lord's Second Advent occurs at the end of the seven-year Tribulation which is noted in **Dan 9:27**. Between the cutting off of Messiah and the seven-year tribulation culminating in His Second Advent, the Church Age was inserted. Once the Church Age is complete, then the Rapture of the Church will occur and the seven-year Tribulation will begin soon after.

The potential time line for our Lord's Second Advent is found in **Ezekiel 4:4-8**, while the whole of **Chapters 4 & 5** gives us explanation about this prophecy that clearly relates it to the Tribulation.

Ezekiel prophesizes a total number of days for Israel to be under discipline at 430. As is common in prophecy 1 day = 1 year; therefore, we have a total of 430 years. They were under Babylonian Captivity 70 years, so $430 - 70 = 360$ years left in the prophecy.

Lev 26:18, 21, 24, 28 tells us that because of disobedience, the discipline is multiplied times 7. Therefore, $360 \times 7 = 2,520$ yrs. To convert the years into days we multiply $2,520 \times 360$ days in the Jewish calendar which equals a total of 907,200 days left of discipline.

From the Spring 536 BC, (when Cyrus decrees Jews to return to Jerusalem to rebuild the Temple lifting them from the Babylonian exile), to May 18, 1948 is a total of 907,200 days, which is the end of discipline and exile. May 18, 1948 just happens to be the day Israel's Declaration of Independence came into effect post World War II.

Mat 24:32-34, "Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; ³³So, you too, when you see all these things, recognize that He is near, *right* at the door. ³⁴Truly I say to you, this generation will not pass away until all these things take place." See also **Mark 13:28**.

A generation in scripture can be 40 years, (wandering in the wilderness), 70 years (especially associated with Jerusalem), or 100 years, (age of Abraham when Isaac was born).

We also know from our study of the Seven Feasts of Israel that Christ fulfilled the first four Feasts during His First Advent, and that He will fulfill the last three during His Second Coming, beginning with the Rapture of the Church, coinciding with the next Feast on the Jewish calendar, the Feast of Trumpets known as Rosh Hashanah today.

Nevertheless, the early Church anticipated the Rapture under the concept of imminency, **1 Cor 1:4-8**. **"I always thank my God concerning you for the grace of God which was given to you in Christ Jesus, that in everything you were enriched by Him by all the Doctrine and all the knowledge, even as the testimony concerning you was confirmed among you. You were not lacking any of the spiritual gifts. You should be eagerly waiting for the revelation of our Lord Jesus Christ (*Rapture*), who will strengthen you to the end (*of Church Age*), blameless in the day of our Lord Jesus Christ."**

To be **"strengthened to the end"** refers not to the end of their lives, but to the end of the Church Age.

So, while the Rapture is imminent, no one really knows when it will occur. Three times in Revelation is the phrase, **"I am coming soon" – Rev 22:7, 12, 20**. Remember that to the Lord a day is like a thousand years and a thousand years as a day, **2 Peter 3:8**. This statement was made in A.D. 96, and this is now A.D. 2015. Therefore, **"soon"** connotes imminency, not immediacy.

Titus 2:13, "Waiting with keen anticipation for that blessed hope (*Rapture*), even the appearance of the glory of our great God and Savior, Christ Jesus."

How do you wait with keen anticipation? You wait through thinking; you wait with patience, which is the application of Bible Doctrine. You know the Rapture is coming. It may not occur in your lifetime, but you still know it is coming. In this way, you apply Doctrine, are Occupied with the Person of Jesus Christ, utilize +H, virtue-love, hope 2 and hope 3, so that you have a wonderful life and death.

The Imminency of the Rapture is a Doctrine for mature believers only. A mature believer is eager for the Rapture to occur, not as part of escapism from the problems and details of life, but to eagerly serve Him with great expectation each and every day, because he is so Occupied with Christ. Yet, only the Trinity knows when the Rapture is going to occur.

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Part 3 of the **Gospel of John 16** encompasses:

Vs. 7-15, The Promise of the Holy Spirit and His Office.

Three-fold "Convicting" Ministries of God the Holy Spirit Concerning Sin, Righteousness, and Judgment.

Grace, the Doctrine of Spiritual I.Q. & the Doctrine of Bible Teaching.

John 16:7-15, “⁷ But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. ⁸ And He, when He comes, will convict the world concerning sin and righteousness and judgment; ⁹ concerning sin, because they do not believe in Me; ¹⁰ and concerning righteousness, because I go to the Father and you no longer see Me; ¹¹ and concerning judgment, because the ruler of this world has been judged. ¹² “I have many more things to say to you, but you cannot bear *them* now. ¹³ But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. ¹⁴ He will glorify Me, for He will take of Mine and will disclose *it* to you. ¹⁵ All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.”

In **Verses 7-15**, we have a mini discourse on the Holy Spirit. This is part of the Mystery Doctrine for the Church, **Rom 16:5; 1 Cor 2:7; Eph 1:9; 3:3-9; Co 1:26-27; 2:2.**

This is the Doctrine of the Mystery of the Holy Spirit; the Ministry of the Holy Spirit in the Church Age. It is called a mystery, not because it is obscure today, but because nothing concerning the Church Age was revealed in Old Testament times, especially this permanent indwelling of the Holy Spirit, coupled with His teaching ministry.

Now that the Church Age has begun, we have the Canon of Scripture unfolding Bible Doctrine with regard to the Church Age, including the ministry of the Holy Spirit. So, the Doctrine of the Mystery deals with Doctrines pertaining to the Church Age, not hidden from us but hidden in the past.

The reason for the Doctrine of the Mystery is quite obvious: it was designed to keep Satan from being clued in on the Church Age until the intensification of that stage of the conflict would actually begin.

In **verse 7-15**, we have an introduction to the Mystery Doctrine for the Church Age of the Holy Spirit. This is now the fourth time our Lord spoke of the Holy Spirit in the Upper Room and Gethsemane.

He first mentions Him in **John 14:16-17**, where Jesus will ask the Father to send the “**Helper**,” the “**Spirit of Truth**,” who will indwell every believer of the Church Age.

Then in **John 14:26**, the Helper is defined as our “**teacher**” of God’s Word / the mind of Christ, defined as the Grace Apparatus for Perception, (GAP), who will “**bring to our remembrance**” all the Bible Doctrine we have learned.

Then in **John 15:26**, the Helper's ministry of Common Grace is defined. That is, it is His responsibility to make the gospel understandable to all. Likewise, through the filling of the Spirit, we are empowered to deliver the Gospel of Jesus Christ.

Now we have the fourth mention of the Spirit, which summarizes and expands on what Jesus had previously taught them about and the reason for the Holy Spirit.

- **Vs. 7, "I will send Him to you,"** which is to their and our advantage.
- **Vs. 8-11,** The convicting ministry of the Spirit that is part of His common grace ministry.
- **Vs. 13-15,** His teaching and guiding ministry, which ultimately glorifies Christ.

So, what we have in these verses is God's provision of Divine power, God's Power System (GPS), for the intensified stage of the Angelic Conflict. This is the first ray of hope for the disciples. Even though they have failed to learn Doctrine in the three years Jesus has been teaching them, they are going to learn Doctrine, after He has gone, by the power of God the Holy Spirit.

So, let us begin with **verse 7**.

John 16:7, "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you."

The Greek reads:

"ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ Πακλητός οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς."

Transliterated it reads:

"ALL EGO TEN ALETHEIAN LEGO HUMIN, SUMPHEREI HUMIN HINA EGO APELTHO. EAN GAR ME APELTHO, HO PARAKLETOS OUK ELEUSETAI PROS HUMAS; EAN DE POREUTHO, PEMPSO AUTON PROS HUMAS."

"But" – **ALL** is the Coordinating Conjunction **ALLA** – **ἀλλά** (al-lah') that means, **"but, rather, to the contrary."** Our Lord is contrasting the fact of the disciples' Emotional Revolt of the Soul in **verse 6** with the encouragement of sending them the Holy Spirit.

EGO is a Pronoun in the Subject Nominative, First Person, Singular that means, **"I."** Jesus referring to Himself as the One speaking here.

TEN ALETHEIAN is the article **HO**, **"the,"** plus the Noun **ALETHEIA** – **ἀλήθεια** (al-ay'-thi-a) in the Object Accusative, Feminine, Singular that means, **"truth, truthfulness; reality."** This is all that Jesus is capable of telling / teaching them; absolute truth, which is Doctrine in categorical form.

LEGO is a Verb in the Present, Active, Indicative, First Person, Singular that means, **"say, speak, or tell."**

LEGO emphasizes the content of His message formed into words in the mind. (The communication of it would be **LALEO** – speak). So, He is giving them doctrinal content.

HUMIN is the Pronoun **SU – σὺ** (soo) that means, “you,” in the Dative, Second Person, Plural which means, “to **you all**,” referring to the disciples in the Upper Room. **HUMIN** is followed by a comma.

Principles:

- Even though Jesus is under great pressure He is not in any way under shock and can still communicate Bible Doctrine effectively, because He has built capacity by building His own Edification Complex of the Soul (ECS) through the consistent intake and application of God’s Word, while being filled with God the Holy Spirit.
- As is the case of the disciples and us too, Bible Doctrine must displace mental attitude sins if you are to advance inside the Plan of God.
- This Doctrine, and others for that fact, will not help unless there is a structure of Doctrine in the soul (ECS). A temporary dash of Doctrine when you need it is not going to cut it or take up the slack; you must over a period of time have taken in the Doctrine to apply in times of crisis.
- When the crisis comes, you have to have more than two hours of Bible class, and more than a couple of verses that you have memorized.
- Jesus Christ as the prototype for the spiritual life has built capacity to apply Bible Doctrine while under pressure by means of the filling of God the Holy Spirit.

So, we have, “**But I tell (teach) you all the truth (Bible Doctrine).**” He is continuing to teach them part of the Mystery Doctrines for the Church Age that pertains to the Holy Spirit.

Our next phrase is, “**it is to your advantage that I go away;**”

SUMHEREI is the Verb **SUMPHERO – συμφέρω** (soom-fer’-o) in the Present, Active, Indicative, Third Person, Singular. It is a compound verb made up of the prefix **SUN – σὺν** (soon) which is a primary preposition that means, “with, together with, (expressing association with),” and the root word **PHERO – φέρω** (fer’-o) that means, “to bear, carry, or bring forth.”

So, **SUMPHERO** comes to mean, “to bring together, to be profitable: advantage.” Ultimately it means, “**it is advantageous**, it is beneficial, it is profitable.”

The Customary Present Tense is linear aktionsart; it keeps on being to their advantage that Christ departs. It is beneficial for them.

The Active Voice in the 3rd Person Singular groups the disciples into one body. Therefore, it is beneficial for the Body of Christ that Jesus returns to the Father and sends the Holy Spirit.

The Indicative Mood is the dogmatic fact that the Holy Spirit is beneficial to all He indwells.

HUMIN is once again the Pronoun **SU** that means, “you,” in the Dative, Second Person, Plural which means, “**to you all.**”

HINA is a Coordinating Conjunction meaning, “**that.**” Linked with the Subjunctive Mood of the word **APERCHOMAI**, “depart,” below establishes the following dependent clause as a Purpose-Result clause. It tells us of Jesus’ intention to depart to the Father, and its sure accomplishment.

EGO is again the Pronoun in the Subject Nominative, First Person, Singular that means, “**I.**” Jesus is referring to Himself as the One who will be departing.

APELTHO is a Verb **APERCHOMAI – ἀπέρχομαι** (ap-erkh’-om-ahee) in the Aorist, Active, Subjunctive, First Person, Singular. It is a compound word from **APO – ἀπό** (apo’) a preposition and a primary particle that means, “from, away from,” and the primary verb **ERCHOMAI – ἔρχομαι** (er’-khom-ahee) that means, “to come.” So, **APERCHOMAI** comes to mean, “to go away or **to depart.**”

The Constative Aorist Tense views the entirety of the action of His departure in summary fashion which includes His arrest, the trials, the Cross, the burial, the resurrection, the ascension, and His session seated at the right hand of God. It stresses the fact of occurrence not its nature.

The Active Voice with the First Person, Singular: Jesus is the One who will be departing; returning to the Father.

The Subjunctive Mood: Linked with **HINA** above, we have a Purpose-Result clause that is a declaration of Divine Will, that is, Jesus fulfilling the will and plan of the Father. It stresses for us; what God purposes is what happens. The destination is the fulfilment of Phase One of the Plan of God for Jesus, the incarnation. His departure fulfils God’s Plan for His incarnation.

APELTHO is followed by a period ending this sentence.

So, we have, “**It is (and keeps on being) advantageous to you all that I depart (return to the Father).**” Compare with **John 13:16b; 33c; 36b; 14:2-3, 28.**

Next, we have, “**for if I do not go away.**”

There are two 3rd class conditions (maybe yes, maybe no) in the remainder of this verse. When there are two in the same sentence, it sets up two alternatives to a situation. The first alternative: Suppose Jesus Christ does not go through with the plan of the Father for the incarnation. This is an assumption which is not true, but it is put in the 3rd class condition to indicate alternatives.

As with all “if statements,” there is the condition “if” statement called PROTASIS, and the result or “then” statement called APODOSIS. The first alternative’s condition or if statement begins with:

EAN which is a Conditional Particle in the 3rd Class. It means, “if,” which says, **maybe I will or maybe I will not.** This sets up a negative hypothetical scenario.

GAR is the Subordinating Conjunction that means, "**for.**"

ME is a Negative Particle meaning, "**not.**"

APELTHO is once again the Verb **APERCHOMAI** in the Aorist, Active, Subjunctive, First Person, Singular that means, "**to depart.**" This time it is not part of a purpose-result clause, but part of an "if" clause. This gives us the conditional element of this clause.

The Constative Aorist Tense views the entirety of the action of His departure in summary fashion. Linked with the Greek negative **ME**, it stresses the fact of His departure not occurring.

The Active Voice with the First Person, Singular in this hypothetical scenario, Jesus is the One who will not be returning to the Father.

The Subjunctive Mood gives us the conditional element of this hypothetical scenario with the volitional responsibility of Jesus in view. So, we will say, "**I do not depart.**"

Combined it is, "**For if I do not depart.**" This is the PROTASIS.

Next, we have the "then" statement or APODOSIS, "**the Helper will not come to you.**"

HO PARAKLETOS is the Article "**the,**" and the Noun in the Subject Nominative, Masculine, Singular that means, "advocate, **Helper**, comforter, one who is sent to assist another, or better, one who provides beneficial services for another." This is the One who will not come if Christ does not depart.

PARAKLETOS here refers to the Holy Spirit, as it did in **John 14:16, 26; 15:26.**

The same noun is used for Jesus Christ, the second person of the Trinity in **1 John 2:1**, where He is called, "**Advocate.**"

OUK is the other Greek Negative Particle which means, "**not or absolutely not.**"

There is a double negative here and this is a stronger negative in the Greek.

Principles:

- Christ must go up to be a **PARAKLETOS**; the Spirit must come down to be a **PARAKLETOS**.
- The Spirit is to indwell us on earth; Christ is to represent us in heaven.
- During the intensification of the Angelic Conflict, every believer is an ambassador representing the absent Christ, **2 Cor 5:20**.
- An ambassador represents someone who is absent. Christ is in heaven representing us, and we are on the earth representing Him.
- But we do not have the power to represent Him without the ministry of the Holy Spirit, our **PARAKLETOS**.

ELEUSETAI is the Verb **ERCHOMAI** in the Future, Middle Deponent, Indicative, Third Person, Singular, the means, "to come."

The Future Tense tells us that in the future, under this scenario, the Holy Spirit will not come.

The Middle Deponent in the Third Person Singular tells us the Spirit will not come Himself.

The Indicative Mood is for the reality that the Spirit will not come under this scenario.

So, we say, "**will absolutely not come.**"

PROS is a Preposition in the Accusative Case that means, "**to**; toward; for the sake or purpose of, in order to, so that."

HUMAS is the Pronoun **SU** that means, "you" in the Direct Object Accusative, Second Person, Plural, meaning, "**you all.**" So, our Lord is now addressing each one of the disciples individually. They are the ones who will lose out in this scenario by not receiving the Holy Spirit.

- No ascension of Christ means no First Advent of the Spirit.
- No First Advent of the Spirit means no benefit for the believer priest in the Church Age.

So, we have, "**the Helper will absolutely not come to you all.**"

The Holy Spirit was, of course, already at work in the hearts of men, but not in the sense of witnessing as **PAREKLETOS**, which could only take place after Jesus had gone back to the Father.

Finally, we have the second hypothetical scenario which is actually the true scenario of what will occur, "**but if I go, I will send Him to you.**"

EAN is the Conditional Particle in the 3rd Class. It means, "if" which says, "**maybe I will or maybe I won't.**" This time it is the positive scenario.

DE is a Super-Ordinating Conjunction, "**but**" giving us the greater scenario than what was previously spoken.

POREUTHO is a Verb **POREUOMAI – πορεύομαι** (por-yoo'-om-ahee) that can mean, "go, proceed; travel, journey; leave; live, conduct one's life; or to die," in the Aorist, Passive Deponent, Subjunctive, First Person, Singular.

Here we have a different word for departure, which basically means, to go from point A to point B. Christ is going to go from Gethsemane to the Cross, and eventually to heaven. So, **POREUOMAI** expresses the Plan of God the Father. It is the plan of the Father that the Son goes to the Cross.

The Aorist Tense means from point to point to point, all gathered into one entirety: Gethsemane, the Cross, resurrection, ascension, and session.

The Passive Deponent in the First Person, Singular tells us that Jesus receives the action of departure, but it is His volitional choice to actually depart. We will say, "**I go.**"

The Subjunctive Mood is for the potential of this hypothetical scenario.

Next, we have the APODOSIS of the positive hypothetical scenario.

PEMPSO is the Verb **PEMPO – πέμπω** (pem'-po) in the Future, Active, Indicative, First Person, Singular. It means, "to send, commission, dispatch, appoint." Just as the Father dispatched the Son to His First Advent, Jesus Christ will dispatch the Holy Spirit to His First Advent.

The Future Tense: Jesus Christ will send the Spirit subsequent to His departure.

The Active Voice: Jesus Christ does the sending.

The Indicative Mood is for the reality that the Helper will be sent by Christ upon His return to the Father. We will say, "**I will send.**"

AUTON is the Pronoun **AUTOS – αὐτός** (ow-tos') that means, "he, she, or it," in the Direct Object Accusative, Masculine, Third Person Singular. It refers to God the Holy Spirit as the One being sent. We will say, "**Him,**" referring to the **PARAKLETOS**.

PROS HUMAS is once again, "**to you all.**"

So, we have, "**But if I go, I will send Him to you all.**"

Our complete translation of **John 16:7** is, "**But I tell (teach) you all the truth (Bible Doctrine), it is (and keeps on being) advantageous to you all that I depart (return to the Father). For if I do not depart then the Helper will absolutely not come to you all; but if I go, then I will send Him to you all.**"

Here we see Jesus as the One sending the Holy Spirit, but He had previously told us that the Father will send the Spirit, **John 14:16, 26**. This again shows the unity of the Trinity.

So, we have "if," the first alternative, not true; and "if," the second alternative which is reality. But they are both 3rd class conditions to show alternatives to a situation. These are alternatives in the spiritual conflict.

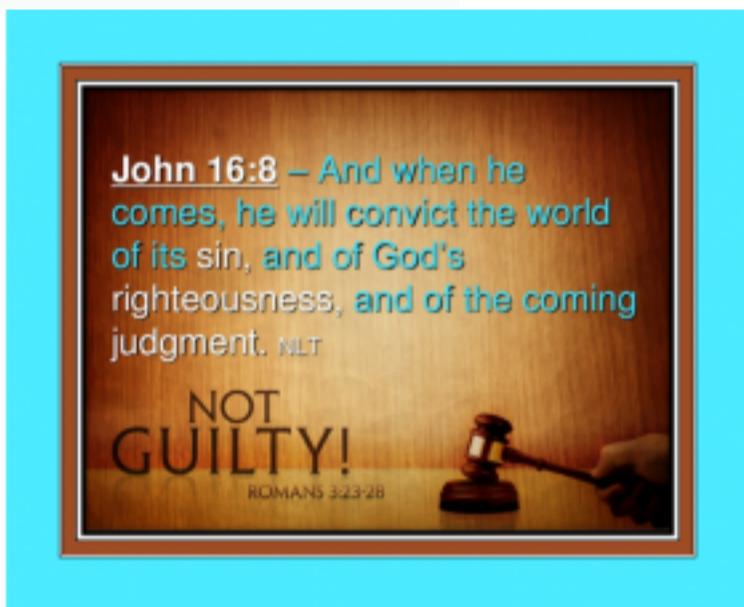
The first: Suppose that Christ does not go to the cross: He has free will in His humanity. That would mean no resurrection, ascension, and no seating of Christ at the right hand of the Father. Therefore, the Angelic Conflict would not shift gears.

But suppose, on the other hand, that Christ goes to the cross, as He actually did, and is resurrected, ascended, seated at the right hand of the Father. Now the Angelic Conflict does shift gears, and we enter into the intensified stage of the Conflict. Therefore, we need the Holy Spirit whom the Father and Jesus will send in order to be winner believers.

No ascension of Christ means no First Advent of the Spirit. No First Advent of the Spirit means no benefit for the believer priest in the Church Age.

When the Holy Spirit is sent, He will find believers and unbelievers on the earth.

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In **verses 8-11**, we have the ministry of the Holy Spirit to the unbeliever; in **verses 12-15**, we have the ministry of the Holy Spirit to the believers.

The Lord Jesus Christ, while on earth, was a prophet concerning the Church Age. He taught many things concerning the Plan of God and one thing which He emphasized in the Upper Room and Gethsemane Discourses was the dispensation of the Church. But He had to anticipate it; it was a brand-new subject.

Everything that Jesus said about the Church Age was prophecy, and therefore He could only sketch out a few important details and certain principles connected with it. The greatest exponent of the Church Age is the apostle Paul and his letters clearly reflect the details and the design of the dispensation in which we find ourselves. Next to Paul, Peter and John had a tremendous clarification of certain areas of the Church Age. Jesus Christ Himself could not possibly have given the eleven disciples this information, because they would not have understood it. They heard Jesus Christ teach Bible Doctrine every day for three years, and yet they did not understand much of it as we have seen. But with the Holy Spirit, they would be led in understanding all the truths of the Bible.

Jesus now explains the work the Holy Spirit will do in the world. As noted in **verses 8-11**, we have the Ministry of the Holy Spirit to the Unbeliever. In **verses 12-15**, we have the Ministry of the Holy Spirit to the Believer. All of this has to do with the Church Age. So,

let us begin with the Ministry to the Unbelievers of the Church Age found in **verses 8-11**, which is every member of the human race during this dispensation, (The Church Age or Age of Grace), because we all start out as unbelievers.

John 16:8, "And He, when He comes, will convict the world concerning sin and righteousness and judgment;"

The Greek Reads:

"καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως;"

Transliterated it reads:

"KAI ELTHON EKEINOS ELEGXEI TON KOSMON PERI HAMARTIAS KAI PERI DIKAIOSUNES KAI PERI KRISEOS;"

KAI is the Coordinating Conjunction for, "**and**, even, or also." Here our Lord begins to describe the positive scenario of **verse 7**, where He would depart and send His Spirit to indwell every believer.

ELTHON is the Verb – Participle of **ERCHOMAI – ἔρχομαι** (er'-khom-ahee), "to come," in the Aorist, Active, Nominative, Masculine, Singular, meaning, "having come or coming."

The Constative Aorist Tense simply describes the action in summary fashion as a fact of occurrence. We are not just talking about the day of Pentecost. We are talking about the entire Church Age, because every time someone believes in Christ, they are indwelt by God the Holy Spirit. So, He comes into every believer throughout the Church Age.

The Active Voice: God the Holy Spirit is the One who will come, (indwell every believer), after Jesus departs, when He along with the Father send the Spirit.

The Subject Nominative Case in this Participle gives it a noun connotation as, a "thing" that will occur, so we can say, "**at His coming** (i.e., *throughout the Church Age*)."

The Masculine Gender tells us He is male in figure, not female.

The Singular Number tells us He is a separate person, the third member of the God head (Trinity),

EKEINOS is an Emphatic, Demonstrative, Pronominal, Adjective in the Nominative, Masculine, Singular. As an adjective, it normally means, "that," but as a Pronominal (pronoun), it means, "**He**, she, or it." Here it stands as a pronoun referring to the Holy Spirit. As the Subject Nominative, the Spirit is the One who will come.

ELEGXEI is the Verb **ELEGCHO – ἐλέγχω** (el'-eng-khos) that means, "to expose, convict, or reprove," in the Future, Active, Indicative, Third Person, Singular.

The Predictive Future Tense foretells the future ministry of the Holy Spirit, "**will convict.**"

The Active Voice in the Third Person, Singular: God the Holy Spirit, "**He,**" will be convicting the world.

The Indicative Mood is for the reality and purpose of His Advent. "**He will convict.**"

As a verb "**convict**" means, to prove someone guilty of crime in court. To prove in a court of law that someone is guilty of a crime, to convince of wrongdoing or sinfulness.

It means, "to lay bare the facts, to lay them on the line." It means, "to rebuke and to reprove," but here it does not go quite that far. The Holy Spirit is not rebuking or reproofing, He is exposing the facts. Why? Because unbelievers do not have the ability to understand the facts of the Gospel or any Spiritual Phenomena, because the unbeliever is minus the Human Spirit, **1 Cor 2:14.**

1 Cor 2:14, "But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised."

Since the unbeliever does not have a Human Spirit, the Holy Spirit acts as a human spirit to the unbeliever whenever the Gospel is presented. But it has to be presented along the lines specified by the Lord Jesus Christ; in this particular passage; sin, righteousness and judgment.

This is convicting by proof which Jesus was already doing as noted in **John 7:7** and **8:46.**

John 7:7, "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil."

But this is pre-eminently the work of the Holy Spirit, and the most needed task, especially today for our complacent age. Therefore, the Ministry of the Holy Spirit is to prove to mankind that he is guilty of sin during this appeal trial of the Angelic Conflict, and that he needs a Savior found in Jesus Christ.

As we will see, there are three aspects to the evidence the Holy Spirit will use to prove or convince us of our guilt.

TON KOSMON is the Article "**the**" plus the noun **KOSMOS** that can mean, "**world**, world order, mankind, etc.," in the Object Accusative, Masculine, Singular. **KOSMOS** here does not stand for Satan's Cosmic System or his world order, but for members of the human race who are unbelievers, as we all start out as unbelievers.

This is the group that the Holy Spirit will convict as being guilty before God using three pieces of evidence that all truly point to one thing: Jesus Christ! The very fact that the Spirit is in the world is an indictment against the world. Actually, Christ should be in the world,

reigning as King; but the world crucified Christ. Yet, His Spirit is here, reminding mankind of its awful sin by means of the threefold conviction of the world by the Holy Spirit:

PERI is the Genitive Preposition that means, "about, **concerning**, of, with reference to; for, or on account of."

HAMARTIAS is the Noun **HARMATTIA** – ἁμαρτία (ham-ar-tee'-ah) that means, "sin, failure, or missing the mark," in the Genitive, Feminine, Singular. Notice it is in the singular not plural "sins." The sin in focus is the lack of faith in Jesus Christ, the sin of unbelief.

KAI is the Coordinating Conjunction, "**and**," which links the conviction of sin with, "righteousness" below.

PERI is once again the Genitive Preposition that means, "**concerning.**"

DIKAIOSUNES is the Noun **DIKAIOSUNE** – δικαιοσύνη (dik-ah-yos-oo'-nay) that means, "**righteousness** or justice," in the Genitive, Feminine, Singular. It comes from the root **DIKE** – δίκη (dee'-kay) that means, "right."

Righteousness is the opposite of "sin" and is part of the convicting Ministry of the Holy Spirit. Compare **Rom 1:18-3:31** about the necessity of the God-kind of righteousness and the Sermon on the Mount, **Mat 5-7**, for Christ's idea of righteous living for the believer.

KAI PERI the same as above, "**and concerning.**" This links "righteousness" with "judgment" below. And therefore, if A = B, and B = C then A = C as well. All three are part of the Spirit's convicting ministry; sin, righteousness, and judgment. Notice that all three are preceded by **PERI**, "concerning," in the Greek, giving emphasis to each individually, as well as collectively.

KRISEOS is the Noun **KRISIS** – κρίσις (kree'-sis) that means, "a decision, or **judgment**," in the Genitive, Feminine, Singular.

Our complete translation of **John 16:8** is, "**And He (God the Holy Spirit), at His coming, (the Church Age), will convict the world concerning sin and concerning righteousness and concerning judgment.**"

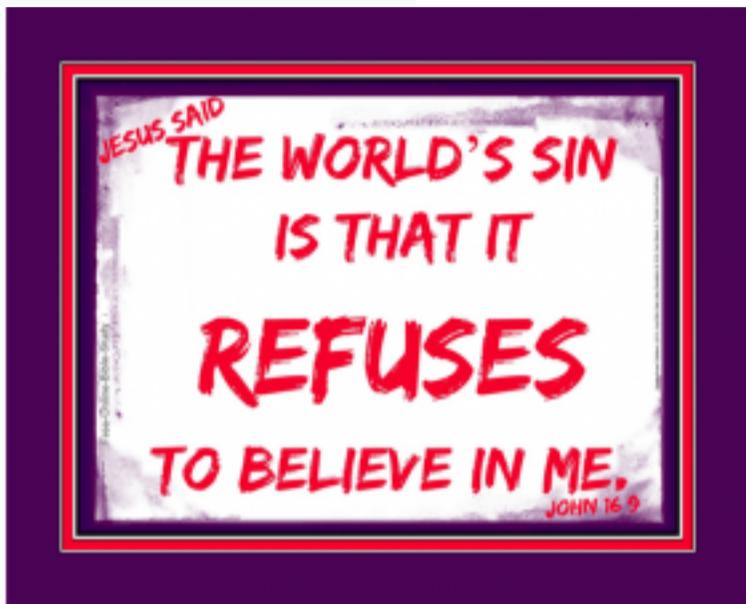
As we have noted in **verses 7-8**, Christ's departure was necessary for the Helper's (**PARAKLETOS**) coming. Sending the Spirit was to be the fruit of Christ's death, which was the reason for His going away. In fact, Christ's bodily presence could be only in one place at one time, but His Spirit is everywhere, in all places, at all times.

So, this is the office of the Spirit: To convict or convince the world that it needs a Savior. This convincing work is the Spirit's work, not your work; He can do it effectually.

The method the Holy Spirit takes; first, convince the unbeliever of his need for a Savior, **verses 9-11**, and then comfort those that do believe in Christ Jesus as their Savior, **verse 13-15** with **Acts 9:31; 2 Cor 1:3-8**.

Acts 9:31, "So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase."

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So, now in **John 16:9**, we have: **The First of the Three-fold "Convicting" Ministries of God the Holy Spirit.**

"Concerning Sin," John 16:9.

John 16:9, "Concerning sin, because they do not believe in Me;"

The Greek reads:

"περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ."

Transliterated it reads:

"PERI HAMARTIAS MEN, HOTI OU PISTEUOUSIN EIS EME."

PERI is once again the Genitive Preposition that means, **"concerning."**

HAMARTIAS is the Noun **HARMARTIA** that means, **"sin, failure, or missing the mark,"** in the Genitive, Feminine, Singular. Notice it is in the singular not plural, "sins." The sin in focus is the lack of faith in Jesus Christ, the sin of unbelief.

Basically, **HAMARTIA** means, **"to miss the mark."** Sometimes this word in the plural is used for personal sins, and when that occurs, it means that basically we have failed to measure up to the perfection of God's Essence.

But here in this verse, we do not have personal sins; we have something else which is defined for us. We have here a failure for which Christ did not and could not die on the Cross, (i.e. rejection of the Cross). When a person rejects the Cross, he stands on his own human good which has not been judged yet, but will be in the future at the last judgment, (i.e., The Great White Throne Judgement of **Rev 20:11-15**).

So, the very first thing about which the Holy Spirit places emphasis on is the true issue of the gospel, and this would be **John 3:36** spelled out.

John 3:36, "He who believes in the Son has eternal life; but he who does not obey the Son (i.e., obey Jesus' command to believe in Him, John 3:16), will not see life, but the wrath of God abides on him."

When presenting the gospel, it must be made clear that the issue in salvation is attitude toward Christ. To believe in Him is eternal life; to reject Him is eternal condemnation. This is the convicting message the Holy Spirit makes perspicacious for the unbeliever.

MEN is a Particle indicating contrast, emphasis or continuation. Here it indicates a contrast being made. It is linked with **DE** in **verse 10**, so we have a Correlative Conjunction. When you have **MEN** and **DE** in the same sentence, it comes to mean, "On the one hand... on the other hand..." So, we will translate **MEN**, "**on the one hand,**" and **DE** will be translated, "on the other hand" in **verse 10**, correlating two subjects, sin and righteousness, which are opposites from one another.

HOTI is a Subordinating Conjunction which means, "that or **because.**" **HOTI** establishes a causal clause.

OU is the Negative Particle **OUK – οὐκ** (ook) which means, "not, **do not**, etc."

PISTEUOUSIN is the Verb **PISTEUO – πιστεύω** (pist-yoo'-o) that means, "to **believe** or entrust," in the Present, Active, Indicative, Third Person, Plural.

The Customary Present Tense describes an event that regularly or habitually occurs. They habitually do not believe in Jesus Christ as their Savior.

The Active Voice in the Third Person, Plural refers back to the **KOSMOS**, "the world" or unbelieving members of the human race who do not believe in Christ. Therefore, we can add "**they**" to identify this group.

The Indicative Mood is for the reality of fact that there are unbelievers in this world and that the Spirit works to convict the unbelieving world that Jesus Christ is their Savior.

EIS is a Preposition in the Accusative case, "into, to, **in**, at, on, upon, etc."

EME is the Pronoun **EGO – ἐγώ** (eg-o'), "I or **Me,**" in the Direct Object, Accusative, First Person, Singular. Jesus Christ referring to Himself as the One the world does not believe in

as its Savior, and therefore this is the sin that the Holy Spirit convicts the world of, the sin of unbelief.

Our translation of **John 16:9** is, "**On the one hand, concerning sin** (*the sin of unbelief*), **because they** (*the world*), (*habitually and customarily*) **do not believe in Me.**"

There is something for which Christ cannot die: He cannot die for unbelief.

Without this conviction by the **PARAKLETOS**, such men actually have a pride of intellectual superiority in refusing to believe on Jesus as their Savior, **Rom 1:18-25; 1 Cor 18-31; Eph 4:17-18.**

Eph 4:17-18, "So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, ¹⁸being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart."

So, this is the sin of unbelief. The Spirit does not convict the world of individual sins; the conscience must do this, (see **Acts 24:24-25**). The Spirit's presence in the world is proof that the world does not believe on Christ; otherwise, Christ would be here in the world. The sin that condemns the soul is unbelief, the rejection of Christ (see **John 3:18-21**).

John 12:47-50, "If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. ⁴⁸He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. ⁴⁹For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to what to say and what to speak*. ⁵⁰I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

John 8:23-24, "And He (*Jesus*) was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. ²⁴Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins."

The Sin of rejecting Christ is the "**unpardonable sin,**" the only sin which Jesus could not pay for at the Cross.

When the Bible speaks of blaspheming the Holy Spirit, it is saying that that person or group has rejected the convicting ministry of the Holy Spirit. They have rejected His message of Christ crucified for their sins. This is the unpardonable sin; this is blaspheming the Holy Spirit.

Blasphemy is defined as: 1) Theology: The act of claiming for oneself the attributes and rights of God. 2) Judaism: Any word or deed meant to dishonor or revile the being or the work of God.

That is, claiming that through your own works, you can be saved or that you do not need a Savior and the work of Christ on the Cross for the forgiveness of your sins is foolishness.

Mat 12:31-32, "Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. ³²Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come."

That is because the Spirit's work is to make understandable the Cross of Jesus Christ and its effectiveness for our salvation. To reject the Spirit's message is to reject Jesus Christ Himself.

Mark 3:28-29, "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; ²⁹but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin."

Luke 12:10, "And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him."

The Unpardonable Sin is:

- A sin of the heart, not the lips, **Mat 12:34-35**. The words from the lips are the evidence of the condition of the heart; and evil words indicate an evil heart.
- A sin committed in the light of great evidence. At the time this was spoken, those men had seen Christ's miracles and yet hardened their hearts against Him. Today the Spirit continues to illuminate all men to the Gospel of Jesus Christ.
- A sin of willful, persistent unbelief and final rejection of Jesus Christ. Adultery is not unpardonable (see **John 8:1-11**), nor is murder (**God forgave David**). But when a person persists in rejecting Christ and comes to the place where his heart is so calloused he has no concern for his eternal destiny, then it is too late.

So, we see that the Spirit shall convince the world of sin; not merely tell them of it.

The Spirit convinces of the fact of sin; of the fault of sin; of the folly of sin; of the filth of sin, that by it we become hateful toward God; of the fountain of sin, the corrupt nature of sin; and lastly, of the fruit of sin, that the end thereof is death. Therefore, the Holy Spirit proves that the entire world is guilty before God.

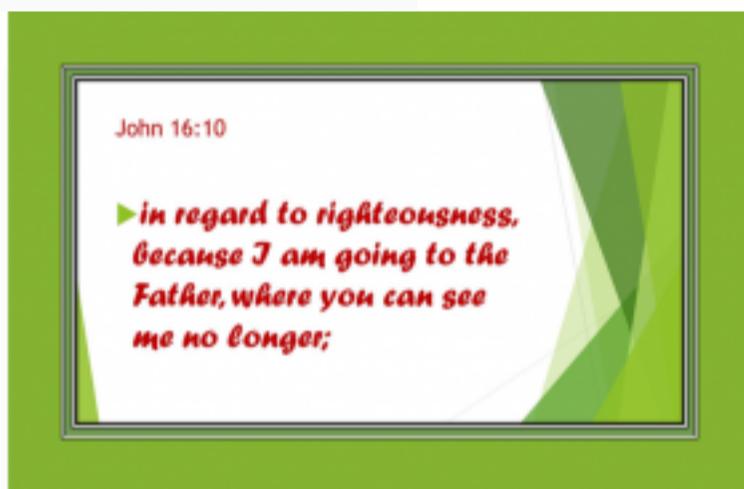
He also convinces the world of righteousness; that Jesus was The Christ and of Christ's righteousness that is imparted to us for justification and salvation. Christ's ascension proves the ransom was accepted, and the righteousness finished, through which believers were to be justified.

And finally, the Spirit will convict the world of judgment, because the prince of this world (Satan) has been judged. His power has been broken, who made all the mischief, and he is subdued by Christ which gives the believer confidence, especially in the "Day of Judgment."

The Spirit uses witnessing Christians and the Word to convince the unbeliever of his sin of unbelief; of his need for righteousness; of the fact that since he belongs to Satan (**Eph. 2:1-3**), he is on the losing side. There is no salvation without Spirit led conviction, for the Spirit uses the Word to convict lost souls.

In **verse 9**, we saw the "Man-ward" side of the Holy Spirit's convicting ministry to the world of unbelievers represented in "sin;" the sin of unbelief which is the unpardonable sin and the sin of blaspheming against the Holy Spirit.

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Now in **verse 10**, we have the "Christ-ward" side of the Holy Spirit's convicting ministry to the world of unbelievers represented in "righteousness," the opposite of sin, which is the righteousness found in the person and saving work of the Lord Jesus Christ.

In **verse 11**, we will see the "Satan-ward" side of the Holy Spirit's convicting ministry to the world of unbelievers represented in "judgment;" the judgment of sins in the Person of Jesus Christ which defeated and condemned Satan once and for all time.

"Concerning Righteousness," John 16:10.

John 16:10, "And concerning righteousness, because I go to the Father and you no longer see Me."

The Greek
reads: "περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με."

Transliterated it reads: "**PERI DIKAIOSUNES DE, HOTI PROS TON PATERA HUPAGO KAI OUKETI THEOREITE.**"

PERI is once again the Genitive Preposition that means, "**concerning.**"

DIKAIOSUNES is the Noun **DIKAIOSUNE – δικαιοσύνη** (dik-ah-yos-oo'-nay) that means, "righteousness," and sometimes "justice," in the Genitive, Feminine, Singular. It comes from **DIKAIOS – δίκαιος** (dik'-ah-yos) that means, "correct or righteous" and **DIKE – δίκη** (dee'-kay) that means, "right (as self-evident or dependent on custom, forensic law, or right) or justice (the principle, a decision or its execution, e.g., 'justice has been served')."

In the Feminine Gender, it means Biblically, "What God requires; what is right, righteousness, uprightness, justice; righting wrong; (God's) putting (man) in a right relationship (with Himself); religious duties or acts of charity, as in **Mat 6:1**.

Here it speaks of the right relationship Jesus had with the Father, expressed most fully in the faithfulness Jesus had in fulfilling the Will and Plan of the Father. That is seen in this verse when He says, "**I will go to the Father,**" indicating His ascension which completed the Incarnation Plan of the Father for His Son.

Jesus Christ is the Righteous One who fulfilled the Father's Plan of Salvation, **James 5:6; Rev 5:2-5**.

James 5:6, "You have condemned and put to death the righteous man; he does not resist you."

True righteousness is being God-oriented which Jesus was 100% of the time. God also proves His righteousness toward man by His faithfulness, which He was to Jesus Christ 100% of the time. So, we see that the original meaning of **DIKAIOSUNE** meant righteousness in the sense of fulfilling a Divine standard or a Divine statute. It came to mean, "fairness, mercy, charitableness," and it eventually came to be a technical word for Grace Orientation, another way of saying God-oriented.

Therefore, the Holy Spirit convicts an unbeliever who has no grace orientation toward the Grace of God for his salvation found in the Righteous One, (the Lord Jesus Christ).

People are taught by the **KOSMOS** from the cradle to the grave that you have to work for it, fight for it, etc., all of which are human achievement concepts. Yet, human good has no application in the Plan of God, because grace is the complete opposite. You cannot achieve it, you cannot earn it or deserve it, God has done it all for you in Grace and Mercy. Therefore, Jesus says in essence, "righteousness will be realized in His return to the Father (completing the plan for salvation), and in the coming of the Spirit," (the revealer of that righteousness).

This world does not have at its disposal the possibility of true righteousness apart from God's providing it Himself via His Son and His Spirit, **Mat 9:13; Mark 2:17**.

Mat 9:13, "But go and learn what this means: 'I desire compassion, and not sacrifice,' for I did not come to call the righteous, but sinners."

Mark 2:17, "And hearing *this*, Jesus said to them, "*it is not those who are healthy who need a physician, but those who are sick; I did not come to call the self-righteous, but sinners.*"

Christ accomplished what the Law could not do. Through His death, (God's gift), unbelievers who believe in Christ via the convicting ministry of the Holy Spirit are made righteous, **Rom 1:16-17; 5:7, 19; 8:3-4; 2 Cor 5:21; Gal 2:21; cf. Rom 10:4.**

2 Cor 5:21, "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

1 John 2:1, "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous."

Rom 1:16-17, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. ¹⁷For in it *the* righteousness of God is revealed from faith to faith; as it is written, "But the righteous *man* shall live by faith.""

Rom 5:7-8, "For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. ⁸But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."

Rom 5:19, "For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous."

Because of the righteous person and work of Jesus Christ, those who are faithful will receive eternal rewards for righteousness, **2 Tim 4:8.**

2 Tim 4:8, "In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing."

The Spirit's presence in the world is proof of the righteousness of Christ, who is now returned to the Father. While on earth, Christ was accused of being a lawbreaker and a sinner, as well as a counterfeit. But the fact that the Spirit is present on earth is proof that the Father raised the Son and received Him back to heaven.

As we noted in **verse 9**, **DE** is a Correlative Conjunction that works with **MEN** of **verse 9**. When you have **MEN** and **DE** in a sentence it can read, "**on the one hand... on the other hand...**" correlating two subjects, sin and righteousness as opposites from one another. In addition, in **verse 11**, we have **DE** again, yet in a different position. There it is an Ascensive Conjunction meaning, "even," used to express a final addition or point of focus.

So, we will translate it there, "even" as the final addition to the correlation of sin and righteousness; even judgment.

HOTI is a Subordinating Conjunction which means, "that or **because.**" **HOTI** establishes a causal clause. In other words, the cause or reason the Holy Spirit convicts of righteousness is because Jesus ascended to the Father, given in the following phrase.

PROS is a Preposition in the Accusative case that means, "**to**; toward; for the sake or purpose of, in order to, so that." Here it gives us position and direction, "to the Father" or literally, "face to face with My Father."

TON PATERA is the Article **HO** – ὁ (ho) "**the,**" plus the Noun **PATER** – πατήρ (pat-ayr') in the Direct Object, Accusative, Masculine, Singular that means, "**Father,**" referencing God the Father.

HUPAGO is a Verb in the Present, Active, Indicative, First Person, Singular that means, "go, go one's way; go away, depart; withdraw from one's presence, go home; go back, return." It is made up of **HUPO** – ὑπό (hoop-o') that means, "by" and **AGO** – ἄγω (ag'-o), "to lead, bring, or carry (arrest)." So, **HUPAGO** comes to mean, "to lead or bring under, to lead on slowly, or to depart."

The Completely Futuristic Present Tense is to stress the immediacy of the action of Jesus' departing to be face to face with the Father, as though it were present.

The Active Voice in the First Person, Singular: Jesus Christ is the One who is returning to the Father. So, we can say, "**I am going.**"

The Indicative Mood is for the reality of Jesus' ascension 40 days after His resurrection.

Principles:

- To go to the Father Jesus Christ had to rise again. He had to ascend. He is seated at the right hand of the Father; He is glorified; and He is vindicated by the Father of His accusers. The mere fact of the Father's acceptance of Jesus Christ into heaven demonstrates Jesus' righteousness, and therefore Jesus is vindicated of His accusers
- The Father has accepted Him. The Father was propitiated by the Cross, and He shows His acceptance of the Son by saying to Him, "**Sit down at My right hand until I make Your enemies Your footstool,**" **Psa 110:1; Heb 1:13.**
- It is the Son who died on the Cross; it is the Son who is seated at the right hand of the Father; it is the Son who did the work, and He is the Righteous One.
- It is the Son who did the work and who is the Savior, and grace orientation at the point of witnessing is understanding who and what the Son is.
- When He says, "**I go to my Father,**" He is expressing the fact that His righteous work is completed, **Rom 3:10, 21-30; Heb 1:8.**

Rom 3:10, 21-30, "... There is none righteous, not even one;... ²¹But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²²even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³for all have sinned and fall

short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. ²⁷Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. ²⁸For we maintain that a man is justified by faith apart from works of the Law. ²⁹Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, ³⁰since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one."*

Heb 1:8-9, "But of the Son He says, "Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom. ⁹You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions."

KAI is the Super-Ordinating Conjunction that means, "**and**, even, or also." It introduces a clause that is more prominent than the one to which it relates.

OUKETI is an Adverb that means, "**no longer**, no more." It is a compound word from **OUK**, "not," and **ETI** – **ἔτι** (et'-ee), "still or yet," literally, "still not or yet not."

THEOREITE is the Verb **THEOREO** – **θεωρέω** (theh-o-reh'-o) in the Present, Active, Indicative, Second Person, Plural from **THEOROS** that means, "spectator," and it comes to mean, "to look at, gaze, behold, or see as a spectator."

The essence of the verb may be captured in its parent noun which means, "spectator." Thus, **THEOREO** usually denotes an involved watching of something. Figuratively, it can mean, "to consider, to investigate, or to look into the matter."

This is interesting because Jesus did not use **BLEPO** (a glance), or **HORAO** (panoramic view), or **ATENIZO** (to gaze intently at something). He uses **THEOREO**, which means you have to use your mind. It means to observe with the physical eyes and to understand what you observe, to have a conclusion about it.

"Spiritual perception is intended in the Johannine texts of, John 16:10, 16, 17, 19. Such perception is somehow connected to the presence of the Spirit. Just as Jesus is really a stranger to the kosmos, "world," since He is from above, so too His followers are to have a different worldview. The natural man (the man of the kosmos) will not "see" Jesus, but His disciples will "see" Him (John 14:17, 19). The term can refer to literal sight, (Acts 17:16; 20:38), or mental perception or observation." (Complete Biblical Library Greek-English Dictionary)

The Completely Futuristic Present Tense: An event that will occur once He ascends.

The Active Voice in the Second Person Plural: The disciples are the ones, along with the unbelieving world at that time, who had seen Him, and who will no longer see Him visibly. "Now you see me, now you don't."

The Indicative Mood is for the reality that they will no longer see Him. So, we say, "**you all will no longer see.**"

This word is also used for Stephen's vision of the Lord at his stoning, **Acts 7:55.**

Acts 7:55-56, "But being full of the Holy Spirit, he gazed intently (*ATENIZO*) into heaven and saw (*HORAO*) the glory of God, and Jesus standing at the right hand of God; ⁵⁶and he said, "Behold, I see (*THEOREO*) the heavens opened up and the Son of Man standing at the right hand of God"."

ME is the Pronoun **EGO**, "I or **Me**" in the Accusative, First Person, Singular. Jesus Christ referring to Himself as the One they will no longer see.

With the bodily eyes and without the Holy Spirit, they are unable to behold Jesus physically or in the mentality of their souls. This reiterates what Jesus told them in **John 14:18-19 (vs. 19, OUKETI THEOREI)**, where they would not see Him in bodily form, but be able to see Him spiritually, (in the mentality of their souls), as a result of sending the Holy Spirit.

Our complete translation of **John 16:10** is, "**On the other hand concerning righteousness, because I am going to the Father and you all will no longer see Me.**"

The fact that Jesus Christ was raised on the third day, as opposed to being abandoned to Hades, **Psa 16:10; Acts 2:27**, and on the 40th day of His resurrection ascended into Heaven, **Acts 1:9** ("*lifted*" is in the *Passive Voice: He received the action of ascension.*); thereby, being received into heaven by God the Father was a demonstration of Jesus' personal righteousness, being accepted by God the Father into heaven.

This was also a vindication of the accusations against Him by the world, **Mat 10:35; 12:24-27; Mark 3:22; Luke 11:15-19**, who said that He was in fact not righteous, and instead in league with Satan, **Rom 3:10, 21-30.**

Yet, because the Father raised Him from the dead and received Him in heaven and seated Him at His right hand, **Acts 2:33-35; 5:31-32; Eph 1:20-23; Heb 1:3; 12:2**; etc., proves His righteousness and vindicates Him before His accusers.

Heb 1:3, "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high."

Acts 2:33-35, "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this

which you both see and hear. ³⁴For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord, "Sit at My right hand, ³⁵Until I make Your enemies a footstool for Your feet.'"

Acts 5:31-32, "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. ³²And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him."

Eph 1:20-23, "Which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*, ²¹far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. ²²And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³which is His body, the fullness of Him who fills all in all."

Jesus Christ is the Righteous One! **Acts 3:14; 7:52; 22:14; Rom 5:19; 1 John 3:7; Rev 16:5.**

Man realizes his unrighteousness as the Holy Spirit reveals Christ's righteousness. Jesus' departure to the Father and acceptance by the Father made possible the believer's righteousness, as a result of the convicting ministry of God the Holy Spirit.

Rom 5:19, "For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous."

1 John 3:7, "Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He (Jesus Christ) is righteous."

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Now in **verse 11**, we have the Satan-ward side of the Holy Spirit's convicting ministry to the world of unbelievers represented in "judgment."

“Concerning Judgment,” John 16:11.

John 16:11, “And concerning judgment, because the ruler of this world has been judged.”

The Greek reads:

“περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.”

Transliterated it read:

“PERI DE KRISEOS, HOTI HO ARCHON TΟΥ KOSMOU TOUTOU KEKRITAI.”

PERI is once again the Genitive Preposition that means, **“concerning.”**

DE is an Ascensive Conjunction. As we noted in **verse 10**, it is used to express a final addition or point of focus. So, we will translate it as, **“even,”** as the final addition to the correlation of the three-fold convicting ministry of God the Holy Spirit.

KRISEOS is the Noun **KRISIS – κρίσις** (kree'-sis), in the Descriptive Genitive, Feminine, Singular that means, “a decision, judgment, judging, condemnation, punishment; or justice.”

BDAG defines it as, *“the legal process of judgment or judging.” Specifically, in this verse, “judgment that goes against a person, condemnation, and the sentence that follows.”*

Liddell and Scott's Greek-English Lexicon defines KRISIS as: *“A decision, judgment,” Herodotus, Aeschylus; where in a legal sense, a trial, Aristophanes, Thucydides, etc.:—the result of a trial, condemnation, Xenophon.*

So, we see that this is the act of judgment, **“even concerning the act of judgment.”**

HOTI is once again a Subordinating Conjunction which means, “that or **because.**” **HOTI** establishes a causal clause. In other words, the cause for which the Holy Spirit convicts of judgment is because Satan was judged once and for all time at the Cross of Jesus Christ, which is given in the following phrase.

HO ARCHON is the Article **“the,”** plus the Noun in the Subject Nominative, Masculine, Singular that means, **“ruler, chief; official, or authority.”** This is the one who has been judged.

TΟΥ KOSMOU Is the Article **HO – “the,”** plus the Noun **KOSMOS – κόσμος** (kos'-mos), **“world,”** in the Genitive of Subordination, i.e.; it is subordinate to or under the dominion of the **ARCHON**. Here we are talking about planet earth. Satan has been the ruler of planet

earth since the fall of Adam. Jesus Christ controls history, but Satan is the ruler of this world. So, we say, "**of the world.**"

TOUTOU is the Near Demonstrative Adjective, **HOUTOS** – οὗτος (hoo'-tos) meaning, "**this,**" in the Genitive, Masculine, Singular.

So, **HO ARCHON TOU KOSMOU TOUTOU** means, "**The ruler of this world,**" speaking of Satan / the Devil. Jesus has previously used this title for Satan in **John 12:31** and **14:30**.

KEKRITAI is the Verb **KRINO** – κρίνω (kree'-no) that means, "to judge or decide," in the Perfect, Passive, Indicative, Third Person, Singular. The primary meaning is, "to set apart so as to distinguish, separate."

BDAG defines it used in **John 16:11** as, "*to engage in a judicial process, judge, decide, hale before a court, condemn,*" *before the Divine tribunal occupied by God or Christ to administer judgment, or to judge.*"

The Intensive Perfect Tense (with the Indicative Mood) places emphasis on the results of Satan's judgment by God in eternity past. It focuses on the resultant state produced by that completed past action of judgment. Satan was judged in the past before man existed on the earth. Therefore, he was judged in eternity past and remains under that judgment today, "**is judged.**" He was sentenced, but the sentence was not executed and will not be until after the Millennium.

The Third Person, Singular refers to Satan who was, at the time of Christ teaching these principles, possessing the body of Judas Iscariot, and therefore was not in the room.

The Passive Voice: Satan has received the judgment, "has been judged," and remains under that judgment today. Satan received this judgment in eternity past. It was confirmed by the Cross. Therefore, Satan is condemned.

The Indicative Mood is for the dogmatic fact that Satan was judged in eternity past and remains under that judgment forever. Satan was defeated at the Cross; his judgment is certain. **Col 2:15; Heb 2:14.**

Heb 2:14-15, "Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, ¹⁵and might free those who through fear of death were subject to slavery all their lives."

Col 2:13-15, "When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, ¹⁴having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having

nailed it to the cross. ¹⁵When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him."

Therefore, we will say, **"Is judged,** *(has been in eternity past and continues to be today).*"

Unbelievers in time share Satan's sentence, as do all fallen angels. The unbeliever is not and never will be grace oriented.

Our complete translation of **John 16:11, "Even concerning *(the act of)* judgment, because the ruler of this world is *(has been and continues to be)* judged."**

Principles of Verse 11:

- Jesus had previously spoken of judging Satan and the world in **John 12:31-32;** see also **Col 2:14-15.**

John 12:31-32, "Now judgment is upon this world; now the ruler of this world will be cast out. ³²And I, if I am lifted up from the earth, will draw all men to Myself."

Col 2:13-15, "When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, ¹⁴having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. ¹⁵When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him."

- This relates the unbeliever to the angelic conflict. Satan stands condemned. The sinful world is in his grip, but he will be cast out, **John 12:31.** This approach is not saying that the unbeliever is judged directly, (the unbeliever here shares the judgment of Satan).

1 John 3:8, "The one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil."

- The Perfect, Passive Indicative of **KRINO** tells us that the judgment of Satan was completed in the past, where there is a continuance of that action today and into eternity future. This is the judgment of Satan and the Fallen Angels in eternity past that is currently under appeal.
- In eternity past, Satan was sentenced to the Eternal Lake of Fire, **Mat 25:41; John 12:31; Rev 20:10.** Currently, that sentence is under appeal, signified by His current freedom, **Job 1:6-9; 2:17; Mat 4:3-11.**
- In addition, the Cross of Jesus Christ is in view; that is the place where the penalty for Satan's crimes (sin) was paid for, just as man's penalty was paid for at the Cross, **Col 1:20.** Even though the victory was won 2000 years ago, in God's omniscience and omnipresence, it occurred in eternity past when Satan was judged and sentenced.

Col 1:20, "And through Him *(Jesus Christ)* to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven, *(i.e., angels).*"

- The Spirit shows man that Satan is defeated because of the Cross of Calvary. The world is convicted as to their sure judgment because their ruler, Satan, stands judged.
- Therefore, man is asked the question, do you stand with Satan under his condemnation or do you stand with Jesus Christ in eternal salvation? The Spirit will show to mankind that Christ judged Satan, and any member that stands with Satan in rejection of the Savior will receive the judgment already handed down to Satan. So, man can either stand with Christ in eternal salvation or stand with Satan in eternal condemnation.
- The sentence was complete at the Cross of Jesus Christ where He won the strategic victory of the Angelic Conflict; thereby, proving the guilt of Satan and regaining the rulership of this world, cf. **Rev 11:15; 12:10.**

"The death of Christ was a judgment or a condemnation of Satan. In this struggle, Jesus gained the victory and subdued the great enemy of man. This proves that God will execute judgment or justice on all his foes. If He vanquished His great enemy who had so long triumphed in this world, He will subdue all others in due time. All sinners in like manner may expect to be condemned. Of this great truth, Jesus says the Holy Spirit will convince men. God showed Himself to be just in subduing His great enemy. He showed that He was resolved to vanquish His foes, and that all His enemies in like manner must be subdued. This is deeply felt by the convicted sinner. He knows that he is guilty. He learns that God is just. He fears that he will condemn him, and trembles in the apprehension of approaching condemnation. From this state of alarm, there is no refuge but to flee to Him who subdued the great enemy of man, and who is able to deliver him from the vengeance due to his sins. Convinced, then, of the righteousness of Jesus Christ, and of His ability and willingness to save him, he flees to His cross, and seeks in Him a refuge from the coming storm of wrath." (Barnes' Notes on the New Testament, **John 16:11**).

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Grace

Our complete translation of the "convicting" ministry of God the Holy Spirit to the unbelieving world during the Church Age:

John 16:8-11, reads, **"And He (God the Holy Spirit), at His coming, (the Church Age), will convict the world concerning sin and concerning righteousness and concerning**

judgment. ⁹On the one hand, concerning (the) sin (of unbelief), because they (the world), (habitually / customarily) do not believe in Me, ¹⁰on the other hand concerning righteousness, because I am going to the Father and you all will no longer see Me, ¹¹even concerning (the act of) judgment, because the ruler of this world is, (has been and continues to be), judged.”

In these verses, we have a condensed and striking view of the work of the Holy Spirit. Operating according to what Christ has accomplished, the Spirit convicts men concerning their sin of unbelief in Christ, concerning the righteousness that is found in Christ alone, and concerning the judgment over Satan accomplished by Christ on the Cross.

These three things comprise the whole of His agency in the conversion of sinful men; and in the accomplishment of this work, He awakens, convinces, and renews in what is called Common and Efficacious Grace.

Because man is born spiritually dead, he cannot be effective at two points in his life as an unbeliever:

- At the point of gospel hearing, the unbeliever is spiritually dead. He is totally helpless and cannot have a relationship with God. He is dichotomous and cannot understand spiritual phenomena, **1 Cor 2:14**. That is why the Common Grace ministry of God the Holy Spirit is necessary at the point of hearing the Gospel message.
- At the point of faith in Christ, he is spiritually dead and can do nothing to gain spiritual life, including believing on Jesus Christ. That is why the Efficacious Grace of God the Holy Spirit is necessary at the point of believing in the Gospel message.

1 Cor 2:14, “But a natural (soulish) man (unbeliever) does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because it (the gospel) is spiritually appraised.”

The two enabling ministries of the Holy Spirit in evangelism are compared to breathing.

- The inhale: The unbeliever listens to the gospel, while the Holy Spirit makes it perspicuous under Common Grace.
- The exhale: The unbeliever believes in Christ, and the Holy Spirit under Efficacious Grace makes faith effective for salvation.

Common Grace:

Common Grace is the Spirit’s universal ministry to all of mankind by making the Gospel of Jesus Christ real and understandable to them. As we have seen in our study, the three-fold ministry includes making understandable the conviction of sin, righteousness, and judgment.

In evangelism and personal witnessing, God the Holy Spirit is the sovereign executive. He will only use what is accurate and true in the field of Biblical soteriology.

Just as a living person cannot communicate with a dead person and vice versa, so a living evangelist cannot make perspicuous the gospel to the spiritually dead unbeliever unless that person is listening to him, and unless the Holy Spirit makes the content perspicuous.

In the function of Common Grace, God the Holy Spirit acts as a human spirit to enable the spiritually dead unbeliever to comprehend the gospel.

The unbeliever may hear the gospel, but he must be willing to listen to the gospel for Common Grace to function. The volition of the unbeliever provides the non-meritorious willingness to listen, while God the Holy Spirit provides comprehension of the facts.

The first mention of common grace in the Bible is found in **Gen 6:3**.

Gen 6:3, "Then the Lord said, "My Spirit (Holy Spirit) shall not strive (convince) inside mankind forever. For in his going astray (total depravity), he is also flesh (spiritual death at birth). Nevertheless, his days shall be 120 years (before the flood would occur)."

The Spirit is not "striving," (as per the KJV or NASB), but making lucid, clarifying gospel information. The Hebrew word **DIYN** – דִּיַן (dēn) means, "to judge, contend, or plead." Note the 120 years: As long as you are alive, the Spirit will "strive" with you. In other words, you have the chance to believe in Christ as long as you are alive. If you die without doing so, you will go to hell.

- "Striving" translated "convincing inside mankind" is the Spirit's ministry of Common grace. So, we see from the beginning of mankind that God the Holy Spirit operated under His convicting ministry.

Eph 1:13 is the exegetical presentation of human volition in the Doctrine of Common Grace.

Eph 1:13, "In whom you also (when an unbeliever), when you heard (common grace) the message of truth, the gospel of your salvation, in whom also when you believed, you were sealed in Him by the Holy Spirit (Efficacious Grace)."

There are two acts of human volition in common grace: Hearing the gospel and concentrating on it. You have to want to hear the gospel and concentrate on its presentation. When you do, God the Holy Spirit will make that gospel information real in your soul, so that you now have information on which to make a decision. Therefore, God the Holy Spirit in Common Grace makes gospel information comprehensible to the spiritually dead unbeliever.

Efficacious Grace:

Efficacious Grace is the Holy Spirit's ministry to those that believe on Jesus Christ. Efficacious grace is the ministry of God the Holy Spirit in making the faith of the spiritually dead person effective for eternal salvation.

The unbeliever makes a non-meritorious decision to believe in Christ. But because this faith comes from one who is spiritually dead, God the Holy Spirit must make the faith effectual for salvation and spiritual life to be realized; this is the Doctrine of Efficacious Grace.

Without this ministry of the Holy Spirit, there is no validity in the faith of an unbeliever. There is nothing valid in what an unbeliever does or thinks as far as relationship with God is concerned. But the Holy Spirit makes this faith effectual in every case!

From the human viewpoint, we simply believe in Christ for salvation. From the Divine viewpoint, the very second we believe, God the Holy Spirit makes that faith effectual; He carries us into salvation.

John 3:18, "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God."

Some will believe in Jesus Christ because of the sin issue; others because of the perfect righteousness issue. The rarest of all is the one who believes in Christ because of the judgment issue.

Efficacious grace is defined as an instant act of the power of the Holy Spirit; whereby, faith in Jesus Christ, originating from a spiritually dead person, is made effective for eternal salvation. When the spiritually dead person responds to the Divine call or the invitation to believe in Christ, the omnipotence of God the Holy Spirit causes the faith of the spiritually dead person to become effective.

The work of God in evangelism leaves no place for human works or ability. Therefore, faith and faith alone in Christ is made effective. No human works can be added to faith or included.

The unbeliever is spiritually dead from birth. Therefore, the faith of the spiritually dead person, though necessary as an expression of non-meritorious positive volition, is powerless in itself to affect anything. It is ineffective because we, the source of that faith, are spiritually dead.

Consequently, the omnipotence of God the Holy Spirit is effective as the means of producing the intended result: Eternal Salvation. So, although the message of the gospel is very simple to us, **"believe on the Lord Jesus Christ and you will be saved,"** little do we realize that behind the scenes God the Holy Spirit is working on our behalf, and that is grace.

- Human volition is the faith of the spiritually dead person which is a non-meritorious function. It is also ineffective because the one who is believing in Christ is spiritually dead. But in every case, without exception, the grace of God comes to the rescue.
- Divine sovereignty and the omnipotence of the Holy Spirit turns that helplessness, that faith, into effectual faith for eternal salvation.
- He thus imparts to man the blessings purchased by the death of Jesus, righteousness and eternal salvation.

These are part of the 40 things God gives to the believer at the moment of salvation.

[\(Click Here to See Doctrine of 40 Gifts at Salvation.\)](#)

Common and Efficacious Grace Summary:

Common Grace is the Spirit's universal ministry to all of mankind by making the Gospel of Jesus Christ real and understandable to them where God the Holy Spirit is the sovereign executive. As a living person cannot communicate with a dead person, so a living evangelist cannot make the gospel understandable to the spiritually dead unbeliever. Therefore, God the Holy Spirit acts as a human spirit to enable the spiritually dead unbeliever to comprehend the gospel.

With understanding of the gospel of Jesus Christ, the spiritually dead person is now able to make a decision; do I believe it or not?

The faith of the spiritually dead person indicates positive volition, but the volition of the spiritually dead person has no power to produce the intended result. We were helpless in spiritual death, yet God found us in grace, saved us by grace, and provides for us by grace. Grace is the work of God, not the work of man. Grace is the policy of God after salvation for the execution of the protocol plan. Before salvation, grace is the work of God making the gospel perspicuous, making the issue clear and making our faith in Jesus Christ effective for salvation.

Efficacious Grace makes faith in Christ effective for salvation; no works are added.

- Works added to faith in Christ are dead works. Dead works are the function of human power, for dead works depend on human power.
- Efficacious grace is defined as an instant act of the power of the Holy Spirit; whereby, faith in Jesus Christ, originating from a spiritually dead person, is made effective for eternal salvation.
- Divine omnipotence and human power are mutually exclusive. Consequently, there is no efficacy in dead works added to faith in Christ for salvation.

Spiritual death causes the unbeliever to be helpless. For him to understand the gospel requires the ministry of God the Holy Spirit in common grace. For him to understand the gospel invitation requires the ministry of God the Father. For his faith to be made effective requires the ministry of God the Holy Spirit. So efficacious grace is an act of God the Holy Spirit proceeding from his omnipotence. Only God the Holy Spirit has the power to make faith effective for salvation, **Eph 1:13-14**.

Eph 1:13-14, "In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, ¹⁴who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory."

There are three steps in God's ministry to the spiritually dead.

- After the ministry of God the Holy Spirit, in common grace, the spiritually dead person understands the gospel.
- After the ministry of God the Father, in the Divine invitation to believe in Christ, the spiritually dead person understands the issue of **John 3:36**.

John 3:36, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

- At this point, the spiritually dead person faces the option. He can believe in Jesus Christ and God the Holy Spirit will make his faith effective for salvation. Or he can reject Jesus Christ as Savior, and there is no function of the Holy Spirit after that, except that whenever the gospel is again presented, He makes the issue clear.

The spiritually dead person remains in a state of spiritual death because he has rejected Christ as Savior. **Heb 9:27, "It is appointed for (destined to) men to die once, but after that comes the judgment."** For the one who remains spiritually dead, there is a second death and judgment, because he has rejected Jesus Christ as Savior, **Rev 20:14; 21:8.**

John 3:18, "He who believes in him is not judged, but he who does not believe is judged already because he has not believed in the name of the uniquely-born Son of God." (This is the first judgment; the second is the judgment of his works at the Great White Throne Judgment of **Rev 20.**)

After the ministry of God the Holy Spirit, in Efficacious Grace, the spiritually dead person's non-meritorious faith is made effectual for salvation. Therefore, at the moment of salvation through faith in Christ, human volition and Divine sovereignty function together.

Concluding Principles:

Sin, Righteousness, and Judgment address the past, present, and future.

- Sin entered the world, and into all mankind, at the Fall (past).
- Through self-determination, religious activity and human good (present), men attempt to lead righteous lives.
- Nevertheless, without faith in Christ only judgment (future) awaits.

In all that our Lord says here, there is an allusion to the office of an advocate in a cause, in a court of justice; who by producing witnesses and pleading upon the proof, convicts the opposite party of sin, demonstrates the righteousness of His client, and shows the necessity of passing judgment upon the accuser, **Rev 12:10.**

The believers' Advocate, God the Holy Spirit, is a "prosecutor" of the unbelieving world; He convicts, as was sometimes noted in the Old Testament, **Jer 50:34; 51:36; Lam 3:58-66; cf. Psa 43:1; 50:8.**

Psa 43:1, "Vindicate me, O God, and plead my case against an ungodly nation; O deliver me from the deceitful and unjust man!"

The Holy Spirit proves that all the world is guilty before God. He convinces the world of its lack of perfect righteousness and that Jesus was Christ, the righteous One, and that Christ's righteousness is imparted to the unbeliever (who believes) for justification and salvation (Efficacious Grace).

These three judgments (convictions) are applied to the individual unbeliever where the Spirit uses witnessing Christians and the Word to convince the unbeliever of his sin of unbelief, of his need for righteousness, and of the fact that since he belongs to Satan, **Eph 2:1-3**, he is on the losing side.

Eph 2:1-3, "And you were dead in your trespasses and sins, ²in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. ³Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest."

There is no salvation without Spirit-led conviction, for the Spirit uses the Word to convict lost souls.

On the day of Pentecost, when the Spirit was given, multitudes of Jews were convinced of their sin of unbelief, and converted to God, **Acts 2:37-42**.

Lewis Johnson, Jr. in his book "The Spirit and the World," comments, "*A final illustration of the work of conviction is provided by Peter's sermon on Pentecost, for he speaks of sin (cf. Acts 2:14-23), of righteousness (2:24-32), and of judgment (2:33-36). Only two responses are possible to the Spirit's conviction. Those who heard Stephen were cut to the heart and gnashed on him with their teeth in their resistance (cf. Acts 7:54, 51). They rejected common grace. Those who heard Peter were pricked in their heart, too, in their resistance, but three thousand of them received efficacious grace and believed, repenting and then being baptized in testimony to their faith (cf. 2:41-44). By divine grace they were enabled to sing,*

*My sin — oh, the bliss of this glorious thought! —
My sin, not in part, but the whole,
Is nailed to the Cross, and I bear it no more;
Praise the Lord, praise the Lord, O my soul."*

The Spirit's prosecuting ministry proves of the necessity of being pardoned and made righteous through the blood of the Lamb, who, after being offered up for sin, went to the Father vindicated, forever to appear in His presence as our Intercessor, **Rom 8:34; Heb 7:25; 9:24; 1 John 2:1-2**.

Rom 8:34, ".... Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."

1 John 2:1-2, "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ²and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world*."

The death and resurrection of Jesus were a condemnation of Satan, **John 12:31; Col. 2:15**. By Jesus' death, He defeated the devil, who held "the power of death," **Heb. 2:14**.

God's righteous judgments are His saving justice; therefore, judgment and salvation coalesce. Yet, people in rebellion must take note of Satan's defeat and fear the Lord who holds the power to judge, as the fact of coming judgment, both Satan's and man's is proclaimed in **Rev 20:1-3, 10-15**. Therefore, the Spirit convicts people and prepares them for salvation, cf. **Acts 17:30-31, 34**.

This tells us that there are three different states of man:

- Under sin, in which there is nothing but infidelity towards God, because there is no faith in Jesus Christ. The first is the general corruption of the human nature and the reign of sin until the coming of Christ.
- Under grace, in which sin is pardoned, and righteousness is acquired by faith in Christ; who is gone to the Father to carry on, by His intercession, the great work of redemption. Therefore, the second is the reparation of our nature by the Lord Jesus, and the reign of righteousness by His grace, **Rom 5:20-21**.

Rom 5:20-21, "The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, ²¹so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord."

- In the peace and glory of heaven, where Christ will reign with His members and the devil with his angels and servants being banished into the Eternal Lake of Fire by the last judgment. So, the third is the condemnation of sinners, and the total destruction of the kingdom of sin, and of all the power of the devil by the last judgment.

The role of the Spirit in the world is to "convince," (expose, bring to light) mankind that Jesus is the only hope of salvation. He convicts men that they are sinners with no righteousness of their own, and that the wrath of God is their inevitable fate, (cf. Wescott, p.228, Complete Biblical Library Commentary).

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We now turn to **John 16:12-15** where we have the anticipation of God the Holy Spirit's Ministry to the Church Age believer. We begin with **verse 12**.

John 16:12, "I have many more things to say to you, but you cannot bear them now."

The Greek reads, "Ἔτι πολλά ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι."

Transliterated it is, "ETI POLLA ECHO HUMIN LEGEIN, ALL OU DUNASTHE BASTAZEIN ARTI."

ETI is an Adverb that can mean, "still, yet, in addition, also, even; further, moreover." Here linked with **POLLA** below adds emphasis so we will say, "**more**" in "many more."

POLLA is the Pronominal Adjective **POLUS** – πολῦς (pol-oos') in the Accusative, Neuter, Plural that can mean, "much, many, or great."

The Pronominal resembles a pronoun by specifying a person, place, or thing.

In the Accusative case, it stands for a thing which is Bible Doctrine that Jesus desires to teach to them. So, it refers to Doctrines pertaining to the Church Age, Doctrines pertaining to the intensification of the Angelic Conflict, the Edification Complex of the Soul (ECS), and many other things. We will say, "**many things (Doctrines).**"

ECHO is a Verb in the Present, Active, Indicative, First Person, Singular that means, "to have, hold, or possess."

The Instantaneous Present Tense indicates an action is complete at the moment of speaking. At that very time, Jesus wanted to teach them more things.

The Active Voice: Jesus presently has many more Doctrines He desires to teach them. So, we say, "**I have.**" He has a lot to teach them.

HUMIN is the Pronoun **SU** – σὺ (soo) in the Dative of Advantage case, Second Person, Plural that means, "**to you all.**"

LEGEIN is the Verb **LEGO** – λέγω (leg'-o) in the Present, Active, Infinitive, meaning, "to say, speak, tell." As an Infinitive, we can say, "to say or to speak or to tell."

The Infinitive is a verbal substantive indicating the Doctrine He desires to convey to them. In the context here we will say, "**to teach Bible Doctrine.**"

LEGO comes from **LOGOS** – λόγος (log'-os). **LOGOS** means, "words or a word," and words are formed in the mind and then spoken; He has a great number of words and concepts. Here indicates His purpose. It was the purpose of the Lord Jesus Christ, from the standpoint of His humanity, to do much more teaching than He did, but He was limited by His audience, the twelve.

The Active Voice: Jesus Christ Himself wanted to do the teaching.

So far, we have, "**I have many more *Doctrines* to teach to you all.**"

ALL is a Super-Ordinating Conjunction that means, "**but**, rather, on the contrary." It indicates a contrast. He desires to teach them more Doctrine but they are unable to receive it due to not having the power of God the Holy Spirit, at this time, to learn and understand them.

OU is the Negative Particle **OUK – οὐκ** (ook) meaning, "**not** or do not."

DUNASTHE is the Verb **DUNAMAI – δύναμαι** (doo'-nam-ahee) in the Present, Middle Deponent, Indicative, Second Person, Plural that means, "to be able, to have power."

The Customary Present Tense with the negative means not to have the ability: "You are not able." They keep on not being able, because, in their own human power, they cannot comprehend these things. But with the Spirit, they will be led into all the truth.

In the Middle Deponent Voice; the action is performed by the individual or in this case, with the negative **OUK**, it is not performed by the individual (disciple).

The Second Person Plural refers to the disciples, So, we will say, "**you yourselves do not have the power**," indicating that they do not yet have the Holy Spirit who empowers and enables all Church Age believers to learn and apply God's Word.

BASTAZEIN is the Verb **BASTAZO – βαστάζω** (bas-tad'-zo) in the Present, Active, Infinitive. **BASTAZO** means, "to take up, carry, endure, bear, tolerate, etc." It means, "to carry a heavy weight." From that it came to mean, "to sustain something mentally." This word is used because they have been taught daily for three years, and they were not able to sustain it mentally.

The Present Tense means over the entire three years, they could not carry it.

The Active Voice: They themselves were exposed to it but did not carry it.

The Infinitive indicates a result. They were exposed to His teaching with the result that they learned very little or nothing at all. The presence of listeners does not guarantee their perception. Perception is based on a number of things: The filling of the Holy Spirit, positive volition toward Bible Doctrine, the ability to concentrate, (which includes more than just interest), which includes an entire concept of self-discipline in the soul, the ability to build Doctrine on Doctrine on Doctrine; which comes with the construction of the ECS. As an Infinitive we can say, "**to bear them** (*Doctrines*)."

ARTI is an Adverb that means, "**now**, at the present time, etc."

Thayer defines its usage in Scripture as; 1) *just now, this moment, or 2) now at this time, at this very time, this moment.*

Therefore, it means, "in the present moment," which means all is not lost. In other words, Jesus is describing something that is temporary.

Our complete translation of **John 16:12** is, "**I have many more *Doctrines* to teach to you all, but you yourselves do not have the power to bear them at this present time.**"

The Complete Biblical Library gives other translations of this last phrase including, "*but you are not strong enough for it now*, (the Basic Bible); ... but it would be too much for you now, *Beck*; ... *ye cannot comprehend now*, *Murdock*."

Principles:

- Jesus left the full comprehension of His Doctrines to the teaching ministry of God the Holy Spirit, **John 20:22**; with **Luke 24:13-49**; **Acts 1:3, 8**. That is why in **verse 13**, He tells them that the Spirit would guide them "**into all truth.**" Their capacity to receive further revelations would increase when the Spirit of Truth had come.
- There were many things pertaining to the work of the Spirit and the establishment of the Church which Jesus could have taught them during the 3 ½ years. Jesus had given them the outline; He had presented to them the great Doctrines of the system, but He had not gone into details. These were the things which they could not then bear. In addition to not having the power of God the Holy Spirit, they were still full of Jewish prejudices and were not prepared for a full development of His plans. Nevertheless, the Spirit will relate Doctrine to the disciples as Jesus has, **John 15:15**, yet having a fuller revelation.
- The Psalms speak of God teaching and leading His people in truth, and in His way of faithfulness, **Psa 25:5**; **43:3**; **5:8**. Likewise, as **verse 13** tells us, any Christian who surrenders to Christ can be taught and led by the Spirit.
- **Psa 119:97-104** emphasizes how God can teach the humble Christian. It is not age, experience, or education that counts so much as being filled with the Spirit and having a willingness to learn and live the Word.
- In the post-salvation spiritual life of the believer, there must be a spiritual I.Q. which provides for each one of us equal opportunity and equal privilege to execute the Plan of God for the Church Age. This cannot be accomplished on the basis of equality from human I.Q. It can only be accomplished through an I.Q. provided by God in eternity past.
- At our physical birth, we are not born equal; but at our spiritual birth, we are born again equal.
- In our spiritual birth, God has provided for our spiritual I.Q. which leads to spiritual growth and the execution of His plan that does not depend on any form of human I.Q. Perception and metabolization of Bible Doctrine is not dependent on anything we bring from physical life.
- The unbeliever cannot understand spiritual phenomena with his six thinking skills: comprehension, memory, problem solving, decision making, creativity, awareness, **1 Cor 2:14**.

1 Cor 2:14, "**But the natural (*soulish*) man (*unbeliever*) does not accept the things (*spiritual phenomena*) from the Spirit of God; for to him, it is foolishness, furthermore he is not able to understand it, because it is spiritually appraised, (*examined / comprehended in a manner caused by the filling of the Spirit*).**"

- From human life, there is great inequality in physical ability and human I.Q. When we are born again, the inequality related to spiritual life is wiped out and replaced by the formation of a spiritual I.Q. which is not handicapped even by the most difficult of Bible Doctrines.
- For the unbeliever, spiritual death plus whatever thinking skills are developed equal ignorance of Bible Doctrine and total inability to understand even the gospel. Therefore, the importance of God the Holy Spirit in the Ministry of Common and Efficacious Grace.
- God has provided for all believers a system of spiritual perception based on the fact we now have a human spirit and are indwelt by God the Holy Spirit. With the ministry of the filling of the Holy Spirit, the believer's human spirit is able to metabolize Bible Doctrine.

Job 32:8, "But it is the spirit of man and the Spirit of the Almighty that gives perception."

Rom 8:16, "The Spirit Himself bears witness with our spirit that we are the children of God."

- The filling of the Spirit is the basis for the spiritual I.Q. and based on the principle of equality. Therefore, our Lord delineated the fact that the Holy Spirit would be our teacher during the Church Age, **John 14:26; 16:12-14**. Paul declared this in detail in **1 Cor 2:9-16**.

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Doctrine of Spiritual I.Q.

When we believe in the Lord Jesus Christ as our Savior we are born again, **John 3:3-8, 12-21**, as a result of the Efficacious Grace of God the Holy Spirit. In our spiritual birth, we receive the perfect righteousness of God and a regenerated Human Spirit, and we are then spiritually alive. This has been the case since the regeneration of Adam and Eve post fall.

As a result of the Human Spirit, man has the supernatural ability to learn and understand the spiritual phenomena that is the Word of God / Bible Doctrine.

In our text, Jesus is now telling the disciples about a new ability that will provide for them additional power and strength to learn and apply God's Word. He is prophesizing the indwelling of God the Holy Spirit.

Prior to this, believers had spiritual I.Q. which was greater than their human I.Q. so that they could learn the things of God. Now, with the permanent indwelling of God the Holy Spirit, they would have even greater ability to learn and understand God's Word, especially the mystery Doctrine for the Church Age with all of its 10 unique factors.

Therefore, God has provided for our spiritual I.Q., during the Church Age, by means of the indwelling of God the Holy Spirit which leads to spiritual growth and the execution of His Plan.

Our spiritual growth and fulfillment of the Plan of God for our lives has nothing to do with our human I.Q.; it is not dependent on any form of human I.Q. That is why the unbeliever cannot understand spiritual phenomena with his six thinking skills: comprehension, memory, problem solving, decision making, creativity, awareness. **1 Cor 2:9-16**

Yet, the believer has the ability inside of them to learn the things of God. But the believer must be filled with the Holy Spirit, **Eph 5:18** with **1 John 1:9**, in order for the enabling power of the Holy Spirit to function. Therefore, the filling of the Spirit is the basis for your spiritual I.Q. to function.

You spiritual I.Q. is also the basis of the principle of equality amongst all believers. We have equal privilege and equal opportunity to learn and apply God's Word because of the Indwelling of the Spirit and our resultant equal ability to excel in spiritual I.Q.

Human I.Q. is not a factor in learning Bible Doctrine as the means of fulfilling God's will, plan, and purpose for your life. When you perceive and metabolize God's Word in the six compartments of the stream of consciousness in the heart of your soul, it means the formation of two results.

- The semifinal result is the whole development of the Eleven Problem Solving Devices. This is God's equal opportunity for all. No race, no sex, no culture has any advantage over any other category to learn Doctrine and fulfill God's plan, **Gal 3:23-29; Col 3:5-11.**

This is all a part of being in God's Plan. Therefore, we are held accountable by God for our very own spiritual life because we have been provided equal privilege and equal opportunity to execute His will, plan, and purpose for our lives.

- The final result is the execution of the Plan of God for our lives. Spiritual I.Q. provides the equality factor which makes possible any and every believer fulfilling the Plan of God.

This emphasizes the importance of constantly being filled with the Spirit. The filling of the Spirit, in the teaching ministry of God the Holy Spirit, converts the six thinking skills of human I.Q. into a spiritual I.Q. You use what you have by way of thinking skills, but it no

longer depends on you, because in the grace of God, we all have the same equal opportunity. Some things are more difficult to others, but nothing is too great for the believer to understand.

The filling of the Holy Spirit combines with each of the thinking skills to form spiritual I.Q.

- The filling of the Spirit plus comprehension is maximum Doctrine circulating in the stream of consciousness.
- The filling of the Spirit plus memory results in the accurate recall of metabolized Doctrine as necessity dictates. You cannot use Doctrine you cannot recall.
- The filling of the Spirit plus Problem Solving Devices is designed to use the privacy of your own priesthood to resolve all the problems in your own life. God's solutions are perfect; man's solutions are not.
- The filling of the Spirit plus decision making fulfills the principle of the free will of man and sovereignty of God coexisting in human history to resolve the prehistoric Angelic Conflict. Decision making is a precise and correct procedure of analyzing all the circumstances of life in light of the Word of God and making decisions which are compatible with God's plan, purpose, and will. Solutions are clarified and applied with accuracy when the Eleven Problem Solving Devices of the soul are stationed on the defense line of the soul. With the Problem-Solving Devices on the defense line of the soul, decision making is compatible with God's will, plan, and purpose for your life.
- The filling of the Spirit plus creativity means recovery of truth based on Divine viewpoint of life and accurate interpretation of the Scripture. True Doctrine is separated from false Doctrine by independent thinking related to metabolized Doctrine in your stream of consciousness.
- The filling of the Spirit plus awareness stimulates curiosity, motivates a perpetual desire to understand the whole realm of Doctrine and to be filled, therefore with the fullness of God. Awareness causes the restructuring of your own scale of values to assign number One priority to Bible Doctrine. Awareness sees both the semifinal and final result of God's will, plan, and purpose for your life, and it results in a personal sense of destiny.

Regeneration at our spiritual birth results in God giving us forty things at salvation. One of those things is the filling of the Spirit.

The filling of the Spirit is that Bible Doctrine; whereby, God the Holy Spirit controls the soul of the believer to provide the Divine power necessary for the function of spiritual I.Q.

The believer loses the filling of the Spirit when in a state of sin, but never the indwelling of the Spirit, which provides a temple in the human body for the indwelling of Jesus Christ as the Shekinah glory, **1 Cor 3:16**.

The believer can regain the filling of the Spirit at any time by confessing their sins to God the Father as per **1 John 1:9** compared to **Eph 5:18**.

The filling of the Spirit is the mechanics necessary for understanding the spiritual phenomena of the Church Age, **1 Cor 2:9-16**.

1 Cor 2:9 introduces the concept of the basis of reality in your life. There are three systems of perception in life in which we learn; rationalism, empiricism, and faith. **"But just as it stands written, (Isa 64:4; 65:17), 'What (spiritual phenomena) the eye has not seen (empiricism) and the ear has not heard (rationalism), furthermore it has not entered into the heart (stream of consciousness) of man, what Doctrines God has prepared for those who love Him."** This is a reference to the teaching ministry of the Holy Spirit, as per **Rom 8:16-17**; and our texts of **John 14:26; 16:12-14**.

Rom, 8:16-17, "The Spirit Himself testifies with our spirit that we are children of God, ¹⁷and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him."

Spiritual phenomena cannot be understood apart from the teaching ministry of the Holy Spirit. This is the purpose of the filling of the Holy Spirit during the Church Age.

In spiritual death, the unbeliever lacks the necessary spiritual I.Q.

Eph 3:18 also tells us, **"That you may utilize the power (filling of the Spirit) to grasp the idea with all the saints, what is the width (formation and function of the Problem-Solving Devices) and length (metabolized Doctrine circulating in the stream of consciousness) and height (the execution of the Plan of God) and depth (the portfolio of invisible assets)."**

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John 16:13, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."

The Greek Reads, **"ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν."**

Transliterated it reads: **"HOTAN DE ELTHE EKEINOS, TO PNEUMA TES ALETHEIAS, HODEGESEI HUMAS EN TE ALETHEIA PASE. OU GAR LALESEI APH HEAUTOU, ALL HOSA AKOUSEI LALESEI KAI TA ERXCHOMENA ANAGGELEI HUMIN."**

HOTAN – "When, whenever." This is in contrast to **ARTI** of **verse 12**, and it means, **"on the occasion of."**

"There is a time coming when you will not be stupid! He is telling them now that grace has found a way. ARTI = at the present time you are knuckleheads; HOTAN = in the future you are going to make it." R.B. Thieme Jr.

DE – **but** a logical progression and yet a divider of thought.

ELTHE is the Verb **ERCHOMAI** – ἔρχομαι (er'-khom-ahee) in the Aorist, Active, Subjunctive, Third Person, Singular. It means, "to come, coming." This is a reference to the First Advent of the Holy Spirit.

The Aorist Tense: The point of time when the Church Age begins, day of Pentecost.

The Active Voice: The Holy Spirit who is omnipresent comes in a special sense. He comes to indwell every believer during the Church Age.

The Subjunctive Mood: The First Advent of the Spirit is potential at the time that Christ speaks. It is still 50 days away.

The reason it is put in the Subjunctive Mood as potential is because Christ has not yet gone to the Cross. Once He has, then everything else will follow in its proper order. Whether Christ goes to the Cross or not depends upon His humanity's volition.

In Gethsemane, He must face the issue of His own free will. His free will says two things: **"Father, if it be Your will let this cup pass from Me."** That is negative. **"Nevertheless, not My will but Yours be done."** That is positive. He will go on positive volition, and He will go to the Cross and bear the sins of the world.

When the First Advent of the Spirit occurs, one of the first responsibilities of the Holy Spirit is to start communicating and writing the Canon of Scripture. At the Cross, there is no New Testament. There is nothing in writing with regard to the Church Age. The Old Testament is minus Church Age truth.

Only Jesus Christ anticipates the Church Age and anything about the Church Age is only spoken, there is nothing in writing. When the day of Pentecost comes and the Holy Spirit comes, He must start the work; whereby, among those apostles there will be certain ones who become writers of the New Testament, just as prophets were writers of the Old Testament.

EKEINOS is the demonstrative, "that or that one," used here as a pronoun, "**His**" in reference to the Holy Spirit, as noted in the following phrase. It is in the emphatic position. It means He and only He. God is impressed with the work of God, and God the Holy Spirit will make the difference.

So, we have "**But on the occasion of His coming.**"

This is a similar phrase to what we had in **John 15:26**

Then we have "**TO PNEUMA TEX ALETHEIAS.**"

TO PNEUMA is "the Spirit."

TES ALETHEIAS is "the truth" in the Genitive Case. It means dogmatic, absolute information presented from the standpoint of analysis, of exegesis, and categories. It is the categorization of Bible Doctrine; truth found in the Word of God.

So, this is the third person of the Trinity, and He is called, "**the Spirit of Truth.**" This refers to the functional title of the Holy Spirit. The title of His person is Holy Spirit, but when you have function, then you have "Spirit of." Here it is, "Spirit of Truth," and the rest of this passage is going to show how the Holy Spirit is going to make the truth real; via perspicacity through the ministry of the Spirit.

The Holy Spirit operates as a teacher of truth. This is fourfold.

- First, the Holy Spirit communicates information to the writers of Scripture. They put it down in writing, and that is the Canon.
- Secondly, the Holy Spirit takes the "student," the Pastor-Teacher, and the filling of the Holy Spirit which makes it possible for him to understand what is written.
- Then, once again, when the Pastor-Teacher communicates it to the congregation, there must be the filling of the Holy Spirit on the part of the Pastor-Teacher so that he communicates it in a lucid manner.
- Finally, there must be the filling of the Holy Spirit on the part of the congregation so that they might be the proper recipients.

"All of the way through there is something that removes "operation knucklehead"—the filling of the Spirit," R.B. Thieme Jr.

So, we have, "**the (Holy) Spirit of Truth.**"

Next, we have, "**HODEGESEI HUMAS EN TE ALETHEIA PASE.**"

HODEGESEI is the Verb **HODEGEO** – **ὁδηγέω** (hod-ayg-eh'-o) in the Future, Active, Indicative, Third Person, Singular that means, "to lead, **guide**, or teach." It is from **HODEGOS** – **ὁδηγός** (hod-ayg-os'), which is from **HODOS** – **ὁδός** (hod-os') that means, "way," and **HEGEOMAI** – **ἡγέομαι** (hayg-eh'-om-ahee) that means, "to lead." This word originally meant, "guide," but it eventually came to mean, "to instruct, to get someone who is off the road on the road." The eleven disciples were off the road, and the Holy Spirit

will bring them back on the road and take them down the middle of the road until the New Testament is completed. So, it means, "to instruct."

The Future Tense is predictive of the Day of Pentecost and the Church Age, and anticipates the formation of the Canon of the New Testament.

The Active Voice: The Holy Spirit will be the director so that God's plan will be revealed with accuracy.

The Third Person; we can add, "He" for God the Holy Spirit.

The Indicative Mood is the reality of the future Canon of Scripture, the New Testament.

EN is the Dative Preposition, "in."

TE ALETHEIA is the Article, "the" plus the Noun in the Dative, Feminine, Singular for, "truth" once again, which stand for God's Word or Bible Doctrine. So, we have, "in the truth," in contrast to their present situation where they understand nothing. The Spirit of Doctrine (**ALETHEIA**) will guide them into Bible Doctrine (**ALETHEIA**).

PASE is the Adjective **PAS** – πᾶς (pas) in the Dative, Feminine, Singular that means, "all or every" or "**all the truth.**"

Christ is both the Way and the Truth (**John 14:6**) and the Holy Spirit is the Guide who shows the way to the Truth (**John 16:14**). This He does gradually. We are still learning the truth in Christ.

Psa 25:5, "Lead me in Your truth and teach me, for You are the God of my salvation; for You I wait all the day."

So, we have "**He will guide you all in all the Truth (Bible Doctrine)**"

Then we have "**OU GAR LALESEI APH HEAUTOU.**"

OU GAR is the negative Particle plus the Conjunction – "**not** and **for.**"

LALESEI is the Verb **LALEO** – λαλέω (lal-eh'-o) in the Future, Active, Indicative, Third Person, Singular. **LALEO** means, "speak, talk, say; preach, proclaim; tell; be able to speak; address, converse (with)."

It continues the Future Tense speaking of the Church Age; there will be no New Testament Canon until the Holy Spirit arrives on the scene.

The 3rd Person, Active Voice regarding the Holy Spirit. "**He will speak.**" The Holy Spirit will communicate the message to human authors.

The Indicative Mood is the reality of the Holy Spirit's communication and the formation of the Canon. Therefore, "to speak" here is "to communicate."

AP is the Genitive Preposition **APO – ἀπό** (apo') that means, "from; away from; by means of; of; because of."

HEAUTOU is a Pronoun in the Genitive, Masculine, Third Person, Singular which is a possessive pronoun meaning, "His or **His own**." It is literally, "from the ultimate source of Himself." In other words, in the formation of the Canon of Scripture, the Holy Spirit communicates the Plan of God the Father and the mind of Christ. The first Person of the Trinity is the author of the Plan. The second Person of the Trinity has Doctrine in His mind. The third Person of the Trinity will come to reveal the plan of the Father and the thinking of the Son. He will not communicate from the ultimate source of Himself, He will communicate what the believer hears that comes from the ultimate source of the Father and the Son, both of whom send Him.

So, we have "**For He will not communicate from the ultimate source of Himself.**"

Finally, we have, "**ALL HOSA AKOUSEI KAI TA ERXCHOMENA ANAGGELEI HUMIN.**"

ALL is the Conjunction **ALLA – ἀλλά** (al-lah') = "but."

HOSA is the Relative Pronominal Adjective **HOSOS – ὅσος** (hos'-os) in the Accusative, Neuter, Plural. **HOSOS** means, "as much as, how much; as great as, how great; as far as, how far; whoever." In the plural, "as many as, all, everyone, etc." Here we will say, "**whatever**" regarding Bible Doctrine that is perceived in faith by the believer.

AKOUSEI is the Verb **AKOUO – ἀκούω** (ak-oo'-o) in the Future, Active, Indicative, Third Person Singular for, "He hears." The Holy Spirit hears the Father's Plan; the Holy Spirit hears the Son's thinking. Therefore, "whatsoever he shall hear" is actually the total message of the New Testament Canon.

LALESEI same as above, "He will communicate."

The Future Tense anticipates the formation of the Canon of the Scripture when the Holy Spirit arrives. The apostles at this point cannot remember what Christ has taught them, but in the future, it will be recorded in writing through the ministry of the Holy Spirit. They will be able to recall in the future.

So, we have, "**but whatever He hears He will communicate.**"

KAI – Conjunction, "and,"

TA ERXCHOMENA is the Article "the," plus the Participle **ERCHOMAI – ἔρχομαι** (er'-khom-ahēe), "to come," in the Present, Passive Deponent, Accusative, Neuter, Plural.

ANAGGELEI is the Verb **ANAGGELLO** – ἀναγγέλλω (an-ang-el'-lo). In the Future, Active, Indicative, Third Person, Singular **ANAGGELLO** means, "to bring back word, report back, or announce." It is a compound word from the preposition **ANA** – ἀνά (an-ah'), "up or upward," and **AGGELLO** – ἀγγέλλω (ang-el'-lo) – "to announce or report," from **AGGELOS** – ἄγγελος (ang'-el-os) – "messenger." Jesus is saying they could not understand it at the time and the Holy Spirit is going to report back to them.

The Future Tense: In the formation of the Canon, He will report back to them.

The Active Voice: The Holy Spirit does the reporting back.

The Indicative Mood is the reality of this.

So, the Canon of Scripture is a permanent revelation of all three members of the Trinity. Now, the content of this Canon must be communicated.

HUMIN is from the Pronoun **SU** – σὺ (soo), "you" in the Dative, Second Person, Plural, for, "to you all."

So, we have "**and will announce to you all what is to come.**"

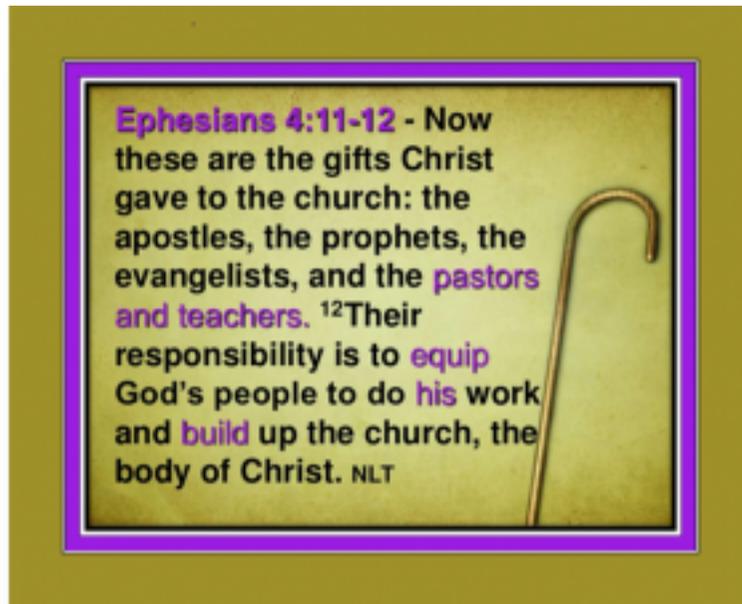
Our complete translation of **John 16:13** is, "**But on the occasion of His coming, the (Holy) Spirit of Truth, He will guide you all in all the Truth, (Bible Doctrine). For He will not communicate from the ultimate source of Himself, but whatever He hears He will communicate and will announce to you all what is to come.**"

The coming of the Spirit would be of unspeakable advantage to the disciples. The Holy Spirit is our Guide, not only to show us the way, but to go with us by continued aids and influences. To be led into a truth is more than barely to know it; it is not only to have the notion of it in our heads, but to relish and savor it, and realize the power of it in our hearts.

He shall teach all truth, and keep back nothing profitable, for he will show things to come. All the gifts and graces of the Spirit, all the preaching, and all the writing of the apostles, under the influence of the Spirit, all the tongues, and miracles were to glorify Christ. This passage means that the Spirit will not teach whatever He pleases, but will get His leading from the Father and the Son. The Spirit teaches us truth from the Word, and in so doing, glorifies Christ.

Guy King suggests three ways in which the Spirit glorifies Christ: 1) *He wrote a Book about Him*; 2) *He makes a believer like Him*; 3) *He finds a bride for Him*.

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Doctrine of Bible Teaching

The Bible in its completed form will exist forever.

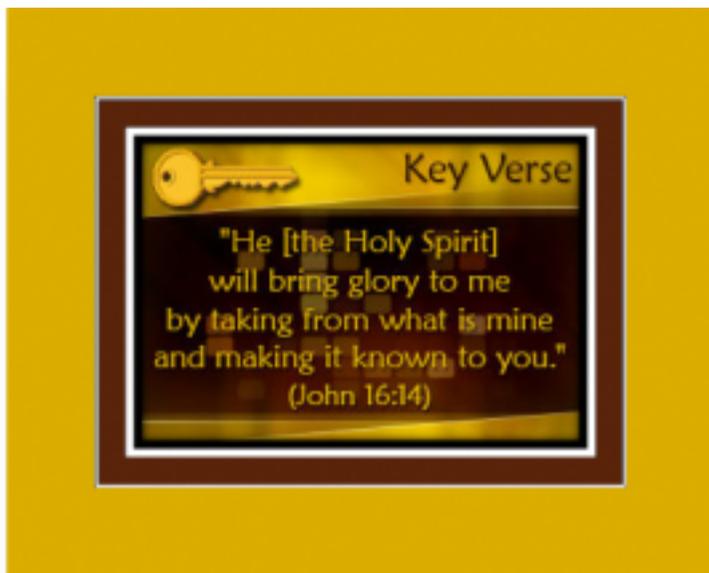
God the Holy Spirit provides the spiritual gift of Pastor-Teacher to certain male believers at the point of salvation. **1 Cor 12:11; Eph 4:11-12**. This spiritual gift is designed to communicate the content of the Bible to believer priests during the Church Age. This gift will not exist after the Church Age.

This communication is accomplished in assembly, **Heb 10:25**. In the assembly, the believer priest has maximum privacy to learn Doctrine in fulfilment of such words as **KERUSSO**, which means, "public communication of Doctrine to a group." As a result of learning Doctrine in the assembly, the believer becomes spiritually self-sustaining by the erection of an Edification Complex of the Soul (ECS).

The believer must be filled with the Spirit at the point of Bible teaching. The Pastor must also be filled with the Spirit at the point of Bible teaching. This means that the Holy Spirit is involved in all areas of transmission; from the inspiration of the Scriptures, to its interpretation by the Pastor-Teacher, to the communication of Bible teaching in the assembly, to the reception on the part of the congregation.

The highest virtue in the Christian life is knowledge of Doctrine, but knowledge of Doctrine cannot be attained apart from the filling of the Spirit. The results of learning Doctrine include spiritual growth, the ECS, and the production of Divine good in the devil's world.

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John 16:14, "He will glorify Me, for He will take of Mine and will disclose *it* to you."

The Greek reads: "ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν."

Transliterated it reads: "**EKEINOS EME DOXASEI, HOTI EK TΟΥ EMOU LEMPSETAI KAI ANAGGELEI HUMIN.**"

EKEINOS EME DOXASEI is literally, "**He** (*the Holy Spirit*), **Me** (*Jesus Christ*), **will glorify**" with the Demonstrative, Pronominal, Adjective of **EKEINOS**, "that or that one" in the Subject Nominative, Masculine, Singular. It is in the emphatic position and means, "**He and only He,**" referring to Third person of the Trinity, God the Holy Spirit.

EME is the Pronoun **EGO** – ἐγώ (eg-o'), "I or **me**" in the Accusative, First Person, Singular. Jesus is referring to Himself.

DOXASEI is the Verb **DOXAZO** – δοξάζω (dox-ad'-zo) with the "**SEI**" ending as we have seen in several verbs in these verses, indicating the Future, Active, Indicative, Third Person, Singular. **DOXAZO** means, "to render or esteem glorious." It is from the root noun **DOXA** – δόξα (dox'-ah) that means, "praise, honor, glory."

The Future Tense: Jesus anticipates the Church Age, with the First Advent of the Spirit, which begins His ministry of glorification of God the Son.

The Active Voice with the Indicative Mood: God the Holy Spirit will absolutely glorify the Son.

Then we have, "**HOTI EK TΟΥ EMOU LEMPSETAI.**"

HOTI – Conjunction of cause, "**because.**"

EK – Adjective, "**from** or out from"

TΟΥ EMOU, the article, "the" plus the Pronoun **EMOS** – ἐμός (em-os'), "Me" in the Possessive Genitive, Neuter, First Person Singular. Christ is referring to Himself, "**of mine.**" This refers to His thinking which He cannot communicate to them at this time, cf. **verse 12.**

This refers to Doctrine as the mind of Christ, **1 Cor 2:16b**, "**But we have the mind of Christ.**" The Holy Spirit takes Bible Doctrine and builds the ECS with it.

LEMPSETAI is the Verb **LAMBANO** – λαμβάνω (lam-ban'-o) in the Future, Middle Deponent, Indicative, Third Person, Singular. **LAMBANO** means, "to take or receive."

The Future Tense is again referencing the action being completed during the Church Age.

The Middle Deponent in the 3rd Person Singular: The Holy Spirit performs the action Himself. "He Himself will take." If this were in the Passive voice, He would "receive it," but in the Middle Deponent, He "**takes it Himself**," referring to the Sovereignty of the Holy Spirit.

The Indicative Mood is the reality of the Canon of Scriptures coming to fruition during the Church Age and the mechanics of it being backed by the ministry of the Spirit.

And finally, we have "**KAI ANAGGELEI HUMIN.**"

KAI is the Conjunction "**and**"

ANAGGELEI is the Verb **ANAGGELLO** – ἀναγγέλλω (an-ang-el'-lo) once again in the Future, Active, Indicative, Third Person, Singular, "will report back, will disclose, **He will announce.**"

The Future Tense: Church Age.

The Active Voice in the 3rd Person: The ministry of the Holy Spirit.

The Indicative Mood: The reality of every part of the Spirit's ministry from inspiration to perspicacity of Bible Doctrine.

HUMIN is the Pronoun **SU** – σὺ (soo) in the Dative, Second Person, Plural refers to the disciples and by extension, Church Age believers. So, we say, "**to you all.**"

Our complete translation of **John 16:14** is, "**He (God the Holy Spirit- and only He) will glorify Me (Jesus Christ), because He Himself will take from (what is) Mine (My thinking / Bible Doctrine) and will announce (it) to you all.**"

Jesus is saying in essence, "He shall receive His commission and instructions as an ambassador from Me, to do My will and complete My work."

Principles:

- **Verses 13-15** display an inspiring picture of the inner workings of the three members of the Godhead, detailing the Spirit's function of conveying the Father and the Son to the believers, and of leading the believers in the knowledge of, and therefore fellowship with the Son and the Father, **1 John 1:3-9.**

- Here the Spirit is seen in full submission to and in harmony with the Son and the Father. He does not act or speak from Himself; nothing originates from Him, for all comes from the Son and all is done to glorify the Son.
- Just as the Son did not do anything from Himself, but only that which He heard and received from the Father, compare **John 5:19, 30; 8:28, 38; 14:10, 24**, so the Spirit never acts independently from the Son.
- The Spirit appropriates the sum total of Christ's person and reveals it, item by item, to believers. Yet in revealing Christ, and all that He is, the Spirit is actually revealing the Father, because all that Christ has is the Father's. Thus, the Spirit reveals the Son, who, in turn, expresses the Father.
- The Spirit's function throughout the Church Age has been to continue Jesus' spoken ministry.
 - The Lord through the Spirit still speaks to the Churches.
 - In **Rev. Chapters 2 & 3**, the Lord Jesus addressed each of the seven local churches, and it is said that the churches should hear what the Spirit says to the churches, **2:1, 7, 8, 11, 12, 17, 18-29; 3:1, 6, 7, 13, 14, 22**.
- The ministry of the Holy Spirit, in Common Grace, to the unbeliever continues after salvation as the teaching ministry of the Holy Spirit to the believer. It is the same (common) for all believers. We have the whole realm of the mystery Doctrine for the Church Age, and we are to master it and grow in grace by means of the Holy Spirit, (equal privilege and equal opportunity).
- Not only is the ministry of God the Holy Spirit to the Church Age believer, in the extension of Common Grace, to empower and enable him to learn and apply spiritual phenomenon by means of developing a Spiritual I.Q., but the Holy Spirit's ministry is first and foremost designed to glorify the Person and work of our Lord Jesus Christ.
 - The ministry of the Third Person of the Trinity is to glorify the Second Person of the Trinity during the Church Age and beyond.
 - The Holy Spirit will glorify the Son by establishing, building, and glorifying the Church which is the Body of Christ.
 - As a result of this promise of the Spirit's guidance in interpreting Christ's thinking for the believer's edification, Jesus Christ is glorified.
 - We only need to refer to Peter's sermon at Pentecost, after the coming of the Holy Spirit, to Peter's Epistles, to Paul's Epistles, to Hebrews, to John's Epistles, and Revelation to see how, under the tutelage of the Holy Spirit, the disciples grew into the fullness of the knowledge of God in the face of Christ.
- The Holy Spirit came on the first day of the Church Age (Pentecost), and He will leave on the last day of the Church Age (the Rapture, Feast of Trumpets). When He leaves, He leaves with the Church, **2 Thes 2:1-17**, which is then presented to Christ as His bride, **Rev 19:7-10**. Therefore, the Spirit's ministry is to build the Church by communicating the thinking of Jesus Christ, first to the unbeliever via the gospel, and then to believers via the totality of the Word of God.
- The glorification of Jesus Christ is not dependent on man. It is totally dependent on the ministry of God the Holy Spirit. **2 Cor 6:1-13** relates the ministry of the believer in the Church Age as empowered by the Holy Spirit which glorifies the Lord Jesus Christ.
- In **John 16:14**, "**From what is mine**" not only declares ownership by Jesus Christ but also indicates a portion.
 - The Bible is not the totality of the thinking of Christ, but is the total Word of God that is intended for the Family of God.
 - Jesus Christ as God is infinite in all aspects including His knowledge.
 - Therefore, the Spirit has taken that portion of the thinking of Christ that is meant for the Family of God, (all believers throughout history), and has announced it through the written scriptures, **2 Tim 3:16-17**.

2 Tim 3:16, "All Scripture is inspired by God (God breathed) and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work."

- As noted above, there are three basic ways in which the Spirit glorifies Christ: 1) He wrote a Book about Him; 2) He makes a believer like Him; 3) He finds a bride for Him.
- Jesus Christ is the **LOGOS**; the Spirit of Truth brings glory to Jesus as He revealed Him first to the Apostles; the things pertaining to the person and work of the **LOGOS**, by **"taking from what is Mine and making it known to you all."** The Spirit worked in the Apostles' minds so that they could perceive, understand, and teach about the Savior.

"If we have been truly convicted of sin and renewed by the Holy Spirit, the tendency of all His influences has been to lead us to the Savior; to show us our need of Him; to reveal to us the loveliness of His character, and the fitness of His work to our needs; and to incline us to cast our eternal interests on His almighty arm, and commit all to His hands." (Barnes notes on the New Testament, Albert Barnes.)

- Jesus Christ is glorified when we grow in His grace and knowledge, which means achieving spiritual adulthood in all its three categories (Spiritual Self Esteem, Spiritual Autonomy, and Spiritual Maturity) through the intake and application of God's Word by means of the enabling power of God the Holy Spirit.
- This includes passing the correlating categories of undeserved suffering for blessing, (Providential Preventative Suffering, Momentum Testing, and Evidence Testing).
- As a result, we will be rewarded maximum blessings at the BEMA seat of Christ, **1 Cor 3:10-15**; whereby, Jesus Christ is glorified by the rewards we receive.
- In fact, even the rewards that are not distributed at the BEMA remain as a memorial for all of eternity as the rewards that were available because of the work and mind of Jesus Christ that were not appropriated by believers in time.

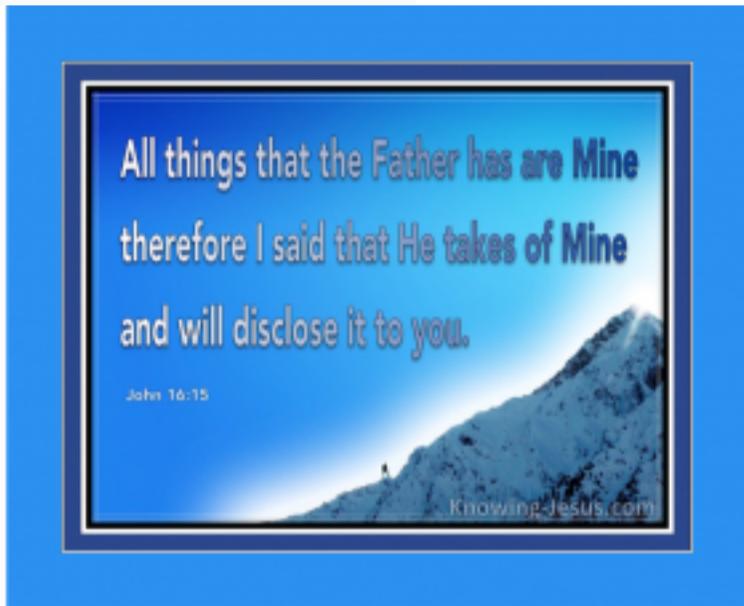
*"The Holy Spirit's distinctive role is to fulfill what we may call a floodlight ministry in relation to the Lord Jesus Christ. So far as this role was concerned, the Spirit "was not yet" (**John 7:29**, literal Greek) while Jesus was on earth; only when the Father had glorified Him (**John 17:1, 5**) could the Spirit's work of making men aware of Jesus' glory begin.*

*I remember walking to church one winter evening to preach on the words, "He will glorify me" (**John 16:14**), seeing the building floodlit as I turned a corner, and realizing that this was exactly the illustration my message needed. When floodlighting is well done, the floodlights are placed so that you do not see them; in fact, you are not supposed to see where the light is coming from; what you are meant to see is just the building on which the floodlights are trained. The intended effect is to make it visible when otherwise it would not be seen for the darkness, and to maximize its dignity by throwing all its details into relief so that you can see it properly. This perfectly illustrated the Spirit's new covenant role. He is, so to speak, the hidden floodlight shining on the Savior.*

Or think of it this way. It is as if the Spirit stands behind us, throwing light over our shoulder on to Jesus who stands facing us. The Spirit's message to us is never, "Look at me; listen to me; come to me; get to know me", but always, "Look at Him, and see His glory; listen to

Him and hear His word; go to Him and have life; get to know Him and taste His gift of joy and peace." The Spirit, we might say, is the matchmaker, the celestial marriage broker, whose role it is to bring us and Christ together and ensure that we stay together." (Your Father Loves You by James Packer, Harold Shaw Publishers, 1986)

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Then in **John 16:15** we have, **"All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you."**

The Greek reads: **"πάντα ὅσα ἔχει ὁ Πατήρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν."**

Transliterated it reads: **"PANTA HOSA ECHEI HO PATER EMA ESTIN; DIA TOUTO EIPON HOTI EK TOU EMOU LAMBANEI KAI ANAGGELEI HUMIN."**

The first section, **"All things that the Father has are Mine;"**

"PANTA HOSA ECHEI HO PATER EMA ESTIN;"

PANTA is the Pronominal Adjective **PAS** meaning, "all or every," in the Nominative, Neuter, Plural. This once again shows the unity of the Trinity. One God in three persons have all and share all things equally, infinitely, and eternally. We will say, **"Everything."**

HOSA is the Relative Pronominal Adjective, in the Direct Object Accusative, Neuter, Plural. It can mean, "as great, as far, as long, as much as; how great, how far, how long, how much, whatever, **whatsoever**, etc."

Therefore, "everything whatsoever," is everything, but specifically includes here God the Father's Plan in eternity past to glorify the humanity of Christ, which is the intensification of

the Angelic Conflict in the change of dispensation to the Church Age. This Plan to glorify Christ requires that the Mystery Doctrine for the Church Age be communicated to Church Age believers so that they can walk in that plan by the enabling power of the Holy Spirit which glorifies the Lord Jesus Christ.

ECHEI is the Verb **ECHO** – ἔχω (ekh'-o) that means, "to have and to hold," here meaning, "possession or ownership." It is in the Present, Active, Indicative, Third Person, Singular.

The Present Tense is referencing what the Father "**has**" as the creator and owner of all things.

The Active Voice: God the Father owns all this just as the Son and Spirit do as well.

The Third Person, Singular is a reference to God the Father as noted in the next word **PATER**.

HO PATER is the Article, "**the**" plus the Noun in the Subject Nominative, Masculine, Singular, that means, "**Father**" referring to God the Father.

EMA is the Adjective **EMOS** – ἐμός (em-os') from the oblique cases of **EGO** – ἐγώ (eg-o'), "I or me," that means, "My or **Mine**" in the Nominative, Neuter, First Person, Plural. Here it is used like a Genitive indicating first person possession. Jesus is speaking of Himself as also owning all that the Father owns.

ESTIN is the Verb **EIMI** – εἰμι (i-mee'), "to be, exist, **is**, etc." in the Present, Active, Indicative, Third Person, Singular.

So far, we have "**Everything whatsoever the Father has is mine.**"

Next, we have, "**therefore I said that He takes of Mine and will disclose it to you.**"

"DIA TOUTO EIPON HOTI EK TOU EMOU LAMBANEI KAI ANAGGELEI HUMIN."

DIA is a Preposition in the Accusative Case that means, "because of, on account of, for the sake of or through."

TOUTO is the Pronominal Demonstrative Adjective **HOUTOS** – οὗτος (hoo'-tos) in the Accusative, Neuter, Singular that means, "this, this one, or he, she, it."

When we have **DIA TOUTO** it is translated, "**therefore,**" which introduces the conclusion of the statement.

EIPON is the Verb **LEGO** – λέγω (leg'-o) "to say," in the Aorist, Active, Indicative, First Person, Singular.

The Aorist Tense is for simple past action.

The Active Voice in the First-Person Singular: Jesus produces the action, "**I said.**"

HOTI is a Coordinating Conjunction, "**that.**"

EK is the Genitive Preposition that means, "**from,** out from."

TOU EMOU is the Article, "the" plus the Pronominal Adjective **EMOS** – ἐμός (em-os') in the Genitive, Neuter, First Person, Singular that means, "my or **mine.**"

LAMBANEI is the Verb **LAMBANO** – λαμβάνω (lam-ban'-o) in the Present, Active, Indicative, Third Person, Singular, which means, "take or receive."

The Third Person, Singular, Active tells us that God the Holy Spirit is the One taking from Jesus that which is the Father's, "**He takes.**"

KAI is the Coordinating Conjunction, "**and,** even, or also."

ANAGGELEI is the Verb **ANAGGELLO** – ἀναγγέλλω (an-ang-el'-lo) once again, in the Future, Active, Indicative, Third Person, Singular, "will report back, will disclose, **He will announce.**"

The Future Tense: The Holy Spirit will announce to the Church Age believers the Father's Plan found in the Word of God, the mind of Christ.

The Active Voice in the 3rd Person: This continues to be the ministry of the Holy Spirit.

The Indicative Mood: The reality of the Spirit is to disclose the Father's Plan to believers of the Church Age.

HUMIN is the Pronoun **SU** – σὺ (soo) in the Dative Case, Second Person, Plural that means, "**to you all.**"

Our complete translation of **John 16:15** is, "**Everything whatsoever the Father has is Mine, therefore I said He takes from mine** (*Bible Doctrine pertaining to the Father's Plan to glorify Christ*), **and will announce it to you all.**"

The authority Jesus possesses is shown to be that of one and the same as the Father.

Mat 28:18, "**And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth."**

Likewise, all that the Father has is also the Sons.

Mat 11:27, "**All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.**"

Therefore, the Spirit's ministry is to take from both the Father and the Son and teach it to the Church Age believer.

John 17:10, "And all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them."

Jesus Christ is glorified through the fulfillment of the Father's Plan of Salvation and Experiential Sanctification for the believer of the Church Age.

No one could make these statements who was not equal or One with the Father. Therefore, we see that the union between Jesus and the Father was so intimate, though mysterious, that it might with propriety be said that whatever was done in relation to the Son, was also done in regard to the Father.

And likewise, whatever the Father does, the Son does, and whatever the Son does, the Father does, **John 5:19-24.**

It is the job or Ministry of God the Holy Spirit to reveal and teach these things to man, especially to the believer.

Just as the Son, His ministry on earth brought glory to His Father, **John 7:18; 17:4**, so the **PARAKLETOS**, by His ministry, brings glory to Jesus which is His central aim. He does so by unfolding the person and work of our Lord Jesus Christ.

The Father's objective is also to glorify the Son, **John 5:23**, just as the Son's objective to glorify the Father, **John 14:13; 17:1, 5.**

As Jesus said in **John 14:9**, "**Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?**"

Jesus explains how and why the Holy Spirit can and will reveal to the disciples what they need to know further concerning Him.

Amos 3:7, "Surely the Lord GOD does nothing unless He reveals His secret counsel to His servants the prophets."

As Christ is represented as the Ambassador of the Father, so the Holy Spirit is represented as the Ambassador of the Son. He has become vested with His authority and as the interpreter and executor of the Father's will. This displays a sublime picture of the inner workings of the three members of the Godhead, and special detail is given to describe the Spirit's function of conveying the Father and the Son to the believers, and of leading the believers into the Son and the Father.

Remember, the disciples had failed thus far to understand Christ's words about His death, resurrection, and departure. Therefore, the Holy Spirit as Guide and Teacher will teach them

what they can only receive and understand after the resurrection and ascension of Jesus. He does the same for you and me today.

The reason Jesus has sent His Spirit is to fulfill that last phrase of **Heb 13:5**, **"I will never desert you, nor will I ever forsake you"**, which is a quote from **Deut 31:6**.

With such a great promise and empowerment given to us to faith rest in that promise, we have to ask ourselves, "What do you think about that statement?"

Do you turn to what God says or to your own fears?

Do you simply repeat what God says, or do you learn to truly hear Him and then to respond after you have heard what He says?

Heb 13:5b-6, **"...For He Himself has said, 'I will never desert (leave) you nor forsake you.' 'So we may boldly say: 'The Lord is my helper; I will not fear. What can man do to me?'"**

The first part, **"I will never leave you ..."** God will never leave you for any reason; not your sin, selfishness, stubbornness, nor waywardness. Not for any reason! Therefore, we have a promise, and we have to ask ourselves the question, "Have you really let God say to you that He will never leave you?"

If you have not truly heard this assurance of God, then listen again.

"I will never ... I will never forsake you."

Sometimes it is not the difficulty of life but the drudgery of it that makes us think God will forsake us. When there is no major difficulty to overcome, no vision from God, nothing wonderful or beautiful – just the everyday activities of life – do you hear God's assurance even in these?

We have the idea that God is going to do some exceptional thing; that He is preparing and equipping us for some extraordinary work in the future. But as we grow in His grace, we find that God is glorifying Himself here and now, at this very moment.

Therefore, if we have God's assurance behind us, His most amazing strength becomes ours, and we learn to sing, glorifying Him even in the ordinary days and ways of life. This is the main reason why both; the Father sent the Son, and the Father and Son sent us the Holy Spirit, so that we could have His strength each and every day.

Therefore, the Spirit is sent to empower and enable us to learn and understand and apply God's Word on a consistent basis, so that we have the strength of God, and Jesus Christ is glorified through us by the Father and the Spirit.

With the filling of God the Holy Spirit, we have the ability through our spiritual I.Q. to learn the Plan of God the Father and continued thoughts of our Lord Jesus Christ. With that we learn all the different ways God does not leave us nor forsake us.

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Complete Translation of John 16:7-15

John 16:7, "But I tell (*teach*) you all the truth (*Bible Doctrine*), it is *and keeps on being* advantageous to you all that I depart (*return to the Father*). For if I do not depart *then* the Helper will absolutely not come to you all; but if I go, *then* I will send Him to you all."

John 16:8, "And He (God the Holy Spirit), at His coming, (*the Church Age*), will convict the world concerning sin and concerning righteousness and concerning judgment."

John 16:9, "On the one hand, concerning sin (*the sin of unbelief*), because they (*the world*), (*habitually and customarily*) do not believe in Me."

John 16:10, "On the other hand concerning righteousness, because I am going to the Father and you all will no longer see Me."

John 16:11, "Even concerning *the act of* judgment, because the ruler of this world is, (*has been and continues to be*), judged."

John 16:12, "I have many more *Doctrines* to teach to you all, but you yourselves do not have the power to bear them at this present time."

John 16:13, "But on the occasion of His coming, the (*Holy*) Spirit of Truth, He will guide you all in all the Truth, (*Bible Doctrine*). For He will not communicate from the ultimate source of Himself, but whatever He hears He will communicate and will announce to you all what is to come."

John 16:14, "He (God the Holy Spirit) (*and only He*) will glorify Me (*Jesus Christ*), because He Himself will take from (*what is*) Mine (*My thinking / Bible Doctrine*) and will announce (*it*) to you all."

John 16:15, "Everything whatsoever the Father has is Mine, therefore I said He takes from mine (*Bible Doctrine* pertaining to the Father's Plan to glorify Christ), and will announce it to you all."

We now turn to the next section of the discourse where Jesus is repeating the announcement of His departure due to the Cross and His subsequent resurrection. But just as before, the disciples do not understand what He is saying.

John 16:16, "A little while, and you will no longer see Me; and again a little while, and you will see Me. ¹⁷Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'? ¹⁸So they were saying, "What is this [that He says,] 'A little while'? We do not know what He is talking about."

The Greek

reads: "¹⁶Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέμ με; ὅτι ὑπάγω πρὸς τὸν πατέρα. ¹⁷Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ "Ὅτι ὑπάγω πρὸς τὸν Πατέ; ¹⁸ἔλεγον οὖν Τοῦτο τί ἐστὶν [ὃ λέγει] τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ."

Transliterated it reads:

"¹⁶ MIKRON KAI OUKETI THEOREITE ME, KAI PALIN MIKRON KAI OPSESTHE ME. ¹⁷EIPAN OUN EK TON MATHETON AUTOU PROS ALLELOUS, TI ESTIN TOUTO HO LEGEI HUMIN, MIKRON KAI OU THEOREITE ME, KAI PALIN MIKRON KAI OPSESTHE ME; HOTI HUPAGO PROS TON PATERA; ¹⁸ELEGON OUN, TI ESTIN TOUTO [HO LEGEI] TO MIKRON; OUK OIDAMEN TI LALEI."

In **Verse 18**, the words, "that He says" – "**HO LEGEI**" are in brackets indicating that they are not in all Greek manuscripts.

In **Verse 16**, the phrase, "**a little while**" is used twice as it is in **Verse 17**, and once in **Verse 18**. It is the Pronominal Adjective **MIKROS** in the Accusative, Neuter, Singular that means, "small or little." It is used as an Adverb to express a very short period of time, usually over a few hours but under 24, though it can be several days. Here it refers to the time between the termination of the Gethsemane Discourse and the crucifixion the next day, as in **John 7:33; 13:33; 14:19**.

The phrase "**you will no longer behold Me**" is **OUKETI THEOREO ME**.

"**No longer**" is the Adverb **OUKETI** (**OUK**, not + **ETI**, still or yet) and it means, "no longer, **no more**, no further."

"**Behold**" is the Verb **THEOREO** in the Present, Active, Indicative, Second Person, Plural. It comes from **THEOROS** – **θεωρέω** (teh-o-reh'-o) that means, "an envoy or spectator: Where **THEOREO** comes to mean, "to look at or gaze." We had this verb in **John 14:19** and **16:10**, and it is used in **Verse 16, 17 & 19**. The other Greek word for "see" is **HORAO** which is also used in **Verses 16 & 17** in the last part of those verses. It means a panoramic view. The word **THEOREO** used here, means, "to observe something as a spectator." They were in the presence of Christ for 3+ years.

"**Me**" is the Greek Pronoun **EGO**, (I or Me), in the Accusative, First Person, Singular.

So, we have here eleven disciples who are spectators. But unfortunately, they are out of it mentally at this time; they are not able to bear the doctrine at this time; therefore, they do not understand what He is telling them.

The corrected translation is: **"A little while and you will observe Me no more."**

This is a reference to the crucifixion which involves the two deaths of Christ on the Cross. As a result of the physical death of Christ, they will no longer see Him on the earth.

Then we have, **"And again"** which is the Conjunction **KAI** "and," plus the Adverb **PALIN** which means, "again," and it introduces the paradox where they won't see Him and then they will see Him again.

"A little while" is the Adverb **MIKRON** once again. This time it is a different elapse of time. It is indicating the time between the death and resurrection of Christ, three days.

"You shall see" is the Verb **HORAO** in the Future, Middle Deponent, Indicative, Second Person, Plural. This is the panoramic view. Once Christ is raised from the dead, they have a panoramic view. Before He died on the Cross, it was **THEOREO**, as spectators.

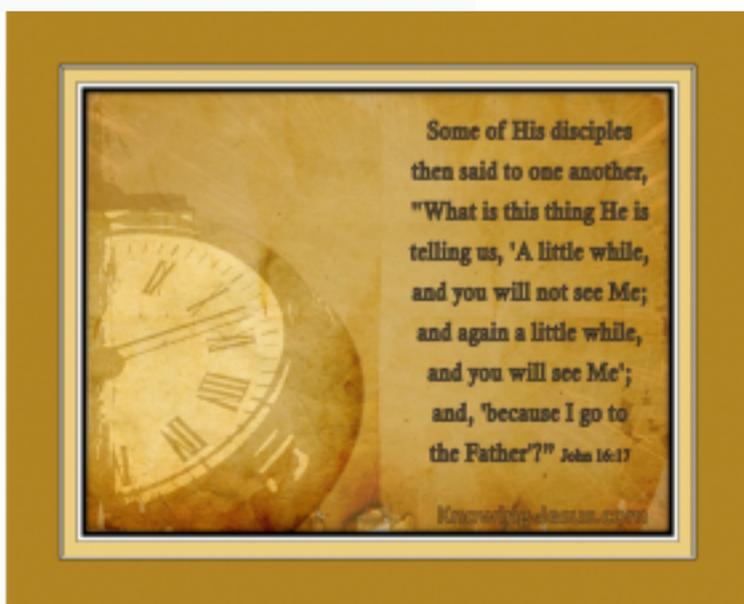
The Future Tense: The resurrection is future from the moment He is speaking, and at that time, they will see Him once again.

The Middle Deponent Voice in the Second Person Plural: They themselves will be witnesses to His resurrection and the forty days He remains on earth.

The Indicative Mood is the reality of the resurrection and their witness of Christ in resurrection form. They will have the panoramic view of the resurrection.

Our translation of **John 16:16**, **"A little while and you will observe Me no more, and again a little while and you will see Me."**

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John 16:17, "Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"

In **Verse 17**, the disciples appear to be a little sheepish at this time, because they have a feeling they should have learned these things over the past three years. They were taught these things but were unable to recall them at this time. So, they are talking among themselves, and they have so little doctrine between them, it is obvious they are not going to come up with answers.

Jesus then continues with the phrase, **"Because I go to the Father,"** as He repeats what He told them in **Verse 5, 7, 10**, as He did in **John 14:3, 12, 28**.

"I go" is **HUPAGO**, a Verb in the Present, Active, Indicative, First Person, Singular. Christ goes away in the sense of leaving the earth, so this is used for the ascension.

The Futuristic Present Tense indicates the ascension of Jesus Christ as a future event with the connotation of immediacy and certainty.

"To the Father" is the Preposition **PROS**, plus the Accusative, Masculine, Singular of the Article **HO**, and the noun **PATER** that means, "the Father" referring to God the Father. So, combined it is, **"face to face with the Father."** That is the session of Christ; Christ seated at the right hand of the Father.

"And because" are the Conjunctions - **KAI**, "and," plus **HOTI**, "because" that indicate the fact that the resurrection must precede the ascension of Christ, given the order of this verse.

- **"A little while you will not observe me"** - The Cross.
- **"A little while and you will see Me"** - His resurrection and 40 days on earth.
- **"Because I go"** - His ascension.
- **"To the Father"** - His session seated at the right hand of the Father.

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John 16:18, "So they were saying, "What is this [that He says,] 'A little while'? We do not know what He is talking about."

Now, in **verse 18**, we have, **“And so they were saying.”**

“Saying” is the Verb **LEGO** in the Imperfect, Active, Indicative, Third Person, Plural.

As an Iterative Imperfect, it means, **“they kept asking”** which indicates that considerable dialogue took place among the disciples without their arriving at an answer.

They could not reconcile Jesus’ statements because He said:

- **In a short time**, they would not **observe** Him,
- They would **see** Him, and
- He was **going to the Father**.

Only His death, resurrection, post-resurrection ministry, ascension, and session would make it all clear.

Then we have, **“we do not know what He is talking about.”** The questions to Jesus cease, and the disciples frankly confess to each other their own ignorance.

“We do not know” is the Negative Particle **OUK** for, “not or absolutely not,” plus the Verb **OIDA** in the Perfect, Active, Indicative, First Person, Plural. **OIDA** comes from the root word **HORAO – ὁράω** (hor-ah’-o) and means, “to have seen or perceived, hence to know or knowledge.”

The Perfect with a Present Force Tense is for completed past action where the results continue to the present. The emphasis is on the present results of not knowing what the heck Jesus was talking about; even though they had been with Him for 3 ½ years, and He told them this very same thing many times. So, we will say, **“we absolutely do not know.”**

“What he is talking about” is the Pronominal Interrogative Adjective **TIS** in the Accusative, Neuter, Singular that means, “who? which? **what?** or what sort of?” It introduces the subject that they do not understand.

With this is the Verb **LALEO** in the Present, Active, Indicative, Third Person, Singular, which means, “to speak, talk, say; preach, proclaim, etc.,” that is, “to communicate.” We will say, **“He is talking about.”**

So, we have, **“we (the disciples – absolutely) do not know what He is talking about.”**

Principles:

- He had told them He was going to the Father’s house, and that He would prepare a place for them so that they might be with Him. Yet, now He spoke as if they would not see Him, but afterward they would see Him. They were perplexed just as you are perplexed the first or second or even third time you learn something new from the Scriptures.
- It takes a panoramic view from having a broad understanding of Scriptures to comprehend the challenging concepts of God’s Word.

- As we have noted, the disciples were greatly disturbed and discouraged because Christ was going to leave them. So, Jesus tells them of four important events, (His death, resurrection, ascension, and session), for the consolation of the disciples; yet, they were stated in such a manner that, in their circumstances and with their prejudices, it was difficult for them to understand Him.
- That is why we need to look at life objectively through the lens of Bible Doctrine and not our circumstances or situation or background.
- **Verse 16** seems to be a paradox: **"You will see Me, because I go to the Father."** Christ seemed to be saying, "Because I am going away, you will see Me again!" This brought confusion, because He did not include the specific words of Cross, Resurrection, Ascension, and Session.
- Through the Filling of the Holy Spirit, a panoramic knowledge of Bible Doctrine and objective thinking, you will be able to discern the various principles of Jesus' thinking.
- Upon the indwelling of the Holy Spirit, they would better understand the meaning of these statements. They would not only see Him physically, but see Him spiritually through the teaching ministry of God the Holy Spirit.
- Today, believers "see Jesus," **Heb 2:9** through the Spirit's teaching of the Word of God.

Heb 2:9, "But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone."

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John 16:19-22, The Happiness of God as a Result of Jesus' Resurrection. Pt. 36

We now turn to the second part of the "a little while" (**MIKROS**) message in **John 16:19-22**. Here He is clarifying the phrase He just made.

John 16:19, "Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'? ²⁰"Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy. ²¹"Whenever a woman is in labor she has pain,

because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. ²²“Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.”

John 16:19, “Jesus knew that they wished to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’?”

The Greek reads:

“¹⁹ἔγνω [ὁ] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;”

The brackets in **Verse 19** indicate debated Greek texts.

Transliterated it reads,

“¹⁹EGNO [HO] IESOUS HOTI ETHELON AUTON EROTAN, KAI EIPEN AUTOIS, PERI TOUTOU ZETEITE MET ALLELON HOTI EIPON, MIKRON KAI OU THEOREITE ME, KAI PALIN MIKRON KAI OPSESTHE ME;”

“**Jesus knew**” is **IESOUS EGNO**. **EGNO** is the verb **GINOSKO** – γινώσκω (ghin-ocē'-ko) in the Aorist, Active, Indicative, Third Person, Singular.

The Third Person is in relation to the writer, the Apostle John. It means to know from the experience of observation.

“**They wished**” is **ETHELON** the Verb **THELO** – θέλω (eth-el'-o) in the Imperfect, Active, Indicative, Third Person, Plural that means, “to will, wish, desire, want, etc.”

In the Iterative Imperfect Tense, it means, “**they kept on wishing.**”

“**To question Him**” is the Pronoun **AUTON**, “him,” plus **EROTAN**, which is the Verb **EROTAO** – ἐρωτάω (er-o-tah'-o) in the Present, Active, Infinitive. It means, “to ask, request, beg, request urgently, urge, or simply **to question.**”

The Present Tense is Linear Aktionsart: They wanted to keep asking questions so that they could get it, which means they wanted to interrogate Him.

The Active Voice: They were now interested in understanding what He was saying.

The Infinitive indicates their purpose, to question Him.”

“**Are you deliberating**” is **ZETEITE** which is the Verb, **ZETEO** – ζητέω (dzay-teh'-o) in the Present, Active, Indicative, Second Person, Plural that means, “seek, search, or look for; try, attempt, strive for, strive for one’s own interest or advantage; want, ask, ask for; demand,

require, expect; consider, deliberate, examine, investigate. Here it means, "**they kept on deliberating.**"

"**Together**" is the Genitive Preposition **META**, "with" and the Pronoun **ALLELON** in the Genitive Masculine, Second Person, Plural that means, "**one another.**"

"**That I said**" is the Conjunction **HOTI**, "that," plus **EIPON** the Verb **LEGO** – λέγω (leg'-o) in the Aorist, Active, Indicative, First Person, Singular, meaning, "**I said.**"

In other words, "**Do you have an insatiable desire to know something that I said?**"

Their embarrassment was manifest after four previous inquiries by Peter, Thomas, Philip, and Judas not Iscariot. So, Jesus takes the initiative here to step in.

Jesus then quotes again what He had said in **Verse 16-18**. This is the third time the statement had been quoted, and it is obvious that the disciples have failed to absorb doctrine. This particular phrase is a paradox, but it is a paradox resolved by doctrine.

Next, He starts out with a simple explanation in **Verse 20 & 21a**. He is, first of all, going to describe their reactions when the first **MIKRON**, "little while" occurs. As we have noted, the first time is between Gethsemane and the Cross; the second time is between the Cross and the resurrection.

In the first period, they are going to weep and wail; in the second period, they are going to rejoice.

The first is going to be tough on them, because they are minus doctrine. The second is going to be great, because they are carried along by a victory in which they actually had no part whatsoever, and there is eventually going to be grace orientation and a desire for doctrine, at which time, this prophecy of their (+H = Happiness of God) will come true.

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So, in **John 16:20** we have, **“Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.”**

The Greek reads:

“ἀμὴν, ἀμὴν

λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.”

Transliterated it reads:

“AMEN, AMEN LEGO HUMIN HOTI KLAUSETE KAI THRENESETE HUMEIS, HO DE KOSMOS CHARESETAI; HUMEIS LUPETHESESTHE, ALL HE LUPE HUMON EIS CHARAN GENESETAI.”

“Truly, truly” indicates a point of doctrine and is **“AMEN, AMEN”** in the Greek taken from the Hebrew.

“I say” is the Verb **LEGO** in the Present, Active, Indicative, First Person, Singular, plus **HUMIN** the Pronoun **SU – σὺ** (soo) “you,” in the Dative of Advantage, Second Person, Plural. He is simply going to tell them. **“I say to you all.”**

“You will weep” is **KLAUSETE** the Verb **KLAIO – κλαίω** (klah’-yo) in the Future, Active, Indicative, Second Person, Plural. **KLAIO** means, “to weep or cry.”

This is operation cry-baby, disorientation, frustration, and an expression of a terrible mental attitude, as a result of not being occupied with the Person or Christ or the Plan of God.

“And lament” is **THRENESETE** from the Verb **THRENEO – θρηνέω** (thray-neh’-o) in the Future, Active, Indicative, Second Person, Plural that means, “to mourn, cry, or lament.”

Lament means, “to show publicly you feel sad or disappointed, which can also be expressed in singing, a song, or poem.” It is an expression of strong despondency or depression. Ultimately, it means to sing a funeral dirge, or it means to be depressed by death.

The reason that they are going to be discouraged and depressed is because they are minus doctrine in their souls and have scar tissue on the soul. All the disciples at this point have some scar tissue on the soul, some more and some less. So, they have to express their frustration through the word **THRENEO**; a terrible despondency. It is disorientation to a crisis simply because of a lack of Bible doctrine circulating in their souls at this time.

The interesting thing is that we have two pictures of the Cross:

- We have the disciples under the concept of **THRENEO**, and
- We have Jesus under the concept of **CHARA**, joy: **Heb 12:2**, **“Who for the joy that was set before him, endured the cross.”**

He **“stayed under”** (**HUPOMENO** – stayed behind, endured) our sins. And what did He have when He did so? He had **CHARA** because of His (ECS – Edification Complex of the

Soul), based upon residual Bible Doctrine in His human soul, and that carried Him on the Cross.

The disciples fell apart; they were minus Bible doctrine, they had **THRENEO**.

Then we have the Conjunction **DE**, "**but**," showing a contrast, not between Jesus and the Disciples, but between the disciples and the world.

"**The world**" is **HO KOSMOS**. So, what is the world going to do? It happens every time. The world is a part of Satan's system, the **KOSMOS**.

The world of unbelievers is going to **CHARESETAI** which is the Verb **CHAIRO** – **χαίρω** (khah'-ee-ro) in the Future, Middle Deponent, Indicative, Third Person, Singular. **CHAIRO** means, "to rejoice or be glad."

So, while the disciples are **THRENEO**, the world will be rejoicing. This is operation upside down. While the Disciples with knowledge of Bible Doctrine should be rejoicing at the victory of our Lord at the Cross, they are instead feeling sorry for themselves and lamenting. At the same time, while the world should be sorrowful because of their rejection of the Messiah, instead they are rejoicing because they got rid of the rabble rouser.

A similar event is going to happen during the Tribulation, **Rev 11:1-10**.

The world's rejoicing is simply an inner stimulation of the soul as an attitude (however very brief), because apparently the world system assumes that the death of Christ is their victory. But through the resurrection, they discover that the death of Christ is their defeat, just as the world does in **Rev 11:11-14**. Likewise, the spiritual death of Christ is our salvation.

"**You will be sorrowful**" is **HUMEIS** the Nominative, Pronoun **SU** – **σὺ** (soo), "you all," plus **LUPETHESESTHE** the verb **LUPEO** – **λυπέω** (loo-peh'-o) that means, "to distress, to grieve, to have sorrow." It is in the Future, Passive, Indicative, Second Person, Plural.

The Passive Voice: The disciples will receive this grief in their soul, because they lacked doctrine and as a result of emotional revolt of the soul. It also indicates inner distress in their souls as a result of disorientation to God's plan. "**You all will have sorrow.**"

Then we have, "**but**" again, yet this time it is **ALLA**, "but, rather, on the contrary." It is a Conjunction of Contrast between the disorientation and discouragement of the disciples, based on their ignorance of doctrine and scar tissue. It is going to be changed now.

"**Your sorrow (LUPE the noun) will be turned into joy (EIS CHARA GINOMAI).**"

"**Joy**," **CHARAN** is the Noun **CHARA** – **χαρά** (khar-ah') in the Accusative, Feminine, Singular meaning, "joy or inner happiness, +H, the happiness of God."

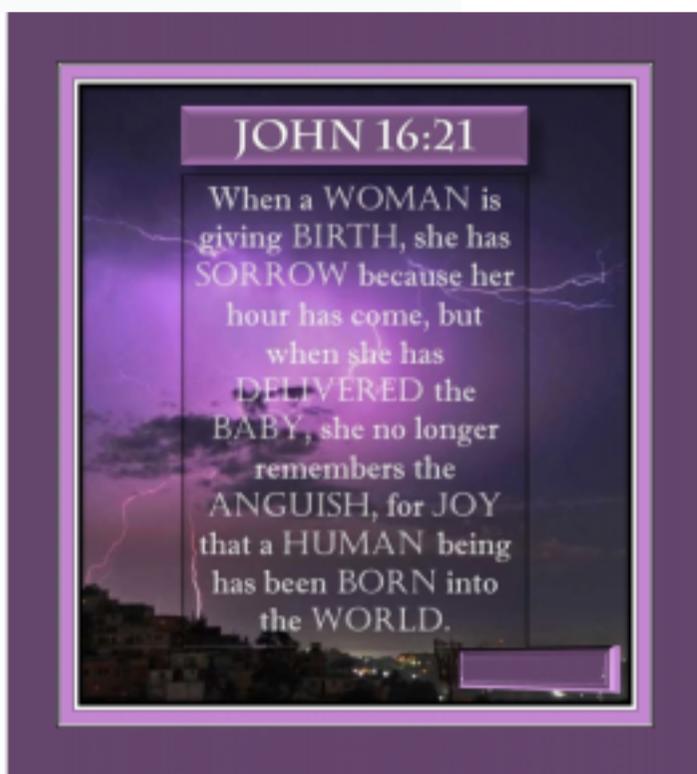
GENESETAI is the Verb **GINOMAI – γίνομαι** (ghin'-om-ahee) in the Future, Middle Deponent, Indicative, Third Person, Singular. That means, "to come into being, to happen, or to become." It means to become something you were not.

The Middle Deponent Voice: The action of joy is the result of a change of heart in the disciples, due to Doctrine circulating in their souls, as a result of their positive volition.

The Future Tense: They will have doctrine in the soul in the future, and they will have the happiness of God in the future as a result.

So, we have, "**Your sorrow will become joy (+H).**"

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Then in **John 16:21** we have the parable, "**Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.**"

The Greek reads:

"ἡ γυνὴ ὅταν τικτῆ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον."

Transliterated it reads:

"**HE GUNE HOTAN TIKTE LUPEN ECHEI, HOTI ELTHEN HE HORA AUTES; HOTAN DE GENNESE TO PAIDION, OUKETI MNEMONEUEI TES THLIPSEOS DIA TEN CHARAN HOTI EGENNETH ANTHROPOS EIS TON KOSMON.**"

This is an illustration used for the disorientation of the disciples because of their ignorance of Bible doctrine at this time.

"Labor or travail," TIKTE the verb **TIKTO – ΤΙΚΤΩ** (tik'-to) in the Present, Active, Subjunctive, Third Person, Singular that means, "to beget, bring forth, bear, give birth, being in Labor."

The Subjunctive Mood with **HOTAN**, "whenever" is for potential. "Whenever a Woman (**GUNE**) may be in labor"

"Has," ECHEI is the Verb **ECHO – ἔχω** (ekh'-o) in the Present, Active, Indicative, Third Person, Singular that means, "to have and to hold."

The Iterative Present Tense speaks of the time of her giving birth, **"she keeps on having."**

"Sorrow," LUPEN is the Noun **LUPE – λύπη** (loo'-pay) again; this time in the Accusative, Feminine, Singular for, **"She has sorrow."**

"Because her hour has come" is **HOTI ELTHEN HE HORA AUTES**, which literally is, "because has come the hour of her."

"But when" is the Conjunction **DE**, "but," plus the Adverb **HOTAN**, which means, "but whenever or at the point of."

"She gives birth to the child" is **GENNESE TO PAIDION**.

GENNESE is the Verb **GENNAO – γεννάω** (ghen-nah'-o) in the Aorist, Active, Subjunctive, Third Person, Singular that means, "to bear or give birth."

PAIDON is a Noun in the Accusative, Neuter, Singular that means, "child or infant."

"She remembers" is **MNEMONEUEI**, the Verb **MENMONEUO – μνημονεύω** (mnay-mon-yoo'-o) in the Present, Active, Indicative, Third Person, Singular that means, "remember, keep in mind, or think of." In other words, she forgets the pain she once had, or does not think about it any longer.

"The anguish no more" is interesting because the word here changes from **LUPE**, "sorrow" to **THLIPSEOS** the Noun **THLIPSIS – θλίψις** (thlip'-sis) in the Genitive, Feminine, Singular. **THLIPSIS** means, "trouble, distress, hard circumstances, suffering, tribulation, or affliction." Its root word is **THLIBO – θλίβω** (thlee'-bo) that means, "to press or afflict." So, **THILPSIS** comes to mean "pressure," in describing the giving birth.

"For," DIA in the Accusative is, "because of."

"The joy" is **CHARA** once again.

“That” is HOTI.

“A Child” is ANTHROPOS which means, “man, human being, or person.” Because of the context we say, “a child.”

“Is born” is EGENNETH, the Verb **GENNAO – γεννάω** (ghen-nah'-o) once again, but in the Aorist, Passive, Indicative, Third Person, Singular. So, we say, “was born.”

“Into the world,” is EIS TON KOSMON.

Of this last portion we translate it, “... **whenever she gives birth to the child she no longer remembers the pressure because of the joy that a child was born into the world.**”

The analogy is that knowledge of Bible doctrine removes scar tissue for the soul. The disciples had scar tissue, but they are going to inhale doctrine, and they are going to exhale doctrine. That wears down the scar tissue, which results in having the Happiness of God (+H) in your soul.

That was the analogy by parable, now we have the application.

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John 16:22, “Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.”

The Greek Reads:

“καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ’ ὑμῶν.”

Transliterated it reads: **“KAI HUMEIS OUN NUN MEN LUPEN ECHETE; PALIN DE OPSOMAI HUMAS, KAI CHARESETAI HUMON HE KARDIA, KAI TEN CHARAN HUMON OUDEIS AIREI APH HUMON.”**

“Therefore you too now” is **KAI HUMEIS OUN NUN MEN**, which is, **“and you therefore now on the one hand.”**

“Have grief / sorrow,” **LUPEN – LUPE – λύπη** (loo'-pay), plus **ECHETE** which is the Verb **ECHO – ἔχω** (ekh'-o) in the Instantaneous Present, Active, Indicative, Second Person, Plural, **“you all have grief.”**

“But I will see you again” is **PALIN DE OPSOMAI HUMAS.**

PALIN means, **“again.”**

DE is the conjunction working with **MEN** in the first phrase of **Verse 22** and is **“on the other hand.”**

“See” is **OPSOMAI** the Verb, **HORAO – ὁράω** (hor-ah'-o) in the Future, Middle Deponent, Indicative, First Person, Singular for, **“I myself (Jesus) will see.”**

HUMAS is Pronoun **SU – σὺ** (soo), in the Accusative, Second Person, Plural, **“you all.”**

So, we have **“on the other hand, I myself will see you all again.”**

So far, we have, **“And therefore on the one hand you now have grief, on the other hand I myself will see you all again.”** This is referring to His resurrection.

“And (when I see you again) your heart” is **KAI HUMON KARDIA** (heart), which is not the blood pumping organ in your chest, but refers to the right lobe of the soul, where we store, retain, and apply Bible Doctrine.

“Will rejoice” is **CHARESETAI** which is the Verb **CHAIRO – χαίρω** (khah'-ee-ro) in the Future, Middle Deponent, Indicative, Third Person, Singular. **CHAIRO** means, “to rejoice or be glad,” and is the verb for inner happiness (+H).

“And no one will take your joy away from you” is **KAI TEN CHARAN HUMON OUDEIS AIREI APH HUMON**, which literally is, **“and the joy of you no one takes from you.”**

“Takes” is **AIREI** the verb **AIRO – αἴρω** (ah'-ee-ro) in the Present, Active, Indicative, Third Person, Singular that means, “to lift up and take away, carry away, remove, etc.”

“From you” is **AP** the Genitive Preposition **APO – ἀπό** (apo') that means, “from or away from,” Plus **HUMON**, “you all.” So, no one takes away from the ultimate source, **the ultimate source of you.**

Once you have it (joy), as a result of the ECS, there is no way that anyone can remove it.

Christ compares the events of His suffering to the birth of a child: Where travail (hard labor) is followed by joy. **Isaiah 53:11** states, **“He shall see of the travail of His soul.”**

Isa 53:11, "As a result of the anguish of His soul, He will see *it and* be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities."

The disciples did weep and lament, but their sorrow was changed to joy. We today have sorrow and suffering, but with the Word of God and Filling of the Holy Spirit, that sorrow is turned into +H.

Likewise, when Christ returns, all our sorrows will be turned into joy. Christ gives the kind of joy that the world cannot take away, **Rev 21:4.**

Rev 21:4, "And He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."

He is saying, "You will not only rejoice at My resurrection, but even my death, now the object of so much grief to you, will be to you a source of unspeakable joy. It will procure for you peace and pardon in this life, and eternal joy in the world to come."

As we know, the Holy Spirit would be their Comforter, and neither men nor demons, neither sufferings in life nor in death, would ever deprive them of their joy (+H).

Believers have joy or sorrow, according to their knowledge of Christ, and the tokens of His presence. Sorrow is coming on the ungodly, which nothing can lessen; the believer is an heir to joy which no one can take away.

Our Lord then proceeds immediately to tell them, what He had often apprised them of, "That they would be subject to great persecutions and trials. He was also Himself about to be removed by death. They were to go into an unfriendly world." All these things were in themselves greatly fitted to shake their faith, and to expose them to the danger of apostasy. Compare **Luke 24:21.**

Luke 24:21, "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened."

When we think only about death or the removal of someone from our fellowship, we have sorrow, but in the light of resurrection and eternal life, our sorrow is turned into joy.

The disciples were only seeing one side of the coin at this time, but later they would see the other side, life and eternal happiness, just as we should have +H knowing of our loved one's position in the Lord.

Principles:

- If Christians were left to themselves, they would fall away and perish.
- God affords means and helps beforehand to keep us in the path of duty.

- The instructions of the Bible and the help of the Holy Spirit are all granted to keep us from apostasy.
- Jesus beforehand secures our loyalty and makes sure of our continuance in faith, seeing all our dangers and knowing all our enemies. And we should be persuaded that, **"He is able to guard what I have entrusted to Him until that day," 2 Tim 1:12.**
- As a Master Teacher, Jesus understood the confusion among His students. He did not clarify His teaching; He knew it would all come into focus with the passage of time and with the aid of the Spirit's teaching ministry, just as it does for us today.
- Therefore, in our afflictions, if we could see the whole case, we would rejoice. As it is, when they appear dark and mysterious, we are to trust in the promise of God that they will be for our welfare.
- The apparent triumphs of the wicked, though they may produce grief at present in the minds of believers, will be yet overruled for good, **Rom 8:28.**
- Likewise, their joy will be turned into mourning, and the mourning of Christians into joy, **Psa 76:10.**

Psa 76:10, "For the wrath of man shall praise You; with a remnant of wrath You will gird Yourself."

- It is evident that after His ascension not one of the apostles ever doubted for a moment that He had risen from the dead. As a result, no persecution or trial was able to shake their faith; and thus, amid all their afflictions, they had an unshaken source of joy, just as we should have today having witnessed these things through our knowledge of the Scriptures.

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Completed Translation of the Gospel of John 16:16-22

John 16:16, "A little while and you will observe Me no more, and again a little while and you will see Me."

John 16:17, "Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not observe Me; and again a little while, and you will see Me'; and, 'because I go face to face with the Father'?"

John 16:18, "So they kept asking, "What is this [that He says,] 'A little while'? We (the disciples) absolutely do not know what He is talking about."

John 16:19, "Jesus knew from the experience of observation they kept on wishing to question Him, and He said to them, "Do you have an insatiable desire to know something that I said?", 'A little while, and you will not see Me, and again a little while, and you will see Me'?"

John 16:20, "Truly, truly (Amen, Amen), I say to you all, that you will weep and lament, but the world (Kosmos) will rejoice; You all will have sorrow but Your sorrow will become joy (+H)."

John 16:21, "Whenever a woman (GUNE) may be in labor, she keeps on having pain, because her hour has come; but whenever she gives birth to the child

she no longer remembers the pressure because of the joy that a child was born into the world.”

John 16:22, “And therefore on the one hand you now have grief, on the other hand I myself will see you all again, and (when I see you again) your heart will rejoice (+H) and the joy of you no one takes from you.”

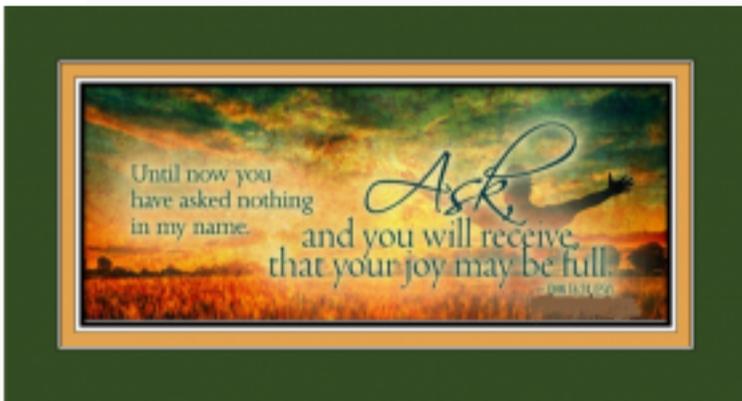
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In Part 5 of **The Gospel of John, Chapter 16**, we will study:

**Vs. 23-28, Summary on the Power Available to Us Through Prayer; Encouragement to Prayer.**

Including:

- Exegesis
- Principles of Joy, Inner Happiness, +H:
- Principles on the Power and Effectiveness of Pray.
- **Luke 11:9-10** compared to **Mat 7:7-8** -The logical progression of how our prayers are answered by God: Ask, Seek, Knock – Receive, Find, Open.
- Doctrine of Ascension and Session Related to Our Prayer Life.



John 16:23, “In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.

The Greek reads:

“καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματι μου δώσει ὑμῖν.

Transliterated it reads:

“KAI EN EKEINE TE HEMERA EME OUK EROTESETE OUDEN. AMEN AMEN LEGO HUMIN, AN TI AITESETE TON PATERA EN TO ONOMATI MOU DOSEI HUMIN.

“In that day,” **KAI EN EKEINE TE HEMERA**, which is literally, “and in that the day.” The “day” Jesus is speaking of is after His resurrection when all these things would be made clear to them. This includes the Church Age, with the giving of the Holy Spirit, who would “**lead them into all the truth,**” when the death, resurrection, ascension, and session of our Lord is witnessed, fully documented and understood.

**"You will not question Me about anything"** (NAS 1995) or **"you will ask Me no question"** (NAS 1971). The Greek is **"EME OUK EROTESETE OUDEN."** Or literally, **"ME not you will ask nothing."**

**EME** is the Pronoun **EGO** – ἐγώ (eg-o') in the Accusative, First Person, Singular, "I or **Me.**" Jesus is referring to Himself.

**OUK** is the Greek Negative Particle, **"not."**

**EROTESETE** is the Verb **EROTAO** – ἐρωτάω (er-o-tah'-o) in the Future, Active, Indicative, Second Person, Plural. It means, "to ask, request, or question." This word is used for questioning in **John 16:19**, that is, face to face inquiry.

The Future Tense indicates time subsequent to the time of speaking, after His ascension and session and Pentecost.

The Second Person Plural Active Voice: The disciples are the ones who will not be asking Jesus these innate questions. **"You will not question."**

The Indicative Mood is for the reality that "in that day" they will not want to or need to interrogate Him about His resurrection and session, because they will understand it completely.

Jesus also uses this word to begin another discourse on prayer. When He gets into prayer, He is going to use a different verb for **"ask," AITEO** – αἰτέω (ahee-teh'-o), which simply means, "to ask in prayer."

**OUDEN** is the Cardinal, Pronominal, Adjective of **OUDEIS** – οὐδείς (oo-dice') in the Accusative, Neuter, Singular that means, "no one or **nothing.**" Nothing would give us a double negative in English, which is not good English, even though it is good Greek. Likewise, we have to add "about" for good English. So, we will say **"about anything."**

So, we have, **"You will not question Me about anything."**

They would not need to ask the questions they were now asking. The questions that perplexed them were: "What is this 'little while'? How can we know the way? Where are You going? How is it that You will manifest Yourself to us and not to the world?"

**"Truly, truly"** or "Verily, verily" is **AMEN, AMEN** and indicates a point of doctrine.

**"I say to you"** is **LEGO HUMIN. LEGO** is a Verb in the Present, Active, Indicative, First Person, Singular that means, **"I say** or address." And **HUMIN** is the Pronoun **SU** – σὺ (soo) in the Dative of Advantage, Second Person, Plural that means, **"to you all."** In other words, this discourse is for their benefit; to their advantage.

**"If you ask the Father for anything"** is **AN TI AITESETE TON PATERA.**

**AN** is the Verbal Particle indicating contingency that establishes a Third Class "if" statement. **"If and maybe you will and maybe you will not."** This is the PROTASIS.

**TI** is the Indefinite, Pronominal, Adjective **TIS – ΤΙΣ** (tis) in the Accusative, Neuter, Singular that comes to mean, "any or **anything**."

**AITESETE** is the Verb **AITEO – ΑΙΤΕΩ** (ahee-teh'-o) in the Aorist, Active, Subjunctive, Second, Person, Plural that means, "to **ask**, request, require, or demand." As noted above, this is the asking or requesting of God the Father in prayer.

The Aorist Tense looks at the entirety of the action, especially the point of time when you pray.

The Second Person, Plural, Active Voice: The disciples are the ones who will be requesting of the Father.

The Subjunctive Mood is for contingency and goes with **AN** above to establish the 3<sup>rd</sup> Class "if" statement.

**AITEO** is used for intercessory prayer and for praying for your own needs; **EROTAO – ΕΡΩΤΩ** (e-er-o-tah'-o) is typically used for face to face inquiry but can also be used for a petition in prayer, when you have a problem. Technically, **EROTAO** is not a prayer word; it means, "to interrogate someone." This is what happened to Paul when he was taken into prison and interrogated by the Roman. But **AITEO** means, "to make petition of someone who is absent."

Notice how **AITEO** (regarding prayer) and **EROTAO** (asking face to face) are used in **John 14:13-14, 16**.

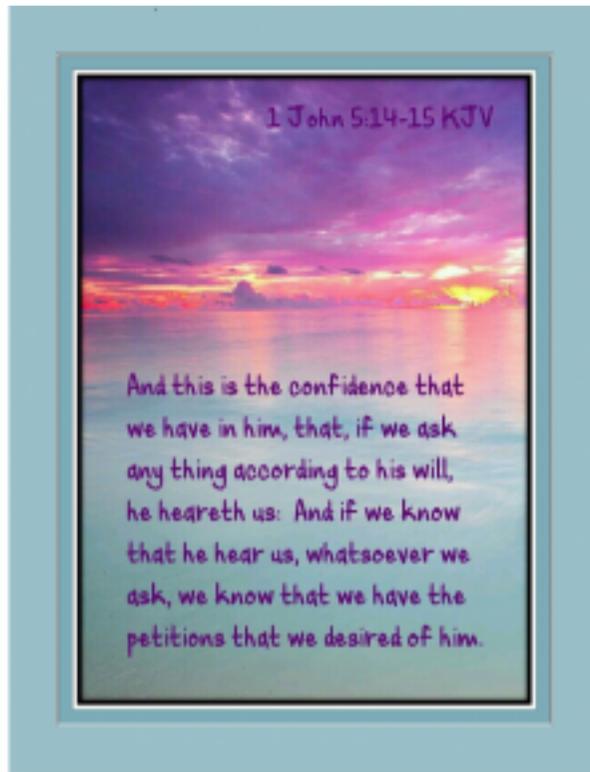
**John 14:13, "Whatever you ask (AITEO) in My name, that will I do, so that the Father may be glorified in the Son. <sup>14</sup>"If you ask (AITEO) anything in My name, I will do it.... <sup>16</sup>"I will ask (EROTAO) the Father, and He will give you another Helper, that He may be with you forever."** (Remember that "Me" in **Verse 14** is not in the original Greek. We do not pray to Jesus; we only pray to the Father.)

In **John 16:26** both **AITEO** and **EROTAO** occur in this sense.

In addition, our Lord gives us this contrast in verbs to show the change in Dispensation. A change in Dispensation means a dramatic change in prayer. Jesus Christ is now at the right hand of the Father and from now on it is **AITEO** of the Father.

**"The Father"** is **TON PATERA** in the Direct Object Accusative, Masculine, Singular. The Father is the One we pray to. Therefore, we have the first principle of prayer.

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## **PRINCIPLES OF PRAYER**

**Principle #1: All Prayers are Addressed to God the Father.**

“**In My name**” is **EN TO ONOMATI** in the Dative Case plus **MOU – ἐγώ** (eg-o’) which is the Genitive of Possession Pronoun **EGO**, “I or Me.” So literally, it is, “in the name of Me.” Jesus Christ is the High Priest after the order of Melchizedek, so obviously we approach the Throne of Grace in the name of Jesus Christ.

The term, “**in My name**” is used in this chapter three times, **Verses 23, 24, 26**. In **Chapter 14**, Jesus used it three times, **Verses 13, 14, 26**, and **Chapter 15** has the phrase once, **Verse 16**.

It is obvious by this repetition that great advantage accrues to the one who prays “in Jesus’ name.” However, the phrase was never meant to be an incantation to produce magical effects. It only tells us that advantages are promised when we operate according to the Protocol Plan of God for the Church Age.

In every instance, the use of “**His name**” is intended to glorify the Father. Therefore, we have the second principle of prayer.

**Principle #2: All Prayers are Offered “in the Name of Jesus Christ.”**

Next, we have the “then” statement or APODOSIS, “**He will give it to you,**” which in the Greek is simply, “**DOSEI HUMIN.**”

**DOSEI** is the Verb **DIDOMI – δίδωμι** (did’-o-mee) in the Future, Active, Indicative, Third Person, Singular that means, “give or grant.”

The Future Tense indicates time subsequent to the prayer request. After we pray our prayers will be answered.

The Third Person, Singular, Active Voice refers back to God the Father, the One the request was made to.

The Indicative Mood is for the reality that the Father will answer your prayers.

**"He will give it"** is not referring to Jesus but God the Father. God the Father answers all prayers.

Principle # 3: God the Father Will Answer Your Prayers.

**"To you"** is **HUMIN**, the Pronoun **SU**, in the Dative, Second Person, Plural that means, **"to you all."**

Principle #4: God Gives Equal Privilege and Equal Opportunity. He hears and answers all prayers that follow His Protocol Plan for Prayers during the Church Age.

**1 John 5:14-15, "This is the confidence which we have before Him, that, if we ask anything according to His will (including following His protocol for our prayers), He hears us. <sup>15</sup>And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him."**

Our Translation of **John 16:23, "And in that day, (post resurrection and Church Age), you will not question Me about anything. Truly, Truly, I say to you all, if you all, (maybe you will and maybe you will not), ask the Father anything in My name, He will give it to you all."**

Principles:

- Before one can use the name of Jesus effectively, he must have an intimate relationship with Him.
- By virtue of the relationship, that person will know the desires of his Lord and the will of the Father by the Spirit and His Word.
- The relationship with Jesus and the knowledge of the Father's will are followed by a commission and anointing to function as Jesus would if He were on earth Himself.
- The disciple can then make his request to God the Father in the name of Jesus with confidence that God will accomplish that which he asks.

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These principles are then reconfirmed in **John 16:24**, "Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full."

Greek:

ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη."

Transliteration:

**"HEOS ARTI OUK ETESATE OUDEN EN TO ONOMATI MOU; AITEITE KAI LEMPSESTHE, HINA HE CHARA HUMON HE PEPLEROMENE."**

**HEOS** is a Preposition in the Genitive case.

**ARTI** is used here as a Pronominal, Adjective, in the Genitive, Feminine, Singular. Combined they mean, "until now, up to this moment, or so far."

Up until now the disciples had not approached the Father through the Son, but the policy must now change to conform to the glorification of Christ, the change in dispensation, and the intensification of the Angelic Conflict.

**"You have asked for nothing in My name." OUK ETESATE OUDEN EN TO ONOMATI MOU.** This is a similar construction to that in **Verse 23**.

**"Asked," ETESATE** is the Verb **AITEO** – αἰτέω (ahee-teh'-o) once again, but in the Aorist, Active, Indicative, Second Person, Plural.

Then we have, "ask and you will receive", is **AITEITE KAI LEMPSESTHE**.

**AITEITE** is the Verb **AITEO** this time in the Present, Active, Imperative, Second Person, Plural.

The Present Tense with the Imperative Mood is a command to “keep on asking, keep on praying about a situation,” “**You all keep on asking.**”

**KAI** is the Conjunction, “**and.**”

**LEMPSETHE** is the Verb **LAMBANO** – λαμβάνω (lam-ban'-o) “receive,” in the Future, Middle Deponent, Indicative, Second Person, Plural.

The Future Tense: The action of receiving answers to their prayers is subsequent to the time of praying, “you will receive.”

The Middle Deponent is like an Active Voice but is also reflexive. The disciples themselves will have their prayers answered, as a result of offering prayers to God the Father in the first place.

The Indicative Mood is for the reality of God answering their prayers. We will say, “**you all will (in the future) receive for yourselves (the answer to your prayer).**”

Then we have, “**so that your joy may be made full.**”

“**HINA HE CHARA HUMON HE PEPLEROMENE.**”

“**That**” is the Subordinating Conjunction **HINA** which establishes the purpose clause, “**in order that.**”

“**Your joy**” is **HE** the Article “the,” plus **CHARA**, “joy” in the Nominative, Feminine, Singular, plus **HUMON** the Pronoun **SU**, “you” in the Genitive of Possession, Second Person, Plural that means, “of you all.” So, we can say, “the joy of you all” or “**your joy.**” This is much more personal. You are a believer priest in the Church. “The joy” is your possession. Joy is inner happiness.

“**May be made full**” is **HE PEPLEROMENE.**

**HE** is the Verb **EIMI** – εἶμι (i-mee'), “is, to be, are, etc.” in the Present, Active, Subjunctive, Third Person, Singular. In the Subjunctive Mood, it comes to mean, “**may be,**” regarding our joy.

“**Made full**” is the Verb **PLEROO**, “fulfill, make come true, bring about,” in the Perfect, Passive, Participle, Nominative, Feminine, Singular.

The Intensive Perfect Tense is for completed past action, where the results continue in the present time. It emphasizes the results or present state produced by the past action. Their joy is the result of God answering their prayers.

Principle #5: Our Joy is the Result of God Answering Our Prayers.

See **John 15:11** for same verb, and **1 John 1:4** for same form as here, emphasizing the abiding permanence of the joy.

**John 15:11, "These things I have spoken to you so that My joy may be in you, and that your joy may be made full."**

**1 John 1:4, "These things we write, so that our joy may be made complete."**

Our translation of **John 16:24, "Until now you all have asked nothing in My name; you all keep on asking and you all will (in the future) receive for yourselves (the answer to your prayer), in order that your joy may be made full."**

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### **Principles of Joy, Inner Happiness, +H.**

Inner happiness fills up all the deficiencies of life; **Phil 4:11-12; Heb 13:5-6.**

**Phil 4:11-12, "Not that I speak from want, for I have learned to be content in whatever circumstances I am. <sup>12</sup>I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need."**

This contentment is the result of knowing that the Father hears and answers your prayers, which should include your prayers for your logistical needs each and every day.

**Heb 13:5-6, "Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, 'I will never desert you, nor will I ever forsake you,' <sup>6</sup>so that we confidently say, 'The Lord is my helper, I will not be afraid. What will man do to me?'"**

Regardless of our situation or circumstances, the Father will come to our aid; therefore, we are not to be inordinately ambitious regarding the world's wealth.

The word also means to fully possess. Inner happiness fully possesses the believer during the various functions of his priesthood. Just as the Lord, as the Shekinah Glory, filled the tabernacle when He was at peace with Israel, **2 Chron 7:1**, so does His joy fill your souls when you are at peace with God via confidence in your prayer life.

When we speak of the "Shekinah Glory of God," we are referring to God's dwelling in the tabernacle or the temple. The Hebrew word transliterated "**Shekinah**" means, "dwelling of God," from the Hebrew word **SHAKAN** – שָׁכַן (shaw-kan'), which means, "to dwell," **Ex 29:45-46**.

**Col 1:27**, "To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

It also means to fully influence. Inner happiness fully influences the soul, including the mentality of the soul, where a Relaxed Mental Attitude co-exists with joy and inner happiness.

**Rom 8:38**, "For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup>nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord."

**Rom 14:14**, "I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean."

**Rom 14:17**, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

**Phil 1:25**, "Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith."

Then, it also means to fill up with a certain quality. Inner happiness is the direct result of being filled with the Spirit, **Gal 5:22-23**.

**Gal 5:22**, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law."

And this is directly related to the capacity for love, **Rom 5:5**.

**Rom 5:5**, "And hope (*confident expectation in all things*) does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us."

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### **Principles on the Power and Effectiveness of Prayer**

Prayer is a Great Source of Power.

**John 14:13, "Whatever you ask in My Name, that I will do ..."**

**John 14:14, "If you ask anything in My Name I will do it."**

**John 15:07, "... ask whatever you wish and it shall be done for you."**

**John 15:16, "... that whatever you ask of the Father in My Name, He may give it to you."**

**John 16:23, "... if you shall ask the Father for anything He will give it to you in My Name."**

**John 16:24, "... ask and you will receive ..."**

**1 John 5:14-15, "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. <sup>15</sup>And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him."**

Our Lord has given us these principles and promises regarding our prayer life, so that we would have complete and utter confidence in God the Father when we approach the throne of Grace, **Heb 4:16.**

**Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."**

This confidence comes to us as a result of "abiding in Christ" according to **John 15:6**, which means learning His Word and growing in your personal relationship with the Father and the Son.

This "asking" is a ministry of intercession from deep within the hidden recesses of your spiritual life, in other words, the "heart" of your soul where you store and retain Bible Doctrine.

- Intercessory prayer must come from the heart of your soul to avoid the trap or danger of being based on your pride or arrogance, or even your approbation lust that is looking to promote or puff yourself up because of the thing that you have done, "pray!"
- In true intercession, it is that hidden ministry that brings forth fruit through which the Father is glorified.
- Therefore, is Jesus Christ more and more dominating every interest of your life? Or are you allowing your spiritual life to waste away.
- If the central point or the most powerful influence of your life is the Lord Jesus Christ, then every aspect of your life will bear fruit for Him, especially your prayer life.

**"If you abide in Me ..."** that is if you continue to act and think and work from that central focus of your life, Jesus Christ, **"ask whatever you wish and it shall be done for you,"** **John 15:7.**

The disciple who abides in Jesus is the will of God, and what appears to be his free choices are actually God's foreordained decrees. Is this mysterious? Does it appear to contradict sound logic or seem totally absurd? Yes, but what a glorious truth it is to a saint of God.

- So, are you abiding? Are you taking the time to abide?
- What is the greatest source of power in your life? Is it your work, service, and sacrifice for others, or is it your striving to work for God? It should be none of these! What ought to exert the greatest power in your life is the Person and Word of the Lord Jesus Christ.
- It is not on what you spend the greatest amount of your time on that molds you the most, but whatever exerts the most power over you. You must make a determination to limit and concentrate your desires and interests on the Cross of Christ and what that means for yourself and mankind.

As you exert that great source of power called "the prayers of the abiding believer," you will have tremendous happiness, as a result of seeing God work in your life and the lives of others because of your personal prayers and intercession for them. **John 16:24b, "... that your joy may be made full."**

Knowledge is power in prayer.

Notice in **John 13:17** it says, **"If you know these things, you are blessed if you do them."** This statement comes on the heels of Jesus washing the feet of the disciples, (pun intended). In **Verse 15**, He says, **"For I gave you an example that you also should do as I did to you."** What Jesus did was a demonstration of service and sacrifice that He performed on their behalf, just as your prayers are for others.

Later in **John 15:13-14**, He tells them, **"Greater love has no one than this, that one lay down his life for his friends. <sup>14</sup>You are My friends if you do what I command you."** This is the back drop of the Upper Room and Gethsemane Discourses, where throughout our Lord gives them new instructions on what the prayer life should be for the

Church Age believer. Therefore, we are blessed when we walk in the light of these new commandments on prayer.

In the statement of **John 13:17**, **“If you know these things”** is a call and challenge for all of us to be determined to “know” more than others, that is, know more Bible Doctrine than others so that you can be a prayer warrior for our Lord.

But if you yourself do not cut the lines that tie you to the dock of Satan’s Cosmic System, God will have to use a storm to sever them and to send you out to sea, so that you have no choice but to, in desperation, seek out the knowledge of God and learn to pray as a result of despair rather than out of love and obedience.

Instead, put everything in your life afloat upon God, going out to sea on the great swelling tide of His knowledge, purpose, and will, and let your eyes be opened in Divine viewpoint. If you believe in Jesus, you are not to spend all your time in the calm waters just inside the harbor, full of joy, yet always tied to the dock. You have to get out past the harbor into the great depths of God, and begin to know things for yourself, begin to have spiritual discernment through Divine viewpoint. Likewise, when you know that you should do something and you do it, immediately you know more.

Yet, there are many times when you should have done something, yet you did not. Examine where you have become sluggish in this life by not responding to the still small voice of God in your soul. Examine where you began losing interest spiritually, and you will find that it goes back to a point where you did not do something you knew you should do. You did not do it because there seemed to be no immediate call to do it.

Unfortunately, as a result you now have no spiritual insight or discernment and in times of crisis, you will be spiritually distracted instead of spiritually self-controlled. Therefore, it is a dangerous thing to refuse to continue learning and knowing more, and your prayer life will be ineffective as a result.

The counterfeit of obedience is a state of mind in which you create your own opportunities to sacrifice yourself, and your zeal and enthusiasm are mistaken for discernment. It is easier to sacrifice yourself than to fulfill your spiritual destiny, which is stated in **Rom 12:1-2**.

**Rom 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. <sup>2</sup>And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”**

It is much better to fulfill the purpose of God in your life by discerning what is His will for you than it is to perform great acts of self-sacrifice. **1 Sam 15:22, “Behold, to obey is better than sacrifice ...”**

Beware of paying attention or going back to what you once were, when God wants you to be something that you have never been. **John 7:17, "If anyone is willing to do His will, he will know of the teaching ..."**

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**Principles of Prayer in Luke 11:1-13,**  
**Compared with Matthew 6:9-13.**

The Lord provides general principles regarding our prayer life in **Mat 6:5-8.**

**Mat 6:5-8, "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. <sup>6</sup>But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you. <sup>7</sup>And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. <sup>8</sup>So do not be like them; for your Father knows what you need before you ask Him."**

He then gives us the template for our prayers in **Verses 9-13** which was also given in **Luke 11:2-13**. We will focus here on **Luke 11** with some comparison with **Mat 6**.

In **Luke 11:2**, "Pray" is the Verb **PROSEUCHOMIA – προσεύχομαι** (pros-yoo'-khom-ahee) in the Present, Middle Deponent, Subjunctive.

Where in **Mat 6** it is the Present, Middle Deponent, Imperative.

**PROS – προσ** (pros) means, "to, towards, face to face, advantageous for."

**EUCHOMAI – εύχομαι** (yoo'-khom-ahee) means, "to pray."

So, **PROSUECHOMAI** means, "to pray face to face."

"**Say**" is where the Imperative Mood for a command comes into play in Luke's Gospel. Therefore, this is the template prayer for the believer.

We are not commanded to repeat this prayer over and over again as the "Our Father." See **Mat 6:7** above. Likewise, note that Luke does not have the full version that Matthew has. If we were supposed to repeat this prayer, then Luke would have recorded it through the inspiration of God the Holy Spirit word for word. But he did not. Therefore, we are commanded to understand the principles of each line within this template and then apply it personally and individually each time we pray as is applicable.

In **Luke 11:2**, we have, "**Father, hallowed be Your name.**"

"**Father**," the first principle of prayer is to direct your prayers to God the Father. We are never instructed to direct our prayers to Jesus Christ, (*note that in **John 14:14**, "Me" is not in the original Greek text and the KJV has the correct translation.*), the Holy Spirit or any angel, saint, person, or animal (cow, birds, fish, etc.). All prayer is offered to God the Father.

"**Hallowed be Your name.**" Hallowed is the Greek word **HAGIAZO** – ἁγιάζω (hag-ee-ad'-zo), from the root **HAGIOS** – ἅγιος (hag'-ee-os), which means, "holy." So, **HAGIAZO** means, "to make holy, consecrate, sanctify." In this portion of the prayer, Jesus is telling us that the name of God the Father is a Holy and Sanctified name. It is a name that is set apart from all others. It is a name that is pure and blameless, a name that venerates righteousness, justice, and all of His Divine Essences.

**HAGIAZO** is a Verb in the Aorist Tense, Passive Voice and Imperative Mood, Third Person, Singular.

The Imperative Mood indicates a command, entreaty, or an exhortation. Here, it expresses the appeal of one person's will to another person and intention rather than probability or possibility. So, when we say, "**Hallowed be your name**" we are lauding the Father.

The Passive Voice tells us that the Father receives the action of the verb. When we open our prayers lauding Him, He receives our praise and glory.

The Aorist Tense tells us of a past action that continues to have results into the present. In other words, God has always been Holy and remains that way today.

All combined, when we pray, we are expressing vehemently the holiness of the Father, and He receives glorification.

Then we have, "**Your kingdom come**," the same as in **Mat 6** in English and Greek.

This is our confident expectation, also known as hope, of God's kingdom [**BASILEIA** – βασιλεία (bas-il-i'-ah)] coming to earth. It is our expression of confident expectation of our own eternal life and security. God's Kingdom begins in the Millennium and continues with the new heavens and earth, **Rev 11:15; 20-22; Titus 2:13**.

**Titus 2:13**, "**Looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.**"

It also is recognition of exactly whose kingdom it is. It is God's and not ours. So, through this portion of prayer, we are to have humility before God, recognizing whose plan and will we are under; compare with **Mat 6:10 "Your will be done."**

Then in **Luke 11:3, "Give us each day our daily bread."** In **Mat 6:11, "Give us this day our daily bread."**

- **Mat 6:11, ὁὐν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·**
  - **Luke 11:3, τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·**
  - **"Each day," (HO KATA HEMERA – the according to today).**
  - **"This day," (SEMERON – this day).**
  - **"Give," – DIDOU – DIDOMI – Present, Active, Imperative.**
  - **"Give," – DOS – DIDOMI – Aorist, Active, Imperative.**
- "Daily Bread"** is **EPIUSIOS** that can mean, "for the coming day or for subsistence."

**Verse 3** changes the prayers focus from worship to petition. Petition is an important part of our prayers. Here the petition is for our daily needs. God promises us logistical grace blessings for our daily needs and sustenance.

**2 Cor 9:8, "And God is able to make all grace abound to you, that always having all sufficiency in everything (logistical grace support and blessing), you may have an abundance for every good deed."**

Nevertheless, Jesus tells us to pray for our logistical needs. What does this tell us? Don't take God's grace for granted. God desires that we ask Him for our every need, signified in **"daily bread"** which is both our physical and spiritual needs as Jesus and His word are the Bread of Life, **John 6:26-58; 1 Cor 10:16-17.** When we ask God for our daily needs, He is glorified. This also teaches us day by day living reliant upon God, rather than storehouse living like the rich fool in **Luke 12:16-21; 1 Tim 6:7-9, 17.**

The double meaning for bread is also seen in **2 Cor 9:10, "Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness."**

In **Verse 4, "And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation."**

**"And forgive us our sins",**

**"Debts"** is the noun **OPHEILEMA – ὀφείλημα** (of-i'-lay-mah) that means, "is owed, a debt, wrong, sin, or guilt."

**"Sins"** is **HAMARTIA – ἁμαρτία** (ham-ar-tee'-ah) that means, "a sin or failure."

All believers continue to sin post salvation, either mentally, verbally, or overtly. For these sins, God the Father in grace has directed us to name those sins to Him in order to receive cleansing for our daily walk; fellowship with God and other believers, **1 John 1:5-8.** We call

this the "Rebound" technique, the confession of your sins, **1 John 1:9**. Every time you recognized that you have sinned, offer up a prayer naming your sins to God the Father according to **1 John 1:9**. As a result, your soul is cleansed and you have the filling of the Holy Spirit, cf. **Eph 5:18**. In addition, it is recognition of your reliance on the work of Jesus Christ on the Cross for the payment of all your sins, even though we have been washed clean at salvation. Compare **1 Cor 6:11** with **John 13:5-10**.

**"For we ourselves also forgive everyone who is indebted to us."**

- **Mat 6:12, "As we also have forgiven our debtors."**
- **Luke 11:4, "For we ourselves also forgive everyone who is indebted to us."**
- **Mat 6:12, "ὥς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν."**
- **Luke 11:4, "καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν."**
- In **Mat 6**, the Noun **OPHEILEMA** is used for, "that which is owed, a debt, wrong, sin, or guilt."
- In **Luke 11**, the Verb **OPHEILO – ὀφείλω** (of-i'-lo) is used for, "owe; ought, must, be bound or obliged; sin against, wrong."

In **Matthew** and **Luke**, "forgiven" or "forgive" is the Verb **APHIEMI – ἀφήμι** (af-ee'-ay-mee) that means, "to send away, leave alone, permit, or forgive."

- In **Mat 6**, it is in the Aorist, Active, Indicative, First Person, Plural.
- In **Luke 11**, it is in the Present, Active, Indicative, First Person, Plural.

Our forgiving others is not a cause of God's forgiving us, but it is a condition without which He will not forgive us. That is because, as long as we have a heart of unforgiveness, we are operating in sin and under our Sin Nature. Therefore, we are to forgive those who have a debt toward us, who have sinned against us. To forgive your debtor you need a humble heart. Each of us, as believers in the Lord Jesus Christ, are charged to forgive our brother, **John 20:23; Mark 11:25; 18:21-22; Luke 17:3; Col 3:13**.

**Mat 18:21-22, "Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven."**

Now we come to, **"And do not lead us into temptation."**

- **Mat 6:13, 'And do not lead us into temptation.'**
- **Luke 11:5, 'And lead us not into temptation.'**

The Greek is identical in both passages, **"καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,"** so I don't know why the translators of the NASB translated them differently.

**"Temptation"** in **Luke 11:4** and **Mat 6:13** is the Greek word **PEIRASMOS – πειρασμός** (pi-ras-mos') that means, "a period or process of testing, trial, test, temptation, enticement, an experiment." The root word **PEIRAZO – πειράζω** (pi-rad'-zo) used in **James 1:13** means, "to make proof of, to attempt, test, or tempt." Its root word **PEIRA – πείρα** (pi'-rah) means, "a trial or an experiment."

**James 1:13, "Let no one say when he is tempted, "I am being tempted by God;" for God cannot be tempted by evil, and He Himself does not tempt anyone."**

So, we note that temptation is a trial or period of enticement where we are in a proving ground. The test is, "Will we be overcome by the thought or situation?" or "Will we overcome the thought or situation?" God does not and cannot tempt us but will allow us to be tested. This phrase is hard for some to understand. They say, "If we are petitioning God to not lead us into temptation, then He is the One who leads us into temptation, and therefore leads us to sin or be immersed in sin." That is blasphemous and totally counter to the Word and integrity of God. God is perfect. He can have nothing to do with sin whatsoever. God desires His highest and best for us; therefore, He would never lead us to sin or to perform evil.

**James 1:13-15, "Let no one say when he is tempted, "I am being tempted by God;" for God cannot be tempted by evil, and He Himself does not tempt anyone. <sup>14</sup>But each one is tempted when he is carried away and enticed by his own lust. <sup>15</sup>Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death."**

Jesus prayed in this way in the Garden. **Mark 14:36, "And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me (i.e. lead us not into temptation); yet not what I will, but what You will"."** Therefore, this is a prayer for God to give you the strength and fortitude necessary, through His Word and Spirit, to not give in to temptations and to remain inside His Power System.

Temptations do not come from God, they come from Satan, your Old Sin Nature (OSN), or other people. Sin does not come from Satan or your OSN, it comes from our volition. That is why it says in **Mat 6:13, "but deliver us from evil."** When temptations come, we must resist them through thinking Bible doctrine by the filling of God the Holy Spirit.

**2 Cor, 10:5, "We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ."**

**Col 2:8, "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ."**

**1 Cor 10:13, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it." w/ Rom 8:35-39**

**In Summary – Our Lord’s Template for Prayer in Luke 11:2-4 Includes:**

**2a, "Father"**

Direct your prayers to God the Father.

|                                                                           |                                                                                                                                                                  |
|---------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>2b, "Hallowed be Your name"</b>                                        | Express the Holiness of the Father and glorify Him.                                                                                                              |
| <b>2c, "Your kingdom come"</b>                                            | Humility before God with confident expectation of eternity.                                                                                                      |
| <b>3, "Give us each day our daily bread"</b>                              | Petition for our daily sustenance both physical and spiritual needs.                                                                                             |
| <b>4a, "And forgive us our sins"</b>                                      | Petition God for the forgiveness of sins committed post salvation, recognizing the debt incurred due to sin.                                                     |
| <b>4b, "For we ourselves also forgive everyone who is indebted to us"</b> | A change of mind when confessing your sins. Forgiving others requires a Christ-like attitude.                                                                    |
| <b>4c, "And lead us not into temptation"</b>                              | God does not and cannot tempt us but will allow us to be tested. This is a petition to remain in God's Power System and be delivered from Satan's Cosmic System. |

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### **More Principles of Prayer**

- Directed toward the Father.
- Open with Glorification.
- Recognize God's Kingdom and Divine viewpoint.
- Have Humility.
- Have Confident Expectation.
- Petitions:
  - Logistical grace blessings, both physical and spiritual daily sustenance.
  - Repentance and forgiveness of sins, recognizing the debt incurred paid by Christ.
  - Remaining inside God's power system.

In **Luke 11:5-8**, our Lord gives an object lesson of our prayers being answered, followed by the principle of what God does for us in **Verses 9-10**. That is then followed by another object lesson for prayers being answered in **Verses 11-13**.

- **Luke 11:9, "Ask and it will be given to you..."**
- **Luke 11:10, "Everyone who asks receives ..."**

The word "ask" is **AITEO – αἰτέω** (ahee-teh'-o) that actually means, "to ask, request, or to beg." It is used for our petition prayers offered to the Father, as we have noted in **John 16:23-26**.

There is nothing more difficult than asking. We all have yearnings and desires for certain things and even suffer as a result of their going unfulfilled, but we will not ask until we are at the limit of desperation. Until you come to the point of asking, you will not "receive" from God based on your prayer. You may receive things from His sovereignty and mercy, but when you ask, you will receive from His grace and love.

To be able to receive means that you have to come into your relationship with God as His child. When you do, then you will comprehend and appreciate mentally, morally, and with spiritual understanding that these things come from God your Father.

Never ask out of your own lust. Ask out of your needs and desires, understanding the will of God.

In **James 4:3-6**, we are told why our prayers are not answered.

**James 4:3, "You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures."**

If you ask for things from life instead of from God, "you ask with wrong motives," that is, you ask out of your desire for self-fulfillment. Wrong motivation results in prayers being unanswered. The more you desire to fulfill yourself, the less God will answer your prayers. Then what happens is you try to fulfill your own desires to the exclusion of God. The more you fulfill yourself, the less you will seek God, and the downward spiral continues.

**Luke 11:9** tells us, "... seek, and you will find ..."

This means, "get to work," that is, narrow your focus and interests to this one thing and keep on praying for or about that issue or thing. Don't be complacent and indifferent, so satisfied with your own experience that you really do not want anything more of God. Seek God with your whole heart, do not just give Him a feeble cry after some emotionally painful experience. "... seek, [focus], and you will find ..."

**Luke 11:9** then tells us to, "... knock, and it will be opened to you."

According to **James 4:8a** that is, "drawing near to God." You draw near by knocking (praying) repeatedly on the door.

Consistency in your prayers is what God desires, as noted in **Luke 11:5-8**. Just as the friend kept knocking on the door of his friend, keep coming to your Father in prayer for the issue at hand. As you draw near to Him, He will come to you.

If the door remains closed, and your heartbeat begins to race as you knock because you are becoming anxious about the issue or situation, then as **James 4:8b** says, "**cleanse your hands,**" which is a reminder to confess your sins before you enter into prayer, especially the sin of worry or anxiety, as you think your prayers are going unanswered.

If the door is still closed, we should knock a bit louder by what **James 4:8c** tells us, "...**purify your hearts ...,**" which means get the Word of God into your soul or apply the Word of God that is already in your soul.

This indicates that the cause of unanswered prayers might be because your heart is filled with cosmic viewpoint. James calls this the "**double minded.**"

As you are knocking and seeking God and drawing near to Him, and He to you, having confessed your sins and being in fellowship with the Holy Spirit, God will reveal to you the mentality of your soul. He will reveal your true motivations, in this case, that you are full of cosmic viewpoint and that your prayers are cosmically inspired.

As we have been noting, God desires us to have Divine viewpoint, where our prayers are aligned with His thinking and His will. As we take in the Word of God on a consistent basis and remain filled with the Spirit, the natural outcome is that your heart will be filled with Divine viewpoint and your prayers will be aligned to His will and not your own.

Then in **James 4:9a**, it is becoming even more personal now, you are desperate and serious now, you are filled with the Spirit and the Word, you are aligned to the will of God and He then tells us to, "Be miserable. What? Be MISERABLE? Really, God wants me to be miserable!

Miserable is the Greek word **TALAIPOREO – τάλαιπωρέω** (tal-ahee-po-reh'-o) that means, "to suffer hardship or distress." This is the only time this word is used in the New Testament (HAPAXLEGOMENA). It means, in context, to work hard at your prayers rather than just lightly or superficially offering them up to the Father.

Then it says to "**mourn and weep,**" which is **PENTHEO – πενθέω** (pen-theh'-o) and **KLAIO – κλαίω** (klah'-yo) that means "to lament or cry out to the Lord for the situation or issue."

Have you ever lamented to the Father; expressing your sorrow before God for the condition of your inner life? This is not having self-pity, only the heart-rending difficulty and amazement which comes from seeing what kind of person you really are.

Then in **James 4:9b**, “let your laughter be turned into mourning” which is the outward expression of your soul, and in **James 4:9c**, “your joy to gloom” is the inward expression of your soul.

Keeping this in context; God does not want you to literally be miserable, always mourning and walking around with a cloud over your head. Remember the 10<sup>th</sup> of the 11 Problem Solving Devices is +H (Sharing the Happiness of God).

The context here is in relation to your worldly, cosmically saturated, sin nature controlled heart of your soul. If you are filled with cosmic sin and that is your joy and pleasure in life, God would have you change so that your happiness is truly from Him. He wants you to have recognition of your worldly sinfulness. That is why in **James 4:10** it says, “He will exalt you.” “Exalt” is **HUPSOO – ὑψῶω** (hoop-so'-o) that means, “to lift or raise up, to exalt, or uplift.”

And finally, in **James 4:10**, if you still have no answer to your prayer, “humble yourselves ...” It is a humbling experience to knock at God’s door. Humility is usually the last thing man will try in life. But when you do humble yourself before the Father in prayer, “He will exalt you!”

This correlates with **Luke 11:10** that tells us “... to him who knocks it will be opened.” In other words, your prayers will be answered and you will have exaltation seeing your prayers answered.

Therefore your:

- Asking (**Luke 11:9a**) is drawing near to God (**James 4:8a**), that is accomplished by crying out to the Father (**James 4:9a**), which results in receiving answers to your prayers (**Luke 11:10a**).
- Seeking (**Luke 11:9b**) relates to cleansing, rebound (**James 4:8b**), that is accomplished by recognition of our worldly sinfulness (**James 4:9b**), which results in finding answers to your prayers (**Luke 11:10b**).
- Knocking (**Luke 11:9c**) is purifying your heart with the Word of God (**James 4:8c**), that is accomplished by changing cosmic viewpoint for Divine viewpoint (**James 4:9c**), which results in opening up answers to your prayers (**Luke 11:10c**).
- All of this is accomplished by having Humility in Your Soul (**James 4:10**) and being obedient to the Protocol Plan of God for your life. Your reverent prayers offered in the way of Jesus’ and these principles will be answered.

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**Luke 11:9-10** compared to **Mat 7:7-8**  
**The Logical Progression of How Our Prayers**  
**Are Answered by God:**

**Ask, Seek, Knock – Receive, Find, Open.**

**Luke 11:9-10, “<sup>9</sup>... ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>10</sup>For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.”**

**Mat 7:7-8, “<sup>7</sup>Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup>For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”**

The Greek is identical in **Matthew** and **Luke**, “<sup>9</sup> ... αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν· <sup>10</sup>πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται.”

**Verse 7** tells us of the promises from God.

**Verse 8** tells us of the blessings from God.

**“Ask, and it will be given to you.” – “Everyone who asks receives.”**

**“Ask”** we have seen to be **AITEO** in the Present, Active, Imperative. There is no Subjunctive Mood here, meaning there is no case for volition here; you just get with it. This is a command in the Present Tense, and it should be translated: ***“You keep on praying.”***

**“It will be given to you”** is **DIDOMI** – **δίδωμι** (did’-o-mee) is the Future, Passive, Indicative.

The Future Tense means a logical progression. It is very rarely future in time; most of the time it is used for logical progression, and that is the way it is used all the way through the rest of this chapter. So, we ask and it is logical that if you are praying about something, that you are going to be given what you are asking for.

The Passive Voice indicates that you cannot earn it or deserve it, and no believer ever earns or deserves an answer to prayer; it is strictly a matter of grace.

The Indicative Mood is the reality of the fact that prayers are answered

**"To you,"** is the Dative of Advantage case of SU "you". It will be given for your advantage. Even if you are asking for someone else, it is still to your advantage.

So, here we see the base line answer to your prayers; when you ask God for something, you will receive an answer to that prayer; plain and simple. Sometimes the answer is yes and sometimes it is no!

In our prayers, we have both a petition and a desire which God will answer. The Petition is what you actually ask for, and the desire is what you deep down inside are hoping for. God will answer both your petition and your desire separately, where you will receive the following combinations of answers:

#### Petition – Desire

- Yes – Yes
- Yes – No
- No – Yes
- No – No

But straight up, you will receive an answer to your prayers one way or another.

Then the parallel in **Verse 8, "For everyone (every believer) who asks receives."**

This pattern of prayer is for the believer only. Only the believer can pray where God hears their prayer, only the believer can learn God's Word, only the believer can use these techniques in prayer. They are designed for the believer in phase two (our spiritual walk in this life while on earth).

**"Who asks"** is **AITEO** in the Present, Active, Participle, indicating that prayer should be a habit; **"Keep on asking."**

**"Receives"** is **LAMBANO – λαμβάνω** (lam-ban'-o) in the Present, Active, Indicative which is the blessing that comes from prayer, receiving answers to your prayers, (both the petition and the desire).

The Indicative Mood indicates that the preceding Participle **"asks"** goes with it, and it happens every time; it is a reality, and there will never be an exception; when you ask, you

will receive. Of course, this means to be praying habitually and appropriately. We understand that it is possible to pray as a believer and not be heard, if we are not praying according to God's Word, we understand that. This is simply taking up the principle of prayer, and in taking up the principle of prayer, it is taking up a prayer that will be answered.

The Indicative Mood indicates the reality of this.

**"Seek, and you will find." – "He who seeks finds."**

**"Seeking"** is the second instruction we are given regarding our prayers. Seeking does not mean coming up with an answer to your prayers on your own or solving your own problems. It actually means Bible study, that is, searching the Word of God and digging out the doctrines found in the Bible that are applicable to your prayer.

**"Seeking"** is the Greek verb **ZETEO – ζητέω** (dzay-teh'-o) and is in the Present, Active, Imperative. It is a command to, "keep on seeking, keep on searching, keep on looking for the answer." **ZETEO** in the Greek was used for seeking something of value. When you are out looking for something valuable, then your heart's really in it.

In other words, do not go by fits and starts as some people do. Seek the Word of God habitually for answers to your prayers. When you do, you are actually searching God out for the answer. His Word is how He communicates with us. I know if He wants to, He can supernaturally manifest Himself and speak to us, but His plan for the Church Age is not to do that. Instead, He speaks to us through His Word.

**John 16:13, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."**

This means the Word of God should be your life or you have no life as a believer. The Word of God has to be learned, and so, you have to seek it in order to find answers to your prayers.

**"Find"** is the Verb **HEURISKO – εύρίσκω** (hyoo-ris'-ko), in the Future, Active, Indicative that means, "to find out, discover." It also means, "to get for oneself, bring on oneself, to discover something you are interested in or something you want."

Joseph Thayer has three main applications for this word's use in the New Testament:

- *To come upon, hit upon, or to meet with.*
- *To find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience.*
- *To find out for one's self, to acquire, get, obtain, or procure.*

It means, "to come upon something after purposeful search." When you examine the Word of God, you will hit upon answers to many of your prayers, and you will find out for yourself what to think, say, or do in the situation you are praying for.

The Future Tense again is logical progression; if you really go after God's Word, you will get God's Word, which many times gives you the answer to your prayer.

Notice this time that it is the Active Voice, not the Passive Voice, which means that you yourself are going to do the finding, and it means that you have to learn it. It means that your volition is involved in learning. Perception comes from volition, your own volition.

**So, this is another logical progression: You keep on seeking doctrine, you may have a hard time at first, but you will find the answer to your prayers.**

When you find Bible doctrine because your own mental attitude is involved, then your life is going to be different, wonderful, no matter how many difficulties you have in life. This has always been true since the beginning of time, and one of the things common to believers in every Dispensation is prayer and Bible doctrine.

Therefore, "finding" is the self-discovery of real and solid answers to your prayers, as you have searched through God's Word by the power of the filling of the Holy Spirit. Yet, even though you have done the searching, you are really just presenting the non-meritorious act of faith to delve into God's Word, as led by the Holy Spirit who leads you to the answers you need, **John 16:13**. Therefore all the glory goes to God, and we are rewarded in both time and eternity.

The parallel in **Verse 8**, "**he that seeks,**" (Present, Active, Participle = keep on seeking habitually), "**finds,**" (Present, Active, Indicative = fact of reality).

**"Knock, and it will be opened to you." – "To Him who knocks it will be opened."**

**"Knock"- KROUO – κρούω** (kroo'-o) is actually comparable to the Faith-Rest Technique based on the preceding context of **Luke 11:5-8**. This too is in the Present, Active, Imperative which means, "keep on knocking," that is, keep on using the Faith-Rest Technique, keep on trusting God regarding every prayer. When you use the Faith-Rest Technique, then everything opens up.

**"It will be opened to you"** is **ANOIGO – ἀνοιγώ** (an-oy'-go), where we go back to the Future, Passive, Indicative again. **ANOIGO** means, "to open, or to move something from a shut or closed position."

The Future Tense continues to indicate the logical progression (knock and it will be opened).

The Passive Voice means you don't earn it; the Faith-Rest Technique is a non-meritorious operation.

In the parallel of **Verse 8**, we have the mechanics: **"to him that knocks it will be opened."**

**"Knocks"** is in the Present, Active, Participle, (keep on knocking habitually), and **"Opened"** is in the Future, Passive, Indicative.

In **Verse 8**, God has established a pattern with **"receives"** and **"finds,"** because you have two things doing the same thing, (**"asks"** = Present, Active, Participle, with **"receives"** = Present, Active Indicative. Then **"seeks"** = Present, Active, Participle, goes with **"finds"** = Present, Active Indicative).

So, now you look at the third one, and when you do, you obviously see a parallelism, but all of a sudden, it is broken up with a fantastic emphasis.

You have **"knock"** = Present, Active, Participle with **"opened,"** that is a Future, Passive, Indicative. With the Future, Passive, Indicative, God is emphasizing this last one, so you underline it. The Future, Passive, Indicative shouts at us, and actually, it says this: ***"something that was previously shut will be opened."***

The Future Tense continues the logical progression.

The Passive Voice: It is opened by God. He does the work. This is grace, and we receive answers to our prayers through His Grace Pipeline.

The Indicative Mood: The reality of it.

The principle is this: Where there is Bible study, it brings results; it loads up your frontal lobe. But action in the Christian life (phase two) is based on knowing and using techniques. This is where the action is. If you do not know it, you cannot do it.

**John 16:13, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."**

It is fantastic when God opens doors and here is the whole door opening process — prayer, Bible study, cognizance of techniques, utilization of same.

**Not only will you receive the answers to your prayers but you will discover the meaning behind it as your petitions and desires are answered. Then the whole realm of the situation will be opened up to you. You will have tremendous incite and be strengthened with a personal sense of destiny.**

So, don't stop asking, keep on seeking (studying the Word of God), and do a little knocking (faith resting), and the doors will open.

In these three logical progressions of **Verse 7**, the first one was Future-Passive, the second one was Future-Active, and the third is Future-Passive. The two Passive Voices indicate the grace of God and orientation to the grace of God, and the one Active Voice indicates your positive volition / mental attitude in learning God's Word.

In **Verse 8a**, we have the three habitual factors, “asks,” “seeks,” and “knocks,” where they are all Present, Active, Participles that indicate habitual activities in phase two (your Christian walk), and the Active Voice means that your volition is involved in these activities.

Then comes the blessing column of **Verse 8b**; each one of these, “receives, finds, and opened” is where we get the emphasis; our prayers will be answered, we will discover its meaning and our eyes will be wide open to the will and plan of God.

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In **John 16:25**, we have a pause in the prayer discussion where our Lord instructs them of the type of future teachings they will receive.

**John 16:25, “These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father.”**

Greek:

**“Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ Πατρὸς ἀπαγγελῶ ὑμῖν.”**

Transliteration:

**“TAUTA EN PAROIMIAIS LELALEKA HUMIN; ERCHETAI HORA HOTE OUKETI EN PAROIMIAIS LELESO HUMIN, ALLA PARRRESIA PERI TOU PATROS APAGGELO HUMIN.”**

Jesus describes how He has been communicating to them during the Upper and Gethsemane Discourses, “in figurative language” or literally, **“by means of proverbs.”**

“In figurative language” is **EN PAROIMIA**.

**EN** is a Preposition in the Dative Case. While **EN** means, “in,” when it is followed by the Local Dative or Locative it means, “by means of.”

**PAROIMIA** is a Noun in the Dative, Feminine, Plural that means, "a byword, a parable, an allegory, figure of speech, or proverb." It is a compound from **PARA** – **παρά** (par-ah'), "alongside," and **OIMIA** – **οἶμαι** (oy'-om-ahee), "to suppose or think." So, it is to think alongside or word by word in order to teach Bible Doctrine.

Jesus has been using proverbs or analogies to communicate. For example, Jesus said in this same discourse, "**I am the vine; you are the branches.**" That describes one facet of the Doctrine of the Mysteries of the Church Age. The reason He has communicated to them through analogies (called here "proverbs") is because this is the easiest way to communicate something that can be understood the first time.

**"An hour is coming" is ERCHETAI HORA.**

**ERCHETAI** is the Verb **ERCHOMAI** – **ἔρχομαι** (er'-khom-ahee) in the Present, Passive Deponent, Indicative, Third Person, Singular that means, "**to come** or go."

**HORA** is a Noun in the Nominative, Feminine, Singular and means, "a time or period, an hour." It represents a short period of time. So, it refers to that very short time when Jesus will teach after His resurrection, and then the very early Church teaching. Jesus will also teach in a very special way, the apostle Paul.

**"When I will no longer (OUKETI) speak (Future of LALEO) to you in figurative language (PAROIMIA)."** He will no longer use analogies; they will not be necessary.

**"But will tell you plainly of the Father."**

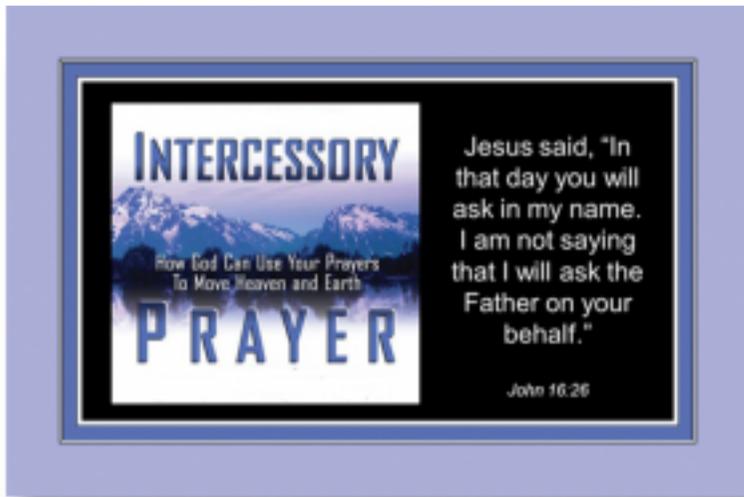
**"Will tell"** is the Verb **APAGGELLO** in the Future, Active, Indicative, First Person, Singular that means, "to report, announce, carry back word, or to present information from an ultimate source." The verb refers to the New Testament Canon as it is formed, completed, and stands forever.

**"Plainly"** is **PARRESIA** that means, "openness, frankness; that is openly, plainly, freely." It means without any misunderstanding. In other words, the Word of God is so designed in a language that there can be only one interpretation.

**"Of the Father"** should be "**concerning the Father,**" with the preposition **PERI**. It has the concept of the Father's Plan designed from eternity past. Eleven of these disciples will go into the Church Age, and they must be oriented to the Father's Plan, because they are going to be apostles to the Church.

**"In proverbs"** is in contrast to "plainly." The thought is that Jesus could not say things He wished, because at this time, they had little capacity to understand.

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Then in **Verse 26**, He goes back to the instructions on prayer.

**John 16:26, "In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf."**

Greek:

**"ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματι μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν·"**

Transliteration:

**"EN EKEINE TE HEMERA EN TO ONOMATI MOU AITSESTHE, KAI OU LEGO HUMIN HOTI EGO EROTESO TON PATERA PERI HUMIN."**

Jesus began to unfold to the disciples their full state of communion with the Father and Himself. He stated the relationship in the strongest terms.

**"In that day"** – **EN EKEINE TE HEMERA**. He used the word **"day"** to indicate a long period, not "hour" of the last verse. By the use of "day," the implication is that all believers are included. Therefore, it is a reference to the Church Age, and specifically to that day in which they lived, the apostolic period.

**"You will ask"** is the Future, Middle, Indicative, Second Person, Plural of the verb **AITEO**; our word for **"prayer,"** which means, "to make a petition to someone who is absent." It describes prayer in the Church Age. In the Church Age, the Father is in heaven, the Son is seated at His right hand, and all prayer is addressed to someone who is, as it were, absent from the earth. As we have noted in **Verse 23**, there are two Greek words which are used for prayer. One is **AITEO** which is to offer prayer to someone absent, and the second is **EROTAO** which means to interrogate but also to ask prayer of someone who is present.

The Future Tense means in the Church Age at a future time.

The Middle Voice: Believers will be benefited by prayer as they themselves ask God for things.

The Indicative Mood is the reality of prayer in the Church Age.

**"In My name"** – **EN ONOMA MOU** is a reference to the Lord Jesus Christ. The prayer approach for the Church Age changes radically. Never again is there going to be a prayer approach as there was in the Old Testament, because for the first time in history, every believer is a priest and every believer-priest has the privilege of prayer.

Jesus used the term **"in My name"** three times (Divine Perfection) in four verses, **Verse 23-26.**

The relationship between the believer and the Son is so close that when any request is made to the Father, the Father sees Christ's own desire and merit as prompting the request. The believer never asks in his own merits, but those of Jesus.

**"And I do not say to you that I will request of the Father on your behalf."** Here we have an apparent contradiction, and there is a principle involved here:

**"I do not say"** is the Present, Active, Indicative of **LEGO** plus the negative **OUK**. Here this means, **"I do not promise."** Jesus is not making a promise.

Jesus is removing the false impressions among the disciples that He Himself must process every prayer personally. For example, some people think that praying in the name of Jesus means that you shoot it up to Jesus Christ and He takes the ball from there and goes to the Father with it. That is not necessary.

Jesus is removing the false impression from the disciples who at this time are all mixed up. Their false impression is that Jesus must beseech the Father regarding every prayer that they utter. No! They go directly to the Father in the name of Jesus.

Every believer in the Church Age has direct contact with the throne of grace, **Heb 4:16.**

To pray in the name of Jesus must not be construed as Jesus must do the asking of the Father. Rather, this is a direct approach of the believer priest to the throne of grace.

It is also true that the Lord Jesus Christ as our High Priest will intercede for us, **Rom 8:34; Heb 7:25; 9:24; 1 John 2:1.** However, this verse (**John 16:26**) emphasizes our direct approach to the Father as believer priests, and this direct approach is through the Son. We can go directly to the Father as a priest, because we are in union with Christ.

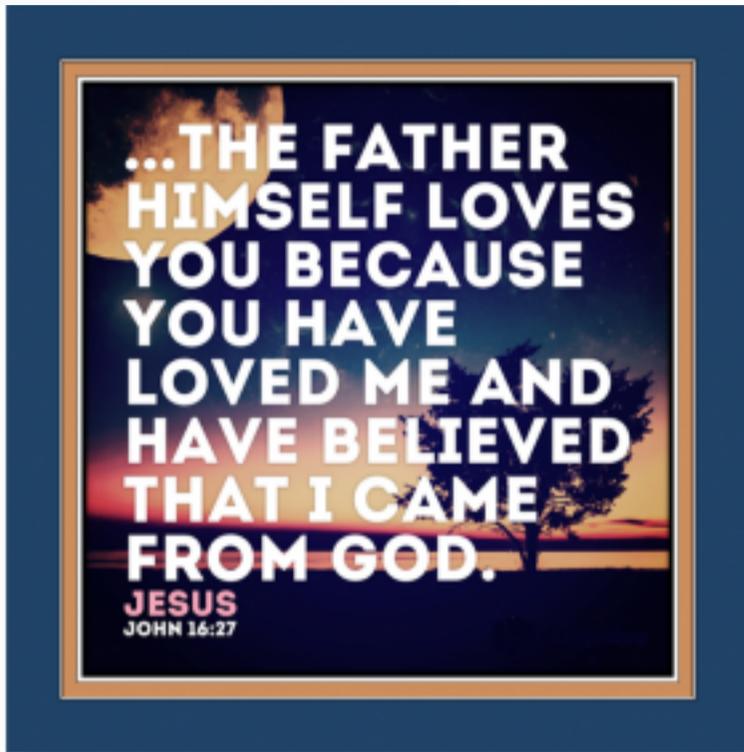
**"I will request"** is Future, Active, Indicative of **EROTAO** which means, "to make a petition face to face."

The fact that Jesus Christ is seated at the right hand of the Father and makes face to face petitions on our behalf does not in any way hinder a direct shot with our own petitions.

- During the Church Age, the Father is the recipient of prayer from Jesus Christ, **Rom 8:34; Heb 7:25.**
- He is the recipient of prayer from the Holy Spirit, **Rom 8:26.**

- He is also the recipient of prayers from the believer priest.  
In essence, Jesus says, **"I do not say that I will not pray for you, I will, but you have direct access to the Father yourselves."**

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The reason we have direct access to the Father is noted in **Verse 27**.

**John 16:27, "For the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father."**

Greek:

**"αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον."**

Transliteration:

**"AUTOS GAR HO PATER PHILEI HUMAS, HOTI HUMEIS EME PEPHILEKATE KAI PEPISTEUKATE HOTI EGO PARA [TOU] THEOU EXELTHON."**

In **Verse 27**, we are told why we can go directly to the Father in prayer and why our prayers are answered, **"For the Father Himself keeps on loving you."**

Interestingly, Jesus uses the other Greek word for love here, **PHILEO – φιλέω** (fil-eh'-o) [Used only 26 times in the New Testament.]. This is the first time He uses **PHILEO** regarding the believer in these Discourses. He used it to describe the relationship between the world and the unbeliever in **John 15:19**.

**PHILEO** is a rapport love or relationship type of love. **AGAPE** love is an impersonal and unconditional love and is not based on whether the other party loves you back or not, but **PHILEO** does.

**AGAPE** love is based on the subject, "the one who is doing the loving," where **PHILEO** love is based on object, "the one who is being loved."

Therefore, in this verse, God the Father has love for you because you have expressed love to Him. Our love for the Father is shown to us in a two-fold answer at the end of **Verse 27**: 1) "you have loved Jesus," and 2) "you believed that Jesus came forth from the Father."

**"You have loved Jesus."** This too is **PHILEO** love, which goes back to what our Lord said in the Upper Room in **John 14:15**, **"If you love (AGAPE) Me you will keep My commandments."**

We demonstrate our **AGAPE** love for Jesus by keeping His Word resident within our souls. When we **AGAPE** love Jesus in this way, that love is also directed to the Father as **PHILEO** love in response to what He has done for us. When we **AGAPE** love Jesus, we **PHILEO** love the Father, and He in return **PHILEO** loves us.

**"You believed that Jesus came forth from the Father."** This is our acceptance of Jesus Christ as our personal Lord and Savior. Jesus came to fulfill the Will and Plan of the Father for the salvation of the entire world, and we believed it; the Perfect, Active, Indicative of **PISTEUO**.

Therefore, because of our faith for salvation and keeping the Word of God resident with our souls, God the Father is able to **PHILEO** love us and answer our prayers.

Let's take a look at the Greek.

[**TOU** – "the"] indicate debated Greek text.

**"For the Father Himself loves you."**

**"Loves"** **PHILEI** is the Verb **PHILEO** in the Present, Active, Indicative.

The Stative Present Tense is linear aktionsart, an ongoing state; He keeps on loving you all the time.

The Active Voice with the Third Person, Singular: It comes from God the Father. God the Father is the One who keeps on loving you.

The Indicative Mood: Whatever God does to you, He always does it; therefore, it is the reality of the fact that God loves you when you are carnal, when you are spiritual, with scar tissue, with an Edification Complex of the Soul (ECS); He loves you no matter what. That is **PHILEO**. This is a total love of His essence.

**"Himself"** is the Pronoun **AUTOS** in the Nominative, Masculine, Third Person, Singular. It is emphatic and emphasizes that the Father's love for the believer is equal to Christ's love for the disciples.

## **“Because you have loved Me.”**

“**Because**” is the Conjunction **HOTI** and states the reason the Father loves the believer. Two reasons are given.

- The first reason is, **“you have loved Me.”** Here **“have loved”** is the Verb **PHILEO** once again, but this time in the Perfect, Active, Indicative, Second Person, Plural. **PHILEO** indicates a fondness or friendship love, rapport love. It is the word for a fellowship type of love. In **John 5:20**, Jesus stated that the Father loves (**PHILEO**) the Son.

The Extensive Perfect Tense is for completed past action from which a present state emerges. The disciples have loved the person of Jesus Christ, **“EME”** (Me), in the past, and as a result they love Him now. Their love for Him is represented by the next phrase, **“they believed in Him.”** Therefore, the Father does not just have **AGAPE** love for them (as He has for the entire world, believers and unbelievers alike, **John 3:16**). No! The Father has **PHILEO** love for them, because they **PHILEOed** Jesus Christ.

The Active Voice in the Second Person, Plural is referring to all the disciples presently with Him on the way to the Garden of Gethsemane.

The Indicative Mood is for the reality of their past love for Jesus Christ that continues into the present time of His speaking.

**“Me”- EGO** is stressed. The love began at a time in the past and continues to the present. This is not to say that God does not love the unbeliever. Clearly, He is no respecter of persons, especially in the area of love. He **AGAPEs** the unbeliever and **PHILEOs** the believer. (Notice **1 John 4:19** says that **“we love [AGAPE] Him because He first loved [AGAPE] us.”**)

It is important to remember that the focus of the context is the subject of prayer. The Father will answer those who pray in Jesus’ name, (i.e., in full accord with the will of God the Son.)

- The second reason the Father loves the believer is, **“and have believed that I came forth from the Father.”** **“And have believed”** is the Verb **PISTEUO** in the Perfect, Active, Indicative, Second Person, Plural. The tense is the same as above, but this time referring to their faith and trust in Him.

What did they **“believe”** in? That Jesus **“came forth from the Father.”** In other words, they believed in the Father’s Plan of salvation for the entire human race which required the incarnation of the Person of Jesus Christ.

**“Came forth”** is the Verb **EXERCHOMAI – ἐξέρχομαι** (ex-er'-khom-ahee) in the Aorist, Active, Indicative, First Person, Singular that means, “to come out of.” It is a compound word

from **EX** – ἐξ (ek) that means, “out of, or from,” and **ERCHOMAI** – ἔρχομαι (er'-khom-ah-ee) that means, “to come.”

The Constative Aorist Tense views the entirety of His Incarnation, First Advent, **John 13:1, 3**, which was God the Father’s Plan of salvation for the entire human race.

The Active Voice: Jesus Christ is the One who came forth according to the Father’s Plan.

The Indicative Mood is for the reality of Jesus Christ completing the Father’s Plan with His First Advent.

“**From the Father**” is what is implied here but the Greek is **PARA THEOU**, “from God.” So, it should read, “**I came forth from God.**” But we know from context that this is the Father’s Plan.

Principles:

- Our love for Christ is demonstrated in our belief in Christ. This starts with faith for salvation.
- The work of Jesus was so thorough and effective that believers gain a like personal relationship with the Father as Christ has.
- Because we have and do **PHILEO** Jesus Christ, God the Father **PHILEO**s us.
- As a result, we are made “believer priests” as members of the Royal Family of God at the moment of our salvation (**1 Peter 2:5, 9**), which gives us access in prayer to God the Father.
- Having access to the Father, we pray directly to Him. We do not pray to Jesus, the Holy Spirit, or anyone else.
- Because of this unique priesthood and access of the Church Age, Jesus does not have to intercede on our behalf when praying.
- Because Jesus loves us and is now seated at the right hand of the Father, He voluntarily acts as our intercessor, supporting our prayers that are offered to the Father.

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Then in **John 16:28**, we have our Lord reiterating His return to the Father. Why? Because it is an important aspect of our prayer life that He is seated at the right hand of the Father.

**John 16:28, "I came forth from the Father and have come into the world (*planet earth*); I am leaving the world again and going to the Father."**

Greek:

**"ἐξῆλθον ἐκ τοῦ Πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν Πατέρα."**

Transliteration:

**"EXELTHON PARA TOU PATROS KAI ELELUTHA EIS TON KOSMON; PALIN APHIEMI TON KOSMON KAI POREUOMAI PROS TON PATERA."**

**"I came forth from"** is **EXELTHON PARA.**

**EXELTHON** is the Verb **EXERCHOMAI** in the Aorist, Active, Indicative, First Person, Singular, that means "to go or to come out of." Here it is, "came forth."

The Aorist Tense is for simple past action, but also views the entirety of the action; our Lord's First Advent. He came forth from the very substance of the Father and the abode of God to fulfill the plan of God the Father for salvation.

The Active Voice in the First Person, Singular: Jesus Christ is the One who came to earth in humanity to form the Hypostatic Union, in which He fulfilled the Father's Plan for salvation for the entire human race.

**PARA** is a Preposition in the Genitive case that means, "from or of."

**"The Father"** is the Genitive, Masculine, Singular **TOU (HO - the)**, and the Noun **PATER**, that means, "Father," referencing God the Father, which was the context in **Vs. 27**, when Jesus said, **"I came forth from God."** He came forth (incarnation) according to God the Father's will and Plan.

**"And have come," KAI ELELUTHA.**

**ELELUTHA** is the verb **ERCHOMAI** in the Perfect, Active, Indicative, First Person, Singular that means, "to come or go," Here it means, "to come" as in **John 18:37**.

**John 18:37, "Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice"."**

The Perfect Tense is for completed past action. Jesus Christ was born of the Virgin Mary (incarnation) and has fulfilled the Father's Plan up to this point, with the anticipation that He will fulfill the rest of the Plan (crucifixion, resurrection, ascension, and session).

The Active Voice: Christ executes the Father's plan in hypostatic union.

The Indicative Mood: The incarnation is now a permanent fact, where it was once only a blessed hope, **John 11:27** with **6:14**.

**John 11:27, "She (Martha) said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."**

**"Into the world"** is **EIS TON KOSMON** in the Accusative, Masculine, Singular.

**KOSMOS – κόσμος** (kos'-mos) means, "world or world order." Here it simply represents planet earth, but remember that this earth is Satan's kingdom. Jesus Christ came to the devil's kingdom in order to defeat the devil and sin.

Next, we have, **"I am leaving the world again."**

**"Again"** is the first word in this phrase in the Greek. It is the word **PALIN**, and means, "again or once more." Here, it indicates repetition of the Doctrine He has previously taught them; His ascension.

**"I am leaving"** is the Verb **APHIEMI** in the Present, Active, Indicative, First Person, Singular that means, "to leave or go away from one."

The Futuristic Present Tense describes the future event of His Ascension with the emphasis of immediacy and certainty.

**"The world"** is **HO KOSMOS**, once again in the Accusative, Masculine, Singular.

**"And going"** is the Conjunction **KAI** "and," plus the Verb **POREUOMAI** in the Present, Middle Deponent, Indicative, First Person, Singular that means, "to go, depart, to go from one place to another, etc."

The Present Tense is also a Futuristic Present indicating immediacy and certainty of His return to the Father. Sometimes an event is so real and so close, it is put in the Present Tense, which means it is a future, a near future, which is a dramatic and sure moment.

The Middle Deponent acts like an Active Voice and indicates Jesus is the One who is returning to the Father.

The Indicative Mood: After His death, burial, and resurrection, He is going to ascend to heaven at the completion of the Father's Plan.

**"To the Father"** is Accusative Preposition **PROS**, "to, toward, face to face," plus the Accusative Masculine Singular **TON (HO – the)**, and the noun **PATERA** for "Father." So, we have, "face to face with the Father," which represents His Session, being seated at the right hand of the Father in His humanity.

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**Doctrine of Ascension and Session**  
**Related to Our Prayer Life.**

The Ascension of Jesus Christ is a doctrine of Christology pertaining to the transfer of our Lord's true humanity from planet earth to the third heaven in a resurrection body.

After the resurrection of our Lord's humanity, He remained on earth for forty days before His Ascension. For forty days, He demonstrated His resurrection body here on earth. This period of time showed the capabilities of the resurrection body.

The Ascension of Christ is predicated on the capabilities of the resurrection body.

- It can travel horizontally and vertically at unlimited speed, and is capable of unlimited space travel.
- Our Lord traveled horizontally during his forty days on planet earth, as well as moving through closed doors, **John 20:19.**
- The Ascension of Christ demonstrates the vertical travel of the resurrection body, moving with ease through the atmosphere of the earth, the galaxies of stellar universe, and the billions and billions of light years in an instant and entering into the 3rd Heaven, (**2 Cor 12:2**), the abode of God.

The 3rd Heaven is the abode of all three members of the Trinity, **Gen 14:19; 1 Kings 8:30.**

The 3rd Heaven is located billions and billions of light years away from the earth, above the 1st and 2nd Heavens.

- A light-year in astronomy is the distance traveled by light moving in a vacuum in the course of 1-year, at its velocity of 186,282 miles per second.
- A light year equals about 5.878 X 10,000,000,000,000 (10 trillion) miles, or 63,240 astronomical units.
- Therefore, the humanity of Christ in hypostatic union traveled billions and billions of light years passing through the 1st, 2<sup>nd</sup>, and 3rd heavens by means of Divine

omnipotence, in order to arrive at the right hand of God the Father, in order to receive power, rank, and authority over all creation.

Upon arrival in the third heaven, our Lord was seated at the right hand of God the Father; this is the doctrine of the Session. Then He received His 3rd Royal Patent and the Title, "**King of kings, Lord of lords, the Bright morning star,**" **1 Tim 6:15; Rev 17:14; 19:16; 22:16.**

Because His 3rd Royal Warrant had no accompanying royal family, the Church Age was inserted for the calling out of a royal family.

The chronology of events was: 1) resurrection, 2) forty days on the earth, 3) ascension ten days before the Church Age began, and 4) seated at the right hand of the Father.

We know the number of days exactly, because the resurrection occurred on the Feast of the First Fruits. The Feast of Pentecost would occur fifty days later. On day forty, our Lord ascended, and He said the baptism of the Spirit and the beginning of the Church Age would occur very soon, (ten days later).

The Ascension of Christ was a visible event in a public place. It took place on the Mount of Olives in Jerusalem, where He will again return at His 2nd Advent which occurs at the end of the Tribulation period.

Luke is the only one of the New Testament writers who gives a detailed description of the event in **Acts 1:9-11**. Our Lord's ascension brought to a conclusion His earthly ministry.

**Acts 1:9-11, "And after He had said these things (*announcement of the Church Age, Acts 1:5, 8*), He was lifted up before their very eyes, and a cloud hid Him out of their sight. And as they were gazing intently up in the sky as He was going, behold two men (*angels*) dressed in white stood beside them. And they also said, "Men of Galilee, why do you stand staring into the sky? This Jesus who has been taken from you into heaven will come in the same way as you have seen him go into heaven"."**

His ascension is the 4th major event in relation to the appeal trial of Satan. The five major events in relation to the appeal trial of Satan are:

- Substitutionary Spiritual Death of Jesus Christ on the Cross
- Resurrection
- Triumphal Procession
- Ascension
- The Session

The trial has three phases:

- The Formal Presentation of the Case. The Formal Presentation corresponds with Old Testament History.
- Rebuttal Phase. The Rebuttal Phase of the Prosecution (God) includes the Hypostatic Union and Church Age (a Christocentric Dispensation).

- Closing Arguments and Summary. The Closing Argument of the Prosecution takes place during the Millennial Reign.

Satan's Rebuttal takes place during the Tribulation Period and his Closing Argument takes place when he is released from prison towards the end of the Millennium and the Gog Revolution, which results in the execution of his sentence to the Lake of Fire in **Rev 20:10**.

All of this reminds us of **Col 3:1**, "keep seeking the things above."

**Col 3:1-3**, "If therefore you have been raised in Christ (and you have in baptism of the Spirit and current positional truth), keep on seeking (desiring to possess) the things above where Christ is, sitting at the right hand of the Father. <sup>2</sup>Set your mind on, (keep thinking objectively about), the things above (doctrine), not things on the earth. <sup>3</sup>For you have died, and your life is hidden with Christ in God."

To "seek the things above" requires the utilization of Divine power inside God's Power System, which requires cognition of Bible doctrine, which requires right priorities; doctrine must be first in your life.

With this is the power of your prayer life. Jesus Christ is seated at the right hand of the Father as your advocate, **Rom 8:34; 1 John 2:1**, to support and assist your prayers that are heard by God the Father.

The fact that the humanity of Christ is seated at the right hand of the Father, except for the Rapture of the Church and His permanent move at the Second Advent, is indicative of the fact that He has made the most fantastic system of power available to you!

Objective thinking about the "things above" includes cognition of your Portfolio of your Invisible Assets, understanding the Predesigned Plan of God in detail, perception of the unique things related to the great power experiment of the Church Age, (especially the Eleven Problem Solving Devices), the ability to offer your prayers to the Father as a Royal Priest, **1 Peter 2:9**, and the additional advocacy Christ gives you in your prayer life.

The royal family's mental attitude is to think Bible doctrine (the righteousness of God), not good and evil. We should have a very strong, positive mental attitude no matter what our circumstances or pressures.

Your prayer life is a key factor in adjusting your thinking to the justice of God and applying faith rest because:

- You can confess your sins with the result of being cleansed from all unrighteousness, **1 John 1:9**.
- The Father hears your prayers, **1 John 5:14**.
- The Father answers your prayers, **1 John 5:15**.
- The Spirit empowers your prayers, **Rom 8:26-27**.
- The Son is an advocate of your prayers, **Rom 8:34**. He is seated at the Father's right hand and personally speaks with Him on your behalf.

When you know by means of the Word and Spirit that these things are a reality in your life, you are encouraged and motivated to apply them and trust in them.

Therefore, Prayer works to adjust your thinking away from sin and Cosmic viewpoint and onto righteousness and Divine viewpoint, providing you with a Relaxed Mental Attitude (RMA) while faith resting in God.

If we are going to utilize Divine power (God's Word and Spirit), we must understand the mechanics for its transfer and for its utilization. Ignorance of God's Word is a guarantee that you will function on human power all your life. The Word and Spirit teach us how to pray and tap into the power of prayer.

Because we are in union with Christ, we are a king-priest. This means we can directly address God the Father in prayer through Jesus Christ, because He is the greatest High Priest in all of history. He is a Royal High Priest or King Priest. Therefore, we pray to God the Father in the name of Christ, and in the effectiveness of the power of the Holy Spirit which is life inside God's Power System (GPS).

Therefore, the Ascension and Session of Jesus Christ abrogates the Levitical priesthood, replacing it with the royal priesthood, **1 Pet 2:9; Rev 1:6; 5:10; 20:6**, and Jesus Christ as our High Priest, **Heb 10:1-10; 7:25; 8:1** who intercedes on our behalf, where we can go directly to the Father for all our needs and petitions.

**John 16:28** is a concise, Biblical creed as given by Jesus Himself. The Lord came out of the Father to seek and to save some out of the world. He left the world to go to the Father as an intercessor in behalf of those whom He redeemed.

In **Verse 28**, Jesus reiterates the Doctrines of:

- His Incarnation, **"I came forth from the Father."**
- His Hypostatic Union, **"have come into the world."**
- His Cross (death), Resurrection and Ascension, **"I am leaving the world."**
- His Session, **"going to the Father."**

And four is the number of material, indicating the complete work of the Person of Jesus Christ.

We now turn to the final portion of the Upper Room and Garden of Gethsemane Discourse in **John 16:29-33**, where our Lord gives the disciples a last prophecy and word of encouragement.

**John 16:29**, **"His disciples said, "Lo, now You are speaking plainly and are not using a figure of speech."**

The Greek Reads:

**"Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις."**

Transliterated it Reads:

**"ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ, ΙΔΕ ΝΥΝ ΕΝ ΠΑΡΡΕΣΙΑ ΛΑΛΕΙΣ ΚΑΙ ΠΑΡΟΙΜΙΑΝ ΟΥΔΕΜΙΑΝ ΛΕΓΕΙΣ."**

We begin with **"His disciples said."**

**"Said"** is **LEGOUSIN** which is the verb **LEGO** – **λέγω** (leg'-o) in the Present, Active, Indicative, Third Person, Plural.

The Third Person Plural in relation to the writer John as he refers to the disciples of our Lord.

**"Disciples"** is the article **HOI** (**HO** – the) in the Nominative, Masculine, Plural, plus the noun **ΜΑΘΗΤΑΙ** which is **ΜΑΘΗΤΕΣ** – **μαθητής** (math-ay-tes') in the Nominative, Masculine, Plural. It means, "disciple or pupil."

**"His"** is the Pronoun **AUTOS** – **αὐτός** (ow-tos') [**AΥΤΟΥ**] in Genitive, Masculine, Third Person, Singular that means, "of Him or His."

Then we have, **"Lo, now You are speaking plainly."**

**"Lo"** is **ΙΔΕ** which is a "Sentence" Particle which acts as an intention getter or intensifier like, "Look! See! Listen! here is; here are, etc."

**"Now"** is the Adverb **ΝΥΝ**.

**"You are speaking plainly"** is the Dative Preposition **ΕΝ**, "in," plus the Noun **ΠΑΡΡΕΣΙΑ** in the Dative Feminine, Singular that means, "openness, frankly, freedom of speech, confidence, etc."

**"Speaking"** is the Present, Active, Indicative, Second Person, Singular of **ΛΑΛΕΟ** that means, "to say, speak, etc."

Finally, we have, **"and are not using a figure of speech."**

**ΚΑΙ** is the Conjunction meaning **"and."**

**"Figure of speech"** is **ΠΑΡΟΙΜΙΑΝ** is the Accusative, Feminine, Singular of **ΠΑΡΟΙΜΙΑ** – **παροιμία** (par-oy-mee'-ah) that means, "A parable, figure of speech, proverb, etc." as we had in **Verse 25**.

**"Are not"** is **ΟΥΔΕΜΙΑΝ** the Cardinal Adjective, of **ΟΥΔΕΙΣ** – **οὐδείς** (oo-dice') in the Accusative, Feminine, Singular that means, "no one, nothing, not at all, etc."

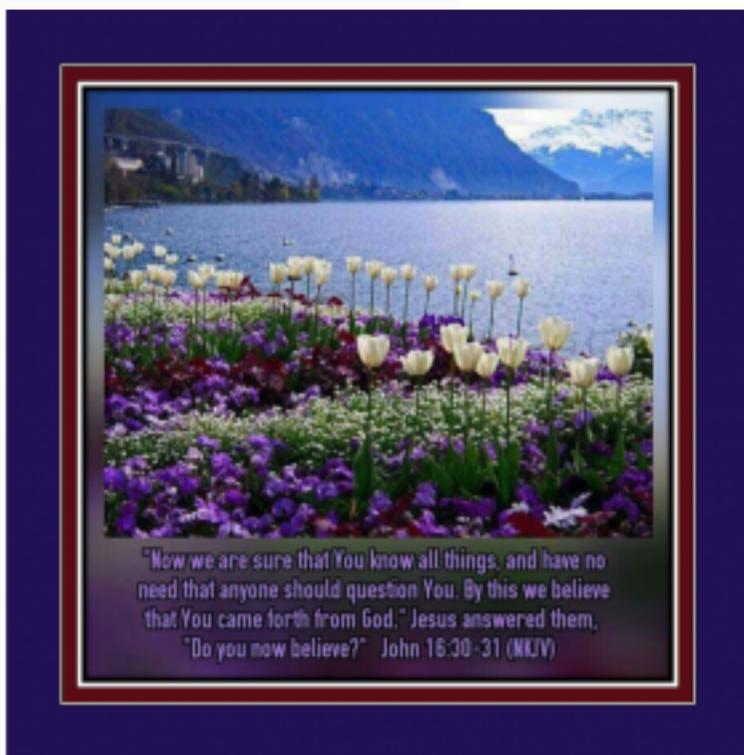
**"Using"** is actually the verb **ΛΕΓΕΙΣ** which is the verb **LEGO** in the Present, Active, Indicative, Second Person, Singular that means, "to say, speak, tell, etc."

The Second Person Singular is from the disciple's perspective referring to Jesus." So, we can add the Pronoun "you" for understanding.

So, it should read, "**You are not at all speaking in parable.**"

The Lord seems to speak as He had before, yet the disciples seem to understand better than they had (**Verses 16-19**), or they are just sucking up to Him and playing off of His statement in **Verse 25**. He uses the same words "**plainly**" and "**no proverb**" which He used in **Verse 25**.

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Then in **John 16:30** we have, "**Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.**"

Greek:

"**νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.**"

Transliterated:

"**NUN ODIAMEN HOTI OIDAS PANTA KAI OU CHREIAN ECHEIS HINA TIS SE EROTA; EN TOUTO PISTEUOMEN HOTI APO THEOU EXELTHES.**"

Here we actually have an insult to the Lord where they say, "**Now we know that You know all things.**"

What they actually said, "**OIDA, OIDA**" twice together: "**Now we know that you know.**" This is followed by the Pronominal Adjective **PANTA** in the Accusative, Neuter, Plural that means, "everything, all things, etc."

Jesus Christ has been teaching them for three years and they have just decided that He knows what He is talking about. They had failed to understand the plain words of Jesus about going to the Father before this (**John 16:5**), but Jesus read their thoughts (**John 16:19-20**) and this fact seemed to open their minds to grasp His idea.

Sometimes we think that we know. Rarely do we know that we know. But here the disciples did not know that they did not know. They thought they knew, yet they did not. They would all forsake Him before the night was over. He had revealed to them the thoughts of their hearts (**Verse 19**), which was convincing proof of His knowledge.

For the first time, they seemed impressed with His knowledge, even though on numerous occasions He had manifested divine knowledge (**John 1:48**).

It took another miracle for them to believe, **1 Cor 1:22**.

Then they say, "**and have no need for anyone to question You.**"

This again may have been said to placate the Lord as He told them in **Verse 23**, "**In that day you will not question (EROTAI) me.**"

"**Question**" in both **Verse 23 & 30** is the Verb **EROTAO**. In **Verse 30**, it is in the Present, Active, Subjunctive, Third Person, Singular. Remember, it means, "to ask" that is, to ask face to face or interrogate.

In the Subjunctive Mood it should read, "should ask," as in "there should not be a need to ask You since we can ask the Father."

And finally, we have, "**by this we believe that you came from God.**"

That is, "from the ultimate source (**APO**) of God (**THEOU**),"

In essences, "**we believe it now!**"

By revealing to them what was on their mind, they came to belief. It took another miracle. Because of His perfect knowledge, they believed. God is all-knowing and Jesus revealed the attribute; therefore, they believed that He "came from God."

What they realized, however, was sufficient to build toward the complete revelation of His person and work that would soon come.

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Now notice that “they weren’t going to ask any more questions,” so Jesus answers a question for them in **Verse 32**. But before we get there let’s look at **Verse 31**.

**John 16:31, “Jesus answered them, “Do you now believe?””**

Greek:

**“ἀπεκρίθη αὐτοῖς Ἰησοῦς ἄρτι πιστεύετε;”**

Transliterated:

**“APEKRITHE AUTOIS IESOUS, ARTI PISTEUETE.”**

**“Answered”** is the verb **APOKRINOMAI** in the Aorist, Passive Deponent, Indicative, Third Person Singular.

The Aorist Tense tells us Jesus understands these disciples and their questions.

The Passive Deponent is an Active use: Jesus is the One who knows them all too well and is answering the questions that they have in mind.

**IESOUS** identifies the person of the Christ. In His deity, He knows what they are thinking. As a wise person, He also understands their concerns, fear, and anxiety. And in His humanity, He answers their statement somewhat sarcastically.

**“Do you now (ARTI) believe (PISTEUO)?”**

**PISTEUO** is in the Present, Active, Indicative, Second Person, Plural

So, we can hear our Lord saying somewhat sarcastically, “Do you NOW believe? REALLY!!!”

They are too self-confident here as their despair at Christ’s arrest and death will show.

*“The disciples supposed that their knowledge was complete. Jesus did not stop to correct their half-knowledge. The Lord reserved that ministry for the Spirit. Jesus did point out that their confidence in Him was shallow. His question cautioned them about their immature*

assurance. His tone perhaps expressed a touch of disappointment and a bit of warning. The text reveals how much was lacking in their knowledge of Him and commitment to Him.” (Complete Biblical Library Commentary)

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The next answer to the questions they were thinking comes in **Verse 32** where our Lord is saying, “Well, isn’t that great; now you are going to fall flat on your face!” He warns them of their coming failure.

**John 16:32, “Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and yet I am not alone, because the Father is with Me.”**

Greek:

“ἴδου ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κάμῃ μόνον ἀφήτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ Πατήρ μετ’ ἐμοῦ ἐστίν.”

Transliterations:

“**IDOU ERCHETAI HORA KAI ELELUTHEN HINA SKORPISTHETE HEKASTOS EIS TA IDIA KAME MONON APHETE; KAI OUK EIMI MONOS, HOTI HO PATER MET EMOU ESTIN.**”

“**Behold, an hour is coming.**”

“**Behold**” is **IDOU** similar to **Verse 29 (Lo – IDE)**, “Look! See! Listen! “There, or here is, or comes, etc.”

“**An hour**” – **HORA**, “a time or period, an hour.” This is that short period of time.

**"Is coming"** is the Verb **ERCHOMAI** in the Present, Passive Deponent, Indicative, Third Person, Singular.

The Futuristic Present Tense is a Dramatic Present emphasizing immediacy.

**"And has already come"** is **ELELUTHEN** which is the Verb **ERCHOMAI** once again, but this time in the Perfect, Active, Indicative, Third Person, Singular.

The Perfect Tense is for complete past action. In other words, it is here; it is on us. What was here or on them was the work of Satan in the body of Judas Iscariot to arrest Jesus and bring Him to the six trials, culminating in the crucifixion. At that time, the disciples would be scattered. All of this was part of the Predesigned Plan of God from eternity past. Completed Past Action.

**"For you to be scattered."**

The Greek begins with **HINA** "that," which introduces a result clause.

**"You to be scattered"** is the Greek Verb **SKORPIZO**, in the Aorist, Passive, Subjunctive, Second Person, Plural. It means, "to scatter or disperse," and means to be defeated and dispersed.

The Aorist Tense: A point of time; the crisis; the crucifixion.

The Passive Voice: They have received dispersal; they have already been defeated. They have said they believed, yet have scar tissue on their souls and there is not enough time in 24-hours to get enough teaching to get rid of the scar tissue. You do not get rid of scar tissue over night; sometimes it takes years of daily Bible study. They are less than two hours from the crisis and in two hours they will be scattered in defeat, running in cowardice.

**"Scattered"** is descriptive of sheep left without a shepherd, **John 10:11-12**. The same Greek word is used in **John 10:12**. (See also the analogy in **Zech 13:7**).

**Zech 13:7, "Awake, O sword, against My Shepherd, and against the man, My Associate," declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; and I will turn My hand against the little ones."**

Then our Lord gives the dramatic details, **"each to his own home, and to leave Me alone."**

**"Each"** **HEKASTOS** is literally, "each one of you."

**"To his own home,"** is the article **TA** (**HO** – the) plus the Pronominal Adjective **IDIOS** in the Accusative, Neuter, Plural that means, "home, possessions, property."

In other words, "to his own little line of retreat." They all have their line of retreat, and they are all going to run in all directions. And when they all run, who is going to stay behind? God the Father, as we will see below.

**"Each to his own"** is fulfilled in this very Gospel, **John 20:10**.

**"And to leave Me alone."**

The word **"leave"** is the Verb **APHIEMI** in the Aorist, Active, Subjunctive, Second Person, Plural, and means, "to leave, leave behind, forsake, desert."

The Aorist Tense views the entire action of deserting the Lord by the disciples, each individually.

The Subjunctive Mood is for probability. They will desert Him. Jesus was deserted by all the disciples at His arrest and trials, and at the Cross, with the exception of John. That is why we have the Subjunctive Mood of "you will leave Me alone."

**"Alone"** is the Adjective **MONOS** in the Accusative, Masculine, Singular.

As a man Jesus had the need of sympathy in the hour of trial as any man would. Surely, He felt deeply the pain of being forsaken by those He loved. But He says, "and yet....."

**"And yet I am not alone."**

**"And yet"** is a clear case of **KAI** in the Adversative sense, not just "and."

**"I am"** is the Verb **EIMI** – "is, to be" in the Present, Active, Indicative, First Person, Singular. In the Present, it is Linear Aktionsart, **"I am never alone."**

**"Not alone"** is the negative **OUK** (not), plus **MONOS** (alone) once again. Why?

**"Because the Father is with Me."**

**"Because"** is **HOTI** the reason Jesus is not alone.

**HO PATER**, "the Father."

**MET EMOU**, "with" plus the pronoun **EGO**, "Me," in the Genitive, First Person, Singular.

**ESTIN** is the Verb **EIMI** – εἶμι (i-mee') once again, but this time in the Present, Active, Indicative, Third Person, Singular that means, "is" but should be, "keeps on being."

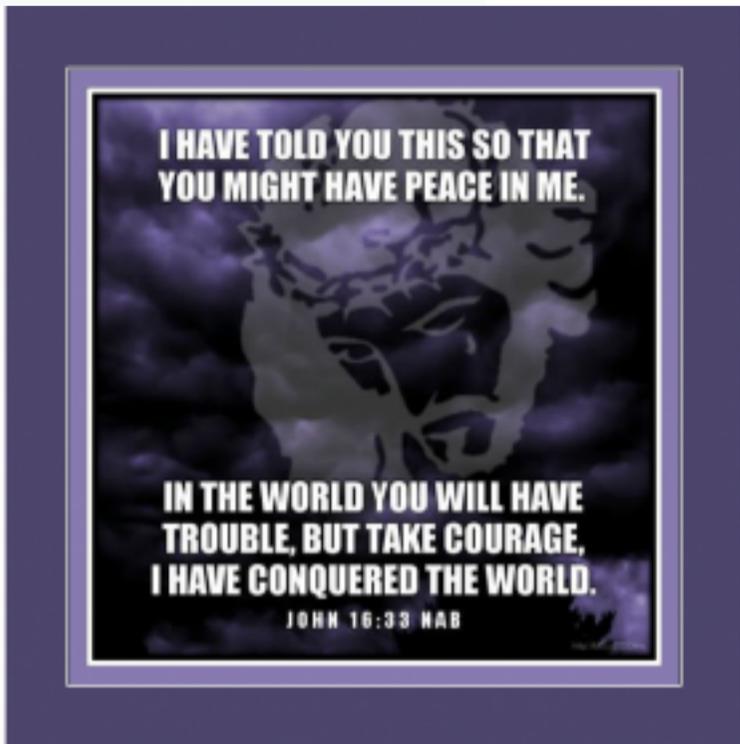
**"Because the Father keeps on being with me."**

Although the Father would be with Him throughout the human ordeal, even the Father would finally forsake Jesus on the Cross as Jesus is paying the penalty for our sins. Yet, the Word of

God, the Father, would be resident in His soul which sustained Him even in that most crucial three hours.

This was also a statement in view of what He said in **Verse 25**, **“I will tell you of the Father.”** Here is the doctrine that “God does not leave or forsake you.” **Deut 31:6, 8; Josh 1:5; Psa 37:28; Heb 13:5.**

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We now turn to the last verse in this Upper Room and Gethsemane Discourse.

**John 16:33, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”**

With this verse, Jesus closes His wonderful discourses. He had spoken to encourage the disciples in their hour of sorrow and to comfort them by His promise of the Spirit and His own presence in the near future. In the distant future, they were also promised a place with Him. Peace here sums up His message of comfort.

The Greek reads:

**“ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν.”**

Transliterated it reads:

**“TAUTA LELALEKA HUMIN HINA EN EMOI EIRENEN ECHETE. EN TO KOSMO THLIPSIN ECHETE, ALLA THARSEITE, EGO NENIKEKA TON KOSMON.”**

**“These things”** is **TAUTA**, the Demonstrative, Pronominal, Adjective, **HOUTOS – οὗτος** (hoo'-tos) in the Accusative, Neuter, Plural. Our Lord has used this word throughout the discourses to emphasize what He had just spoken about. Here it encompasses the entire discourse (Upper Room and Gethsemane).

**"I have spoken"** is **LELALEKA** which is the verb **LALEO – λαλέω** (lal-eh'-o) in the Perfect, Active, Indicative, First Person, Singular that means, "to speak, talk, say; preach, proclaim; tell, etc."

The Extensive Perfect Tense is for completed past action from which a present state emerges. Jesus Christ has taught them Bible Doctrine for the purpose of providing inner peace and contentment (+H) if they learn and apply it.

The Active Voice: Jesus is the One who taught these doctrines.

The Indicative Mood is for the reality that Jesus has taught them fantastic principles that have a benefit to His disciples.

He is also saying, "I give you this final warning as another proof that I know all things, and to the end that you may look to Me alone for peace and happiness."

**"To you"** is the Pronoun **SU** "you" in the Dative of Advantage Case, Second Person, Plural. It is advantageous for disciples to learn the mind of Christ. We translate this, **"to you all."**

**"So that"** is the Subordinating Conjunction of Purpose **HINA**. The purpose for teaching Bible Doctrine is for the achievement of an Edification Complex of the Soul (ECS), which results in a Relaxed Mental Attitude (RMA), "peace."

**"In Me"** is **EN EMOI** which is the Dative Preposition **EN** – "in," plus the Pronoun **EGO** – "I or Me," in the Dative, First Person, Singular. Jesus Christ is the Word of God so by having His mind, Bible Doctrine resident in your soul, you have Christ's thinking in you, which means you will have peace. Remember they did not have the indwelling of Christ at this time, so the context is "His Word," which should be in them. That is what gives them "peace."

Therefore, this does not refer at this moment to union with Christ because that did not exist at this time.

But yet, they are going to see something. They are going to see how Jesus goes to the Cross and stays there. He does so on the basis of the fact that He has Bible doctrine resident in His soul. He has an Edification Complex of the Soul (ECS), and He fulfils the Father's plan for His life. He has it; He uses it; He goes to the Cross, and they will receive great encouragement from this, because they will know that Jesus Christ stayed on the Cross and all sins were judged, because He was sustained by the Word of God.

They will know after His resurrection what fools they had been, and they will take encouragement from the fact that even though Jesus was deserted by them, while they were being defeated, He was being victorious.

**"You may have peace"** is **EIRENEN** the Noun **EIRENE – ειρήνη** (i-ray'-nay) in the Accusative, Feminine, Singular that means, "peace, harmony, security, safety, prosperity,

etc." It is often used in invocations and greetings; and can mean, "order," (the opposite of disorder). **SHALOM** is the Hebrew equivalent to **EIRENE**.

With this is **ECHETE** which is the Verb **ECHO** in the Present, Active, Subjunctive, Second Person, Plural that means, "to have or to hold," that is, "possession of something or to own."

The Customary Present Tense is for action that regularly occurs, keep on having peace. When you have built an ECS and have Bible Doctrine in your soul, you will possess the inner peace, happiness, and contentment of our Lord, (+H), the Happiness of God, Problem Solving Device #10.

The Active Voice: The disciple who receives and applies Jesus' teaching will have this kind of peace.

The Subjunctive Mood linked with **HINA** above indicates the purpose of our Lord's teaching Bible Doctrine. It is the intent of our Lord that His disciples have His peace in them. It is also for volitional responsibility of the disciple of Jesus Christ, and the probability that they will have this peace if they apply God's Word to their life. It is the desire of Jesus Christ for His disciples to have this peace.

We translate this, "**You all may have peace.**"

Our Lord is saying, "that you may keep on having peace in Me even when I am put to death; you will have peace which is found nowhere except in Me, **John 14:27**, via Bible Doctrine resident within your soul."

Two aspects of peace are the absence of all confusion, disorder, and conflict, and a beautiful harmonious relationship with Jesus Christ.

Then we have the second sentence of this verse, "**In the world you have tribulation, but take courage; I have overcome the world.**"

"**In the world**" is **EN TO KOSMO**.

**EN** is once again the Dative Preposition that means, "in."

**TO KOSMO** is the Article **HO** "the," plus the Noun **KOSMOS** in the Dative, Masculine, Singular that means, "the world or world order," and stands for Satan's Cosmic System. In Satan's world system, there is stress, disaster, heartache, pain, problems, sorrow etc. That's truly what the world offers you. But in Christ, there is inner and everlasting peace.

"**You have tribulation,**" is **THLIPSIN ECHETE**.

**THLIPSIN** is the Noun **THLIPSIS** – **θλίψις** (thlip'-sis) in the Accusative, Feminine, Singular that means, "trouble, distress, hard circumstances, suffering, affliction, etc." It is from the

Verb **THLIBO** – **θλίβω** (thlee'-bo) that means, "to press or afflict." So, "pressure and affliction" from the world is in view.

**ECHETE** is the Verb **ECHO** – **ἔχω** (ekh'-o) once again that means, "to have or hold, or possess." This time it is in the Present, Active, Indicative, Second Person, Plural.

The Customary Present Tense is for action that regularly occurs. Because we reside in Satan's Cosmic System, we will have adversity in life. As believers in the Lord Jesus Christ, we are enemies of Satan and are living behind enemy lines. Therefore, we will have hardship and difficulties in this life as a result. Recall **John 15:18-19**.

The Active Voice: The disciples will have difficult times in Satan's world, as we all do too.

The Indicative Mood is for the reality of the situation. It's not probable or potential, it is dogmatic; you will have hard times in Satan's Cosmic System. You will have the opposite of peace if you do not build your ECS with Bible Doctrine.

Jesus faithfully alerted His disciples to the fact that the world has no harmony or unity with believers. The world will cause "tribulation" or "distress" for those who are not in agreement with them. See again **John 15:18-21**.

"**But take courage**" is the Superordinating Conjunction of Contrast, **ALLA**, that means, "but, rather, or on the contrary." Here is something in contrast to the difficulties of living in Satan's world.

**THARSEITE**, is the Verb **THARSEO** – **θαρσέω** (thar-seh'-o) in the Present, Active, Imperative, Second Person, Plural that means, "to be of good courage, to have confidence, etc."

It is only in the Imperative Mood as a command from our Lord. In other words, He is commanding the disciples to, "stop feeling sorry for themselves" by saying, "Take courage! Cheer up! etc." Why should they stop feeling sorry for themselves? Because Jesus Christ has won the strategic victory of the Angelic Conflict, as noted in the last phrase.

The Customary Present Tense: "Keep on having confidence, be courageous."

He is saying in effect, "You said you had confidence in Me; you don't have enough confidence now to get out of the scar tissue on your soul, but keep on having confidence and you will eventually lose scar tissue and get an ECS. Even though you have failed, grace is going to take up the slack for you. Why? Because I am going to win the battle for you.

He is telling them, "Do not be despondent on account of what I have said: The world will not be able to overcome you, no matter how it may try you.

**Mat 9:2, "And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, "Take courage, son; your sins are forgiven.""**

**Mat 9:22, "But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." At once the woman was made well."**

**"I have overcome the world"- EGO NENIKEKA TON KOSMON.**

**EGO** is a Pronoun in the Subject Nominative Case, First Person, Singular that means, "I or Me." Jesus Christ is referring to Himself as the Victor over Satan's Cosmic System.

**NENIKEKA** is the Verb **NIKAO** – **νικάω** (nik-ah'-o) in the Perfect. Active, Indicative, First Person, Singular that means, "to conquer or prevail." Its root word is the noun **NIKE** – **νίκη** (nee'-kay) that means, "victory."

The Perfect Tense is interesting here. It is a Proleptic or Futuristic Perfect. It refers to a state resulting from an antecedent action that is future from the time of speaking. Jesus Christ has literally not yet gone to the Cross, yet He is already stating His victory! Why? Because it is a certain thing. In eternity past, the plan of God the Father has been for Christ to go to the Cross, pay the penalty for all sins, and thereby defeat sin, Satan and his cosmic system. God's plan is full proof. There is absolutely no chance that the victory would not be won by Christ. Therefore, it is already a reality.

**TON KOSMON** is the Article for "the," plus **KOSMOS** – **κόσμος** (kos'-mos) in the Direct Object Accusative, Masculine, Singular. Satan's Cosmic System is the object that Jesus has defeated once and for all time.

Kenneth Wuest translates this, "*I have come off victorious over the world with a permanent victory.*"

This majestic proclamation of victory over Satan's Cosmic System may be compared with **TETELESTAI**, "**it is finished**" in **John 19:30**, as Christ died once and for all time for the sins of the entire world, and with Paul's **HUPERNIKOMEN**, "**we are more than conquerors**" in **Rom 8:37**, speaking of believers who have been given that victory in Christ.

That is grace; that is the work of God; that is what Jesus Christ did at the Cross, and that is the answer to your life right now. Jesus Christ has furnished us with the means of overcoming all our enemies, and of triumphing in all our temptations.

He was about to be arrested and crucified, yet He gives peace and encouragement to His followers! He promises them His victory.

He is saying, "My apparent weakness will be My victory; My humiliation will be My glory; and the victory which the world, the devil, and My adversaries in general appear to gain over Me will be their own lasting defeat and My eternal triumph. Therefore, fear not!"

**1 John 5:4, "For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith."**

**Rev 12:11, "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death."**

The Greek word for Peace is **EIRENE** which literally or figuratively means, "a state of concord, peace or harmony" and by implication, "welfare or a state of well-being, including security and prosperity."

The Hebrew equivalent is **SHALOM** which also means, "peace and welfare."

This is where the saying from First Officer Spock of Star Trek came from; "live long and prosper." In essence, he was saying "**SHALOM.**"

Joseph Thayer says it is used in the New Testament for:

- *A state of national tranquility.*
- *Peace between individuals, i.e. harmony, concord.*
- *Security, safety, prosperity.*
- *The way that leads to peace (salvation).*
- *The tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God, and being content with its earthly lot, of whatsoever sort that is.*
- *The blessed state of believers after death.*

As believers, we have two main categories of Peace: Positional and Experiential.

**Positionally**, the believer is at Peace with God. That is, we have a direct relationship with Him. There is nothing dividing us or keeping us apart. The peace between God and the believer was achieved by the complete work of Jesus Christ on the Cross, where He broke down the barrier between God and man by paying the penalty for our sins.

Even though Jesus died for the sin of the unbeliever, **1 John 2:2, ...**

**1 John 2:2, "And He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*"**

... because they have not accepted His saving work on their behalf "believed in Him," the barrier remains between them and God, and there is no peace.

But for the believer there is peace.

**Rom 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God."**

**Eph 2:12, "Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you who**

formerly were far off have been brought near by the blood of Christ. <sup>14</sup>**For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,** <sup>15</sup>by abolishing in His flesh the enmity, *which is the Law of commandments contained in ordinances (that which told of what sin was),* so that in Himself He might make the two (*Jew and Gentile*) into one new man, *thus* establishing peace, <sup>16</sup>and might reconcile them both in one body to God through the Cross, by it having put to death the enmity. <sup>17</sup>And He came and preached peace to you who were far away, and peace to those who were near; <sup>18</sup>for through Him we both have our access in one Spirit to the Father.” (Brackets mine.)

Therefore, the “Way of Peace” is always relationship with the integrity of God. The relationship is established through adjustment to the justice of God under three categories.

- Salvation adjustment to the justice of God by faith in Christ; thereby, freeing God to give us His perfect righteousness, which permits Him to declare us justified.
- Rebound adjustment to the justice of God by acknowledgment of our personal sins to God the Father, (**1 John 1:9**), which permits God to forgive us and cleanse us from all unrighteousness. This is strictly a post salvation adjustment to the justice of God for the believer only. The unbeliever must first believe on Jesus Christ for salvation.
- Maturity adjustment to the justice of God by the daily metabolization and application of Bible doctrine, which results in spiritual growth to the point of spiritual maturity and blessing from the justice of God.

Therefore, at the moment of our salvation, we are positionally at Peace with God, point #1, and from there we need to continue to exploit our relationship with God so that we can experience His peace on a daily basis, points #'s 2 and 3, experiential adjustment.

**Experientially,** we have the peace of Jesus Christ by having His Word resident within our souls and by being filled with the Holy Spirit, (*as result of rebounding*), **John 14:25-27; Rom 8:6; 14:17; Phil 4:9.**

**John 14:25, “These things I have spoken to you while abiding with you. <sup>26</sup>“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. <sup>27</sup>“Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.”**

**Rom 8:6, “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.”**

**Rom 14:17, “For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”**

**Phil 4:9, “The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.”**

To have His peace experientially also means we must consistently apply faith in our prayers (like **1 John 1:9** and **1 John 5:14-15**), and faith in His Word that is resident within our soul, compare **John 16:23, 33**.

In Paul's opening salutations (greetings), Grace and Peace always occur in that order; witnessing to the truth that peace cannot be experienced apart from the prior experience of God's grace in your life. For example:

- He gives the unbeliever grace to understand the gospel message, (Common Grace).
- He gave you grace at the moment you believed in Christ to save you eternally, (Efficacious Grace).
- He gives you grace each time you confess your sins to cleanse you from all unrighteousness and fills you with the Spirit once again.
- He gives you grace through His Spirit to teach you His Word, (GAP – Grace Apparatus for Perception).
- He gives you grace by His Spirit to apply His Word to life's situations.
- He gives you grace by hearing your prayers.
- He gives you grace by answering your prayers, (Grace Pipeline).
- He gives you grace by providing your daily needs, (Logistical Grace blessings).

As a result of the applications above, (only 2-8), you experience the peace of God in your life. (#1 requires your belief before peace can be realized.)

There are times in your lives when your peace is based simply on your own ignorance, ("ignorance is bliss" they say). But when we are awakened to the realities of life, true inner peace is impossible unless it is received from Jesus Himself.

When our Lord speaks peace, He creates peace, because the words that He speaks are always "spirit and they are life," **John 6:63**. Therefore, by learning and apply His Word in faith, you will experience His peace.

**1 Cor 14:33, "For God is not a God of confusion but of peace, as in all the churches of the saints."**

**Rom 15:13, "Now may the God of hope fill you with all joy and peace in believing (Faith Rest), so that you will abound in hope (confidence) by the power of the Holy Spirit."**

Peace is also a part of our Divine Good production, the Fruit of the Spirit.

**Gal 5:22, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law."**

When you are walking in the peace of God, you are producing Divine good (compare **John 14:27** with **15:1-9**) which has an everlasting reward, (gold, silver, and precious gems, **1 Cor 3:12-14**).

This includes your prayer life which enters you into His peace experientially, not only by rebounding but by turning all your needs, cares, and worries over to the Father and faith resting that He hears and answers those prayer, **Phil 4:6; 1 John 5:14-15.**

**Phil 4:6, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."**

That is Faith Resting in God.

Therefore, relationship with the integrity of God, (His righteousness and justice), first means salvation, then fellowship with God, and finally blessing from God as mature believers. All of this adds up to the Greek word **EIRENE**, which means true blessing and true security.

There can only be one true security in life. It is not through relationship with anyone else in the world or by the possession of the accouterments of happiness. It is relationship with the integrity of God.

Neither the individual nor the nation has any real security apart from the integrity of God.

**EIRENE** also means prosperity. Individual prosperity is also related to the integrity of God. Your happiness and blessing has nothing to do with any human relationship or situation in life which you associate with happiness. The integrity of God is the only basis for security, prosperity, blessing, or happiness.

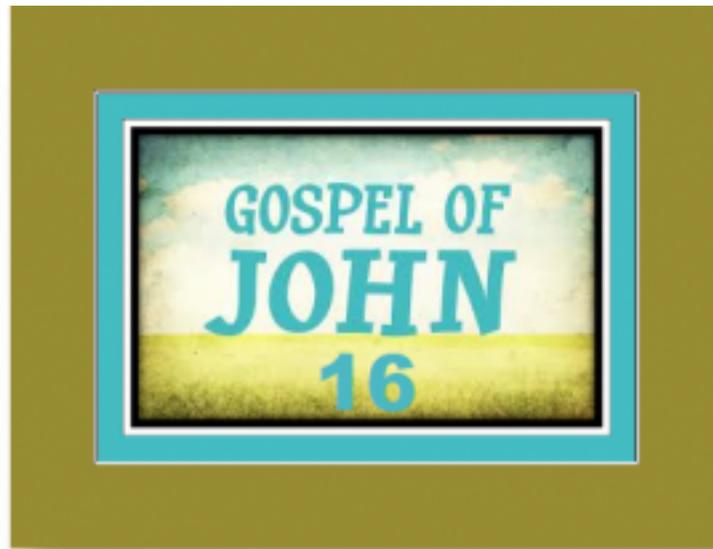
National prosperity is related to the integrity of God through a large pivot of mature believers. Individual prosperity is based on cracking the maturity barrier.

Therefore, through adjustment to the justice of God in the mentality of your soul, in all its categories, you will have His peace within your soul and will walk in that peace.

**Heb 12:14, "Pursue peace with all men, and the sanctification without which no one will see the Lord."**

**2 Peter 3:14, "Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless."**

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### **Summary & Conclusion of The Gospel of John Chapter 16**

**Chapter 16** begins in **Verse 1** with our Lord reminding the disciples that Bible Doctrine, **"these things I have spoken to you,"** is intended for our edification so that we ourselves do not slip back into reversionism, "kept from stumbling" in the face of persecutions.

In **Verse 2**, our Lord gives further detail on the type of persecutions they can expect, "being kick out of the church."

In addition, He expands on what He said in **John 15:21-24**. The religious types (Pharisees in this case), would persecute the disciple of Christ thinking that they are doing God's work.

**Verse 3** repeats John **15:21b**, but uses a different Greek word. In **15:21** The Perfect, Active, Indicative of **OIDA** was used. In **16:3**, the Aorist, Active, Indicative of **GINOSKO** is used.

**OIDA** in the Perfect Tense indicates "objective and possessed knowledge," which they did not have in relation to His incarnation, ministry, and mission in comparison to Old Testament prophecy concerning the Messiah. If they had witnessed Jesus objectively, they would have realized He was fulfilling Old Testament prophecies and was the Messiah; but they did not. They viewed Him subjectively and rejected Him.

In **John 16:3**, **GINOSKO** refers to experiential knowledge, suggesting the knowledge of personal faith. It refers to that knowledge which comes from continued intake and application of God's Word in faith. Therefore, their interactions with Jesus alone should have been enough for them to realize He was the Messiah.

So, we see that these persecutors had neither objective nor experiential knowledge of God or Jesus Christ, because they were ignorant on two fronts, objectively and experientially.

In **Verse 4**, we have the principle that Bible Doctrine is taught with the intended result of recall and application. When Jesus was with them, He was acting as their "external" human

spirit by telling them what to do in each situation. But once Christ leaves, He will no longer be functioning personally in that way, and they will need to recall and apply doctrine themselves, from their own souls.

In **Verse 5-6**, we see that the disciples were visibly showing their distress due to their realization of Christ's departure. Instead of rejoicing over the fact that God's Plan is being fulfilled, they were feeling sorry for themselves. They were having Emotional Revolt of the Soul, which leads to Sin Nature control of the soul, rather than having a Relaxed Mental Attitude.

In **Verse 7**, Jesus begins a mini discourse on the ministry of God the Holy Spirit that runs through **Verse 15**.

He reminds them of what He taught in the Upper Room, **John 14:16-17, 26**, as well as just seconds ago in the Gethsemane Discourse of **John 15:26**, so that their sorrow could be turned into joy.

He tells them that the power of the enabling ministry of God the Holy Spirit indwelling and filling the believer is a tremendous advantage during this intensified stage of the Angelic Conflict.

This is now the fourth time our Lord spoke of the Holy Spirit in the Upper Room and Garden of Gethsemane.

He first mentions Him in **John 14:16-17**, where Jesus will ask the Father to send the "Helper," the "Spirit of Truth," who will indwell every believer of the Church Age.

Then in **John 14:26**, the Helper is defined as our "teacher" of God's Word, the Grace Apparatus for Perception (GAP), who will "**bring to our remembrance**" all the Bible Doctrine we have learned.

Then in **John 15:26**, the Helper's ministry of Common Grace is defined. That is, it is His responsibility to make the gospel understandable to all. Likewise, through the filling of the Spirit, we are empowered to deliver the Gospel of Jesus Christ.

Now, we have the fourth mention of the Spirit, which summarizes and expands on what Jesus had previously taught them.

- **Vs. 7, "I will send Him to you,"** which is to their and our advantage; the permanent indwelling of the Spirit.
- **Vs. 8-11**, The convicting ministry of the Spirit to the unbeliever, which is part of His Common Grace ministry.
- **Vs. 13-15**, His teaching and guiding ministry to the believer, which ultimately glorifies Christ.

Beginning in **Verse 8** and running through **Verse 11**, Jesus tells us of the three-fold ministry of God the Holy Spirit towards the unbeliever during the Church Age, **“to convict the world concerning sin, righteousness and judgment.”**

In **Verse 9**, we have the “Man-ward” side of the Holy Spirit’s convicting ministry to the world of unbelievers represented in “sin;” the sin of unbelief which is the unpardonable sin and the sin of blaspheming against the Holy Spirit. The sin of unbelief is a sin of willful, persistent unbelief and final rejection of Jesus Christ, **Mark 3:28-29; Luke 12:10**. It is the only sin that Jesus could not pay for at the Cross.

In **Verse 10**, we have the “Christ-ward” side of the Holy Spirit’s convicting ministry to the world of unbelievers represented in **“righteousness,”** the opposite of sin, which is the righteousness found in the person and saving work of the Lord Jesus Christ. Jesus Christ is the Righteous One, **Acts 3:14; 7:52; 22:14; Rom 5:19; 1 John 3:7; Rev 16:5**.

Therefore, the Spirit convicts the world of the perfect righteousness of Jesus Christ, and that He is the only and perfect sacrifice for our sins because of His perfect righteousness. Man realizes his unrighteousness as the Holy Spirit reveals Christ’s righteousness.

**“Because I go the Father...”** also tells us of the vindication Jesus received from the Father in the face of His earthly accusers by accepting Him into heaven and seating Him at His right hand, **Acts 2:33-35; 5:31-32; Eph 1:20-23; Heb 1:3; 12:2; etc.**

In **Verse 11**, we have the “Satan-ward” side of the Holy Spirit’s convicting ministry to the world of unbelievers represented in “judgment;” the judgment of sins in the Person of Jesus Christ which defeated and condemned Satan once and for all time. He convicts the world that due to their sins, they are voluntarily choosing to receive Satan’s judgment, which was from eternity past.

The Perfect, Passive, Indicative, of **KRINO**, “to judge,” indicates a completed past action and emphasizes the results that continue into the present. Satan was judged in the past, before man existed on the earth. Therefore, he was judged in eternity past and remains under that judgment today. The sentence is to be carried out at the end of the Millennial Reign and just before the Great White Throne Judgment Seat of our Lord, according to **Rev 20:10**.

In these verses, we have a condensed and striking view of the work of the Holy Spirit. Operating according to what Christ has accomplished, the Spirit convicts men concerning their sin of unbelief in Christ, concerning the righteousness that is found in Christ alone, and concerning the judgment over Satan accomplished by Christ on the Cross.

In **Verse 12**, our Lord abruptly ends the doctrine of the Spirit’s ministry, recognizing that they did not have the capacity to understand much more at this time. We too must have this type of discernment when evangelizing or witnessing.

Then in **Verses 13-15**, Jesus returns to the Spirit's ministry related to the believer during the Church Age. Here is an expansion of **John 14:26** and the doctrine of the Grace Apparatus for Perception once again.

**"He will not speak on His own initiative but whatever He hears He will speak."** This tells us that we must take in God's Word in order for the Spirit to use that Word within our souls. It's like having a car, you must put gas in it for the engine to burn it and run.

In **Verse 14**, the Spirit glorifies Jesus Christ by taking His "thinking" (the mind of Christ), and teaches it to us.

In **Verse 15**, we see the unity of the Trinity once again and note that the "mind of Christ" is the "mind of the Father" too.

Then beginning in **Verse 16** and running through **Verse 19**, our Lord begins a little banter with the disciples regarding His impending departure that He first noted in the Upper Room in **John 13:33**, **"I am with you a little while longer."** Here He adds the fact of His resurrection, **"a little while you will see Me."**

In **Verses 17** through **Verse 19**, we see the disciples deliberating over this three-factor conundrum. The three factors include: 1) His death, **"you will not behold Me,"** 2) His resurrection, **"you will see Me,"** and 3) His Ascension and Session, **"because I go to the Father."**

Then beginning in **Verse 20** and running through **Verse 24** our Lord addresses their concerns with fact and a parable analogy.

In **Verse 20**, we see the difference between the disciple's reaction and the world's reaction to Jesus' death upon the Cross.

The disciples would weep and lament, and the world would rejoice, which is a complete reversal of what the true emotional response should have been by both parties.

Jesus then gives the disciple's encouragement telling them that their Emotional Revolt of the Soul of sorrow will be turned into true and righteous emotional response of the soul, joy, the +H of God. This would occur when they receive the Holy Spirit and have complete understanding of what Jesus accomplished.

In **Verse 21**, Jesus uses the analogy of the woman who is in labor to explain how their sorrow would be turned into joy.

In **Verse 22**, He then indicates that they will have more than just inner happiness. In fact, they would have the outwardly expressed joy of rejoicing upon seeing Him post resurrection.

Notice that this rejoicing comes from the "heart," the right lobe of your soul where you store, retain, and apply Bible Doctrine. Therefore, when they receive the Spirit and understand the

Doctrines of the Cross, Resurrection, Ascension, and Session, then they will rejoice, as a result of the Doctrine in their souls.

Then in **Verses 23-24** and **26-27**, our Lord turns back to the Doctrine of Prayer once again. Here He points out that they will not be able to, nor have need of asking Jesus their questions, because they can ask the Father directly. He reiterates the protocols of prayer: 1) Pray to the Father only, 2) Pray in the name of Jesus Christ, 3) Your prayers will be answered, the confidence factor.

At the end of **Verse 24**, we see that our joy (+H – inner happiness) is the result of following God's protocol for prayer.

In **Verse 25**, we have a pause in the discussion on prayer, where our Lord tells them that He will not speak in parables any longer and will instead tell them straight up. The reason He will be able to do so is because of the indwelling and teaching ministry of God the Holy Spirit.

In **Verse 26**, He gets back to prayer and indicates our priesthood by saying, we do not need to go through Him for our prayers to be heard. We can pray directly to God the Father.

In **Verse 27**, we are told why we can go directly to the Father in prayer and why our prayers are answered, **"For the Father Himself keeps on loving you."**

Interestingly, Jesus uses the other Greek word for love here, **PHILEO** (used only 26 times in the New Testament). This is the first time He uses **PHILEO** regarding the believer in these Discourses. He used it to describe the relationship between the world and the unbeliever in **John 15:19**.

**PHILEO** is a rapport love or relationship type of love. **AGAPE** love is impersonal and unconditional and is not based on whether the other party loves you back or not, but **PHILEO** does.

**AGAPE** love is based on the subject "the one who is doing the loving," where **PHILEO** love is based on the object, "the one who is being loved."

Therefore, in this verse, God the Father has love for you, because you have expressed love to Him. Our love for the Father is shown to us in a two-fold answer at the end of **Verse 27**, 1) **"you have loved Jesus,"** and 2) **"you believed that Jesus came forth from the Father."**

**"You have loved Jesus."** In this passage, this too is **PHILEO** love, which goes back to what our Lord said in the Upper Room in **John 14:15**, **"If you love (AGAPE) Me you will keep my commandments."**

In **John 14:15**, He used **AGAPE** love. We demonstrate our **AGAPE** love for Jesus by keeping His Word resident within our souls. When we **AGAPE** love Jesus in this way, that love is also

directed to the Father as **PHILEO** love in response to what He has done for us. When we **AGAPE** love Jesus, we **PHILEO** love the Father, and He in return **PHILEO** loves us. When we have **PHILEO** love for the Father, we are also expressing **PHILEO** love towards Jesus Christ, because we are responding to His Word.

**“You believed that Jesus came forth from the Father.”** This is our acceptance of Jesus Christ as our personal Lord and Savior. Jesus came to fulfill the Will and Plan of the Father for the salvation of the entire world, and we believed it; the Perfect, Active, Indicative of **PISTEUO**.

Therefore, because of our faith for salvation and keeping the Word of God resident with our souls, God the Father is able to **PHILEO** love us and answer our prayers.

Then in **Verse 28**, Jesus reiterates several Doctrines in regard to our **AGAPE** and **PHILEO** love for Christ and the Father. It includes various aspects of His Incarnation:

- Emphasizing His Deity, **“I came forth from the Father.”**
- Emphasizing His Humanity in Hypostatic Union, **“have come into the world.”**
- Emphasizing His Cross (death), Resurrection, and Ascension, **“I am leaving the world.”**
- His Session, **“going to the Father.”**

Four is the number of material indicating the complete work of the Person of Jesus Christ.

*“One of the grand subjects in this chapter and **Chapter 15** is the mediation of Christ. But it is little understood by most Christians. Christ having made an atonement for the sin of the world has ascended to the right hand of the Father, and there He appears in the presence of God for us. In approaching the throne of grace, we keep Jesus as our sacrificial victim, continually in view: Our prayers should be directed through him to the Father; and, under the conviction that his passion and death have purchased every possible blessing for us, we should, with humble confidence, ask the blessings we need; and as in him, the Father is ever well pleased, we should most confidently expect the blessings He has purchased. We may consider also, that his appearance before the throne, in his sacrificial character, constitutes the great principle of mediation or intercession. He has taken our nature into heaven; in that he appears before the throne: This, without a voice, speaks loudly for the sinful race of Adam, for whom it was assumed, and on whose account it was sacrificed. On these grounds, every penitent and every believing soul may ask and receive, and their joy be complete. By the sacrifice of Christ, we approach God; through the mediation of Christ, God comes down to man.”*

Then in **Verses 29-30**, we see the hypocrisy of the disciples once again as they parrot back to Jesus various points which He just made, thinking they will impress Him.

This is brought out in our Lord’s response in **Verses 31-32**, **“do you now believe?”** and **“you will be scattered like sheep each to his own home and leave Me alone.”**

At the end of **Verse 32**, our Lord gives us a great example of faith by saying, **“I am not alone because the Father is with Me.”** This is the principle that, **“God will not leave you nor forsake you,” 1 Kings 8:57; Heb 13:5.**

Then in **Verse 33**, our Lord wraps up the Gethsemane Discourse by reiterating what He said towards the conclusion of the Upper Room Discourse in **John 14:27**, **“in Me you have peace,”** that is **EIRENE** which is inner peace, contentment, happiness, and prosperity.

**“These things I have spoken to you,”** tells us once again that Bible doctrine resident within your soul is designed to give you the peace of God.

With this He contrasts what the world (Satan’s Cosmic System) has to offer, **“tribulation,”** that is heart ache, pain, and various types of distress. God does not want you to have those things.

So, Jesus wraps up the Discourses with the greatest encouragement of all, **“I have overcome (NIKAO) the world.”**

This is the strategic victory of the Angelic Conflict that our Lord Jesus Christ won at the Cross, which was demonstrated through His Resurrection, Ascension, and Session. It is viewed as a dogmatic fact of reality which has been so since before the foundation of the world. Jesus Christ has defeated sin and Satan and that victory is given to everyone who believes in Him. Therefore, as believers in the Lord Jesus Christ, we should take courage in the light of His victory and walk victoriously each and every day.

# Upper Room Discourse

## (John 17)

### **Introduction:**

**John 17** records our Lord's "Great High Priestly Prayer" where He makes intercession for His disciples and believers throughout the Church Age to be protected, sanctified, and unified, and for His Father to be glorified.

It contains the longest recorded prayer, which our Lord offered during His public ministry on earth, and has been justly designated, "His Great High Priestly Prayer."

It was offered in the presence of His apostles, after the institution and celebration of the Lord's Supper and immediately following the "Upper Room and Gethsemane Discourses" recorded in **John 14-16**. He offered this prayer only moments before He was arrested in the Garden, **John 18:1-11**.

This Great High Priestly Prayer is truly the "Lord's Prayer," as opposed to the prayer template that our Lord taught His disciples on the Sermon on the Mount in **Mat 6:5ff**.

As the high priest of Israel, and only the high priest could go behind the veil to enter into the Holy of Holies in the tabernacle, this prayer is like the veil being drawn aside to reveal the Holy of Holies, and we are admitted with our great High Priest into the "holiest of all" to witness this prayer. This prayer is our approach to the secret place of the tabernacle of the Most High.

The Great High Priestly prayer of our Lord was said "out loud" in front of His disciples, in order that they and all believers throughout history and angels might get a glimpse of the wonderful fellowship that exists between the Father and the Son, which fellowship the Church Age believer can enjoy too.

### **There are three main parts to this prayer:**

- Christ Prays for Himself, **Vs. 1-5**. When Jesus prayed for Himself, He had in view not His own person but the plan of God the Father, and specifically Phase One, (the salvation of mankind).
- Christ Prays for His Disciples, **Vs. 6-19**. Jesus prays for the Apostles because they would be the instruments in beginning the Church Age.
- Christ Prays for His Church, **Vs. 20-26**. The Church will complete the work of God's Plan for this Dispensation.

Also note that **Verses 6-26** are an intercession for those who will form the body of Christ.

### **There are four privileges of the Children of God in John 17:**

- We share His life, **Vs. 1-5.**
- We know His Name, the character and nature of His Person, **Vs. 6-12.**
- We have His Word, **Vs. 13-19.**
- We share His glory, **Vs. 20-26.**

**Christ as the High Priest Prayed for:**

- His own Glorification, **Vs. 1-5.**
- The believer's Protection and Security, "give them safe passage in the world," **Vs. 6-12.**
- The believer's Joy, **Vs. 13.**
- The believer's Deliverance from the Evil One, **Vs. 15.**
- The believer's Sanctification, "set them apart by means of Bible Doctrine in their souls," **Vs. 17.**
- The Unity of believers, "strengthen them through fellowship," **Vs. 20-24.**
- The Glorification of believers, "deliver them home safely to eternity," **Vs. 22-24.**
- The believer to have God's AGAPE Love in them, **Vs. 26.**

**Our Lord is applying much of the template for prayer He gave us in Mat 6:9-12.** Compare:

- **Mat 6:9, "Our Father who is in heaven,"** with **John 17:1.**
- **"Hallowed be Your name,"** with **John 17:1-6.**
- **Mat 6:10, "Your kingdom come,"** with **John 17:7-8.**
- **"Your will be done,"** with **John 17:9-10.**
- **"On earth as it is in heaven,"** with **John 17:10-12.**
- **Mat 6:11, "Give us this day our daily bread,"** with **John 17:13-14.**
- **Mat 6:12, "And forgive us our debts, as we also have forgiven our debtors."** There was no need for confession of sin as Jesus Christ was perpetually sinless.
- **Mat 6:13, "And do not lead us into temptation but deliver us from evil,"** with **John 17:14-20.**
- Our Lord concludes the "Great High Priestly Prayer" with intercessory petitions for the Church and final glorification of the Father, **John 17:20-26.**
- Compare with the added text of **Mat 6:13, "For Yours is the kingdom and the power and the glory forever. Amen."**

**Many Gifts are given in John 17 including:**

**Vs. 2,** God the Father gave all believers to Christ – God gives them Eternal life.

**Vs. 4,** God the Father gave Christ work to accomplish.

**Vs. 6,** Christ revealed God the Father to the believers given to Christ. Those that believe, kept the Word of God, are given to Christ.

**Vs. 7,** Everything given to Christ is from God the Father.

**Vs. 8,** The Word was given by the Father to the Son, who gave it to man.

**Vs. 9-11,** Christ asks the Father to keep the ones He gave to Him in union with Him.

**Vs. 12,** Christ preserves those the Father gave to Him by the name of the Father.

**Vs. 14,** Christ gives us the Father's Word.

**Vs. 22,** The Father gave Christ His glory who in turn gives it to believers; unity.

**Vs. 24,** The Father gave Christ glory; Christ desires that believers will see it in Heaven.

**Another Outline of Chapter 17, by the Annotated Bible includes:**

- The Finished Work. **John 17:1-5.**
- The Father's Name and the Father's Gift. **John 17:6-10.**
- Not of the World but Kept in it. **John 17:11-16.**
- Sanctification of Himself for His Own. **John 17:17-21.**
- The Glorification. **John 17:22-26.**

In this Prayer, our Lord's words were heard by the eleven disciples as He spoke to the Father, and His disciples listened to all His blessed words. What moments these must have been! His words to the Father told them once more how he loved them, how He cared for them, what He had done, and what He would do for them. Whenever we read this great Lord's prayer, we can still hear Him pray for His beloved people. What a glimpse it gives of His loving heart! The prayer is His high-priestly prayer. He is in anticipation of the other side of the cross. He knows the work is finished, atonement is made; He is back with the Father and has received the glory. This anticipation is seen in His words, "**I have finished the work Thou gavest me to do;**" "**and now I am no more in the world;**"—"the glory Thou hast given me I have given to them." It is impossible to give an exposition of this great chapter. Blessed depths are here which we shall fathom when we are with Him. All He taught concerning Himself and eternal life, what believers are and have in Him, He mentions in His prayer. All the great redemption truths more fully revealed in the New Testament Epistles may be traced in this High-Priestly Prayer of our Lord. We mention seven of these great truths as made known by Him in addressing the Father.

**This is not the first or last time the Lord Jesus prayed for His disciples, He prayed for them:**

- Before He chose them, **Luke 6:12.**
- During His ministry, **John 6:15.**
- At the end of His ministry, **Luke 22:32; John 17:6-19.**
- And later in heaven, **Rom 8:34; Heb 7:25.**

The Lord Jesus Christ's intercessory prayer in **John 17:6-26** reveals His love and concern for His disciples and every believer throughout the Church Age.

We also note that His High Priestly Prayer is in anticipation of the other side of the Cross. He knows the work is finished, atonement is made; He is back at the right hand of the Father and has received the glory.

In **Verse 4**, when He says, "**having accomplished the work which You have given to Me in order that I do it,**" He is viewing it as done. Likewise, in **Verse 11**, "**I am no longer in the world,**" and **Verse 22**, "**The glory which you have given Me I have given to them;**" He is seeing it all as accomplished.

In much of what we are seeing, in this portion of His prayer regarding the disciples, He is using past tense language for things that will be accomplished in the future. He is viewing it from eternity past's perspective; as these future things are all part of God's Divine Decree.

That is why this prayer includes:

Salvation. He has power to give eternal life to as many as the Father has given Him, **Vs. 2-4**. He glorified the Father in His life, and He finished the work He came to do on the Cross. There alone is redemption and salvation.

Manifestation. **Vs. 6**, He revealed the First Person of the Trinity to the world and gave Him a name, "**Father**." Such a name and relationship of the believer to God was not known in the Old Testament. The Son of God had to come from heaven's glory and declare the Father. After He gave His life and rose from the dead, He spoke of "My Father and your Father," having now revealed Him to us, cf. **Mark 14:36; Rom 8:15; Gal 4:6**.

**Mark 14:36, "And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will."**

**Rom 8:15-17, "For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" <sup>16</sup>The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup>and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*."**

**Gal 4:6-7, "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" <sup>7</sup>Therefore you are no longer a slave, but a son; and if a son, then an heir through God."**

Representation. He is our Priest and Advocate. He appears in the presence of God for us. **Vs. 9, "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours."** Like the High Priest, He carries only the names of His people upon His shoulders and upon His heart. He prays now for His church, His body, for every member, **Rom 8:34; 1 Tim 2:5; Heb 7:25; 1 John 2:1**.

**1 John 2:1, "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous."**

**1 Tim 2:5-6, "For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, <sup>6</sup>who gave Himself as a ransom for all, the testimony *given* at the proper time."**

**Rom 8:34, "Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."**

**Heb 7:25, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them."**

What comfort it should be to all of us to know Christ prays for us individually! His love and His power are for us.

Identification. We are one with Him, and all His Saints are one. The church is His body, an organism and not an organization. He did not pray for a unity in organization, but for a spiritual unity, which exists. **Vs. 21, "That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us."**

This is not an unanswered petition. The Spirit who has come unites believers to Him and baptizes them into one body, **1 Cor 12:13.**

**1 Cor 12:13, "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."**

Therefore in **Vs. 23** Jesus prays for that yet future body, **"I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me."** This looks to the future consummation, when the Saints will appear with Christ in glory; then the whole world will know.

Preservation. He prayed for the keeping of His own. He commits them into His Father's hands. The believers' keeping for eternal life and glory rests not in their own hands but in His hands, **Vs. 11, 15.**

Sanctification. **Verses 17-19.** He is our Sanctification. In Him, we are sanctified. We are sanctified experientially by the Truth (Bible Doctrine), walking in it in obedience. Believers are constituted Saints in Christ and are called to walk in separation. The separating power is the Word and the Spirit.

Positional Sanctification is noted in **1 Cor 6:11, "Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."** (See also **Heb 10:10, 14.**)

Experiential Sanctification is noted in **2 Tim 2:21ff, "Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work..."**

Glorification. **Verses 22, 24.** This is His unanswered prayer. Someday it will be answered and all His saints will be with Him and share His glory.

In the light of Jesus' prayers for us, what should our relationship be to Him versus our relationship to the world, and what is our responsibility as we live in it?

**Eph 5:8, "For you were formerly darkness, but now you are Light in the Lord; walk as children of Light."**

**1 John 2:15-17, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever."**

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We now begin the expository study of **John 17**.

In **Verse 1** we have, "**Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You,"**" (This verse ends with a comma.)

The Greek  
reads: "**Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν, Υἱόν, ἵνα ὁ Υἱὸς δοξάσῃ σέ,"**"

Transliterated it reads: "**TAUTA ELALESEN IESOUS, KAI EPARAS TOUS OPHTHALMOUS AUTOU EIS TON OURANON EIPEN, PATER, ELELUTHEN HE HORA; DOXASON SOU TON HUION, HINA HO HUIOS DOXASE SE,"**"

"**Jesus spoke these things,**" is **TAUTA ELALESEN IESOUS**.

**TAUTA** is the Demonstrative, Pronominal, Adjective **HOUTOS** – οὗτος (hoo'-tos) in the Accusative, Neuter, Plural that means, "these things," referring to the doctrines Jesus just taught in the Gethsemane Discourse of **John 15-16**.

**ELALESEN** is the Verb **LALEO** – λαλέω (lal-eh'-o) in the Aorist, Active, Indicative, Third Person, Singular. It means, "to speak, talk, say, preach, proclaim, tell, etc." It refers here to the teaching of Bible Doctrine in the Gethsemane Discourse. Therefore, this is not a free-standing prayer, but one that culminates what He just taught to the disciples as indicated by the linking of words and themes from the previous discourses.

The *Aorist Tense* is the point of time when He gave it.

The *Active Voice*: Jesus did the communicating.

The *Indicative Mood* is the reality of the communication of doctrine to the disciples.

There is much evidence that this type of concluding or farewell prayer was common in the ancient world, both in Jewish and Hellenistic literature, **Gen 49; Duet 32-33.**

**IESOUS** is a Noun in the Nominative, Masculine, Singular. It is the name of the incarnate person of Christ, "Jesus." It is the Greek form of Hebrew for "Joshua or Jehoshua," which also means, "Savior." It is from the Hebrew **YEHOSHUA** – יהושוע (yeh-ho-shoo'-ah) meaning, "the Lord (YEHOVAH) is salvation," or the tetragrammaton **YHVH** – יהוה (yeh-ho-vaw'). So, it is used as the name "Jesus or Joshua," the name of the Messiah.

Not used in this verse but to round things out, "Christ" is the Greek word **CHRISTOS** – Χριστός (khris-tos') and is from the Greek root word **CHRIO** – χρίω (khree'-o) that means, "to anoint." So, **CHRISTOS** comes to mean, "the Anointed One, Messiah." Therefore, the name "Jesus Christ" means, "the anointed Savior."

Next, we have, "**and lifting up His eyes to heaven.**"

**KAI** is the Coordinating Conjunction, "and."

**EPARAS** is the Participle Verb **EPAIRO** – ἐπαίρω (ep-ahee'-ro) in the Aorist, Active, Nominative, Masculine, Singular that means, "raise, lift up; hoist (as in sails)." Linked with **AUTO EIS TON OURAN** below, it means, "**to open the eyes.**"

Notice that He does not kneel, He lifts up His eyes. He does not bow His head, He looks up. This means His eyes are open and His head is upward, not downward. He is praying to the Father, so He is praying from His humanity. His upward look reflects an accepted posture for prayer, compare with **John 11:41**, "**Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me."**

**TOUS OPHTHALMOUS** is the Article **HO** – ὁ (ho), "the" with the Noun **OPHTHALMOS** – ὀφθαλμός (of-thal-mos') in the Accusative, Masculine, Plural that means, "eyes."

**AUTOU** is the Pronoun **AUTOS** – αὐτός (ow-tos') in the Genitive, Masculine, Third Person, Singular that means, "of Him," letting us know that Jesus opened and raise His own eyes.

**EIS** is the Preposition in the Accusative case that means, "to."

**TON OURANON** is the Article **HO**, "the" plus the Noun **OURANOS – οὐρανός** (oo-ran-os') in the Accusative, Masculine, Singular that means, "heaven." This is the Third Heaven, where God the Father's throne resides.

Next, we have "**He said**" which is **EIPEN**, the Greek verb **EIPON – εἶπον**, the Aorist form of **LEGO – λέγω** (leg'-o), in the Active, Indicative, Third Person, Singular. It means, "to say or speak," and refers here to a prayer of our Lord to the Father. Remember **LALEO** was for the communication of Bible doctrine. Now, He is speaking, addressing Himself to God the Father throughout this entire chapter. Therefore, this entire chapter is a prayer.

He begins His prayer with the word, "**Father**," **PATER** in the Vocative of Address, Masculine, Singular. Therefore, this prayer of our Lord is addressed to the first person of the Trinity, God the Father, which is our first protocol for prayer.

It must be remembered that Jesus Christ is God and has all of the essence of the Godhead. He is coequal and coeternal with the Father. He is also humanity. As a member of the human race, He is a Priest, in fact the High Priest.

Jesus is speaking from His humanity as He addresses the throne of grace and says, "**Father.**" In His deity, He is coequal, but He is speaking from His humanity at this particular point. This is going to be a precedent, because throughout the Church Age, all prayer is addressed to the Father, in the name of the Son, in the power of the Spirit.

Leon Morris observes, "*He began His prayer with the simple address, 'Father.' We have become used to this as a normal Christian way of beginning a prayer, but it was not usual in that day. The address was that used by a little child in speaking to his parent, but when God was addressed, it was usual to add some qualifier; for example, a praying person might say, 'Our Father in heaven.' God was so great and so high that He must not be addressed in the language appropriate for familiar use within the family. But Jesus constantly used this way of speaking to his heavenly Father, and Christians picked up the habit from Him. Notice the way it runs through this prayer (vv. 5, 11, 21, 24, 25). That God is Father was especially important at this point in Jesus' life. (Reflections on the Gospel of John volume 4, p. 567).*"

Therefore, the term "Father" is a kind of "conversational" address, the kind of conversation that takes place between a son and his "daddy." Our Lord's intimacy with the Father is not only reflected in His prayer to the Father here, but Jesus also indicates that it should greatly influence our prayers to the Father as well.

Remember, just a few moments earlier, Jesus said the following to His disciples, **John 16:25-28**, "**These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father. In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; for the Father Himself loves you,**

**because you have loved Me and have believed that I came forth from the Father. I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.**"

Intimacy with God as our Father is a privilege, which should inspire humility, gratitude, and reverence in each of us.

Then we have **"the hour has come," ELELUTHEN HE HORA.**

**ELELUTHEN** is the Verb **ERCHOMAI** – ἔρχομαι (er'-khom-ahee) in the Perfect, Active, Indicative, Third Person, Singular that means, "to come."

The *Perfect Tense* means that this hour, the Cross is going to occur in a point of time, but the results will go on forever. The results affect the Angelic Conflict; the Cross is the victory of the Angelic Conflict, **Col 2:14; Heb 2:15**. Also, it has an effect on humanity as the basis of salvation in the human race.

The *Active Voice*: The hour itself is there.

The *Indicative Mood* is the reality of the Cross. God's plan in eternity past is based upon Jesus Christ going to the Cross and being judged for the sins of the world. **"The hour has come"** with the results that its accomplishment will go on forever.

**HE HORA** is the Article **HO**, "the" with the Noun **HORA** in the Nominative, Feminine, Singular. This is the subject of what has come, the Cross of Jesus Christ which was planned from eternity past; now it has arrived.

The first thing that Jesus says to the Father in this prayer is, **"the hour has come."** The hour refers to the Father's plan, a specific moment. It refers of course to the Cross, **John 12:23-24; 13:1; Mark 14:41**.

**John 12:23-24, "And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified. <sup>24</sup>Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit"."**

Next, Jesus presents His first petition, **"glorify Your Son," DOXASON SOU TON HUION.**

**DOXASON** is the Verb **DOXAZO** – δοξάζω (dox-ad'-zo) in the Aorist, Active, Imperative, Second Person, Singular that means, "to render or esteem glorious." It is a request to be "clothed in splendor." Remember that Jesus did not utilize His Deity when in humanity and only once during His incarnation, "the transfiguration," (**John 1:14; 2 Peter 1:16-18**), did His humanity experience the glory of His Deity. So, Christ prays that the Father will give Him again the glory He laid aside when He came to earth to die, **Phil 2:1-11**.

The *Aorist Tense* means a point of time in summary fashion for all that is done and accomplished at the Cross. In going to the Cross to complete the Plan of the Father, Jesus is

requesting something beyond the Cross as well. So, the Aorist Tense gathers up all the points of time involved in the glorification of Christ and pulls them into one entirety:

- The first point of time is the Cross.
- The second point of time is the Resurrection.
- The third point of time is the Ascension.
- The fourth point of time is the Session.

The *Active Voice* indicates that God the Father, to whom the prayer is addressed, must do the glorifying.

The *Imperative Mood of Request*: The hour itself has come, and therefore Jesus' request is here, and He requests glorification as a result of the Cross.

In the *Aorist Tense*, it is an entreaty for the action as whole without focusing on duration. Jesus had already used this word **DOXAZO** for his death in **John 13:31-32**, here it carries us into the very depths of Christ's own consciousness. It is not merely a request for strength to meet the Cross, but for the power to glorify the Father, as a result of His Death and Resurrection, Ascension and Session, **"that the Son may glorify You."**

**SOU** is the Pronoun **SU – σὺ** (soo), "you" in the Genitive, Second Person, Singular, that means, "of you," or better, "Your," referring to God the Father.

**TON HUION** is the Article **HO**, "the" plus the noun **HUIOS – υἱός** (hwee-os') in the Direct Object, Accusative, Masculine, Singular that means, "son," referring to Jesus Christ; Jesus Christ as the object of this petition to the Father for glorification. This is the title for Christ in hypostatic union. Christ had to become man to fulfil the Father's Plan. The Son must be obedient to the Father and that is why He is called the Son, because of His obedience to the plan. The Father planned the Cross; the Son will execute the Cross.

Finally, we have, **"that the Son may glorify You", HINA HO HUIOS DOXASE SE.**

**"That", HINA**, introduces a purpose clause coupled with the Subjunctive Mood of **DOXAZO – δοξάζω** (dox-ad'-zo) below. The purpose, "Your Son (the Lord Jesus in obedience to the Father's plan, the cross) may glorify You (the Father)."

**"The Son", HO HUIOS** is the Article "the," plus the Noun for "Son" in the Subject Nominative, Masculine, Singular referring to Jesus Christ, the Son of God.

**"May glorify," DOXASE** is the Aorist, Active, Subjunctive, Third Person, Singular of **DOXAZO** this time.

The *Aorist Tense* at this point refers to obedience. How is the Son going to glorify the Father? By being obedient to the Cross, **Phil 2:8, "...obedient to the point of death, even death on a Cross."** So, the Aorist Tense is the point of time when the Son was obedient to the Father's Plan, and that obedience was the Cross. As a result of His obedience, the Father is glorified.

The *Active Voice*: Jesus now produces the action.

The *Subjunctive Mood* with **HINA** above identifies the purpose, "to glorify the Father." It also recognizes the volition or the free will of the humanity of Christ.

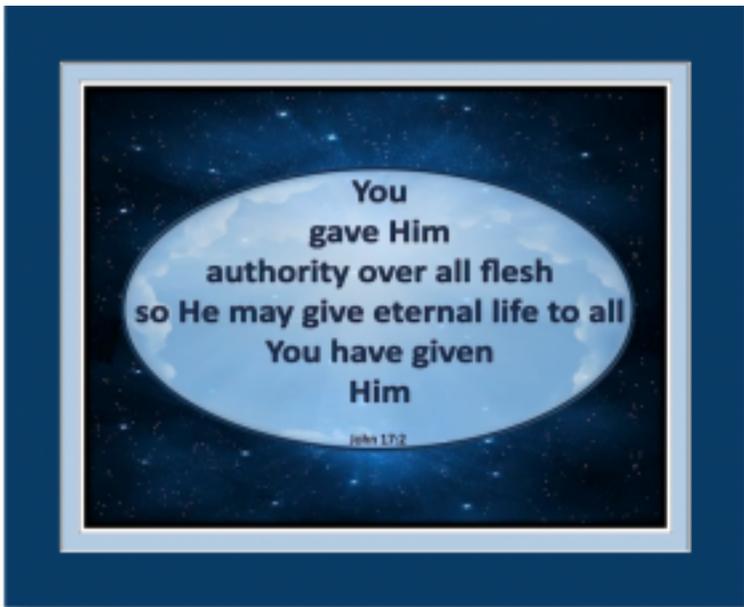
**SE** is the Pronoun **SU – σὺ** (soo), "you" in the Direct Object, Accusative, Second Person, Singular. God the Father is the object or recipient of Christ's obedience which results in glorification.

Our Translation of **John 17:1**, "Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, so that the Son may glorify You."

Principles:

- Once again, we have the protocol for our prayers: Pray to the Father only.
- This prayer is a summary of the entire Gospel of John, in that its principle theme is Jesus' obedience to the Father's plan, resulting in glorification of the Father through His death and exaltation.
- Praying to God as "Father" stressed Jesus' relationship to the Father as being unique. Just as your relationship to the Father is unique and should be reflected as such in your prayers. When you pray to "the Father," it emphasizes your personal and unique relationship to Him.
- Jesus Christ prays this prayer not only as the High Priest, but also as the victim. The believer is a Royal Priest, **1 Peter 2:5-9**, and must understand his position in all circumstances, especially in prayers.
- Jesus prays that His work of the Father's Plan, (a shameful and painful death), might be accomplished and completed, which always results in the glorification of God the Father.
- This is not only a petition, but also a proclamation and a revelation into the mind of Christ and the Father's Plan for salvation. Our prayers too reflect our mental attitude towards the Plan and Will of God.
- Given that the "hour" has come, Jesus does not use this as an excuse to fall into a state of fatalism or self-pity, (as the disciples did). Instead, He prays for His own glorification that results in the glorification of the Father. He prays that the Father's will and plan be accomplished.
- When you focus on the sovereignty of God, especially in times of crisis, it functions as an incentive to pray, and prayer brings about a Relaxed Mental Attitude, Inner Peace, Joy, and God's Perfect Happiness (+H), because you have adjusted to the justice and righteousness of God.
- Jesus did not seek the praise of men as a result of His work, but only the glorification of God the Father.
- God the Father is clothed in His own splendor as a result of the Lord's (and our), obedience to His will and plan.

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We now turn to **John 17:2**, "Even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life."

The Greek reads: "καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον."

Transliterated it reads: "KATHOS EDOKAS AUTO EXOUSIAN PASES SARKOS, HINA PAN HO DEDOKAS AUTO DOSE AUTOIS ZOEN AIONION."

Here, we see our Lord petitioning the Father for the authority to give eternal life to those that believe. Jesus is once again applying a principle of prayer, "Your Father knows the things you have need of before you ask Him," **Mat 6:8**. Yet, He prays these prayers anyway, why?

If **Mat 6:8** is true, and it is, then why should we ask God for anything? Well, because the point of prayer is not to get answers from God, but to have perfect and complete oneness with Him, just as our Lord, in Hypostatic Union, had perfect and complete oneness with the Father. This Great High Priestly Prayer demonstrates that oneness.

If we pray only because we want answers, we will become irritated and angry with God, especially if the answer is no. The fact is that we receive an answer every time we pray, **1 John 5:15**, but it does not always come in the way we expect. In those instances, our spiritual irritation sometimes rears its ugly head and shows us what is truly going on within our souls, which is our refusal to be one with God and identify ourselves with our Lord as He prayed.

We are not here to prove that God answers prayer, but to be living trophies of His grace.

Have you reached such a level of intimacy with God that the only thing that can account for your prayer life is that it has become one and the same as the prayer life of Jesus Christ? If so, then "in that day" you will be so closely identified with Jesus that there will be no distinction. Compare with **John 17:3**.

Now in our passage of **John 17:2**, we continue to see that principle and we have some important points of Theology and Christology regarding the authority of the Person of our Lord Jesus Christ in Hypostatic Union. We begin with:

“**Even as**” is the Subordinating Conjunction **KATHOS** that can mean, “as, according as, just as, inasmuch as, because, in so far as, to the degree that, etc.” We will say, “**according as**,” which sets up a comparison between the sovereignty given to our Lord by the Father over all of mankind, with our Lord’s sovereignty to give eternal life to those whom the Father has given to Him, (i.e., believers).

As a *Subordinating Conjunction*, it links the glorification petition in **Verse 1** with Jesus’ sovereignty to give eternal life to those who believe. Therefore, by our Lord giving eternal life to believers, He is able to glorify the Father.

“**You gave**” is **EDOKAS** which is the Verb **DIDOMI – δίδωμι** (did’-o-mee) in the Aorist, Active, Indicative, Second Person, Singular that means, “to give, grant, allow, etc.”

The *Aorist Tense* is for simple past action, (gave), viewing the entirety of the action of God the Father giving the Lord Jesus Christ authority over all mankind.

The *Active Voice with the Second Person, Singular*: God the Father, (i.e., “**You**”), produces the action of giving this authority to Jesus in eternity past.

The *Indicative Mood* is for the fact of reality that the Father gave Jesus Christ this authority.

#### Principle:

- As God, Jesus shares equally and eternally ultimate sovereignty with the Father and Holy Spirit.
- As man, Jesus receives authority, as a result of completing the work of the Father at the Cross.
- Just as the Cross is viewed as completed from the viewpoint of eternity past, so too is the authority of the humanity of Jesus Christ.

“**Him**,” **AUTO**, is the Pronoun **AUTOS – αὐτός** (ow-tos’) in the Dative, Masculine, Third Person, Singular. Here, it is referencing the person of **Verse 1**, “the Son of God.” In the Dative Case, we say, “**to Him**,” where Jesus is referring to Himself in the third person as the recipient of this authority. It is almost as if Jesus is speaking from His humanity about His deity.

“**Authority**” is **EXOUSIAN**, the noun **EXOUSIA – ἐξουσία** (ex-oo-see’-ah) in the Accusative, Feminine, Singular that means, “power to act,” that is, “authority.” The word “authority” here means, “a commission, a right.” In other words, God the Father gave Incarnate Christ the power to act on behalf of all mankind in the form of paying the penalty for their sins on the Cross. That is the authority the Son of God as our High Priest has been given; to pay for our sins. Because of that authority “over all flesh,” He will have authority to save those who believe, and He will have authority to judge those who reject Him.

How does Jesus Christ have authority over all flesh (the human race)? He has authority over all flesh to win the victory of the Angelic Conflict. The conflict is won at the Cross, and this is where Jesus Christ gets His authority for victory.

**EXOUSIA** appears frequently in the texts of all types of ancient Greek literature. It is a derivative of **EXESTIN** which means, "it is possible" or "it is lawful." The actual meaning of **EXOUSIA** includes, "an authority to rule, one bearing such authority, the sphere controlled by this authority, and the power to do something." It is closely related to **DUNAMIS**, but differs by its intent of the delegation of authority rather than the capability of the inherent power of **DUNAMIS**.

This "authority" of Christ's is one of four types of "power" He and God have. They include:

Power – **DUNAMIS** – Having inherent strength which is the authority to rule. Jesus Christ inherently as God is Sovereign and Omnipotent, and has the ability to rule.

Might – **ISCHUS** – Having strength in reserve which is the ability to rule and judge. Jesus Christ has everything necessary and all the ability to rule and judge.

Dominion – **KRATOS** – Means force, strength, might, "manifested power." He has all authority to rule, which will be real, seen, heard, felt, and perfect.

Authority – **EXOUSIA** – Power or authority to do a thing. Freedom to action, right to act, power over, license in a thing, an office, magistracy, or place or body of authority. He has the authority of the throne of rulership and the office to officiate over the sacrifice.

L.S. Chafer notes: "THE EXERCISE OF UNIVERSAL AUTHORITY. *An inscrutable mystery is present in the fact that all authority is committed by the Father to the Son. In the light of the complete evidence that the Son is equal in His Person with the Father, it is difficult to understand how authority could be committed to the Son which was not properly His in His own right. Whatever may be the solution of that problem, it is certain that all power" is given unto Christ (Matt. 28:18). And that power, while it was used in the beginning for the creation of all things in heaven and on earth, visible and invisible, including thrones, dominions, principalities, and powers, is exercised now to the end that all things may hold together (Col. 1:16-17). The very seating of Christ far above all intelligences (Eph. 1:20-21) implies that He is over them in complete authority. Thus, in a similar way, it is written that the Father hath put all things under the feet of the Son, excepting of course Himself (1 Cor. 15:27). This power will be exercised in the coming kingdom age to the end that all rule, authority, power, and every enemy—even death—shall be subdued (1 Cor. 15:24-28); but that same authority is possessed by the Son inherently, and then is exercised in those ways in which it is required. It is, therefore, essential that when drawing a picture of the exalted Christ and in contemplating His Person and present activity, He should be seen as the One who, under the Father, is above and over all things in the universe in the sense that they owe their very existence to Him, are held together by Him, and are governed by Him.*" (Systematic Theology, Vol. 5, Chapter 10.)

**EXOUSIA** is used for our Lord in Scripture in the following ways:

During Jesus Christ's Incarnation:

- Jesus had authority in teaching the Word of God. Unlike the scribes and Pharisees, Jesus taught as One who had authority, **Mat 7:28-29**; cf. **John 7:46**, "**Never has a man spoken the way this man speaks.**" Jesus spoke as One who had more authority than Moses and the prophets, **Mat 5:21-48**.

**Mat 7:29**, "**For He was teaching them as *one* having authority, and not as their scribes.**"

**Mark 1:22; Luke 4:32**, "**And they were amazed at His teaching, for His message was with authority.**"

**Luke 4:36**, "**And amazement came upon them all, and they *began* talking with one another saying, 'What is this message? For with authority and power He commands the unclean spirits and they come out.'**"

- Jesus had authority to heal sickness, **Mat 8:8-10**, and to forgive sins, **Mat 9:2f.**; the Jews of that day believed such authority was reserved for God alone, **Mat 9:3, 8; Mark 2:7**.

**Mat 9:6; Mark 2:10; Luke 5:23-24**, "**Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk'?** <sup>24</sup>**But, so that you may know that the Son of Man has authority on earth to forgive sins.**"

- His authority enabled Him to control His own life, **John 10:18**, to equip and send out His disciples, **Mat 28:18**, to give eternal life, **John 17:2**, and to execute judgment, **John 5:27**.

**John 5:26-27**, "**For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; <sup>27</sup>and He gave Him authority to execute judgment, because He is *the* Son of Man.**"

**John 10:18**, "**No one has taken it away from Me, (*speaking of His own life*), but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.**"

- Authority has been delegated to Jesus by the Father, **John 17:2**, though no less complete, **Mat 28:18**, or authoritative, **John 5:27**, than the Father Himself.

Post Resurrection:

**Mat 28:18**, "**And Jesus came up and spoke to them, saying, All authority has been given to Me in heaven and on earth.**" Compare with **1 Cor 15:24-28**.

Post Ascension:

**Col 2:9-10**, "**For in Him all the fullness of Deity dwells in bodily form, <sup>10</sup>and in Him you have been made complete, and He is the head over all rule and authority.**"

**Rev 12:10, "Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, (DUNAMIS), and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night."**

**Rev 16:9, "Men were scorched with fierce heat; and they blasphemed the name of God who has the power, (EXOUSIA), over these plagues, and they did not repent so as to give Him glory."**

Ultimately, "**all rule, authority, power, and dominion**", Eph 1:21; cf. Col 1:16, are subject to Christ, who is our "**head**", Col 2:10; cf. 1 Peter 3:22. Because of this, believers are assured of the final victory in all struggles against the principalities, powers, and rulers of darkness of this age, Eph 6:12.

Next, in our verse, we see who this authority is over. It is "**over all flesh,**" PASES SARKOS.

**PASES** is the Adjective **PAS** – πᾶς (pas) in the Genitive, Feminine, Singular. When it is without a definite article, it means, "each, every (plural all); every kind of, etc."

**SARKOS** is the Noun **SARX** – σὰρξ (sarx), which is also in the Genitive, Feminine, Singular. It means, "flesh," but is many times used figuratively for, "man, mankind, earthly life, the Old Sin Nature, etc." Here it stands for "**mankind,**" the entire human race.

A.T. Robertson notes, "*This is a stupendous claim impossible for a mere man to make. Made already in **Mat 11:27; Luke 10:22**, and repeated in **Mat 28:18** after His resurrection.*" (Word Pictures.)

**Mat 11:27, "All things have been handed over to Me by My Father..."**

**Mat 28:18, "All authority has been given to Me in heaven and on earth."**

Therefore, Jesus' authority given to Him by the Father is over the entire human race, all of mankind.

Our next word is, "**that,**" which is **HINA** in the Greek, which is linked with the Second **DIDOMI** below in the Subjunctive Mood. It introduces a purpose clause.

"**To all**" is **PAN** which is the Adjective **PAS** again, but this time in the Accusative, Neuter, Singular, used as a Pronoun. It is not referring back to "all flesh," but introduces a new group, "all You have given Him," which is believers in the Lord Jesus Christ.

"**Whom**" is **HO** which is the Relative, Pronominal, Adjective **HOS** in the Accusative, Neuter, Singular that can mean, "who, which, that." Coupled with **PAS** above, it identifies the human race. So, we say "**all whom.**"

"**You have given**" is **DEDOKAS**, the Verb **DIDOMI** in the Perfect, Active, Indicative, Second Person, Singular that means, "to give."

The *Extensive Perfect Tense* is for complete past action where the results continue into the future. Here the emphasis is on the past action. In eternity past, God the Father gave Jesus Christ authority over all of mankind as part of His overall plan of salvation. Now, we see that the Father also has given Jesus Christ a specific group of "all flesh" called believers. Therefore, we say, "**have given**, (in the past with the result that they are His)."

The *Active Voice with the 2<sup>nd</sup> Person Singular* refers to God the Father as the One who gave Christ this specific group to whom He would give eternal life. So, we can add "**You**."

The *Indicative Mood* is for the reality of Christ having received in eternity past by God the Father this group called believers, so we say, "**You have given**," referring to the Father giving believers to His Son Jesus Christ as a gift.

"**Him**" is **AUTO** the Pronoun **AUTOS** – **αὐτός** (ow-tos') in the Dative, Masculine, Third Person, Singular that means, "self, of oneself; he, she, or it, etc." Jesus is referring to Himself once again in the Third Person as the "Son of God," the recipient of this great gift from the Father. In the Dative, we say, "**to Him**." Here, we add "to" for direction. In the NASB, it is misplaced by being in front of "**all whom**" above.

So, this phrase should read, "**that all whom** (*believers only*) **you have given to Him** (*the Son of God*)."

In the first part of this passage, Jesus was given "authority." But here He is given "a group" identified generically as "all." Therefore, He was given "authority" over all flesh, and was also given a particular group of that "all flesh." The first given was in the Aorist Tense, while the second is in the Perfect Tense. Therefore, it is a general look back regarding the authority He was given over all flesh, viewing the entirety of the action, while the look back regarding being given "all believers" is specific, noting the completed past action of the gift of all believers given to Him by God the Father.

Then we have, "**He may give**," which is **DOSE AUTOIS**. This is the 3<sup>rd</sup> gift of this passage.

**DOSE** is the Verb **DIDOMI** once again, but this time in the Aorist, Active, Subjunctive, Third Person, Singular.

The *Aorist Tense* views the entirety of the action of Christ giving the believer something, i.e., eternal life. It occurs at the point of time in which a person believes in Christ.

The *Active Voice in the Third Person Singular*: Jesus Christ is the One who performs the action of giving the believer eternal life.

The *Subjunctive Mood*, linked with **HINA** above, establishes the purpose clause and this is the purpose, "to give eternal life." Being the purpose of Jesus' authority, we say, "may give."

This means that every believer receives a gift from the Lord Jesus Christ, that being eternal life.

Jesus has been given the gift of authority over the human race. Believers have been given the gift of Eternal life from eternity past.

**AUTOIS** is the Pronoun **AUTOS** once again, this time in the Dative, Masculine, Third Person, Plural. In the Third Person Plural, it is referring to believers, and means, "to them," where Jesus is referring to that specific group of "all flesh" called out as believers or members of the Family of God, who Jesus is able to give eternal life to. So, we will say, "**He may give to them.**"

"**Eternal life**" then is **ZOEN AIONION**.

**ZOEN** is the Noun **ZOE** – ζωή (dzo-ay') in the Accusative, Feminine, Singular that means, "life."

**AIONION** is the Adjective **AIONIOS** – αἰώνιος (ahee-o'-nee-os) in the Accusative, Feminine, Singular that means, "age long, **eternal**, unending, everlasting, for all time, etc."

Our translation of **John 17:2**, "**Just as You gave Him authority over all mankind, so that to all whom You have given to Him, He may give to them eternal life.**"

Note the "**gives**" in **Vs. 2**:

- The Father has given the Son authority over all mankind.
- The Son gives eternal life to...
- Those the Father has given the Son.

One of the precious truths in **John 17** is that each believer is God's love gift to the Son, **John 6:37-40**.

**John 6:37-40**, "**All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. <sup>38</sup>For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup>This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. <sup>40</sup>For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.**"

This is a mystery we cannot explain, but we thank God for it! "**The gifts and calling of God are irrevocable,**" **Rom 11:29**. This means that our salvation is secure, for the Father will not take us from the Son!

Principles:

- The Father gave to Jesus Christ for His bride all believers of the Church Age.

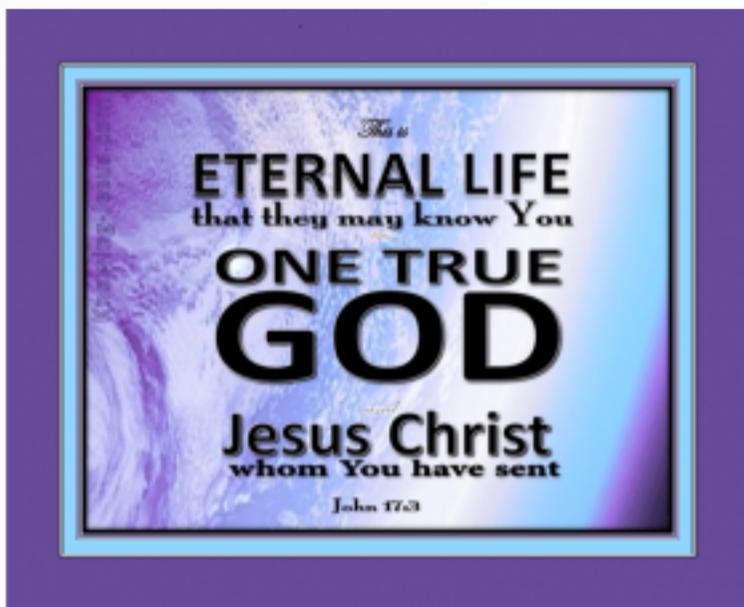
- If a believer in the Church Age is going to be the bride of Christ, he has to live with Christ as long as Christ lives; forever. So, Jesus gives them the life they need to live with Him forever, **John 10:28**.

**John 10:28, "And I give eternal life to them, and they will never perish; and no one will snatch them out of My hand."**

- Application: Do you as a single believer pray for your future spouse?
- While on earth, the Church is the body of Christ, **Eph 2:16; 4:4-5, 12; 5:30-32; Col 1:24; 2:19**, etc.
- After the Rapture of the Church, believers of the Church Age become the bride of Christ, **2 Cor 11:2; Eph 5:25-27; Rev 19:6-8**.
- While Christ is glorified in heaven, the bride is being prepared on earth. The preparation of the bride is called the body.
- The Father gives Jesus the bride. Jesus has the authority to give the bride eternal life.

[Click Here to See Doctrine of Eternal Life](#)

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Now in **Verse 3**, we have a continuation of the prayer regarding Eternal Life for the believer with added definition.

**John 17:3, "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."**

The Greek reads: "αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν."

Transliterated it reads: "HAUTE DE ESTIN HE AIONIOS ZOE HINA GINOSKOSIN SE TON MONON ALETHINON THEON KAI HON APESTEILAS IESOUN CHRISTON."

We begin with "This is Eternal Life". "HAUTE DE ESTIN HE AIONIOS ZOE."

**HAUTE** is the Pronominal Adjective **HOUTOS** which is the near Demonstrative meaning, "this," in the Nominative, Feminine, Singular. It is used to establish a principle or maxim.

**DE** is a Coordinating Conjunction meaning, "but, to the contrary, rather, and, **now**, then, so, etc."

The conjunction comes second in the Greek, but in English we place it first in the sentence. So, we say, "**now this.**"

**ESTIN** is the Present, Active, Indicative, Verb **EIMI** – εἶμι (i-mee'), "to be," in the Third Person, Singular referring to the subject of Eternal Life. It is typically translated, "is."

*The Customary Present Tense* says, "keeps on being," because Eternal Life in the present is in view; not just the future aspect of life in heaven. So, it speaks of our eternal life today.

**HE** is the Article **HO** – ὁ (ho) which means, "the" in the Nominative, Feminine, Singular. It will not be translated.

**AIONIOS** is an Adjective in the Nominative, Feminine, Singular that means, "**eternal.**"

**ZOE** is a Noun in the Nominative, Feminine, Singular that means, "**life.**"

So, we have "**now this is (keeps on being) Eternal Life.**"

Eternal life is an attribute of all three members of the Trinity:

- God the Father, **John 5:26; 6:57; 1 Thes 1:9.**
- God the Son, **John 1:4; 5:26; 6:35; Phil 2:16; 1 John 1:1-2.**
- Holy Spirit, **John 6:63; Rom 8:2.**

Eternal life is a part of the essence of all three members of the Trinity, and is given by Christ to the believer positionally. But coming up next, we have something more than just an essence or position. We are given the experiential aspect of what our eternal life is today and will be into the future.

So, our next phrase is "**that they may know You, the only true God.**" "**HINA GINOSKOSIN SE TON MONON ALETHINON THEON.**"

**HINA** is a Content Conjunction meaning, "that" linked with the Subjunctive of **GINOSKO** below to introduce the following appositional clause. So, we translate it, "**namely, that.**" Apposition means linking two noun phrases that are used in the same way and refer to the same person or thing. Here we have "**This is eternal life**" with "**knowing the only true God.**" Since an essence of God is eternal life, we have two things that are the same, eternal life and God. So, Jesus is telling us that Eternal Life is to know God Himself.

**GINOSKOSIN** is the Verb **GINOSKO** – γινώσκω (ghin-ocē'-ko) in the Present, Active, Subjunctive, Third Person, Plural. It means, "come to know, recognize, or perceive." It has the sense of to know experientially. Linked with **HINA** it is a substantival clause in apposition.

The Customary Present Tense is for ongoing action on the part of believer, "keep on knowing."

The Active Voice in the Third Person Plural tells us that the believer, "they," must come to know God.

The Subjunctive Mood linked with **HINA** above makes this an appositional clause that also tells us of the potential. The potential that we "know God," which is dependent on our volition. We will translate this, "**they might keep on knowing.**"

#### Principles:

- Eternal life is a personal relationship with God gained by experiential knowledge of Him.
- It is not the *cause* of eternal life, nor the *prelude* to eternal life; this experiential knowing is the very eternal life itself.
- The only way you can know the Father is by studying His Word, by learning Bible doctrine.
- The knowledge of "the only true God" is through Jesus Christ, **John 14:6-9**.
- If you study the Word of God, you will know the Father.
- **If you do not study the Word of God, you will not know the Father.**
- If you do not know the Father, you will not know Eternal Life experientially here in time.
- Those who know God possess experientially eternal life.

Albert Barnes comments, "*The word "know" here, as in other places, expresses more than a mere speculative acquaintance with the character and perfections of God. "It includes all the impressions on the mind and life which a just view of God and of the Savior is fitted to produce." It includes, of course, love, reverence, obedience, honor, gratitude, supreme affection. "To know God as He is" is to know and regard Him as a lawgiver, a sovereign, a parent, a friend. It is to yield the whole soul to him, and strive to obey His law.*" (Barnes' Notes on the N.T.)

**SE** is the Pronoun **SU – σὺ** (soo), "**you**" in the Accusative, Second Person, Singular. We know from **Verse 1** that Jesus is praying to the Father, so this pronoun refers to God the Father which is further explained in the next phrase, "**the only true God.**"

**TON** is the article **HO – ὁ** (ho), "**the,**" Accusative, Masculine, Singular.

**MONON** is the Adjective **MONOS – μόνος** (mon'-os) in the Accusative, Masculine, Singular that means, "alone or **only.**"

**ALETHINON** is the Adjective **ALETHINOS – ἀληθινός** (al-ay-thee-nos'), in the Accusative, Masculine, Singular that means, "**true,** real, genuine, dependable."

**THEON** is the Noun **THEOS – θεός** (theh'-os) in the Accusative, Masculine, Singular that means, "**God,**" here referring to God the Father.

God the Father is called the only true or genuine God, because He is the author of the plan, and we must come to know the designer. The phrase, **"the only true God"** is used in opposition to all false gods. This statement is in opposition to idols, not to Jesus Himself, who in **1 John 5:20** is called, **"the true God and eternal life."**

Our translation of this part is, **"namely, that they might keep on knowing You, the only true God."**

The last phrase is: **"and Jesus Christ whom You have sent."** **"KAI HON APESTEILAS IESOUN CHRISTON"**

**KAI** is the Coordinating Conjunction that means, **"and, even, or also."** Here it links our experiential eternal life of knowing the Father with the addition of knowing the Son.

**HON** is the Relative Pronominal Adjective **HOS** – ὅς (hos) in the Accusative, Masculine, Singular that can mean, "who, which, what, or that." It is translated, **"whom,"** referring to God the Father as the One who sent Jesus Christ.

**APESTEILAS** is the Verb **APOSTELLO** – ἀποστέλλω (ap-os-tel'-lo) in the Aorist, Active, Indicative, Second Person, Singular that means, "to send, send out or away." This is the synonymous Greek word to **PEMPO** – πέμπω (pem'-po) that is used for sending. **APOSTELLO** is a compound word from **APO** – ἀπό (apo') that means, "from or away from," and **STELLO** – στέλλω (stel'-lo) that means, "to arrange, prepare, gather up, hence to restrain, keep away." Therefore, it comes to mean, "to send out/away."

Thayer defines it as, *"to order (one) to go to a place appointed, to send away, to order one to depart, send off, etc."*

BDAG defines it as, *"to dispatch someone for the achievement of some objective, send away/out."*

Therefore, we can see from the perspective of the One sent, that they have been "commissioned."

The Constative Aorist Tense is for simple past action, looking at the entirety of the action of God the Father sending Jesus Christ to earth, His incarnation.

The Active Voice in the 2<sup>nd</sup> Person Singular: God the Father is being addressed by the Son. The Father is the One who sent Jesus. It was the Father's plan.

The Indicative Mood is for the reality of the Father being the sender. We translate it simply, **"sent."**

In the prayer of **Chapter 17**, Jesus made six references to being sent by the Father, (**vs. 3, 8, 18, 21, 23, 25**). In each reference, the word "sent" refers to "being commissioned." Therefore, the Son's requests are the result of His commission to make the Father known

and to bring eternal life. That knowledge is revealed by the Son of God alone. It is the One "sent" of God who brings the knowledge of God. The One "sent" is no mere creature, because only deity can reveal deity. Neither mere man nor any other created thing can fully relate who God is.

**IESOUN** is the Noun **IESOUS** – Ἰησοῦς (ee-ay-sooce') in the Accusative, Masculine, Singular that means, "Jesus." Jesus is the One the Father sent. **IESOUS** is from the Hebrew **YEHOSHUA** – יהושוע (yeh-ho-shoo'-ah) and means, "Savior or the Lord is salvation." This represents the humanity of Jesus Christ in Hypostatic Union, as the God / Man who was sent to the earth by the Father to complete His plan of salvation.

**CHRISTON** is the Noun **CHRISTOS** – Χριστός (khris-tos') in the Accusative, Masculine, Singular that means, "The Anointed One, Messiah, **Christ**." Compare **Mat 1:1**, "**The record of the genealogy of Jesus the Messiah (CHRISTOS), the son of David, the son of Abraham.**"

Notice: **Jesus** is before **Christ**, emphasizing His humanity. **Christ** is added to show His commission.

Our translation for this part is, "**and Jesus Christ whom You (God the Father) sent.**"

We must come to know His Son, Jesus Christ. He is the revealer of the Father according to **John 1:18; 6:46; 1 Tim 6:16; 1 John 4:12.**

Albert Barnes states: "*To know Jesus Christ is to have a practical impression of Him as He is—that is, to suffer (learn about diligently) His character and work to make their due impression on the heart and life. Simply to have heard that there is a Savior is not to know it. To have been taught in childhood and trained up in the belief of it is not to know it. To know Him is to have a just, practical view of Him in all His perfections as God and man; as a mediator; as a prophet, a priest, and a king. It is to feel our need of such a Savior, to see that we are sinners, and to yield the whole soul to Him, knowing that He is a Savior suited to our needs, and that in His hands our souls are safe. Compare **Eph 3:19; Titus 1:16; Phil 3:10; 1 John 5:20.** Many profess to acknowledge one God, without any atoning sacrifice and Mediator; the true Christian approaches Him through the great Mediator, equal with the Father, who for us became incarnate, and died that He might reconcile us to God.*"

Our complete translation of **John 17:3** is: "**Now this is (keeps on being) Eternal Life. Namely, that they might keep on knowing You, the only true God and Jesus Christ (the Messiah) whom You (God the Father) sent.**"

Principles:

- Jesus defined eternal life as: To experientially, progressively "**know...God, and His Son, Jesus Christ.**" In other words, eternal life is the ongoing knowledge of the Father and the Son.
- We must know the Father who is the author of the plan.

- We must know the Son who is the revealer of the Father and the executor of the plan.
- Nothing is said here about the Holy Spirit, because the Holy Spirit in the Church Age is responsible for teaching doctrine to the believer from the point of salvation on. It is His job to glorify the Son, **John 16:14**. That is why, in passages like this, the Holy Spirit stays in the background, **2 Peter 1:2-3**.

**2 Peter 1:2-3, "Grace and peace be multiplied to you by means of a full knowledge, (EPIGNOSIS- full or complete experiential knowledge), of God even Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and spirituality, through EPIGNOSIS, (a FULL experiential knowledge) of the One having called us by His own glory and excellence."**

- The Lord Jesus Christ who is the eternal, incarnate Word of God came into the world in order that He might give eternal life to men, and He did this so that men could enjoy and experience fellowship with God eternally. **John 1:1-4; 1 John 1:1-3; 5:11-13, 20.**

**1 John 5:20, "And we know (OIDA) that the Son of God has come, and has given us understanding (DIANOIA - a mind, ability to think) so that we may know (GINOSKO) Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life."**

**1 Tim 6:12, "Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses."**

- Eternal life is not simply endless existence. Everyone will exist somewhere forever (**Mat 25:46**), but the question is, in what condition or in what relationship will they spend eternity?

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Next in **John 17:4-5** our Lord prays that the Father glorify His Son as the Son glorifies the Father.

**John 17:4-5, "I glorified You on the earth, having accomplished the work which You have given Me to do. Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was."**

The Greek reads: "ὤν σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω. Ἔκαι νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί."

Transliterated in English letters it reads: "EGO SE EDOXASA EPI TES GES TO ERGON TELEIOSAS HO DEDOKAS MOI HINA POIESO: ἜKAI NUN DOXASON ME SU, PATER, PARA SEAUTO TE DOXE HE EIXON PRO TOU TON KOSMON EINAI PARA SOI."

Our Lord begins this portion noting the completion of the Father's plan for His incarnation, "I glorified You on the earth."

"Glorified" is the verb **EDOXASA** in the Aorist, Active, Indicative, First Person, Singular, of **DOXAZO** – **δοξάζω** (dox-ad'-zo). **DOXAZO** means, "to render or esteem glorious, to praise, honor, glorify, or exalt."

The Consummative Aorist Tense is used to stress the cessation of an act or action. It indicates here the completion of Jesus' ministry in His First Advent that glorified God the Father whose plan it was. The Aorist verb draws a circle around His incarnation and blankets it in its totality.

The Active Voice in the 1<sup>st</sup> Person Singular coupled with the preceding words **EGO**, "I" and **SE**, "you" above, tells us that Jesus is the One who has brought glory to the Father by fulfilling the Father's plan for His incarnation. "I" is emphatic to stress the personal fulfillment of His commission as the Christ. Jesus "glorified" the Father by revealing Him in His life and ministry.

The Indicative Mood is declarative for the reality that Jesus has glorified the Father which also anticipates as a fact that Jesus will go to the Cross and die for our sins the following day. So, we will say, "I glorified You."

Key words in John's Gospel are "glory" and "glorify." The New Testament usages reflect an Old Testament concept expressed in the Hebrew word, **KABOD** – **כָּבוֹד** (*kaw-bode'*). That word expresses God's active presence with His people, disclosing who He is and enabling us to praise Him for His essential nature and character. God's glory is rooted in who He is by nature, and to glorify God is to display His nature in acts which take place in space and time.

"On the earth" is **EPI TES GES**, in the Genitive of Place, indicating the place of Jesus' glorification of the Father; His incarnation due to His virgin birth, etc., the fulfillment of **Heb 10:5-10**.

This is further evident in the following phrase, **“having accomplished the work which You have given Me to do”**

**“Having accomplished”** is the Verb **TELEIOO** from **TELOS – τέλος** (tel'-os), “to end” in the Aorist, Active, Participle, Nominative, Masculine, First Person, Singular that means, “to bring to an end, to complete, perfect, make perfect, make complete, etc.” So, it means to complete a project or complete a plan.

The *Consummative Aorist Tense* is used once again to view the overall life that Jesus lived in complete fulfillment of the Father’s will and plan while indicating its completion. As He faces death, He has no sense of failure as some modern critics say, but rather, He exudes fullness of attainment as in **John 19:30, “TETELESTAI.”** Christ does not die as a disappointed man with regret and failure, but as the successful messenger, (apostle – **APESTEILAS, John 17:3**) of the Father to men. The plan of the First Advent calls for the Cross, and Jesus Christ will complete it in a point of time – the Cross.

The action of the *Aorist Participle* precedes the action of the main verb in **Verse 3, “that they might know.”** They will know the only true God after, and by means of, the Cross.

**“The work”** is the Noun **ERGON** in the Accusative, Neuter, Singular that means, “work, deed, action, task, occupation, undertaking, etc.” Here Jesus accumulates the entire 33 ½ years of His incarnation and ministry into one. Just as our lives in totality are one work, one mission, one plan that the Father has planned for us to do. When we follow that one plan for our lives, we too will glorify the Father. Jesus’ “work” was making God known to the world. His miracles, teachings, and life exposed God to mankind so that they would stop and ponder Him. Those who bathe in the light of His revelation are robed in His righteousness and receive His gift of eternal life.

**“You have given Me”** is the Verb **DIDOMI** in the Perfect, Active, Indicative, Second Person, Singular, that means, “given, granted, allowed, permitted, placed, put, appointed, etc.”, and the Pronoun **EGO**, in the Dative case **“to me,”** where Jesus is referring to Himself. This is regarded as a permanent task that the Father gave Christ to complete.

The *Intensive Perfect Tense* speaks to the Father’s Plan from eternity past that was written and set billions of years ago. The Plan was completed in the past and has existing results in the present time of Jesus speaking. It emphasizes the results or present state produced by the past action. Linked with **“having accomplished”** above, tells us that the Father gave the plan to Jesus and He has fulfilled it.

The *Active Voice*: God the Father is the author of the plan and gave it to Christ to be fulfilled. We add the word **“You,”** to refer to the Father.

The *Indicative Mood* is for the fact of this plan being written by the Father and given to Jesus Christ to fulfill, the reality of the Divine decrees.

**"To do,"** is **HINA POIEO** and should be translated, **"in order that I do it,** (bring about, accomplish, perform, etc.)."

**POIEO** is a Verb in the Aorist, Active, Subjunctive, First Person, Singular.

The *Constative Aorist Tense* views the action as a whole, describing the incarnation in summary fashion without focusing on the beginning or end. It identifies the Plan of the Father and means, "mission accomplished."

The *Active Voice*: Jesus Christ is the One who is to accomplish the Father's plan. No one else could accomplish it. The Father had a Plan specific for Jesus, just as He has a plan specific for you. No one else can or should fulfill the Plan He has for you. And you cannot fulfill, nor should you try to fulfill, the plan the Father has for someone else.

The *Subjunctive Mood* linked with **HINA** gives us the purpose clause, "to do" or better "in order that I do it." It also indicates the free will factor. Jesus is free to do it or free not to do it, and He does it.

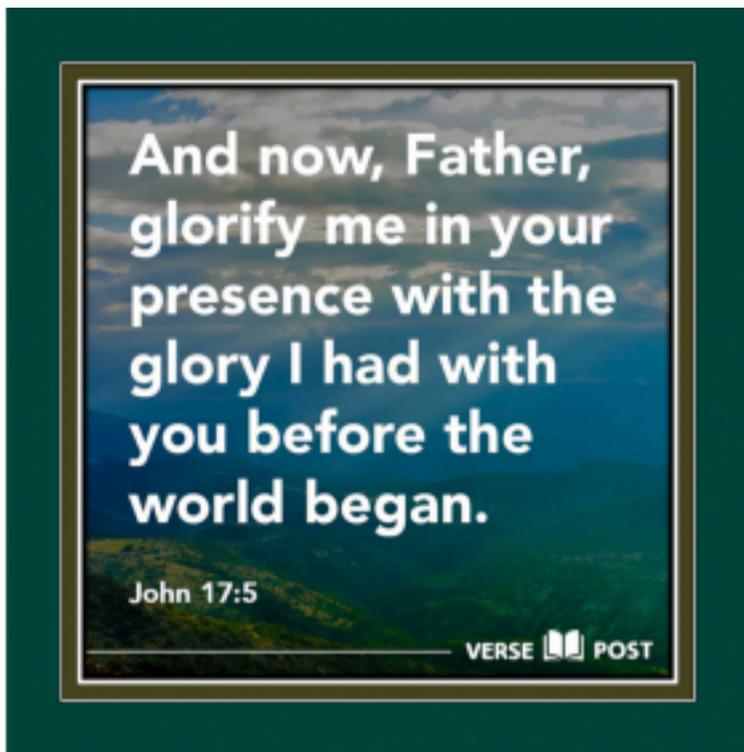
Our translation of **John 17:4** is, **"I glorified You on the earth, having accomplished the work which You have given to Me in order that I do it."**

**John 4:34** tells us this was Jesus mission and goal in life; **"Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work"."**

From there on, it is the Father's work to glorify Him. The Father resurrects Him. The Father permits ascension, and the Father commands that He be seated at the right hand of the Father. The Old Testament declared that God would not give His glory to another, **Isa 42:8; 48:11.**

**Isa 42:8, "I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images."**

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So, we have in **John 17:5** “**Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.**” This is not a good translation and is actually inaccurate in its meaning.

Here we have a second petition for glory; the first is found in **Verse 1**.

“**Now**” in the Greek is **KAI NUN** which should read “**and now.**” **NUN** is the Adverb describing the time of glorification, “at the present time”, (i.e., the Cross, Resurrection, Ascension and Session).

“**Father, Glorify Me**” is “**DOXASON ME SU, PATER**” in the Greek.

**DOXASON** is the verb **DOXAZO** once again, but this time in the Aorist, Active, Imperative, Second Person, Singular.

The *Aorist Tense is Ingressive*, emphasizing the beginning of an action or entrance into a state. Jesus is petitioning the Father to see Him through to the end, that is, to accomplish the Father’s plan; whereby, the Son is glorified. He is not petitioning for the Father to glorify both of them.

The *Active Voice with the 2<sup>nd</sup> Person, Singular*: The Father is to perform the action of glorifying Jesus. Jesus cannot glorify Himself from His humanity, so He is petitioning the Father to glorify Him in Hypostatic Union.

This is an *Imperative Mood of Request* or entreaty, which is typical when a speaker addresses a superior, especially in prayers directed to God, as here and with the Aorist Tense. Jesus is not commanding the Father to glorify Him but petitioning for the Father to glorify Him. We will simply say, “**glorify.**”

**ME** is from the Pronoun **EGO** that means, "I." In the Accusative (direct object) case, First Person, Singular, it means "**Me,**" Jesus is referring to Himself. Jesus is the One who will receive glorification from the Father.

**SU** is also a Pronoun. Here it is in the Nominative (subject) Case, Second Person, Singular that means "**You,**" referring to God the Father. The Father is the One who will glorify Jesus.

**PATER** is a Noun in the Vocative of Address, Masculine, Singular for "**Father.**" God the Father is the One Jesus is petitioning for glorification, as a result of the Father seeing Jesus through the end portion of the Father's Plan.

Therefore, we put this together to say, "**Father, You glorify Me.**"

Then we have, "**together with Yourself**" which is a bad translation. The Greek is **PARA SEAUTO** in the Dative Case which indicates the Indirect Object.

**PARA** is a Preposition in the Dative Case and means, "with, in the presence of, before, near, from beside, by the side of, or beside, etc." The word "with" is wrong here. It does not mean "with" as to say that Jesus is asking for the Father to glorify the Father with the Son. That will happen anyway. This is a Preposition in the Spatial Dative case that means "near or **beside.**" So, here Jesus is petitioning God the Father to once again place Him "at His side." That is, "at the right hand of the Father."

**SEAUTO** is a Pronoun from **SU** "you," and **AUTOS**, "self," and means, "of, to, or for, yourself." It is also in the Dative Case, Masculine, Second Person, Singular. Here it is a Dative of Sphere, and we would say, "**in the sphere of yourself.**"

So, **PARA SEAUTO** literally could say, "by the side in the sphere of yourself," or more practically, "**by your side.**"

So, this should read, "**And now, Father, You glorify Me by Your side.**" In other words, He is entreating at this time that He be seated at the right hand of the Father.

Jesus then continues by sayings, "**with the glory which I had with You before the world was.**" "**TE DOXE HE EIXON PRO TON KOSMON EINAI PARA SOI.**"

**TE DOXE** is the Article "the," with **DOXA** – **δόξα** (dox'-ah) that means, "glory" in the Dative, Feminine, Singular. This is a Dative of Reference, so we say, "**with the glory.**"

**HE** is the Relative, Pronominal, Adjective **HOS** – **ὅς** (hos) in the Accusative, Feminine, Singular that means, "**which.**"

**EIXON** is the Verb **ECHO** in the Imperfect, Active, Indicative, First Person, Singular that means, "to have and to hold."

The *Customary Imperfect Tense* speaks of incomplete action, that is, an ongoing state in past time. Notice it is not a Perfect Tense which would mean completed past action. In other words, Jesus' glory from eternity past has not ended. He still has it and will continue to have it into eternity. But there is something more He is petitioning for here.

The *Active Voice*: Jesus is the One who has this glory.

The *Indicative Mood* is for the dogmatic fact of reality. The glory He had before the world existed was the glory of His deity. He had the same glory as the Father. Now He is entreating that His humanity have the same glory that He has as God. He is requesting that His humanity have equal glory with His Deity. We can translate this, "I was having" and for greater emphasis, "**I always had.**"

"**Before the World was**" is **PRO TOU TON KOSMON EINAI**, speaking of Eternity Past. Literally, it is "before the, the world was," meaning, "before the being, as to the world." Here we find the same pre-incarnate consciousness of Christ seen in **John 17:24**. Jesus has existed from eternity, **John 1:1-2; 6:62; 3:13; 16:28**.

Then the Greek ends with, "**with You,**" which again should be "beside you" from the Spatial Dative Preposition **PARA**, "beside or near," and **SOI** the Pronoun **SU** in the Dative of Sphere, Second Person, Singular referring to God the Father. So, we say, "**Beside You.**"

Our translation of **John 17:5** is: "**And now, Father, You glorify Me by Your side with the glory which I always had beside You before the world existed.**"

This clearly shows the pre-existence and Deity of Jesus Christ, as does **Phil 2:5-11**.

**Phil 2:5-11, "Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup>who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup>but deprived Himself, taking the form of a bond-servant, and being made in the likeness of men. <sup>8</sup>Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup>For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup>so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, <sup>11</sup>and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."**

Jesus' request in **Verse 1** was that He be made known on earth, that He might make God known to mankind. Here His request went beyond the earthly scene to heaven itself. His request involved nothing that was not His right. He had not renounced His Deity. He had assumed humanity in behalf of God and for the sake of the world. He asked now for the joining of His eternal manifestation with His humanity, having completed His earthly revelation.

**Heb 12:1-2, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, <sup>2</sup>fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."**

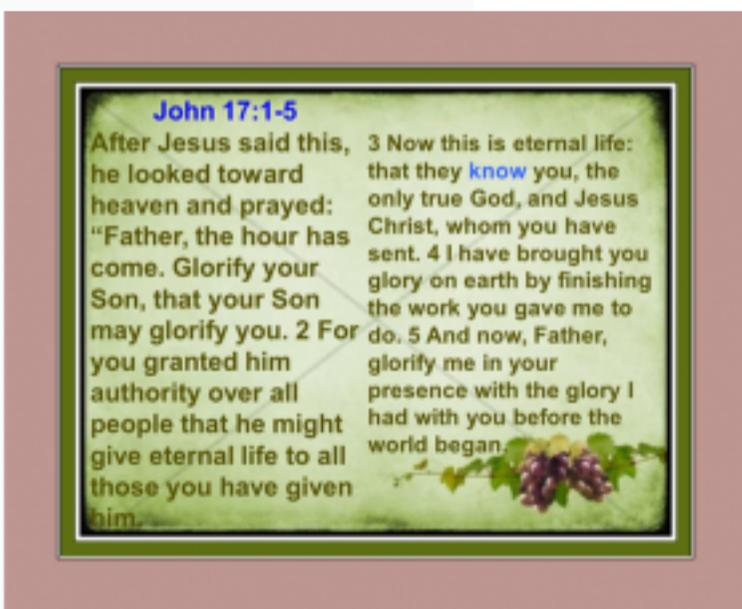
Jesus brought God glory on earth by completing the work assigned, for in all that Jesus did and said, He displayed the nature and character of God. It is striking that the ultimate act of glorification is the Cross itself, for it is the most stunning display in all of history of the love and grace of our God, **John 7:39; 11:4; 12:16, 23; 13:31-32.**

**John 13:31, "Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; <sup>32</sup>if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."**

The Cross is a doorway. Passing through it, Jesus will experience resurrection, a decisive event by which He is "declared with power to be the Son of God," **Rom 1:4.** In the Resurrection, His own identity and nature are fully established, and the meaning of His crucifixion firmly established. All this underlies Jesus' prayer for Himself: That in what He has done, and is about to do, Jesus will glorify God and be glorified.

As Jesus glorified God, by doing His work in the world, so can we. What we display as we love and serve others is not our own goodness, but the transforming grace of a God who can work through human beings. Our good works are performed for God's glory, not our own, for we gladly admit that He is the source of all that is good within us.

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**Summary of Verses 1-5**

**John 17** records our Lord's "Great High Priestly Prayer" where He makes intercession for His disciples and believers throughout the Church Age to be protected, sanctified, and unified and for His Father to be glorified.

It was offered in the presence of His apostles, after the institution and celebration of the Lord's Supper and immediately following the "Upper Room and Gethsemane Discourses" recorded in **John 14-16**. He offered this prayer only moments before He was arrested in the Garden, **John 18:1-11**.

**John 17:1, "Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, so that the Son may glorify You."**

We must always keep in mind that Jesus Christ is God and has all of the essence of the Godhead. He is co-equal and co-eternal and co-infinite with the Father and the Holy Spirit. He is also humanity. As a member of the human race, He is a priest, in fact the High Priest.

So, from His Humanity, Jesus addresses the 1<sup>st</sup> person of the Godhead as "Father." This prayer is a precedent, because throughout the Church Age, all prayer is addressed to the Father in the name of the Son, in the power of the Spirit. Notice the way it runs throughout this prayer, **Vs. 5, 11, 21, 24, 25**.

The term "**Father**" is a kind of "conversational" address, the kind of conversation that takes place between a son and his "daddy." Our Lord's intimacy with the Father is not only reflected in His prayer to the Father here, but Jesus also indicates that it should greatly influence our prayers to the Father as well.

Likewise, His posture is head up and eyes wide open, as He addresses His loving Father and petitions Him for His needs and desires.

Jesus prays that His work of the Father's Plan, (a shameful and painful death), might be accomplished and completed, which always results in the glorification of God the Father.

The "hour" is a direct reference to the Cross. Jesus does not use this as an excuse to fall into a state of fatalism or self-pity, (as the disciples did). Instead, He prays for His own glorification that results in the glorification of the Father. Praying for His glorification means He is petitioning the Father to sustain Him and see Him through to the end, so that He fulfills the Father's Plan. He prays that the Father's will and plan be accomplished, as we will also see in **Verse 5**.

When you focus on the sovereignty of God, especially in times of crisis, it functions as an incentive to pray, and prayer brings about a Relaxed Mental Attitude, Inner Peace, Joy, +H, because you have adjusted to the justice and righteousness of God. Now you stand in a place where the Holy Spirit can strengthen and empower you, as God the Father is also able to answer your prayers and provide exactly what you need.

**John 17:2, "Just as You gave Him authority over all mankind, so that to all whom You have given to Him, He may give to them eternal life."**

**"Authority"** is the noun **EXOUSIA** in the Accusative, Feminine, Singular that means, "power to act," that is, "authority." The word "authority" here means, "a commission, a right." In other words, God the Father gave Incarnate Christ the power to act on behalf of all mankind in the form of paying the penalty for their sins on the Cross. That is the authority the Son of God as our High Priest has been given; to pay for our sins. In addition, His authority "over all flesh," allows for Him to give the believer Eternal Life.

**Mat 11:27, "All things have been handed over to Me by My Father..."**

**Mat 28:18, "All authority has been given to Me in heaven and on earth."**

**John 6:37-40, "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. <sup>38</sup>For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup>This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. <sup>40</sup>For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."**

If a believer in the Church Age is going to be the bride of Christ (and he is), he has to live with Christ as long as Christ lives; forever. So, Jesus gives them the life they need to live with Him forever, **John 10:28.**

**John 10:28, "And I give eternal life to them, and they will never perish; and no one will snatch them out of My hand."**

**John 17:3, "Now this is (*keeps on being*) Eternal Life. Namely, that they might *keep on* knowing You, the only true God and Jesus Christ (*the Messiah*) whom You (*God the Father*) sent."**

This speaks of our eternal life today, right now that will also be the most important aspect of our eternal life in the future, which is knowing God.

Eternal life is a part of the essence of all three members of the Trinity, and is given by Christ to the believer positionally. But this is something more than just an essence or position. We are given the experiential aspect of what our eternal life is today and will be into the future.

Principles:

- Eternal life is a personal relationship with God gained by experiential knowledge of Him.
- It is not the *cause* of eternal life or the *prelude* to eternal life; this experiential knowing is the very eternal life itself.

- The only way you can know the Father is by studying His Word, by learning Bible doctrine.
- The knowledge of “the only true God” is through Jesus Christ, **John 14:6-9**. If you study the Word of God, you will know the Father. If you do not study the Word of God, you will not know the Father.
- If you do not know the Father, you will not know Eternal Life experientially here in time. Those who know God possess experientially eternal life.

**2 Peter 1:2-3, “Grace and peace be multiplied to you by means of a full knowledge, (EPIGNOSIS- full or complete experiential knowledge), of God even Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and spirituality, through EPIGNOSIS, (a FULL experiential knowledge) of the One having called us by His own glory and excellence.”**

The Lord Jesus Christ, who is the eternal, incarnate Word of God, came into the world in order that He might give eternal life to men, and He did this so that men could enjoy and experience fellowship with God eternally. **John 1:1-4; 1 John 1:1-3; 5:11-13, 20.**

**1 John 5:20, “And we know (OIDA) that the Son of God has come, and has given us understanding (DIANOIA - a mind, ability to think) so that we may know (GINOSKO) Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.”**

**John 17:4, “I glorified You on the earth (incarnation), having accomplished the work which You have given Me in order that I do it.”**

Jesus brought God glory on earth by completing the work assigned to Him, for in all that Jesus did and said, He displayed the nature and character of God.

**John 13:31-32, “Therefore when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him; <sup>32</sup>if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.”**

Our lives, just as Jesus’ was, are in totality one work, one mission, one plan that the Father has planned for us to do. When we follow that one plan for our lives, we too will glorify the Father.

Our work, as Jesus’, is to reveal the Father to the world. Make Him known through His Son, especially His Son’s completed work on the Cross.

As Jesus glorified God by doing His work in the world, so can we. What we display as we love and serve others is not our own goodness, but the transforming grace of a God who can work through human beings.

Our good works are performed for God’s glory, not our own, for we gladly admit that He is the source of all that is good within us.

**John 17:5, "And now, Father, You glorify Me by (*placing me at*) Your side with the glory which I always had beside You before the world existed."**

This is speaking of the final act of our Lord's First Advent, where He would be resurrected and then allowed to Ascend into heaven, where He would be seated at the right hand of the Father.

**Rom 8:34, ".... Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."**

**Eph 1:19-20, "...*These are* in accordance with the working of the strength of His might <sup>20</sup>which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*."**

Jesus' prayer to be placed at the side of the Father, which in His deity He has had from eternity past, is a prayer ultimately for the Father to sustain Him to the end. It is a petition to be empowered to complete the work He was given to do. It is a petition for the Father's plan to be fulfilled, which ultimately glorifies the Father.

Jesus' request in **Verse 1** was that He be made known on earth so that He might make the Father known to mankind. Here His request went beyond the earthly scene to heaven itself. His request involved nothing that was not His right. He had not renounced His deity. He had assumed humanity in behalf of God and for the sake of the world, **Phil 2:5-10**.

**Phil 2:5-11, "Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup>who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup>but deprived Himself, taking the form of a bond-servant, *and* being made in the likeness of men. <sup>8</sup>Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup>For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup>so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, <sup>11</sup>and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."**

Now He asked for the joining of His eternal manifestation with His humanity, having completed His earthly revelation. To be seated at the right hand of the Father in hypostatic union is His petition. The results of which glorify God the Father.

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Complete Translation of the Gospel of John ~ Chapter 17 ~ Verses 1-5

John 17:1, "Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, so that the Son may glorify You."

John 17:2, "Just as You gave Him authority over all mankind, so that to all whom You have given to Him, He may give to them eternal life."

John 17:3, "Now this is (*keeps on being*) Eternal Life. Namely, that they might *keep on knowing You, the only true God and Jesus Christ (the Messiah) whom You (God the Father) sent.*"

John 17:4, "I glorified You on the earth, having accomplished the work which You have given to Me in order that I do *it.*"

John 17:5, "And now, Father, You glorify Me by (*placing me at*) Your side with the glory which I always had beside You before the world existed."

Vs. 6-19, Christ Prays for His Disciples.

We now turn to the second part of our Lord's Great High Priestly Prayer. In this part, our Lord prays for the disciples in **Verses 6 – 19**. He prays for these disciples, because they will be instruments in beginning the church of the Church Age.

In the first five verses, we have His prayer for His own glorification that the world might know the Father. Now in **Verses 6-19**, we have Jesus' prayer for His first-century disciples. There are three main aspects to this prayer for the disciples:

- He prayed that they might be kept, guarded, and unified, **vs. 11, 15.**
- He desired that the disciples might have His joy, **vs. 13.**
- He requested their sanctification, **vs. 17, 19.**

Jesus Prayed for the Disciples:

- Before He chose them, **Luke 6:12.**
- During His ministry, **John 6:15.**
- At the end of His ministry, **Luke 22:32; John 17:6-19.**
- And later in heaven, **Rom 8:34; Heb 7:25.**

The first part of this prayer in **Verses 6 – 8** tells us of the fulfillment of the teaching ministry of Jesus Christ.

We begin with **John 17:6** that reads, **"I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word."**

The Greek reads: **"Εφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου σοῖ ἦσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν."**

Transliterated it reads: **"EPHANEROSA SOU TO ONOMA TOIS ANTHROPOIS HOUS EDOKAS MOI EK TOUTO KOSMOU, SOI ESAN KAMOI AUTOUS EDOKAS, KAI TON LOGON SOU TETEREKAN."**

There are three parts to this verse:

- **"I have manifested Your name to the men who You gave Me out of the world."**
- **"They were Yours and You gave them to Me."**
- **"They kept your word."**

Part 1:

"I have manifested Your name ..."

The Greek reads, **"EPHANEROSA SOU TO ONOMA"**

EPHANEROSA is the Verb **PHANEROO** – φανερόω (fan-er-o'-o) in the Aorist, Active, Indicative, First Person, Singular. **PHANEROO** means, "to make visible, to cause to become visible, make clear, to cause to become known." It comes from the root verb **PHAINO** – φαίνω (fah'-ee-no) that means, "to bring to light, to cause to appear, to bring forth into the light, cause to shine, shed light" or simply "shine."

BDAG defines it as, *"to make known by word of mouth, to teach; that may be by performing a deed."*

So, from this we find that Jesus made known, God the Father, to the disciples by His words and His actions. It is another word for claiming successful accomplishment of His task.

The *Aorist Tense* is for simple past tense that views the action in its totality, **"caused to become known."** So, we see the life of Jesus during His incarnation was the thing that caused the Father to be known to the disciples and to the world. The Aorist Tense gathers up into one point the entire teaching ministry of Jesus during the incarnation, (His entire life).

The *Active Voice*: We add **"I"** to this sentence referring to Jesus as the One performing the action of living His life according to the Father's plan, and as a result revealing the Father to the disciples and to the world. Jesus made known the reality of God's nature and character.

The *Indicative Mood* is declarative of the reality that Jesus, through His life, manifested the Father.

So, He is saying, "I have brought it into light, and caused it to shine in itself, and to illuminate others."

In the illumination of God, a little of the Divine nature was known by the works of creation; a little more was known by the Mosaic revelation: but the full manifestation of God, His nature, and His attributes came only through the revelation of Christ.

SOU is the Pronoun **SU** – σὺ (soo), "you" in the Genitive of Possession, Second Person, Singular. So, we say, "of you, or your." It is the Father's name that is in view here; the author of the Divine plan.

TO ONOMA, is the article **HO** – ὁ (ho) plus the noun, **ONOMA** in the Accusative, Neuter, Singular. **ONOMA** means, "name, title, etc." **ONOMA** here includes the attributes or character of God. Jesus had made known the Father's character, His law, His will, His plan of mercy, or in other words, He had revealed God to them.

So, we can say, "**I caused Your name (God the Father's) to be made known.**"

God had told Moses to reveal His name, **Ex 3:13, 15**; and when God revealed His own name, He revealed His character and attributes, **Ex 33:19; 34:5, 14**. In the future, all will know Him, **Isa 52:6**.

Ex 3:13-15, "Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" ¹⁴God said to Moses, "I AM WHO I AM;" and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" ¹⁵God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations."

Isa 52:6, "Therefore My people shall know My name; therefore in that day I am the one who is speaking, 'Here I am'."

The next portion of this first part is, "**to the men whom You gave Me out of the world.**" "**TOIS ANTHROPOIS HOUS EDOKAS MOI EK TOU KOSMOU.**"

TOIS ANTHROPOIS is "to the men" in the Dative, Masculine, Plural. This means humanity in general, but the disciples specifically. The word "men" does not refer to the male of the species only. **ANTHROPOIS** means, "mankind, male and female." The Dative tells us it was to their advantage that they receive this revelation from Jesus of who the Father is.

HOUS is the Relative Pronominal Adjective **HOS** – ὅς (hos), in the Accusative, Masculine, Plural meaning, "**whom**," referring to the "men" or disciples who were with Jesus during His ministry, the recipients of our Lord's ministry.

EDOKAS is the Verb **DIDOMI** – δίδωμι (did'-o-mee) in the Aorist, Active, Indicative, Second Person, Singular that means, "to give, etc."

The *Active Voice in the Second Person Singular* refers to God the Father as the "giver." So, we can say, "**You gave.**" This is a repetition of what our Lord said in **Verse 2**, giving us a double emphasis regarding God the Father as the Sovereign bestower of believers to our Lord Jesus Christ. Once again, we are His love gift to His Son for the Son's completed work.

MOI is the Pronoun **EGO** – ἐγώ (eg-o'), "I" in the Dative, First Person, Singular. Jesus is referring to Himself as the recipient of this gift from God the Father. So, we say, "**to Me.**"

EK TOU KOSMOU, is the Genitive Preposition meaning, “**out from,**” with the Genitive Article **HO – ὁ** (ho), “**the,**” and the Genitive, Masculine, Singular Noun **KOSMOS – κόσμος** (kos'-mos) meaning, “world or world order,” here referring to “**Satan’s Cosmic System.**” “World” occurs 18 times in this chapter: **Vs. 5-6, 9, 11** (twice), **13, 14** (3 times), **15, 16** (2 times in the Greek), **18** (twice), **21, 23-25.**

The first part of **Verse 6** reads, “**I caused Your name (God the Father’s) to be made known to the men (disciples) whom you gave to Me out from the world, (Satan’s Cosmic System).**”

Principles:

- Jesus made the invisible visible. He revealed invisible God to the disciples.
- He accomplished this by means of teaching through both His words and His deeds.
- He was not teaching all of the time that He was on this earth during the thirty-three years, but during that time, He was learning, learning, learning. Then He had an Edification Complex of the Soul (ECS), and from that point, it was teach, teach, teach, terminating with this great message in the garden of Gethsemane, followed by this prayer.
- His entire life was a manifestation of God the Father. He was not only the manifestation of God, but He was also the revealer of God the Father during His incarnation.
- Whether it was His birth, His teaching in the temple as a little boy, His miracles and wonders, His great sermons throughout Israel, His work upon the Cross, or even His resurrection, every aspect of His life told something about God and His great Plan for mankind.
- “**You gave to Me,**” in the Aorist Tense means an occurrence in eternity past. In the Doctrine of Divine decrees, God the Father gave to God the Son a bride at that time. That bride was made up of believers only in the Church Age. Before there can be a bride, there has to be a body, and the body is every person who accepts Christ during the Church Age. Then by resurrection, that body will become a bride in phase three.
- God the Father produced the action of giving the believer to Christ in eternity past. He made full provision for the eleven disciples and for all believers. He had to make this provision, because in the Church Age, there is an intensification of the Angelic Conflict. This intensification means that every believer is an ambassador representing Christ on the earth; every believer is a priest representing himself before God, **Eph 6:20; 1 Peter 2:9.** And since Christ is absent, He is no longer the target, and therefore Satan makes a target out of every believer.
- Obviously, not every believer receives the same attention and apparently the targets are lined up this way:
 - The primary target is the believer with an ECS.
 - The second targets are the believers who are forming an ECS.
 - Then comes the believers minus the ECS.
 - So, this is the order in which this intensification is conducted. It is very important for us to realize that Satan is especially interested in hindering the Angelic Conflict.
- That’s why the believer is said to be “**out from the world.**” Believers are snatched as brands for the burning. We are literally delivered from the **KOSMOS**, and the deliverance is first brought to our attention by positional truth, every believer is in union with Christ. He is on the earth, but he is out from the world, **Phil 3:20.**

- Every believer is entered into union with Christ and that is the break with the **KOSMOS**. Positionally, all believers have broken with the **KOSMOS**, now experientially, everything depends upon the erection of an ECS.

1 Peter 2:2, "Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, ³if you have tasted the kindness of the Lord."

2 Peter 3:17-18, "You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, ¹⁸but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen."

Part 2:

The second part of this verse says,

"They were Yours and You gave them to Me."

"SOI ESAN KAMOI AUTOUS EDOKAS." which literally is, "Yours they are, and to Me Myself You gave." So, we will translate this **"They (the disciples) were Yours (God the Father's) and You gave them to Me, Myself."**

"They were" is the Verb **EIMI**, "to be, is, are, etc." in the Imperfect, Active, Indicative, Third Person, Plural. It means, "they were."

The *Stative Imperfect Tense is Linear Aktionsart* (ongoing action) in past time. From the moment of our positive volition towards the gospel message, we belong to God. Everyone at the very point of positive volition, at the point of gospel hearing belongs to the Father. We are removed from the slave market of sin, (ownership of the Cosmic System), and are made God's children. Therefore, we are His to be given to Christ.

"You Gave" is the Verb **DIDOMI** once again as noted above.

This is a *Culminative Aorist* that emphasizes the cessation of the action. It views the future point of our being placed in union with Christ from the past tense, because it is part of God's Divine Decree from eternity past. Here the disciples have not yet come into the Church Age, it is still 53 days off, but they are going to be given to Christ on the day of Pentecost, the moment from which every believer is entered into union with Christ. It is accomplished by the baptism of the Holy Spirit, **2 Cor 1:21-22; Eph 1:13; 4:30**. Therefore, "You gave them to Me Myself" anticipates the baptism of the Spirit.

[Click Here to See the Doctrine of the Baptism of the Holy Spirit](#)

Note the double emphasis of who they were given to by the Father, "to Me Myself," (**KAMOI** in the Dative case with **AUTOS** in the Accusative case), that is, Jesus

Himself. This emphasizes not only His deity but His humanity having completed the work of God the Father.

Here we have the third mention of this gift of the believer given to the Son, the second time mentioned in this verse alone. This type of double and triple emphasis is designed to cause us to take note to the importance of what is going on.

L.S. Chafer notes, "When in the Scriptures a truth is stated twice, it assumes important emphasis (cf. **John 17:14, 16; Gal. 1:8-9**). Should it be declared three times, the emphasis is extreme; but, when presented four times in the same context, all human measurements with regard to relative importance are surpassed."

We will see this type of quadruple emphasis later in this prayer regarding our union with God based on this gift giving analogy we have been noting.

The Father gave the disciples to the Son for special care under the provisions of His redemptive work. All creation is the property of God, but only those from the world who receive the revelation of the Father through the Son are included in the Father's gift to the Son, cf. **Col 1:15-20**.

Part 3:

Next, we have the last part of **John 17:6**, "**and they have kept Your word.**"

"KAI TON LOGON SOU."

KAI is the conjunction for "**and**, even, or also." It coordinates what has been previously stated about the believer being God's possession who was given to Jesus Christ as a gift. It tells us why we are God's and Christ's gift.

TON LOGON is the Accusative, Masculine, Singular article of **HO – ὁ** (ho), "**the**" and the Noun **LOGOS – λόγος** (log'-os) that means, "spoken word, something said (e.g. word; saying; message, **teaching**), etc."

SOU is the Pronoun **SU – σὺ** (soo), "you" in the Genitive of Possession, Masculine, Singular that means, "**your**," referring to God the Father's. It is His Word that Jesus taught while on earth. It is His Word that is found in our Bibles which is also "**the mind of Christ**," **1 Cor 2:16**, and through the Word that Jesus taught, the Father was revealed.

TETEREKAN is the Verb **TEREO – τηρέω** (tay-reh'-o) in the Perfect, Active, Indicative, Third Person, Plural, that means, "to watch over, to guard." It is a late KOINE Greek form for the third plural instead of the usual **TETEREKASIN**. It comes to mean, "to guard that which belongs to someone."

The *Extensive Perfect Tense* is for completed past action where a present state emerges. In other words, even though for the past several hours, they have been acting like a bunch of

knuckle heads, they have believed what Jesus has been teaching them, especially that He is the Messiah sent from God the Father, which has entered them into eternal life, and the fact that they will be placed in union with Christ on the day of Pentecost.

The *Active Voice in the Third Person, Plural* refers to the disciples; so, we can add "they." They are the ones who have guarded the teachings of Jesus Christ, which is the Word of the Father.

The *Indicative Mood* is for the reality of the disciples guarding the Word of God that is resident within their souls. The disciples received Christ as God's manifestation and kept it, meaning they treasured and guarded what they received. So, we will say, "**They have guarded.**"

Jesus praised His disciples for responding to the message of God in Jesus Christ. The disciples were not perfect, but they had the right commitment. Their faith in Jesus was a trust in His union with the Father **John 17:8**. This faith in Jesus was manifested in their obedience to His witness, because they believed in His divine mission, cf. **John 16:27**.

So, we have, "**And they have guarded your teaching.**"

As for the prophetic nature of this verse, when John uses the word **TEREO**, it has to do with the erection of an Edification Complex of the Soul (ECS). It means Bible Doctrine in the human spirit feeding into an ECS. To keep the Word is a technical phrase for the construction of the ECS, and the Perfect Tense here also has a prophetic implication. It guarantees the fulfillment of an ECS to the eleven disciples. Every one of them will start to cycle the Word of God (Bible Doctrine) they have taken in; after the resurrection of Christ, when the Church Age begins on the Day of Pentecost, when they receive the indwelling of the Holy Spirit. They will have **GNOSIS** Doctrine through the filling of the Holy Spirit, cf. **John 14:15-18, 26; 15:10, 26; 16:13-14**. They will transfer it down to the human spirit, where it will become **EPIGNOSIS** Doctrine, and they will cycle it back for frame of reference and application. They will start building on that foundation of residual Doctrine, the ECS, just as we need to do in order to fulfill God's plan for our lives. Building an ECS is guarding the teaching of God inside your soul.

Our complete translation of **John 17:6** is, "**I caused Your name (God the Father's) to be made known to the men (disciples) whom you gave to Me out from the world, (Satan's Cosmic System), they (the disciples) were Yours (God the Father's) and You gave them to Me, Myself, and they have guarded your teaching.**"

A threefold relationship is described:

- Jesus was the One who revealed God's name, His essential nature and being to men.
- The Father was the One who drew them to Christ, **John 6:44, 65**.
- "The men" are the ones who have kept God's Word.

God draws all men, **John 12:32**, but only those who believe His Word (the gospel) will be saved. Believers are not of the world, but they are in the world to witness for Christ.

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Then in **John 17:7**, “**Now they have come to know that everything You have given Me is from You.**”

The Greek reads: “**νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν.**”

Transliterated it reads: “**NUN EGNOKAN HOTI PANTA HOSA DEDOKAS MOI PARA SOU EISIN.**”

We begin with “**Now they have come to know**” which is “**NUN EGNOKAN**” in the Greek.

NUN is a primary particle of present time; “now.” It’s an adverb of date, a transition or emphasis, meaning, “at this time, the present, **now.**”

EGNOKAN is the verb **GINOSKO** – **γινώσκω** (ghin-ocē'-ko) in the Perfect, Active, Indicative, Third Person, Plural, meaning, “to come to know, recognize, perceive.” It means to know from experience, the experience of Bible study.

The *Intensive Perfect Tense* is for completed past action that emphasizes the present results. But as we have been noting, they still don’t get it, but they will when the Spirit comes. So, this is prophetic, looking forward to the day of Pentecost, **John 14:26**. They have perceived through Bible Doctrine in the past, and therefore know (or will know) at the present time who Jesus Christ is. At the time of speaking, they understood His hypostatic union and some of His commission from God. But it won’t be until the day of Pentecost and beyond (+) that they will fully understand and utilize / apply (**EPIGNOSIS**) all that Doctrine and knowledge of who Christ is.

The *Active Voice in the Third Person Plural* is speaking of the disciples as the ones who know who Christ is. So, we can add "they," referring to the disciples as the ones performing the action of the verb. The disciples have come to know, not as fully as they felt in **John 16:30, OIDA**, and yet in a real sense.

The *Indicative Mood* is for the reality of their knowledge of Christ. So, we translate this **"they have come to know."**

Next, we have **"that everything,"** which is **HOTI**, "that," plus **PANTA**, "all things," and **HOSA**.

HOSA is the Relative Pronominal Adjective of **HOSOS** – ὅσος (hos'-os) in the Accusative, Neuter, Plural. The NASB has joined this word with **PANTA** above that means, "all things" to arrive at the word "everything" and does not translate **HOSA** separately as the KJV does. **HOSOS** means, "how much, how many, whoever, whatever, etc." As a Relative Pronominal (pronoun), we can say **"whatsoever,"** which is how the KJV translates it.

All things have been given to Jesus Christ by the Father. Compare with **Mat 11:27; Luke 10:22; John 16:15; Heb 2:8**.

Then we have, **"You have given Me,"** which is **DEDOKAS MOI**.

DEDOKAS is the Verb **DIDOMI** – δίδωμι (did'-o-mee) in the Perfect, Active, Indicative, Second Person, Singular that means, "to give."

This *Perfect Tense is Extensive* which emphasizes the completed event in past time rather than the present results. It focuses on eternity past and the Divine Decree of God the Father who bestowed everything to Jesus Christ.

The *Active Voice in the Second Person, Singular* is referring to God the Father as the One who has given all things whatsoever to our Lord Jesus Christ.

The *Indicative Mood* is for the reality of what Christ has been granted by the Father. We will say, **"You (God the Father) have given (from eternity past)."** Cf. **John 3:35; 13:3; 15:15**.

MOI is the Personal Pronoun **EGO** – ἐγώ (eg-o'), "I" in the Dative, First Person, Singular, so we can say, **"to Me,"** where Jesus is referring to Himself.

Finally, in **Verse 7** we have, **"is from You."** Which is **PARA SOU EISIN** in the Greek, which literally reads, "from you is."

PARA is a Preposition in the Genitive of Source Case, **"from the immediate source of."** God the Father is the source of all blessings given to Jesus Christ.

EISIN is the Verb **EIMI** – εἰμι (i-mee') in the Present, Active, Indicative, Third Person, Plural that means "**they are,**" referring to "the all things whatsoever" that have been given to Christ by the Father.

SOU is the Pronoun **SU** – σὺ (soo), "you" in the Genitive, Second Person, Singular, that means, "**of you,**" referring to God the Father.

Principles:

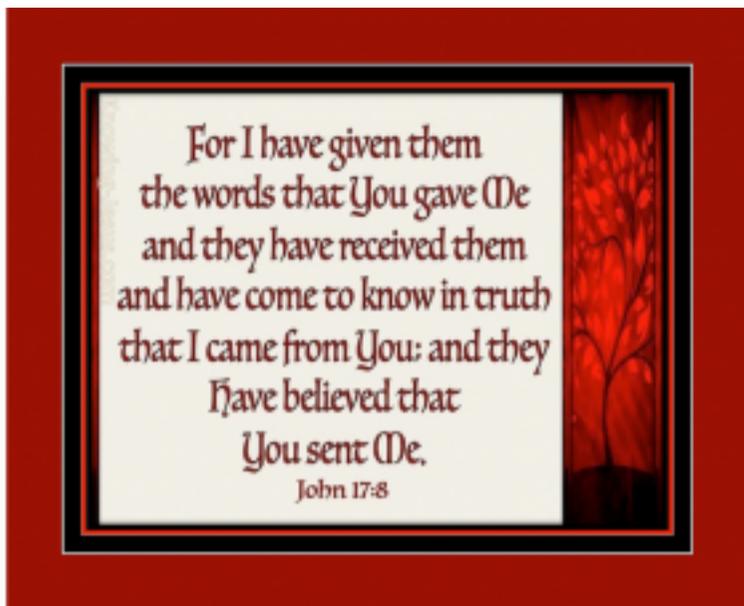
- In **John 16:12**, the Lord accuses the disciples of not bearing this truth in their souls; they are not able to carry it. That means that at this time the disciples do not have an ECS; they are weak and unstable. But they are going to be given by God the Father to God the Son through the baptism of the Holy Spirit. And as we have seen from the Prophetic Perfect Tense, they are going to have an ECS in the Church Age. They will get it the way that anyone gets it, through the Grace Apparatus for Perception, (GAP).
- This is a grace prayer. The disciples have learned so little, they are so unstable, they are about to desert Him at the Cross, their knowledge is sporadic and non-applicable, they do not have any Doctrine in the human spirit, at this point, they are not erecting any ECS: the disciples are hopeless, helpless, useless.
- In a few hours, most of the disciples will deny and desert the Lord Jesus Christ. They will be filled with instability, vacillation, and desertion. This amplifies the helplessness of human ability.
- It sometimes takes years for believers exposed to Doctrine to appreciate what they are getting. It took the disciples 50 days from this point to get it. They were quick to snap to it once they had the Spirit in them.
- At the point of the beginning of the new dispensation, the day of Pentecost, they received additional help on the GAP, the indwelling of the Holy Spirit. The function of GAP is intensified in the intensified Angelic Conflict by the ministry of the Holy Spirit.
- Jesus, knowing their immediate failure, prays for their future victory.
- After the resurrection, the disciples will go on a crash program regarding Bible Doctrine.

Our complete translation of **John 17:7**, "**Now** (*prophetic regarding Pentecost +*), **they have come to know, that all things whatsoever You** (*God the Father*) **have given** (*from eternity past*) **to Me are from** (*the immediate source of*) **You.**"

Principles:

- They know that they have been given to Christ, and they know that that Father has done it.
- Jesus asserted what the disciples confessed in **John 16:30**.
- The disciples realized that Jesus' mission was from the Father. They accepted Jesus for the One He claimed to be, as far as they were able to understand at this time.
- Jesus prays here knowing of their full understanding on Pentecost.
- The disciples' faith depended upon the fact that He came forth from the Father.
- Jesus pointed to this fact repeatedly as the beginning point for faith. He emphasizes this in **Verse 8**.

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Then in **John 17:8** we have, **“For the words which You gave Me I have given to them; and they received *them* and truly understood that I came forth from You, and they believed that You sent Me.”**

The Greek reads: **“ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.”**

Transliterated it reads: **“HOTI TA RHEMATA HA EDOKAS MOI DEDOKA AUTOIS, KAI AUTOI ELABON KAI EGNOSAN ALETHOS HOTI PARA SOU EXELTHON, KAI EPISTEUSAN HOTI SU ME APESTEILAS.”**

We begin with, **“For the words which You gave Me,”** which in the Greek is **“HOTI TA REMATA HA EDOKAS MOI”**

HOTI is a Coordinating Conjunction that typically means, “that.” Here it marks the beginning of the discourse that explains **Verse 7**. So, we say, “for since or **because**.”

“The words” is **TA RHEMATA**, the Article **HO** – ὁ (ho), “the” and the Noun **RHEMA** – ῥῆμα (hray'-mah) in the Accusative, Neuter, Plural that means, “what is said, word, etc.” In the Plural, **“the words,”** means each word of God, as in **John 3:34**, and of Christ in **John 5:47; 6:63, 68**, while the singular **TON LOGON SOU**, “the word of you,” in **John 17:6, 14** views God’s message as a whole. It is referring to the Bible Doctrine Jesus taught the disciples while He was with them.

John 3:34-35, **“For He whom God has sent speaks the words of God; for He gives the Spirit without measure. ³⁵The Father loves the Son and has given all things into His hand.”**

John 6:63-64, **“It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. ⁶⁴But there are some of you who do not believe.”**

John 6:68, "Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life."

"You gave Me" is HA EDOKAS MOI.

EDOKAS is the verb **DIDOMI – δίδωμι** (did'-o-mee) once again, here in the Aorist, Active, Indicative, Second Person, Singular that means, "to give."

The *Aorist Tense* is for simple past tense and views the entirety of the action of God the Father being the One who gave Jesus Christ all the Doctrine that He taught the Disciples, which led them to understand that Jesus was from God Himself. We will say, **"You gave."** Jesus Christ utilized the Grace Apparatus for Perception, (GAP), in His humanity. That is, He learned Bible Doctrine in the human spirit which was exhaled in His communication. These "words" were given to Jesus by God the Father, which means GAP. That is how He constructed the ECS, and how He exhaled Doctrine in teaching.

John 14:10, "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works."

"I have given to them" is "DEDOKA AUTOIS."

DEDOKA is the Verb **DIDOMI – δίδωμι** (did'-o-mee) again, this time in the Perfect, Active, Indicative, First Person, Singular.

The *Perfect Tense is Extensive* once again, and is a summary of His three years of ministry, emphasizing the fact that Jesus completed the action of teaching the disciples in the past and that teaching has a present state or result, "they know He is from God." So, we say, **"I have given"** where His teaching ministry is in view.

AUTOIS is the Pronoun **AUTOS – αὐτός** (ow-tos'), in the Dative, Masculine, Third Person, Plural, **"to them (the disciples)."** It's a Dative of Advantage, it is to their advantage to have these Doctrines.

Compare with **Mark 4:34; 13:3, 23; John 15:15b.**

Mark 4:34, "And He did not speak to them without a parable; but He was explaining everything privately to His own disciples." Jesus taught them all the time, and much more than what is recorded in the Gospels.

Next, we have, **"and they received them"** which is **"KAI AUTOI ELABON."**

ELABON is the Verb **LAMBANO – λαμβάνω** (lam-ban'-o) that means, "to take, to take hold of, to receive," here in the Aorist, Active, Indicative, Third Person, Plural, **"they received."** **"Them"** is added for context. This tells us the disciples GAPed it too.

Then we have **“and truly understood”** which is **“KAI EGNOSAN ALETHOS.”**

KAI is the Coordinating Conjunction that means **“and,”** which ties together the process of reception and retention. Therefore, they learned and they retained these Doctrines. Application is still in a holding pattern until Pentecost.

EGNOSAN is the Verb **GINOSKO – γινώσκω** (ghin-ocē'-ko) once again, this time in the Aorist, Active, Indicative, Third Person, Plural. It once again means, “to know” from experience, the experience of Bible study, and continues to refer to the disciples. We will say, **“they understood.”**

ALETHOS is an Adjective used Adverbially to modify a verb. It means, **“truly,** of a truth, in reality, or most certainly.” Here it emphasizes the disciples’ understanding of Jesus Christ coming from the Father. They have an intellectual comprehension of it. **“They truly understood.”**

Principles:

- This means they have “the Words of Jesus,” Bible Doctrine in their minds, which is the Greek word **NOUS**. But here is why the disciples are going to fall apart.
- They already have **GNOSIS – γνῶσις** (gno'-sis) Doctrine in their **NOUS – νοῦς** (nooce), a lot of it; but you cannot apply **GNOSIS** Doctrine from the mind.
- **GNOSIS** Doctrine in the mind is only human intellectual knowledge at this point, and Doctrine that remains only in the mind cannot be applied, **1 Cor 2:13.**
- You cannot apply Doctrine from intellectual comprehension, **1 Cor 2:14.**
- God has designed a system, whereby Doctrine cannot be applied from the mind. That eliminates human IQ and that means grace.
- The mind is a staging area for Bible Doctrine and it is the application area for any other type of human knowledge or phenomena.
- But God has activated the human spirit for the believer, and all Doctrine must be transferred to the human spirit before it can be applied or exhaled, **1 Cor 2:15-16.**
- Bible Doctrine must become **EPIGNOSIS** Doctrine in order for it to be applied. **EPIGNOSIS – ἐπιγνώσις** (ep-ig'-no-sis) is the Greek word for “full or complete knowledge,” **Rom 10:2; Eph 1:17; 4:13; Phil 1:9.**
- **EPIGNOSIS** is **GNOSIS** Doctrine that has cycled through the human spirit and into the **“KARDIA,” – καρδία** (kar-dee'-ah) heart of your soul, by means of your positive volition towards God’s Word and the power of the filling of God the Holy Spirit.
- The disciples had **GNOSIS** Doctrine, but they did not have **EPIGNOSIS** Doctrine, and that is why they are going to run away once Jesus is arrested and goes to the Cross. That is why they cannot apply anything at this time.

Next, we have **“that I came forth from You,”** which is **HOTI PARA SOU EXELTHON.**

Once again **PARA SOU** means, **“from the immediate source of You.”**

“Came forth” is **EXELTHON** which is the Verb **EXERCHOMAI – ἐξέρχομαι** (ex-er'-khom-ahee) in the Aorist, Active, Indicative, First Person, Singular. **EXERCHOMAI** comes from, **“EK” – ἐκ** (ek) that means, “from or out from,” and **ERCHOMAI – ἔρχομαι** (er'-khom-ahee) that means, “to come.” Therefore, **EXERCHOMAI** means, “come out of or come out from.”

The *Aorist Tense* is again for simple past action regarding Jesus Christ's incarnation and hypostatic union.

The *Active Voice*: Jesus Christ is the One who came from the Father. So, we say, "**came from.**"

Finally, we have, "**and they believed that You sent Me**", which is **KAI EPISTEUSAN HOTI SU ME APESTEILAS.**

"**They Believed**" is another Aorist Tense verb that parallels with **ELABON** and **EGNOSAN**. It is the Greek word **EPISTEUSAN**, which is the Verb **PISTEUO** – πιστεύω (pist-yoo'-o) that means, "believe (in), have faith (in), etc."

Here it is in the Futuristic Aorist Tense, Active Voice, Indicative Mood, Third Person, Plural referring to the disciples' future **EPIGNOSIS** using the past tense of **PISTEUO** – believing, while looking at the whole action. Compare against **John 14:9**. The disciples received Bible Doctrine from Jesus Christ, who received it from the Father, and the disciples believed it. As noted above, application (**EPIGNOSIS**) is still in question and future; beginning at Pentecost.

As noted above, this Aorist Tense verb is in a line of Aorist verbs. There are two Aorist's before it:

- They have received it (**ELABON**) – 2nd Aorist Tense; they perceived it via the Grace Apparatus for Perception, (GAP).
- They know it (**EGNOSAN**) – 1st Aorist Tense. The Doctrine, "words of Jesus," are in the staging area: the mind (**NOUS**).
- Then the Futuristic 1st Aorist (**EPISTEUSAN**) – "**They would believe**" is a better translation here. Jesus knew they would have **EPIGNOSIS** Doctrine in their souls at Pentecost and going forward.

Just as Jesus knew and prayed that He has completed the Father's plan, He also prays knowing that the disciples would have **EPIGNOSIS** Doctrine in their souls at Pentecost and going forward.

This also shows the graciousness of our Lord, because even though the disciples would in the interim be defeated, He knows that it will not hinder their eventual victory at Pentecost and going forward and that is what Jesus is praying for. That is what Jesus knows will happen.

"**Sent Me**" occurs five times in this prayer, **John 17:8, 18, 21, 23, 25**. Five being the number of "Grace." It is **ME APESTEILAS**, where **ME** is the Pronoun **EGO** for "Me," and **APESTEILAS** is the Verb **APOSTELLO** – ἀποστέλλω (ap-os-tel'-lo) in the Aorist, Active, Indicative, Second Person, Singular referring to Jesus. **APOSTELLO** is from **APO** – ἀπό (apo') that means, "from, away from," and **STELLO** – στέλλω (stel'-lo) that means, "to arrange, prepare, gather up, hence to restrain: to keep away." So, **APOSTELLO** comes to mean, "to send, send away." Here in the Past Tense, "**sent.**"

APOSTELLO is the word from which we get **APOSTOLOS – ἀπόστολος** (ap-os'-tol-os) that means, "Apostle." Therefore, we see that Jesus Christ is God's Apostle (i.e., messenger) to man as in **Heb 3:1**.

Heb 3:1-2a, "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; ²He was faithful to Him who appointed Him..."

Our translation of **John 17:8** is, "Because I have given to them, *(the disciples)*, the words, *(Bible Doctrine)*, You gave to Me, and they received *them*, and they truly understand that I came from *(the immediate source of)* You, and they *(would)* believe that You sent Me."

Principles:

- The disciples had been given to Jesus by the Father. The gift was irrevocable and the Father was able to guarantee it.
- Jesus had no doubt of the final outcome. The disciples were obedient; they had accepted the message Jesus gave them.
- In spite of much misunderstanding on their part, there is no evidence that they had rejected or doubted the truth He imparted to them; they just were not applying it.
- They did not have **EPIGNOSIS** instantly, as the text of John shows, **John 2:22; 20:9**.

John 20:9-10, "For as yet they did not understand the Scripture that He must rise again from the dead. ¹⁰So the disciples went away again to their own homes."

John 2:22, "So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken."

- They recognized intellectually that Jesus' message came from God; and they accepted Him as a messenger of God, as their own confession declared, **John 16:30**.
- From the outset of His ministry, the disciples had received Him as the Messiah, and their conviction of His Messiahship had grown progressively during the period of association with Him.
- Now that the supreme test of their faith was impending, Jesus prayed that they might be preserved against the persecution that would separate them.
- But Jesus also knew that after His resurrection and on the day of Pentecost, the Holy Spirit would give them **EPIGNOSIS** into all the things Jesus had taught them, **John 14:26; 16:13-15**.

John 14:26, "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

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Then in **John 17:9** we have, **“I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;”**

J o h n
17:9, Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν;”

John 17:9, “EGO PERI AUTON EROTO, OU PERI TOU KOSMOU EROTO ALLA PERI HON DEDOKAS MOI, HOTI SOI EISIN;”

This indicates the triumph of grace. In this verse Jesus prays for the disciples just before their disastrous failure. We begin with, **“I ask on their behalf,” “EGO PERI AUTON EROTO.”**

PERI is the Genitive Preposition that means, “about, **concerning**, around, with reference to, for, on account of, etc.”

EROTO is the Verb **EROTAO – ἐρωτᾶω** (er-o-tah'-o) in the Present, Active, Indicative, First Person, Singular that means, “to ask or question.” This means to make a request, and it also means to interrogate, so it is an intensive word, and comes to mean, **“pray”** here and elsewhere in the New Testament. It is generally more conversational in form and at times may express a more intimate relation between the parties than its counterpart **AITEO – αἰτέω** (ahee-teh'-o) would. It should be noted that Jesus always used **EROTAO** in His prayers to the Father, **John 14:16;** whereas, the disciples used **AITEO** in their prayers to God, **Mat 6:8; John 14:13-14; 15:7, 16; 16:23-24, 26.**

The Customary Present Tense views the action of Jesus' prayer as ongoing action, as we have noted above. He is praying for His disciples. Not only does He pray for them, but He keeps on praying.

The Active Voice: Jesus is the One praying for His disciples at this time.

The Indicative Mood is for the fact of this prayer being offered up to the Father concerning the disciples. There is a group of people that Jesus is praying for here, “His disciples.” It

anticipates the failure of the disciples, and fervent prayer is necessary in this case, and that fervent prayer comes from the Lord.

So, we will say, **"I keep on praying concerning them."**

Then we have a contrast, **"I do not ask on behalf of the world," "OU PERI TOU KOSMOU EROTO"**

OU PERI is the Greek negative for **"not"** with the Genitive Preposition for **"concerning,"** once again to indicate that Jesus is not praying for a certain group of people.

TOU KOSMOU is the article for **"the"** and the Genitive, Masculine, Singular of **KOSMOS – κόσμος** (kos'-mos) that means, **"world, world order, universe; world inhabitants, mankind."** Here it is speaking about those who reside inside of Satan's Cosmic System as unbelievers. In this portion of the prayer, Jesus is focusing solely on His immediate disciples and no one else.

EROTO is again the verb **EROTAO – ἐρωτάω** (er-o-tah'-o) in the Present, Active, Indicative, First Person, Singular.

This is an *Instantaneous Present Tense*, which indicates completed action at the moment of speaking. At this time, Jesus is not praying for the world. Jesus is not praying for those in Satan's Cosmic System.

The *Active Voice*: With no noun or pronoun in this phrase, we must take it from the verb here in the *First Person, Singular* and add "I," referring to Jesus.

So, we have, **"I do not pray concerning the world."**

Principles:

- In **John 17:19**, Jesus does pray for the world, for future believers that they may believe, **John 17:21**.
- This does not mean He does not care about the unbeliever, God loves the whole world, **John 3:16**, Christ died for sinners, **Rom 5:8**, and He prayed for sinners, **Luke 23:34**.

Next, Jesus clarifies who He is praying for, **"but of those whom," "ALLA PERI HON"** where **PERI HON** is a condensed and common Greek idiom for **PERI TOUTON HOUS. TOUTON** meaning, "these" being omitted.

ALLA is the Superordinating, Contrasting Conjunction, **"but, rather, on the contrary."** This emphasizes the group Jesus is praying for, His disciples.

PERI is our Preposition once again, **"concerning."**

HON is the Relative Pronominal Adjective **HOS – ὅς** (hos) in the Genitive, Masculine, Plural, that means, "who, which, that." Here in the plural idiom, we will say, **"those whom."**

Then we have the group He is praying for, "**You have given Me,**" which is "**DEDOKAS MOI**"

DEDOKAS is the Verb **DIDOMI – δίδωμι** (did'-o-mee) in the Perfect, Active, Indicative, Second Person, Singular. It means, "to give," and refers to God the Father in the Second Person, Singular, Active Voice.

The *Extensive Perfect Tense* once again emphasizes the Divine Decree of God the Father who bestowed everything to Jesus Christ, including the gift of every disciple given to Christ by the Father. Once again, with no Subject Noun or Pronoun, we take the subject from the verb and say, "**You, (God the Father), have given.**" They have been given at the point of salvation with the result that they belong to Christ forever. It anticipates positional truth

MOI is the Pronoun **EGO – ἐγώ** (eg-o') "I," in the Dative, First Person, Singular, so we say, "**to Me.**" The disciples were given to Christ by the Father. The disciples are a special gift from God the Father to God the Son. But, they also belong to the Giver. God the Father possesses every believer at the moment of salvation, and He gives His possession to Jesus Christ. Yet, they still, in a special way, belong to God the Father, because they are in His plan.

So, we have, "**but concerning those whom You (God the Father) have given to Me (Jesus Christ).**"

Principles:

- Jesus prays for believers only here, who within 24 hours will be colossal failures. With the possible exception of John, every one of these disciples is going to fail in a fantastic way. Unbelievers fail too, that is obvious, but they are not in the plan of God. Jesus Christ as the High Priest prays for His own.
- You cannot give what does not belong to you. God the Father gave what belonged to Him to His Son.
- When you give, it is always a manifestation of your character. So, this reflects the high character of God the Father by giving His most valued possession, (the believer, **Eph 1:14; Titus 2:14; 1 Peter 2:9**), to His Son.

Finally, we have, "**for they are Yours,**" "**HOTI SOI EISIN.**"

HOTI is a Conjunction that can mean, "that, **because**, for since, etc."

SOI is the Possessive, Dative Pronoun, **SU – σὺ** (soo) that means, "to you or yours," referring to God the Father as the owner of all believers who He gives to Christ.

EISIN is the Verb **EIMI – εἶμι** (i-mee'), in the Present, Active, Indicative, Third Person, Plural and means, "they are," referring to the believing disciples.

The *Customary Present Tense* means, "**they keep on being yours.**" This is the basis of the prayer. The disciples belong to God, they are about to fail, but their failure does not hinder the plan of God.

So, we will say, "**Because they keep on being Yours.**"

Principles:

- This is the reason why God should protect and guide the disciples and all believers, because His character and honor were involved. His honor will be advanced by keeping us from evil and the evil one (Satan) **John 17:15**, and by granting us all needful grace to help in time of need, **Heb 4:16**.

Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

- Jesus prayed this request because of God's ownership of them by both creation and election, **Eph 2:10; Col 1:16; Rev 4:11** with **Mark 13:27; Rom 8:33; Col 3:12; 2 Thes 2:13**.

Our complete translation of **John 17:9** is, "**I keep on praying concerning them, I do not pray concerning the world, but concerning those whom You (God the Father) have given to Me (Jesus Christ), because they keep on being Yours.**"

Principles:

- At this point, He was "not praying for the world" in its hostility and unbelief. This prayer is for two things:

1) The disciples' preservation, "**protect them,**" vs. **11**.

2) Their sanctification, "**sanctify them,**" vs. **17**.

- In view of their dangers and trials, Jesus sought the protection and blessing of God for them, because the disciples were the ones through whom the world would hear the gospel and the church would be built. Therefore, Jesus focused His request on His disciples. His prayers were always answered.

Adam Clarke's Commentary states, "*Our Lord, who was now going to act as High Priest for the whole human race, imitates in His conduct that of the Jewish High Priest on the great Day of Expiation, [Day of Atonement]. (Passover was celebrated here by our Lord because it was the day of individual atonement, as Yom Kippur [Day of Atonement] is the day of the nation Israel's atonement as a whole, and Tabernacles is the day of the nation's [the entire world's] atonement), who, in order to offer up the grand atonement for the sins of the people:*

1) *Washed Himself and put on clean linen garments, Lev 16:4. This Christ appears to have imitated **this in John 13:4**. He laid aside His garments, girded Himself with a towel, etc. **Remember that His disciples had already bathed for salvation, see John 13:10.***

2) *The high priest addressed a solemn prayer to God:*

a) *For himself, this Christ imitates **in John 17:1-5**.*

b) *For the sons of Aaron: our Lord imitates this in praying for His disciples, John 17:9-19.*

See Calmet's Dict. under Expiation; and see La Grande Bible de M. Martin, in loc." (**Bold mine.**)

- So, here Jesus imitates the High Priest, the second part of whose prayer, on the Day of Expiation, was for the priests, the sons of Aaron, as the True High Priest so that the disciples would be worthy to serve and protected in that service, (sanctification and preservation).
- Jesus appears to imitate this in praying for His disciples and His Church. "Of the church" is all who should believe on Him through the preaching of the apostles and their successors, which He prays for in **John 17:20-24**, and after which He returns again to pray for His disciples in **John 17:25-26**.
- Therefore, Jesus is praying for His disciples. As to why God should bless them? They were not of the unbelieving and antagonistic world, they have been taken out of the world, and they belonged to God.
- The petition was not offered for wicked, perverse, rebellious men of Satan's Cosmic System, but for those who were the friends of God, and who were disposed to receive His blessings.
- Therefore, Jesus asked that His own be kept, be full of joy, be sanctified, etc. This prayer was specifically one for preservation, sanctification, and glorification of His disciples and all believers.
- In **John 17:21 & 23**, we are assured of the Lord's interest in the world. But when He prayed for the world, He prayed that they might believe and know His mission, and He extends the prayer for all who should become Christians in **John 17:20**. Likewise, when on the Cross, He prayed for His crucifiers and murderers, **Luke 23:34**.
- Therefore, His exclusion of the world from this particular prayer is not evidence of lack of love for the unbeliever. Those who are in the world can become the object of His priestly intercession only after they are saved.

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In **John 17:10** we have, "**And all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.**"

The Greek
reads: "**καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς.**"

Transliterated it reads: "**KAI TA EMA PANTA SA ESTIN KAI TA SA EMA, KAI DEDOXASMAI EN AUTOIS.**"

The first phrase, **“And all things that are Mine are Yours”** is **“KAI TA EMA PANTA SA ESTIN”**

Literally it reads, **“And the mine all things yours are.”** This phrase uses two Possessive, Pronominal Adjectives in the Plural. The First is **EMA** in the First Person of **EMOS – ἐμός** (em-os’) for “mine,” where Jesus is referring to Himself, and the second, **SA** in the Second Person from **SOS – σός** (sos) for “yours,” where Jesus is referring to the Father.

With this is **PANTA** the Adjective **PAS – πᾶς** (pas) in the Nominative, Neuter, Plural, which means, “everything or all things.” Indeed, “everything” has been given to Jesus Christ by God the Father, but more specifically here, the “everything” is viewing the gift of these 11 disciples from God the Father, who would take the Words of Jesus and begin to build His Church. Jesus is glorified by the building of the church, the building of His body.

Everyone who is in the church is part of the **“all things”** given to Christ.

“Are” is the verb **ESTIN – εἶμι** (i-mee’) here, which is the Present, Active, Indicative, Third Person, Singular of **EIMI** that means, “he/she/it is,” referring back to the “all things / everything.” It is in the singular number in the Greek, so it should be translated “is,” not the plural **EISIN** “are.” This emphasizes the unity of the whole as in **John 16:15**.

In English we say, **“And everything that is Mine is Yours.”**

Then we have, **“and Yours are Mine,”** which is **“KAI TA SA EMA.”** Literally, it is **“and the Yours Mine.”** But we would say, **“And what is yours is mine,”** maintaining the singular context of **ESTIN** from the previous phrase, we add the verbs “to be,” (“is”) for context.

Jesus once again reveals His unity, intimacy, and equality with the Father. Each member of the Trinity has full title to the possessions of the other; they also share the same interests and responsibilities.

Finally, we have, **“and I have been glorified in them.”** **“KAI DEDOXASMAI EN AUTOIS.”**

DEDOXASMAI is the Verb **DOXAZO – δοξάζω** (dox-ad’-zo) in the Perfect, Passive, Indicative, First Person, Singular. **DOXAZO** means, “To render or esteem glorious, praise, honor, glorify, exalt.”

The Extensive Perfect Tense emphasizes the completed action of Christ’s glorification by the Father in eternity past for the future success of these disciples who were given to Jesus by the Father. As a result, Jesus stands today glorified and will forever be glorified.

The Passive Voice: Jesus receives glory through the future Edification Complex of the Soul (ECS) of these disciples. In spite of the immediate failure of the disciples, God the Father has a plan for them, and His plan will go on in spite of the failure.

The *Indicative Mood* is for the fact of reality of Jesus' glorification, as a result of being given these disciples.

EN AUTOIS is the Dative Preposition meaning, "in," plus the Dative Pronoun **AUTOS** – **αὐτός** (ow-tos') in the Masculine, Third Person, Plural that means, "them," referring to the "all things," but more specifically, the 11 disciples.

We will translate this as, "**and I have been glorified in them.**" Though we could say, "I stand glorified in the disciples."

He continues to speak proleptically, (i.e., with a view to the certainty of a future event), Jesus proclaimed that He would be glorified in His disciples, cf. **John 15:8**.

Our complete translation of **John 17:10**, "**And everything that is Mine is Yours and what is yours is mine, and I have been glorified in them.**"

Compare with **John 15:8**, "**My Father is glorified by this, that you all bear much fruit, and become My disciples.**"

Principles:

In spite of all the disciples' shortcomings and failings, they still went on to glorify, for all of eternity, our Lord Jesus Christ. There is comfort for us in this.

You may fail in a colossal way, but if you are still alive, when it is all over, God still has a plan for your life, so you get up and move forward, **Mat 10:14; Mark 6:11; Luke 9:5**, (dust yourselves off).

This also shows us that even though we fail, we are still His, and if and when we do fail, we need to recover and go forward or as we say, "rebound and keep moving." Note the example of the Prodigal Son in **Luke 15:18-21**.

- "Rebound" is the principle set forth in **Psa 38:18** and **1 John 1:9**, where we are commanded to confess our sins to God the Father so that our souls are cleansed and we are walking in righteousness once again.
- This is God's program to accomplish the commands of **Eph 5:8-21**, especially **Verses 8 & 18**.

Eph 5:8, "**For you were formerly darkness, but now you are Light in the Lord; walk as children of Light.**"

Eph 5:18, "**And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.**"

- This was also the principle of our Lord washing the feet of the disciples, as He began His High Priestly duties on the night of Passover in **John 13**. **John 13:10**, "**Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean..."**"

- We are clean [bathed – **LOUO** – **λούω** (loo'-o)] positionally from the moment of salvation. That is why the disciples did not need a bath at this time. But we do need to wash [**NIPTO** – **νίπτω** (nip'-to)] on a consistent basis to remove the garbage and filth we pick up living in Satan's Cosmic system as a result of personal sinning.
- Therefore, to be filled with the Spirit as in **Eph 5:18**, we need to wash as in **John 13:10** by utilizing **1 John 1:9** for the cleansing of our soul's, to walk in the light (i.e., experiential sanctification).
- Without rebound, **1 John 1:9**, as the basic Problem-Solving Device (PSD) for post salvation sinning, it would be impossible for believers to execute the Predesigned Protocol Plan of God for our Lives.
- The Plan of God is executed in a state of non-sinning called the "filling of the Holy Spirit."
- Since we all fail, none of us can execute God's plan, will and purpose for our lives unless we get back into fellowship with God (i.e., being filled with the Spirit and walking in His light).
- Once sin is confessed, you must forget as God has forgotten your sins, **Psa 103:12; Isa. 43:25**. For example, someone has offended you, real or imagined. You reacted with bitterness and anger which you then confessed. God forgave and forgot that sin. But your failure to forget the sin can lead to smoldering hatred and a desire for revenge. These mental attitude sins may quickly ignite into verbal and overt sins unless you rebound, isolate the sin, and put the sin in the past where it belongs. Only then are you free to keep moving toward maturity in the Christian life.
- Without Rebound as the number one PSD, it would be impossible to learn and use the other PSDs of the protocol plan.
- You have to learn to handle your own problems through the application of Bible Doctrine, not through counseling from others. There is no problem in the Christian life you cannot personally handle from application of Doctrine. But this requires knowledge of Bible Doctrine and spiritual growth to the point of spiritual self-esteem.
- Without Rebound as the basic PSD, it would be impossible to recover from Christian degeneracy. We can rebound and start our recovery at any point: implosion, explosion, reversionism, degeneracy.
- Without Rebound, it would be impossible to be filled with the Spirit and learn Doctrine. Without learning Doctrine, you cannot fulfill the principle of post salvation renewing of your mind, **Rom 12:1-2**, and therefore you will not be able to glorify the Lord Jesus Christ in your body.
- But with the consistent application of Rebound, learning Bible Doctrine and Applying it daily through the filling of the Holy Spirit, you will glorify Christ in your Body for all of eternity, **Phil 3:14; Heb 12:1**.

Heb 12:1, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us."

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Complete Translation of John 17:6-10

John 17:6, "I caused Your name (God the Father's) to be made known to the men (disciples) whom you gave to Me out from the world, (Satan's Cosmic System), they (the disciples) were Yours (God the Father's) and You gave them to Me, Myself, and they have guarded your teaching."

John 17:7, "Now (prophetic regarding Pentecost +), they have come to know, that all things whatsoever You (God the Father) have given (from eternity past) to Me are from (the immediate source of) You."

John 17:8, "Because I have given to them, (the disciples), the words, (Bible Doctrine), You gave to Me, and they received them, and they truly understand that I came from (the immediate source of) You, and they (would) believe that You sent Me."

John 17:9, "I keep on praying concerning them, I do not pray concerning the world, but concerning those whom You (God the Father) have given to Me (Jesus Christ), because they keep on being Yours."

John 17:10, "And everything that is Mine is Yours and what is yours is mine, and I have been glorified in them."

Vs. 6-19, Christ Prays for His Disciples. (Part 2 ~ vs. 11-12)

John 17:11, "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are."

The Greek reads: "καὶ οὐκέτι εἶμι ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, κἀγὼ πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματι σου ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς."

Transliterated it reads: "KAI OUKETI EIMI EN TO KOSMO, KAI AUTOI EN TO KOSMO EISIN, KAGO PROS SE ERCHOMAI. PATER HAGIE, TERESON AUTOUS EN TO ONOMATI SOU HO DEDOKAS MOI, HINA HOSIN EN KATHOS."

"I am no longer in the world" is "KAI OUKETI EIMI EN TO KOSMO," which literally is, "and no longer I am in the world." The beginning Conjunction **KAI** is used to begin a new sentence and goes untranslated; therefore, we can simply say, "I am no longer in the world." Jesus continues to speak proleptically, speaking of a future event, "no longer in the world," as a present reality. This is the anticipation of the Church Age in which Christ is absent from the earth. Jesus is viewing His completed work on the Cross, His death, resurrection, ascension, and session as a present reality by using the Present, Active, Indicative, First Person, Singular of **EIMI**, "I am," along with the third phrase of this sentence, "I come to you."

Next, we have, "and yet they themselves are in the world," which is, "KAI AUTOI EN TO KOSMO EISIN." Literally, it reads, "and/but they in the world are." Here Jesus uses the Third Person Plural of both **AUTOS** and **EIMI**, **AUTOI** and **EISIN** respectfully, for "they are" referring to His 11 faithful disciples who will remain here on planet earth after His departure. Note also, the **KAI** is used contrastively here and is translated "but" or as the NASB translated it by adding "yet" with the "and." So, we say, "but they are in the world."

Then we have "**and I come to You,**" which is "**KAGO PROS SE ERCHOMAI.**"

KAGO is a compound from **KAI** and **EGO** for "**and I.**"

PROS is the Accusative Preposition that means, "**to, toward.**" Jesus is going to the Father and will be in His presence.

SE is the Pronoun **SU**, "**you,**" in the Accusative, Second Person, Singular referring to God the Father.

ERCHOMAI is a Verb in the Present, Middle Deponent, Indicative, First Person, Singular that means, "to come or to go."

The *Middle Deponent* acts like an Active Voice, and emphasizes Jesus' participation in the action to being "face to face" with the Father. His participation was to complete the work of the Father's plan. As a result, He would ascend to heaven and be seated at the right hand of the Father. We will translate this simply as, "**come.**"

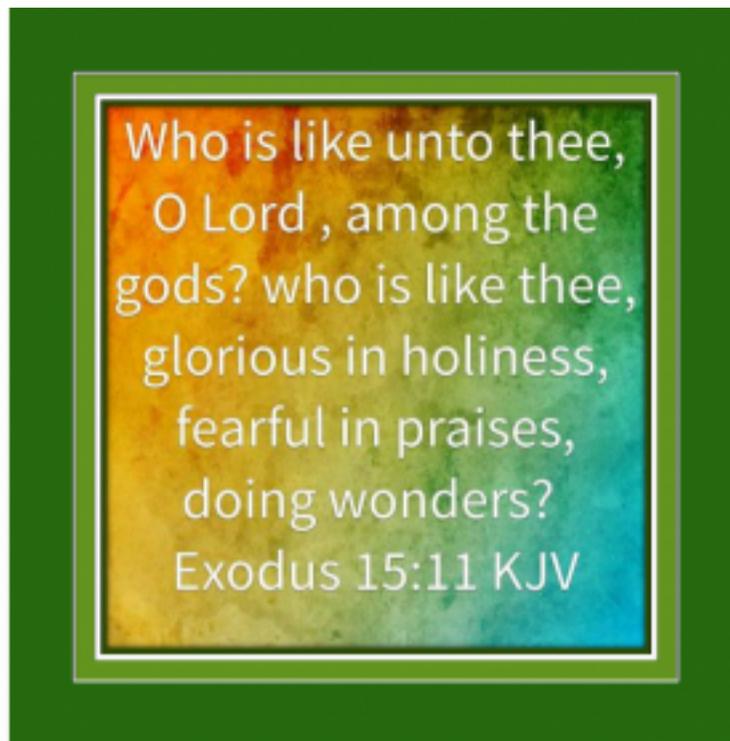
So, we have, "**and I come to you.**"

Next, we have, "**Holy Father,**" "**PATER HAGIE.**"

PATER means "**father,**" referring to God the Father, the One whom Jesus would be in the presence of.

HAGIE is the Adjective **HAGIOS** in the Vocative, Masculine, Singular, that means, "set apart, consecrated, **holy**, morally pure, upright, etc." The Vocative Case is the case of address. It is used to call someone by name or to get their attention. Here, it is the name or title of God the Father. It is an essence of God Himself.

So, we say, "**Holy Father.**"



Doctrine of the Essence of God – His Holiness.

Introduction:

The Holiness of God is one of the many attributes that constitute the overall Essence of God. The attributes of God present a theme so vast and complex and so beyond the range of finite faculties that our attempt to classify them is only approximate as to accuracy or completeness.

In addition, the attributes of God are so interrelated and interdependent that the exact placing of some of them is difficult if not wholly impossible.

Chafer states, *"Though wholly inadequate, man's conception of God is measured by those characteristics which he attributes to God. The Bible presents a revelation which, though limited by the restrictions that language must ever impose, is of a Person, and this revelation attributes to Him those exalted qualities which are His. These qualities thus attributed are properly styled attributes. To declare His Person and the sum total of His attributes, would constitute a final definition of God which man might never hope to form. God is not specifically defined in any one assertion, but His existence and attributes are assumed and do appear only as the text in various places and in manifold terms sets forth what He is and what He does. A true Biblical definition of God will be secured only as an induction of all the Scripture is secured (cf. **Gen 1:1; Job 11:7-9; 36:26; 37:5, 23; Psa 77:19; 92:5; 97:2; 145:3; 147:5; Prov 25:2; Isa 40:28; Jer 10:10- 16; Matt 11:27; Rom 11:33, 34, etc.)**."* (L. S. Chafer, Systematic Theology, Vol. 1)

An attribute is a property which is intrinsic to its subject. Thus, in describing God, we typically define the Essence of God by 10 main attributes including God's, Sovereignty, Righteousness, Justice, Love, Eternal Life, Omniscience, Omnipotence, Omnipresence, Immutability, and Veracity.

God, out of necessity, is defined for us in the Bible in terms and expressions which belong to human life and experience. He is presented to us in anthropomorphic, (physical characteristics of man ascribed to God) and anthropopathic, (mental characteristics of man ascribed to God), terms.

The Westminster Confession of Faith is one of the most comprehensive or Biblical definitions of God formed by man outside of the scriptures. It reads:

i. THERE is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal most just and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

ii. God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever Himself pleaseth. In His sight, all things are open and manifest; His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, He is pleased to require of them.

iii. In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. (Westminster Confession of Faith, Chap. II)

The Personality of God:

To have a comprehensive understanding of God, we also need to understand an anthropopathic characteristic of God and that is He has a personality. Personality means, "The part of a person that makes them behave in a particular way." Personality has its component parts, namely, intellect, sensibility, and will. Therefore, God's personality includes His attribute of Omniscience, but also demands that He have Sensibility and Will. These are not characteristics of God's attributes, they are attributes themselves.

Sensibility is "the ability to experience deep emotions."

Will is "the ability to make decisions, choices."

In the past, we have understood God's Omniscience and Will, so here we will focus on His Sensibility. God's divine, moral sensibility includes the attributes of:

- Holiness
- Justice, (including Righteousness)
- Love
- Goodness
- Truth

Both in philosophical and theological usage, the designation "sensibility" includes the higher forms of feeling. The fact that in God the emotions of love and patience, and the attributes of holiness, justice, goodness, mercy, and faithfulness exist, goes far to indicate the true quality of God.

Many theologians try to remove the warm and sentient nature which the Scriptures define for us over and over again. Sensibility in God is as well defined as are the other essentials of personality; intelligence and will.

The sensibility of God includes His rational Being. For example, in the universe, He has expressed His ultimate desire, and of that universe in its original form, He said, "**It was very good.**" Having contemplated the beauty in creation, none can doubt the aesthetic nature in God.

God is not just pure thought, but He is also absolute intuition and absolute sensibility. He not only grasps reality in His absolute thought, but He sees it in His absolute intuition, and enjoys it in His absolute sensibility.

The Holiness of God:

Ex 15:11, "Who is like You among the gods, O LORD? Who is like You, majestic in holiness, awesome in praises, working wonders?"

Isa 6:3, "And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory."

As stated above, His sensibility is comprised of His Holiness, Justice, Love, Goodness, and Truth. We will now understand the Holiness of God in relation to His sensibility.

Definition:

Holiness is typically defined negatively and in relation to a relative, and not absolute standard. So, holiness in the Bible means separation from all that is common or unclean.

In respect to God, holiness means not only that He is separate from all that is unclean and evil, but also that He is positively pure and thus distinct from all others.

An analogy may be helpful here. What does it mean to be healthy? It is the absence of illness, but also a positive infusion of energy.

Therefore, holiness is the absence of evil and the presence of positive right. In God, His holiness is a purity of being and nature, as well as of will and act.

Scripture:

Holiness is the attribute by which God wanted to be especially known in Old Testament times, **Lev 11:44; Josh 24:19; Psa 99:1-9; Isa 6:2-3; 40:25; Hab 1:12-13.**

In the New Testament, it appears in direct statements such as, **John 17:11; 1 Peter 1:15.** It also appears in ascriptions of praise, **Rev 4:8.**

The Creator is holy in Himself, quite apart from all evil, **Psa 22:3,** as we see His holiness in the figure of God being light, **James 1:17; 1 John 1:5.**

Jesus Christ is said to be Holy in, **Psa 16:10; Mark 1:24; Luke 1:35; 4:34; John 6:69; Acts 2:27; 13:35; Heb 7:26; 1 Pet 1:15.**

Application:

The absolute, innate holiness of God means that sinners have to be separated from Him unless a way can be found to make them holy. And that way has been provided in the merits of Jesus Christ.

A proper view of the holiness of God should make the believer sensitive to his own sin, **Isa 6:3, 5; Luke 5:8.**

The holiness of God becomes the standard for the believer's life and conduct, **1 John 1:7.**

- This should put to an end to the often-useless discussions over what is permitted and what is not in the Christian life. Proper conduct can be tested by the simple question, is it holy?
- This is the believer's standard. While he does not always measure up to it, he must never compromise it.

Amplification:

The holiness of God is intrinsic, uncreated, and untarnishable; it is observable in every Divine attitude and action. It embraces not only His devotion to that which is good, but is also the very basis and force of His hatred of that which is evil.

Thus, there is in Divine holiness the capacity for reaction toward others which is both positive and negative.

The following Scriptures declare the holiness of God: **Ex 3:5; Lev 19:2; 1 Sam 2:2; Job 15:15; Psa 22:3; 47:8; 111:9; Isa 6:3; 57:15; Rev 6:10; 15:4.**

Attributes of God that Make Up His Sensibility and Inter-Work with His Holiness:

Love:

1 John 4:8b-9, "...For God is love. 9By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him."

God is Holy; therefore, the love of God possesses perfect integrity, which includes incorruptible justice and immutable righteousness. In God, love is the perfection of holiness and all that concept implies. Love in God is seeking the highest good and glory of His perfect attributes.

God's attribute of love does not operate apart from His other attributes including holiness and justice. Because God is holy and unchangeable, divine love cannot be compromised by sins, human good, evil; including Christian degeneracy, dead works, or any function of the sin nature. This means that Divine love cannot be corrupted by any creature failure, nor can Divine holiness. God is not tainted by our sins.

Holiness, because of its definition of separation, dictates that there shall be no leniency toward evil on the part of God. Therefore, Holiness condemns sin, while the love of God seeks to save the sinner. Yet, love cannot overpower holiness and save those who reject Christ and die in their sins.

Because God is holy, His love can only function in perfect virtue, honor, and integrity. **1 John 4:16-21**

Therefore, God can convey impersonal love to all fallen angels and homo sapiens under real spiritual death while always maintaining absolutely His Holiness.

Rom 5:8, "God demonstrates His own love toward us, in that, while we were yet sinners, Christ died as a substitute for us."

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

Justice:

Since God is holy, He is perfect in His justice and in His righteousness. Justice is perfection of judgment on the part of God, **Job 34:12; Isa 30:18; 49:4; Luke 18:7; 2 Thes 1:6-7.**

Deut 32:4, "The Rock! His work is perfect, for all His ways are just; a God of faithfulness and without injustice, righteous and upright is He.

Justice is what is done on the Divine side for lost men through Christ's sacrifice, **Rom 3:26; 1 Peter 3:18.**

Rom 3:26, "For the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus."

Justice demands a penalty for sin, the Eternal Lake of Fire. Jesus Christ was crucified, and thereby paid the penalty for sin. As a result, when a sinner fully believes upon the perfect work of Christ on the Cross, that penalty is removed from the sinner. As such, the penalty of sin, the Eternal Lake of Fire, will never again fall upon the sinner who believes, and he instead shall be saved eternally.

In God's relationship with man, love is not the issue; the Cross set-up the issue. Our first contact with the essence of God is with His justice, not His love. Where creatures are concerned, God always places His integrity and His holiness before His love.

Salvation is made possible in perfect justice, such justice that is in harmony with infinite holiness. Therefore, Justice and Holiness work in harmony to perfectly provide salvation for the sinner.

Rom 3:23-24, "For all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus."

Rom 5:8-9, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. ⁹Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him."

The point of contact in the attributes of God is the justice of God, **Prov 29:26**, for the unbeliever in salvation, **Mat 12:18-21 (Isa 42:1-4)**, and toward the spiritual believer in Divine blessing, **Mat 6:33**, and toward the carnal believer in Divine discipline, **Heb 12:4-11**.

Psa 89:14, "Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You."

Righteousness:

Psa 50:6, "And the heavens declare His righteousness, for God Himself is judge."

The Greek word for righteousness is **δικαιοσύνη – DIKAIOSUNE** (dik-ah-yos-oo'-nay). It becomes an absolute term when applied to God. With respect to character, God is transparently holy and righteous in all His acts. God's righteousness is ever absolute and perfect to infinity: **1 John 1:5, "In Him there is no darkness at all."**

God's righteousness is seen in two ways:

- He is a righteous Person, **James 1:17**.
- He is righteous in all His ways, **Rom 3:25-26**.

Though related to holiness and justice, righteousness is nevertheless a distinct attribute of God. Holiness relates to God's separateness and righteousness to His justice. Since God's

Righteousness works so closely together with His Justice and Holiness, we must understand His righteousness in order to understand His sensibility.

God is all powerful (omnipotent); therefore, He is infinitely able to do all things. Yet, He can only do those things which are within the range of His just and holy character. As such, He will not make right wrong, nor will He act foolishly. He will not abuse His power, nor compromise His justice and holiness.

Righteousness in God means that all that He does is perfect and absolutely right/correct. God never makes a wrong or unrighteous decision. All of God's judgments are righteous, as well as being holy in nature, (i.e., they are without sin and evil), **Rev 16:5-7**.

Rev 16:5-7, "And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things; for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it." And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Your judgments"."

Righteousness is the principle of Divine integrity, while justice is the function of Divine integrity. Therefore, what the righteousness of God demands His justice satisfies.

God's righteousness is the guardian of God's justice. Justice guards the rest of the essence of God including His holiness. Therefore, God's holiness is absolutely maintained by His righteousness in all that He thinks and does.

When His righteousness combines with His love, it results in grace.

When God makes a decision, says something, or performs an act, it is harmonized with His righteousness and justice, and therefore is absolutely holy in character and nature.

That is why God is able to condemn sin and the sinner, and provide salvation to the believer while maintaining His absolute holiness, **Rom 3:21-26**.

God's sensibility is always perfect righteousness and holiness. He can hate the sinner and love the believer, **Mal 1:2-3; Rom 9:13**, while at the same time express His love to all sinners, **John 3:16**.

Another example of God's sensibility that is protected by His integrity and holiness is His Happiness / Joy, or as we call it His +H. Therefore, +H is an attribute that is part of the essence of God. **Psa 16:11; John 15:11; Rom 14:17; Gal 5:22-23; Heb 12:2**.

Psa 16:11, "You will make known to me the path of life. In Your presence is fullness of happiness. At Your right hand are pleasures forevermore."

Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

John 15:11, "These things I have spoken to you so that My joy may be in you, and that your joy may be made full."

God the Father demonstrated His happiness when He sent His Son to the Cross for the benefit of the entire world. There we see happiness and righteousness working together, **Isa 53:10.**

Isa 53:10, "But the LORD was pleased, (+H), to crush Him, putting Him to grief; if He would render Himself as a guilt offering."

God's +H is derived from His perfect attributes that make up His sensibility including His righteousness. That is why God's happiness is never based on the unhappiness of others.

True happiness cannot be separated from true integrity; the righteousness and justice of God. In the happiness of God, the principle of integrity is the issue.

God's perfect happiness includes the following characteristics:

- Tranquility in every circumstance of life, **Rom 8:28.**
- Contentment in every circumstance of life.
- Capacity for life, love, and happiness.
- The stimulus factor in giving life meaning, purpose, and definition.

In summary, God's righteousness is the principle of Divine integrity, and the guardian of His justice which guards the rest of His Essence, including His holiness. Therefore, God's holiness is absolutely maintained by His righteousness in all that He thinks and does whether it be based on His love or His happiness.

Goodness:

Goodness may be defined as God's benevolent concern for His creatures, **Mat 5:45; Acts 14:17.**

This attribute, if contemplated as that which is within God, is akin to His holiness; if contemplated as that which proceeds from God is akin to love.

The infinite goodness of God is an attribute of His being which characterizes His nature and is itself the source of all in the universe that is good.

Ex 18:9, "Jethro rejoiced over all the goodness (TOBAH) which the LORD had done to Israel, in delivering them from the hand of the Egyptians."

Ex 33:19, "And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion"."

The specific terms employed in setting forth the goodness of God are:

- Benevolence, (kind intention, good pleasure – **EUDOKIA**; kindness – **CHRESTOTES**), which is goodness in its generic sense as embracing all His creatures and securing their welfare. **Eph 1:5, 9; Phil 2:13; Titus 3:4**
- Mercy, which is God's goodness exercised in behalf of the need of His creatures. Mercy is everything that God has done for the sinner, **Rom 11:30**. God's mercy alone goes out to every living creature, not His active grace.

Rom 11:30, "For just as you once were disobedient to God, but now have been shown mercy because of their disobedience."

- Grace, which is God's free action in behalf of those who are meritless which freedom to act has been secured through the death of Christ. It is that in God which acts freely to save because all the demands of holiness have been satisfied. It is all that God does for the believer, **Isa 30:18; Eph 2:8-9**.

Isa 30:18, "Therefore the LORD longs to be gracious to you, and therefore He waits on high to have compassion on you. For the LORD is a God of justice; how blessed are all those who long for Him."

- Love, as noted above, it is that in God which existed before He would care to exercise mercy or grace.

The terms, mercy, grace, and love are too often confused. They appear in the limited context of **Eph 2:4-5**.

Eph 2:4-5, "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ, (by grace you have been saved)."

Sinners are not actually saved by mercy but by grace. Mercy only provides a Savior and draws the sinner to God; whereas, love is God's motivation to save the sinner by providing a Savior.

All combined it represents God's goodness towards man which is also called His lovingkindness, **2 Sam 2:6; Psa 118:1-29; 136:1-26**.

2 Sam 2:6, "Now may the LORD show lovingkindness (*CHESED*) and truth to you; and I also will show this goodness (*TOBAH*) to you, because you have done this thing.

Psa 118:1-4,

1 Give thanks to the LORD, for He is good (*TOB*); for His lovingkindness (*CHESED*) is everlasting.

2 Oh let Israel say, "His lovingkindness is everlasting."

3 Oh let the house of Aaron say, "His lovingkindness is everlasting."

4 Oh let those who fear the LORD say, "His lovingkindness is everlasting."

To live the spiritual life, we too must be full of the goodness, (**AGATHOSUNE**), of God and exercises it daily, **Rom 15:14; Gal 5:22; Eph 5:9; 6:7; Phil 2:13; 2 Thes 1:11; Philemon 1:14.**

2 Thes 1:11-12, "To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness (*AGATHOSUNE*) and the work of faith with power, ¹²so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and *the* Lord Jesus Christ."

Truth, (Veracity):

John 18:37-38. "Jesus answered (Pontius Pilate), "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice." ³⁸Pilate said to Him, "What is truth?"

Pilate in asking that universal question, revealed his own and the world's ignorance of who God is. The truth was standing right in front of him yet he did not know the truth, and therefore did not see the truth standing in front of him, just as the world does not know nor see the truth that is God.

Psa 89:14, "Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You."

God is absolute Truth or as we also call it Veracity.

Truth is defined as, "Conformity to knowledge, fact, actuality, or logic; fidelity to an original or standard; reality and actuality. It is a statement proven to be or accepted as true. It is sincerity; integrity; honesty. Truth is most commonly used to mean correspondence with facts or with what actually occurred."

Veracity is defined as, "Habitual adherence to the truth; conformity to truth or fact; accuracy; precision. Veracity implies factual accuracy and honesty, principally with respect to spoken or written expression." These definitions in fact describe the character and nature of the person of God in His being, thoughts, will, and acts. That is why He is called "**the God of truth**" in **Psa 31:5; Isa 65:16.**

Isa 65:16, "Because he who is blessed in the earth will be blessed by the God of truth; and he who swears in the earth will swear by the God of truth."

Psa 31:5, "Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth."

In His veracity, it is impossible for God to lie. He not only advances and confirms that which is true, but in faithfulness abides by His promises, and executes every threat or warning He has made.

To reveal Himself to mankind and angels, God can only do so in terms of truth. Therefore, Bible doctrine is absolute truth and perfectly reveals the holiness of God.

In relation to mankind, apart from the element of truth in God, there would be no certainty at all in this life and we would wander on in comfortless perplexity not knowing where we came from or where we are going. For those who reject God, that is the state in which they live.

Though men deceive, the veracity of God can never be questioned in the slightest degree.

Truth in God is surety, that what He has disclosed is according to the nature of things and that His disclosures may be depended upon with complete certainty. This certainty characterizes every revelation from God by whatever means.

The setting forth of God's truth is in the Bible. It, being the Word of God, is true in all its parts. There is a vast array of truth, themes, and subjects about which man could not know by himself. The Bible supplies this dependable information.

Psa 12:6, "The words of the LORD are pure words: as silver tried in a furnace on the earth, refined seven times."

God is declared to be a covenant-keeping God. Some of His covenants contain only promises and some contain promises and warnings. He is faithful to every word He has said.

Num 23:19, "God is not a man, that He should lie, nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good?"

Heb 10:23, "Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

The faithfulness of God is the unfailing source of comfort and assurance to those who are right with Him, or partakers of His covenants of promise.

It was a word of great meaning when Christ said in **John 14:6, "I am the way, and the truth, and the life."**

Truth is what will judge the believer at the Bema Seat Judgment.

Truth is what will judge the unbeliever at the Great White Throne Judgment.

Ps 96:13, "For the Lord is coming to judge the earth; He shall judge the world with righteousness and the people with His Truth."

John 12:48, "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day."

Heb 4:12, "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart."

In the Old Testament the basic Hebrew word for Truth is **EMETH**. **EMETH** means, "stability, certainty, and trustworthiness." It means that which produces faithfulness, stability, and security; therefore, truth is firmness, security, and integrity of mind.

If you lack faithfulness, stability, and security, it is usually because you lack Truth, (i.e., Bible Doctrine in your soul).

Many ask how do I know if I'm learning Truth or receiving Truth? Well, Truth will cause you to be stable, certain, and sure.

The most popular Greek word for Truth is **ALETHEIA** = integrity of character.

Joseph Thayer says, "*It is that which frees the mind from pretending, deceitfulness, and hypocrisy.*"

Pro 23:23, "Buy truth, and do not sell it, also buy wisdom and instruction and understanding." (i.e., Bible Doctrine)

Truth is something we must be taught. It does not come naturally.

Psa 25:5 "Lead me in Your Truth and teach me: for You are the God of my deliverance."

John 8:31-32, "If you continue in My Word then are you My disciples indeed. And you will know the Truth and the Truth will make you free."

Truth must be taught! This is why fathers are told in **Isa 38:19** to make Truth known to their children, and in **Mat 22:16** our Lord taught the way of God in Truth.

Truth is something that must be taught. This is why the apostle Paul tells us that God's will for all mankind is to "**be saved and then to come to the knowledge of the Truth.**"

God desires truth to be within us, **2 Cor 11:10, "As the truth of Christ is in me...."**

Without Truth, it is impossible to worship God properly, **John 4:23-24, "Worship in spirit and truth."**

This is why if a pastor really loves and worships the Lord, he will, **2 Tim 2:15, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. "**

And He will feed the flock of God. **John 21:15-17, "If you love Me, feed My sheep, ... lambs..."** Feed them what? Truth. Truth is that which the Lord brought with Him when He came down from heaven.

John 1:17, "For the law was given by Moses but grace and truth came by Jesus Christ."

John 18:37, "... for this I have come into the world, to testify to the truth."

It is only as He brings us to a knowledge of the Truth that He can deliver us completely from our three enemies; ourselves (OSN), the cosmic system, and Satan.

The whole purpose of the Gospel and the object of salvation is to bring us to the Truth about God.

There are many teaching dogmatically, in our country today and around the world, that there is no moral truth. The following quote was taken from a book entitled "Why I Am a Christian" edited by Norman Geisler and Paul Hoffman. The quote contains an exchange between a high school teacher and her student that addresses the absurdity that there is no moral truth. The teacher is a proponent that there is *no* moral truth; whereas, her student Elizabeth believes there *is* moral truth...

The teacher instructs her class, "Welcome, students. This is the first day of class, and so I want to lay down some ground rules. First, since no one has the truth about morality, you should be open-minded to the opinions of your fellow students." The teacher recognizes the raised hand of Elizabeth, who asks, "If nobody has the truth, isn't that a good reason for me not to listen to my fellow students? After all, if nobody has the truth, why should I waste my time listening to other people and their opinions? What's the point? Only if somebody has the truth does it make sense to be open-minded. Don't you agree?"

The teacher replied, "This should prove to be an interesting semester." Another student blurts out, "Ain't that the truth," provoking the class to laughter.

Psa 40:11, "You, O LORD, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me."

Psa 91:4, "He will cover you with His pinions, and under His wings you may seek refuge; His truth is a shield and bulwark."

"Bulwark" is the Hebrew word **SOCHERAH** – סֹחֶרָה (so-kay-raw'), used only here in the entire Old Testament. It is something surrounding the believer. Truth protects us and surrounds us.

Truth protects us and keeps us from deception. This is why the apostle Paul warns us that in the last days Truth will be rejected and deception accepted, **2 Thes 2:10-11; 2 Tim 3:5-8; 4:1-4.**

Truth is always accompanied by God's grace and mercy, **Psa 26:3; 85:10-11; John 1:14.**

Psa 85:10-11, "Lovingkindness and truth have met together; righteousness and peace have kissed each other. ¹¹Truth springs from the earth, and righteousness looks down from heaven."

God's righteousness loves to see His Truth in action, especially in you!

Other Attributes of God in Relation to His Holiness:

Immutability:

1 Sam 2:2, "There is no one holy like the LORD, indeed, there is no one besides You, nor is there any rock like our God."

Because of God's Immutability, His holiness is not subject to change.

Psa 102:27, "But You are the same, and Your years will not come to an end."

Heb 13:8, "Jesus Christ *is* the same yesterday and today and forever."

James 1:17, "Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow."

God's unchanging holiness requires Him to treat the wicked differently from the righteous. When the righteous become wicked, His treatment of them must change too, but His holiness remains the same.

The concept that "The sun is not fickle or partial, because it melts the wax but hardens the clay." gives us a good analogy. The change is not in the sun but in the objects it shines upon.

That is why, in God's Truth and Holiness, He says in **John 3:36, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."**

The change in God's treatment of men is described anthropomorphically, as if it were a change in God Himself, but that is not the case. His treatment might change, as man changes, but God's Holiness never changes.

While God is immutable, He handles different things in different ways consistent with His immutable integrity. God's integrity is perfect; therefore, it is not subject to change or

improvement. No one can promote the integrity of God, and no one can subtract from the integrity of God.

Mal 3:6, "For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed."

Isa 30:15, "For thus the Lord GOD, the Holy One of Israel, has said, 'In repentance and rest you will be saved, in quietness and trust is your strength.' But you were not willing."

Heb 6:17-18, "In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, ¹⁸so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us."

- The first immutable thing is who and what God is, and what He did for us in eternity past.
- The second immutable thing is what God says or communicates in time (i.e., Bible Doctrine).
- Both are interwoven with His Holiness.

Omnipotence

God is all powerful, infinitely able to do all things which are the objects of His power within the range of His holy character or essence. Therefore, He will not make right wrong, nor will He act foolishly, **Isa 44:24; 2 Cor 4:6; Eph 1:19-21; 3:20; Heb 1:3**. He will not abuse His power and compromise His justice.

Sanctification and Holiness:

Whether found in the Hebrew of the Old Testament or the Greek of the New Testament, three words arise from the same root, namely; holy, saint, and sanctified.

The Hebrew root word is the noun **QODESH** – **קֹדֶשׁ**, and means, "apartness, sacredness, holiness, or separateness. It's a sacred place or thing; rarely abstractly sanctity, that is, consecrated, dedicated, or hallowed."

The Greek word is the verb **HAGIAZO** – **ἁγιάζω** that means, "to make holy, consecrate, purify, sanctify, or to separate from profane things." It comes from the adjective **HAGIOS-ἅγιος** that means, "sacred, holy, most holy thing, or a saint."

God is eternally sanctified, **Mat 6:9**. Because of infinite holiness, God Himself (Father, Son, and Spirit) is eternally sanctified. He is classified as distinct, set apart, and separate from sin. He is altogether holy. He is Himself sanctified, **Lev 21:8; John 17:19**.

Lev 21:8, "You shall consecrate him (*the priest*), therefore, for he offers the food of your God; he shall be holy [QADOSH - קָדוֹשׁ] to you; for I the LORD, who sanctifies [QADASH - קָדַשׁ] you, am holy [QADOSH]."

John 17:19, "For their sakes I sanctify [HAGIAZO] Myself, that they themselves also may be sanctified [HAGIAZO] in truth."

The "saint" is the one made holy by God, and is therefore sanctified in Christ.

An unusual text appears in the words: **"You shall be holy, for I am holy," Lev 11:45; 19:2; 1 Peter 1:16.**

Therefore, Man is plainly required to be like his Creator. This obligation is unusual and constitutes an inherent or intrinsic law binding on all created beings.

After we are saved and brought into union with Christ, a new responsibility is given to us, which is to walk worthy of our salvation, and this means to be as He was in this world, which was holy.

Positionally, you are holy due to your regeneration and the imputation of God's righteousness from the moment of your salvation, just as Christ was, but experientially you must walk in that holiness which is what we call, Experiential Sanctification.

The holiness of man is subject to a threefold consideration:

- Positional, **Luke 1:70; Acts 20:32; 1 Cor 1:2; 6:11; Eph 4:24; Heb 3:1; 10:10, 14.**

1 Cor 1:2, "To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their *Lord* and ours."

- Experiential, **Rom 6:1-23.**
- Ultimate, **Rom 8:29; Eph 5:27; 1 John 3:1-3.**

Eph 5:27, "He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless."

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Now, back in **John 17:11**, we continue the main theme of **Verses 11 & 12** which is, "Jesus prays for the disciples' protection."

The phrase we have is, "**keep them in Your name, (the name) which You have given Me.**"

After a secondary thought in our Lord's Prayer here ("**that they may be one even as We are**"), the initial thought is continued in **Verse 12**, "**While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished...**" This thought is then completed in **Verse 15**, "**I do not ask You to take them out of the world, but to keep them from the evil one.**"

Jesus Christ is in essence passing the baton of guarding the disciples onto the Father by asking Him to protect them.

First of all, this request does not suggest the possibility that the disciples could lose their salvation. Note the full request: "**...keep (them) in Your own name...that they may be one.**" **Verse 15** actually gives us the context of this request, when Jesus asks that they be kept from the evil one.

Christ was physically with the disciples and was able to keep them together, united in heart and purpose, separated from the world. Now that He was going back to heaven, He asked the Father to keep them.

Jesus uses both "**kept**" and "**guarded**" regarding the disciples. The first word **TEREO** – **τηρέω** (tay-reh'-o) means, "to have watchful care." The second **PHULASSO** – **φυλάσσω** (foo-las'-so) implies, "custody and protection."

In both **Verses 11 & 12**, we have the words, "**keep** and **keeping**," which are derived from the same Greek word **TEREO**. We have seen **TEREO** before. It primarily means, "to watch over or to guard," and also can be translated, "keep, observe, obey, pay attention to, keep under guard, keep in custody, etc."

It is generally used by John to mean "obey" in the sense of keeping commandments (**8:51-52, 55; 14:15**) or to "observe" the Sabbath (**9:16**). Here (**17:11-12, 15**) it is applied to persons in the sense of "preserve," with an implication of defense.

Implied in this word is a sense of protection, care, and maintenance and sometimes in the sense of protection by conservation or word. A second major definition emphasizes the "watching" aspect of **TEREO**. Thus, it can mean, "to observe carefully, to keep" (as in "not lose," *Bauer*) or "to watch" (for something).

In **Verse 12**, our Lord emphasized this fact by saying, "**I guarded them**," utilizing the Greek verb **PHULASSO** that means to, "guard, watch, keep, keep under guard, keep safe, protect, defend, etc."

In Classical Greek, the verb **PHULASSO** is related to the noun **PHULAX – φύλαξ** (foo'-lax) that means, "a sentinel, a watchman," and indicates the activity of a watchman (**Bertram, "PHULASSO," Kittel, 9:236**). Another related term is **PHULAKE – φυλακή** (foo-lak-ay') that means, a "watch" (e.g., **Mat 24:43**), especially a "watch of the night." Therefore, it can mean, "defense against external attack."

PHULASSO is used in the Septuagint translation of the Old Testament in **Genesis 3:24** for the word **SHAMAR**, where after the Fall, "**cherubim (of the Lord) and a flaming sword flashing back and forth (were placed) to guard the way to the tree of life.**"

In addition, God also "**watches over**" the righteous. As the Psalmist declares, "**O Lord, you will keep us safe**" (**Psa 12:7, NIV [LXX 11:7]**; cf. **16:1 [15:1]; 25:20 [24:20]**).

God also "**protects**" us from harm and evil influence, (**Psa 140:4 [LXX 139:4]; 141:9 [140:9]**).

God's role as "Watcher" or "Guardian" may recall His being the Great Shepherd who "**guards**" His flock, **Psa 23; Jer 31:10**.

Jer 31:10, "Hear the word of the LORD, O nations, and declare in the coastlands afar off, and say, 'He who scattered Israel will gather him and keep him as a shepherd keeps his flock'."

The scope of **PHULASSO** ranges from "watching over, taking care of," to "keeping" a law or command.

It is used here in the sense of, "to mount guard against a known enemy," which in this case, the enemy would be fallen angels. Therefore, we see that Jesus protected them against the fallen angels, the doctrine of demons, (**1 Tim 4:1**), and Satan's Cosmic System. Therefore, back in **Verse 11**, **TEREO** being in the Aorist Tense, has to do with the Angelic Conflict.

Jesus petitioned the Father for the continuation of protection for the disciples in the period of danger that lay ahead of them as they remain in Satan's Cosmic System.

Remember that He addresses the Father with the title "Holy Father." That was unusual and is comparable to the phrase "Righteous Father" that appears in **Vs. 25** when Jesus is referring to the world of unbelievers with the judgment of God in view.

Therefore, we see that the holiness of God is contrasted with the evil of the world that confronted and will continue to confront the disciples as they remain in Satan's Cosmic System.

On the basis of the holiness of God's character, Jesus requested that the Father preserve the disciples.

"In your name" is **EN SU ONOMA** in the Greek, and ultimately means, "by means of your person."

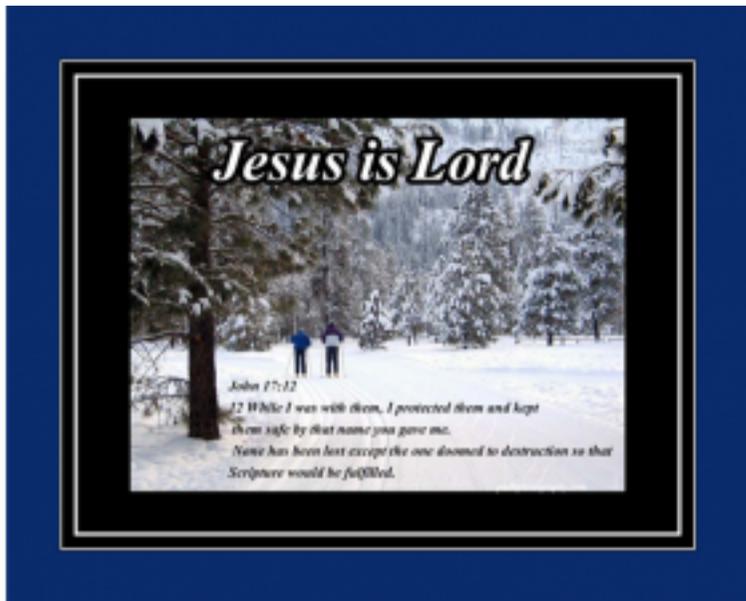
The word "name" **ONOMA** that means, "name or authority" is also used for "title" that signifies someone's authority, character, or nature.

Therefore, "name" stands for the power of God manifested in His person, (cf. **5:43; 10:25; 12:28; 17:6, 26**), for a name represents authoritatively the person it describes. Here it refers to the essence of God the Father.

So "name" signifies all that is protecting the believer (i.e., the Essence of God). We belong to Him, and therefore the character of God is on the line, and God has never lost one believer.

As we have noted, Jesus' responsibility was to manifest the Father to the disciples and the world, which He did. The Father had given the Son the authority to be the revelation of all that God is (His essence). Jesus was zealous to keep His disciples from any error that would hinder the manifestation of God's revelation. If Jesus had not guarded them, the doctrines of the Pharisees and Sadducees would have contaminated the truth of His manifestation. Therefore, Jesus had protected them from those evils while He was with them. Now He is leaving, and He is petitioning the Father to continue the ministry of guardianship over the souls of the disciples.

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In **John 17:12**, as we have noted, Jesus' request for the protection of the disciples was accompanied by the reality of His leaving the world. Yet, the disciples would still be in the world (Satan's Cosmic System), exposed to its temptations and hostility. In summarizing His care of them to date, He used the two different words noted above: "keeping" and "guarded," the former **TEREO**, the latter **PHULASSO**. Like other Johannine synonyms, the two may at times be used interchangeably, but there is a slight difference between them. **TEREO** has the sense of protection by conversation; **PHULASSO**, by defense against external attack. Therefore, we see that the Word of God will protect their souls against the attacks of Satan's Cosmic System.

John 17:12 reads: "While I was in them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled."

The Greek
reads: "ὅτε ἤμην μετ' αὐτῶν, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ."

Transliterated it reads: "hote ēmēn met' auton, egō etēroun autous en tō onomati sou hō dedōkas moi, kai ephylaxa kai oudeis ex auton apōleto ei mē ho huios tēs apōleias hina hē graphē plērōthē."

"While I was with them," is the Imperfect Tense of **EIMI** for "I was," and means, "I kept on being with them." Jesus never deserted the disciples during those three years, "in the world."

As noted above, this theme is continued in **Verse 15**, where our Lord is specific as to who the enemy is that we need protection from, Satan himself, "I do not ask You to take them out of the world, but to keep them from the evil one."

This protection gave Paul confidence as he was confident in God's ability to "keep" what He had been entrusted with, **2 Thes 3:3; 2 Tim 1:12; Jude 24**.

So, we see that Christ does not pray that they might be rich and great in the world, but that they might be kept from sin and evil, strengthened for their duty, and brought safe to heaven. The prosperity of the soul is the best prosperity. He pleaded with His Holy Father, that He would keep them by His power and for His glory, that they might be united in affection and labors, even according to the union of the Father and the Son. He did not pray that His disciples should be removed out of the world that they might escape the rage of men, for they had a great work to do for the glory of God and the benefit of mankind. But He prayed that the Father would keep them from the evil, from being corrupted by the world, the remains of sin in their hearts, and from the power and wiles of Satan, so that they might pass through the world as through an enemy's country, as He had done. They are not left here to pursue the same objects as the men around them, but to glorify God, and to serve their generation. The Spirit of God in true Christians is opposed to the spirit of the world. **Psa 121:7-8; John 6:37; John 6:39-40; John 10:27-28; John 18:9; 2 Thes 3:3; 1 John 5:18**

1 John 5:18, "We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him."

2 Thes 3:3, "But the Lord is faithful, and He will strengthen and protect you from the evil one."

Psa 121:7-8, "The LORD will protect (SHAMAR) you from all evil; He will keep (SHAMAR) your soul. *The LORD will guard (SHAMAR) your going out and your coming in from this time forth and forever."

SHAMAR – שָׁמַר (shaw-mar') means, "to keep, guard, protect, keep watch, preserve, etc." just like **TEREO** and **PHULASSO** of the Greek. The underlying idea of this root is "to exercise great care."

The participial form of **SHAMAR** is frequently used to describe those who guarded the city (**SS 3:3; 5:7; Psa 127:1; Isa 21:11f**), the Temple (**Jer 35:4**) or palace (**1 Kings 14:27; 2 Chr 12:10**). Often the task would be to guard a person, either to serve as bodyguard (**1 Sam 26:15**) or to guard prisoners (**Josh 10:18; 1 Kings 20:39**).

The Verb **SHAMAR** in **Psa 121** is in the Qal (Active Voice), Imperfect (Tense). The Imperfect is used for incomplete action, which means it is an on-going action. Therefore, the protection of our Lord is something that continues each and every day of our lives. His guardianship is not completed or finished but is ever-present.

Scripture often speaks of the way God protects and cares for His people. For example:

- God promised to protect Jacob when He met him at Bethel, **Gen 28:15, 20**.
- God has promised to keep His people like a shepherd caring for his sheep, **Jer 31:10**.
- He describes Himself as the ultimate watchman over the city, **Psa 127:1**.

- Part of the blessing in **Num 6:24** is the request that the Lord might keep His people.

Now back in **John 17:11-12 & 15**, we have four uses of keeping or guarding.

- The first **"keep"** in **Verse 11, "keep them in Your Name"** is the Aorist, Active, Imperative, Second Person, Singular.

The *Imperative Mood* used here is interesting, because it is typically used for a command from a superior to an inferior, but clearly Jesus is not putting Himself in that position regarding the Father, since He Just called Him **"Holy Father."** It is used here as a request or entreaty as Jesus prays on behalf of the disciples. As we have seen previously, the Imperative Mood is used in prayer requests, and we see that this is the request of our Lord Jesus of the Father based on the overall context of **Chapter 17** and **Verse 15, "I ... ask You,"** where "ask" is the verb **EROTAO – ἐρωτάω** (er-o-tah'-o) in the Present, Active, Indicative, which means, "to request, entreat, beg, beseech, etc." and is used for prayer requests.

The *Active Voice in the Second Person Singular* identifies God the Father as the One who Jesus is entreating to guard and protect His disciples, "You protect them."

The *Aorist Tense* views the entirety of the action of God the Father protecting them here on earth. The Aorist also gives this prayer a sense of urgency, because the disciples now especially need the Father's care with Jesus being gone.

- In **Verse 12**, we have the second **"keep"** – **TEREO, "While I was with them I was keeping them."** This "keeping" is the Imperfect, Active, Indicative, First Person, Singular, much like we saw of **SHAMAR** in **Psa 121**.

The *Stative Customary Imperfect Tense* is for action in progress or continually occurring in past time. While the disciples were with Jesus, He was continually protecting them from Satan, the Cosmic System, and evil men with his religious falsehoods.

The *Active Voice*: Jesus is the One who guarded these disciples during His 3 ½ year ministry. He not only physically protected them but spiritually, as well as with the Word of God that He taught them daily. So, we can translate this, "I was continually keeping them."

The "I" in **"I was keeping them"** is emphatic, so Jesus is saying, **"I Myself was continually keeping them."**

He then continues the theme of **"in Your Name"** – **ONOMA**, which means in the power of the person and authority of God the Father, that is, by means of His essence or being, including His Word.

And once again, Jesus states, **"which You have given to Me,"** utilizing the verb **DIDOMI** in the Perfect, Active, Indicative, Second Person, Singular that means, "to give." This repeats the theme of **Vs. 6 & 9** that the Father gave these disciples to Jesus Christ in the past with the results that they are His today. So once again, we see the great

plan of God Father. So, we say, **"You gave them to me in the past with the result that they belong to me forever."**

- The third **"keep"** is the synonymous word to **TEREO** which is the verb **PHULASSO** used in **Verse 12** for, **"I guarded them."** Remember **PHULASSO** has the connotation of "custody and protection, and defense against external attack." Here it is in the Aorist, Active, Indicative, First Person, Singular.

The Constative Aorist Tense is for simple Past Tense, viewing the entirety of the action of Jesus guarding the bodies and souls of His disciples by means of the authority and the Word the Father had given Him in hypostatic union.

The Active Voice: Jesus Christ was the sentinel (**PHULAX, Acts 5:23**) for them. He is our sentinel now as our High Priest and King based on the authority given to Him by the Father.

The Indicative Mood is for the reality of Jesus' protection over His disciples. So, we can say, **"I absolutely guarded them."**

- The fourth "keep" is found in **Verse 15**, **"to keep them from the evil one."** Here we have **TEREO** once again, but this time in the Aorist, Active, Subjunctive, Second Person, Singular.

The Subjunctive Mood is used here with **HINA**, "that." It is used Imperatively completing the entreaty of **Verse 11**. The Subjunctive also speaks to probability, leaving room for the Will of the Father to act as Jesus makes His request.

The Active Voice in the 2nd Person Singular: Once again, Jesus is requesting that the Father protect the disciples and this time with specific emphasis, "from the evil one."

"Evil one" is the Greek Adjective **PONEROS** in the Pronominal Genitive, Masculine, Singular. It means, "toilsome, bad, evil, or wicked." As a Singular Pronoun, it is used substantively and means, "the evil one," referring to Satan Himself.

Therefore, Jesus' petition to the Father is to protect them from Satan himself, which would include his Cosmic System. This protection is made dogmatic for us in **2 Thes 3:3**, **"But the Lord is faithful, and He will strengthen and protect, (PHULASSO - Future, Active, Indicative), you from the evil one (PONEROS - Satan)."**

All in all, this protection was Jesus' request that the disciples would be sanctified from the world and from the evil one, (Satan's Cosmic System), by means of the Name of the Father (i.e., His person / essence - **17:11-12**), the Word (i.e. Bible Doctrine resident in their souls - **17:14**), and the Truth, (which speaks of the teaching ministry of God the Holy Spirit - **17:17** with **16:13**). These are the sanctifying elements, the elements that preserve Christians, who must live in the midst of an evil world.

Rev 3:10, **"Because you have kept (TEREO) the word of My perseverance, I also will keep (TEREO) you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth."**

Jude 24-25, "Now to Him who is able to keep (PHULASSO) you from stumbling, and to make you stand in the presence of His glory blameless with great joy, ²⁵to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen."

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Back in the last clause of **Verse 11**, we have the Lord's Prayer for the believer's union and unity with God and each other.

The English reads: **"That they may be one even as We are."**

The Greek reads: **"ἵνα ὡσιν ἐν καθὼς ἡμεῖς."**

Transliterated it is: **"HINA OSIN HEN KATHOS HEMEIS."**

The use of **HINA** here establishes a purpose clause that anticipates the Church Age, **"in order that."**

OSIN is the Present, Active, Subjunctive, Third Person, Plural of **EIMI – εἶμι** (i-mee'), "to be, is, are."

The *Customary Present Tense* is for ongoing action; "keep on being."

The *Active Voice* speaks of the disciples who would be protected by God by being in union with Christ. Therefore, we can add **"they,"** referring to the disciples. This also tells us that every believer in the Church Age is in union with Christ and these 11 would be the first to be placed in Union with Christ of the Church Age on the Day of Pentecost.

The *Subjunctive Mood* goes with the purpose clause **"HINA."** it is not used for potential here. Instead, it focuses on the intention of the action, "being one with God." So, we say, **"might keep on being."**

HEN is the Cardinal Pronominal Adjective **EIS** – εἷς (hice) in the Nominative, Neuter, Singular that means, “**one**,” speaking of the disciples being in union and unity with Christ and God the Father.

KATHOS is a Conjunction and means, “**just as**.” This shows us that a precedent for our union and unity with Christ is found in the union and unity between the Father and the Son.

HEMEIS is the Pronoun **EGO** – ἐγώ (eg-o’), “I,” in the Nominative, First Person, Plural which means, “**we**,” referring to the precedent for our union and unity being that of the union and unity between God the Father and the Son. We can add “**are**” for English reading purposes showing the current and eternal relationship between the Father and the Son that is the precedent for our union and unity with the Triune God.

God the Father and the Son have the exact same essence that is identical in characteristics infinitely and eternally. They are two separate and distinct persons, but their essence is identical. It is the humanity of the Son which is praying to the Father here, and He says, “**We are one**,” – i.e., we have identical essence which includes identical thinking.

At the point of salvation and the baptism of the Spirit, we are entered into union with Christ, and we are now one with Jesus Christ positionally. But this request for protection goes further. For the disciple to be fully protected here on earth, he must also be one with the thinking of God the Father. When he is, he is experientially sanctified and experientially one with the Father and the Son; that is unity.

So, we have, “**in order that they might keep on being one just as We are.**”

Our complete translation of **John 17:11** is, “**I am no longer in the world but they are in the world and I come to You Holy Father. Keep them in Your name, which You have given Me, in order that they might keep on being one just as We are.**”

Principles:

- Unity is an important aspect of being protected, (**TEREO – PHULASSO**), by God. Christ prayed that the entire group of disciples might maintain the unity of belief in the Father’s revelation as Jesus manifested it. In other words, the believer is guarded and protected by having the knowledge of God, the mind of Christ – Bible Doctrine in the soul, which also results in having unity with the Trinity experientially.
- Positionally, you are in union with Christ, but experiential unity is dependent upon your thinking.

D.A. Carson notes, “*In short, Jesus prays that God will keep His followers in firm fidelity to the revelation Jesus Himself has mediated to them. The purpose of such faithful allegiance, Jesus avers, is “that they may be one as we are one.” They cannot be one as Jesus and the Father are one unless they are kept in God’s name, i.e. in loyal allegiance to His gracious self-disclosure in the person of His Son.*” (D.A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary, p. 562-563)

- The unity desired by Christ is that which the Father alone could accomplish and never man; for Christ not only appeals to the Father for its realization, but He indicates its super exalted Divine character even as the Father is in the Son and the Son is in the Father.
- This prayer for unity is not for an organic union, as many misinterpret this verse, sparking continual movements to unite all believers under one denomination or religion. This prayer is not answered in a mere union of organizations or any mass movements, though these might help in the matter of an outward appearance. Thoughtless and absurd is the modern notion that Christ was praying that denominations which exist in this remote time and in countries then unknown might become organically united in one, and therefore it is the duty of all sects to unite and thus help to answer this prayer.
- Instead, this unity is sought at the hand of the Father, indicating that it is a Divine undertaking, with the result that a unity as organic and vital as that between the Father and the Son is accomplished.
- The disciples had union, but lacked unity or oneness of spirit / mind as was shown that very evening at the Last Supper, **Luke 22:24.**
- It is clear then that a unity does exist which is wrought of God, and that men; therefore, do not have to make a unity. The unity that believers can have has been created first and foremost by virtue of our position in Christ, as noted further in **John 17:21-23.** Then it is unity of thinking, as we will note in numerous scriptures below.
- It is equally clear that believers are appointed to keep this divinely wrought unity. This they do when they love all other believers perfectly, disregarding class distinctions and rising above prejudice because of the application of the Word of God resident in their souls, coupled with the Filling of God the Holy Spirit. The commands given to us throughout the New Testament, **"to keep the unity of the Spirit,"** like the one to **"love one another,"** is personal in its outworking and is fulfilled when the believer recognizes and loves every other Christian.
- This prayer began to be answered on the Day of Pentecost when believers were by the Spirit baptized into one Body, and is constantly answered whenever:
 - A soul is saved and thus joined as a member to the Body of Christ by the same baptism of the Spirit.
 - The believer advances in his knowledge and application of God's Word, **2 Peter 3:17-18.**

2 Peter 3:17-18, "You therefore, beloved, knowing this beforehand, be on your guard (PHULASSO) so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, ¹⁸but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen."

- The determining truth to be recognized here is that a God wrought unity exists in answer to Christ's prayer. *"One that is in magnitude, vital actuality, and heavenly ennoblement by the Savior Himself classed with that which is highest in heavenly realms."* (L.S. Chafer, Systematic Theology.)
 - When Jesus says, **"as We are,"** He offers the unity in the Trinity (three persons, but one God) as the model or precedent for believers. That is, the Father and the Son were alike in character and essence, and thought alike as well. Therefore, we too must be like-minded with God in order to have this type of unity with them and each other. This is noted throughout the New Testament including, **Rom 12:2; 15:5-6; 1 Cor 1:10; 2:16; Eph 4:1-6, 23-24; Phil 1:27; 2:1-5; Col 3:2; 1 Peter 3:8.**
- 1 Peter 3:8-9, "To sum up, all of you be harmonious (HOMOPHRON, [same heart] = "like minded"), sympathetic, brotherly, kindhearted, and humble in spirit; ⁹not**

returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.”

Rom 12:2, “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

Rom 15:5-6, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, ⁶so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

1 Cor 1:10, “Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.”

1 Cor 2:16, “For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ.”

Eph 4:1-6, “Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, ²with all humility and gentleness, with patience, showing tolerance for one another in love, ³being diligent to preserve the unity of the Spirit in the bond of peace. ⁴*There is* one body and one Spirit, just as also you were called in one hope of your calling; ⁵one Lord, one faith, one baptism, ⁶one God and Father of all who is over all and through all and in all.”

Eph 4:23-24, “And that you be renewed in the spirit of your mind, ²⁴and put on the new self, which in God has been created in righteousness and holiness of the truth.”

Phil 1:27, “Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel.”

Phil 2:1-5, “Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, ²make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. ³Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; ⁴do not *merely* look out for your own personal interests, but also for the interests of others. ⁵Have this attitude in yourselves which was also in Christ Jesus.”

Col 3:2, "Set your mind on the things above, not on the things that are on earth."

This is also noted in the Great High Priestly prayer in **John 17:21**.

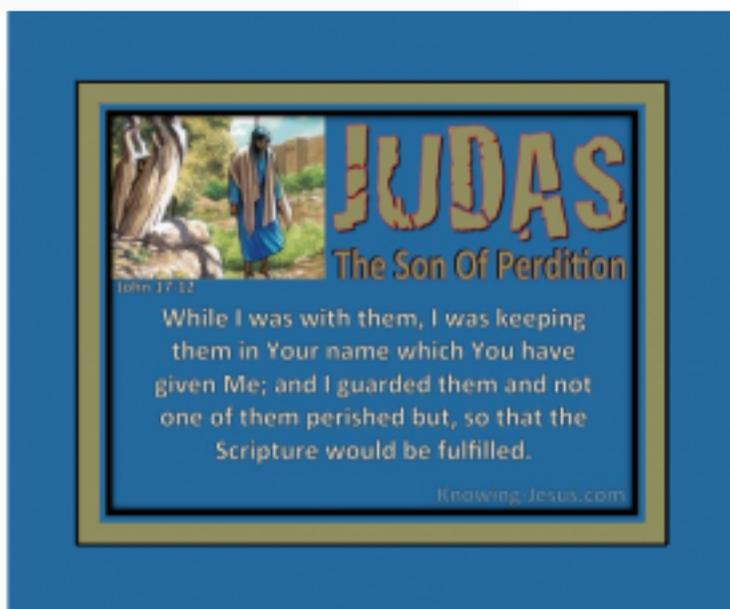
Conclusion:

This unity is that already made by the Spirit and is not a unity which is merely formed when believers are faithful to each other. Keeping the unity engendered by the Spirit, when He united all as members in Christ's Body, is far removed from an attempt on the part of believers to make a unity which is no more than the outward exercise of good fellowship with one another.

The first commandment of Christ given in the Upper Room is that Christians are under the greatest imperative to love one another (**John 13:34-35**), and by this love all men are to know that those who so love are His disciples.

It is clear then that a unity does exist which is wrought of God, and that men therefore do not have to make a unity. It is equally clear also that believers are appointed to keep this divinely wrought unity. This they do when they love all other believers perfectly because of the application of God's Word resident within their souls. Therefore, in body, soul, and spirit, we have unity positionally and experientially with the Father, Son, and Holy Spirit and with our fellow believers who are like-minded.

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We have already translated the first half of **John 17:12**, "**While I was with them, I Myself was continually keeping them in your name. You gave them to Me *in the past with the result that they belong to me forever*; And I absolutely guarded them...**"

Next, we turn to the last half of the verse of **John 17:12c**, "**And not one of them perished but the son of perdition, so that the Scripture would be fulfilled.**"

The

Greek

reads: “καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.”

Transliterated it reads: “**kai ephylaxa kai oudeis ex auton apōleto ei mē ho huios tēs apōleias hina hē graphē plērōthē.**”

We begin with, “**And not one of them perished,**” which is, “**KAI OUDEIS EX AUTON APOLETO.**”

KAI is the Super ordinating Conjunction for, “**and.**” It introduces this ending clause that is prominent in this passage.

OUDEIS is a triple compound word form **OUK – οὐκ** (ook) meaning “not,” **DE – δέ** (deh) meaning, “but,” and **HEIS – εἷς** (hice) meaning, “one,” and literally means, “but not one.” It has become an Adjective used here as a Pronoun in the Cardinal Nominative, Masculine, Singular. As an Adjective it means, “no one, nothing, no, or worth nothing.” As a Pronoun, it stands in the place of the eleven disciples who were believers in the Lord Jesus Christ, the eleven who remained with Him. The use of this word also groups the eleven into one group; those who were believers. Since we already have the Conjunction **KAI** above, we will say, “**not one.**”

EX AUTON stands for “**of them,**” where **EX** is the Preposition **EK – ἐκ** (ek) in the Genitive Case that means, “from, out from, or of,” along with the Pronoun **AUTOS – αὐτός** (ow-tos’) in the Genitive, Masculine, Third Person, Plural that means, “them,” referring to the eleven disciples who were not lost.

APOLETO is the 2nd Aorist Verb **APOLLUMI – ἀπόλλυμι** (ap-ol’-loo-mee) in the, Middle, Indicative, Third Person, Singular that means, “to destroy or destroy utterly.” In the Middle Voice it means, “be lost, perish, (as in **Heb 1:11**), be ruined, die, pass away.” It is a compound word from Preposition **APO – ἀπό** (apo’) that means, “from or away from,” and the old Verb **OLLUMI – ὄλλυμι** that means, “to destroy, lose, to perish, come to an end,” (i.e., destruction, death).

The *Constative Aorist Tense* views the entirety of the action of Jesus’ protection over them which resulted in their continued walk with Christ right up to this point in time and on into the future. They have believed in Him, and therefore are not lost.

The *Causative Middle Voice* tells us that the subject has something done for or to himself. In this case, the disciples experienced the action expressed of not perishing or not being lost (i.e., not destined to be thrown into the Eternal Lake of Fire). The Causative Middle is used to emphasize their volitional participation. It emphasizes their volitional responsibility of believing in Jesus Christ, which resulted in their “not being lost” to eternal condemnation. Therefore, this emphasizes the non-meritorious act of faith expressed by the these eleven,

which resulted in their salvation, in contrast to the lack of faith that Judas Iscariot possessed which resulted in his betrayal and eternal condemnation.

The *Third Person Singular* once again points to the eleven as one group of believers.

The *Indicative Mood* is for the reality of the situation. These eleven have not perished and will not perish due to their positive volition towards the Christ, and the guardianship of the Lord Jesus Christ over them. We will simply say, "**was lost.**"

This continues Jesus' past tense vernacular when He is speaking of the Future. That is, He is praying from the standpoint of eternity past viewing eternity future.

Notice also in **John 18:9**, John's account of Jesus' arrest in Gethsemane.

John 18:8-9, "Jesus answered, "I told you that I am *He*; so if you seek Me, let these go their way," to fulfill the word which He spoke, "Of those whom You have given Me I lost not one"."

Only those given to Jesus are not lost. Again, we see that Judas was not given to Jesus by the Father, because He did not believe, **John 17:2-3.**

So far, we have, "**And not one of them was lost, (to eternal condemnation).**"

Next, we have, "**but the son of perdition**" which is "**EI ME HO HUIOS TES APOLEIAS.**"

EI is the Subordinating Conjunction that means "if, whether, etc." It is linked with the Greek Negative Particle **ME** that means "not." Separately they are translated "if not," but they can be joined together to mean "**except, unless, but, etc.**" in the English, (see **Mat 5:13; 11:27; John 6:22, 46; 1 John 2:22; 5:5**).

Mat 11:27, "All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal *Him*."

John 6:46-47, "Not that anyone has seen the Father, except the One who is from God; He has seen the Father. ⁴⁷Truly, truly, I say to you, he who believes has eternal life."

1 John 5:5, "Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?"

1 John 2:22, "Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son."

We will translate it as "**except,**" since this shows the contrast between the believing disciples and Judas Iscariot.

John was inspired to use **EI ME** here indicating a conditional clause. The condition, as always, is the volitional responsibility of Judas Iscariot. Therefore, we have symmetry between what our Lord said about the eleven utilizing the Middle Voice of **APOLLUMI** above and what He is saying about Judas Iscariot here; they both have volitional responsibility to believe in Jesus Christ or not. **EI ME** shows us Judas chose not to believe in Jesus as the Messiah.

This tells us that even though Judas was with them for the 3 ½ years, he was separate and distinct from the rest. They were in actuality two separate groups; one group of believers, the other an unbeliever. If they were one group, which Judas then fell out of, Jesus might have used the Conjunctions **KAI, DE** or **ALLA**. But since they were separate groups, and to emphasize their volitional responsibility, He uses **EI ME** showing the distinction of Judas Iscariot.

Then we have **“the son of perdition.”**

HO HUIOS is the Article for “the” and the Nominative, Masculine, Singular **HUIOS** that means, “son.”

TES APOLEIAS is the Article “the,” plus the Attributive Genitive Noun **APOLEIA** in the Feminine, Singular. **APOLEIA** – **ἀπόλεια** is from the Verb **APOLLUMI** and means, “destruction or loss.”

The *Attributive Genitive* is used to express quality like an Adjective but with more sharpness and distinctness. It is more emphatic in its description. Also, note the play on words with **APOLETO** above.

So, we have, **“the son of destruction.”** “Perdition” was the translation in the KJV, and has the connotation of being thrown into “the Lake of Fire,” and it appears that the NASB stayed with that translation, since it became a familiar title for Judas and also the Antichrist, **2 Thes 2:3**.

So, our translation of **John 17:12** thus far is, **“While I was with them, I Myself was continually keeping them in your name. You gave them to Me (*in the past with the result that they belong to me forever*); and I absolutely guarded them, and not one of them was lost, (*to eternal condemnation*), except the son of destruction.”**

2 Thes 2:3 (KJV), “Let no man deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.*”

2 Thes 2:3 (NASB), “Let no one in any way deceive you, for *it will not come unless the apostasy, (APOSTASIA – exit resurrection), comes first, and the man of lawlessness is revealed, the son of destruction.*” (*Italic mine.*)

It does not mean, "annihilation" as some have translated it, but instead "meeting one's destiny," a sad and terrible exception, **Mark 14:21**.

Mark 14:21, "For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

Here it is a title for Judas Iscariot. It is a title used for only two people in history, and it is a title for someone who is personally possessed by Satan, **John 13:27**.

The second person will be the dictator of the revived Roman Empire in the Tribulation, **2 Thes 2:3**.

Two different people have this title: one just before the Church Age begins and one at its end, after the Church has been raptured.

Jesus stated that he had kept safely all the disciples except Judas. **"The one doomed to destruction,"** literally, **"son of destruction."** Because of this singular coincidence, some have assumed that the Antichrist will be Judas resurrected! More likely, this phrase was a common Semitism denoting an abandoned character, one utterly lost and given over to evil.

The language does not imply that Judas was a helpless victim who was destined to the Lake of Fire against his will. Rather, it implies that, having made his decision, he had passed the point of no return; (just as those who receive the mark of the beast in the Tribulation will have no point of return, **Rev 14:9-11 cf. 20:4**) and, by so doing, he carried out what the Scriptures had indicated would happen.

Some misinterpret this passage to be "proof" that a believer can lose his or her salvation, but a careful reading of the verse proves just the opposite!

Jesus said, **"None of them is lost but the son of destruction."** This shows that Judas was never a part of the believing group of disciples. As we have noted, **"but or except" (EI ME)** is a word of contrast, showing that Judas was in a different class from the others.

In **Vs. 11**, Jesus plainly stated that He kept all whom the Father gave Him; since Judas was lost, he could not have been among those who were given to the Son.

Many people today who teach that Judas "lost his salvation" make the same mistake Peter made in **John 6:66-71**, in thinking that Judas had salvation, when he did not!

Peter and ten of the disciples affirmed their faith in Christ. Their faith came by hearing the Word, **Rom 10:17**. Judas, however, was a pretender and ultimately would betray Christ.

So, was Judas Iscariot ever saved?

Judas Iscariot was NEVER Saved.

The Bible says in **Acts 1:25** that he went to **"his own place."** It is our firm belief that Judas went to Hades, because that is where all unbelievers go and will be thrown into the Eternal Lake of Fire with all other unbelievers at the Great White Throne Judgment Seat of our Lord Jesus Christ, **Rev 20:11-15.**

Furthermore, Judas did not possess any "fruit" of being saved. He had no fear of God. He witnessed all of the miracles that Jesus did. He saw people raised from the dead. He himself, may have even performed miracles in the name of Jesus, but Judas Iscariot did not truly believe Jesus was his Messiah. He was not a believer.

Judas heard the Lord speak about money, and he cared nothing about what Jesus said, and he cared nothing about Jesus. He was the treasurer of the disciples with greed in his heart and a follower of the Lord Jesus, but not a believer. His evil heart lead him to commit the most heinous act in all of human history...the betrayal of the Messiah, the Lord Jesus Christ. He betrayed the Son of God with a kiss.

The Lord Jesus said in **Mat 26:24-25**, **"It would have been better if Judas had not even been born."**

Mat 26:24-25, "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

In addition, just because someone performs miracles in Jesus' name does not make them saved.

In Mark 9:38, "John said to Him, 'Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us.'"

Jesus' reply in **Verse 39** was curious, **"But Jesus said, 'Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me.'"**

Notice the words **"soon afterward."** The Greek word is **TACHU** and means, "quickly, swiftly, or speedily, (without delay)." It is speaking of the time after the miracle is performed, not the time prior to or during. This verse utilizes the future tense which means, "even in our day and age, it is possible for someone to cast out demons in the name of Jesus and actually not be saved." Therefore, this verse leaves the door wide open for the understanding that someone can be an unbeliever, cast out demons, and perform miracles in Jesus' name.

Also notice in **Mat 7:20-23** what our Lord says about this:

Jesus said in **Mat 7:20-23**, **"So then, you will know them by their fruits. ²¹Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter.* ²²Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out**

demons, and in Your name perform many miracles?’ ²³And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’”

The Lord will say to those false prophets and teachers, **“I NEVER Knew you,”** because they are not saved and will, like Judas be cast into the Lake of Fire.

Therefore, the fact that Judas might have cast out demons with the other disciples during Jesus’ ministry, **Mark 3:14-15; Luke 10:17**, is not proof that he was saved.

Judas Had All the Opportunity to Believe in Jesus Christ.

He was from the tribe of Judah, the same tribe as our Lord Jesus Christ; in effect, the ruling tribe of Israel, **John 6:71**. **“Iscariot”** or man of Kerioth tells us he was part of the tribe of Judah, **Josh 15:25**. Judas was the only one of the twelve not a Galilean.

- Judas was called by Jesus Christ, **Mat 10:4; Mark 3:19; Luke 6:16**.
- He was numbered as one of the twelve, **Mat 10:4**.
- He was given a trusted position; he was the treasurer, **John 12:6; 13:29**.
- He was also present at the Last Supper, **John 13:26**.
- The implications are that he was present at all of the discourses of our Lord between the time of his call and the time of the Last Supper.

In grace Jesus and the Father gave Judas every opportunity for salvation, but Judas, by his own volition, chose not to accept Jesus as His Savior, which led him to betray Jesus.

Judas’ Negative Volition is Seen by What He Sowed.

- He allowed himself to fall under demonic influence, **John 13:2**, so much so that he allowed Satan’s possession during the betrayal, **Luke 22:3; John 13:27**.
- He protested the honoring of the Lord with perfume, **John 12:3-9**.
- He was covetous, **John 12:4-6**.
- He was a thief, **John 12:6**. Judas stole money from the treasury. He broke the Eighth commandment, **Ex 20:15**, by stealing from the money bag; he broke the golden rule, by stealing money that was meant for the poor; and he disregarded the Lord’s statement, **“You cannot serve God and wealth”, Mat 6:24; Luke 16:13**. Judas stole because his love for money was his god.
- Judas used the poor as a pretense to hoard money, **John 12:4-6**.

John 12:4-6, “But Judas Iscariot, one of His disciples, who was intending to betray Him, said, ⁵“Why was this perfume not sold for three hundred denarii and given to poor people?” ⁶Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.”

- Judas had no fear of God and did not fear the Lord God. It is interesting that the penitent thief on the cross believed on Jesus and rebuked the other thief by saying, **“Do you not fear God...,” Luke 23:40**. For him to steal from the bag, he was stealing from the Lord. Judas did not regard the Ten Commandments. He was blinded by his own greed. He appeared to be religious outwardly, so much so that the disciples had no idea who was to betray the Lord.

- Judas sought a way to, and bargained to betray the Lord Jesus Christ, **Mark 14:10-11; Luke 22:6.**

Luke 22:6, "So he consented, and *began* seeking a good opportunity to betray Him to them apart from the crowd."

- Judas actually sought opportunity. Apparently, he loved money so much, he would do anything to have it. His betrayal was premeditated, He was looking for an opportune time to betray Jesus, and he was dishonest. All the while pretending to be Jesus' friend, yet in his heart, seeking a time to betray the Lord. He did not believe the words of Jesus, **"Before Abraham was, I AM," John 8:58.**
- It is also apparent that Judas did not fear God in the fact that he entered into agreement to betray the Lord with the religious leaders of his day. Those particular leaders also did not fear God; for they crucified Jesus for fear that He would come and take their place, **John 11:48.**
- He was bribed to become a traitor, **Mat 26:14-16.**
- He had an unbelieving heart.

In **Mat 26:24-25**, Judas asked, **"Is it I?"** Why would Judas ask the question, knowing that Jesus would answer? Could it be that he did not believe that Jesus knew the answer?

- Judas had an evil heart of unbelief. We know this by his "fruits." Judas, most likely, was testing Jesus to see if the Lord knew who would betray Him. Could it be that Judas doubted Jesus' knowledge of things or else how could he have stolen in the first place?

John 6:64, "Jesus said, 'But there are some of you who do not believe.' For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him."

He was a bad influence on the rest of the disciples, **Mat 26:7-13**, leading them to malign Mary of Bethany, **John 12:3**, for anointing Jesus.

- The book of Matthew does not record who started the argument but the book of John does. Judas Iscariot started it and influenced some of the other disciples to be angry with the woman.
- The anointing of Jesus seems to have been the catalyst for Judas' desire to betray the Lord. He was angry that he could not sell the ointment and receive the proceeds. He was also rebuked by Jesus, "Let her alone..." In any case, he saw the anointing of Jesus as "waste."
- As a result, Judas went to the chief priests and asked them, "What will you give me?" in **Mat 26:14-15**. His motivation being one of greed.

Mat 26:14-15, "Then one of the twelve, named Judas Iscariot, went to the chief priests ¹⁵and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him."

Mark 14:10-11, "Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. ¹¹They were glad when they heard *this*, and promised to give him money. And he *began* seeking how to betray Him at an opportune time."

- Judas was unclean, which is a metaphor for "unsaved."

John 13:11, "For He (Jesus) knew the one who was betraying Him; for this reason He said, 'Not all of you are clean.'"

- In the above passage, the Greek word for "clean" is **KATHROS**, and literally means, "clean, clear, or pure."

Titus 1:15 says, **"To the pure (KATHROS), all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled."**

John 13:16-18, "Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'"

- He came up with **"the kiss"** idea all by himself, **Mat 26:47-48**, with **John 18:3**. In Middle Eastern culture, a kiss on the cheek was a sign of friendship. Judas took a sign of affection and friendship in which to betray the Son of God. How evil he must have been. Notice that he also said, **"hold him fast."** In other words, "seize him." No wonder Jesus called him a **"devil."**

This betrayal was prophesized in **Psa 41:9** and fulfilled in **Luke 22:48**.

Psalm 41:9, "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me."

Luke 22:48, "But Jesus said to him, 'Judas, are you betraying the Son of Man with a kiss?'"

Jesus dealt with Judas in absolute grace. Our Lord honored him by giving him volitional privacy and the honorable morsel to dip after the main course. Judas repays our Lord's gracious honor by kissing Him on the cheek, not out of love or friendship but to identify Him as a criminal, **Mat 26:14, 47-50; Mark 14:43-45; Luke 22:47-48**.

Notice Jesus' reply, in **Mat 26:50**, as He still calls Judas, **"friend."**

Judas Iscariot Reaped What He Sowed, Unrighteousness; As Do All Who Reject God's Plan of Salvation, **Hosea 10:13; Gal 6:7-8**.

Hosea 10:13, "You have plowed wickedness, you have reaped injustice, you have eaten the fruit of lies. Because you have trusted in your way."

Gal 6:7, "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. ⁸For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life."

Therefore, Judas Iscariot reaped:

Demonic Influence and Possession, as we have noted above, **Luke 22:3; John 13:2, 27**. A saved person cannot be demon possessed. Only an unsaved person can be demon possessed. Light and darkness cannot dwell together.

The Eternal Title of Betrayer, because he willfully became a betrayer of our Lord Jesus Christ, **Mat 26:20-25; John 13:26-30**.

- His name is always listed last among the lists of apostles with his ominous identification, **Mat 10:2-4; Mark 3:16-19; Luke 6:13-16**.
Mat 10:4, "and Judas Iscariot, the one who betrayed Him."

Mark 3:19, "and Judas Iscariot, who betrayed Him."

Luke 6:16, "and Judas Iscariot, who became a traitor."

"**Betrayed**" is the Greek verb, **PARADIDOMI – παραδίδωμι** (par-ad-id'-o-mee) and means, "to hand over, to give or deliver over, to betray." In **Matthew**, it is a Participle, Verb, in the Aorist Tense that means, "Judas was a betrayer that kept on betraying." In **Mark**, it's a Simple Aorist Tense, Verb viewing the entirety of the action of His betrayal of Jesus Christ. In **Luke 6:16**, we have "**Traitor**," which is the Greek Noun **PRODOTES – προδότης** (prod-ot'-ace) that comes from the root word **PRODIDOMI – προδίδωμι** (prod-id'-o-mee) and means, "a betrayer or traitor."

In contrast, notice what Scripture says about the remaining 11, after Judas' betrayal and death, where he is no longer listed among the disciples in **Acts 1:14**.

Acts 1:14, "These all (the remaining 11) with one mind were continually devoting themselves to prayer."

The Title of "DIABOLOS." Because our Lord knew he was of the devil and would betray Him, **John 6:64, 70-71**, Judas was considered "**a devil**" before he ever agreed to betray the Lord.

John 6:70-71, "Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" ⁷¹Now He meant Judas *the son of Simon Iscariot*, for he, one of the twelve, was going to betray Him."

"**Devil**" is the Greek Adjective **DIABOLOS – διάβολος** (dee-ab'-ol-os) that means, "to bring charges falsely, slanderous, accusing falsely."

As a result of his consistent negative volition to the Plan of God, including the rejection of Jesus Christ as His Messiah, his soul was filled with slanderous viewpoint, constantly falsely accusing and judging everyone including Jesus Christ.

1 Tim 3:11, "Women (wives of deacons) must likewise be dignified, not malicious gossips (DIABOLOS), but temperate, faithful in all things." Also in 2 Tim 3:3; Titus 2:3.

Becoming a Type of the Antichrist, being called the "**Son of Perdition**" (Destruction), **John 17:12**. The only other person called the Son of Destruction is the Antichrist of the Tribulation, **2 Thes 2:3**, who will also be a man of greed, appearing outwardly pious. The antichrist too shall take advantage of the poor and shall blaspheme God.

Physical Death, (according to God's will and plan, not his own). In a failed attempt, he tried to kill himself, **Mat 27:5**, which resulted in crashing down onto a rock pile that finally killed him, **Acts 1:16-20**.

Mat 27:5, "And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself."

Act 1:18-20, "(Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. ¹⁹And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) ²⁰For it is written in the book of Psalms, 'Let his homestead be made desolate, and let no one dwell in it'; and, 'Let another man take his office.'" (Psa 69:25; 109:8)

Spiritual Death, (Being Assigned "to His Own Place," that Being Hades itself.), **Acts 1:25 cf. Mat 26:24 ("better if not born")**.

Judas had remorse for his actions, yet did not come to repentant salvation, **Mat 27:3-5**.

Acts 1:25, "... this ministry and apostleship from which Judas turned aside to go to his own place."

Judas' end was the end of an unregenerate man. Notice that Judas did not go to God's place but rather, "**his own place**."

Proverbs 24:20, "For there will be no future, (ACHARITH - eternal life), for the evil man; the lamp of the wicked will be put out."

1 Cor 6:9-10, "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate (*male homosexual or prostitute*), **nor homosexuals, ¹⁰nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God."**

Judas was with Jesus for over 3-years, sat at the Lord's Table, followed Him, and fellowshiped in the company of Jesus and the rest of the disciples. He was a partaker in the Lord's ministry and Jesus called him, "**Friend**." Yet, Judas cared nothing about his friendship with the Lord. He cared nothing about the disciples. He cared nothing about the poor. He

sold the Messiah, the Holy One of Israel, for thirty pieces of silver. He willingly betrayed Jesus, because his heart was full of wickedness. The love of money, the evil of his heart, and his greed had consumed him so that he was blinded to reality, until alas the money was in his hand, and it did not satisfy. But even then, his arrogance would not allow him to accept Jesus Christ as his personal Lord and Savior.

The Repentance of Judas was Not Unto Salvation.

Some have tried to make Judas a hero, saying that he deliberately sold Jesus to make sure the prophecies would be fulfilled. Yet, Jesus clearly stated that Judas was not a hero, but a devil, **John 6:70**, and that, though the prophecies would be fulfilled, he would still be guilty of deliberate sin, **Mat 26:24**.

Now to be fair, after Judas had committed his evil attack of betrayal against the Lord Jesus Christ, he did have remorse for his actions, yet he did not come to repentant salvation, **Mat 27:3-5**.

Mat 27:3, "Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders."

The KJV says, **"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself...."**

"Repented" is not a good word here; whereas, **"he felt remorse"** is a much better translation.

The Greek verb is **METAMELOMAI – μεταμέλομαι** (met-am-el'-lom-ahee) and is used here as a Participle, Verb, in the Aorist Tense, and Passive-Deponent Voice. It comes from the Preposition **META – μετά** (met-ah') that means, "with, among, or after," and has the understanding of "a change or reversal." With this is the verb **MELO – μέλει** (mel'-o) that means, "to be an object of care, to care about," which means, "having feelings for someone, strong feels or emotion."

Therefore, **METAMELOMAI** means, "a change of feeling," in regard to "regret, being sorry, having remorse, changing one's mind, etc.," emphasizing the feelings involved. That is why the NASB did a good job of translating this, **"he felt remorse."**

METAMELOMAI is not the word that is typically used for repentance for salvation. That word is **METANOEO – μετάνοια** (meh-tah-no-eh-o).

Judas Iscariot felt sorry for himself, he was sincere in his sorrow for what he had done. He made restitution: he brought back the 30 pieces of silver to the chief priests and the elders, and he confessed his sin, **"I have betrayed innocent blood."**

Judas' remorse (**METAMELOMAI**) does not indicate a sorrow for sinning against God, but rather a remorse for the consequences of his actions. It is kind of like someone getting a speeding ticket and saying, "Oh, I'm sorry officer ...was I speeding... If I had known, I would not have sped, please don't give me a ticket."

METAMELOMAI is a verb of emotion. As noted above, it is translated, "repented" in the KJV, and it is not a good translation. Judas felt sorry for himself, but the Greek word for true repentance for salvation is **METANOEO**, which too is a compound word. **NOEO** – **νοέω** (noy-eh'-o) means, "to think," and as noted above **META** – **μετά** (met-ah') has the understanding of "a change or reversal." So, the whole word means, "a reversal in thinking, a complete change of mind or purpose." This is the word generally translated, "repent," in regard to salvation, **Acts 2:38; 17:30; 26:20; Rev 2:21-22, etc.**

So, **METAMELOMAI** here means, "to feel sorry, to feel guilty," and it is strictly an emotional connotation. The sad thing is that most of the time, it is translated, "repent," especially in the KJV, and what makes it even sadder is that today repent means just about anything you want it to mean.

Generally, in theological circles, it has been so abused that it means, "to feel sorry for sin," but it does not mean to feel sorry for sin, it never did mean to feel sorry for sin.

Repent means a complete change of mental attitude, and the object of the change is declared by the Accusative Case in context. But **METAMELOMAI** is strictly an emotional word, all emotion here. And Judas has now become just exactly where any person going into the tongues movement is when he gets all worked up and ecstatic.

There is not any difference between Judas Iscariot, at this point, and some knuckle head involved with tongues.

Judas has emotion plus sincerity plus a guilt complex, and this is about as low as you can get. These are some of the greatest enemies of the Christian life. There is no excuse for any believer having a guilt complex for more than five seconds, long enough to confess it.

But also keep in mind that confession of sin(s), (**1 John 1:9**), is for believers only. Judas Iscariot was an unbeliever and was not forgiven, because he confesses his sin.

In addition, Judas would not and did not call Jesus "**Lord**," as in **Mat 26:25**, he calls Him "**Rabbi**," again showing his lack of belief in who Jesus was.

Yet, one day he will be forced to call Jesus His Lord, **Phil 2:9-11**.

Mat 27:4, "**Saying, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to that yourself!'**"

Confession of sin(s) is for the believer only. Nowhere in the Bible does it say that repentance, confessing sins, and doing good works saves someone, and neither was Judas saved by these actions.

Judas Iscariot was an unbeliever and was not forgiven, just because he confessed his sin or was sorrowful or gave back the money, nor did any of these things bring him salvation.

When Judas saw that Jesus was condemned, he was conscience stricken. Judas felt sorry for what he had done. He confessed his sin when returning the silver, **"I have betrayed innocent blood."** So, He said, **"I have sinned," vs. 4**, because he had been caught in the act, but he did not show any true repentance for salvation.

Notice what he said, **"I have betrayed..."** It was still all about himself.

Therefore, Judas did not repent of his sin. He had regret for betraying **"innocent blood,"** but notice that he did not say, "I betrayed the Messiah...the Son of David."

He was trying to rid himself of his guilt. He did not storm in and yell, "Jesus is innocent. He is the Messiah." Rather, he only came to the chief priests in the morning; when he saw that Jesus was condemned to death.

- He was sincere in his sorrow for what he had done.
- He made restitution and gave back the 30 pieces of silver to the chief priests and the elders.
- Yet he had rejected the truth and believed a lie.

Mat 27:5, "And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself."

His love of money (and probably selfish desire to be a leader in an earthly kingdom) kept him in the band of disciples, but his heart was never with Christ. We see that the thing he loved the most, he threw away, money.

All night long, as Jesus was being tried and beaten and questioned, Judas held on to his money. It was only when he saw that Jesus was condemned to die that he went to the priests. It was an act to redeem himself from his guilt. It was a futile attempt to undo what he had done.

What was his attitude toward Christ? He loved Christ the least; he loved money the most. Christ was a detail; money was utopia.

Now, if he throws money away, he will also throw away anything less than money in his own mind. Jesus Christ is less than money to him. So, by throwing away the money, he is showing us that he has turned down Jesus Christ too.

As a result, Judas took his own life, because Satan is a murderer, **John 8:44**. But it is interesting that Judas had to confess that Christ was innocent first, **Vs. 4**.

Judas went far toward repentance, he acknowledged that he sinned, in that he betrayed innocent blood, yet his confession was not to salvation. He confessed of his sin, but not to God; he did not go to Him, and say, "Father, I am a sinner and I need Your Savior."

God is not nor should man be satisfied with such partial convictions, where the person remains full of pride, enmity, and rebellion.

Salvation is found only one way and that is through faith in the Savior alone, **Eph 2:8-9**, and Judas did not believe who Jesus truly was, or why He had come.

Rather than asking God for forgiveness, Judas chose to end his life. Apparently, he did not believe the words of Jesus concerning hell. He tried to kill himself, thinking that it would end it all for him, all his guilt and shame.

Jer 2:26 says that, **"the thief is shamed when he is discovered."** Judas did not experience the **"godly sorrow that leads to repentance"**, but rather **a worldly sorrow that leads to death.**

2 Cor 7:10, **"For the sorrow that is according to *the will of God* produces a repentance without regret, *leading* to salvation, but the sorrow of the world produces death."**

But alas, Judas awoke to find himself in eternity and Hades, from where there is no escape.

Christ's death purchased the redemption of the world; Judas' death purchased a cemetery for strangers!

Contrast this with Peter, who cut off the ear of the servant in Gethsemane, and followed Jesus from a distance. He, being let into the court yard by the apostle John, wanted to be near Jesus, but denied the Lord out of fear. Peter's denial was not premeditated. It was spontaneous. At the Last Supper, he told the Lord, **"I will never deny you,"** but Jesus told him that he would. Peter's heart did not want to deny the Savior. When the rooster crowed for the last time, Peter remembered the words of Jesus and ran away and wept bitterly. Peter loved Jesus and repented with a godly sorrow, not for himself but because he failed to stand up for the Lord. It was not self-pity, but rather godly repentance. Peter did not commit suicide, but rather wept bitterly for his sin against the Messiah.

And, in contrast to the life of Judas, we are command in **Hosea 10:12**, **"Sow with a view to righteousness, reap in accordance with kindness; break up your fallow ground, for it is time to seek the LORD until He comes to rain righteousness on you."**

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And finally, in the last part of **Verse 12**, we have, “**so that the Scripture would be fulfilled**” which is, “**HINA TE GRAPHE PLEROTHE.**”

HINA is a Conjunction of Result, since it is linked with the Subjunctive Mood of **PLEROO** below. The Result Conjunction gives the outcome or consequences of an action. It is noting the result of Judas Iscariot’s act of betrayal against Jesus Christ, which garnered him the dubious title of “**son of destruction;**” those results being that Judas actually fulfilled Old Testament Prophecies. We could say, “so that or with the result that,” where the focus is on the outcome of the action, “fulfilling Scripture.” Therefore, we will say, “**with the result that.**”

TE GRAPHE is the Article **HO** for “the” plus the Noun **GRAPHE** in the Nominative, Feminine, Singular that means, “a writing, or **scripture.**” Here it stands for Old Testament prophecy.

PLEROTHE is the Verb **PLEROO** – πληρῶω (play-ro’-o) in the Aorist, Passive, Subjunctive, Third Person, Singular. Basically, it means, “to make full or to complete.”

The *Subjunctive Mood* is part of the “Result” **HINA** clause. A Result **HINA** Clause indicates a consequence of the verbal action that is not intended. In other words, the main action is Jesus’ guardianship so that no one is lost, with volitional responsibility on the part of each individual in view. Yet, because of Judas’ negative volition in his act of betrayal, the unintended result is that Scriptures would be fulfilled.

The *Passive Voice*: The Scriptures receive the action of being fulfilled by Judas’ betrayal.

The *Consummative Aorist Tense* views the entirety of the action and stresses the completion of the action, i.e., Judas’ betrayal and Scripture being fulfilled. So, we will say, “**might be fulfilled.**”

So, we have, “**With the result that Scripture might be fulfilled.**”

Therefore, our complete translation of **John 17:12** is, “**While I was with them, I Myself was continually keeping them in your name. You gave them to Me in the past with**

the result that they belong to me forever; and I absolutely guarded them, and not one of them was lost, (to eternal condemnation), except the son of destruction, with the result that Scripture might be fulfilled.

PLEROO is an interesting word that has several nuances that have application here. **PLEROO** can mean:

- **"To fill up a deficiency,"** e.g., Prophecy is fulfilled in the sense of being historically completed, as specified in the prophecy.
- **"To fully possess,"** e.g., The Bible will stand forever and it possesses within its own writing the fulfilment of every prophecy.
- **"To fully influence,"** e.g., Doctrine in the Bible is the greatest and most complete influence for those who are spiritual. The believer is moved forward with a personal sense of destiny by understanding the various prophecies in the Bible.
- **"To fill with a certain quality,"** e.g., Bible doctrine in the human spirit from which the Edification Complex of the Soul (ECS) is erected, and by which we apply prophecy in regard to living the unique spiritual life having confident expectation of its fulfilment.

These are some of the concepts behind the Scripture being fulfilled.

John does not identify the specific passage Jesus had in mind here. A comparison with Peter's statement in **Acts 1:20**, after Judas's death, suggests that it was probably **Psalm 69:25-28** or **Psalm 109:6-8**.

Acts 1:20, "For it is written in the book of Psalms, 'Let his homestead be made desolate, and let no one dwell in it'; and, 'Let another man take his office.'"

Psalm 69:25-28, "May their camp be desolate; may none dwell in their tents. ²⁶For they have persecuted him whom You Yourself have smitten, and they tell of the pain of those whom You have wounded. ²⁷Add iniquity to their iniquity, and may they not come into Your righteousness. ²⁸May they be blotted out of the book of life and may they not be recorded with the righteous."

Psa109:6-8, "Appoint a wicked man over him, and let an accuser stand at his right hand. ⁷When he is judged, let him come forth guilty, and let his prayer become sin. ⁸Let his days be few; let another take his office."

It may have been **Psa 41:9** quoted in **John 13:18** with the same formula **HINA PLEROTHE**.

Psa 41:9, "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me."

The chart below contains a list of Old Testament prophecies fulfilled by Jesus Christ, the Son of God regarding the betrayal of Judas Iscariot. These fulfilled prophecies demonstrate that the human authors of Scripture who wrote the Bible were inspired by God the Holy Spirit, **2 Peter 1:20-21**. It also of course demonstrates that Jesus Christ is the Son of God.

There is no way short of being supernatural that Jesus could have manipulated the events and people in His life to respond in exactly the way necessary for it to appear that He was fulfilling all the prophecies regarding Him, which number over 300, including these of Judas' betrayal.

Prophecies Fulfilled Regarding Judas	Prophecy	Fulfillment
Betrayed by a Friend	Psa 41:9	Mat 10:4
Sold For 30 Pieces of Silver	Zech 11:12	Mat 26:15
Money to Be Thrown into God's House	Zech 11:13	Mat 27:5
Price Given for Potter's Field	Zech 11:13	Mat 27:7

There were many prophecies concerning the Messiah that were simply beyond the human control of Jesus:

- Place of birth, **Mic 5:2.**
- Time of birth, **Dan 9:25; Gen 49:10.**
- Manner of birth (by a virgin), **Isa 7:14.**
- Betrayal
- Manner of death, **Psa 22:16.**
- People's reactions, mocking, spitting, **Isa 50:6; Psa 22:7-8.**
- Piercing, **Zech 12:10.**
- Burial, **Isa 53:9.**

The following probabilities are taken from Peter Stoner's book entitled "Science Speaks" which shows that coincidence is ruled out by the science of probability. Stoner says, that by using the modern science of probability in reference to just 8 prophecies, Stoner states the following: **"We find the chance that any man might have lived down to the present time and fulfilled all 8 prophecies is 1 in 10¹⁷...that would be 1 in 100,000,000,000,000,000...17 zeros.**

In order to help us comprehend this staggering probability, Stoner illustrates it by supposing that we take 10¹⁷ silver dollars and lay them on the face of Texas. They will cover all of the state 2 feet deep. Now mark one of these silver dollars and stir the whole mass thoroughly, all over the state. Blindfold a man and tell him that he can travel as far as he wishes, but he must pick up one silver dollar and say that this is the right one. What chance would he have of getting the right one? Just the same chance that the prophets would have of writing these 8 prophecies and having them all come true in any one man, from their day to the present time, providing they wrote them according to their own wisdom.

Now these prophecies were either given by inspiration of God or the prophets just wrote them as they thought they should be. In such a case, the prophets had just one chance in 10 to the 17th power of having them come true in any man, but they all came true in Christ. This means that the fulfillment of these 8 prophecies alone proves that God inspired the writing of those prophecies to a definiteness which lacks only one chance in 10 to the 17th power of being absolute.

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Bible Prophecy

Bible Prophecy tells us God Has a Plan:

Does God have a plan which includes the earth and the human race? If so, can man know it? The answer is an emphatic, Yes! God does have a plan, and that plan is clearly outlined in the Bible from Genesis to Revelation. Man can know God's plan clearly if only he will come to the Bible and submit his mind and heart to the ministry of the Holy Spirit.

One of the strongest fears which drive many to despair is the fear of the future. Most people do not have peace of mind unless they have a measure of certainty of what the next day will bring forth. Of this no mere man can be absolutely sure; therefore, the awful dread of uncertainty robs that person of peace of mind, which may in turn create a spirit of despair and hopelessness.

While the heart of the hopeless and fearful person is failing him, the Christian with an understanding of Bible prophecy can face the future with confidence and comfort. Prophecy constitutes a large part of the sacred Scriptures; therefore, it should not be neglected. If the prophecies were not in the Bible, the remainder of the Book would be meaningless. Before the Bible was ever given to man, God had a plan, and we must remember that it is to that foreordained plan that He is working, **Isa 46:9-13**.

The Key of Bible Prophecy:

Beginning with Moses and going on through all the prophetic writings, you will discover that Christ is the grand theme of the Bible. Recall what Jesus said in **John 5:46-47**.

John 5:46-47, "For if you believed Moses, you would believe Me, for he wrote about Me. 47But if you do not believe his writings, how will you believe My words?"

Therefore, if we deny Him of whom Moses wrote, then Moses by inspiration becomes our accuser.

To Adam and Eve Christ was promised as the Seed who would crush the serpent's head, **Gen 3:15**.

To Abraham God had said that in Christ all nations of the earth would be blessed, **Gen 22:18** cf. **Gal 3:14-16**.

To Israel the Paschal Lamb foreshadowed the Lamb of God which "takes away the sin of the world," **Exo 12** cf. **John 1:29; 1 Cor 5:7**.

To Israel, in the wilderness, the brazen serpent lifted upon a pole, **Num 21:8-9**, typified the lifting up of Christ upon the cross, **John 3:14**.

Balaam's prophecy of the Star that would come forth out of Jacob, **Num 24:17**, was none other than our Lord Jesus Christ, **Mat 2:2; Rev 22:16**.

Christ was also the smitten Rock, **Num 20:11** cf. **1 Cor 10:4**, and the greater Prophet, **Deut 18:15**.

When Philip first met Jesus Christ, he ran to Nathanael, and said: "**We have found Him of whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth ...**," **John 1:45**.

The closing words of the Bible declare that "**the testimony of Jesus is the spirit of prophecy**," **Rev 19:10**. This is saying that the testimony of Jesus is the "key" to prophecy.

"**His name is called The Word of God**," **Rev 19:13**, hence the spirit of the Word is not that of confusion, but rather of harmony and unity, all pointing to the Person and work of our Lord Jesus Christ.

If we fail to grasp this great truth, we have lost the key to a clear understanding of the prophetic Scriptures. Christ is its great theme. All prophecy is to find its final application and fulfillment in the past sufferings, present sufficiency, and future sovereignty of the Lord Jesus.

Christ is above all in prophecy. Bible prophecies, Bible analogies, and Bible types are so closely related to Jesus Christ that He alone explains them.

The Value of Bible Prophecy:

- To Know the Mind of God.
Amos 3:7, "Surely the Lord GOD does nothing unless He reveals His secret counsel to His servants the prophets."

This verse tells us that the prophets themselves are inspired of God, a truth that is supported by the New Testament, **Heb 1:1, "God ... spoke in past times to the father in the prophets."**

- For Light in a Dark World, **2 Peter 1:19**. The New Testament tells us clearly that the prophetic Scriptures are essential if man is to have light on the pathway of the future. Look at what Peter said in **2 Peter 1:19-21**.

2 Peter 1:19-21, "So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. ²⁰But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, ²¹for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

The Apostle is relating what he had seen and heard while on the Mount of Transfiguration, **2 Peter 1:16-18**. There was both a vision and a voice from heaven, testifying of the glory of our Lord Jesus Christ. Peter then says that we have the prophetic Word as a surer confirmation of God's plans than what he himself saw and heard on the Mount.

- For Comfort and Hope, **Rom 15:4**.

Rom 15:4, "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope."

Dr. Wilbur M. Smith suggests that there are three different attitudes one may take toward the future. *The first is indifference, the second is fear, and the third is hope. No intelligent person would take the first, no one needs to be ensnared in the second, but all can possess the third. There is comfort and hope for all believers who love and study the Bible.*

Therefore, what is said here to be true of the Bible in general is, of course, true of the prophetic Scriptures. The Old Testament prophecies are stable and trustworthy. Our age is distressed, exhausted, and fearful of what the future holds. The one bright and cheering lamp for the world's darkness is the prophetic Word of God.

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Complete Translation of John 17:11 & 12

John 17:11, "I am no longer in the world but they are in the world and I come to You Holy Father. Keep them in Your name, which You have given Me, in order that they might keep on being one just as We are."

John 17:12 is, "While I was with them, I Myself was continually keeping them in your name. You gave them to Me *in the past with the result that they belong to me forever*; and I absolutely guarded them, and not one of them was lost, (to eternal condemnation), except the son of destruction, with the result that Scripture might be fulfilled."

Vs. 6-19, Christ Prays for His Disciples.

Turning to **John 17:13** we have, **“But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.”**

The Greek reads: **“νῦν δὲ πρὸς σὲ ἔρχομαι; καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.”**

Transliterated it reads: **“NUN DE PROS SE ERCHOMAI; KAI TAUTA LALO EN TO KOSMO HINA ECHOSIN TEN CHARAN TEN EMEN PEPLEROMENEN EN HEAUTOIS.”**

We begin with, **“But now I come to You;”**
“NUN DE PROS SE ERCHOMAI;”

“But now” is the Adverb **NUN** meaning, “now, at the present,” with the Coordinating Conjunction **DE** meaning, “but or and.” Here it contrasts the action compared to **Verse 12**, where Jesus was speaking about the previous three-and-a-half-year ministry of guardianship over the disciples. “Now” refers to the fact that Christ’s ministry is about to terminate.

PROS is the Accusative Preposition that means, **“to, toward, etc.”** It has the connotation of being “face to face” with someone. Our Lord is coming face to face with God the Father, via His impending Ascension and also in this prayer, showing the intimacy of this prayer, as all prayers should be intimate between the one praying and God the Father.

SE is the Second Person Personal Pronoun **SU – σὺ** (soo) in the Accusative Case meaning, “you” referring to God the Father.

ERCHOMAI is the Verb meaning, “come,” in the Present, Middle Deponent, Indicative, First Person Singular.

This is an *Instantaneous Present* meaning the action is completed at the time of speaking. “I come” ultimately has to do with the Ascension when He will be face to face with the Father, but in the meantime, Jesus is coming to the Father in intimate prayer.

The *Middle Deponent in the First-Person Singular*: Jesus Himself is performing the action of Ascension and of praying. So, we can say, “I Myself come.”

So, we have, **“But now I myself come face to face to You.”**

Principles:

- Once again, we see the principle that all prayers are directed to God the Father and God the Father only, **John 15:16; Mat 6:6, 8-9**. We do not pray to Jesus or to the Holy Spirit or to any member of the human race, or to any thing in the animal kingdom, or to anything created on earth or in the heavens. We pray to God the Father only and directly. We do not go through any intermediaries. Yet, the Holy Spirit and God the Son act as intercessory on our behalf, **Rom 8:26, 34**.

- Our prayer life should be one of intimacy with God the Father. That intimacy includes confidence in your personal relation with Him, **Heb 4:16; 1 John 5:13-15.**
Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

Next, we have, **"and these things I speak in the world,"**

"KAI TAUTA LALW EN TO KOSMO,"

KAI is the Coordinating Conjunction, **"and, even, or also."** This continues the topic of His prayer giving us more definition of the relationship here in view.

TAUTA is the Near Demonstrative Pronoun **HOUTOS – οὗτος** (hoo'-tos), "this or this one," in the Accusative, Neuter, Plural. As a Pronoun in the Plural, we can say, **"these things,"** which is in reference to the Bible Doctrine Jesus taught over the last three and a half years.

LALO is the Verb **LALEO – λαλέω** (lal-eh'-o), "speak, talk, say," in the Present, Active, Indicative, First Person, Singular.

The Customary Present Tense: Jesus kept on doing this, He taught them Bible Doctrine for three and a half years. We will translate this, **"I kept on speaking."**

EN TO KOSMO is the Dative of Sphere Preposition meaning, "in" with the Dative, Masculine, Singular of the Article **HO – ὁ** (ho), "the," and **KOSMOS**, "world." Here **KOSMOS** is used for location that being planet earth, the place of His ministry during His incarnation. We will say, **"while in the world."**

So, we have, **"And I kept on speaking (teaching) these things (Bible Doctrine) while in the world."**

Finally, we have, **"so that they may have My joy made full in themselves."**

"HINA ECHOSIN TEN CHARAN TEN EMEN PEPLEROMENEN EN HEAUTOIS."

HINA is a Subordinating Conjunction linked with the Subjunctive Mood of **ECHO** below, here giving us the Purpose Clause for Jesus' prayer. We translate this, **"in order that."**

ECHOSIN is the Verb **ECHO – ἔχω** (ekh'-o), "to have or to hold," in the Present, Active, Subjunctive, Third Person, Plural.

The Customary Present Tense defines the desire of Jesus Christ for His disciples that they have perfect happiness (+H) resident within their souls.

The Active Voice: The disciples are the ones who would possess +H.

The Subjunctive Mood is once again for the purpose clause here and includes volitional responsibility on the part of the disciple to take in God's Word with the intent of obtaining +H.

The Third Person, Plural refers to the disciples, so we will say, "**They might keep on having and holding.**"

TEN CHARAN is the Article **HO** for "the" with the Noun **CHARA** – **χαρά** (khar-ah'), "joy, gladness, happiness, etc." in the Accusative Feminine Singular. This is the +H of our Lord Jesus Christ that comes from having God's Word resident within your soul. Inner happiness is designed for the believer to have all of the time that he is on this earth.

The Subjunctive Mood above says that happiness is potential. Whether you are happy or not as a Christian is strictly potential, and based on whether or not you have God's Word resident within your soul.

TEN EMEN is the Article **HO** for "the," with Possessive Adjective **EMOS** – **ἐμός** (em-os'), "My or mine," in the Accusative, Feminine, First Person, Singular. The Accusative is used here rather than the Genitive of **CHARA** to add greater emphasis of the type of +H desired here by Christ. It is not just any old type of joy, especially the type that comes from the various stimuli of life, but it is the same +H that Jesus had. It is God's happiness resident in the soul, as a result of having built the Edification Complex of the Soul (ECS) by means of the Word and Spirit.

PEPLEROMENEN is the Participle Verb **PLEROO** – **πληρόω** (play-ro'-o), "to make full or to complete," in the Perfect, Passive, Accusative, Feminine, Singular, in the predicate position.

The Intensive Perfect Tense emphasizes the continuous results or present state produced by past action. Therefore, based on previously learning the Word of God, they will have +H in the present. The Past action: Inhale of Bible doctrine through the Grace Apparatus for Perception (GAP). Continuous results: The erection of an ECS. The erection of an ECS means continuous happiness.

The Passive Voice: The disciples receive the action of the verb that is +H. We receive +H by taking in and applying God's Word in faith. Therefore, the believer receives inner happiness through GAP.

The Participle sets up a law, a system. There is a law from God by which we can have as believers, inner happiness. This is the operation of GAP, under an intensified form, resulting in an ECS.

The Accusative Case represents the direct object of the action and limits the action to the disciples. They are the ones Jesus is praying for here to have His +H in them, and they are the ones He has taught over the last three and a half years. We will translate this, "**made full.**"

EN HEAUTOIS is the Dative of Sphere Preposition for "in" plus the Pronoun **HEAUTOU** – **ἑαυτοῦ** (heh-ow-too') that means, "himself, herself, or itself." In the Dative, Masculine, Third Person, Plural we say, "**themselves.**" So, combined it is, "**in the sphere of themselves.**" Notice where they can have this happiness: Inside. Therefore, Jesus is praying that His +H be intrinsic to these disciples by having His Word resident within their souls.

So, we have, "**in order that they might keep on having My joy (+H) made full in themselves.**"

A.T. Robertson translates this, "*that they may keep on having Christ's joy in their faithfulness realized in themselves.*"

Our complete translation of **John 17:13** is, "**But now I myself come face to face to You, (God the Father) and I kept on speaking (teaching) these things (Bible Doctrine) while in the world in order that they (the disciples) might keep on having and holding My joy (+H) made full in themselves.**"

Once again, we have **PLEROO**, as in Verse 12. Regarding +H it means:

- **PLEROO** means, "to fill up a deficiency." Inner happiness (+H), joy fills up a deficiency in life, **Phil 4:11-12; Heb 13:5-6.**
- **PLEROO** means, "to fully possess." Inner happiness fully possesses the believer during the various functions of his priesthood. It fully possesses in the ECS.
- **PLEROO** means, "to fully influence." The ECS and its resultant happiness can fully influence you in all aspects of life.
- **PLEROO** means, "to fill with a certain quality." Inner happiness is a certain quality based on God's Word in your soul, having Divine norms and standards. It comes from the filling of the Spirit, **Gal 5:22**, and it comes from the ECS, **John 17:13.**

For the use of **PLEROO** with **CHARA**:

John 15:11, "**These things I have spoken to you so that My joy may be in you, and that your joy may be made full.**"

John 16:24, "**Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.**"

1 John 1:4, "**These things we write, so that our joy may be made complete.**" This emphasizes the abiding permanence of the joy.

In **Phil 2:2** note how joy is obtained, "**Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.**"

Our Lord's Prayer to the Father for His disciples was for His joy to be their joy. What was His joy? **Heb 12:1-2.**

Heb 12:2, "Fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."

Heb 12:1, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us."

Also observe what the Bible says is the kingdom of God in **Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."**

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### **Principles of Happiness (+H)**

**Isa 65:18, "But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing and her people for gladness."**

**Eccl 2:26, "To the man who pleases Him, God gives wisdom, knowledge and happiness, but to the sinner he gives the task of gathering and storing up wealth to hand it over to the one who pleases God."**

- The key to true happiness is a change in your mental attitude. Never confuse happiness, as taught in the Bible, with the various stimuli of life, which are enjoyable for the moment, but have no ability to sustain you in daily living, **John 15:11; Heb 11:25** (for a season).

**Heb 11:25, "Choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin."**

**John 15:11, "I have taught you these things that My happiness might be in you, and that your happiness might be fulfilled."**

- Happiness depends upon the quality of your thoughts; you should guard the type of thoughts you allow to enter your soul. Be careful not to entertain any thoughts incompatible with the righteousness of God and incompatible with impersonal / unconditional love, **Phil 4:8-9.**

**Phil 4:8-9, "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. <sup>9</sup>The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you."**

- True happiness does not come as a result of getting something you do not have, but rather of recognizing and appreciating what you do have. It is not having what you want that makes you happy, but rather accepting what you have, and coming to a point of contentment, **Phil 4:11-13; 1 Tim 6:7-8.**

**Phil 4:11-13, "Not that I speak from want, for I have learned to be content in whatever circumstances I am. <sup>12</sup>I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. <sup>13</sup>I can do all things through Him who strengthens me."**

**1 Tim 6:7-8, "For we have brought nothing into this world, and it is obvious that we can take nothing out of it. But if we have food and shelter, we shall be content with these."**

- Whenever we use our capacities to the greatest extent to learn and apply the Word of God, we attain the greatest success and happiness possible in this life. It is our capacity that allows us to experience happiness.

**Phil 4:11, "I have learned to be content."** (Aorist, Active, Indicative of **MANTHANO** – educated)

**Phil 4:12a, "I know how to get along."** (Perfect, Active, Indicative of **OIDA** – to know, to learn)

**Phil 4:12b, "I have learned the secret."** (Perfect, Passive, Indicative of **MUEO** – initiated into the secret)

**Phil 4:13, "I can do all things."** (Present, Active, Indicative of **ISCHUO** – to be strong, have the power)

- The only way to happiness is to cease worrying about things that are beyond the power of your will. An unhappy person is someone involved in egotism, selfishness, evil, or ignorance.
- You will never realize how much of God's happiness you have in your life until you go through certain problems and find out that your happiness has not been taken away, **Psa 31:7; 1 Peter 1:3-8.**

**Psa 31:7, "I will rejoice and be glad in Your lovingkindness, because You have seen my affliction; You have known the troubles of my soul."**

- Happiness is not a reward for doing something; it is a consequence. In the Bible, it is the consequence of taking in Bible Doctrine, **Prov 3:13.**

**Prov 3:13, "Happy is the man who finds wisdom and the man who gains understanding."**

- The place or the condition does not dictate happiness. It is the mind alone that can make someone happy or miserable, **Prov 23:7; 17:22.**

**Prov 23:7, "For as he thinks within himself, so he is."**

**Prov 17:22, "A joyful heart is good medicine, but a broken spirit dries up the bones."**

- Happiness is not "following the crowd" and accepting their approach toward life. A happy person is one who makes up his own mind, has his own convictions, and does not allow himself to be manipulated, **Ex 23:2.** Happiness is not allowing yourself to indulge in the usual manipulation that goes on in life. A happy person is not afraid to live and is not afraid to fail.
- A person is happy because he is growing daily, not even knowing where his limit lies. Every day there can be a new revelation or a new discovery about life, about God, and about ourselves. Those who are truly happy will live one day at a time.

### **Happiness and Fullness**

Perfect happiness is the result of spiritual living, never the result of psychological living. Psychological living is always relating you to something outside of yourself: To your environment, people, standards, situations, etc. Psychological living is the insatiable search for happiness (a.k.a., the frantic search for happiness), which is never found. Therefore, we have two categories of psychological living, normal and abnormal, and neither comes close to perfect happiness.

Jesus did not gain His happiness by psychological living that is based on the things of this world, his health, his possession, his friendships, etc.

He had perfect happiness because He had capacity for life by having God's Word resident within His soul, being filled by the Holy Spirit and walking in the Word and Spirit every day.

To have "His joy" is the result of the great power experiment of the Hypostatic Union that was demonstrated for us, of which we now have inside of God's Power System, GPS. Therefore, this perfect happiness is inside the mature believer and is not based on things outside of the believer.

Remember, our Lord was never married, He never had any children, was never wealthy or successful from the human standpoint. He was ridiculed, rejected, and under greater pressures than we will ever know; yet all those years He had perfect happiness.

He did not need the things of this life or world to make Him happy. He was happy because He had God's Word and Spirit constantly cycling through His soul.

**Gal 5:22** tells us the source of this great inner happiness, "**the Fruit of the Spirit**," which is living inside God's Power System. Jesus prototyped this for us during His incarnation and today it is available to every believer.

"**Fruit**" (**KARPOS**) could also be translated as "the advantage, gain, or profit."

This is the advantage or opportunity we have; first to live by virtue-love, (*impersonal / unconditional self-sacrificial love*, **John 15:13**), and then in "joy" (**CHARA**, the +H from God).

Next is **EIRENE**, which means, "peace and prosperity." That is the conveyance of your escrow blessings.

God cannot convey these fantastic blessings to you until you have the capacity, which comes from virtue-love and perfect happiness. Therefore, the advantage of the filling of the Spirit is love, joy, and peace.

It is the omnipotence of God the Holy Spirit in epistemological rehabilitation (**Rom 12:1-2**); via the Holy Spirit as your true teacher and mentor of Bible doctrine that provides these three.

It is the omnipotence of the Holy Spirit inside your very own palace, the operational-type God's Power System (GPS) that produces these three.

In **John 3:29-30**, we have John the Baptist and the "joy" he had during his life.

From the psychological, human viewpoint of life, he had a tragic life. He had the type of ministry not associated with fun and games and happiness. He had tremendous opposition even though he was always right. (It is very frustrating to always be right but never be recognized as being right even once.) That was the "tragedy" of his life. But John says at the end of **Verse 29**, "**and so this joy (inner happiness) of mine has been made full.**"

John was one of those rare individuals in his generation who had reached supergrace spiritual maturity. He was a man who lived from salvation to his death under spiritual living. He said, "**This joy of mine has been made full**," using the same words we have in **John 17:13, CHARA plus PLEROO**.

He was recognizing Jesus Christ as the Messiah, the God-man, the only source of salvation. Then he added, "**He must increase; I must decrease.**" That is the antithesis of psychological living.

In **John 15:11** our Lord, said, "**These things I have communicated to you that My joy may be in you**," just as in **John 17:13** He says, "**in themselves.**"

Inner happiness is exactly that: Something on the inside. Therefore, even if you are alone, you are perfectly happy. The problem of loneliness is the easiest problem to solve for the mature believer. Likewise, if you are in a crowd, you are happy. Whether in pleasant or adverse circumstances, you are happy. If you are alive and healthy or dying, you have perfect happiness. Therefore, wherever you go, your happiness goes with you!

The capacity for the prosperity which comes from spiritual living is an inner happiness that nothing can deter.

**Rom 15:13, "Now may the God of hope fill you with all joy that you may abound in hope by the omnipotence of the Holy Spirit."** This verse is accomplished by residence, function, and momentum inside GPS.

**1 John 1:4, "In fact, we write these things in order that our joy may be brought to completion."** John recognized that there is perfect happiness from spiritual living that cannot be deterred or frustrated or destroyed by any situation or circumstance in life.

**1 Peter 1:8, "And though you have not seen Him you love Him, and though you do not see Him now but believe in Him, you greatly rejoice with joy inexpressible."** This is the inner perfect happiness of the mature believer.

**Eph 1:23, "Which is His body (the Church), the fullness of Him who has filled all with all things."** This is the tactical victory of the angelic conflict. The sign of the tactical victory is not simply the conveyance of our escrow blessings, but the capacity which precedes them, inner happiness.

### **Summary of the Principles of Happiness:**

- Happiness is accomplished through grace, **Psa 31:7, "I will rejoice and be happy in Your grace."**
  - Grace happiness comes through the function of GAP, **Psa 32:10-11** cf **Psa 33:4-5.**
  - The starting point for happiness is at salvation, **Gal 5:22.**
  - The first taste of happiness is the filling of the Spirit, **Rom 14:17; 1 Thes 1:6.**
  - Bible doctrine in the soul produces +H, **John 17:13.**
  - Perfect happiness protects the believer from disillusion:
- a) Regarding the circumstances of life, **Phil 4:11-12.** You are content regardless of your circumstances.
- b) Regarding details of life, **Heb 13:5-6.** You are content with what you possess or do not possess, because no matter what happens, you have the source of your blessing, Jesus Christ, as your best friend. Therefore, gain or loss of the details of life never changes the attitude of the mature believer.
- c) Regarding other believers, **Heb 12:2.** You do not fall into the trap of iconoclastic arrogance, because you remember that all men have an old sin nature.

- Perfect happiness stimulates and enhances capacity for love. In the edification complex of the soul, capacity for love and perfect happiness depend on each other and go together.
- The fragrance of memory is related to perfect happiness, **Luke 22:19; 1 Cor 11:24-25; SOS 3:1; 4:6; 8:6; Phil 1:3; 2 Tim 1:5.**
- Greater happiness exists in phase three or eternity, **Jude 24.**
- The happiness of the mature believer spreads to others. This is the ministry of refreshment, **Phil 2:28-29; Phile 7; Rom 15:32; 1 Cor 16:17-18; 2 Cor 7:13.**
- The happy nation has both a spiritual and military heritage, **Psa 89:15-17.**
- Happiness is described in the Millennium, **Isa 35:1-2; 64:4-5; 65:18-19; 66:10; Mat 5:3-13.**
- Perfect happiness reaches its peak in Occupation with Christ. **Psa 128:1, "How happy is the believer who is occupied with the Lord."**
- Like Occupation with Christ, perfect happiness equates adversity with prosperity and living with dying. **Phil 1:21, "For me, living is Christ; dying is profit."**

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Next, we turn to **John 17:14, "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world."**

The Greek reads: Transliterated it reads: **"ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου."**

**"EGO DEDOKA AUTOIS TON LOGON SOU KAI HO KOSMOS EMISESEN AUTOUS, HOTI OUK EISIN EK TOUTO KOSMOU KATHOS EGO OUK EIMI EK TOUTO KOSMOU."**

In this verse, we have the concept of residual Bible doctrine versus Cosmos Diabolicus. This verse emphasizes results from a worldly perspective of having the Word of God resident within your soul. It also emphasizes the reality of our "Heavenly Citizenship!"

We have four parts to this verse:

**John 17:14a is, "I have given them Your word;"**

**"EGO DEDOKA AUTOIS TON LOGON SOU;"**

**EGO** is the First-Person Pronoun in the Nominative, Singular that means, **"I."** Jesus is referring to Himself as the One who has given them God the Father's Word. "I" is in the emphatic position and "the world" is in opposition to "I." Therefore, the world is in opposition to Jesus Christ. This once again emphasizes Jesus' teaching ministry during His incarnation.

**DEDOKA** is the Verb **DIDOMI – δίδωμι** (did'-o-mee) "to give," in the Perfect, Active, Indicative, First Person, Singular.

The *Extensive Perfect Tense* emphasizes the completed action of Jesus having taught them God's Word from which a present state emerges. The present state that emerges is seen in the second part of this passage, **"the world has hated them."** We translate this, **"have given."**

Notice that the object of this sentence is "Your Word," (in the Accusative Case), which we will see below, and that is Bible Doctrine.

Principles:

- Having built an Edification Complex of the Soul (ECS), via the Word of God resident in your soul, makes you an enemy of the **KOSMOS**, (Satan's Cosmic System).
- Remember though, that the Bible (Word of God) itself is absolutely no good to the believer unless the doctrines that are found in it are actually transferred into the human spirit. So, **"I have given"** includes everything involved in giving the disciples and us the Word of God which includes the Grace Apparatus for Perception (GAP).

**AUTOIS** is the Third Person Pronoun **AUTOS – αὐτός** (ow-tos'), "he, she, or it," in the Dative, Masculine, Plural. The Dative of Advantage means that Bible Doctrine resident within your soul is advantageous to your life, especially in the face of persecutions. So, we say, **"to them."**

**TON LOGON** is the Article **HO – ὁ** (ho), "the," and the Noun **LOGOS – λόγος** (log'-os), "something said (e.g. word, saying, message, teaching, etc.)" in the Accusative, Masculine, Singular. Here it refers to the three-and-a-half-year ministry of our Lord, where He taught the disciples God's Word, (Bible Doctrine). In the Singular, it gathers up in totality all that Jesus taught, all that is in the Scriptures, as one thing. We will translate this as **"Word."**

**SOU** is the Second Person Pronoun **SU – σὺ** (soo), "you" in the Genitive, Masculine, Singular. It refers to the One Jesus is praying to, God the Father. In the Possessive Genitive, Jesus is telling us that the Word of God is the Word of the Father. We can translate this **"Your"**, (i.e., God the Father's).

So, we have, **"I have given to them Your, (God the Father), Word. (i.e., Bible Doctrine)."**

As we have seen in **Verses 6 & 8**, **"Your Word"** (The Word of the Father – Bible Doctrine) is the revelation which Jesus came to manifest to the world in darkness. He came to manifest God the Father, and He has done so by communicating His Word.

## Principles:

- The Word of God has existed in two forms:  
The Word, first of all, pre-existed. In eternity past there was no written Word, yet the Word existed in the mind of God. Specifically, the Word is called the mind of Christ, **1 Cor 2:16**. It is called the voice of God (the Father), **Deut 4:33; Ezek 10:5**. In eternity past, it existed in the mind of Christ, it existed in the mind of God the Father, because it is called the Word of God or the voice of God. It actually existed in eternity past but not in written form.

The completed Canon of Scripture. There was a long period of time, at least two thousand years, when there was no written Word of God at all, until Moses. During that time God revealed Himself in many ways, but His revelation to people at that time was limited. When Jesus says, **"I have given them Your Word,"** and He puts it in the Perfect Tense, He is recognizing everything involved in making the Word of God available and is anticipating forward to 96 AD when the Canon of Scriptures was completed.

**2 Tim 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; <sup>17</sup>so that the man of God may be adequate, equipped for every good work."**

- People do not realize that Bible doctrine is available to every believer priest and everything that is found in the Bible is written to be understood. That means revelation. There is nothing in the Bible that cannot be understood.
- Yet, there is no such thing as instant understanding: The advanced is built upon the less advanced, and you go right down the line to the basic concepts which must come first.
- Therefore, GAP has been designed by God so that the believer can take it in. There is not anything that cannot be taken in; but we all have to start at the beginning with the basics and build from there, **John 14:26; 1 Cor 3:10-12; Heb 6:1-3.**

**1 Cor 3:10-11, "According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. <sup>11</sup>For no man can lay a foundation other than the one which is laid, which is Jesus Christ."**

**Heb 6:1-3, "Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, <sup>2</sup>of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. <sup>3</sup>And this we will do, if God permits."**

Next, we have, **John 17:14b** is, **"And the world has hated them."**

**"KAI HO KOSMOS EMISESEN AUTOUS."**

**KAI** is the Coordinating Conjunction, **"and, even, also,"** tying together God's Word resident within their souls with persecutions from Satan's Cosmic System.

**HO KOSMOS** is the Article, "the" plus the Noun for, "world" in the Nominative, Masculine, Singular. This time it is referring to Satan's Cosmic System that has hatred towards the believer who has God's Word resident within their soul.

This is a concept of the Angelic Conflict development and Satan being the ruler of this world. **KOSMOS** is an organized system and it is Satan's organized system to refute Bible doctrine, **Eph 6:10-17**. What Satan really hates and what his system rejects is the Word of God.

**EMISESEN** is the Verb **MISEO** – **μισέω** (mis-eh'-o) in the Aorist, Active, Indicative, Third Person, Singular. **MISEO** means, "hate, to detest, (especially, to persecute), despise, disregard, or be indifferent to."

The *Constative Aorist Tense* is for simple past action that views the entirety of the action of the world's hatred toward the disciples. The Aorist shows a point of time when the hatred began and that was when the ECS was discovered. The hatred continues, but there is a point at which the hatred begins and that point is when the ECS is erected.

The *Active Voice in the Third Person, Singular* gathers up all those that are part of Satan's Cosmic System, (i.e., unbelievers, especially the religious types like the Pharisees of Jesus' day, Fallen Angels, etc.), into one group that has hated these disciples of Jesus Christ.

The *Indicative Mood* is for simple past action, viewing the hatred towards the disciples during Jesus' three-and-a-half-year ministry. We will say, "**hated.**"

"**Has hated**" should be viewed as a complete and total act. The reason for the world's hatred is that Jesus was not of the same origin or family relationship as the world. The disciples were like Him, for they did not depend upon the world for their life support. Therefore, the world hated the disciples as they did Him.

This continues the theme Jesus spoke of in the Upper Room and Garden of Gethsemane Discourses in **John 15:18-16:3, 33**.

**AUTOUS** is the Third Person Pronoun **AUTOS** – **αὐτός** (ow-tos') once again for, "he, she, or it," in the Accusative, Masculine, Plural. This time it is referring to the disciples, "**them,**" believers with the Word of God resident within their souls.

The world does not hate believers without the Word; it welcomes them because the power of the believer is in his ECS. It is the ECS which reflects the glory of God, and to have an ECS requires a lot of the Word, a lot of Bible doctrine in the human spirit.

The Cosmic System does not hate believers minus doctrine. In fact, they are very helpful to Satan's Cosmic System. In a sense, in the Angelic Conflict, when you do not take in the Word, you are giving aid and comfort to the enemy, Satan.

So, we have, "**And the world, (Satan's Cosmic System), hated them (the disciples).**"

Then in **John 17:14c** we have, "**Because they are not of the world.**" "

**HOTI OUK EISIN EK TOU KOSMOU.**"

**HOTI** is a Subordinating Conjunction here, telling the cause of the world's hatred toward the disciple, "**because.**"

**OUK** is one of the Greek Negative Particles meaning "**not.**"

**EISIN** is the Verb **EIMI** – εἶμι (i-mee') "I am, is, are, etc." in the Present, Active, Indicative, Third Person, Plural.

The *Progressive Present Tense* describes a scene in progress that involves continuous action, that is, this section describes the position of the disciples. They are no longer of the world and are now heavenly citizens.

The *Active Voice in the Third Person, Plural* once again refers to the disciples. So, we will say, "**they are**"

**EK** is a Preposition in the Genitive Case that means, "**of, from, or out from.**" The disciples are no longer citizens of the earth. They have been snatch out from Satan's Cosmic System and no longer belong to His Cosmic System.

**TOU KOSMOU** is the Article **HO** – ὁ (ho), "the," plus the noun **KOSMOS** – κόσμος (kos'-mos), "world" in the Possessive Genitive, Masculine, Singular, so we can say, "**of the world.**"

"Not being of this world" signifies one of our great benefits, the ability to learn and apply God's Word. Unless someone is a spiritual creature from heaven, he cannot understand the spiritual phenomenon that is the Word of God. Those who are heavenly citizens have the ability and capacity to learn and apply God's Word, i.e., spiritual phenomenon, by building their very own ECS, **1 Cor 2:12-16** cf. **2 Cor 5:17; Gal 6:15.**

**2 Cor 5:17**, "**Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**"

Together we have, "**Because they are not of the world, (Satan's Cosmic System).**"

And finally, in **John 17:14d** we have, "**even as I am not of the world.**" "

**KATHOS EGO OUK EIMI EK TOU KOSMOU.**"

**KATHOS** is the Adverb used as a Subordinating Conjunction that means, "as, just as, inasmuch as, because." Here it links the heavenly citizenship that the disciples possess as the same as our Lord possesses. We will say, "**just as.**"

**EGO** is the First-Person Pronoun in the Nominative, Singular that means, "I". Jesus is referring to Himself once again, but this time as another one who possesses heavenly citizenship and is not part of Satan's Cosmic System.

**OUK** is the Greek Negative Particles meaning "not."

**EIMI** is the root Verb that means, "I **am**, is, are, etc." in the Present, Active, Indicative, First Person, Singular. Jesus is stating His position in regard to the Angelic Conflict.

**EK TOU KOSMOU** is once again the Preposition for, "of," with the Article **HO**, "the" plus noun **KOSMOS**, "world" in the Possessive Genitive, Masculine, Singular, so we can say, "**of the world**," again utilizing the Greek negative for "not being of the world, (Satan's Cosmic System)."

We have for this section, "**Just as I am not of the world, (Satan's Cosmic System).**"

Our complete translation of **John 17:14** is, "**I have given (taught) to them Your, (God the Father's), Word. (i.e., Bible Doctrine) and the world, (Satan's Cosmic System), hated them (the disciples) because they are not of the world just as I am not of the world.**"

Because of this fantastic hatred and the persecutions that follow it, along with the pressure from Satan as a part of the Angelic Conflict; obviously the believer needs Phase Two protection from the **KOSMOS**. This protection is the subject of **Verses 15-17**.

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**Doctrine of Heavenly Citizenship**  
**(POLITEUMA)**  
**John 17:14**

**We are not of the world (KOSMOS).**

Remember that the disciples are "in the world" (**EN TOI KOSMOI, John 17:13**) still and Christ sends them "into the world" (**EIS TON KOSMON, John 17:18**), but they are "not of

the world", (**OUK EK TOU KOSMOU, John 17:14**), and therefore must not be like the world nor get their spirit, standards, and message "out of the world," or else they can do the world no good.

These verses (**John 17:14-19**) picture the Lord's ideal for believers and goes far towards explaining the failure of Christians in winning the world to Christ today. Too often the world fails to see the difference between a believer and unbeliever, or the gain by the change related to the new birth, (being made a new spiritual species). The reason is that even though Christ has purchased them out from the world, they still live as if they belonged to the world. So, sadly many believers keep on living like unbelievers of the world, and therefore are not evangelizing as they should.

But as our Lord states, we are not "of this world." We are not part of Satan's Cosmic System, and therefore we should not live like we are part of Satan's Cosmic System. We should be living in the Citizenship that we are, Heavenly Citizens.

Since the moment of our salvation, we have been placed into a heavenly citizenship. Therefore, our "world" is not planet earth, ruled by Satan, but it is in actuality heaven, which is ruled by God. So, our citizenship (**POLITEUMA**) is not earthly but heavenly, and that is what we represent while we are here on planet earth as ambassadors for Christ, **2 Cor 5:20**.

We have been delivered from the kingdom of Satan and transferred into the kingdom of God, **Col 1:13**.

**Col 1:13, "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son."**

The Greek word for "**Citizenship**" is **POLITEUMA**, which is related to the uniqueness of the Church Age and the Christian's responsibility to grow to spiritual maturity and become an Invisible Hero with an invisible impact on human history while living here on earth.

The Noun **POLITEUMA** – **πολίτευμα** (pol-it'-yoo-mah) comes from **POLITES** – **πολίτης** (pol-ee'-tace), which means, "a citizen," that also comes from **POLIS** – **πόλις** (pol'-is) that means, "a city."

**Acts 21:39, "But Paul said, "I am a Jew of Tarsus in Cilicia, a citizen (POLITES) of no insignificant city; and I beg you, allow me to speak to the people."**

The Greek Lexicon BDAG defines **POLITEUMA** as, "a commonwealth or state; that which denotes a colony of foreigners or relocated veterans."

**POLITEUMA** then comes to mean, "a form of government, citizenship, or commonwealth."

Even though we are physically bound to planet earth, which is presently ruled by Satan, our true citizenship is in heaven, **Eph 2:19-22; Phil 3:20-21**.

**Eph 2:19-22, "So then you are no longer strangers and aliens, but you are fellow citizens (*SUMPOLITES*) with the saints, and are of God's household, <sup>20</sup>having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, <sup>21</sup>in whom the whole building, being fitted together, is growing into a holy temple in the Lord, <sup>22</sup>in whom you also are being built together into a dwelling of God in the Spirit."**

**Phil 3:20-21, "For our citizenship (*POLITEUMA*) is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup>who will transform the body of our humble state (*at the Rapture*) into conformity with the body of His glory (*resurrection bodies*), by the exertion of the power that He has even to subject all things to Himself." (*Italic mine.*)**

**POLITEUMA** comes from ancient Greece and Roman times of colonization; whereby, the rights and privileges in the status of citizenship of a free state were maintained by the individual regardless of what land he lived in. It was defined as a corporate body of citizen's resident in a foreign country but under the laws of their homeland.

One of the interesting systems for acquiring citizenship, especially in Roman times, was the autocratic grant of citizenship to slaves who had been freed. It was done with great formality. This is a great analogy of what our Lord has done for us by freeing us from the slave market of sin, thereby freeing us from the bondage of sin and Satan's dominion, giving us a new dominion to which we belong, heaven, **Acts 13:38-39; Rom 6:4-22.**

In addition, imperial policy meant that the Emperor could grant citizenship to princes of another country if he desired. This is analogous to God appointing every Church Age believer first to royalty in Christ, and then to citizenship in heaven. We are royal priests and ambassadors of heaven, **1 Peter 2:9.**

### **The acquisition of our Heavenly Citizenship related to the POLITEUMA metaphor of Rome.**

The Rights of Roman citizenship were acquired in several ways, which all have analogy to what God the Father and our Lord Jesus Christ have done for us in providing our heavenly citizenship:

- Birth or adoption, (Roman parents). We have been born again and adopted into the family of God. **John 3:3, 5-6; Rom 8:15, 23; Gal 4:5-7; Eph 1:5**
- Legislative extension. We have been elected by God and appointed Ambassadors for Christ while here on foreign soil, **Rom 8:33; 2 Cor 5:20; Eph 6:20.**
- 25-years of military service in the Roman army. We have been made soldiers in Christ's army by His service and sacrifice on our behalf, **2 Tim 2:3-4.**
- Manumission; freed from slavery, **Acts 13:38-39; Rom 6:4-22.**
- Purchase of citizenship (a million dollars in today's money). We have been purchased by that which is more precious than money, the blood of Christ, **Acts 20:28; Rev 5:9.**

- Imperial policy of granting citizenship to those who did well in the Roman Empire in some way. We have been made princes as members of the Royal Family of God, **1 Peter 2:9; 1 Tim 6:15; Rev 17:14; 19:16.**

So, the metaphor our Lord used called **POLITEUMA**, comes from ancient Greece and Roman colonization, especially in the light of Roman citizenship, and its value in the time of Christ and the early Church. Paul relates Roman citizenship as a picture of our true citizenship as heavenly creatures.

In contrast, prior to our salvation, we were citizens of Satan's Cosmic System by virtue of being born spiritual dead. In **Eph 2:1** when it says, "**you were dead in your trespasses and sins,**" it is speaking about your spiritual death. See also **Rom 5:12; 6:23; 1 Cor 15:22; Eph 2:1-10.**

Spiritual death is a judgment on the human race at the point of birth. It is being born into the devil's kingdom as his citizens, **Eph 2:2-3.** We are born spiritually dead and related to the devil's kingdom, and we continue that way until we believe in Jesus Christ, at which point that death and citizenship is broken. This means that when grace found us, we belonged to Satan's kingdom, because we were born with spiritual death.

The new birth breaks spiritual death and its lock over our citizenship. Once we are born again, we receive a new **POLITEUMA.**

**POLITEUMA** means our commonwealth.

As we have noted, the Greek word for "citizenship" is the Noun **POLITEUMA** that comes from **POLITES** (pol-ee'-tace), which means, "a citizen," that also comes from **POLIS** that means, "a city."

**Acts 21:39, "But Paul said, "I am a Jew of Tarsus in Cilicia, a citizen (POLITES) of no insignificant city; and I beg you, allow me to speak to the people."**

The Greek Lexicon BDAG defines **POLITEUMA** as, "a commonwealth or state; that which denotes a colony of foreigners or relocated veterans." **POLITEUMA** then comes to mean, "a form of government, citizenship, or commonwealth." It means a state, a commonwealth, a whole body of people constituting a nation, or a state or a body politic.

It also refers to a body of people united by a common interest. In theatrical use in the Greek language, it also applied to a company of actors who shared the receipts instead of receiving salaries.

Paul uses this word **POLITEUMA** when he writes to the Philippians, because it is an excellent analogy to the members of the royal family of God who live in the devil's world. The Philippians were Romans who lived in Philippi, and all around them were Greeks, Macedonians, Jews, all kinds of people. But in Philippi they were a **POLITEUMA** of Rome. Paul is using that word as an illustration to these people, for here is the royal family of God

living in the devil's world, and yet it is just as much royal family as anyone in heaven in the analogy.

So, **POLITEUMA** means any member of the royal family. It is not the word "conversation" as used in the KJV, but we might call it the sphere of our citizenship or the sphere of our aristocracy. It is representing a condition, an aristocracy of the Royal Family of God which will always exist.

In this light, heaven is the source of the Church Age believer's **POLITEUMA**. In the metaphor, the foreign land or colony is the world in which we live as born-again believers. Greece and Rome always set up colonies; hence, heaven sets up the Royal Family of God. The 3rd heaven, (God's throne room, the abode of God), is analogous to Greece or Rome in the metaphor as the locale of the **POLITEUMA**.

Just as Roman citizens who lived in foreign lands had all the privileges of a citizen living in Rome, the Church Age believers as a colony on earth of heaven have all the privileges of heaven. Born-again believers are a special privileged group as members of the Royal Family of God. The Royal Family has the privilege and opportunity to utilize privileges that no unbeliever has.

The Church Age believer is a privileged person because of his **POLITEUMA** in heaven. Part of that privilege is having your very own Portfolio of Invisible Assets. "Portfolio" is a term for the holdings of an investor, a synonym for God's riches which He has poured out to us in time. God has lavished upon us the riches of His grace, **Eph 1:6-8, 18; 3:8, 16; Phil 4:19; Col 1:27; 2:2.**

Our portfolio is described as including, "**every spiritual blessing in the heavenly places,**" **Eph 1:3.** **Eph 1:3** emphasizes the source of these blessings, God the Father, and the mechanics of receiving them from our Lord and Savior Jesus Christ.

### **Your Portfolio of Invisible Assets includes:**

#### Primary Assets:

Escrow Blessings for time and eternity.

Election and Predestination

#### Secondary Assets:

Positive volition toward Bible Doctrine

Production Assets = Residence in the (Predesigned Protocol Plan of God) P3G (Fruit of the Spirit)

Suffering for Blessing

## Invisible Impact Blessings

- Personal impact – blessing by association
- Historical impact – national blessing (Pivot)
- International impact – association with Client Nation to God

### Personal Asset:

## Operating in your Spiritual Gift

### Unique Assets:

Baptism of the Holy Spirit

Pre-designed Protocol Plan of God (P3G)

Equal Privilege and Equal Opportunity

Unique Royal Commissions

Unique Mystery Doctrine of the Church Age

Indwelling of the Trinity

100% Availability of Divine Power.

Therefore, every Church Age believer is already fabulously wealthy. Not only is the Church Age believer a citizen of heaven, but that citizenship implies extreme wealth.

### **The Privileges of our POLITEUMA.**

As we have noted, in Paul's day, **POLITEUMA** meant a Roman colony in a foreign land. It meant the citizens had all the rights and privileges of Roman citizenship being a Roman colony situated in Philippi, Greece or some other location.

We have also noted how the acquisition of Roman citizenship is a fantastic metaphor for how we have obtained our heavenly citizenship by the grace of God.

Now, when I say citizenship has its privileges, I want you to think of special advantages, immunity from certain things, permission to do things that others cannot do. I want you to think of certain rights or benefits which have been granted to you and should be enjoyed by you as an individual, as well as all of us collectively as a group of people, or better yet, members of the body of Christ.

In **Phil 1:27**, when Paul uses the verb **POLITEUOMAI**, which is translated "**conduct yourselves**" in the English, he is saying, in essence, "to live and lead your life according to privilege."

**Phil 1:27, "Only conduct yourselves in a manner worthy of the gospel of Christ..."**

Therefore, we could say, "Only *live and lead your life according to privilege* in a manner worthy of the gospel of Christ, ..."

**"Conduct yourselves"** is the Greek Verb **POLITEUOMAI** in the Present, Middle Deponent, Imperative, Second Person, Plural. It means, "to live as a citizen." In fact, the word actually means to live as a privileged person. So, it should read, "Only live as *heavenly* citizens yourselves in a manner worthy of the gospel of Christ..."

Paul uses this word in relation to living the Christian way of life which is a life of privilege. The greatest privileges that God ever gave, He gave to born again believers in the Church-age, and all of these privileges have come one way and one way only, through union with The Lord Jesus Christ (TLJC), by the grace of God.

As believers in TLJC, each one of us is going to spend trillions upon trillions upon trillions of years in Heaven, our real home. And therefore, the principle which emerges is to live your life today in the light of your eternal future. If you live your life in the light of your eternal future, then Bible doctrine will have the number one priority and place in your life. While our time on this earth is very short, even if you live to be a hundred, it is like a drop of water in the ocean compared to eternity. And as you know, what you do in time will determine how you live your life in eternity, **1 Cor 3:11-15**.

Therefore, this metaphor is going to develop the concept that when you live your life in the light of eternity:

... whatever problems and whatever adversities you have in this life...

... you realize they cannot compare with the eternal weight of glory, which is far beyond all comparison in **2 Cor 4:16-18**.

**2 Cor 4:16-18**, "Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. <sup>17</sup>For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, <sup>18</sup>while we look not at the things which are seen (*of this world*), but at the things which are not seen (*heavenly citizenship*); for the things which are seen are temporal, but the things which are not seen are eternal." (*Italic mine.*)

As noted in **2 Cor 4:17**, you will also realize that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us, **Phil 1:27-28** with **Rom 8:18**.

**Phil 1:27-28**, "Only live as *heavenly* citizens yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for

**the faith of the gospel; <sup>28</sup>in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that *too*, from God.”**

**Rom 8:18, “For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.”**

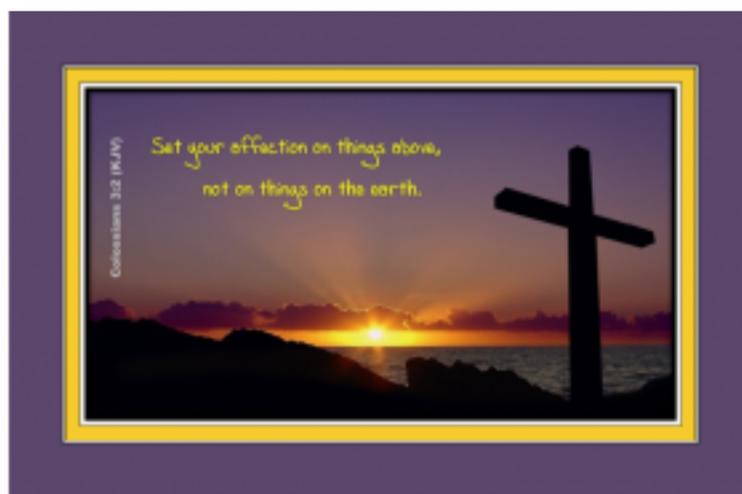
Summary thus far:

Heaven is the source of the Family of God. The **POLITEUMA** metaphor is related to the uniqueness of the Church Age and the Christian’s responsibility to grow to spiritual maturity and become an Invisible Hero with an invisible impact on human history. Born-again believers are a special privileged group as members of the Royal Family of God. Part of the special privileges are the 2 Great Divine Provisions: 1) The Word of God, 2) The Indwelling of the Spirit of God.

Church Age believers live on earth with all the privileges of heaven. The Church Age believer is a privileged person because of his **POLITEUMA** in heaven. The **POLITEUMA** metaphor is related to the uniqueness of the Church Age, the Christian’s responsibility to become an Invisible Hero through the Divine provision of the unique grace support of this Christological dispensation. In the dispensation of the Hypostatic Union, there was **POLITEUMA** for *one* Person-the Lord Jesus Christ. In the dispensation of the Church Age, there is **POLITEUMA** for *all* believers-the Royal Family of God.

Some of the special blessings or privileges we have today as citizens of heaven include the unique provisions of the Church Age. Therefore, we will note the 10 Unique Factors of the Church Age in light of our **POLITEUMA** privileges.

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**The Ten Unique Factors of the Church Age**

The first privilege of our Heavenly Citizenship is **the baptism of the Holy Spirit** that places the Church Age believer into union with Christ, making us members of the Royal Family of God, **1 Cor 12:13; 2 Cor 1:21-22; Eph 1:13-14.**

The second privilege of our heavenly citizenship is **the Predesigned Protocol Plan of God** (P<sup>3</sup>OG) that sets forth the royal way of life that God expects of the Christian because of his exalted position in Christ, **Eph 3:2** (stewardship of God's Grace); **1 Cor 1:25**.

**1 Cor 1:25 NLT, "This 'foolish plan' of God is far wiser than the wisest of human plans, and God's weakness is far stronger than the greatest of human strength."**

The third privilege of our heavenly citizenship is **the unique mystery doctrine of the Church Age** that unveils the Church Age with all of its Divine assets and mandates which define the Christian's way of life, **Eph 1:9; 3:2-4, 9; Col 1:25-27; Rom 16:25-26**.

The fourth privilege of our heavenly citizenship is the believer's **Portfolio of Invisible Assets**. The Riches of His Glory **Eph 1:3-6; 3:16**, which includes:

- **Primary Assets:** Escrow blessings and assets of Election and Predestination.
- **Secondary Assets:** Volitional assets, production assets, the assets of undeserved suffering for blessing, and invisible impact (personal, national, international, and angelic) assets.
- **Personnel Assets:** Spiritual gifts.
- **Unique Assets:** The Indwell of the Holy Spirit.

The fifth privilege of our heavenly citizenship is **the unique equality factor** related to Election and Predestination, the equal privilege and equal opportunity principle, **Rom 10:12**; Compared with **Gal 3:28-29; Col 3:11; Rom 8:29-30, 33; Eph 1:4**.

**Rom 10:12, "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him."**

The sixth privilege of our heavenly citizenship are **the two royal commissions**, Priest and Ambassador, **1 Peter 2:9; Rev 1:6; 2 Cor 5:20; Eph 6:20**.

The seventh privilege of our heavenly citizenship is **the indwelling of the Trinity**, **John 14:20-26; Rom 8:10-11**.

The eighth privilege of our heavenly citizenship is **the availability of Divine power**, God's Power System (GPS), **Eph 1:19-20; 3:16, 20**.

- The omnipotence of God the Father is related to our Portfolio of Invisible Assets. **Eph 3:14-21**.
- The omnipotence of God the Son preserves and perpetuates human history. **Deut 33:26; Rom 13:1-7; 1 Tim 2:1-3; 1 Peter 2:13**.
- The omnipotence of God the Holy Spirit is the power inside our very own palace, God's power system for you. **Acts 1:8; John 14:26; Rom 15:13; 1 Thes 1:5**.

The ninth privilege of our heavenly citizenship is **the age of no prophecy**, only historical trends. There are only two prophecies in the Church Age, its beginning and end.

- The Baptism of the Holy Spirit, which began the Church Age, was prophesied by our Lord in **John 14:20**, and in **Acts 1:5** just before He ascended.

- The Rapture of the Church is the next prophetic event, **1 Cor 15:50-52; Phil 3:11; Titus 2:13.**

**Titus 2:13, "Looking for that blessed hope (the hope of blessing – hope 3) and the appearing of the glory of our great God and Savior, Jesus Christ."**

The tenth privilege of our heavenly citizenship is **the ability to become a spiritual champion, an invisible hero.** **Eph 3:1-13; 4:11-16**, emphasize the principle of the invisible hero. Invisible God, plus invisible assets, plus invisible power, equals invisible heroes.

These Unique Factors of the Church Age make it possible for any and every believer to have the "fullness of God." Therefore, there is no excuse for any member of the body of Christ failing to execute the Plan of God for His life. There is no excuse for any Church Age believer being a loser. The only reason for it is your own bad decisions from a position of weakness. Therefore, we must live our lives in the **EPIGNOSIS** knowledge of our **POLITEUMA** privileges, our Heavenly Citizenship.

Some of our rights and privileges as a **POLITEUMA** of heaven include:

- We are given access to God; Access to the Father in prayer, **Rom 5:2; Eph 2:18; Heb 4:14, 16; 10:19-20.**
- Access to the Holy Spirit when in fellowship with Him, **Eph 5:18.**
- Access to understanding the Word of God, through the Grace Apparatus for Perception (GAP), **1 Cor 2:16.**
- Access to the utilization of our Portfolio of Invisible Assets.
- Members of the Body of Christ, being in union with Him, **Rom 7:4; 1 Cor 10:16-17; Eph 4:12-13.**
- We are created a new spiritual species, **2 Cor 5:17; Gal 6:15.**
- Provided logistic grace blessings by the Father, **Psa 37:25-26; Mat 6:25-33; Rom 8:31-32; 2 Cor 9:8; Eph 1:3; Phil 4:5-6, 19.**
- Live in the light of our Eternal Life, **Rom 2:7; 6:22-23; Gal 6:8; Col 3:1-2; 1 Tim 6:12; 1 John 5:11-13.**
- No longer a slave to sin, freed from slavery to sin. We are delivered from the power of the old sin nature, **Rom 2:29; 7-8; Phil 3:3; Col 2:11.**
- Able to operate in perfect righteousness, **Rom 3:22.**
- Entered into the Royal Family of God forever, via adoption, **Eph 1:5; 1 Peter 2:9.**
- We can execute our Royal Priesthood, **1 Peter 2:9a.**
- We can function as Royal Ambassadors, **2 Cor 5:20.**
- Equal privilege and equal opportunity of our election and predestination. (Equal privilege is provided in the royal priesthood; equal opportunity is provided in logistical grace.) **Gal 3:26-28; 6:15; Col 3:9-11.**
- The universal priesthood of the believer, **1 Peter 1:5, 9; Rev 1:6; 5:10; 20:6.**
- Because of the distribution of spiritual gifts, **1 Cor 12:11**, we can operate in our gift.
- Recipients of escrow blessings, **Eph 1:3.**
- Beneficiaries of the 11 Problem Solving Devices.
- The unique availability of Divine power, **Rom 1:16; 9:22-24; 15:13; 1 Cor 4:20; 2 Cor 4:7; 2 Tim 1:7.** At the moment of salvation, three categories of divine power are available to every Church Age believer. While this divine power is available, only consistent post-salvation epistemological rehabilitation makes it usable.

- We are the recipients of eternal security. God maintains our salvation, **John 10:28**.

Therefore, **Phil 1:27** and **3:20** is commanding the Philippians and all Church Age believers to conduct themselves as citizens of heaven while here on earth. It is commanding the Philippians and all Church Age believers to function or conduct themselves under all the privileges and responsibilities that their heavenly citizenship confers.

### Summary and Conclusion

We are concluding our discussion regarding the **POLITEUMA** privileges we have been given and have access to as we walk in God's plan each and every day. Therefore, we will be noting the symmetry of privileges we have available to us to execute the unique spiritual life of the Church Age, so that we are overcomers, (winners), while here in Satan's Cosmic System, and bring maximum glorification to our Lord Jesus Christ in the eternal state.

First, as we have noted previously, the Baptism of the Holy Spirit is one of the **POLITEUMA** privileges we received at the moment of our salvation. It is one of the Ten Unique Features of the Church Age. This **POLITEUMA** privilege makes the Church Age believer unique, because it is the basis for being entered into the Royal Family of God (RFG).

As a member of the Royal Family of God (RFG), we have the opportunity to live the Life Beyond Gnosis, **Eph 3:18-21**, which is understanding and utilizing your **POLITEUMA** privileges, including the understanding of the Mystery Doctrine of the Church Age, the Ten Unique Factors of the Church Age, the content of your Portfolio of Invisible Assets, the 11 Problem-Solving Devices (PSDs), along with your other rights and privileges as a citizen of heaven.

Living the Life Beyond Gnosis means that you have a Personal Sense of Destiny, which is a major Problem-Solving Devices, that is related to the **POLITEUMA** privileges of the Royal Family.

Having a Personal Sense of Destiny requires that you understand what God has provided under logistical grace; the entire content of your Portfolio of Invisible Assets, your equal privileges and equal opportunities under God's plan, etc.

Under the Plan of God, you have a destiny. Fulfillment of that destiny depends on your perception, metabolization, and application of the Mystery Doctrine of the Church Age, that tells you about your Portfolio of Invisible Assets, the Ten Unique factors in the Church Age, and all of your **POLITEUMA** privileges, classified as the "**riches of His glory**," **Eph 3:16; Phil 4:19; Rom 9:23**.

Learning about these privileges and understanding that God has given you a spiritual gift and has a plan for your life in utilization of that gift, (**1 Cor 12:4-7, 12-14, 18**), also gives you a Personal Sense of Destiny. (*Remember that you have a destiny regardless of whether*

*you have succeeded or failed from the human standpoint, or are known or unknown. That is why we are called invisible heroes.)*

Only through the renewing of your mind, **Rom 12:2**, (post-salvation epistemological rehabilitation), and subsequent cognitive self-confidence at the first stage of spiritual adulthood, (spiritual self-esteem), related to your **POLITEUMA** privileges, can you have and enjoy under all circumstances of life a Personal Sense of Destiny.

Knowing that you have a destiny comes with the understanding that every Church Age believer is said to be a **DIAKONOS – διάκονος** (dee-ak'-on-os) or a minister in full-time Christian service, **Mat 23:11; John 12:26; 2 Cor 6:4**.

The universal ministry of the believer is based upon your Royal Ambassadorship [**PRESBEUO – πρεσβεύω** (pres-byoo'-o)]. Because you are presently living behind enemy lines here on earth and represent another "world," heaven, **2 Cor 5:20; Eph 6:20**.

**2 Cor 5:20, "Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God."**

You are in fulltime Christian service from the point of salvation, **2 Cor 3:6; 4:1**. Therefore, whatever you do is part of your full-time Christian service. That should add motivation for you to do a good job in whatever you do each and every day.

**2 Cor 3:6, "Who has appointed us as ministers of the new covenant, not of the letter, but of the Spirit."**

**2 Cor 4:1, "Therefore, since we keep on having this ministry, as we have received mercy, so we do not become despondent, (do not lose heart, grow weary)."**

Receiving mercy is logistical grace, a **POLITEUMA** privilege. No believer can become despondent when he understands the **POLITEUMA** privileges given to him. There is no way you can become despondent if you are fulfilling your servanthip to the Lord, by walking in the ministry He has designed for you.

In addition, your ministry includes the ministry you have to your county as a client nation. This ministry is not only to obey the laws of establishment and to be a patriot, **Rom 13:1-7**, but you also have a ministry as a believer: to grow in grace, attain spiritual maturity, and become a part of the pivot of mature believers. In other words, you have the responsibility of becoming an invisible hero, the greatest thing you can ever do for your country.

Therefore, you should have a Personal Sense of Destiny where your Christian service is related to your **POLITEUMA** regarding your royal ambassadorship.

The believer's victory in time for the execution of God's Plan for his life and his subsequent glorification of God, by becoming an invisible hero, is based upon his **POLITEUMA** privileges.

The believer in time has control over whether he is a winner or loser regarding the Plan of God. For those who are victorious in executing God's Plan, their victory is based on their full comprehension and utilization of their **POLITEUMA** privileges.

For eternity, the privilege of our **POLITEUMA** is that all believers will be resurrected, **1 Cor 15:20-26, 51-57; Phil 3:20-21**. All believers (winners and losers) will glorify God in the eternal state which is strictly the grace of God; the Lord's victory, never the believer's! Resurrection is the Lord's wise and perfect decision, and is not subject to man's speculations or even man's timetable.

- The Rapture is imminent because there is no prophecy to be fulfilled before it occurs. However, the actual time of the Rapture is God's decision, not our decision. Therefore, we must live every day as unto the Lord, not as unto the Rapture of the Church.
- The omnipotence that raised Jesus Christ from the dead will also raise you as believers at the Rapture of the Church.
- The omnipotence of God the Father will provide the resurrection body for all the dead in Christ.
- The omnipotence of the Holy Spirit will provide a resurrection body for all who are alive on the earth at that time.

**Phil 3:20-21, "For our citizenship (*POLITEUMA*) is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup>who will transform the body of our humble state into conformity with the body of His glory (*resurrection bodies*), by the exertion of the power that He has even to subject all things to Himself."**

Therefore, we should be living each day unto the Lord, with a keen eye looking for the blessed hope of our **POLITEUMA**. **Eph 2:19-22; Phil 3:20-21; Heb 11:9-26; 12:22-24.**

**Eph 2:19-22, "So then you are no longer strangers and aliens, but you are fellow citizens (*SUMPOLITES*) with the saints, and are of God's household, <sup>20</sup>having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, <sup>21</sup>in whom the whole building, being fitted together, is growing into a holy temple in the Lord, <sup>22</sup>in whom you also are being built together into a dwelling of God in the Spirit."**

**Heb 11:13-16, "All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. <sup>14</sup>For those who say such things make it clear that they are seeking a country of their own. <sup>15</sup>And indeed if they had been thinking of that *country* from which they went out, they would have had opportunity to return. <sup>16</sup>But as it is, they desire a better *country*, that is, a heavenly**

one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.”

Heb 12:22-24, “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, <sup>23</sup>to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect, <sup>24</sup>and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood* of Abel.”

All of these passages indicate that we are not of this world, but we have a Heavenly citizenship. As **Hebrews 11 & 12** tells us, each of these Old Testament heroes were living in their own **POLITEUMA** privileges, understanding that during their lives, they were ambassadors for Christ. They did not embrace the worldly way of living while in Satan’s Cosmic System. And instead, kept looking for the promise, whether it be during their lifetimes or after their life on earth had ended. They understood their true citizenship and the principles of **Col 3:1-5**.

**Col 3:1-4**, “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. <sup>2</sup>Set your mind on the things above, not on the things that are on earth. <sup>3</sup>For you have died and your life is hidden with Christ in God. <sup>4</sup>When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.”

Because of the fantastic hatred and the persecutions from the “world” towards the believer noted again in **John 17:14**, the believer needs Phase Two protection from the **KOSMOS**, which is the subject of **Verses 15-17**.

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Complete Translation of the John 17:13 & 14

John 17:13, “But now I myself come *face to face* to You, (*God the Father*) and I kept on speaking (*teaching*) these things (*Bible Doctrine*) *while* in the world in order that they (*the disciples*) might *keep on* having and holding My joy (+H) made full in themselves.”

John 17:14, “I have given (*taught*) to them Your, (*God the Father’s*), Word. (*i.e., Bible Doctrine*) and the world, (*Satan’s Cosmic System*), hated them (*the disciples*) because they are not of the world just as I am not of the world.”

Vs. 6-19, Christ Prays for His Disciples.

Continuing on from **Verse 14** and its principles, we find we need Phase Two protection from the **KOSMOS** which is the subject of **Verses 15-17**.

John 17:15-16, "I do not ask You to take them out of the world, but to keep them from the evil one. ¹⁶They are not of the world, even as I am not of the world."

The Greek reads: **οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ οὗ πονηροῦ. ¹⁶ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου."**

"Transliterated it reads: **"ΟUK EROTO HINA ARES AUTOUS EK TΟΥ KOSMOU, ¹⁶ALL HINA TERESSES AUTOUS EK TΟΥ PONEROU."**

We begin with **"I do not ask you,"** which is simply **"ΟUK EROTO."**

ΟUK is a Greek negative Particle that means, "not or **do not.**"

EROTO is our familiar word for "prayer," which is the Verb **EROTAO** – ἐρωτάω (er-o-tah'-o) that means, "to ask, question, request, entreat, etc." It is in the Present, Active, Indicative, First Person, Singular; so, we understand this as Jesus performing the action of asking something of the Father. We understand this to be a petition prayer of our Lord Jesus Christ to God the Father on behalf of the disciples.

There is no First or Second Person Pronoun in this sentence, but we can take the Pronouns from this verb and the following verb **ARES** which is in the Second Person Singular. So, Jesus is petitioning the Father once again, just as we have seen throughout this chapter especially in **Verses 1 & 11.**

We can translate this as, **"I do not ask, (petition in pray) You."**

Next, we have **"to take them out of the world,"** which is **"HINA ARES AUTOUS EK TΟΥ KOSMOU."**

HINA is the Conjunction that can mean, "in order that" (of purpose); "so that" (of result); etc. In this passage, we have two **HINA**'s, and both are with Subjunctive Mood verbs. They both are part of the overall purpose of this prayer. The NASB translated them "to" which is ok. I am translating them as **"that"** indicating this Contrasting Purpose Clause.

ARES is the Verb **AIRO** – αἶρω (ah'-ee-ro) in the Aorist, Active, Subjunctive, Second Person, Singular. It means, "take, take up, to raise, lift, take away, remove." This is the first part of the purpose clause and is used to contrast the actual petition of Jesus. He does not desire them to be taken out of the world, because then the Church would not be built.

The Aorist Tense views the entirety of the action of God "not taking" them out of the world and instead "leaving" them in the world.

In the Second Person, Active Voice, it is referring to God the Father as the One Jesus is petitioning. So, we can add "you" and say, **"You (God the Father) take."**

AUTOUS is the Third Person, Personal Pronoun in the Accusative, Masculine, Plural that means, "**them**" referring to the disciples.

EK TOU KOSMOU are all in the Genitive Case beginning with the Preposition **EK** that means, "from, out from, away from." This is followed by the Article **HO – ó** (ho) for "the" and the Masculine, Singular, Noun **KOSMOS** that means, "world or world order," here again referring to Satan's Cosmic System. All together we say, "**out from the world (Satan's Cosmic System).**"

So, we translate this, "**that You take them out from the world (Satan's Cosmic System).**"

Next, we have, "**but to keep them from the evil one,**" which is, "**ALL HINA TERESSES AUTOUS EK TOU PONEROU.**"

ALL is the Superordinating Conjunction **ALLA – ἀλλά** (al-lah') that mean, "but, rather, on the contrary, etc." This introduces the completion of the contrast in Jesus' petition and introduces His ultimate desire for His disciples. We will say, "**on the contrary.**"

HINA is once again our Conjunction of Purpose. It introduces Jesus' actual petition. We will use "**that**" again.

TERESSES is another familiar word to this prayer. It is the Verb **TEREO – τηρέω** (tay-reh'-o) in the Aorist, Active, Subjunctive, Second Person, Singular that means, "to watch over, to guard, to attend to carefully, take care of, etc." It means, "to keep that which belongs to self" or "to guard that which belongs to you."

The *Constative Aorist Tense* presents an occurrence in summary, viewed as a whole from the outside without regard for internal make-up of the occurrence. It does not focus on the beginning or end but the process as a whole. That is, that God guard them during their time here on earth, behind enemy lines, inside of Satan's Cosmic System.

The *Subjunctive Mood* eliminates the emphasis of time here and just focuses on the action and gives us the desire or purpose of Jesus' petition.

Principle:

As we have noted throughout this prayer, **TEREO** is guardianship that is by means of Bible Doctrine resident within their souls with the resultant building of their very own Edification Complex of the Soul (ECS), **Verses 6, 11-14**. This is the guardianship Jesus had over them and now is petitioning the Father for that guardianship over them. It is the main idea of what we have seen in this prayer regarding the **TEREO** and **PHULASSO – φυλάσσω** (foo-las'-so) of the Father and Son.

We can say, "**You (God the Father) guard.**"

AUTOUS is again the Third Person, Plural, Pronoun **AUTOS** – **αὐτός** (ow-tos') in the Accusative, Masculine that means, "them." It refers to the disciples as the ones receiving this guardianship from God. We will say, "**them.**"

Finally, we have, "**From the evil one.**"

"EK TOU PONEROU."

EK is the Genitive Preposition that means, "**from.**"

TOU PONEROU is the Genitive Article **HO** – **ὁ** (ho), "the," plus the Pronominal Adjective **PONEROS** – **πονηρός** (pon-ay-ros') in the Genitive, Masculine, Singular. **PONEROS** means, "evil, bad, wicked, sinful." Its root meaning meant, "full of labors, annoyances, and hardships."

The *Ablative Genitive* can mean the evil man, Satan, or the evil deed. The ablative case in the Greek obscures the gender. We have no way of knowing whether it is **HO PONEROS** (the evil one) or **TO PONERON** – **πονηρὸν** (the evil thing), by the wording itself. If it is masculine and so **HO PONEROS**, it can either refer to the devil as the Evil One or the evil man, (whoever he may be who seeks to do us ill).

As noted above, the word **PONEROS** has a curious history coming from **PONOS** – **πόνος** (pon'-os), "toil" and **PONEO** (to work). It reflects the idea either that work is bad or that this particular work is bad and so the bad idea drives out the good in work or toil, an example of human depravity surely. Nevertheless, this is clearly speaking of Satan himself given the context of the contrasting citizenship of the disciples. They are not of the world "Satan's Cosmic System," and therefore since they are in this world, **Vs. 11**, they will need protection from the ruler of this world, that being Satan himself. They will need protection from the "work" of the devil.

We will say, "**Evil one (Satan).**"

Our Complete translation of **John 17:15** is, "**I do not ask, (petition in pray), that You, (God the Father), take them, (the disciples), out from the world, (Satan's Cosmic System), to the contrary that You guard them from the evil one (Satan).**"

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The Greek for **Verse 16** is identical to that of what we have already noted in the last part of **Verse 14** with the minor exception of the order of the beginning words, (see the comparison below of the Greek of these two verses.) So, we will not translate it again. Go to **Verse 14** for the details of the translation.

John 17:14d, “οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.”

John 17:16, “ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.”

Therefore, we have for **John 17:16**, “**They are not of the world, just as I am not of the world.**”

So, once again in **Verse 16**, we see that they are not out from the world. Though once part of the world’s system, they have been snatched as brands from the burning. Regeneration removes mankind from Satan’s system but it takes growth in the grace and knowledge of our Lord Jesus Christ and the completion of the ECS to fulfil this principle.

Seven Ways in Which Believers are Not of the World

- The believer has a different position, **1 Cor 15:22**. The position of the world: “**In Adam all die, (the world is under spiritual death), but in Christ all will be made alive.**” The believer has eternal life and so is “not of the world.” The believer’s position is “in Christ.” The world’s position is “in Adam,” spiritual death.
- There is a different birth, **John 3:5-7; Titus 3:5**. This is natural generation versus spiritual regeneration.

Titus 3:5-7, “**He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life.**”

The world of humanity is made up of those who are born into the world, of which we are all a part, but while they are born into the world, the believer is born again and that rebirth places the believer “positionally” outside of the framework of Cosmos Diabolicus. So, the

believer is physically born into a kingdom in this world, (Satan's Cosmic System), but due to his spiritual birth, he is not of this world and is born into a heavenly kingdom, **POLITEUMA** – **πολίτευμα** (pol-it'-yoo-mah).

- There is a difference of service, John 8:44.
John 8:44, "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies."

The unbeliever serves his father the devil; the believer (in principle) serves Christ as a **DIAKONOS** – **διάκονος** (dee-ak'-on-os), **John 13:16; 15:20; 2 Cor 6:4.**

- There is a difference of purpose, 1 Cor 6:19-20; Rom 15:6.
Rom 15:6, "So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ."

The unbeliever in the Cosmic System is seeking some form of self-gratification, but the believer is under a system of God-glorification, the erection of the ECS.

- There is a difference of power, Gal 5:16.
Gal 5:16, "But I say, walk by the Spirit, and you will not carry out the desire of the flesh."

In this difference, we have the energy of the flesh versus the power of the indwelling Holy Spirit. Furthermore, we have the difference between satanic doctrines, (doctrine of demons), **1 Tim 4:1**, versus the power of the Word of God, **Heb 4:12.**

1 Tim 4:1, "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons."

Heb 4:12, "For the word of God is alive and powerful and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart."

Therefore, we have the power of the Word and Spirit resident within our soul, God's Power System, (GPS), versus Satan's Cosmic System.

- There is a different way of life, Eph 4:22-24; 2:13. The world's way of life is religion and legalism; the Christian way of life is a supernatural grace-oriented system.
Eph 4:22-24, "In reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, ²³and that you be renewed in the spirit of your mind, ²⁴and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth."

There is a difference of destiny, **John 3:18, 36**. The unbeliever, (the world) is headed for the eternal Lake of Fire prepared for the devil and his angels; the believer is headed for heaven, his **POLITEUMA – πολιτευμα** (pol-it'-yoo-mah).

Six Conclusions:

- The world emphasizes reformation and self-improvement, while the Word of God emphasizes grace, regeneration, and spiritual growth.
- There can be no compromise between the world and Christianity. They have different objectives; they have a different destiny, **1 John 2:15-17**.
- The world can only compromise the believer by the infiltration of his soul. This is accomplished only when a believer is negative toward Bible doctrine. Believers who are victimized by this infiltration of the soul are believers who have rejected Bible doctrine.
- The soul can only be infiltrated when the believer is negative toward Bible doctrine. This results in scar tissue of the soul which opens the **MATAIOTES – ματαιότης** (mat-ah-yot'-ace) "vacuum" of **Eph 4:17**.
- Through this vacuum comes the doctrine of demons, **1 Tim 4:1**. Demon possession is impossible because the believer is indwelt by the Holy Spirit, **1 Cor 3:16**. Yet, there is such a thing as thought possession or demonic influence. There is a satanic thought-possession attack.
- However, when the believer priest inhales the Word of God daily, operates under the Grace Apparatus for Perception (GAP), and transfers Bible doctrine to his human spirit, this is a sign of positive volition. Not only does it result in an ECS, but it also results in protection, (**TEREO**), while the believer is growing up spiritually, and that is what Jesus is praying for in **John 17**.

In **John 17:15**, Jesus is praying in the will of the Father. He did not pray for the departure of the disciples. Instead, He prayed that the disciples would continue as His living witnesses and ambassadors while behind enemy lines.

Then in **John 17:16**, it is reiterated that their source of life was the same as His (see **Verse 14**), and that is, it is not from this world but from our heavenly kingdom. So, Jesus is recognizing the fact that our Father takes care of his own.

So, we see that if the disciples were of the world, the world would take care of them, but they are not of this world (Satan's Cosmic System), and therefore Jesus is petitioning the Father to care for them.

Don't lose sight of the fact that the "evil one" fears the powerful witness of positive believers, and therefore riles up all the venomous hatred he can incite against the believer. Therefore, knowing this, Jesus prayed that the disciples would be kept "from the evil *one*." This "**keeping**" is once again **TEREO** that means to guard something that is yours. We are the Father's, and Jesus is praying that the Father continue to protect the disciple during the Church Age.

As we have noted, this protection is provided for by having the Word of God resident within your soul.

The typical view of the Christian life is that it means being delivered from all adversity. But it actually means being delivered "in" adversity, which is something very different.

Psa 91:1, 10 tells us, "**He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. No evil shall befall you, nor shall any plague come near your dwelling ...**"

"**Your dwelling**" is the place where you are at one with God, and the "secret places" are the **MUSTERION**, that is, the mystery doctrine for the Church Age, **Rom 16:25-26; 1 Cor 2:7; Eph 3:1-13; Col 1:26-27; 2:2-4.**

If you are a child of God, you will certainly encounter adversities, but Jesus says you should not be surprised when they come.

John 16:33, "**In the world you will have tribulation; but be of good cheer, I have overcome the world.**" He is saying, "There is nothing for you to fear."

It is interesting that the same people who refused to talk about their adversities before they were saved often complain and worry after being born again, because they have the wrong idea of what it means to live the Christian way of life.

God does not give us overcoming life, He gives us life as we overcome, **Rom 12:21; 1 John 2:13-14; 4:4; 5:4-5; Rev 12:11.**

Rom 12:21, "**Do not be overcome by evil, but overcome evil with good.**"

Rev 12:11, "**And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.**"

The strain of life is what builds our strength. If there is no strain, there will be no strength. Are you asking God to give you life, liberty, and joy? He cannot, unless you are willing to accept the strain. And the fact is that once you face the strain, you will immediately get the strength.

The first step you need to take is to overcome your own timidity by faith-resting in the promises of God. Then God will give you exceeding abundant nourishment, **Rev 2:7**, "**To him who overcomes I will give to eat from the tree of life ...**"

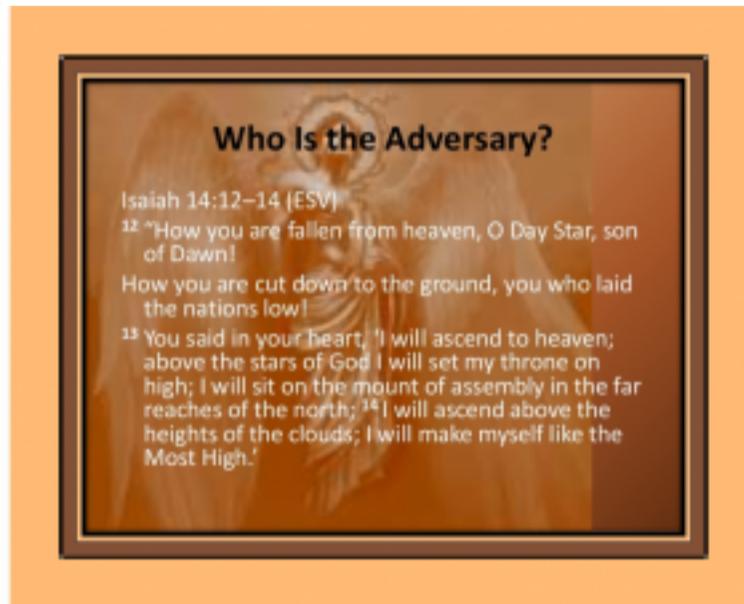
If you completely give of yourself physically, you become exhausted. But when you give of yourself spiritually, you get more strength, **Isa 40:31.**

Isa 40:31, "**Yet those who wait for the LORD will gain new strength; they will mount up *with* wings like eagles, they will run and not get tired, they will walk and not become weary.**"

God never gives us strength for tomorrow or for the next hour, but only for the strain of the moment.

Our temptation is to face adversities from the standpoint of our own common sense. But a saint can “be of good cheer” even when seemingly defeated by adversities, because victory is absurdly impossible to everyone, except God.

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Doctrine of the Evil One – Satanic Strategy

The Person of Satan.

He was the highest ranking of all angels, and ruler of all fallen angels, **Mat 8:28; 9:34; 12:26; Luke 11:18-19.**

He is the most perfect and beautiful creature to come from the hand of God.

He has a voice like a pipe organ.

He is superior in genius, beauty, personality, persuasiveness, and is invisible.

As a creature Satan had a throne, **Isa 14:13, "I will raise my throne above the stars (angels) of God."**

He is a prehistoric super-creature, **Isa 14:12-17; Ezek 28:11-19.**

He was so brilliant in his defense during God's trial that God created man to resolve the conflict.

He has three falls; two are in the future.

- His angelic sin of arrogance in which he said, **"I will be like the Most High God."** He revolted against God, taking one-third of all angels with him, **Isa 14:13-14; Ezek 28:12-19** with **Rev 12:4.**

- He is cast out of heaven in the middle of the Tribulation, **Rev 12:7, 9.**
- He is cast into the Lake of Fire, **Isa 14; Ezek 28; Rev 20:10.**

He has Two Advents:

- His first advent is in the Garden of Eden, **Gen 3.**
- His second advent is when he returns at the end of the Millennium to start a revolt against perfect environment, **Rev 20:8.**
- His advents are always related to perfect environment.

He is the central antagonist of the angelic conflict, **Heb 1-2; Gen 6; 1 Peter 3:18-22.**

He is an organizational genius with a great organization of demons, **Eph 6:10-12.**

There are Four Major Demon Attacks on the Human Race:

- The genetic attack on the antediluvian civilization in **Gen 6:1-13.**
- The attack of demon possession.
- The attack of demon influence.
- The attack of demon armies in the Tribulation, **Rev 9.**

He is the origin of murder and violence in the human race, **Gen 6:4-11; John 8:44.** He doesn't play by any rules.

He is the enemy of Bible doctrine, **Mat 13:9, 39; Rev 12:13, 15** and attacks your capacity for life.

He is the enemy of the Church (the royal family), **Rev 2:9-13, 24.**

He is the enemy of Christ, **Rev 12:4.**

He is called the Anointed Cherub. As such, he held the highest position of all angelic creatures.

He is now lower than the Seraphim which are in command of the elect angels.

He is the greatest deceiver of history. To be such a deceiver the devil must be the greatest and most effective liar in history, **John 8:44, "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand for the truth, because there is no truth in him. Whenever he speaks a lie, from his own nature he speaks; because he is a liar, and the father of lies."**

When there is no doctrine or establishment truth circulating in the stream of consciousness of either believers or unbelievers, they too will automatically lie. When Satan is the mentor of anyone, they have no truth and follow in the function of the mentor. Satan never tells the truth. The power of the truth in your soul as a believer is one of the greatest factors in insulating you against the power of Satan.

Satan works through human beings who are liars, **2 Thes 2:9-10, "That is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with every deception of unrighteousness for those who perish,**

because they did not receive the love for the truth with the result that they might be delivered.” Believers are deceived as easily as unbelievers by the satanic strategy.

- Two illustrations of the Satanic lie:

Socialism. The basis for socialism in modern history goes back to Sir Thomas Moore in his book Utopia where there was political and social perfection. This is the Devil's lie. Utopia therefore became a synonym for any visionary system of political or social perfection or perfect environment. The theory of utopian socialism is a lie, an economic tinkering with the Laws of Divine Establishment; whereby, a false premise is inculcated; that if capitalism voluntarily surrendered its ownership of the means of production to the State or to workers, unemployment, and poverty would be abolished. This is a lie, because people do not understand that capital and investment creates jobs, not government. The theory establishes slavery to the State rather than freedom of self-determination with the government protecting that freedom.

Christian Activism. The Devil sponsors Christian activism on the one hand, while arrogance skills sponsor Christian activism on the other hand. **2 Cor 11:3, "But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the purity and virtue which belongs to Christ."** Truth brings purity and virtue to the unbeliever and believer respectively. Our Lord did not become involved in activism ("Deliver us from the Romans."), and we take our precedence for the Church Age from the dispensation of the Hypostatic union, **John 17:15, "I do not ask that You take them out of the world."** Satan's objective is to distract you from the spiritual skills to the political solution. Truth causes Satan to flee, **James 4:7, "Submit therefore to God. Resist the devil and he will flee from you."**

Christian activism combines the arrogance skills with legalism; self-righteous arrogance plus crusader arrogance. Christians involved in activism think they are serving God, when they are serving Satan. This is self-deception. Temporal solutions to the problems of life are not spiritual solutions.

Paul's warning against the arrogance skills is found in **Rom 12:2-3, "Stop being conformed to this world, but be transformed by the renovation of your thought, that you may prove what the will of God is, that which is good and acceptable and perfect. For I say through the grace which has been given to me to every one who is among you stop thinking of self in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion, as God has assigned to each one of us a standard of thinking from doctrine."** The basis for all satanic religions has always been human sacrifice, and the basis for human sacrifice is always a satanic lie. Activism is a way of thinking of self in terms of arrogance. Thinking in terms of sanity is thinking truth.

His Names: As ruler of this world, Satan has three primary designations since his fall.

Originally, Satan was called Lucifer, the Son of Light. He was the bright and shining angel in the throne room of God, the highest-ranking creature of all time, the most beautiful and attractive in appearance and personality.

“Lucifer” is actually a Latin word used in the KJV of **Isa 14:12**, where the NASB uses a more literal phrase, “star of the morning.” They all come from the Hebrew Noun **HELEL** (הֵלֵל), [hay-lale’] that means, “a shining one, light-bearer, morning star.” It comes from a Hebrew form, **HALAL** – הָלַל (haw-lal’). This word has two meanings: It means, “to shine,” or it can mean, depending on the context, “to boast or praise.” This name draws our attention to his pre-fall condition and to the nature of the cause of his fall; pride. **HELEL** is only used here in the Old Testament.

The Septuagint translation of the Old Testament utilized the Greek Noun **HEOSPHOROS** [he-ohs’-for-os] (Ἑωσφόρος) which means, “Bringer of morning or morning star.”

HEOSPHOROS is also used in **Job 3:9; 11:17; 38:12; 41:10; 1 Sam 30:17; Psa 109:3**, but in all those usages, its literal translation of the “breaking dawn, morning, or twilight” is in view.

So, we have “twilight, breaking dawn, the shining one.” What does that remind you of in today’s pop culture? Well, for all of you fans of the recent movie series “Twilight,” I’m sorry to burst your bubble. And if you are for team “Edward” who has that beautiful shining epidermis, you’ve seen a glimpse as to a description of Satan himself.

Finally, in **2 Peter 1:19**, we have “the morning star” in the NASB and “the day-star” in the KJV. They both come from the Greek word, **PHOSPHOROS** [foss-for’-us] that means, “light-bringing, the morning star.” It is an old compound Adjective from, **PHOS**, “light” and **PHERO**, “to bring,” so it comes to mean, “light-bringing or light-bearer.” Here it is applied to our Lord Jesus Christ who took the title back from Satan due to His victory on the Cross. But originally in scripture, **Isa 14:12**, it was used for Lucifer. Interestingly, it is also applied to Venus as the “morning star.”

Once his fall occurred in prehistoric times, Lucifer received his second name and was called **SATAN** (saw-tawn) in the Hebrew and **SATANAS** in the Greek, which means “an adversary or enemy.”

SATANAS is used just under 50 times in scripture, referring to the devil. Several times it refers to man. In the Old Testament, **SATAN** is used 14 times for the devil in **1 Chron 21:1; Job 1 – 2; Zech 3:1-2**. It is first used of him in **1 Chron 21:1**.

1 Chron 21:1, “And Satan stood up against Israel, and provoked David to number Israel.”

In the New Testament, it is used in **Matthew, Mark and Luke, Acts**, many of the epistle and **Revelation**. It is first used at the three temptations of Christ in **Mat 4:10**.

Mat 4:10, "Then Jesus said to him, "Go, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"

Satan's third name is the Greek word **DIABOLOS**, which means "slanderer, false accuser, gossip." It is used 40 times in the KJV and 30 in the NASB New Testament for Satan. It is translated, "devil." The Latin word is **DIABOLO**. The name "devil" is never used in the Old Testament; there **SATAN** is used, although the Septuagint translation uses **DIABOLOS** for **SATAN**. It is first used in **Mat 4:1**.

Judas had this term applied to him, **John 6:70**, as it is to men, **2 Tim 3:3; Titus 2:3** and women (she devils), **1 Tim 3:11**, (gossips), who do the work of the arch slanderer.

It is interesting that Satan has had three titles compared to our Lord who has three Royal titles. Satan's first title was dishonorably stripped from him at his fall and the other two represent his evil nature. This is in comparison to our Lord who is the Son of God, the Son of Man, and the King of kings and Lord of Lords.

Satan is also called:

The Serpent, **Gen 3:1; 2 Cor 11:3; Rev 12:9, 15.**

The Evil One, **John 17:15; 1 John 5:9.**

The Dragon, **Rev 12:7, 17.**

The Prince or Ruler of this world, **John 12:31.**

The God of this World or Age, **2 Cor 4:4.**

The Prince of the Power of the Air, **Eph 2:2a**, as the head of the demonic hosts.

The Spirit who works in the Sons of Disobedience, **Eph 2:2b.**

The Accuser of the Brethren, **Rev 12:10.**

The Tempter, **Mat 4:3; 1 Thes 3:5.**

Belial or Beliar "lord of the forest, worthless or wicked," **2 Cor 6:15.**

The source of all idolatry and religion; Beelzebul, **Mat 12:24; Mark 3:22.**

There are those today who do not believe that a personal devil exists, but they do not offer an adequate explanation of the existence and presence of sin in the world. Certainly, Jesus did not discount or deny the reality of the devil's presence.

Rulership of the Devil.

Satan rules all fallen angels. He is pictured as the ruler of the demons and other agencies of evil. He has greater power than any human and rules the world through his Cosmic Systems.

Since the fall of Adam, Satan has been the ruler of this world, **Mat 4:8-10; Luke 4:5-8; John 12:31; 14:30; 16:11; 2 Cor 4:4; Eph 2:2.**

John 12:31, "Now judgment is upon this world; now the ruler of this world, (*Satan*), will be cast out."

In **Eph 2:2**, "The prince of the power of the air" is **TON ARCHONTA TES EXOUSIAS TOU AEROS. AEROS** is the Noun **AER** in the Genitive, Masculine, Singular that was used by the ancients for the lower and denser atmosphere and **AITHER** for the higher and rarer. Therefore, we see he is the ruler of the lower region, i.e., this world.

In addition, Jesus called him "the prince of this world," – **HO ARCHON TOU KOSMOU TOUTOU, John 16:11.**

- The devil rules all unbelievers through demon possession and demon influence.
- The devil rules certain believers through demon influence, (not demon possession), and their involvement in the Cosmic System. Negative volition in the soul creates a vacuum in the soul, **Eph 4:17**, which sucks the doctrine of demons, **1 Tim 4:1**, into the stream of consciousness in the soul. When that occurs, the believer is ruled by Satan and his Cosmic System.
- One of the functions of the devil, as the ruler of this world, is to express his antagonism, slander, and enmity, which he does from a position of great beauty and attractiveness.

However, because of the great power experiment of the Hypostatic Union overflowing into the Church Age, the body of Christ, (*the Church*), ruled by the head, (*the Lord Jesus Christ*), has received the delegated Divine power to resist the devil, as per **1 John 4:4**, "Greater is He who is in you, (*omnipotence of God the Holy Spirit inside of God's Power System, GPS*), than He who is in the world, (*power of Satan as ruler of the world and Cosmic System*)."

Remember, Satan's power is not greater than God's. This reminds us of God's grace; He has made available to us His power. As humans, we are an inferior, rational creation. All angels are superior to us. Satan is the **ARCHON** (ruler) of all fallen angels, whose power is therefore far greater than ours.

But God has made available to us, Church Age believers, His power, i.e., the omnipotence of the Father in our Portfolio of Invisible Assets, the omnipotence of God the Son who preserves the universe and history daily, and the omnipotence of God the Holy Spirit who provides the power to execute the protocol plan inside God's Power System (GPS). We have greater power than Satan.

Even for the unbeliever, God in His grace has provided a power to resist the power of Satan under the Laws of Divine Establishment.

Although Satan is far superior to us in every way, God has provided two factors for all of mankind in grace.

- The protection of the Divine institutions, (i.e., free will, marriage [between one man and one woman], family, and nationalism). Throughout all dispensations, even the Tribulation, man continues to live on the earth, because he is protected by the Laws of Divine Establishment, especially by divine institution number three, the family.
- The protection of the Laws of Divine Establishment, (i.e., the 10 Commandments, Authority Orientation, and the moral/social conduct clauses of the Law and New Testament). These laws protect our freedom, privacy, property, and life; for believers as well as unbelievers.

Divine Establishment and the Ten Commandments (Ex 20:1-17). The Ten Commandments do not deal with the subject of sin exclusively but with the subject of human freedom. It just so happens that certain sins are an attack on human freedom, and the two subjects come together in the Decalogue. The Ten Commandments define human freedom in terms of attitude toward God, people, and property.

Divine Establishment and Morality. The sections of the Law and the New Testament that deal with moral and social conduct, which includes the Ten Commandments define morality in terms of establishment principles. Morality is the observation of the Laws of Divine Establishment principles by honoring and protecting freedom in terms of privacy, property, and authority. These laws directly affect freedom, civilization, authority, evangelism, spiritual growth, and perpetuation of the human race. They are as important to us as is the law of gravity. Therefore, it is for both the believer and unbeliever. Since sin is an attack on establishment, morality is the antidote and is commanded for both believer and unbeliever. In addition, morality is not the basis for Christianity but is an application of Christianity. Morality is the human race functioning under the Laws of Divine Establishment that result in its protection.

Divine Establishment and Authority. People cannot survive until they understand authority. Authority is the legal power delegated by God under the Laws of Divine Establishment; whereby, a certain member of the human race has jurisdiction and responsibility for other members of the human race.

While authority exists in both spiritual and temporal realms, only temporal authority is related to the Laws of Divine Establishment. Spiritual authority is related to the Royal Family Honor code. Authority is necessary for the function of the Laws of Divine Establishment. As such, we must differentiate between the person and their delegated authority.

Establishment authority is for both the believer and unbeliever. It includes the authority of husband over wife, parents over children, teachers over students, coaches over athletes, management over labor, senior rank over junior rank, police officers over public, etc. For example: The husband has the authority over the wife. The wife consents to the marriage, and therefore is under his authority until death, **Eph 5:22; Col 3:18**. Complaining, whining women have no excuse. All males are unreasonable. In the spiritual realm, the Pastor-Teacher is the authority over the congregation, **1 Cor 16:15-16; 2 Cor 10:8; 1 Thes 5:12;**

Heb 13:7, 17. Authority in the business world stabilizes the economy. Management and investment has all the authority, never labor, **Eph 6:5; Col 3:22.** Freedom through military victory is based on authority in military establishment, **Neh 4:13–15.**

There are Divine Laws of Establishment over nature, so that nature also obeys the authority of God, **Mat 8:27; Mark 4:41; Luke 8:25.**

Christian responsibility to establishment. **Mat 22:21,** The Lord delineates the Christian responsibility in the civil area and in the spiritual area. Christianity functions under two standards: The Laws of Divine Establishment, which is our civil responsibility, and the royal family honor code, which is our spiritual responsibility. When you fulfill your responsibility to God through advancement to spiritual maturity, you demonstrate the true solution to problems to individuals and to your nation. Violence never solves problems, it only intensifies problems. Violence destroys the impetus of the Laws of Divine Establishment, which is civilization.

1 Tim 2:1-3, “pray on behalf of kings and all who are in authority, that we may lead undisturbed and tranquil lives in all Godliness and integrity.” Compare **Rom 13:1-14** and **1 Peter 2:13–20.**

We needed these protections because the power of Satan as the ruler of this world is far greater than any power we could ever muster. Satan is under restraint now, though this restraint is removed during the Tribulation, **2 Thes 2:6-7,** and its results are evident in the tremendous violence and warfare.

Satan Expresses His Antagonism, Slander, and Enmity Toward the Following Things:

- Satan is the enemy of Israel. All anti-Semitism is satanic. **Rev 12:4, 13, 15** specifically documents this. In every generation, he uses all his power to destroy Israel, but he will never succeed. Beware of anti-Semitism, for it has destroyed so many nations, such as Spain from its Inquisition of Torquemada, and almost France from its Edict of Nantes, and of course Germany in WWII.
- Satan is the enemy of all unbelievers. He is the greatest deceiver of all time. In **2 Cor 4:3-4,** he blinds the minds of unbelievers, which is demon influence or the demonization of the soul. When the unbeliever rejects Christ as Savior, he opens himself to the opportunity of demon influence.

2 Cor 4:3-4, “If our Gospel be hidden, it is hidden to them that are lost, in whom the god of this world (*Satan*) has blinded the minds of those who believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” Cf. **Col 2:8.**

2 Thes 2:7–10 adds some reasons as to why people remain unbelievers. One is because they are impressed with miracles. Satan is in the miracle-performing business, with a bag full of tricks. He knows that many people are stupid and impressed with miracles. For

example, demons can produce illness (**Mark 5**), and then be removed to imitate a miraculous healing. People are entertained by miracles.

- Satan is specifically the enemy of the Church, the Royal Family of God, the new spiritual species, the body of Christ, because God has done more for the individual believer in the Church Age than ever before.

The Church is unique, because we are the Royal Family for our Lord's third royal warrant (King of kings, Lord of lords), a direct result of His strategic victory in Hypostatic Union. These unique things, given to the ordinary Christian, make his life the battleground for this dispensation. Through the forty things given to us at salvation, we are designed to be a battleground to win a tactical victory to complement our Lord's strategic victory.

Rev 2:9, 13, 24 teach that Satan is the enemy of the Church.

- The Church is called the synagogue of Satan when it is full of legalism, **Rev 2:9**.
- When the Church is attacked by religion, it is called the throne of Satan, **Rev 2:13**.
- When the Church is attacked by false doctrine, it is called the deep things of Satan, **Rev 2:24**.
- Satan is the enemy of the Church Age believer, **2 Cor 2:11; 11:3; Eph 6:10-12; James 4:6-10; 1 Peter 5:6-9**.
- Satan is opposed to Bible doctrine. He is always trying to distort it or distract us from it, as is taught in **Mat 13:9, 39**.
- Satan is the enemy of the great power experiment of the Hypostatic Union, **Rev 12:4**. That alone caused Satan greater frustration than almost anything that has ever happened to him.
- Satan is the chief antagonist in the extension of the angelic conflict into human history, **Job 1-2; Heb 1-2**.
- He is the enemy of freedom, privacy, and property, as he is the originator of all violence and murder, **John 8:44; Gen 4:11; 6:4-6**.
- Satan is the enemy of nationalism, which he often opposes with internationalism. This is because nationalism is divine institution number four. Divine institutions are designed to keep the human race, believer and unbeliever alike, from destroying itself. The world is now divided into nations. Prior to this division, the human race almost destroyed itself. The first United Nations is found in **Gen 11**, and it almost destroyed mankind. That Satan is the enemy of nations is found in **Rev 12:9; 20:3, 8**, "**And he will go out to deceive the nations in the four corners of the earth.**"

All world systems apart from the Laws of Divine Establishment are a part of Satanic policy and administration. All environmental programs, socialism, and welfare programs are of Satanic origin.

Satan Has a Power System for Control of Others Under His Rulership.

Satan has an organization of fallen angelic creatures, **Eph 6:12**. He has a system of aristocracy among fallen angels. These demons have extensive powers.

There is a specific meaning to each class of fallen angels found in **Eph 6:**

- Rulers – (Generals),
- Powers/Authorities – (Officer Corps);

- World Forces – (Ambassadors);
- Spirits of Evil – (rank and file).

Two named fallen angels in Scripture include:

- Abaddon or Apollyon (literally = “destruction”) is mentioned in **Rev 9:11; Prov 15:11; Job 28:22**. He commands one of the demon armies.
- Beelzebul is mentioned in **Mat 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18, 19**, and is either an epithet for Satan or most likely one of his powerful aristocrats.

Satan Has a Strategy to Control Nations Under His Rulership.

- His strategy is based on conspiracy and deceit, which explains the basis of war.
- He manipulates nations, **Rev 12:9; 20:3, 8**.
- He is the author of every world peace movement, and all world domination strategies either political or religious. Internationalism is Satanic in any form.
- He is the chief opponent of the Laws of Divine Establishment and seeks to breakdown freedom and sovereignty of any nation where establishment, evangelism and Bible Christianity is functioning.
- His policy is power politics; violence, tyranny, and change. Part of his function is to malign law and order.
- He is the father of religion and liberalism. He is anti-military and pro welfare-state, pro-communist and against free enterprise. He is against marriage and the family.

His Aim in the Cosmos.

Satan’s aim is to create a system that rivals God’s kingdom but which leases Him out. It is to promote a counterfeit order.

Basically, the cosmos is evil because it is independent of God. It may contain good aspects, as well as overtly evil aspects, but its inherent evil lies in its being independent of God and a rival to Him.

This sharp rivalry surfaces, in verses like **James 1:27**, where the believer is told to keep himself unstained from the world; in **James 4:4**, where friendship with the world is said to be hostility toward God; and in **1 John 2:16**, where John declares that all that is in the world is not from the Father.

To achieve his aim, Satan must try to make the values of his godless system seem attractive. Thus, he works to make people give top priority to self, as number one, and to the “here and now” as most important.

When John wrote that **“all that is in the world ... is not of the Father,”** he explained what he meant by **“all”** with three statements in **1 John 2:16**. Each emphasizes self as number one priority.

“The lust of the flesh.” – Satisfy the lusts of the flesh, says Satan! He tries to create an appetite, lust, or desire for things of this world that then drive you to sinful or evil action.

“The lust of the eyes.” – Try to get what the inordinate desires of the eyes make you covet, he tempts. This is the beauty factor. He tries to make things that would satisfy the temptations of your Sin Nature look attractive and desirable.

“The boastful pride of life.” – Satan tries to build a self-sufficient, arrogant attitude in man that arises from boasting about the possessions you have in life, or whining and complaining about what you do not have in this world compared to others. He tries to create ambition pride in you, so that you will chase after the things of this world.

- The first temptation Satan brought to man followed this pattern, **Gen 3:6**. **Gen 3:6, “When the woman saw that the tree was: a) good for food, and, b) that it was a delight to the eyes, and c) that the tree was desirable to make one wise, she took from its fruit and ate.”**

- This was also the pattern that Satan employed against our Lord by tempting Him three times in **Luke 4:1-12**.
- And it is the pattern that he continues to use against man today. This selfishness is, of course, the prevailing philosophy of the world, and it comes from Satan who promoted himself from the beginning, **Isa 14:13-14**.

Satan also seeks to focus people’s attention on the present rather than on eternity. That is why John reminds us in **1 John 2:17** that the world passes away but the one that does the will of God abides forever. Thus, Satan seeks to achieve his purposes by trying to change our priorities (self first) and our perspective (here and now more important). In reality, the truth is that God is first and eternity the most important, **1 John 2:17**.

Religion is a Part of Satan’s Strategy.

Religion is the creation of Satan’s genius to counterfeit the plan of God. Religion is man seeking to use his own merits, his own works to gain the approbation of God. Satan’s counterfeits of the plan of God in religion include a counterfeit:

- Gospel, **2 Cor 4:3-4**.
- Ministers, **2 Cor 11:13-15; 2 Peter 2:1-3**
- Doctrine, **1 Tim 4:1-7; 2 Tim 4:1-4**.
- Communion table, **1 Cor 10:19-21**.
- Spirituality, **Gal 3:2-3**.
- Righteousness, **Mat 19:16-28**.
- Self-righteousness, **Mat 23:13-36**. The Mosaic Law is distorted into self-righteousness, which rejects faith in Christ for relationship with God. This self-righteousness is based on morality in the Cosmic System.
- Power and dynamics (miracles, healing, tongues) **2 Thes 2:8-10**.
- System of gods, **Rom 1:21-23; 2 Thes 2:3-4**.

Satan’s Beatitudes.

Christ’s beatitudes of **Matthew 5** have perhaps done more to mold disciples into the Divine image than any other text. But we must be consistently aware that there is another opposing

power, namely, Satan who seeks to influence saints with his own version of the beatitudes. They might read something similar to these:

Blessed are they who are too tired and busy to go to church, for they are my best workers.

Blessed are they who are bored with the pastor's mannerisms and mistakes, for they get nothing out of the sermon.

Blessed is the church member who expects to be invited to his own church, for his is part of the problem instead of the solution.

Blessed are they who gossip, for they cause strife and divisions that please me.

Blessed are they who are easily offended for they soon get angry and quit.

Blessed are they who do not give their offerings to carry on God's work, for they are my best helpers.

Blessed are they who profess to love God but hate their brother or sister, for they think like I do.

Blessed are the troublemakers, for they shall be called the children of the devil.

Blessed are they who have no time to pray, for they will be easy prey.

Satan Has a Specific Policy Called "Evil."

Evil is the policy of Satan as the ruler of this world. It is defined as that which is independent from God and is made up of both human good and sin. Evil is the human good panacea which attempts to solve the problems of life apart from Bible doctrine and Divine establishment.

Satan parlays human good into sin and evil. This was first seen in the tree of the knowledge of good and evil. Thus, all forms of human good are the application of evil. Every believer who has fallen into reversionism has been deceived by Satan to the extent they are influenced by human good and evil, **Col 1:21; 3:5; 3:9.**

Evil is often a distortion of Bible doctrine or a distortion of the laws of Divine establishment, **Phil 3:2-3; 2 Tim 3:13.**

The mature believer should be able to distinguish between sin and evil and between evil and honor. **Heb 5:13-14, "But solid food (*sound doctrine*) is belonging to the mature, the ones who because of academic self-discipline keep having their perceptive faculties well-trained with reference to differentiating between both the honorable and the evil."**

There is Divine protection from evil for the positive believer:

- **Psa 37:16-19, "they (mature believers) will not be ashamed in the time of evil; in the day of depression they will still have abundance."**
- **Psa 91:10; 97:10; 119:101; 121:7; Prov 2:10-14.**
- **Prov 1:33, "He who listens to me shall live in security, and shall be at ease without fear of evil."**
- **Prov 16:6, "By occupation with the Lord, one avoids evil."**
- **Prov 19:23** teaches that there is Divine protection from evil all around.

One of the responsibilities of a Pastor/Teacher is to take disciplinary action toward those opposed to doctrinal teaching, so that they will recover from reversionism and be delivered from the devil's trap, **2 Tim 2:25-26.**

Chafer's Systematic Theology, Vol. II, pp. 100-112, gives a fantastic description of Satan's system of evil. *"Not only are Satan and his angels to be seen in their true light as fiends of darkness, but humanity as allied with them is evidently seen by God to be wholly evil, if not diabolical. It is such who having cast in their lot with the satanic lie, must, if not saved out of it, share the Lake of Fire which originally was prepared only for 'the devil and his angels'."*

False Teachers are a Part of His Strategy, 1 John 4:1-6.

False teachers have a phony, hypocritical facade. They are bleeding heart do-gooders, who "love" everyone, being all things to all men apart from any standards based on Bible doctrine, **Mat 7:15.** They seek to stimulate your ego, **Rom 16:17-18.**

Mat 7:15, "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."

Rom 16:17-18, "Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. ¹⁸For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting."

Notice what these individuals are said to be slaves to, **"their own appetites."** Given that that is the first category of temptation from Satan and his cosmic system, **Gen 3; Mat 4; Luke 4; 1 John 2:16,** it indicates that these individuals do not even get past the first, simplest and most basic form of temptation in their own lives. That shows how truly weak their souls are, whether they are a true believer or unbeliever. It tells us that these false teachers are so caught up in the world that they are blinded to the truth of God's Word, and therefore are unable to teach it to others and apply it to their own lives. Their modus operandi is to use their pulpit to satisfy their own desires versus feeding the flock.

They use human public relations systems and legalistic flirtation and activism to court believers, **Gal 4:17; 2 Tim 3:5-7, 13.**

Gal 4:17, "They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them."

2 Tim 3:5-7, "...holding to a form of godliness, although they have denied its power; Avoid such men as these. 'For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, (*appetite, beauty, ambitious pride*), 'always learning and never able to come to the knowledge of the truth."

They appeal to human ego, arrogance, and pride to distract believers from grace, **2 Cor 10:12**. They use mutual admiration society ideas. They love to counsel others to promote their arrogance.

2 Cor 10:12, "For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves and compare themselves with themselves, they are without understanding."

They promote idolatry as a part of Satan's communion table. Many times, unwittingly, **Hab 2:18-19**.

They promote legalism as a system of pseudo-spirituality, **1 Tim 1:7-8**. They encourage people to gossip.

They proclaim personal righteousness as the grounds for the individual's right relations to God, **2 Cor 11:13-15**.

They possess a false spirit, **1 John 4:1-3**. They are inspirational but do not function by the power of the Holy Spirit.

Satan Has a Strategy to Attack the Cross of Our Lord Jesus Christ.

Satan's greatest strategy is the doctrinal attack on the Cross and principle of salvation by faith alone. **2 Cor 4:3-4, "If our gospel is hidden, it is hidden to them who are lost, that the god of this world might blind the minds of those who do not believe."** This attack is accomplished by adding various types of works to salvation, such as: keeping one's self good or being good, having to take communion, having the manifestation of the Holy Spirit, making Christ Lord of your life, walking an isle or raising your hand, inviting Christ into your heart or into your life, etc.

Satan must obscure the fact that salvation is by faith alone, **Eph 2:8-9**.

The Genetic Attack on the Line of Christ.

Through Adam's seed. After the original sin of Adam and the woman, God came into the Garden of Eden and promised eternal salvation. Adam was promised that the line of Christ would come through the children of Adam and Eve. Satan inspired Cain to murder Abel who

was a believer to keep the Savior from coming into the world. God reestablished the Savior's line in the birth of Seth (**Gen. 4:25**). Seth also became a believer, so the line of Christ comes down through Seth.

Gen 6:1-3 tells of the angelic attack through sexual intercourse of fallen angels with human women to destroy true humanity on the earth. Except for Noah and his family, there were only half angel, half human beings on the earth.

Through Abraham's seed. God promised that the line of salvation would come down through the child of Abraham. When Abraham became a new racial species at age ninety-nine, sexual ability was restored to Abraham and Sarah and the line of Christ came down through Isaac, Jacob, and Judah.

There were several attacks on the line of Abraham. Sarah had to be delivered from being in the harem of an Egyptian king, **Gen 12:10-20**. Pharaoh's mandate to kill all the first-born children was an attack upon the line of Christ. Pharaoh's attempt to annihilate Israel was an attack upon the line of Christ, **Ex 14:13ff**.

Through David's seed. The case of the son of Jehoshaphat. Jehoshaphat had a son, Jehoram, who he married off to a princess of a Gentile nation in order to make an alliance, **2 Chron 18:1**. Jehoram killed all his brothers, the royal seed, **2 Chron 21:4**. The Arabs killed all the sons of Jehoram except one, **2 Chron 21:16-22:1**. The line was down to one person through whom the line of Christ could come. The case of Hezekiah, who was childless when attacked by the king of Assyria, **Isa 36:1**. God preserved him until his son was born. One of the greatest attacks was the Haman conspiracy to annihilate all Jews, the **Book of Esther**.

Through Joseph's seed, **Mat 1:16**, though via adoption, it was the legal line to the throne of David. Joseph was tempted to divorce Mary since she was pregnant prior to the consummation of the marriage, **Mat 1:18-19**. Herod sent a command to kill the royal line of Israel, **Mat 2:13-18; Rev 12:4**.

Other Doctrinal Attacks on the Cross.

- Limited atonement is a great doctrinal attack upon the Cross. Christ died for the sins of the entire world, not just for the sins of the elect.
- Satan had a strategy regarding the Cross; to eliminate the idea that man has a free will, a volition; the idea that Christ died for all members of the human race so that they could make a choice.
- The erroneous idea that Christ bled to death on the Cross. The blood of Christ is a metaphor for redemption, reconciliation, propitiation, imputation, unlimited atonement, and justification. This strategy attempts to confuse people into believing that Christ died physically (rather than spiritually) for our sins.

Satan Has a Strategy Regarding Israel – Anti-Semitism.

Anti-Semitism, like so many other trends in history, is simply a fallout from the angelic conflict, which has raged since "before the foundation of the world." If Satan has any remaining hope to emerge victorious in this conflict, it hinges on the destruction of the Jews.

Were he successful in wiping out every trace of Jewry from the face of the earth, God would find no Jews to deliver, nor could He fulfill His national promises to Israel; hence, the Second Advent could not occur. As the author of evil in this world, including anti-Semitism, Satan has tried from the first appearance of Jews in history to eradicate them in the most devious ways. Never has one race been the target of such animosity and terrible persecutions; yet the Jews have survived their tormentor. The principle that Satan is the author of anti-Semitism is delineated in **Revelation 12**. There the past and future of this great evil are clearly depicted and described by the Apostle John.

The divine attitude toward Anti-Semitism is given in **Gen 12:3**, where God is making promises to Abraham. The race began with Abraham, the nation with Moses.

Gen 12:3, "I will bless those who bless you, but the one who curses (or despises) you I will curse, and through you all the races (individuals and nations) of the earth shall be blessed."

To oppose Satan's evil design against the promised new race, God affixed a blessing and cursing clause to the Abrahamic Covenant. The clause vouched for sustained divine provision, protection, and preservation of Jews in every generation. God had served notice that the Jew will survive human history.

The Divinely established clause against Anti-Semitism remains in force throughout history. God has promised Israel a future as a nation. Thus, He will continue to deliver the Jew until the end of time.

Wherever anti-Semitism prevails, the people involved are underwriting their own destruction. No individual or nation ever survives anti-Semitism, instead they destroy themselves by it.

Anti-Semitism is defined as a person, group, organization, or nation who is hostile to the Jews. It does not refer to all the descendants of Shem, but only to the Jews. In fact, the term Semite encompasses much more than just the Jews. Jews are but one branch of the Semitic peoples, which include the ancient Assyrians, Midianites, Chaldeans, Moabites, Edomites, Ammonites, as well as the present Arabs, Syrians, Armenians, a considerable portion of the people of Ethiopia, and of the Middle East in general. To be accurate, anti-Semitism should be defined as opposition to all Semites. Yet, such is not the case. Jews alone are the target for and the definition of Anti-Semitism, which may run the gamut from a strong feeling of not liking someone to violent hatred.

Anti-Semitism is hatred, intolerance, prejudice, opposition, persecution, and violent opposition to the Jewish race. The venom that renders masses of people susceptible to anti-Jewish agitation is more than fear, distrust, prejudice, insecurity, or envy. This vicious hatred reflects the angelic conflict and Satan's subsequent machinations to defeat the plan of God. No matter how non-spiritual he may be, the Jew is the center of a very real spiritual warfare. **Rev 12** details the future of Anti-Semitism during the Tribulation.

As a rule, anti-Semitic claims are blanket stereotypical allegations, like the proposition that the Jews are to blame for the world's problems, and therefore should be destroyed. Other false statements include: "The Jews are unethical in their business practices and cannot be trusted!" and the ludicrous conspiracy theory, "The Jews monopolize and manipulate the international money market!" Other types of anti-Semitic outbursts are slurs or accusations by innuendo. These vary from derogatory adjectives, coupled with the word "Jew," to claims that they are not really from the bloodline of Abraham, (i.e., the late Herbert Armstrong and the Tomorrow's World group).

As noted above, in Satan's opinion, one of the most efficient strategies for securing his domain would be the elimination of Jewry. Therefore, Satan has two major objectives in the strategy of Anti-Semitism.

- His historical objective was to keep our Lord Jesus Christ from being born and going to the Cross. This strategy failed.
- His prophetic objective is to destroy Israel so that the four unconditional covenants cannot be fulfilled at the Second Advent.

There is a correlation between the rise and fall of nations and their attitude toward the Jew. Individuals, nations, and empires have been destroyed by Anti-Semitism. On the other hand, individuals, nations, and empires have been blessed by kindly treatment of the Jews.

Throughout history the Jews have become the easy target of blame for all manner of financial, political, and social calamities surrounding humanity. But you should never distort the truth and insist that the Jew is the root of all the world's problems. Never propose that any problem would be solved by being rid of the Jew.

The real problem is threefold.

- The devil rules this planet in his evil way, **Luke 4:4-6; 2 Cor 4:4.**
- The inner culprit, the inborn Old Sin Nature, **Rom 5:12**, is the source of your personal troubles and depravity.
- Our own bad decisions account for most of our misfortunes and create self-induced misery, **Gal 6:7-8.**

Any effort to blame or eradicate the Jews would only compound our problems as individuals and as a nation, and in the end, destroy us, as anti-Semitism has destroyed every nation that ever raised a hand against God's people. Every time you see a Jew, you should be reminded of God's faithfulness. Satan may be the ruler of this planet, but even he can accomplish only what God permits. Anti-Semitism is of the devil and can never fully succeed.

It is not God's will for you to enter into anti-Semitism. God has put an invisible wall of fire around the Jews to protect them from anti-Semitism. Racial prejudice is one of the greatest evils you could ever imagine. When you feel any racial prejudice, all you have to do is remember that Christ was judged for that person on the Cross.

Satan Has a Strategy Against Believers and the Church.

Some of Satan's strategies include:

- The satanic strategy is to discredit the Canon of Scripture with emphasis on the Mystery Doctrine of the Church Age.
- The satanic strategy is to discredit believers by involving them in the Cosmic System and leading them to Christian degeneracy.
- The satanic strategy is to encourage rejection of Bible doctrine and to by-pass and ignore post-salvation renewing of your mind, (**Rom 12:1-2**), by emphasizing experience over relationship. Satanic strategy is to hinder or distract believers from the execution of the predesigned protocol plan of God. Satan tries to distract the believer from post-salvation renewing of the mind in the following ways:
 - a) Through negative volition toward (the rejection of) the teaching of the Word of God and Bible doctrine.
 - b) Through getting the believer out of fellowship and remaining that way so that there is no filling of the Spirit.
 - c) Through getting the believer to understand doctrine academically rather than spiritually, that is having a head knowledge versus application in faith.
 - d) Through hindering the circulation of Bible doctrine in the stream of consciousness by means of the filling of the Holy Spirit (the culmination of points one and two).
 - e) Through the sin nature and the garbage from the subconscious of the soul. Satan tries to control the believer through the Old Sin Nature by tempting the believer to commit sin and to perform good deeds by their own human resources. Believers are distracted into thinking that simple morality is the Christian way of life.

- All the strategies of Satan are directed toward the free will of mankind, not the sovereignty of God.
- Satan has a strategy to keep the believer in the cosmic system, **James 4:6-8; 1 John 2:15-18; 3:4-12.**

Eph 6:14a and **2 Cor 2:11** state the general principle:

Eph 6:14a, "Hold your ground against the devil."

2 Cor 2:11, "In order that no advantage be taken of us by Satan; for we are not ignorant of his strategies."

Satan is the Enemy of the Church.

- The Church is attacked by legalism, which in **Rev 2:9** is called "the synagogue of Satan."
- The Church is attacked by religion which is called "the throne of Satan" in **Rev 2:13.**
- The Church is attacked by false doctrine which in **Rev 2:24** is called "the deep things of Satan."

Satan's strategies include:

- He accuses believers of sin, therefore of being under his control, **Job 1:6-11; Zech 3:1-2; Rev 12:9-10.**

Rev 12:9-10, "And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. ¹⁰Then I heard a loud voice in heaven, saying, Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night."

However, Jesus Christ defends us in heaven, **1 John 2:1-2:**

1 John 2:1-2, "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

- Satan sponsors reversionism and all principles related to Christian degeneracy, **1 Cor 10:19-21; 2 Cor 11:3, 13-15.**
- Satan sponsors fear and anger to distract the believer from the Plan of God, **Heb 2:14-**
- He seeks to frustrate the will of God with regard to your life.
- The mental will of God, i.e., Bible doctrine, **Rom 12:2; Eph 4:14.**
- The geographical will of God for you, **1 Thes 2:18.**
- The operational will of God for you, **James 4:7-8; Gal 5:7.**

Gal 5:7, "You were running well; who hindered you from obeying the truth?"

- Satan tries to neutralize consistent doctrinal perception, metabolization, and application through:
 - a) Worry, fear, anxiety, mental attitude sins, and reaction to historical disaster, **1 Peter 5:7-9.**
 - b) Getting the believer to be disobedient to the Word and the Pastor's authority involved in teaching it.
 - c) Ignoring doctrine you have learned, **1 Chron 21:1.**

- Satan destroys the believer's focus. He uses both Cosmic One (grieving the Holy Spirit, **Eph 4:30** – the arrogance complex of sins) and Cosmic Two (quenching the Holy Spirit, **1 Thes 5:19** – antagonism towards God), to keep the believer from occupation with Christ.
 - Satan causes you to get your eyes on people, **Gen 19:28; 20:2; Jer 17:5.**
- Jer 17:5, "Thus says the LORD, "Cursed is the man who trusts in mankind and makes flesh his strength, and whose heart turns away from the LORD."**

- He causes you to get your eyes on self, **1 Kings 19:10; 1 Cor 1:10-11.**
- He causes you to get your eyes on things, **Heb 13:5-6.**
- Satan sponsors Christian activism. He tries to get the believer to become involved in improvement of his (Satan's) world through becoming occupied with temporal solutions, such as; improving the environment, "the greatest good for the greatest number," socialism, social action, the social Gospel, welfare state, relative morality, and temporal solutions to man's problems.

God allows Satan to administer the seven major momentum tests in which he attempts to keep the believer from advancing to maturity. (OSN, Cosmic 1, Cosmic 2, People, System, Disaster, and Prosperity testing.)

We are commanded in **Eph 4:27**, “**and do not give the devil an opportunity.**”

We are on the defensive against Satan and are never commanded to go on the offensive against Satan. The Ephesian believers were taking offensive action against Satan, and Paul commanded them to stop doing what they were already doing.

Believers serve Satan through many things like Christian activism, which plays right into the hands of Satan.

We give opportunity to the devil in two ways:

- Through the failure to execute the unique spiritual life of the Church Age and reach invisible hero status.
- To live a life in perpetual carnality and die the sin unto death.

Satan Has a Strategy Concerning the Unbeliever.

He blinds the unbeliever’s mind to the Gospel and motivates every form of unbeliever reversionism, **Luke 8:12; Rom 1; 2 Cor 4:3-4; 2 Thes 2:7-10; 2 Peter 2**. He takes the gospel away from their right lobes so that they may not believe.

When Satan cannot deceive through good and evil, he uses religion, **Col 2:8; Rev 17**. He uses religion to blind the mind.

Whenever the unbeliever rejects establishment or the believer rejects doctrine or establishment, he falls into the Satanic sphere of influence.

Satan’s strategy regarding the cosmic power system is found in **2 Cor 4:3-4** and **2 Thes 2:7-10**.

In conclusion we have noted in this doctrine the following points regarding the Evil One and his satanic strategy.

- The Person of Satan.
- His Names.
- His Rulership.
- He has a power system for control of others under his rulership, **Eph 6:12**.
- He has a strategy to control nations under his rulership, (conspiracy and deceit).
- His aim in the Cosmos, (create a system that rivals God’s kingdom).
- Religion is a part of his strategy.
- He has a specific policy called “evil.”
- False teachers are a part of his strategy, **1 John 4:1-6**.
- He has a strategy to attack the Cross of our Lord Jesus Christ, (doctrinally and historically).
- He has a strategy regarding Israel – Anti-Semitism.

- Satan has a strategy against believers and the Church.
- Satan has a strategy concerning the unbeliever.

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**Complete Translation of John 17: 15 & 16**

**John 17:15** is, "I do not ask, (petition in prayer), that You, (God the Father), take them, (the disciples), out from the world, (Satan’s Cosmic System), to the contrary that You guard them from the evil one (Satan)."

**John 17:16**, "They are not of the world, just as I am not of the world."

**Outline of this Study:**

- Exegesis & Principles of **John 17:17-19**
- Principles of Sanctification
- Principles of Bible Doctrine as the "Truth"
- The Commissioning of Believers by the Lord Jesus Christ
- Jesus Sanctified (Set Apart) Himself
- Summary of the Second Portion of Our Lord’s Great High Priestly Prayer

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Vs. 6-19, Christ Prays for His Disciples.

Now we turn to **John 17:17**, "Sanctify them in the truth; Your word is truth."

The Greek reads: "ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν."

Transliterated it reads: "HAGIASON AUTOUS EN TE ALETHEIA; HO LOGOS HO SOS ALETHEIA ESTIN."

Here we have, "The Mechanics of the Disciples Protection," in the phrase, "sanctify them in the truth;"

"HAGIASON AUTOUS EN TE ALETHEIA;"

HAGIASON is the Verb **HAGIAZO** – ἁγιάζω (hag-ee-ad'-zo) in the Aorist, Active, Imperative, Second Person, Singular that means, "set apart as sacred to God, to separate from profane things and dedicate to God, to make holy, consecrate, **sanctify**, purify, and cleanse." In our passage, it means, to be sanctified, and particularly the sanctification of your Christian daily walk.

Overall, sanctification means you are appointed by the Justice of God as ar/is/toc/racy forever. It therefore refers to God's plan for aristocracy. Your a/ris/to/cratic function is maturity adjustment to the justice of God.

The *Constative Aorist Tense* views the action as a whole, where this is the continuation of Jesus' petition for **TEREO** and **PHULASSO**, (protect and guard) His disciples while they remain here on earth in Satan's Cosmic System.

The *Active Voice in the Second Person, Singular*: Jesus is petitioning God the Father to provide for the disciples' protection by means of His Word. The Word of God the Father resident in the soul of the believer protects Him from Satan's Cosmic System. This is part of the Predesigned Protocol Plan of God the Father for the Church Age believer.

The *Imperative Mood* is not a command but a request, entreaty, or petition. This is a part of Christ's petition prayer, as He is subordinate in His humanity to His superior God the Father. Jesus continues to apply the Problem-Solving Device of Authority Orientation on behalf of His disciples.

AUTOUS is the Pronoun **AUTOS** – αὐτός (ow-tos') in the Direct Object Accusative Case, Masculine, Third Person, Plural that means, "**them**," referring to the disciples. These are the ones in view during this portion of Jesus' prayer, but the same desire of Jesus is for all believers.

EN TE ALETHEIA is a clause in the Dative Case, Feminine, Singular, beginning with the Preposition that means, "in" or "**in the sphere of**." It is followed by the Article **HO** "**the**," and the Noun that means, "**truth**."

Therefore, we have the context of this "**HAGIAZO**" (sanctification) that Jesus is praying for. It is Experiential Sanctification which is our guardian and protection when we are in Satan's Cosmic System. Our protection is accomplished in the sphere of God's truth which is His Word, Bible Doctrine, when it is resident within your soul. This nullifies human speculation or viewpoint as a form of protection while in Satan's Cosmic System. Our true protection is God's message to us found in the completed Canon of Scripture, especially the Mystery Doctrines for the Church Age.

So, **ALETHEIA** means the whole system of doctrine by which the believer is protected through the daily function of the Grace Apparatus for Perception (GAP), which also means he is progressing inside the Plan of God.

If a believer is not protected, that means he does not want protection, because he is negative toward God's Word. It is negative volition toward God's Word that puts one out from under protection, but with God's Word, you have protection from the Evil One as you utilize God's Power System (GPS).

So, we have, "**Sanctify them** (*the disciples*) **in the sphere of truth**, (*i.e., Bible Doctrine*)."

Next, we have a definition for **ALETHEIA**, "**Your word is truth.**"

"HO LOGOS HO SOS ALETHEIA ESTIN."

HO LOGOS is the Article for "the," plus the Noun in the Subject Nominative, Masculine, Singular that means, "a word, (as embodying an idea), a statement, or a speech." Here it means, God the Father's "**Word**," which is Bible Doctrine, the completed Canon of Scriptures.

HO SOS is the Article once again, plus the Substantival, Possessive Adjective that is used in the Nominative, Masculine, Second Person, Singular, that means, "your or yours." Here in the singular, it is "**Your**," referring to God the Father. It is His Word that protects us through Experiential Sanctification.

ALETHEIA is once again the Noun in the Nominative, Feminine, Singular that means, "**Truth**."

ESTIN is the Verb **EIMI** – εἶμι (i-mee'), "to be, is, are, etc.," in the Present, Active, Indicative, Third Person, Singular that means, "is," identifying the timeless general fact of what God's Word is. It is eternal truth.

So, we have, "**Your** (*God the Father's*) **Word is Truth** (*Bible Doctrine*)."

Our complete translation of **John 17:17**, "**Sanctify them** (*the disciples*) **in the sphere of Truth; Your** (*God the Father's*) **Word is Truth** (*Bible Doctrine*)."

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Principles of Sanctification

Sanctification is a technical theological term for the status quo of the Royal Family of God in three phases of God's Plan for your life. The term means, "to be set apart to God for a special purpose." We, the Royal Family of God are set apart to God in three ways from salvation to the eternal state.

- **Phase One, "Positional Sanctification,"** which the unbeliever receives instantaneously at the moment of salvation, where you are made pure and holy, washed clean, (**LOUO** – Bathed, **John 13:10a**), with the result of God's imputation of His perfect righteousness, as well as the indwelling of all three members of the Trinity. L.S. Chafer, Systematic Theology, Volume 7, states regarding Positional Sanctification, "*This is a sanctification, holiness, and sainthood which comes to the believer by the operation of God through offering of the body and shed blood of the Lord Jesus Christ. Those who are saved have been redeemed and cleansed in His precious blood, forgiven all trespasses, made righteous through the new headship in Him, justified, and purified. They now are the sons of God. All of this indicates a distinct classification and separation, deep and eternal, achieved through the saving grace of Christ. It is based on facts of position which are true of every Christian. Hence, every believer is now said to be sanctified positionally, holy, and by so much a saint before God. This position bears no relationship to the believer's daily experience more than that it should inspire him to holy living. His position in Christ is, to be sure, according to the Scriptures, the greatest possible incentive to holiness of life... Positional sanctification is as perfect as He is perfect. As much as He is set apart, believers, since they are found to be in Him, are set apart. Positional sanctification is as complete for the weakest saint as it is for the strongest. It depends only on one's union with and position in Christ. All believers are classified as "the saints." So, also, they are classed as the "sanctified" (cf. **Acts 20:32; 1 Cor 1:2; 6:11; Heb 10: 10, 14; Jude 1:1**).*"

See also:

2 Thes 2:13, "But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth."

Eph 1:3-8, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, ⁴just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love ⁵He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, ⁶to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. ⁷In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace ⁸which He lavished on us."

Heb 13:12, "Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate."

Sanctification refers to salvation at which point the baptism of the Holy Spirit enters every believer into union with the person of Jesus Christ. It is analogous to the believer receiving a new nature, being made a new spiritual creature or new spiritual species, **2 Cor 5:17; Gal 6:15.**

This sanctification is seen in a type from the Old Testament, where Aaron and the priests were set apart for service unto God, **Ex 28:41; 29:1, 36; 40:13.**

Ex 40:13, "You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me."

Notice they were clothed with "holy garments." This is analogous to the Church Age believer being indwelt by the Holy Spirit, God the Father and God the Son at the moment of your salvation.

This clothing is made possible because of the saving work of our Lord Jesus Christ upon the Cross and your non-meritorious act of faith in it. Therefore, our sanctification is made possible by His work on the Cross, which has been the case since Adam and the Women sinned in the Garden of Eden, as noted in the type given in **Gen 3:21.**

Gen 3:21, "The LORD God made garments of skin for Adam and his wife, and clothed them."

In the Church Age, we are all believer priests set apart for service unto the Lord, **1 Peter 2:5, 9**, because we have been set apart and clothed with God's perfect righteousness.

1 Peter 2:5, "You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

Following **Verse 5**, Peter discusses Christ as the "**corner stone**," so we know the context is our salvation, which gives us entrance into this sanctification.

Positional Sanctification also means you have eternal security, **John 10:28-30**; there is no way you can ever get out of your relationship with God.

Characteristics of Positional Sanctification:

- It is not an experience; it is neither emotional nor ecstatics.
- It is not progressive. It cannot be improved in time or in eternity.
- It is not related to human merit. We are not in Christ because of what we do, but because we believed in Him and God the Holy Spirit did the work of entering us into union with Him.
- It is obtained in total at the moment of salvation through the Baptism of the Holy Spirit.
- It is understood only through cognition of the pertinent Bible doctrine.
- It is eternal in nature; it cannot be changed by God, angels or mankind.

Implications of Positional Sanctification:

- We share the perfect righteousness of Christ, **2 Cor 5:21**.
- We share the eternal life of Christ, **1 John 5:11**.
- We share the election of Christ, **Eph 1:4**, (holy and blameless).
- We share the sonship of Christ, **Gal 3:26**.
- We share the heirship of Christ, **Rom 8:16**.
- We share the priesthood of Christ, **Heb 10:10**.
- We are transferred into the kingdom of the Son of His love, **Col 1:13-14**.

The proof that imperfect believers are absolutely Positionally Sanctified, and therefore saints is discovered in **1 Corinthians**. Corinthian believers were unholy in life, (e.g., **1 Cor 5:1-2; 6:1-8**), but they are twice said to have been sanctified, (**1 Cor 1:2; 6:11**).

1 Cor 6:11, "Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

Likewise, the sanctification of an inanimate object, such as the gold of the temple or the gift on the altar, **Mat 23:17, 19**, indicates that a moral change in the thing sanctified is not demanded for Positional Sanctification.

By your position as a believer in Jesus Christ, you are rightly called, "holy brethren" and "saint." You have been, **Heb 10:10**, "sanctified through the offering of the body of Jesus Christ once for all," and are a new spiritual species by reason of now being, **Eph 4:24**, "created in righteousness and true holiness." Therefore, Positional Sanctification and Positional Holiness are "true" sanctification and holiness.

In **1 Thes 5:23**, we are given the three aspects of our Sanctification, (Positional, Experiential, and Ultimate), and the design of protection each gives to the believer, as Jesus prayed for in John **17:15-17**.

In **John 17:15**, Jesus prayed for the believer's protection and guardianship, (**TEREO**), and in **1 Thes 5:23**, Paul also prays that we are protected in all three aspects that make up the

Trichotomous believer. That is protection in spirit, soul, and body, which makes up the new creature (new spiritual species) in Christ.

1 Thes 5:23, "Now may the God of peace Himself sanctify you entirely (*HOLOTELES* – in every part, i.e., Positionally, Experientially, and Ultimately); and may your spirit and soul and body be preserved (*TEREO* – guard and protected) complete (*HOLOKLEROS*), without blame at the coming of our Lord Jesus Christ.

In this verse, **HOLOTELES** is related to our sanctification in all three aspects, Positionally, Experientially, and Ultimately. It is the Greek word translated, "entirely," and is an Adjective which is a compound word that comes from **HOLOS** that means, "whole or complete," and **TELOS** that means, "an end, the fulfillment or completion of anything." Therefore, **HOLOTELES** comes to mean, "entirely complete and perfect, complete in all respects."

Then in relation to our physical and spiritual makeup, as born-again believers, God uses a similar word, **HOLOKLEROS**. It too is a Greek Adjective compound word made up of **HOLOS** that means, "whole or complete," and **KLEROS** that means, "what is obtained by lot or that which is allotted to your charge," or even, "an allotted portion." It means that which is granted to you. Therefore, **HOLOKLEROS** has also come to mean, "complete, whole, or entire," with the connotation of, "complete in all its parts," that is "in no part wanting or unsound." We could then say that there are no deficiencies in any aspect and that you have protection in all respects to your spirit, soul, and body.

You see that is the desire of our Lord and Paul in their prayers. And that is the desire of God for you. In all aspects of your spiritual being; spirit, soul, and body, God wants you to be complete and perfect, not wanting for anything. In order to accomplish this, God has provided through His Word the three categories of sanctification respectfully, Positional, Experiential, and Ultimate. How does each protect you, related to that the specific aspect it is associated with in your "new creation" make up?

Spirit: At the moment of your salvation, you were given a new human spirit, as one of the 40 things you received at the moment of your salvation. With that human spirit, you were entered into union with Jesus Christ, and therefore placed positionally in Him. Your human spirit is that thing in you that provides for your eternal life in Christ, where the Baptism of the Holy Spirit seals you as a guarantee of your eternal life. It is an Eternal Life that cannot be taken away, **John 10:28**. Therefore, you are protected positionally by the imputation of your human spirit at the moment of your salvation from the Eternal Lake of Fire. Likewise, the human spirit is your guarantee, (along with the indwelling Holy Spirit), that you have an eternal position in Christ.

Soul: Our soul is the basis of our thinking for both time and eternity. Our soul can either think in terms of cosmic viewpoint or Divine viewpoint. God has given us His Word, especially the mystery doctrines for the Church Age in order to protect us from Satan and his schemes and cosmic viewpoint. When we perceive, metabolize, and apply God's Word in faith through

the filling of God the Holy Spirit, we are walking in our sanctification, and therefore have experiential sanctification. The filling of the Holy Spirit and application of God's Word are the protection for your soul experientially from cosmic viewpoint while living in Satan's cosmic system.

Body: The body represents our Ultimate Sanctification in that God has provided a body for our soul and spirit for both time and eternity. In time, our body is corrupted with sin and the sin nature. That is why we need Experiential Sanctification, i.e., to overcome this body of corruption, **Rom 8:21; 2 Peter 1:14; 2 Peter 2:19**. At the same time, we have Positional Sanctification, creating us as a new spiritual species in Christ. Therefore, in eternity, God will give the believer a new resurrection body, **1 Cor 15**, which is a perfect body that no longer has the Sin Nature in it. It will be an indestructible and incorruptible body. It will live forever and never be tainted by sin ever again. God's provision of the resurrection body is our protection for the eternal state. That is why it is called, Ultimate Sanctification.

In summary, the protection (**TEREO**) in **1 Thes 5:23** is as follows, using the order of the three parts of the Trichotomous believer; spirit, soul, and body.

Positionally – The Human Spirit – Your new life in Christ, being born again, protected from the Eternal Lake of Fire.

Experientially – The Soul – You're protected from Satan's schemes to corrupt your way of thinking by God's Word and Holy Spirit.

Ultimately – The Body – Your new resurrection body that is without sin and evil evermore, **Rev 21:27**.

Remember though, that in your "position in Christ," you stand righteous and accepted before God forever and will ultimately receive a resurrection body. Yet, just because you are holy and sanctified in position, do not conclude from this that you are holy or sanctified in your everyday life. Your Position does not mean you are living a holy life unto God. That is a matter of Experiential Sanctification.

- **Phase Two**, "Experiential Sanctification" is the second form of sanctification. This type of sanctification is what is in view in our verse, (**John 17:17**). It is for the believer only. It is the function of the spiritual life after salvation.

It is our daily walk with Christ, being filled with the Holy Spirit, **1 John 1:5-9**.

It is Accomplished When:

- We utilize **1 John 1:9; cf. Lev 5:5; 16:21; 26:40; Num 5:7; Neh 9:2; Psa 32:5; 38:18; 1 Cor 11:28-31; James 5:16**, (the Rebound technique), which is the confession of our sins. In **John 13:10b**, it is the Greek word **NIPTO**, the washing of the feet, i.e., the filth or sin we pick up in our daily walk.
- When we confess our sins, it results in the filling of God the Holy Spirit, **Eph 5:18**, because we are "**cleansed from all unrighteousness.**"

- The next step is to take in the Word of God on a consistent basis by means of the Grace Apparatus for Perception (GAP), and being obedient to the Word of God resident within our souls (i.e., Faith Rest Application).
- That produces experiential or spiritual righteousness, which is also your residence, function, and momentum inside God's Power System, (GPS).

All of this is wrapped up in Jesus' statement, **"Sanctify them in ... Your Word."**

L.S. Chafer, (Systematic Theology, Volume 7), states regarding Positional Sanctification, *"While all believers are said to be sanctified every whit (**iota**) positionally, there is never a reference in any of these Scriptures to their daily lives. Such an aspect of sanctification and holiness is found in another and entirely different body of truth which may be termed **experiential sanctification**. As positional sanctification is absolutely disassociated from the daily life, so experiential sanctification is absolutely unrelated to position in Christ.*

Experiential Sanctification Instead May Depend:

- *On some degree of Yieldedness / Obedience to God.*
- *On some degree of separation from sin.*
- *On some degree of Christian growth to which the believer has already attained."*
- *Result of Yieldedness / Obedience to God.*

Whole self-dedication to God is your reasonable service in worship of God, **Rom 12:1.**

Rom 12:1, "Present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

By doing so, you are classified as set apart unto God and this is by your own choice that has a finality or completeness to it. This means that within the sphere of your own knowledge of yourself, you definitely choose the mind and will of God as the rule for your life. This yielding to the will of God is accordingly complete and final. This is what we call self-determined separation unto God, which is a key factor of experiential sanctification.

Rom 6:22, "But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification."

Sanctification cannot be experienced as a matter of feeling or emotion any more than justification or forgiveness can. A person may nevertheless be at peace and full of joy because he believes these things to be true in his life. So also, yielding to God results in a new filling of the Holy Spirit, which is not experienced or felt, that results in walking / living in the holiness that is God, which has the result, either suddenly or gradually, of experiencing the +H / joy of God.

It is not the sanctification itself that is experienced: It is rather the blessing of the Spirit made possible through sanctification, or said another way, the deeper life of separation unto God. Therefore, Experiential Sanctification works in such a way as to have its effect upon your daily life, and acts in contrast to your positional and ultimate +S, which are in no way related to daily living.

Result of Freedom from Sin:

The Bible takes full account of the many sins of Christians, for example, **Rom 1:28-32; Gal 6:19-21; 2 Tim 3:1-9**. It does not teach that only sinless people are saved, or kept saved; on the contrary, there is faithful consideration of, and full provision made for, the sins of saints. These provisions are both preventive and curative; **1 John 2:1-2** is the key.

1 John 2:1a, "My little children, I am writing these things to you so that you may not sin." This relates to the prevention of sin in the believer's life.

1 John 2:1b-2a, "And if anyone (*believers*) sins, we have an Advocate with the Father, Jesus Christ the righteous, and He Himself is the propitiation for our sins." This refers to the cure of sin in the believer's life.

There are many Scriptures that warn us "not to sin," but in addition, believers are told that if they fall into sin, they have abundant provision from God for its cure. These things are not written to encourage any believer to sin; they however are written so that "we do not sin or do not keep on sinning."

Rom 6:1-2, "What shall we say then? Are we to continue in sin so that grace may increase? ²May it never be! How shall we who died to sin still live in it?"

This is one of the great provisions of God's grace in the eternal keeping of His children.

From this and other passages, we see that a son of God does not need to sin, because the Savior has died for him, **Rom 6:1-14**, he has a message written to him, **1 John 2:1-2**, and he is indwelt by God the Holy Spirit, **Gal 5:16**.

Gal 6:16-18, "But I say, walk by the Spirit, and you will not carry out the desire of the flesh. ¹⁷For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. ¹⁸But if you are led by the Spirit, you are not under the Law (*i.e., sin*)."

It is the purpose of the Father that His children be free from sin in order that He may have fellowship with them, **1 John 1:3b, "for indeed our fellowship is with the Father, and with His Son Jesus Christ."**

The basis upon which believers have fellowship with the Father and His Son is specified in **1 John 1:7**; therefore, we must "**walk in the light as He Himself (*God*) is in the light.**" This means to live by the power of the Spirit and instantly to confess every known sin. "**Walking in the light**" = the **Balance of Residency** = the Filling of the Holy Spirit via the confession of your sins plus maximum Bible Doctrine in the soul ready for application = Experiential Sanctification.

Because of the Advocate's defense of the believer, and because of the believer's confession of sin, God is free to forgive and cleanse him from all unrighteousness, **1 John 1:9**.

In addition, believers cannot say they have no sin nature, **1 John 1:8**, this would be to deceive themselves. We can also not say that we have not sinned, **1 John 1:10**, this would be to make Him and His testimony to what is in man untrue.

Has any child of God reached complete deliverance from sin? That question should never be confused with the facts concerning Positional Sanctification, nor with the truths connected with Experiential Sanctification through yieldedness to God.

The answer to that question is: While the believer is definitely trusting the sufficiency of the Spirit and fulfilling every condition for enablement, he will be Divinely kept from sinning, **Rom 6:14; 8:2; Gal 5:16**.

Rom 6:14, "For sin shall not be master over you, for you are not under law but under grace."

That statement rests on the Word of God.

Yet, the believer never reaches a place where he cannot sin. And when he does not fully trust in the Divine provisions, he will give over to sin and sin temptation.

On the other hand, the Scriptures plainly teach that in spite of the fallen nature, there is deliverance for the believer from bond-servitude to sin through union with Christ in His death and resurrection, **Rom 6:1-10**, and through the power of the indwelling Holy Spirit to enable him, **Rom 8:2; Gal. 5:16**.

Gal 5:16, "But I say, walk by the Spirit, and you will not carry out the desire of the flesh."

Rom 8:1-4, "Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. ³For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, ⁴so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit."

We will realize victory over sin experientially, as long as we claim the Divine provisions for overcoming sin by faith.

The Old Sin Nature, with its incurable disposition to sin, remains in every believer so long as he is in his present body. He is therefore disposed to sin.

Yet, all believers have died to sin in Christ's sacrifice, **Gal 5:24; Col 3:3**, even though not all claim the riches which are provided for them by His death in their daily walk.

But for those who do claim the Divinely provided cure and prevention assets, victory awaits experientially. And he should recognize and acknowledge that the victory is due to the efficacious work of Christ on the Cross and that all the glory is the Lord Jesus Christ's.

Result of Christian Growth:

All believers start out immature in wisdom, knowledge, experience, and grace related to the spiritual life. Yet, in all of these areas, we are appointed to grow up spiritually, **2 Peter 3:18**, where we do not just have a "head knowledge" of the Scriptures and doctrines, but that we have growth that manifests God to others. That means making Him known to others through your words, deeds, and actions, just as our Lord did during His incarnation, **John 17:4, 6-7**

John 17:4, "I glorified You on the earth, having accomplished the work which You have given to Me in order that I do it."

John 17:6a, "I caused Your name to be made known (*manifested*) to the men whom you gave to Me out from the world, they were Yours and You gave them to Me..."

In **Verses 4 & 6a**, we have Christ operating under Experiential Sanctification, which caused others to know who God the Father is. Having made the Father known to the disciples and others was Christ's manifestation ministry under Experiential Sanctification.

John 17:6b, "... and they have guarded your teaching (*in their souls*)."

John 17:7, "Now they have come to know that all things whatsoever You have given to Me are from You."

In **Verses 6b & 7**, we know that Jesus walked Experientially Sanctified, because there are results in the lives of other people, **"they guarded your teaching"** and **"have come to know."**

This is how you know you are walking Experientially Sanctified; by others coming to the saving knowledge of our Lord Jesus Christ through your witness, and/or others having learned Bible Doctrine, as a result of you being in their lives.

Therefore, we all are commanded in **2 Peter 3:18** to, **"grow, in the sphere of grace and knowledge, of our Lord and Savior Jesus Christ."**

This also means that we personally are **"... with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."** (2 Cor 3:18)

In other words, when we look in the mirror at our own lives, we see Christ in the reflection.

This type of transformation will have the effect of setting you more and more apart from Satan's Cosmic System to God, and to that very extent, you will be more sanctified experientially.

As you know, Experiential Sanctification also means that you are "blameless," but remember that you are never "faultless," because you still have an Old Sin Nature, "flesh," that will trip you up from time to time. But in grace, we have the way of escape from our flesh and that is the rebound technique of **1 John 1:9**.

For example, a grade school child laboring to form his first letters at school may be blameless in the work he does, but the work is certainly not faultless. There too, a believer may be walking in the full measure of what is his understanding today, yet he must know he is not now living in the added light and experience that will be his tomorrow through growth. That is why **1 John 1:9** also says we are "**cleansed from all unrighteousness.**"

This principle also tells us that we should never believe that "we have arrived" at the pinnacle of our spiritual growth and maturity. No! In fact, as long as we are alive, there is always room for more spiritual growth.

Therefore, there is a relative perfection within our imperfection. That is, a believer who is quite incomplete, immature, and given to sin may nonetheless "abide" in the Vine of our Lord and have Divine Good production, where they may have fellowship with the Father and with His Son.

There is also imperfection within perfection. That is, those who are saved and really incomplete, immature and given to sin are even now Positionally Sanctified and complete "in Him," the Lord Jesus Christ.

To understand Experiential Sanctification in the broadest and most general meaning of the word, remember that Christian growth and Experiential Sanctification are not the same; the former is a cause and the latter its effect. And, as you grow into the image of Christ by the Spirit, you will be more and more set apart unto God.

To state that you will be more Experientially Sanctified as you grow in the sphere of the grace and knowledge of our Lord and Savior Jesus Christ, does not question your present purity or victory in daily life, it only states that you will be more set apart as you develop in the likeness of our Lord.

Therefore, the absolute concept of Experiential Sanctification is related to the filling of the Holy Spirit. The relative concept of Experiential Sanctification is related to the degree of spiritual growth through perception, metabolization, and application (PMA) of Bible doctrine.

This is why Experiential Sanctification depends upon:

- Some degree of yieldedness / obedience to God.
- Some degree of separation from sin.

- Some degree of Christian growth to which the believer has already attained.

There are three agents of sanctification emphasized in Scripture:

- The Holy Spirit, **1 Cor 6:11; 2 Thes 2:13; 1 Peter 1:2.**
- The Son, **Heb 10:10.**
- The Truth of God the Father, **John 17:17; Eph 5:26.**

Eph 5:26, "That He might sanctify her (the Church - Experientially), having cleansed her (LOUO - Positionally) by means of the washing from the water of the Word (Bible doctrine)."

1 Peter 1:22, "Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart."

2 Cor 7:1, "Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

James 4:8, "Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded."

- The Word of God through the Gospel provides Positional Sanctification.
- The Word of God through GAP and faith application provides Experiential Sanctification.

1 Thes 4:3-8, "For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; ⁴that each of you know how to possess his own vessel in sanctification and honor, ⁵not in lustful passion, like the Gentiles who do not know God; ⁶and that no man transgress and defraud his brother in the matter because the Lord is *the avenger* in all these things, just as we also told you before and solemnly warned *you*. ⁷For God has not called us for the purpose of impurity, but in sanctification. ⁸So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you."

2 Tim 2:21-22, "Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. ²²Now flee from youthful lusts and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart."

- Occupation with Christ provides Experiential Sanctification.

1 John 3:1-3, "See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him. ²Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. ³And everyone who has this hope *fixed* on Him purifies himself (Experiential Sanctification), just as He (Jesus Christ) is pure."

1 Peter 3:15-16, "But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; 16and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame."

Heb 12:14-15, "Pursue peace with all men (*experiential sanctification*), and the (*positional*) sanctification without which no one will see the Lord. ¹⁵See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled." (Esau example follows.)

So far under Phase Two, we have noted: Experiential Sanctification is the function of the spiritual life after salvation.

- It is our daily walk with Christ, being filled with the Holy Spirit, **1 John 1:5-9**.
- It is accomplished when we:
a) Utilize **1 John 1:9**.

b) Have the filling of God the Holy Spirit.

c) Take in the Word of God on a consistent basis.

d) Produce experiential or spiritual righteousness.

- It depends upon:
a) Some degree of yieldedness / obedience to God.
b) Some degree of separation from sin.
c) Some degree of Christian growth to which the believer has already attained.

- There are three agents of sanctification emphasized in Scripture:
a) The Holy Spirit, **1 Cor 6:11; 2 Thes 2:13; 1 Peter 1:2**.

b) The Son, **Heb 10:10**.

c) The Truth of God the Father, **John 17:17; Eph 5:26**.

- Our Experiential Sanctification also builds capacity for Divine blessing in time and eternity. As our spiritual righteousness increases, our capacity increases, and therefore our blessing in time from God increases. When we execute the Plan of God by reaching spiritual maturity, then we have the conveyance of our escrow blessings for time, because we have the capacity to enjoy them from our spiritual righteousness. Blessings in time also mean blessings in the eternal state, **Dan 12:3; Acts 20:32; 26:18; 1 Cor 3:12-15; 15:41; 2 Cor 5:10; Rev 2-3**.

Acts 20:32, "And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified."

Dan 12:3, "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever."

1 Cor 15:41, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. ⁴²So also is the resurrection of the dead."

- **Phase Three, "Ultimate Sanctification,"** is the third type of sanctification which identifies the believer in the eternal state, **Phil 3:21; 1 John 3:1-2.**

Phil 3:21, "Who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself."

1 John 3:1-3, "See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him. ²Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. ³And everyone who has this hope *fixed* on Him purifies himself, just as He is pure."

When we die or are taken home by means of the Rapture, our Old Sin Nature is left behind, and we receive a resurrection body that is perfect and incorruptible, **1 Cor 15:50-58.** Therefore, it represents the believer in his resurrection body in the eternal state and carries the concept of having a resurrection body. In eternity, every believer will have a resurrection body, **1 Thes 4:13-18.**

*L.S. Chafer, Systematic Theology, Volume 7, "The ultimate aspect of sanctification, which is related to the saved one's final perfection, will be his (**the believer's**) in the glory. By His (**God's**) grace and transforming power God will have so changed every child of His—In spirit, soul, and body—that each will be "like him" and "conformed to the image of His Son." He will then present them "faultless" before the presence of His glory. His Son's Bride will be free from every "spot or wrinkle." It therefore becomes all Christians to "abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes 5:2)*

God the Father is the agent of our Ultimate Sanctification in the eternal state, **Rom 8:28-29; 1 Cor 1:8; Eph 1:4.**

Rom 8:28-29, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. ²⁹For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren."

Until the Rapture of the Church occurs, all Church Age believers who die go to heaven in an interim body where there is equally great happiness and blessing to all believers, whether they are winners or losers, **1 Cor 13:12**, (face to face with the Lord).

1 Cor 13:12, "For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. ¹³But now faith, hope, love, abide these three; but the greatest of these is love."

At the Rapture, all Church Age believers receive their resurrection bodies, both winners and losers, both those already in heaven, **"the dead in Christ shall rise first," 1 Thes 4:16**, and those alive on the earth, **"and we who are alive and remain shall be caught up together with them in the clouds, and so we shall always be with the Lord," 1 Thes 4:17.**

Therefore, Ultimate Sanctification is the state of being blameless before God, possessing a resurrection body, **1 Cor 1:8; Eph 1:3-8; 1 Thes 5:23.**

1 Cor 1:8, "Who will also confirm you to the end, blameless in the day of our Lord Jesus Christ."

Eph 1:3-8, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, ⁴just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love ⁵He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, ⁶to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. ⁷In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace ⁸which He lavished on us."

"Blameless" is the special work of God the Father in eternity future, where we are free from any blame or guilt regarding our sins. We are declared and kept innocent of all wrong doing, sin or evil. Therefore, based on the efficacious work of Jesus Christ upon the Cross, all fault and blame has been removed forever, and we will be kept in that state eternally.

1 Thes 5:23, "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ."

Therefore, for all of eternity we will be holy and pure, set apart for service unto our Lord.

Once again, **"Ultimate Sanctification,"** is the third type of sanctification which identifies the believer in the eternal state, **Phil 3:21; 1 John 3:1-2.**

Phil 3:21, "Who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself."

1 John 3:1-3, "See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him. ²Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. ³And everyone who has this hope *fixed* on Him purifies himself, just as He is pure."

At the resurrection we are given capacity righteousness for eternity.

- Capacity righteousness for eternity is the righteousness given by God to every believer at the moment of resurrection as a part of Ultimate Sanctification. It is the capacity righteousness of the eternal state so that you will be able to receive your rewards. In addition, you will never have a bad moment in the eternal state.
- Ultimate Sanctification begins when the believer receives his resurrection body. There are two categories of life in the resurrection body: human life, given by God at physical birth, and eternal life, given by God at the new birth.
- The resurrection body is the new righteousness given to us at the resurrection or rapture of the Church that will give us the capacity to enjoy all the blessings of eternity.

2 Pet 3:13, "But on the basis of His promise, (the Divine promise for better things in the eternal state), we are looking forward with confidence to new heavens and a new earth in which perfect righteousness lives." This is revealed as an encouragement for having integrity in time.

- Perfect righteousness given at Ultimate Sanctification is the God-given capacity for greater blessing in the eternal state.

Following the Rapture of the Church, at the Judgment Seat of Christ, winners receive the conveyance of their escrow blessings for the eternal state and will be presented to God the Father in the royal court of heaven, **1 Cor 3:10-15; Rev 3:5.**

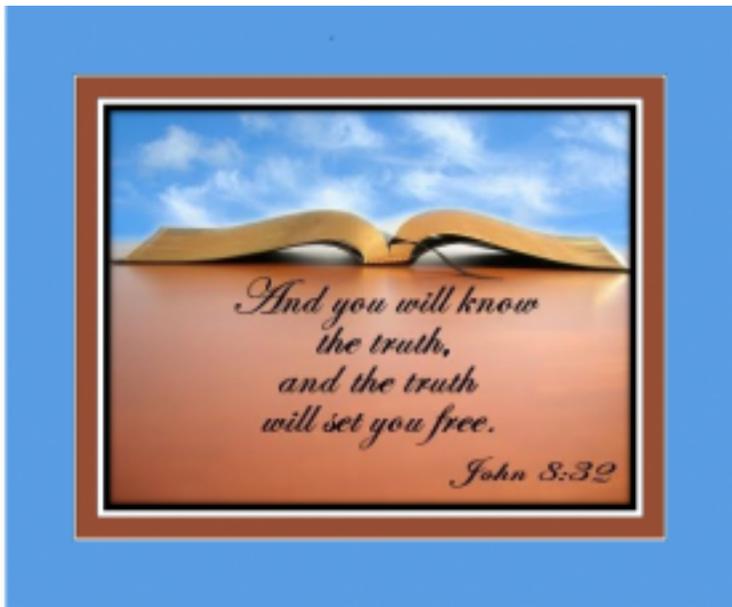
Rev 3:5, "He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels."

Ultimate Sanctification converts the body of Christ into the Bride of Christ, **Rev 19:7.**

In Ultimate Sanctification, the Church is resurrected aristocracy, and therefore different from all other resurrections, **1 Cor 15:23** with **1 Peter 2:5, 9.**

The Royal Family of God shares in the coronation and triumph of Jesus Christ at the Second Advent, **Rev 19:1-6, 11-16.** Therefore, the bride must be prepared prior to the Second Advent.

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Having completed our study of Sanctification, we now turn to the other topic of **John 17:17** which is "truth." **John 17:17, "Sanctify them in *the sphere of Your Truth; Your Word (Bible Doctrine) is Truth.*"** Therefore, we will study...

Principles of Bible Doctrine as the "Truth"

John 18:37-38. "Jesus answered (*Pontius Pilate*), "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice." ³⁸Pilate said to Him, "What is truth?"

Pilate, in asking that universal question, revealed his own and the world's ignorance of who God is. The truth was standing right in front of him, yet he did not know the truth, and therefore did not see the truth standing in front of him, just as the world does not know nor see the truth that is God.

Psa 89:14, "Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You."

- God is absolute truth or as we also call it Veracity. The Greek word for Truth is **ALETHEIA** and means "truth, truthfulness, or reality."

Joseph Thayer says, "It is that which frees the mind from pretending, deceitfulness, and hypocrisy."

Truth is defined as, "Conformity to knowledge, fact, actuality, or logic; fidelity to an original or standard; reality and actuality. It is a statement proven to be or accepted as true. It is sincerity; integrity; honesty. Truth is most commonly used to mean correspondence with facts or with what actually occurred."

God reveals Himself to mankind and angels through His Word which can only be absolute truth as He Himself is absolute truth. That is why He is called, "**the God of truth**" in **Psa 31:5; Isa 65:16.**

Therefore, Bible doctrine is absolute truth and perfectly reveals the holiness of God.

The setting forth of God's truth is in the Bible. It, being the Word of God, is true in all its parts. There is a vast array of truth, themes, and subjects about which man could not know by himself, yet the Bible supplies this dependable information.

Psa 12:6, "The words of the LORD are pure words: as silver tried in a furnace on the earth, refined seven times." (Seven being the number of spiritual perfection.)

- God is faithful to every word He has said.

Num 23:19, "God is not a man, that He should lie, nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good?"

Heb 10:23, "Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

The faithfulness of God is the unfailing source of comfort and assurance to those who are right with Him, or partakers of His covenants of promise.

- When Christ said in **John 14:6, "I am the way, and the truth, and the life,"** He was revealing first that He was a member of the Godhead, that He was true Deity, and secondly His character and nature in Deity and humanity, "truth" absolute correctness.

Remember also that the Bible is called the "**mind of Christ,**" **1 Cor 2:16.** Therefore, we again see that the Word of God is absolute truth, **2 Cor 6:7.**

Truth is that which the Lord brought with Him when He came down from heaven.

John 1:17, "For the law was given by Moses but grace and truth came by Jesus Christ."

John 18:37, "... for this I have come into the world, to testify to the truth."

James 1:18, "In the exercise of His will He brought us forth by the word of truth."

- It is only as God brings us to a knowledge of the "truth" that He can deliver us completely from our three enemies; ourselves (OSN), the Cosmic System, and Satan. The whole purpose of the Gospel and the object of salvation is to bring us to the "truth" about God.

Eph 1:13-14, "In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, ¹⁴who is given as a pledge of our inheritance, with a view to the redemption of *God's own possession*, to the praise of His glory."

- In the Old Testament, the basic Hebrew word for “**truth**” is **EMETH**. **EMETH** means stability, certainty, and trustworthiness. It means that which produces faithfulness, stability, and security; therefore, truth is firmness, security, and integrity of mind.

If you lack faithfulness, stability, and security, it is usually because you lack Truth, (i.e., Bible Doctrine in your soul).

Many ask how do I know if I am learning “truth” or receiving truth? Well, truth will cause you to be stable, certain and sure.

Pro 23:23, “Buy truth, and do not sell it, also buy wisdom and instruction and understanding.” (i.e., Bible Doctrine)

1 Peter 1:22, “Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, ²³for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God.”

Psa 51:10, “Create in me a clean heart, O God, and renew a steadfast spirit within me.”

Col 1:23, “If indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.”

- Truth is something we must be taught. It does not come naturally.

Psa 25:5, “Lead me in Your truth and teach me: for You are the God of my deliverance.”

John 8:31-32, “If you continue in My Word then are you My disciples indeed. And you will know the truth and the truth will make you free.”

- Truth is something that must be taught. This is why fathers are told in **Isa 38:19**, to make truth known to their children, and in **Mat 22:16**, our Lord taught the way of God in truth.

This is why the apostle Paul tells us that God’s will for all mankind is to “be saved and then to come to the knowledge of the truth,” **1 Tim 2:4**.

- God desires truth to be within us, **2 Cor 11:10, “As the truth of Christ is in me....”**

Without truth, it is impossible to worship God properly, **John 4:23-24, “Worship in spirit and truth.”**

This is why if a pastor really loves and worships the Lord, he will, **2 Tim 2:15, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.”**

1 Tim 2:7, "For this I was appointed a preacher and an apostle (*I am telling the truth, I am not lying*) as a teacher of the Gentiles in faith and truth."

And He will feed the flock of God. **John 21:15-17, "If you love Me, feed My sheep, ... lambs..."** Feed them what? Truth.

2 Cor 13:7-8, "Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we may appear unapproved. ⁸For we can do nothing against the truth, but *only* for the truth."

Col 1:5-7, "Because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel ⁶which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as *it has been doing* in you also since the day you heard *of it* and understood the grace of God in truth; ⁷just as you learned *it* from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf."

- Bible Doctrine is the truth, and keeps on being the truth, and will always be the truth. This is the basis for protection of the believer.

Psa 40:11, "You, O LORD, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me."

Psa 91:4, "He will cover you with His pinions, and under His wings you may seek refuge; His truth is a shield and bulwark."

"Bulwark" is the Hebrew word **SOCHERAH** (so-khay-raw'), used only here in the entire Old Testament. It means, "something that surrounds and protects, a wall that is built for defense, someone or something that protects or defends something such as a belief, idea or way of life." The LXX uses **KUKLOO** which means, "to surround or encircle," (**Luke 21:20; John 10:24; Acts 14:20; Heb 11:30; Rev 20:9**). Therefore, **SOCHERAH** is used to describe how the truth of God's Word provides protection to the person who trusts in Him. It is the Word of God that surrounds and protects the believer in the Christian way of life under Experiential Sanctification. Therefore, Bible Doctrine (truth) surrounds us and protects us. As in **John 17:17, "Sanctify them in the sphere of Your truth."**

Truth protects us and keeps us from deception. This is why the apostle Paul warns us that in the last days, Truth will be rejected and deception accepted, **2 Thes 2:10-11; 2 Tim 3:5-8; 4:1-4.**

Jesus is praying to the Father for our protection by means of the truth, so that we do not fall away. Our Experiential Sanctification sets us apart by the daily function of GAP (the Grace Apparatus for Perception = the teaching ministry of God the Holy Spirit), which is the intensity of our daily study of God's Word, and is the process of building your very own ECS

(Edification Complex of the Soul). Having an ECS, you are protected from Satan's Cosmic System and your Sin Nature.

In GAP, God the Holy Spirit teaches us the Word of God. That is why He too is called "truth," **John 14:17, 26; 1 John 5:6.**

1 John 5:6, "This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth."

In **John 17:17**, Jesus Christ is recognizing the doctrine of Divine Decrees, the fact that God the Father had a plan for believers during the intensified stage of the Angelic Conflict. This means that, first of all, GAP is provided for all believers in this Age, and Jesus Christ petitioned God the Father in prayer to provide what had already existed in the Divine Decrees for our protection.

That is why "sanctify" is in the Imperative Mood: it was already a part of the plan of God and Jesus Christ is now calling on the Plan of God to go into operation for the intensified stage of the Angelic Conflict.

Believers are "sanctified" or "set apart" or "protected" (**TEREO**) from Satan's Cosmic System by means of the ECS.

2 Tim 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work."

Eph 4:21-25, "If indeed you have heard Him and have been taught in Him, just as truth is in Jesus, ²²that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, ²³and that you be renewed in the spirit of your mind, ²⁴and put on the new self, which in *the likeness of God* has been created in righteousness and holiness of the truth. ²⁵Therefore, laying aside falsehood, speak truth each one *of you* with his neighbor, for we are members of one another."

Eph 6:14, "Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness."

God's righteousness loves to see His truth in action, especially in you!

No unbeliever can produce this; no carnal believer can produce this; only the believer who functions under GAP consistently, day by day, can have an ECS in the Cosmos.

This is one of the most vital things in the world for the believer and Jesus is petitioning the Father for their sanctification, especially sanctification in Phase Two, (your daily Christian

walk), where the ECS is constructed with the resultant protection from the Cosmos and reflected glory of God from your soul.

When we do not consistently take in the truth, we stop going forward in the Plan of God. **Gal 5:7, "You were running well; who hindered you from obeying the truth?"**

- This truth, Bible Doctrine, will be with us for all of eternity, **2 John 1:2, "For the sake of the truth which abides in us and will be with us forever."**
Proverbs 21:28, "The man who listens to the truth will speak forever."

- To some the truth is offensive. **Gal 4:16, "So have I become your enemy by telling you the truth?"**

The Rejection of the Truth – Outline of those who do not know the Truth:

- The first Scripture of the New Testament that deals with unbelievers rejecting the truth is found in **John 8:40, 44-47**. Here our Lord is contesting with the religious leaders of His day, the Pharisees, regarding their rejection of God's truth which was the manifestation of the Second Person of the Trinity, the Lord Jesus Christ in His First Advent.
- John had this scene in mind when he wrote in his first epistle in **1 John 2:21b, "No lie is of the truth."**
- These self-righteous, legalistic, religious leaders rejected God's truth and grace of providing a Savior. They were too caught up in themselves and their own works, because they had been deceived by Satan. They had swallowed the satanic lie that salvation is found in your own good works and deeds. That is why our Lord said, **"You are of your father the devil, the father of lies."**
- Our Lord also had this scene in mind when He told the disciples in the Upper Room in **John 14:17a, "The Spirit of truth the world cannot receive, because it does not see Him or know Him."**
- Those who are deceived and have rejected the truth for salvation are of or a type of the Antichrist, as noted in **2 Thes 2:10, 12**.

2 Thes 2:10 & 12, "And with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.... ¹²In order that they all may be judged who did not believe the truth, but took pleasure in wickedness."

- These Pharisees who rejected the truth were the forerunners of many to follow during the Church Age. Of the false and legalistic teachers of the Church Age, we are given, **2 Peter 2:1-3, 21-22**. In both of these passages, we see that some of these false teachers may have been believers who have gone astray.
- Likewise, throughout the Church Age, the people too will reject the truth and instead follow the lie, **1 Tim 4:1-4; 6:3-5; 2 Tim 2:16-18; 3:1-9; 4:3-4; Heb 10:26; James 3:14; 1 John 1:6; 2:4**.

In **2 Tim 2:16-18, "Gangrene"** is **GAGGRAINA** – a cancer like disease.

Thayer notes, **GAGGRAINA**, *"A gangrene, a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones."*

In **2 Tim 3:1-9**, regarding who Jannes and Jambres are, Charles Ryrie notes, "**Jannes (he vexes) and Jambres (foamy healer)**. Though these names do not appear in the Old Testament, in late Jewish, pagan, and certain early Christian writings, they are applied to the Egyptian magicians who performed counterfeit miracles in opposition to Moses (**Ex. 7:11, 22**). They are symbols of the folly of opposing the truth." (Bold mine)

A.T. Robertson notes, "Traditional names of the magicians who withstood Moses (Targum of Jonathan on **Exodus 7:11**)."

Weirsbe notes, "Paul compared the apostate teachers to the Egyptian magicians Jannes and Jambres, who opposed Moses by imitating what he did (**Ex. 7:11ff**). Satan is an imitator, and his imitation gospel and church will spread in the last days."

- Sometimes, even mature believers are the object of falsehoods and rejection of the truth as we see Paul rebuking Peter and other hypocritical believers in **Gal 2:14**. **Gal 2:14**, "But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?"

- As for those who teach and support false doctrines of the world, God's judgment will be brought upon them, **Rom 1:18, 25; 2:8-9**. **Rom 1:18**, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness."

Rom 1:25, "For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen."

Rom 2:8-9, "But to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. ⁹*There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek."

- What is the Pastor to do in these times of apostasy? **2 Tim 4:2, 5; Titus 1:13-16**. **2 Tim 4:2 & 5**, "Preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction....⁵But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry."

- How should the believer treat those who are deceived and do not know the truth? **2 Tim 2:24-26; James 5:19-20**. **James 5:19-20**, "My brethren, if any among you strays from the truth and one turns him back, ²⁰let him know that he who turns a sinner from the error of his way will save his soul (*PSUCHE* – also means life) from death and will cover a multitude of sins."

You will lead him in the avoidance of the 3rd stage of Divine Discipline the Sin Unto Death judgment, **1 Cor 11:2-30; 1 John 5:16-17.**

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John 17:18, "As You sent Me into the world, I also have sent them into the world;"

The Greek
reads: "καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον
;"

Transliterated it reads: "**KATHOS EME APESTEILAS EIS TON KOSMON, KAGO APESTEILA AUTOUS EIS TON KOSMON;**"

KATHOS is a Comparative Subordinating Conjunction from **KATA** – **κατὰ** (kat-ah'), "according to," and **HOS** – **ὡς** (hoce) "as." It comes to mean, "as, just as, to the degree that, in the same way, etc." Here, the Lord is comparing the Plan of God which sent Jesus into the world to manifest the Father with Jesus sending the disciples into the world to do the same and build the Church.

EME is the Pronoun **EGO** – **ἐγὼ** (eg-o'), "I", in the Accusative, First Person, Singular, referring to Jesus Christ. Jesus is referring to Himself as the One sent by the Father, "**Me.**"

APESTEILAS is the Verb **APOSTELLO** – **ἀποστέλλω** (ap-os-tel'-lo) in the Aorist, Active, Indicative, **Second Person**, Singular that comes from **APO** – **ἀπό** (apo'), "from or away from," and **STELLO** – **στέλλω** (stel'-lo), "to arrange, prepare, gather up, or to restrain." So, it is the opposite of gathering up or restraining which means, "to send away."

Thayer notes its usage as being, "to order (one) to go to a place appointed." Therefore, this word comes to mean, "to send with a commission."

BDAG defines it here as, "to dispatch someone for the achievement of some objective, send away/out."

The *Active Voice in the Second Person* refers to God the Father, (the person Jesus is praying to), as the One who sent Him into the world.

The *Constativ Aorist Tense* views the entirety of the action of God the Father sending His Son into the World.

The *Indicative Mood* is for the reality of the Father's commission. Because there is no pronoun used for the Father here, we can add "You" and say, "**You sent.**"

APOSTELLO at times functions to denote the task and authority of the minister, while the other synonymous word **PEMPO – πέμπω** (pem'-po), which we have previously seen used in the Upper Room Discourse, indicates more of the action of sending itself. So, the authority that Jesus has to send out the disciples is in view, which is equal to that of the Father who has sent His Son.

For the Father's sending of the Son see, **John 3:17; 17:3, 8, 21, 23, 25.**

John 3:17, "For God did not send (APOSTELLO) the Son into the world to judge the world, but that the world might be saved through Him."

John 17:3, "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."

EIS is a Preposition in the Accusative Case that means, "**into.**" This ties together the Pronoun above used for Jesus and the place where He was sent which follows.

TON KOSMON is the Accusative, Masculine, Singular of the Article **HO**, "the," plus the noun **KOSMOS – κόσμος** (kos'-mos), which means, "**world.**" Here it simply refers to planet earth and the incarnation of our Lord Jesus Christ, during His First Advent, where He was sent by God the Father.

So far, we have, "**As You (God the Father) sent Me (God the Son) into the world.**"

In the second half of the verse we have, "**I also have sent them into the world;**"

"KAGO APESTEILA AUTOUS EIS TON KOSMON;"

KAGO is a Pronoun from **KAI**, "and" and **EGO**, "I", in the Nominative, First Person, Singular, which means, "and I, but I, I also, or I myself." Here, in comparison to the Father sending the Son, we will say, "**I also.**"

APESTEILA is once again the Verb **APOSTELLO – ἀποστέλλω** (ap-os-tel'-lo), but this time in the Aorist, Active, Indicative, **First Person**, Singular, and means, "I sent." Jesus is referring to His commissioning of the eleven for the Church Age as in **John 20:21**. Here the pronoun is already given in **KAGO** above, so we will simply say, "**sent.**"

John 20:21, "So Jesus said to them again, "Peace be with you; as the Father has sent (APOSTELLO) Me, I also send (PEMPO) you."

APOSTELLO also lies behind the title the Eleven would later receive, and that being, "Apostle" first used in **Romans 1:1**, where Paul is now added to make 12 Apostles.

Prior to this, Jesus **APOSTELLO**ed the 12, (which at that time included Judas Iscariot), to go out and evangelize during His incarnation, **Mat 10:5; Mark 3:14; 6:7; Luke 9:2; John 4:38.**

Mark 3:14, "And He appointed twelve, so that they would be with Him and that He could send (APOSTELLO) them out to preach."

Luke 9:2, "And He sent (APOSTELLO) them out to proclaim the kingdom of God and to perform healing."

AUTOUS is the Pronoun **AUTOS** – αὐτός (ow-tos'), "he, she, it," in the Accusative, Masculine, Third Person, Plural.

In the *Third Person, Plural* it is referring to the disciples in the Upper Room.

EIS is once again the Preposition in the Accusative Case that means, "**into**."

TON KOSMON is also used once again in the Accusative, Masculine, Singular and means, "**the world**."

So, we have, "**I (Jesus) also sent them (the disciples) into the world.**"

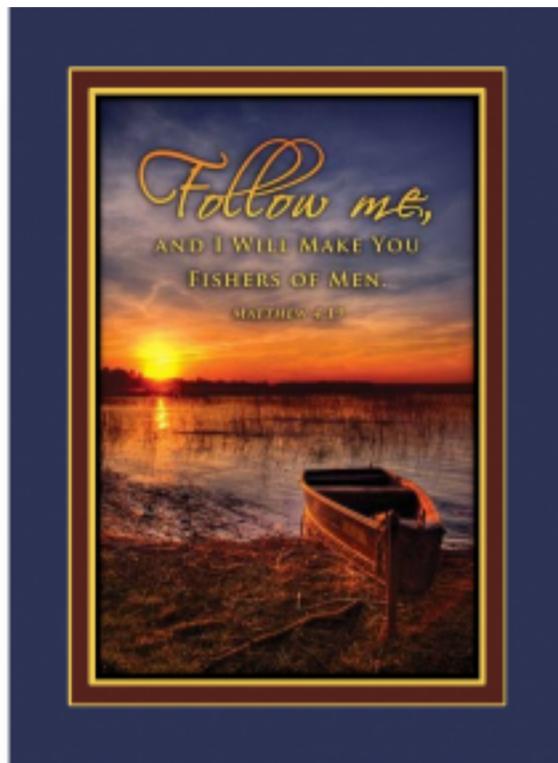
Our complete translation of **John 17:18** is, "**As You (God the Father) sent Me (God the Son) into the world, I (Jesus) also sent them (the disciples) into the world;**"

Therefore, just as Jesus was commissioned by the Father to manifest Him in the world, the disciples have been commissioned by Jesus Christ to reveal Him to the world. When Christ is revealed, the Father is manifested too.

Remember, as Christians, we are not of the world, but we are in the world to witness for Christ, and we keep our lives sanctified through His Word so that we are effective ambassadors for Christ. Therefore, Christ has actually sent us into the world to take His place in evangelizing and witnessing the Truth of God's Word. He sent the Apostles first, and He also sends every believer.

Jesus Christ in His humanity is now absent from the earth. He is in a resurrection body at the right hand of the Father; glorified. But we are present on the earth and God has a purpose for our life. The only thing holding it up is our Edification Complex of the Soul (ECS). God's purpose for the believer's life cannot be fulfilled apart from building your ECS.

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The Commissioning of Believers by the Lord Jesus Christ

Every believer in Jesus Christ is in full-time Christian service. It is not a matter of dedication to full-time service but simply a matter of believing in Christ. Whether you know it or not, or try or try not, you are still in full-time Christian service for our Lord.

There are Five Categories of Full-Time Christian Service:

- Christian service related to our spiritual gift. All the spiritual gifts can be involved in witnessing.
- Christian service related to our Royal Priesthood. Every believer is a priest, representing himself before God, **1 Peter 2:5, 9; Rev 1:6, 5:10**. There are three areas of Christian service related to our priesthood: giving, intercessory prayer and the execution of the Predesigned Protocol Plan of God for your life. As a Royal Priest, you should pray for people to have the opportunity to hear the message and be able to respond without fear of reprisal.

Rom 10:1, "Brethren, my heart's desire and prayer to God for them (Jewish unbelievers) is for their salvation."

- Christian service related to our Royal Ambassadorship. Every believer is an ambassador, representing God to a lost and dying world, **2 Cor 5:20; Eph 6:20; Philemon 9**. As an ambassador, you are responsible and have the privilege to proclaim the gospel.

Christian service related to our Royal Ambassadorship includes:

- Witnessing or personal evangelism.
- Missionary function which includes evangelism.
- Spiritual gift function.
- Administrative activity in many categories of Christian organizations and groups.
- Christian service related to invisible impact for Christ. This is the ultimate in Christian service, because we have a phenomenal testimony to billions of angels, as well as those in our periphery, **Heb 12:1-3**.

Heb 12:1-3, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, ²fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. ³For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart."

- Christian service related to our job (inside or outside of the home). Your function in life is part of your full-time Christian service; therefore, witnessing is related to the Laws of Divine Establishment.

There are three categories of evangelism: the spiritual gift of evangelism, the Pastor-Teacher, and every believer as a Royal Ambassador. Your spiritual gift is not an issue in witnessing; it is the responsibility of every believer.

Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you. You shall be My witnesses both in Jerusalem, in all Judea, and in Samaria, and even to the remotest part of the earth."

The baptism of the Holy Spirit, at the moment of your salvation, is the establishment of your commission in Christ to witness to the lost and dying world. And since every believer is baptized by the Spirit in the Church Age, every believer is entered into full time Christian service as ambassadors for Christ.

Eph 6:15, "And having shod your feet (*put on your combat boots*) with the preparation of (*readiness to communicate*) the gospel of peace."

2 Cor 5:18, "Now all things are from God who has reconciled Himself to us through Christ, and has given to us the ministry of reconciliation."

2 Cor 5:20, "Therefore, we are ambassadors for Christ, as though God were making His appeal through us. We beg you, (*invite you*), on behalf of Christ to become reconciled to God."

2 Tim 4:5, "Do the work of an evangelist. Fulfill your ministry." This applies to every believer, not just the Pastor-Teacher.

The Church Age believer has two areas of responsibility in witnessing for Christ, 2 Cor 5:14-21.

- The witness of the life, **2 Cor 3:3, 6:3.**
2 Cor 3:3 "Being manifested that you are a letter from Christ, having been served by us, written not with ink, but with the Spirit of the living God, not on tables of stone, but on the tablets of the human heart."

- The witness of the lips, **2 Cor 5:20**. Witnessing is the Royal Family communicating the gospel to an unbeliever on a personal basis. It is personal evangelism rather than mass evangelism. It is informal, conversational; whereby, one individual communicates the gospel to another individual.

Pitfalls in Witnessing:

- Avoid argumentation. You are to give information, not argue over its validity.
- Do not be sidetracked by false issues such as: Is the Bible the Word of God, or what about the people who have never heard?
- Deal with the individual alone wherever possible. Witnessing in front of others creates false issues by producing embarrassment, loss of prestige, or heckling.
- Avoid getting in a rut by always using the same approach. Flexibility comes with maturity.
- Avoid the false concept of having to witness to a certain number of people each day, or that an evangelist must have a large audience. A high I.Q. is not necessary to witness to those with a high I.Q. and vice versa.
- Motivation must come from Bible doctrine in the soul, not spiritual bullying, human pressure, or approbation lust.
- Avoid bragging about your experiences in witnessing.
- Do not judge other believers if you feel they are failing to witness. Apply the privacy of the priesthood.

Also keep in mind the ministry of God the Holy Spirit in relation to witnessing. He makes the gospel understandable to the unbeliever (Common Grace), so do not think you have to jump through hoops or have a detailed discourse when witnessing. Just tell them about the “good news” that Jesus died for their sins and is raised in eternal glory, just as they too can be, **John 16:8-11**.

John 16:8, “And He (God the Holy Spirit), at His coming, (the Church Age), will convict the world concerning sin and concerning righteousness and concerning judgment.”

John 16:9 is, “On the one hand, concerning sin (the sin of unbelief), because they (the world), habitually and customarily do not believe in Me.”

John 16:10 is, “On the other hand concerning righteousness, because I am going to the Father and you all will no longer see Me.”

John 16:11, “Even concerning the act of judgment, because the ruler of this world is, (has been and continues to be), judged.”

Salvation is by faith alone in Christ alone, (**John 3:16; Eph 2:8-9**), and has nothing to do with giving up something or trying to make others over into the kind of person you want them to be.

- In witnessing, people often want the unbeliever to change their habits, their personality, or something else as a part of the gospel, but this has nothing to do with the gospel.
- When you try to work for salvation, you go deeper into debt, as far as your relationship with God is concerned, **Rom 4:4-5**. It is your faith that receives credit for righteousness.

Rom 4:4-5, "Now to the one who works, his wage is not credited as a favor, but as what is due. ⁵But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness."

No unbeliever accepts the Bible as the Word of God. No one believes the Bible is the Word of God until after he is saved. Therefore, in witnessing for Christ, the believer need only to make the issue clear, and the issue is always the person of Christ, not sin and not trying to add something to faith for salvation. So, just fire the weapon at that unbeliever (tell them of the good news) and let the Holy Spirit make the issue real to them.

"The gospel is the power of God with reference to salvation." 1 Cor 1:18; Heb 4:12; Eph 6:17.

The believer must have the mental attitude of readiness to witness for Christ. You should be ready at any time in a conversation to present the gospel to anyone, **Rom 1:15.**

Rom 1:15, "Thus, for my part, I am ready to proclaim the gospel to you also who are in Rome."

The believer must not be ashamed to witness for Christ, **Rom 1:16.**

Rom 1:16, "I am not ashamed of the gospel, because it is the power of God for salvation for everyone who believes, to the Jew first and also to the Gentile."

Rom 1:17, "For in it *the* righteousness of God is revealed from faith to faith; as it is written, "But the righteous *man* shall live by faith"."

Witnessing for Christ is not spirituality, it is the result of spirituality. Witnessing for Christ is a production skill which results from the three spiritual skills: the filling of the spirit, cognition of the gospel, and execution of the protocol plan of God. Therefore, spiritual skills must precede production skills for the performance of divine good in witnessing. This means that motivation for witnessing must come from metabolized doctrine, circulating by means of the Spirit, in the seven compartments of the stream of consciousness of the right lobe of the soul. Motivation must not come from approbation or power lust.

Common sense in witnessing. Most believers are lacking in common sense because of a lack of post-salvation renewing of the mind. There is also a great lack of common sense in the field of witnessing.

Some of the common-sense principles in witnessing are as follows:

- You should always stay with the subject of the gospel when witnessing. It is easy to get off the subject of the gospel because of all the questions the unbeliever will ask that are not a part of the subject.
- Do not try to get an unbeliever to live the Christian life or meet the standards of the Plan of God before he or she is born again. Do not try to superimpose Christian

standards on unbelievers. Do not try to get unbelievers to give up something. Do not make an issue of the Christian way of life or commitment or lordship or baptism or joining a church or giving money. Never put the cart before the horse.

- Provide doctrinal facts so that the unbeliever can make a decision. Provide information about the work of Christ; make it simple; make it in your own language in your own way.
- Make the issue clear. Changing your life and stop sinning is not the issue. The issue is believing in Jesus Christ.
- Therefore, do not add to the gospel. Nothing is accomplished toward salvation by persuading the believer to give up his sins, to improve his personality, to feel sorry for his sins, to join the church, to give money.
- Do not try to force a decision for faith in Christ; this is the ministry of God the Holy Spirit.
- Remember that Divine Institution number one is freedom of volition. This includes the right of privacy in making a decision for Christ. It is not necessary to make a public decision. Always make evangelism a private issue between God and the individual.
- Provide gospel information but leave the results in the hands of God the Holy Spirit. The gospel must persuade the spiritually dead person to believe in Christ, nothing else. The persuasion must come from the content of the gospel; it does not come from salesmanship, begging, or emotional coercion.
- Avoid argumentation when witnessing. You are not trying to win a debate. You are to provide information, not argue over the validity of that information.
- Do not be sidetracked by false issues, such as, "what about people who have never heard the gospel?"
- If possible, always deal with the person alone. Witnessing in front of other people creates a false issue; the unbeliever may think that he is losing prestige by hearing the gospel in front of others.

Prov 11:30, "The production of integrity is a tree of life, and he who is wise wins souls."

The analogy to witnessing, **Mat 4:19, "Follow Me and I will make you fishers of men."**

- You must have a desire to fish. You must be motivated spiritually. Consistency in learning doctrine determines both your motivation and effectiveness.
- You must be equipped to fish. You must know the gospel.
- You must go where the fish are located.
- You must use the right bait (doctrines) and be flexible.
- Fishermen stay out of sight. You never make an issue of yourself.
- You must be patient. Present the gospel, and if you get negative signals, get out of there.

The reward for witnessing is included in the believer's eternal rewards, **1 Cor 3:11-16; Phil 4:1; 1 Thes 2:19.**

Dr. Charles Goodell wrote: *"It is a great hour when a surgeon holds a scalpel, at the end of which is life or death for the patient. It is a greater hour when a lawyer faces a jury, with a conviction that if he makes a mistake an innocent man will hang and his family will be disgraced. But the greatest hour any human being ever faces is the hour when he stands before men hastening to condemnation, and is commissioned to offer a pardon to last for eternities."*

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would add more emphasis though to the subject. It is not necessary for the translation, since the next verb is in the First Person Singular. Therefore, either way we can say, "I", referring to Jesus.

HAGIAZO is our familiar Verb in the Present, Active, Indicative, First Person, Singular that means, "to make holy, consecrate, or **sanctify**."

The *Progressive Present Tense* describes a scene in progress and continuous action. Jesus Christ is describing, in an overview, His entire ministry, and what He is about to accomplish upon the Cross.

The *Active Voice* here, as in **John 17:17** & **10:36**, Jesus is setting Himself apart for holy service and sacrifice unto God.

EMAUTON is the Reflexive Pronoun, **EMAUTOU – ἑμαυτοῦ** (em-ow-too') in the Direct Object, Accusative, Masculine, First Person, Singular that means, "**Myself**." Jesus has sanctified Himself for the work of the Father's ministry so that the disciples would have a sufficient foundation in which to work from.

So far, we have, "**And for their benefit I sanctify Myself.**"

Principles:

- Jesus has sanctified Himself for the work of the Father's ministry, so that the disciples would have a sufficient foundation in which to work from.
 - He demonstrated how to build the Edification Complex of the Soul, (ECS), which causes one to walk in the plan of God towards its fulfillment.
 - He was about to demonstrate the power of the ECS by enduring tremendous hostility and abuse on His way to the Cross, yet without sin as the sacrificial Lamb before its shearers.
 - It was for our benefit that Jesus built His very own ECS, in order to fulfill the Plan of God the Father for His First Advent, which culminated with the Cross, Resurrection, and Ascension.
 - Now we have a solid foundation to build upon, Jesus Christ, **1 Cor 3:9, 11**
- 1 Cor 3:9, "For we are God's fellow workers; you are God's field, God's building."**

1 Cor 3:11, "For no man can lay a foundation other than the one which is laid, which is Jesus Christ."

- Jesus Christ demonstrated for us what the unique spiritual life of the Church Age could be and how to build it.
- At the time of this prayer, Jesus is also contemplating the final phases of His mission. At the conclusion of this prayer and the Garden of Gethsemane scene, as depicted in the other Gospels, Jesus would separate Himself out as the Lamb to be inspected for defects before it could be offered, yet there were none! First to the Father in prayer, **Mat 26:36-39, 42, 44; Mark 14:32-36, 39, 41; Luke 22:41-45**; and then in the trials culminating in the Cross.
- Jesus demonstrated the power of the ECS for one who is set apart for the Lord and accomplished the entire will of the Father, thereby creating the avenue for our building

of the ECS, separation unto God and accomplishment of His will. This is noted in the second half of our verse

Next, we have, **“that they themselves also may be sanctified in truth,”** which is:

“HINA OSIN KAI AUTOI EGIASMENOI EN ALETHEIA.”

HINA is a Subordinating Conjunction meaning, “that, in order that or so that.” Here it introduces a Purpose Clause, so we will say, **“in order that.”** This tells us why Jesus **HAGIAZO**ed Himself; for the purpose that the Church Age believer also be **HAGIAZO**ed.

OSIN is the Verb **EIMI** – εἶμι (i-mee’), “is, are, to be, etc.” in the Present, Active, Subjunctive, Third Person, Plural.

The *Customary Present Tense* refers to the anticipated ongoing state of the disciples, “to be sanctified,” that is not only being saved but having erected their very own ECS to fulfill the Plan of God the Father for their lives.

The *Active Voice* refers to the disciples as the ones being sanctified.

The *Subjunctive Mood* is for the probability of the disciples being sanctified based on Jesus sanctifying Himself. We will say, **“may keep on being.”**

This is closely linked with the next work, **KAI**, here meaning, **“also.”**

AUTOI is the Pronoun **AUTOS** – αὐτός (ow-tos’) once again, but this time in the Subject Nominative, Masculine, Third Person, Plural. It is referring to the disciples as the ones to be sanctified. We will say, **“they.”**

HEGIASMENOI is the Verb **HAGIAZO** – ἁγιάζω (hag-ee-ad’-zo) once again, but this time in the Perfect, Passive, Participle, Nominative, Masculine, Plural. This word is closely linked to the previous **AUTOI**, “they.”

The *Perfect Participle* refers to a kind of action versus time of action. Therefore, it refers to the completed action of being sanctified or set apart for holy service and sacrifice to God, where the present results are emphasized.

The *Passive Voice*: The disciples receive this sanctification.

If this were standing alone in this sentence, we would translate it, “having been sanctified.” Yet, because of the sentence structure and the Present, Active, Subjunctive of **OSIN** above, we will simply translate **HAGIAZO** as, **“sanctified,”** referring to the probability of this ongoing action. But altogether it is, **“may keep on being sanctified.”**

EN is the Dative Preposition meaning, **“by means of,”** linked to **ALETHEIA** which is a Noun in the Instrumental Dative, Feminine, Singular meaning, **“truth.”** The anarthrous noun, (no

definite article), calls special emphasis to the means by which the disciples are sanctified, which is Bible Doctrine (the Word of God) resident within your soul.

The translation for the second part of this verse is, **"In order that they also may keep on being sanctified by means of the truth (Bible Doctrine)."**

Our complete translation of **John 17:19** is, **"And for their benefit (sake) I sanctify (set apart) Myself in order that they also may keep on being sanctified by means of THE truth (Bible Doctrine)."**

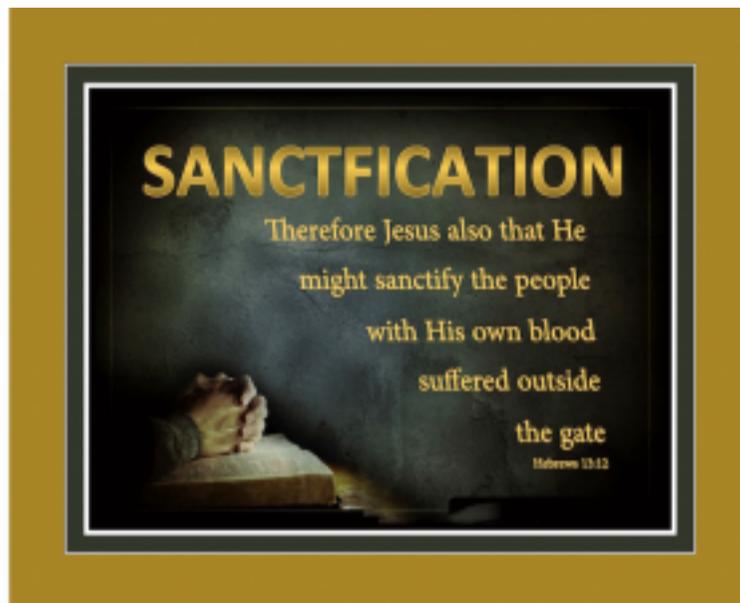
Principles:

- As applied to Christ, the word **"sanctify"** means, He separated Himself and devoted Himself to the work of redemption, and therefore it is through His action that the disciples were sanctified too.
- Our Lord **"sanctified"** Himself by building His very own Edification Complex of the Soul (ECS) in His humanity during His incarnation.
- He did it ahead of His disciples and us to show that it can be done in humanity.
- By building His own ECS from His humanity, He glorified the Plan of God the Father that will continue all the way to Cross.
- As a result, the believers of the Church Age also have the opportunity to build their very own ECS.
- You build your ECS by:
 - a) Your volition. Are you positive toward Bible doctrine or negative (Apathy is also a negative.)?
 - b) If you are positive, will you have the self-discipline to concentrate and to exclude other things that are important to you?
 - c) Is there a place where you can get Bible doctrine consistently (Is there a Pastor-Teacher?)?
 - d) Will you continue to take in, to GAP, under conditions of adversity or prosperity?
 - e) Will you rebound consistently; have the filling of the Spirit consistently, in order to make GAP function?
 - f) If you do, then over a period of time, you will build an ECS.

The beautiful thing about the ECS is that it is a series of literally thousands of decisions. One decision will not cut it! You have to stay with it.

So, in this last portion, Christ does not ask that His own should be forgiven, comforted, supplied with the good things of life, etc. All thought for these pales in the presence of His intense desire that they should be consecrated, i.e. inspired by the same consuming passion as was burning in His heart.

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Jesus Sanctified (Set Apart) Himself

As we have noted, Jesus sanctified or set Himself apart in many ways in the last week of His incarnation ministry, beginning with the entry into Jerusalem days before His crucifixion.

He foretold His disciples what was going to take place in **Mat 20:18-19**.

Mat 20:18-19, "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, ¹⁹and will hand Him over to the Gentiles to mock and scourge and crucify *Him*, and on the third day He will be raised up."

Jesus then set Himself apart by entering into Jerusalem as noted in **John 12:12-19**.

John 12:12-19, "On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³took the branches of the palm trees and went out to meet Him, and began to shout, "Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel." ¹⁴Jesus, finding a young donkey, sat on it; as it is written, ¹⁵"Fear not, daughter of Zion; behold, your King is coming, seated on a donkey's colt." ¹⁶These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. ¹⁷So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about Him. ¹⁸For this reason also the people went and met Him, because they heard that He had performed this sign. ¹⁹So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."

This was in fulfillment of prophecy found in **Zech 9:9**.

Zech 9:9, "Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with

salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.” Also compare with **Isa 62:11** and **Psa 118:26**.

Christ's procession was a type of victor's procession. It was a procession indicating the victory to come. Typically, a victor's procession comes after the victory is won. This was the way the Romans hailed their victors in battle. Yet, because God lives in eternity, in His eyes it was completed billions of years ago, even though in time, the victory had not yet occurred. Therefore, in fulfillment of prophecy and impending victory, Christ allowed this procession to occur, telling the people that their King and Savior had come.

This was the last broad public display of Christ setting Himself apart as the Messiah. This was ultimately a sign for the Jews and the world that their Savior-King had come, which was one of over 300 Old Testament prophecies regarding the Messiah that was fulfilled by our Lord Jesus Christ.

Notice that the Old Testament prophecies are not just proclaiming the coming King. They also indicate His saving work!

Zech 9:9, “Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.”

But just as Satan influenced the woman in the Garden of Eden to confound and confuse God's Word in the mentality of her soul in **Gen 3:1-3**, he did so with the Jews of Jesus' time as well.

The prophecy of the ultimate rejection of the Messiah is found in **Daniel 9:24-25**.

Satan had parlayed the Hebrew's lack of concentration and faithfulness towards the Word of God and Occupation with the person of Christ with their negative volition so that when the Messiah had arrived and publicly displayed Himself in exact fulfillment of prophecy, they were completely confounded as to who He was, and in emotional revolt of the soul, praised Him as the one who would solve their problem of Roman occupation.

They only remembered the first part of prophecy regarding Jesus as their King, and in their arrogance, completely forgot about their need for a Savior to free them from the slave market of sin.

Psa 118:22-29, “The stone which the builders rejected has become the chief corner *stone*. ²³This is the LORD'S doing; it is marvelous in our eyes. ²⁴This is the day which the LORD has made; let us rejoice and be glad in it. ²⁵O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity! ²⁶Blessed is the one who comes in the name of the LORD; we have blessed you from the house of the LORD. ²⁷The LORD is God, and He has given us light; bind the festival sacrifice with cords to the horns of the altar. ²⁸You are my God, and I give thanks to You; You

are my God, I extol You. ²⁹Give thanks to the LORD, for He is good; for His lovingkindness is everlasting."

John adds to the story what was truly going on in the hearts of the people of Jerusalem, **John 12:16.**

John 12:16, "These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him."

Luke tells us what was happening in the heart of Jesus Christ during this time, **Luke 19:41.**

Luke 19:41-42, "When He approached Jerusalem, He saw the city and wept over it, ⁴²saying, "If you had known in this day, even you, the things which make for peace! (*His sacrifice and death upon the Cross*), But now they have been hidden from your eyes"."

Nevertheless, Jesus publicly presented Himself, setting Himself apart, demonstrating His service to them even though they would reject Him.

Another fascination example of our Lord setting Himself apart is seen in the account of our Lord being tried by Pontius Pilate.

As you may know, the Jewish leaders wanted to get rid of Jesus once and for all. Yet, because they were under Roman occupation, they could not take matters into their own hands and kill a criminal according to their Law. Therefore, they brought Jesus before the Governor, Pontius Pilate, hoping that he would execute our Lord.

Jesus was examined by Pilate and ultimately declared to be without fault by the Roman Procurator. At that point, not wanting to disappoint the Pharisees and rile up the crowd any further, he delivered Him to be judged by the assembled crowd. When the opportunity arose to decide the destiny of Jesus, the crowd and the Jewish leadership cried out saying, **"Crucify Him, crucify Him."**

This was a very interesting process in light of the God's Law regarding the typology of the Passover Lamb that was to be separated out from the rest of the herd, inspected for blemishes, slain, and consumed on the night of Passover.

Ex 12:5, "Your lamb shall be without blemish, a male of the first year: you shall take *it* out from the sheep, or from the goats."

Lev 22:20, "But whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you."

As an insult to the Pharisees hypocrisy, the TRUE Passover Lamb was inspected by a Gentile, who declared the Lamb worthy for sacrifice. (Remember that spot and blemish is analogous to sin, which our Lord was judged to have none.)

Then also notice what **Ex 12:6** tells us:

Ex 12:6, "And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."

Therefore, in fulfillment of the typology of the first of Seven Feast of Israel, once the Lamb was inspected, the Pharisees and the whole crowd decided the Lamb's fate and He was sacrificed.

Mat 27:22, "Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Crucify Him!" ²³And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Crucify Him!"

Mat 27:26, "Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified."

Compare with **Mark 15:13-20; Luke 23:18-25** (three times acquitted by Pilate); **John 19:6-16.**

Therefore, in the light of the God's Law regarding the typology of the Passover Lamb, in essence what Pilate and the Pharisees had done was in fulfillment of the Jewish Law where the Passover Lamb was to be:

- Separated out from the rest of the herd. **Fulfilled:** When Jesus was arrested by the Pharisees in Gethsemane.
- Inspected for any spots or blemishes (sin) prior to being sacrificed. **Fulfilled:** When Jesus was tried by Pontius Pilate.
- If no blemishes were found, the Lamb was slain and sacrificed. **Fulfilled:** When Jesus was crucified.
- Then the Lamb was to be fully consumed. This is **Fulfilled:** When anyone believes upon the Lord Jesus Christ as their Savior.

And isn't it interesting that the last part is also accomplished predominately by the Gentiles, **Luke 14:16-24; Acts 13:44-49.**

Matthew Henry notes regarding **Luke 14:16-24**, "*The apostles were to turn to the Gentiles, when the Jews refused the offer; and with them the church was filled.*"

So, you see that in both fulfillment of prophecy and types, Jesus Christ set Himself apart so that His disciples could be sanctified.

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Summary of the Second Portion of Our Lord's Great High Priestly Prayer
John 17:6-19 – Christ Prays for His Disciples

There are three main aspects to this prayer for the disciples:

- He prayed that they might be kept, guarded, and unified, **vs. 11, 15.**
- He desired that the disciples might have His joy, **vs. 13.**
- He requested their sanctification, **vs. 17, 19.**

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John 17:6, "I caused Your name (God the Father's) to be made known to the men (disciples) whom you gave to Me out from the world, (Satan's Cosmic System), they (the disciples) were Yours (God the Father's) and You gave them to Me, Myself, and they have guarded Your teaching."

Here we see the primary ministry of Jesus during His First Incarnation; to manifest God the Father to the world. This verse also shows us a threefold relationship:

- Jesus was the One who revealed God's name, (His essential nature and being), to men.
- The Father was the One who drew the disciples to Christ, **John 6:44, 65.**
- "The disciples" are the ones who have kept God's Word.

John 17:7, "Now (prophetic regarding Pentecost +), they have come to know, that all things whatsoever You (God the Father) have given to Me (from eternity past) are from (the immediate source of) You."

The disciples will fully understand at Pentecost all that Jesus had taught them up to this point, including the fact that Logistical Grace blessings are given by God the Father as part of His plan for our lives.

John 17:8, "Because I have given to them, (the disciples), the words, (Bible Doctrine), You gave to Me, and they received them, and they truly understand that I came from (the immediate source of) You, and they believe that You sent Me."

Jesus taught the disciples all that the Father had designed Him to teach them. The disciples on their part learned what Jesus taught and would eventually believe it in total at Pentecost.

This was a type of the future ministry of God the Holy Spirit in the Grace Apparatus for Perception, **John 14:26.**

John 14:26, "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

John 17:9, "I keep on praying concerning them, I do not pray concerning the world, but concerning those whom You (God the Father) have given to Me, because they keep on being Yours."

Jesus understands the principle that all believers are God's children. Even though Jesus Himself is God, He prays from His humanity in His earthly ministry. This tells us that we too must "keep on praying", for our fellow believers on a consistent basis, if for no other reason than the simple fact that they are God's own possession, **Eph 1:14; Titus 2:14; 1 Peter 2:9.**

1 Peter 2:9, "But you are a chosen race, A royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."

John 17:10, "And every thing *that is Mine is Yours and what is yours is mine, and I have been glorified in them.*"

The Father and the Son are one, and everything done is to the glory of God.

Compare with **John 15:8, "My Father is glorified by this, that you all bear much fruit, and become My disciples."**

John 17:11, "I am no longer in the world, (His impending departure, The Cross), but they are in the world and I come to You Holy Father. Keep them in Your name, which You have given Me, in order that they might keep on being one just as We are."

Unity is an important aspect of being protected, (**TEREO – PHULASSO**), by God. Christ prayed that the entire group of disciples might maintain the unity of belief in the Father's revelation as Jesus manifested it. In other words, the believer is guarded and protected by having the knowledge of God, the mind of Christ – Bible Doctrine in the soul, which also results in having unity with the Trinity experientially.

John 17:12, "While I was with them, I Myself was continually keeping them in your name. You gave them to Me (in the past with the result that they belong to me forever); and I absolutely guarded them, and not one of them was lost, (to eternal condemnation), except the son of destruction, with the result that Scripture might be fulfilled."

Here again we see Jesus' guardianship over His disciples in the Greek words **TEREO** and **PHULASSO**. He personally protected them while He was with them by teaching them God's Word. The only one who was a casualty was Judas Iscariot who rejected Jesus' words; therefore, Judas rejected God the Father and His grace provisions for salvation, and never came to a saving faith in the gospel of grace. This too was according to prophecy.

John 17:13, "But now I myself come *face to face* to You, (God the Father) and I kept on speaking (teaching) these things (Bible Doctrine) while in the world in order that they (the disciples) might keep on having and holding My joy (+H) made full in themselves."

Here we see the provision for our protection; the Word of God. We also see what the result of this protection is; to have the happiness of God.

John 17:14, "I have given (taught) to them Your, (God the Father's), Word. (i.e., Bible Doctrine) and the world, (Satan's Cosmic System), hated them (the disciples) because they are not of the world just as I am not of the world."

As a result of having God's Word resident within your soul, you will have hatred from Satan's Cosmic System.

1 Peter 4:4, "In all this, they are surprised that you do not run with them into the same excesses of dissipation, and they malign you."

John 17:15, "I do not ask, (petition in pray), that You, (God the Father), take them, (the disciples), out from the world, (Satan's Cosmic System), to the contrary that You guard them from the evil one (Satan)."

Jesus is praying for the disciples' protection as they stand behind enemy lines as ambassadors for Christ.

John 17:16, "They (the disciples) are not of the world (Satan's Cosmic System) just as I (Jesus) am not of the world."

Here we note our **POLITEUMA** privileges as citizens of heaven.

Seven ways in which believers are not of the world:

- The believer has a different position, **1 Cor 15:22, "In Adam all die, but in Christ all will be made alive."**
- There is a different birth, **John 3:5-7; Titus 3:5.**
- There is a difference of service, **John 8:44.**
- There is a difference of purpose, **1 Cor 6:19-20; Rom 15:6.**
- There is a difference of power, **Gal 5:16.**

- There is a different way of life, **Eph 4:22-24; 2:13**. The world's way of life is either religion and legalism or anarchy and lasciviousness. In contrast, the Christian way of life is a supernatural grace-oriented system.
- There is a difference of destiny, **John 3:18, 36**. The world / unbeliever is headed for the Eternal Lake of Fire prepared for the devil and his angels; the believer is headed for heaven, his **POLITEUMA**.

John 17:17, "Sanctify them (the disciples) in the sphere of Truth; Your (God the Father) Word (Bible Doctrine) is Truth."

Here we noted various principles of sanctification including Positional, Experiential, and Ultimate. This verse is focused on our Experiential Sanctification which is accomplished by having the Word of God Resident within your soul, by means of the filling of God the Holy. This constitutes our protection, while we live here in Satan's Cosmic System.

John 17:18, "As You (God the Father) sent Me (God the Son) into the world, I (Jesus) also sent them (the disciples) into the world;"

Jesus is praying regarding His commissioning of disciples to witness to a lost and dying world. Just as the Father had authority to send Jesus, so Jesus has authority to send His disciples.

John 17:19, "And for their benefit (sake) I sanctify (set apart) Myself in order that they also may keep on being sanctified by means of THE truth (Bible Doctrine)."

Principles:

- As applied to Christ, the word "**sanctify**" means, He separated Himself and devoted Himself to the work of redemption, and therefore it is through His action that the disciples were sanctified too.
- Our Lord "**sanctified**" Himself by building His very own Edification Complex of the Soul (ECS), in His humanity, during His incarnation.
- He did it ahead of His disciples and us to show that it can be done in humanity.
- By building His own ECS from His humanity, He glorified the Plan of God the Father that will continue all the way to Cross.
- As a result, the believers of the Church Age also have the opportunity to build their very own ECS.
- You build your ECS by:
 - a) Your volition. Are you positive toward Bible doctrine or negative (Apathy is also a negative)?
 - b) If you are positive, will you have the self-discipline to concentrate and to exclude other things that are important to you? God and His Word will be your A #1 priority in life.
 - c) You will get to a place where you can get Bible doctrine consistently, (i.e. your right Pastor-Teacher)
 - d) You will continue to take in, to utilize the GAP, under conditions of adversity or prosperity.

e) You will rebound and have the filling of the Spirit consistently in order to make GAP function.

f) If you do these things, then over a period of time, you will build an ECS and have Experiential Sanctification, just as Jesus had during His incarnation.

The beautiful thing about the ECS is that it is a series of literally thousands of decisions. One decision will not cut it! You have to stay with it.

Outline of this Study:

- Exegesis & Principles of **John 17:20 – 22**
- Doctrine of the Church
- Positional Truth
- Doctrine of Divine Decrees
- Divine Decree Effects
- The Doctrine of Glory

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John 17:20-26, Christ Prays for His Church.

We now turn to the third and final portion of our Lord's Great High Priestly Prayer.

John 17:20, "I do not ask on behalf of these alone, but for those also who believe in Me through their word."

As we have noted the three parts include:

Verses 1-5, where Jesus is praying for Himself,

Verses 6-19, where Jesus is praying for His Disciples,

Verses 20-26, where Jesus is praying for the Church overall.

In addition, we can summarize the major parts of this prayer as regarding the grace gifts Jesus desires for each of us:

- In **Verses 1-5**, Jesus emphasizes salvation and the gift of eternal life, especially in **Verse 2, "I give eternal life."**
- In **Verses 6-19**, He emphasizes the disciples' protection, so that they may have Experiential Sanctification, by means of God's Word resident within their souls: **"I have given them Your Word," Verse 14.**
- In **Verses 20-26**, our Lord emphasizes our unity and glorification, **"I have given them glory."**

These gifts take care of the believer's past, present, and future.

Also note the assurances of eternal security for the believer in this prayer:

- Believers are the Father's gift to the Son, **Verse 2**, and God will not take back His love gifts.
- Christ finished His work. Because Christ did His work completely; believers cannot lose their salvation.
- Christ was able to keep His own while on earth, and He is able to keep them today, for He is the same Savior.
- Christ knows we will finally be in heaven, because He has already given us His glory.
- Christ prayed that we might be in heaven, and the Father always answers His Son's prayers, **John 11:41-42**. Therefore, every Christian who dies goes to heaven, because Christ prayed that this might be so, **Verse 24**.

In this third portion, because the Church will complete the work of God's Plan for this Dispensation, we have two main themes of this prayer,

- Unity of believers: **"That they may all be one"** with, **"I in them."**
- The glorification of believers: **Verse 22, "I have given them the glory that You gave Me"**.

Unity: Our Lord especially prayed that all believers might be as one body under one head, animated by one soul, by means of the Word of God, and by our union with Christ and with the Father in us, all made possible through the indwelling Holy Spirit, **1 Cor 1:10; 12:12-27; Eph 4:1-6**.

1 Cor 1:10, "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment."

Eph 4:1-6, "Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, ²with all humility and gentleness, with patience, showing tolerance for one another in love, ³being diligent to preserve the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, just as also you were called in one hope of your calling; ⁵one Lord, one faith, one baptism, ⁶one God and Father of all who is over all and through all and in all."

Unfortunately, this is not the case in our generation. Instead we have schisms and factions that divide us and lead to all kinds of disputes. The more we dispute, especially about the lesser things, the more we throw doubts upon Christianity. Therefore, let us endeavor to keep the unity of the Spirit in the bond of peace, praying that all believers may be more and more united in one mind and one judgment. And if we do, we will convince the world of the truth and excellence of our belief, and find more fellowship with God and His saints.

But yet, there is a vast difference between unity (oneness of heart and spirit) and uniformity (everybody being exactly alike).

Christ never prayed that all Christians would belong to one world church, or dress alike, and talk alike, etc.

Likewise, banding together organizationally may bring about organizational uniformity, but that cannot guarantee unity.

Unity comes from life within, not from pressure without.

While true Christians belong to different churches and denominations, they are all part of the true church, the body of Christ, which is a spiritual unity in love that convinces the world of the truth of the Gospel. In fact, it is possible for Christians to differ on minor matters and still love one another in Christ.

Glorification: Jesus does not say "I will give them" because in the Plan of God, the believer has already been glorified, **Rom. 8:30**.

Rom 8:30, "And these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified, (in eternity past)."

We have been glorified from eternity past due to God the Father's omniscience of our positive volition towards the gospel message in time.

In addition, this prayer for glorification is another proof of the believers' eternal security; because we are already glorified as far as God is concerned.

Now, just as the believer has Positional, Experiential, and Ultimate Sanctification, he also has Positional, Experiential, and Ultimate Glorification. We have seen Positional Glorification in **Rom 8:30**.

In **Verse 22**, we have Experiential Glorification, and in **Verse 24**, "**they may see My glory**" refers to our Ultimate glorification (cf. **Col 3:4; Rom 8:18**).

Col 3:4 states that we will share His glory, "**When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.**"

Rom. 8:18 also promises that we will see and share in His glory, "**For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.**"

In **Verse 22**, note that the "**glory**" given to Jesus by the Father is what Jesus has given to us, "**so that we may be one.**" Here the Present, Active, Subjunctive of **EIMI** is used, "**OSIN**," which means potential and probability but not certainty. As stated above and throughout the New Testament, we are one positionally as members of the body of Christ, but here in the Subjunctive Mood, it means there is a potential which speaks to experiential glorification and unity.

So, this prayer for glorification is in fact another way of saying, I have given them Your Word (i.e., manifested You). When the believer fills his soul with the Word of God and builds his Edification Complex of the Soul (ECS), he has experientially the glory of God in Him.

In **Verse 26**, Christ promises further revelations of the Father, **“and will make it known,”** which He gave to the apostles through the Spirit, beginning at Pentecost and going forward.

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John 17:20, “I do not ask on behalf of these alone, but for those also who believe in Me through their word.”

The Greek
reads: **“περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,”**

Transliterated it reads: **“OU PERI TOUTON DE EROTO MONON, ALLA KAI PERI TON PISTEUONTON DIA TOU LOGOU AUTON EIS EME.”**

We begin with, **“I do not ask on behalf of these alone,”**

“OU PERI TOUTON DE EROTO MONON.”

OU is the Negative Particle used with the indicative mood, (in this case **EROTO** below). It usually implies a positive response. Typically, we could say, “I do not,” but here it is better to say, **“I am not”** given the positive nature of this statement.

PERI is a Preposition here with the Genitive case of **TOUTON**, denoting the subject, so we can translate it as, “about, **concerning**, of, with reference to, for, on account of, on behalf of, etc.”

TOUTON is an Adjective used as a Demonstrative Pronoun in the Genitive, Masculine, Plural that means, “**these** or these things.” Here it is referring to His immediate disciples, the subjects of the second part of this prayer.

DE is a Conjunction meaning, “but, to the contrary, rather, and, now, then, so.” This conjunction signifies the change in subject. It changes from the disciples in **Verses 6-19** to the church in **Verses 20-26**. This is also emphasized in this sentence with **MONON**, “only” and **ALLA KAI**, “but and” below. So, here we will say, “**now**” signifying the change in subject and rightly move it to the beginning of the sentence.

EROTO is a familiar verb used throughout this chapter, (**John 16:19, 23, 26, 30; 17:9, 15, 20**), signifying that this is a prayer petition of Jesus. It is the Verb **EROTAO – ἐρωτάω** (er-o-tah'-o) in the Present, Active, Indicative, First Person, Singular, and means, “to ask, to request, entreat, beg, or beseech.”

The *Instantaneous Present Tense* is for action that is completed at the time of speaking.

The *Active Voice in the First Person Singular*: Jesus is petitioning God the Father on behalf of the Church. Therefore, we will say, “I ask,” but with the negative, “**I am not asking.**”

The *Indicative Mood* is for the reality that Jesus did petition the Father in this way.

MONON is the Adjective **MONOS – μόνος** (mon'-os) that means, “**only** or alone,” telling us that Jesus is not just praying for His immediate disciples but for the whole church.

So far, we have, “**Now I am not only asking** (*petitioning*) **concerning these** (*disciples*).”

Next, we have, “**but for those also who believe in Me through their word.**”

Which in the Greek is, “**ALLA KAI PERI TON PISTEUONTON DIA TOU LOGOU AUTON EIS EME.**”

ALLA is the first of two Conjunctions. This one is a *Superordinating Conjunction* emphasizing subject of this portion of the sentence which is the Church. It can mean, “**but**, rather, on the contrary.” When with **KAI**, as is here, it adds emphasis or contrast, so we can say, “not only *this* but also *that*.”

KAI is our second Conjunction meaning, “and, even or **also**.” As stated above, we will say, “**but also**.”

PERI is once again a Preposition with the Genitive case of **PISTEUO**, denoting the subject being “believers” who constitute the Church, so we can translate it as, “**concerning**” again.

TON PISTEUONTON is the Genitive, Masculine Plural of the Article **HO – ὁ** (ho), “the” and the Participle Verb in the Present, Active, Genitive, Masculine, Plural. **PISTEUO – πιστεύω** (pist-yoo'-o) normally means, “believe or faith.”

As a *Participle Verb it is used Substantively* here, and being in the plural, we can say, "the ones who are believing," or "those who are believing," where it is used for believers of the Church Age. Even though this is in the Present Tense, we note that this is futuristic action based on the rest of this verse. These believers believe "because of" the Gospel of Jesus Christ taught by the disciples, which has not yet occurred.

Therefore, as we have seen throughout this prayer, this is a *Futuristic / Prophetic Present Tense* due to the context of this passage. Likewise, "believing" does not constitute the necessity of ongoing action, but instead spans the entire Dispensation of the Church Age. That is why many translations simply say, "those who believe" and some go as far as putting it in the future tense and say, "**those who will believe.**"

DIA is a Preposition in the Genitive case linked to **LOGOU** below. In the Genitive Case, it can mean, "**through**, by means of, or with."

Here we have a *Genitive of Agency* construction signifying the intermediate agent through or by which believers come to believe.

TOU LOGOU is the article **HO – ὁ** (ho), "**the**" and the Noun **LOGOS – λόγος** (log'-os) in the Genitive of Agency, Masculine, Singular that means, "a **word**, saying, speaking, etc." Here it means, "witnessing" the Word of God that is the Gospel of Jesus Christ. It is through the Word of God that unbelievers come to believe.

AUTON is the Pronoun **AUTOS – αὐτός** (ow-tos'), "him, self, etc." in the Genitive, Masculine, Third Person, Plural. This continues the Genitive of Agency construction. In the plural, we say, "of them or their," referring once again to the immediate disciples of Jesus Christ who would build the Church.

EIS is a Preposition in the Accusative Case here linked with **EME** below. It can mean, "into, to, in, on, upon, etc." This is the One the believing believes **in** or upon.

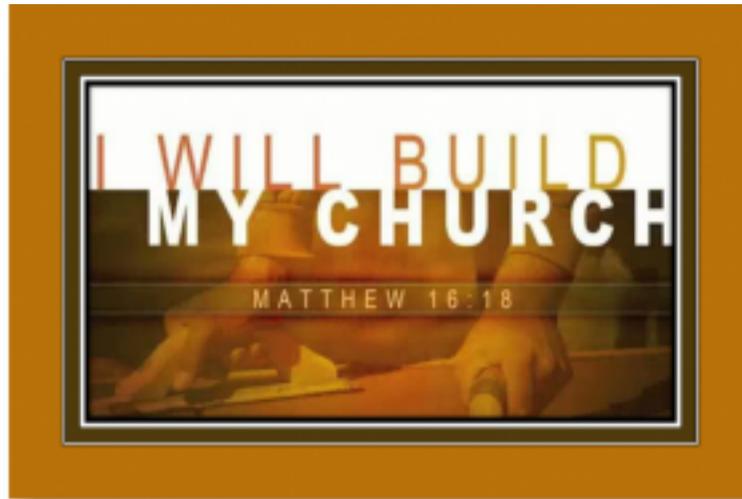
EME is the Pronoun **EGO – ἐγώ** (eg-o'), "I", in the Direct Object, Accusative, First Person, Singular, so it means, "**Me**," where Jesus is referring to Himself as the One believed in.

So, for the second half of **Verse 20** we have, "**but also concerning those who will believe in Me through their word** (*preaching the gospel*)."

Our complete translation of **John 17:20** is, "**Now I am not only asking** (*petitioning*) **concerning these** (*disciples*), **but also concerning those who will believe in Me through their word** (*preaching the gospel*)."

Here our Lord is anticipating the Church Age, which would begin on the following Feast of Pentecost. This Church was built by the 11 disciples who remained with Jesus and Paul who would come later on. These 12 made up the Apostles of the Church who would witness and evangelize and begin the process of building the Church.

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Doctrine of the Church

There are two categories of "Church" in the Church Age.

The Church universal is synonymous with the Royal Family of God, also known as the Body of Jesus Christ. It is composed of all Church Age believers. You enter the Church universal at salvation, through the Baptism of the Holy Spirit, and the resultant Positional Sanctification, by which the Royal Family of God is formed, and by which equal privilege is given to every believer.

Jesus said in **Mat 16:18**, "**On this rock (Jesus Christ), I will build My Church.**"

He used the *Future Active Indicative* of **OIKODOMEO** which means, "to build a house." He was speaking of a future time to His ministry, just as it is future time to His Great High Priestly prayer of **John 17:20**, "**those who will believe in Me.**"

The local church is an assembly of believers in a specific geographical location under the teaching ministry of their right Pastor/Teacher, predominantly face to face, or on the rare occasion, through some other system of communication. The local church has a policy and an administrative system based on doctrinal principles. This is why there are deacons and other administrative authority in a local church.

Dispensational Orientation Related to the Universal Church:

Throughout human history, God the Father has designed several different time periods for the administration of His Plan, regarding the great appeal trial of the Angelic Conflict. These periods of "administration" are also called Ages or Stewardship or Dispensations, **Eph 1:9-10; 3:2-3, 8-11; Col 1:25**

Eph 3:8-11, "**To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known**

through the church to the rulers and the authorities in the heavenly *places*. ¹¹*This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord.*”

Overall there are at least 5 Dispensations. Some theologians break these 5 down into more finite parts.

- **The Age of Innocence** – The Garden of Eden.
- **The Age of the Gentiles** – Expulsion from Eden to the Giving of the Law.
- **The Age of Israel** – Giving of the Law to Pentecost ~ 30-33AD, and including the **Tribulation**.
- **The Church Age**, (which interrupted the Age of Israel) – Pentecost to the Rapture just prior to the beginning of the Tribulation.
- **Millennial Reign** – Second Advent of Christ post-Tribulation lasting 1000 years.

The Church actually began on the Day of Pentecost around 30-33 A.D., as the Lord had prophesied. In **Acts 1:5**, Jesus said, just before He ascended, **“John baptized with water, but you will be baptized with the Holy Spirit a few days from now.”** Specifically, **“a few days”** referred to ten days. Our Lord remained on earth for forty days after the resurrection. According to the Jewish feast calendar, the Day of Pentecost began fifty days after the resurrection, represented by the Feast of the First Fruits. So, there was an interval of ten days after the Ascension before the Church Age began.

The first occurrence of the Baptism of the Spirit is the day the Church Age superseded the Dispensation of Israel. By comparing **Acts 11:15–16** with **Acts 2:1–3**, we establish the fact that the Baptism of the Spirit occurred for the first time on the Day of Pentecost. The Baptism of the Spirit is also taught in **1 Cor 12:13**.

The Jewish Age was interrupted seven years short of its completion when the Church Age began. The Tribulation, which follows the Rapture, is the end of the Jewish Age.

The “times of the Gentiles” (**Luke 21:24**) is defined as the period from 70 A.D., (the destruction of Jerusalem by the Romans), until the Rapture, where only Gentile nations can be client nations to God.

The Church Age terminates with the Rapture or resurrection of the Church, when all the royal family receive their resurrection bodies, **1 Thes 4:13–18; 1 Cor 15:51–57; Phil 3:21; 1 John 3:1–2**. The Church and Israel never function simultaneously on the earth.

The Church is also called the Mystery Age, **Rom 16:25–26; Eph 3:1–5; Col 1:25–27**, because it was not known in the Old Testament. In addition, no Church Age doctrine was written or orally taught in Old Testament times, because the Church Age is a unique Dispensation, since believers are entered into union with Christ and permanently indwelt by God the Holy Spirit. The Church Age continues until the Royal Family is completed; then the Rapture occurs.

The Importance of the Local Assembly in the Church Age:

The Bible never tells us to be solitary saints or spiritual hermits isolated from other believers. In fact, the Bible tells us we are:

- Put together, **1 Cor 12:12**
- Fitted together, **Eph 2:21**
- Built together, **Eph 2:22**
- Joined together, **Eph 4:16**
- Held together, **Col 2:19;**
- Heirs together, **Rom 8:17; 1 Thes 4:17**
- Members together, **Eph 3:6**
- And therefore, we should be taught together preferably face-to-face.

Eph 4:15-16, "But speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, even Christ, ¹⁶from whom the whole body, being fitted and held together by what every joint supplies (i.e. the Pastor/Teacher), according to the proper working of each individual part, causes the growth of the body for the building up of itself in love."

The joint here is the Pastor/Teacher in your right local assembly. God the Father has designed a plan by which you are supplied with all the spiritual nourishment you need by one local assembly and Pastor/Teacher, cf **1 Peter 5:1-5**.

Charles Spurgeon commenting on the study of the Word of God wrote, "*A student will find that his mental constitution is more affected by one book thoroughly mastered than by twenty books which he has merely skimmed, lapping at them.*"

The same goes for the local assembly. You will gain more by concentrating and mastering the teaching of your right Pastor/Teacher than you will by listening to twenty or more other pastors, who are not your right Pastor/Teacher.

While our relationship with Christ is very personal, God did not intend it to be private. We all belong to each other for all of eternity.

God saw membership of a local church as a vital organ of His living body, an indispensable and interconnected part of the Body of Christ. **Rom 12:4-5; 1 Cor 6:15; 12:12-27**

1 Cor 6:15, "Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be!"

The church is a body not a building, an organism and not an organization. For the organs of your body to function properly, they must be attached to your body. The same is true in the spiritual realm, as you are part of Christ's body.

You were created for a specific role in the body of Christ, but you will miss out on its purpose if you are not attached to a living local church, **Rom 12:4-5**.

Rom 12:4-5, "For just as we have many members in one body and all the members do not have the same function, ⁵so we, who are many, are one body in Christ, and individually members one of another."

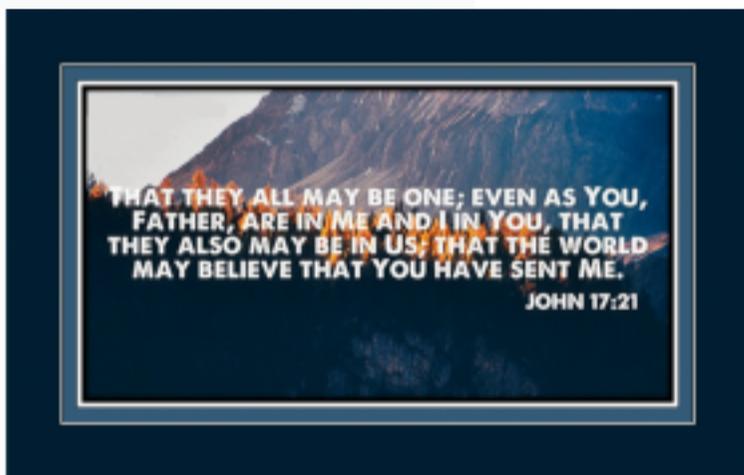
If an organ is somehow severed from its body, it will shrivel up and die. It cannot exist on its own, and neither can you. Disconnected from the lifeblood of a local body, your spiritual life will wither and eventually cease to exist.

- This is why the first symptom of spiritual decline is usually inconsistent attendance at worship services and other gatherings of believers.
- Whenever we become careless about fellowship, everything else begins to slide too. We should never be careless about any part of our relationship with God including our participation and involvement in our local church.

As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love, **Eph 4:16.**

Eph 4:16, "From whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love."

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Then in **John 17:21**, we have the petition for Positional Sanctification of the Body of Christ, the Church, in the concept of unity so that the World would come to believe!

John 17:21, "That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me."

The Greek
reads: "ἵνα πάντες ἕν ᾧσιν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ καὶ ἐγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας."

Transliterated it reads: "HINA PANTES HEN OSIN, KATHOS SU, PATER, EN EMOI KAGO EN SOI, HINA KAI AUTOI EN HEMIN OSIN, HINA HO KOSMOS PISTEUE HOTI SU ME APESTEILAS."

We begin with, "That they may all be one;"

"HINA PANTES HEN OSIN"

The Petition for Experiential Sanctification.

HINA is a Coordinating Conjunction meaning, "**that,**" which introduces a purpose clause. The purpose clause indicates that God has a Plan for the Body of Christ and that Jesus Christ recognizes His Plan.

PANTES is the Adjective **PAS** – πᾶς (pas), "all or every," used here as a Pronoun in the Subject, Nominative, Masculine, Plural. As a Pronoun, we could say, "everyone, all people, etc.," referring to the Church. Because of the following Adjective **HEIS** "one," we do not want to use "one" twice, so we will say, "all of them" or better "**they all.**"

HEN is the Cardinal Adjective **HEIS** – εἷς (hice), "**one,**" used as a Pronoun in the Nominative, Neuter, Singular. It emphasizes the Baptism of the Spirit; whereby, at the point of salvation, God the Holy Spirit takes each one of us and enters us into union with Christ; thereby, we become members of the Body of Jesus Christ and are called out from the world while still being in the world as the "Church."

OSIN is the Verb **EIMI** – εἶμι (i-mee'), "is, are, to be," in the Present, Active, Subjunctive, Third Person, Plural that means, "may be."

The *Progressive Present Tense* is for ongoing action.

The *Active Voice in the Third Person, Plural* refers to the Church Age believer.

The *Subjunctive Mood* in this "**HINA**" clause is used here because of the purpose clause and not because union with Christ is potential. So, we can say, "**may always keep on being.**"

God's plan for the Church Age believer is to be entered into the Body of Christ and be ONE body, made up of individual local assemblies, made up of individual members.

So, we have, "**That they all may keep on being one** (*the Church*)."

Then we have an analogy, "**even as You, Father, are in Me and I in You,**"

"KATHOS SU, PATER, EN EMOI KAGO EN SOI,"

KATHOS is an Adverb used here as a Subordinating Conjunction meaning, "as, **just as,** even as, etc."

SU is the Second Person, Singular, Pronoun in the Subject Nominative case meaning, "**you,**" where Jesus is praying to and referring to God the Father.

PATER is the Noun that means, "**father,**" used here as a Vocative of address, Masculine, Singular, referring to God the Father.

EN is a Preposition in the Dative Case meaning, "in."

EMOI is the First-Person Pronoun **EGO** – ἐγώ (eg-o'), "I, me," in the Dative, First Person, Singular. Jesus is referring to Himself.

KAGO is the Compound word form **KAI** – καί (kahee), "and," and **EGO**, "I", so we say "and I."

EN is a Preposition in the Dative Case meaning, "in."

SOI is the Second Person Pronoun, **SU** – σὺ (soo), "you," in the Dative Singular, referring to God the Father once again.

So, we have, "Just as You (God the) Father, are in Me (Jesus Christ) and I in You."

Because of ellipsis, no verb in the sentence, we added "are" for context sake.

Principles:

- This is the unity of the Trinity. This means that the Father and Son have identical essence, and yet they are two separate and distinct persons.
- There is a relationship between the Father and the Son, as there always has been and always will be.
- This does not say that there is one God; it says that they share the same kind of essence. They have identical characteristics, which are emphasized here.
- In the actual function and formation of the Plan of God; whereby, the Father sends the Son, a relationship is established on the basis of the Doctrine of Divine Decrees, and this relationship is emphasized.

The Biblical and Logical Order of the Divine Decrees are:

- Create all mankind.
- Permit the fall of man.
- Provide salvation.
- Leave the reprobate or unbeliever to their just condemnation.
- Elect and predestine believers only.

It is a permanent relationship; a perfect relationship because it involves perfect people. The perfection of the relationship of God is demonstrated by positional truth.

Next, we have, "that they also may be in Us,"

"HINA KAI AUTOI EN HEMIN OSIN"

HINA again establishes a purpose clause meaning, "that."

KAI is the conjunction meaning, "and, even or also."

AUTOI is the Pronoun **AUTOS** – αὐτός (ow-tos'), "self, oneself," in the Subject Nominative, Masculine, Third Person, Plural so we can say, "they," referring to the Church – all Church Age believers.

EN is once again the Preposition in the Dative Case meaning, **"in."**

HEMIN is the First-Person Pronoun **EGO** – ἐγώ (eg-o'), "I or Me," in the Dative Plural, so we say, **"Us,"** where Jesus is referring to both Himself and God the Father.

OSIN is once again the Verb **EIMI** – εἰμι (i-mee'), "is, are, to be," in the Present, Active, Subjunctive, Third Person, Plural that means, **"may always keep on being."**

So, we have, **"that they also may always keep on being in Us."**

This once again emphasizes the Doctrine of Positional Truth.

The Father is in the Son and we are in union with the Son; we have certain things on a permanent basis which belong to us by being *one*.

- We have eternal life, **1 John 5:11-12.**
- We have righteousness, **2 Cor 5:21.**
- We share the same election, **Eph 1:4.**
- We have a destiny, **Eph 1:5.**
- We share His sonship, **2 Tim 2:1.**
- We share His heirship, **Rom 8:16-17.**
- We share His sanctification and priesthood, **Heb 10:10-14.**

Finally, we have, **"so that the world may believe that You sent Me,"**

"HINA HO KOSMOS PISTEUE HOTI SU ME APESTEILAS."

HINA is once again a Conjunction linked with a Subjunctive Mood verb (**PISTEUE**). Here it establishes a Results Clause. This is the result Jesus desires in answer to His prayer for the Church. We will say, **"so that."**

HO KOSMOS is the Article, **"the,"** and the Noun meaning, **"world,"** in the Subject Nominative, Masculine, Singular. World refers to all unbelievers of the Church Age.

PISTEUE is the Verb **PISTUEO** – πιστεύω (pist-yoo'-o) that means, "to believe" in the Present, Active, Subjunctive, Third Person, Singular.

The *Customary Present Tense* is what Jesus desires to occur regularly for the unbeliever.

The *Active Voice in the Third Person Singular* groups all unbelievers as one unit, "they."

The *Subjunctive Mood* gives us our purpose, "would believe." We will say, **"they would believe."**

HOTI is another Coordinating Conjunction which also means, **"that."**

SU is the Second Person, Singular, Pronoun once again meaning, **"You,"** referring to God the Father.

ME is the First Person, Singular, Pronoun **EGO – ἐγώ** (eg-o'), "I or **Me**," in the Direct Object, Accusative case, referring to Jesus Christ.

APESTEILAS is the Verb **APOSTELLO – ἀποστέλλω** (ap-os-tel'-lo) that means, "to send or send away," in the Aorist, Active, Indicative, Second Person, Singular.

The *Constativ Aorist Tense* views the entirety of the action of God the Father commissioning Jesus Christ to come to earth as the God/Man in His First Advent. We will say, "**sent.**" This is the reality of the incarnation in the Plan of God the Father.

So, we have, "**So that the world (unbelievers) would believe that You sent Me.**"

Notice that Jesus repeatedly mentioned the importance of believing that "You sent Me." Those who begin, at this point of believing, will experience all the reality of Christ's revelation.

Jesus asserted for the first time that the world had a place in His priestly prayer. He had stated in **Verse 9** that He was not asking on behalf of the world. But this verse makes it clear that the world was in His loving concern.

Jesus now prayed that the world "**may believe**" when they see the oneness of believers. Christian unity is strong evidence of truth.

The world here refers to the kingdom of Satan and this brings us down to the intensification of the Angelic Conflict. During the intensification of the Angelic Conflict, Christ is not on earth; there will be no performance of miracles; miracles are set aside. No miracles are necessary. In the Church Age, which is also the intensified stage of the Angelic conflict, the power is in the Word of God, by the Father's Plan and design.

The Edification Complex of the Soul (ECS) is going to play a major part in bringing the world around to where they will actually sit up and take notice.

Our complete translation of **John 17:21** is, "**That they all may keep on being one (the Church), just as You, (God the) Father, are in Me (Jesus Christ) and I in You, that they also may keep on being in Us, so that the world (unbelievers) would believe that You sent Me.**"

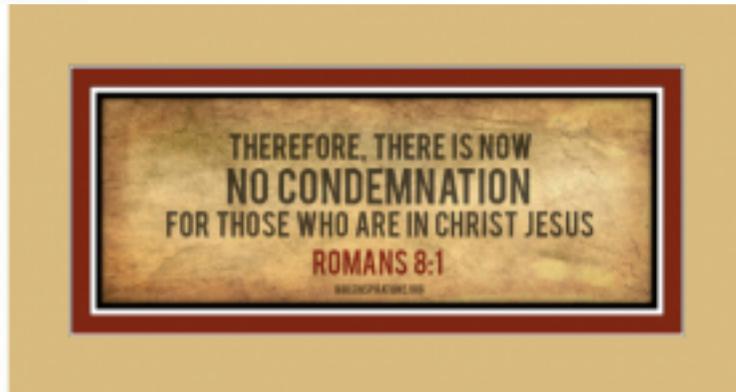
The Godhead is the ideal and perfect unity. Jesus asked for His disciples to experience a unity beyond the unity of purpose and disposition. His desire was that His own would have the unity; whereby, each member shared the life source of God Himself; that is living in your resurrection life here on earth.

By having the same Spirit the Savior has, and bearing the same character, believers are one in the Father and in the Son, "**one in Us.**"

Jesus desires two things here:

- That the Church would receive Positional Sanctification and be one entity called the Body of Christ.
- That unbelievers would come to believe in Christ based on the Church being formed. As such, there are two doctrines we should note: 1) Positional Truth, and 2) The Divine Decrees.

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Positional Truth

Introduction: Rom 5:1-21

Aristotle declared, *"There appears another something besides the reason natural to us which fights and struggles against the reason."*

The Apostle Paul witnessed of himself in **Rom 7:19**, **"For the good that I want, I do not do, but I do the very evil that I do not want."**

Here we see evidence that within man is a sin nature that leads him astray from God's original intent of man's creation. This is due to the fall of the original creation, Adam and the woman in the Garden of Eden.

"The Fall" is the term utilized to identify the moment when Adam and the woman rejected God's plan for their lives, and instead, with their self-will, choose another path. They ate the fruit from the tree of which God told them not to eat. By doing so, they sinned for the first time, and as a result they received a sinful nature in their flesh.

When we think about "the fall," we must also think about that which followed it, which was:

- Spiritual death and depravity of those who sinned.
- Spiritual death and depravity of the human race.
- Physical death.

These are the three things that were brought on by the original sin and three things that Positional Truth remedies.

God had warned Adam and the woman **"dying you will surely die," Gen 2:17**. Therefore, the fact of Original Sin divides into two branches of truth.

- Original corruption, which is spiritual death.
- Original guilt, with its penalty of physical death.

Therefore, we see that the penalty executed on Adam and the woman, and subsequently all of mankind, due to original sin, is three-fold:

- Spiritual death which is temporal separation of soul and spirit from God, imposed upon Adam and the woman the moment they sinned, and every member of the human race the moment they are born.
- Physical death which began at once with its unavoidable process of disintegration and eventual separation of soul and spirit from the body.
- The Second Death which is the Lake of Fire, the eternal separation of soul and spirit from God. (*The Lake of Fire was prepared for Satan and his fallen angels, not human beings. Yet, humans enter it only on the grounds that they reject God's provision for sin and cast in their lot with those fallen angels.*)

When Adam sinned his first sin, he experienced a conversion downwards. He became degenerate and depraved. He received within himself a fallen nature which is contrary to God and is ever prone to evil. His constitution was altered fundamentally, and he thus became a wholly different being from the one God had created.

As a result, by a sinful act, Adam acquired a sinful nature; whereas, going forward throughout human history, all members of his family are born with that nature, (except for our Lord Jesus Christ due to His virgin birth).

As every effect must have its cause, we have a sinful nature today because of Adam's original sin. The sinful nature is universal to all of mankind and is sometimes called the "Adamic nature," "inborn sin," "original sin," "old man," or as we call it, "old sin nature."

The Old Sin Nature is a reality which originated with Adam and has been transmitted from Adam to his entire race, **Rom 5:19, "For as through the one man's disobedience the many were made sinners."**

Death is an intruder into God's creation. As created, man was as immortal as the angels. But upon Adam's disobedience of God, Adam came at once into the experience of spiritual death. He was doomed to the second death, except he should be redeemed, and then he began the process of physical death, which process in due time came to its full completion. So too is the fate of his family, **1 Cor 15:22, "For as in Adam all die."**

The Sin Nature is a perversion of God's original creation, and in that sense, is an abnormal thing. And as Paul stated, every faculty of man is injured as a result of the fall, and the disability to do good, and the strange predisposition to evil arises from the inner confusion the Sin Nature puts on us.

Therefore, the Sin Nature manifests itself along two lines:

- Inclination to evil by which it is usually identified.
 - Depravity which is the inability to do good in the manner which is pleasing to God.
- As such, spiritual death is evidenced in both of these features and relates more to the incapacity to do good than it does with the inclination to do evil. That is why a man cannot

save himself; he is inclined to do evil, and he is totally depraved (*immoral and evil*) to do good and please God in himself.

In fact, spiritual death is not the cessation of any form of life; it is rather life to its full measure as separate from God, **Eph 2:1-3; 4:18-19.**

As a result of "The Fall," not only is the Sin Nature passed down by the male from generation to generation, but God also imputes to every newborn Adam's original sin. This imputation is a real imputation, because it has a home to receive it called the Old Sin Nature. When the original sin is received by the Sin Nature, the result is instantaneous spiritual death of the new born. This means that every member of the human race is born spiritually dead, (*with the exception once again of our Lord Jesus Christ due to the virgin birth and no passed down sin nature to receive the imputation of Adam's original sin*), and that the penalties of such death stand on every member of the human race. In addition, they remain in the bondage of sin and under the sentence of death in all its forms until they are saved, if ever they are saved.

Concerning spiritual death, they are separate from God; concerning physical death, the penalty for man's share in Adam's sin, they are under physical death as a judgment; and concerning the Second Death, they are doomed to eternal separation from God. As such, great is their need for the Savior!

Of the believer **Rom 8:1** says, "**There is therefore now no condemnation for those who are in Christ Jesus.**"

That is why the Christian death is described as a sleep, so far as the body is concerned, and as a departure to be with Christ, so far as the soul and spirit are concerned, **1 Thes 4:13** compared with **Phil 1:23.**

1 Thes 4:13, "But we do not want you to be uninformed, brethren, about those who are asleep."

Phil 1:23, "But I am hard-pressed from both *directions*, having the desire to depart and be with Christ, for *that* is very much better."

Christ's spiritual death upon the Cross was a complete judgment of sin and the sin nature for all of mankind, especially for those who are regenerated. He, as our substitute, bore the condemnation which no mortal can comprehend, the penalty of spiritual death – separation from God the Father, cf. **Mat 27:46.**

The two-fold remedy for sin is:

- 1) The judgment for all of mankind of our sin nature by Christ on the Cross.
- 2) The gift of the indwelling Spirit for those who believe in Christ's saving work on the Cross as the One who is able to give victory over every evil disposition.

God has judged the sin nature for believers; otherwise, it could not be said as it is in **Rom 8:1, "There is therefore now no condemnation for those who are in Christ Jesus."**

Finally, the Divine cure for physical death (*that phase of the Adamic sin which is reckoned to all human beings by an actual imputation resulting in their physical death*) is seen in a sequence of Divine accomplishments which culminate in the complete abolishment of death itself, when all enemies are placed in subjection to our Lord Jesus Christ, **1 Cor 15:26-27; Rev 21:4.**

All of this is made possible because of the completed work of our Lord Jesus Christ upon the Cross, **John 19:30, "it is finished,"** and is revealed to us in the Doctrine of Positional Truth as noted in **Rom 6:1-14.**

There are Two Categories of Positional Truth: Retroactive and Current Positional Truth.

Retroactive Positional Truth:

Prior to your salvation, you were bound / married to your sin nature / "the flesh." **Rom 7:1-2**

Through the Baptism of the Spirit, based on the deaths of Christ, God the Father legitimately divorced you from your bond to the flesh and placed you in a new life betrothed to Christ. Baptism means identification with someone or something. Through baptism, you were identified with Christ's deaths on the Cross. **Rom 7:3-4**

Retroactive Positional Truth is the backward-looking work of Christ on the Cross, where He paid the price for every sin.

Our identification with Christ's death is broken down into 3 parts, although it all happened simultaneously.

- Identification with Christ's spiritual death means positional rejection of human good and evil.
- Identification with His physical death means positional separation from human good and evil.
- Identification with His burial means positional divorce from human good and evil and the OSN.

Your resurrection means literal rejection, separation, and divorce for all time from human good and evil, Rom **6:4-11. Verse 11, "Consider yourselves to be dead to sin, but alive to God in Christ Jesus."**

Retroactive Positional Truth is different from current Positional Truth. In Retroactive Positional Truth, we reject and are separated from human good and evil, and divorced from the Old Sin Nature.

While identification with Christ in His deaths and burial connotes breaking the power of the Old Sin Nature, it still does not give us anything new. Therefore, God has also provided

Current Positional Truth; whereby, we are blessed with many things so that we obtain and experience a new spiritual life.

When God takes away the old, by retroactive Positional Truth, He substitutes with the new by current Positional Truth.

Current Positional Truth:

Current Positional Truth is identification with Christ as He is seated at the right hand of the Father in His resurrection, ascension, and session, **Rom 6:5; Eph 2:6.**

Rom 6:5, "For if we have become united with *Him* in the likeness of His death (*and we have*), certainly we shall also be *in the likeness of His resurrection.*" (Our eternal relationship with Christ is accomplished by this conditional sentence.)

Eph 2:6, "And raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus."

Current Positional Truth Emphasizes Two Factors:

- **The environmental factor:** The Baptism of the Holy Spirit plus Bible doctrine equals reality of encapsulated environment, i.e., God's Power System (GPS).
- **The blessing factor: Rom 5:15-17** teaches the blessing factor; imputation of God's righteousness plus Bible doctrine equals reality of blessing in time.

Current Positional Truth is related to Positional Sanctification, **1 Cor 1:2.** The Baptism of the Spirit puts us in permanent relationship with God; we are set apart forever in Christ Jesus.

Current Positional Truth is related to the imputation of Divine righteousness by the justice of God at salvation through the Baptism of the Spirit, **2 Cor 5:21; Rom 6:5-10.**

2 Cor 5:21, "He made Him who knew no sin *to be sin on our behalf, so that we might become the righteousness of God in Him.*"

In union with Christ, we share Christ's perfect righteousness and eternal life, in addition to possessing the perfect righteousness and eternal life of the Father by imputation. Therefore, we have a double portion, making us unique. This means more is expected of us. There is no excuse for any of us not reaching maturity. All things necessary have been provided.

Current Positional Truth is related to the possession of eternal life. We have a double portion of eternal life and Divine righteousness; what we receive by imputation at salvation from God the Father, and what we receive at salvation by being in union with Christ, **Rom 8:13; 1 John 5:11-12.**

1 John 5:11-12, "And the testimony is this, that God has given us eternal life, and this life is in His Son. ¹²He who has the Son has the life; he who does not have the Son of God does not have the life."

Rom 8:13, "For if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live."

This refers to having eternal life by identification with Christ, cf. **Rom 6:23**. In addition, **John 3:36** says that eternal life is also given at salvation through imputation.

Current Positional Truth provides the basis for being a new creature in Christ and having that new life, **2 Cor 5:17-18; Gal 6:15**.

2 Cor 5:17-18, "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. ¹⁸And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

The objective of the new life is the imputation of blessings in time from God's justice, **Eph 1:3-4**. Divine righteousness imputed to us at salvation demands blessing. What the righteousness of God demands, the justice of God executes when we have capacity. Blessings, which go through the grace pipeline from God's justice to His imputed righteousness in us, come to us by means of the encapsulated environment which is the "**newness of life**" in **Rom 6:4-7; 2 Tim 2:11**.

Eph 13, "Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ."

2 Tim 2:11, "It is a trustworthy statement: for if we died with Him, we will also live with Him."

Current Positional Truth is Related to Election and Predestination.

Eph 1:4-6, "Even as He has chosen us for Himself in Him." We share the election of Jesus Christ in eternity past as a part of the Divine decrees. Election means we are in union with Christ. **Verse 5** says, we are adult sons because Jesus Christ is an adult son. We can call ourselves predestined, but only in the light of Current Positional Truth.

Current Positional Truth is the basis for establishing the Royal Family of God, **Eph 2:6** with **1 Peter 2:9**. It is for the Church Age believer only. Christ had no battlefield royalty or family. Due to His victory on the Cross, He gained battlefield royalty as the "**King of kings and Lord of lords**," but had no royal family to accompany His new title. The Church Age had to be inserted into history to provide a Royal Family for Him. This royalty is characterized by the Baptism of the Spirit, which is unique to the Church Age.

Current Positional Truth is related to the Royal Priesthood, **1 Peter 2:9** with **Heb 10:10-14**. **Hebrews 10** says, we have been sanctified because Jesus Christ has been set apart to the Father. Therefore, we minister in the realities of the newness of life, which comes from the Baptism of the Spirit.

Current Positional Truth is related to God's personal possession forever, the believers of the Royal Family, **1 Pet 2:9-10**. The Royal Family of God is superior to all other believers of all time by virtue of Positional Truth. God protects His very own possessions, and He provides the encapsulated environment from the Baptism of the Spirit.

Summary

We have a position in Christ made possible by the two aspects of Positional Truth; Retroactive and Current.

Retroactive Positional Truth positionally breaks the power of the Old Sin Nature, and Current Positional Truth provides the potentiality of "**newness of life,**" **Rom 6:4, 17-18; 1 Cor 3:16; 2 Cor 6:16 – Temple of God.**

Current Positional Truth is identification with Christ in His resurrection, ascension, and session as He is seated at the right hand of the Father, **Rom 6:8-11, 14; 7:6.**

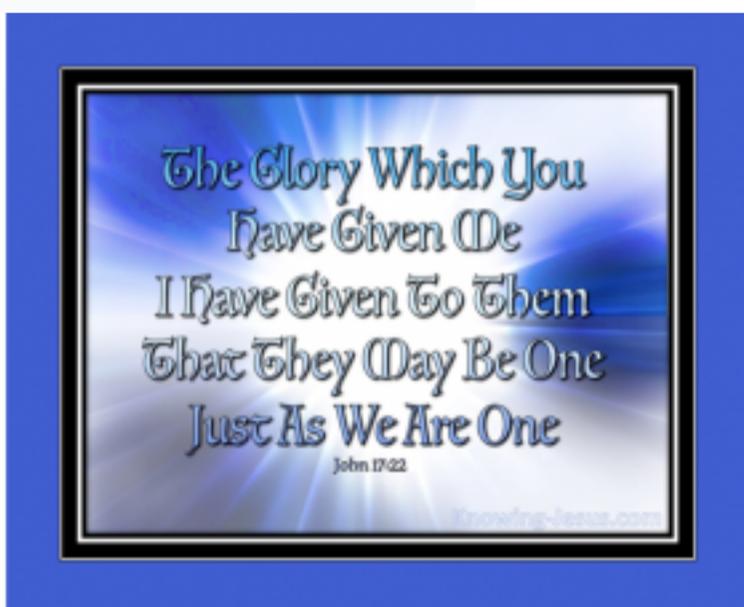
When God takes away the old, by Retroactive Positional Truth, He substitutes with the new, by Current Positional Truth.

Oswald Chambers wrote: "*Sanctification is not my idea of what I want God to do for me—sanctification is God's idea of what He wants to do for me.*" **Rom 8:1-5**

[Click Here to See Doctrine of Divine Decrees](#)

[Click Here to See Divine Decree Effects](#)

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Next, we turn to **John 17:22**, which is a petition for "**The perpetuation of glory into the Church Age.**"

The reason being is that the Angelic Conflict will shift gears very shortly after Jesus prays this prayer. He will soon be departing and taking His glory with Him to be seated at the right

hand of the Father, both in Deity and humanity (Hypostatic Union). Therefore, there is a need for a new type of glory, so here Jesus is praying for our glory to continue the manifestation of God the Father.

John 17:22, "The glory which You have given Me I have given to them, that they may be one, just as We are one;"

The Greek
reads: "κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὥσιν ἐν καθὼς ἡμεῖς ἐν;"

Transliterated it reads: **"KAGO TEN DOXAN HEN DEDOKAS MOI DODOKA AUTOIS, HINA OSIN HEN KATHOS HEMEIS HEN;"**

There are three kinds of glory which are found in this passage:

- First of all, there is phase one glory; the Baptism of the Holy Spirit.
- Then there is phase two glory; the Edification Complex of the Soul (ECS).
- And finally, there is phase three glory; the resurrection body which we will receive at the Rapture of the Church, in ultimate sanctification.

The Glory that Jesus is referring to here is Phase One glory based on the Baptism of God the Holy Spirit, which gives us unity with the Father and Son and Phase Two glory which is the teaching ministry of God the Holy Spirit the Grace Apparatus for Perception (GAP) which provides the ECS. **Verse 24** emphasizes Phase Three glory, resurrection bodies.

We begin with the first phrase, **"The glory which You have given Me I have given to them,"**

"KAGO TEN DOXAN HEN DEDOKAS MOI DODOKA AUTOIS."

KAGO is the Compound Conjunction from **KAI** – **καί** (kahee), "and," and **EGO**, "I", that is also a pronoun meaning, **"and I,"** where Jesus is adding to His petition for the Church by referring to His act of giving glory to the Church for the express purpose of Unity in the Body of Christ.

TEN DOXAN is the article **HO** – **ὁ** (ho) for **"the"** plus the Noun **DOXA** – **δόξα** (dox'-ah) in the Accusative, Feminine, Singular that means, "praise, honor or **glory.**"

HEN here employees the Eta "e" in the Greek, where in the second part of this sentence, the Greek uses the epsilon "e" of their alphabet making them two different words. Here it is the Relative Pronominal Adjective **HOS** – **ὅς** in the Accusative, Feminine, Singular that can mean, "who, **which**, what, etc." As a Relative Pronoun, it is used to connect a substantive (noun) with a clause that in some way qualifies its meaning, (e.g. who, which, what, and that). Here "glory" given to the Body of Christ is typified by the glory the Father has given to the Son.

DEDOKAS is the Verb **DIDOMI** – **δίδωμι** (did'-o-mee), "to give, in the Perfect, Active, Indicative, **Second Person**, Singular.

The Intensive Perfect Tense is for completed past action, focusing on the results that continue into the present. The Father has glorified Christ from eternity past and that glory continues throughout His incarnation and hypostatic union including His session.

The Active Voice in the 2nd Person, Singular refers to God the Father, the One Jesus is praying to, as the One performing the action of glorifying Jesus Christ.

The Indicative Mood is for the reality of the Father having glorified His Son. We will say, "**You have given.**"

MOI is the Pronoun **EGO** – **ἐγώ** (eg-o'), "I or me," in the Dative, First Person, Singular. In the Dative Case, we can say, "**to me,**" referring to the glory the Father gave "to" His Son.

Principles:

- "**Have given**" – **DIDOMI** in the perfect tense, means that this glory was provided in eternity past as a part of the Divine Decrees. This glory which was given to Jesus Christ is actually in three phases. There is the glory of the incarnation including:
 - The glory of the Indwelling Spirit acquired through the Baptism of the Holy Spirit.
 - The glory acquired by building the ECS.
 - Then there is the glory of the resurrection, the result of which Jesus Christ is seated at the right hand of the Father.

Therefore, the results are found in the Incarnation, ECS, and Resurrection.

- His first two glories were acquired through the ministry of the indwelling of the Spirit and the function of GAP, **Luke 2:40, 52**, and in the third glory, God the Father and God the Holy Spirit are both said to have given Him a resurrection body.
- The omnipotence of God the Father is the agent of the resurrection; He raised Him from the dead sending His human spirit through billions and billions of light years of space to His body in the tomb, **Eph 1:20; Col 2:12; 1 Thes 1:10; Rom 6:4; 1 Peter 1:21; Heb 13:20**.
- The omnipotence of God the Holy Spirit raised Him from the dead returning His human soul from Hades to His body, **Acts 2:24; Rom 1:4; 8:11; 1 Peter 3:18**. So, God the Holy Spirit is also the agent of the resurrection.

DODOKA is the Verb **DIDOMI** – **δίδωμι** (did'-o-mee) once again that means, "to give," but here it is in the Perfect, Active, Indicative, **First Person**, Singular.

The Intensive Perfect Tense is once again for completed past action, where the results continue into the present. But here Jesus is the One performing the action, where He has glorified the Church Age believer by completing the work upon the Cross, leaving His word for our edification, and sending His Spirit. Because of the past tense and the fact that the Church does not even exist as of the time when Jesus was speaking, this too is from eternity past as part of God's Divine Decree and is anticipating the dogmatic completion of future glorification of the body of Christ.

The *Active Voice in the 1st Person Singular* refers to God the Son. Jesus Christ is the One who has glorified His Church.

The *Indicative Mood* is for the reality of the Jesus Christ having glorified His Body. We will say, **"I have given."**

AUTOIS is the Pronoun **AUTOS** – **αὐτός** (ow-tos'), in the Dative, Masculine, Third Person, Plural. In the Third Person, it is referring to the group Jesus introduced in **Verse 20**, and continues to pray for here – His body. So, we will say, **"to them,"** referring to the Church.

So far, we have, **"And the glory which You (God the Father) have given to Me (Jesus Christ) I have given to them (the Church)."**

Principles:

- This is speaking about the glory of the Incarnate Word, cf. **John 1:14; John 2:11**, not the glory of the Eternal Word mentioned in **John 17:24**.
John 1:14, "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

- **"I have given them"** is in the Perfect Active Indicative of **DIDOMI**. Therefore the "glory" given by God the Father to God the Son, during His incarnation (Baptism of the Spirit, ECS, and resurrection body) is also given to us because of our unity as the Body of Christ.
- The phase two glory is given to the believer during his lifetime. Just as the Holy Spirit sustained the humanity of Christ during His earthly ministry, so the same indwelling Holy Spirit sustains the believer during his priesthood on earth, **John 14:12**.
- The power of the indwelling Spirit depends on being filled with the Spirit, **Eph 5:18; Gal 5:16**.

Next, we have, **"that they may be one, just as We are one;"**

"HINA OSIN HEN KATHOS HEMEIS HEN;"

HINA is a Subordinating Conjunction meaning, "that," here linked with the Subjunctive Mood Verb **OSIN** below, establishing a purpose clause, **"in order that."**

Principles:

- The purpose of glorifying the Church is for its unity. We have unity based on the Baptism of the Holy Spirit and the construction of our ECS.
- Just as Jesus was glorified during His incarnation by the Baptism of the Holy Spirit, **Mat 3:16-17; Mark 1:10-11; Luke 3:21-22**, and the construction of His ECS in His humanity, so we too are glorified and unified by the Baptism of the Holy Spirit, a.k.a. the indwelling of the Holy Spirit, and the construction of our very own ECS.

OSIN is the Verb **EIMI** – **εἶμι** (i-mee'), "are, is, to be," in the Present, Active, Subjunctive, Third Person, Plural that means, "may or might be."

The *Customary Present Tense* is for ongoing action of the Church being in unity.

The *Active Voice in the 3rd Person Plural* refers to each member of the body of Christ collectively. So, we can add "they" for the Church.

The *Subjunctive Mood* is for probability and goes with **HINA** above to establish the purpose clause. This is the desire of Jesus Christ in this petition. So, we can say, "**they may keep on being.**"

HEN here utilizes the Epsilon "e" of the Greek alphabet making it a different word than what we saw in the first phrase of this verse. Here **HEN** is a Pronominal Cardinal Adjective in the Subject Nominative, Neuter, Singular that means, "**one.**" This represents Jesus' desire for the Church, "to be one body" made up of many individual parts. As stated above, this unity is accomplished through the Baptism of God the Holy Spirit and the construction of an ECS.

KATHOS is a Subordinating Conjunction that means, "as or **just as.**" It is a Conjunction of analogy that compares and links the unity that the Father has with the Son with the unity we have within the Body of Christ.

HEMEIS is the Pronoun **EGO** – ἐγὼ (eg-o') "I or me," in the Nominative, First Person, Plural that means, "**We,**" where Jesus is using the analogy of His unity with the Father to be the same as that of the Church.

HEN here again utilizes the Greek Epsilon "e" making this a Pronominal Cardinal Adjective in the Subject Nominative, Neuter, Singular that means, "**one.**" This time it is referring to the unity of the Father and the Son. This is our type for the Body of Christ's unity. Because there is no verb in the last part, we can add "are" for our translation, "**We are one.**"

Our translation of the second phrase is, "**In order that they may keep on being one just as We are one.**"

Our complete translation of **John 17:22** is, "**And the glory which You (God the Father) have given to Me (Jesus Christ) I have given to them (the Church), in order that they may keep on being one just as We are one.**"

Principles:

- This is the third time Jesus presented to the Father His desire for believers' unity, **John 17:11, 21, 22. John 17:22** repeats the unity prayed for in **John 17:21**, and He mentions it again in the next verse.
- Jesus pointed to the unity of the triune God as the pattern for His Church.
- He used the analogy of the shared glory between the Father and Son as being their eternal bond of unity, which glory Jesus has given to His Church so that it eternally bonds its members to the Body of Christ.
- Just as the Father and Son have identical essence, so too do all believers at the moment of salvation with the imputation of Divine Righteousness, Eternal Life, etc. In addition, as we build our ECS, we all have the same "Mind of Christ," **Rom 15:5-6; 1 Cor 1:10; Phil 2:2.**

Rom 15:5-6, "Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, 'so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ."

Phil 2:2, "Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose."

- The glory Christ gives to believers prepares them for the unity for which He prayed. This glory is the revelation of God. He makes God real to all disciples, and by the knowledge of God, the believer has eternal life, which is another form of unity with the Body of Christ and God Himself.

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Doctrine of Glory

Definition.

The glory of God refers to the sum total of His Divine essence or to any part of His Divine essence. Glory always has the connotation of honor inherent in a person, distinction, greatness, renown, fame, nobility, or majesty.

David, in recognizing God's grace and rulership over Israel, states the principle of the glory of God in **Psa 21:5-6**, as given to Jesus Christ.

Psa 21:5-6, "His (Christ's) glory is great through Your victory (salvation), splendor and majesty You place upon him. 'For You make him most blessed forever; You make him joyful with gladness in Your presence."

Glory refers to God's integrity; greatness refers to His other attributes. **Deut 5:24, "Behold, the Lord our God has shown us His glory and His greatness."**

There is a point at which we see God for the first time and we understand His glory. You cannot see the greatness of God until you can see the glory of God. Seeing the glory of God is seeing the integrity of God through pertinent Bible doctrine.

Rom 3:23 says that we all fall short of the glory of God. To fall short of the glory of God is to fall short of His integrity, that is, not knowing and or applying it in our lives. His integrity is made up of His righteousness and justice. God's perfect righteousness rejects our sin, and His justice accepts our faith in Jesus Christ for the forgiveness of our sins.

God's glory is the source of the **EPIGNOSIS** doctrine in our right lobe, which causes Occupation with Christ. **Eph 1:17**

Eph 1:17, "That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom even from the source of revelation by means of (EPIGNOSIS) knowledge from Him."

Glory is used to describe the strategic victory of Christ in the angelic conflict, **Luke 24:26; John 12:20-24, 28; 13:31-32; Heb 2:10; 1 Peter 1:10-11.**

John 12:20-24, "Now there were some Greeks among those who were going up to worship at the feast; ²¹these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, 'Sir, we wish to see Jesus.' ²²Philip came and told Andrew; Andrew and Philip came and told Jesus. ²³And Jesus answered them, saying, 'The hour has come for the Son of Man to be glorified. ²⁴Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit'."

1 Peter 1:10-11, "As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, ¹¹seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow."

Luke 24:26, "Was it not necessary for the Christ to suffer these things and to enter into His glory?"

- God the Father is the source of our Lord's glorification, and the Father is glorified as a result of the Son's glorification, just as the Son is glorified in the Father's glorification.
- The Humanity of Jesus Christ is glorified because He fulfilled the Father's Plan of Salvation.
- When the Father glorifies the Son, the Father is also the recipient of glory. This reflects on their intimate relationship as noted in **John 10:30, "I and the Father are one,"** and Christ's authority orientation as noted in **John 13:16.** It speaks of the unity of "being" between the Father and Son, compared with **John 17:5, "glorify Me together with Yourself."**
- **Heb 2:10, "To have led to glory many sons;"** God brings many sons to glory by judging our sins, so that, when we believe in Christ, we are entered into an eternal relationship with His glory. We receive the imputation of God's perfect righteousness, which is the potential for blessing from the integrity of God. This is what Jesus meant in **John 17:22, "I have given to them,"** referencing the glory the Father gave to His Son.

- **1 Tim 3:16, "Christ taken up into the place of glory;"** this refers to the third heaven, the location of the integrity of God, where Christ is seated at the right hand of God in glory and is what we call Phase Three glory, our resurrection.

In **John 13:31-32, "Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; ³²if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."**

- **"Immediately,"** means that God the Father will raise His Son so that the Son will not see corruption or decay, **Psalm 16:10; 49:9; Acts 2:27, 31; 13:34-37.**

How the believer glorifies God.

God is glorified at the moment of our salvation through adoption into the Family of God.

Eph 1:5-6, "Having predesigned us to adoption (*the appointment of adult*) sons (*for Himself*) through Jesus Christ, according to the kind intention (*benevolent purpose*) of His will, ⁶to the praise of glory (*from the source*) of His grace, which He freely bestowed on (*has pursued*) us in the Beloved."

Glory is used for the indwelling of Christ. **Col 1:27, "To whom the God decreed to make known what is the riches (*wealth*) of the glory of the mystery among the gentiles, which is Christ in you, the hope (*confidence*) of glory."**

The Royal Family is called to eternal glory since Christ is seated in the place of glory. The formation of the Royal Family comes under the phrase, **"being called to eternal glory," 1 Peter 5:10; 2 Peter 1:3.** This is the status of the Royal Family being called into eternal relationship with the integrity of God.

God is glorified by means of the church, **Eph 3:21,** when believers attain spiritual adulthood and move to spiritual maturity. Those believers are said to be **"filled with all the fullness of God," Eph 3:19.**

There are three categories of Spiritual Adulthood. You glorify God in all three categories:

- Spiritual Self-Esteem is cognitive self-confidence.
- Spiritual Autonomy is cognitive independence.
- Spiritual Maturity is cognitive invincibility, when you are manufactured into an invisible hero.

The riches of maturity are from the glory of God.

Eph 1:17-18, "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the (*EPIGNOSIS*) knowledge of Him. ¹⁸*I pray that the eyes of your heart (right lobe) may be enlightened, so that you all will know what is the hope of His calling, (maximum blessing), what are the riches of the glory of His inheritance in the saints."*

Eph 3:16, "In order that He might give you according to the riches from His glory, to become strong by means of power through His spirit with reference to the inner man."

Phil 4:19-20, "And my God will supply all your needs according to (*the standard of*) His riches in glory in Christ Jesus. ²⁰Now to our God and Father *be* the glory forever and ever. Amen."

The mature believer has received this glory, **1 Peter 1:7-8**. Receiving glory is blessing from the integrity of God to the mature believer.

1 Peter 1:7-8, "So that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; ⁸and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory."

The believer glorifies God when he parlays the Life Beyond Gnosis, **Eph 3:19**, into the Life Beyond Dreams, **Eph 3:20**.

- The Life Beyond Gnosis is **EPIGNOSIS**, the consistent function of post-salvation renewing of your mind, **Rom 12:2**. This means cognition of the Mystery Doctrine for the Church Age through perception, metabolization, and application, by means of the filling of the Holy Spirit.
- Learning Bible doctrine in the Old Testament will not advance you in the Life Beyond Gnosis. You must understand the Mystery Doctrine of the Church Age, which is found in the New Testament Epistles. It contains all the mechanics for the Plan of God in this Dispensation.
- The result is the attainment of spiritual adulthood. Then you begin to gather fantastic and dynamic momentum.
- Therefore, spiritual maturity parlays the Life Beyond Gnosis into the Life Beyond Dreams, which is maximum blessings in time and eternity that becomes the basis for maximum glorification of God.

The pattern for glorifying God includes suffering for blessing, **John 12:25-26; Rom 8:17; 2 Tim 2:3-9; 4:7; Rev 2:10**, not divine discipline or self-induced misery under the law of volitional responsibility.

There are three categories of suffering for blessing that correlate to the three stages of spiritual adulthood.

- Providential Preventative Suffering.
- Momentum Testing.
- Evidence Testing.

Rom 8:17, "And if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*."

2 Tim 4:7-8, "I have fought the good fight, I have finished the course, I have kept the faith; ⁸in the future there is laid up for me the crown of righteousness, which

the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.”

John 12:25-26, “He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.”

Rev 2:10, “Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.”

God will not only reward those who glorify Him, but He will also sustain them in their suffering, **Heb 2:7-9; 1 Peter 1:6-8; 5:10.**

Glorification of God is then related to the distribution of your escrow blessings for time and eternity, **1 Cor 3:10-15; Rev 2-3.** When God is able to reward you, He is glorified because your rewards were based on His Word, His Spirit, His Plan, His Provisions, and your non-meritorious faith in Him.

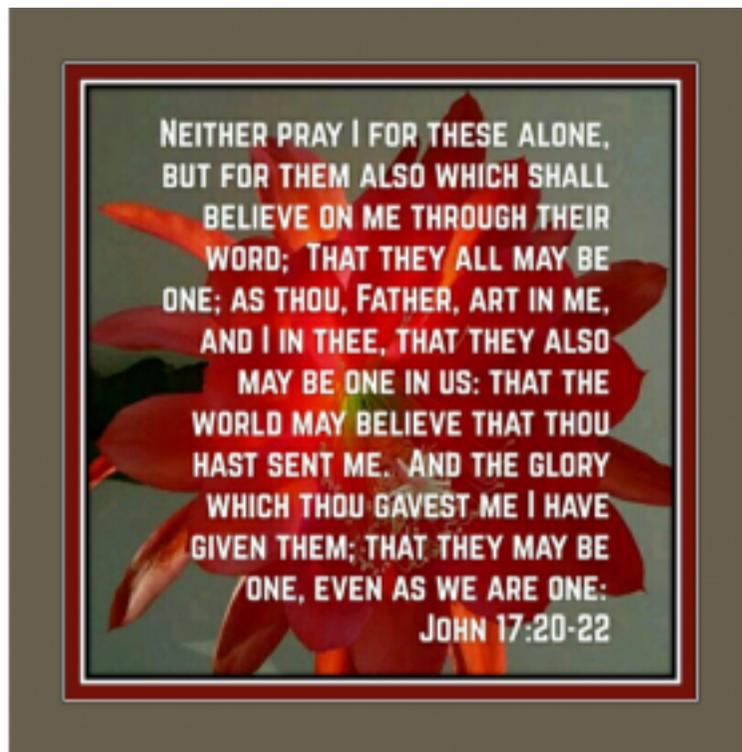
God is glorified and receives glory forever in the function of ultimate sanctification and the deliverance of the ultra supergrace believer, **Rom 5:2; 6:4; 2 Tim 4:18.**

2 Tim 4:18, “The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.”

Rom 5:2, “Through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.”

Rom 6:4, “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life (glory).”

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Literal Translation of the Gospel of John, Chapter 17, Verses 20 – 22

John 17:20 is, "Now I am not only asking (*petitioning*) concerning these (*disciples*), but also concerning those who *will* believe in Me through their word (*preaching the gospel*)."

John 17:21 is, "That they all may keep on being one (*the Church*), just as You, (*God the*) Father, are in Me (*Jesus Christ*) and I in You, that they also may keep on being in Us, so that the world (*unbelievers*) would believe that You sent Me."

John 17:22 is, "And the glory which You (*God the Father*) have given to Me (*Jesus Christ*) I have given to them (*the Church*), in order that they may keep on being one just as We are one."

In Part 8 of the Gospel of John Chapter 17, we will study:

- Exegesis & Principles of **John 17:23**.
- Doctrine of the Indwelling of the Jesus Christ.
- Personal Love of God the Father Toward the Believer.
- Prayer and Personal Love of God the Father Toward the Believer.

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Vs. 20-26, Christ Prays for His Church.

Next, we have in **John 17:23**, "I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me."

The Greek reads: "ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας."

Transliterated it reads: **“EGO EN AUTOIS KAI SU EN EMOI, HINA OSIN TETELEIOMENOI EIS HEN, HINA GINOSKE HO KOSMOS HOTI SU ME APESTEILAS KAI EGAPESAS AUTOUS KATHOS EME EGAPESAS.”**

We begin with, **“I in them and You in Me, that they may be perfected in unity.”**

Here we have yet another purpose clause with **HINA** (nineteen times in this prayer, this is the fifteenth), with the periphrastic Perfect, Passive, Participle in the Nominative, Plural of **TELEIOO – τελειόω** (tel-i-o'-o), cf. **John 17:4**, and means, “a permanent state,” with **EIS HEN** “into one,” meaning our “unity” as the goal and final result.

A periphrastic phrase is made up of two verbs. There is the Present, Active, Subjunctive, Third Person, Plural of **EIMI – εἶμι** (i-mee') (**OSIN**), which is the first verb that means, “they may keep on being.”

The *Subjunctive Mood* goes with the Purpose Clause, and therefore it just simply means that this is a part of God’s purpose.

The *Active Voice*: The Church Age believer “keeps on being” in this status.

The *Customary Present Tense* tells us they habitually are in this status of being perfected.

Then there is also the Perfect, Passive, Participle of **TELEIOO. TELEIOO** is from **TELOS – τέλος** (tel'-os), and means, “to be completed, made perfect,” and sometimes is used for spiritual “maturity.”

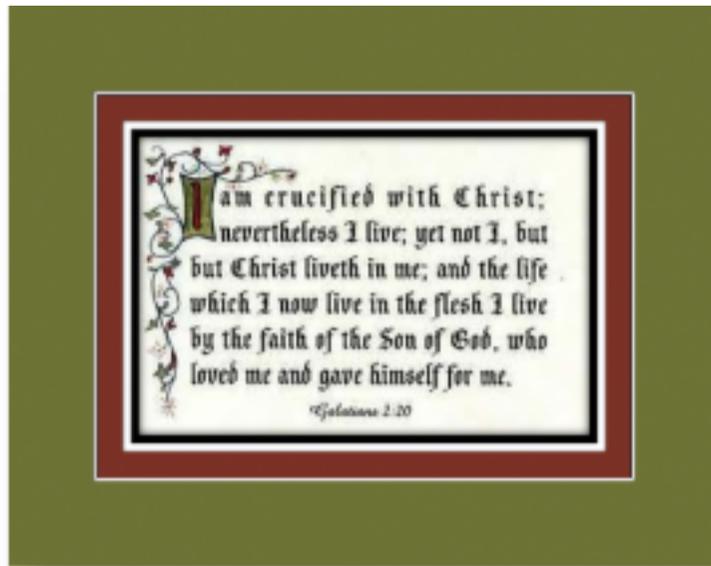
The *Passive Voice* means this completion or perfection is received or given to the Church Age believer by God.

The *Perfect Tense* represents a completed past action that emphasizes the present results. From eternity past the Body of Christ has been in the Plan of God and is fulfilled in time.

So, combined in this purpose clause it means, **“In order that they might keep on being in this status of having been made complete,”** referring to all Church Age believers.

Therefore, we see that the Indwelling of Christ gives the Church a perfect and complete state of unity based on Christ’s indwelling that also provides for the building of our Edification Complex of the Soul (ECS) and reaching a state of spiritual maturity through the Grace Apparatus for Perception (GAP).

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Doctrine of the Indwelling of the Jesus Christ

The Church Age Believer is Indwelt by All Three Members of the Trinity:

God the Father indwells us for the glorification of His protocol plan, which He designed in eternity past for each Church Age believer, **John 14:23; Eph 1:3-12; 4:6; 2 John 9**. In addition, it provides assurance regarding His work in eternity past on our behalf. He is the author of our Portfolio of Invisible Assets, the grantor of our escrow blessings, the mastermind of the Predesigned Protocol Plan of God, and the designer of our very own palace, (GPS – God’s Power System), by which we execute His Plan.

God the Holy Spirit indwells us to create a temple for the indwelling of Christ as the Shekinah Glory, to be a down payment of our royal inheritance, and to empower us in the execution of the Father’s plan, **John 14:16; Rom 8:11; 1 Cor 3:16; 6:19-20; 2 Cor 6:16; Eph 1:13-14**. He then provides a base of operation for both the execution of the Predesigned Protocol Plan of God and the glorification of Christ in our bodies.

God the Son indwells every Church Age believer.

The prophecy of the indwelling of Jesus Christ is found in, **John 14:19-20**.

John 14:19, “Before long the world will see Me no longer, but you will see Me; because I live, you also will live. In that day (Church Age), you shall come to know that I am in my Father, and you in me, and I in you.”

There never has been a time in history when some part of the world did not see Jesus Christ. That is the doctrine of Theophany. There was not a generation in Old Testament times that did not see the visible member of the Trinity. But in the Church Age, Jesus Christ is invisible to mankind.

- Christ appeared as a man, e.g., to Jacob, Abraham.
- Christ appeared as a cloud, pillar of fire, the burning bush.
- Christ actually indwelt the sacred building in Israel.

Church Age believers live inside the operational GPS, and by so doing are able to see Christ by means of His Word resident within their soul.

When He said, **"I am in my Father,"** it is a statement declaring the Deity of Christ. These believers would come to know that Jesus Christ was true Deity while in hypostatic union. The humanity of Christ was in union with the Father, a unique positional sanctification. This is undoubtedly the basis for our positional sanctification, since we are in union with Christ and must share everything he has.

Then **"and you in Me,"** is the prophecy of the Baptism of the Holy Spirit, when we are placed in union with Jesus Christ. We not only become members of His body, but we are "in Christ," giving us equal privilege and equal opportunity to excel inside the Plan of God under Predestination.

Then **"and I in you,"** is a declaration of the indwelling of Jesus Christ to every Church Age believer. This is true for every believer (you are **SU** in the Greek as a second personal plural pronoun = "you all").

The people who heard this prophecy could see Christ's humanity, but they could not see His Deity. The same was true of the Shekinah Glory that dwelled in the Tabernacle / Temple of Israel. They could not see the Shekinah Glory, but they could see the manifestation of its presence in the cloud and pillar of fire.

The Indwelling of Jesus Christ is Unique to the Church Age:

The Church Age is the Dispensation of the Royal Family of God; therefore, it has certain unique features which include the fact that God the Father, God the Holy Spirit, and God the Son indwell every believer. These are unique and never occurred before in history.

The Verification of the Indwelling of Christ in Our Lord's Great High Priestly Prayer for the Church, John 17:22-23, 26:

John 17:22, "And the glory which You (God the Father) have given to Me (Jesus Christ) I have given to them (the Church), in order that they may keep on being one just as We are one."

"And the glory which You (God the Father) have given to Me (Jesus Christ) I have given to them (the Church)." This is a reference to the prototype Divine Power System, (GPS), by which the humanity of Christ glorified God the Father. Now our Lord has given to us the operational GPS as the means of glorifying Him.

"In order that they may keep on being one just as We are one." The glory is more than the GPS and includes the indwelling of Jesus Christ.

In **Verse 23, "I in them"** is a specific reference and prophecy of the indwelling of Jesus Christ.

“And You in Me, (the Father’s indwelling of Christ during the incarnation), in order that they might be made complete, (be matured) ...” God the Father indwelt the Son in order that He might become spiritually mature. In the same way, Christ indwells us that we might become spiritually mature.

In **John 17:23a**, the preposition **EIS** plus the Adverbial Accusative of Reference, Neuter, Singular of **HEIS** should be translated, “with reference to one.” This means there is one objective: To fulfill God’s Plan and glorify God by growing to spiritual maturity.

“That the world may know that You have sent Me and that You have loved them, just as You have loved Me.” One of the purposes for the indwelling of Christ is a sign to you that God the Father loves you just as He loved Jesus Christ.

John 17:26, “I have made known to them Your person and I will continue to make it known, that the love with which You have loved Me may be in them. . .” This love will be fully realized by you when you reach spiritual adulthood with personal love for God and impersonal love for mankind.

“...and I in them.” Jesus Christ indwells you along with the virtue-love of GPS. This becomes a reality to us when we have metabolized Bible doctrine about who and what God is.

God the Son Indwells Us for a Number of Reasons:

As a sign or badge of the Royal Family, **John 14:20.**

- While the baptism of the Spirit is the means of forming the Royal Family of God, the indwelling of Christ is both the sign of the Royal Family and another expression of the uniqueness of the Church Age.
- Therefore, your background is of no consequence in the Church Age, because you are indwelt by Jesus Christ. You have equal privilege and opportunity with all other believers.

As a guarantee of the availability of Divine power (GPS) in time, **2 Cor 13:4-6; Rom 8:10.**

The indwelling of Jesus Christ is a guarantee of our Portfolio of Invisible Assets. Along with the sealing ministry of the Holy Spirit in **Eph 1:13-14**; the indwelling of Christ is a guarantee of our Portfolio of Invisible Assets prepared for us by the Father in eternity past **Eph 1:3**.

As a guarantee of life after death in the presence of God forever, **Col 1:27, “the confidence (hope) of glory.”**

The indwelling of Jesus Christ is a guarantee of eternal security.

- You cannot lose your salvation, **John 10:28-30**, no matter how you foul up your life, no matter how you fail!

- You cannot see Christ indwelling your body until you die. Upon your death, your soul and spirit leave your body, **“Absent from the body and face to face with the Lord,” (2 Cor 5:8).**
- Jesus Christ leaves your body along with your soul and spirit and escorts you to heaven.
- This fulfills the principle of **Psa 23:4, “Even, though I walk through the valley of the shadow of death, I will no fear no evil because you are with me.”**

The indwelling of Jesus Christ is a guarantee of your escrow blessings.

- Since Jesus Christ is both the depository of our escrow blessings and the escrow officer who distributes them to us when we fulfill the conditions of the escrow, the indwelling of Christ is a guarantee that billions of years ago God the Father created and placed on deposit in Christ fantastic escrow blessings for you.
- The fulfillment of the escrow conditions is the execution of the Plan of God for your life. The indwelling of Christ is not a guarantee that we will receive our escrow blessings, only that they exist. We will never receive our escrow blessings until we advance to spiritual maturity, **1 Cor 3:10-14.**
- Therefore, Jesus Christ is the depository of special blessings for time and eternity, **Eph 1:3,** and the escrow officer who will deliver these blessings to the believer when he reaches spiritual adulthood and appears before the BEMA (Judgment seat) of Christ, **2 Cor 5:10.**

The indwelling of Jesus Christ is the motivation for momentum in spiritual adulthood, Gal 2:20.

- In Spiritual Self-Esteem, you have personal love for God the Father, Jesus Christ and the Holy Spirit. Knowing Jesus Christ indwells you becomes the motivation you need to advance to Spiritual Autonomy and to Spiritual Maturity.
- Each one of these stages is accompanied by the Divine administration of undeserved suffering. Spiritual Self-Esteem must pass Providential Preventative Suffering to advance to Spiritual Autonomy; Spiritual Autonomy must pass Momentum Testing to reach Spiritual Maturity; and Spiritual Maturity must pass Evidence Testing to glorify God to the maximum.
- Therefore, there must be some motivation, in addition to metabolized doctrine, to go through undeserved suffering. The specific motivation is the application of the indwelling of Christ. This becomes the motivational virtue for the advance through each stage of spiritual adulthood. There must be a strong personal love for God that continues to get stronger. It is Occupation with the Person of Christ that becomes the important motivating factor beginning at Spiritual Self-Esteem, **Heb 12:3.**

Heb 12:3, “For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.”

The indwelling of Jesus Christ is the basis for assigning highest priority to relationship with God over relationships with people, and to the use of Divine power over the exercise of human power, 1 John 2:24.

1 John 2:24, “As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.”

The indwelling of Jesus Christ is the basis for the glorification of Christ, the Shekinah Glory, in the unique life of the Church Age (C.A.) believer, John 17:22-23, 26.

Every C.A. believer belongs to the royal priesthood of our Great High Priest, Jesus Christ (**Heb 4:14; Rev 1:6**). Each of us has been granted a royal warrant from God to be Christ's ambassador in Satan's kingdom (**2 Cor 5:20**). We are heirs of God, joint heirs with Jesus Christ (**Rom 8:17**). We will accompany our Lord and glorify Him forever (**Eph 2:6-7**). His glorification coupled with His indwelling of every Church Age believer provides great motivation to advance inside GPS in the unique spiritual life of the Church Age believer, to the glory of God the Father.

The Relationship between the indwelling of Christ and the indwelling of the Holy Spirit:

The indwelling of the Holy Spirit provides a temple for the indwelling of Christ as the Shekinah glory, 1 Cor 3:16; 6:19-20; 2 Cor 6:16.

1 Cor 3:16, "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"

1 Cor 6:19-20, "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? You have been bought with a price; therefore, glorify God in your body. "

You glorify God in your body by the knowledge of and then the execution of the Plan of God, the lifestyle of wisdom and the unique life of the Church Age believer.

2 Cor 6:16, "Or what agreement has the temple of God with idols? For we are the temple of the living God, just as God has said (Lev 26:12), 'I will indwell in them and walk among them; furthermore, I will be their God and they will be my people'."

The "idols" here refers to the Corinthian temples. They were houses of prostitution, places where they worshipped the various gods and goddesses of sex. They were also the place for the best bars and best food, with a little religion thrown in on the side. As a result, Corinth was a party town. Since some of the believers were still going back there, Paul asks, "What is the rapport between those idol temples and the temple of your body?"

The indwelling of Jesus Christ is the beginning of the unique spiritual life. The combination of the indwelling of Christ and the indwelling of the Holy Spirit is the basis for the unique life, **Rom 8:10.**

Rom 8:10, "For if Christ is in you (*and he is*); on the one hand the body is dead because of the sin nature, but on the other hand the spirit is (*the unique*) life because of (*imputed Divine*) righteousness."

From the indwelling of the Holy Spirit via the G.A.P., we learn about the indwelling of Jesus Christ as the Shekinah Glory, and this results in the transformation of our lives into the image of the Shekinah Glory, **2 Cor 3:14-18.**

2 Cor 3:14, "But their minds were hardened, (*negative volition of Israel*), for until this very day (*AD57 and now*) at the reading of the Old Testament *scriptures*, the same veil remains unlifted over their minds, because it is (*can only be*) removed in (*by*) Christ."

Principles:

- The unbelieving Jews, because they had rejected Christ as Savior, suffered from scar tissue of the soul. Because the Jews rejected Christ as Savior, they had a veil over their minds about Christ as Messiah.
- The veil is the scar tissue on the soul of the Jewish unbeliever. The Jews read about Christ in the Old Testament, but they did not understand and follow the pattern of **Rom 9:30-33**. Therefore, they sought to be justified by the law, as per **Gal 2:16**.
- This "**veil**" or hardness of the soul is abolished or removed from the Jewish mind when he believes in Jesus Christ.

2 Cor 3:15, "But to this day (*AD57 and still now*), when Moses is read, a veil lies over their heart (*right lobe of the soul*).

Principles:

- "A veil lies over their right lobe" means that scar tissue of the soul accumulated from rejection of Christ as Savior makes it impossible for them to understand even that which they customarily repeat: **ADONAI ELOHENU, ADONAI ECHAD**, (the Lord [*Jesus Christ*] is our God; the Lord [*Jesus Christ*] is One [Trinity]).
- In the Dispensation of Israel, the Jews could not see Jesus Christ dwelling between the cherubs of the mercy seat atop the Ark of the Covenant in the Tabernacle. There was a veil between the Holy Place and the Holy of Holies, and the entire Tabernacle was covered. But they could see Christ from the articles of sacred furniture taught by the priests and from the theophanies, like the cloud over the Tabernacle.
- Today when a Jew believes in Christ, the veil is removed. Jesus Christ, the Shekinah Glory now indwells his body. Now Christ can be seen, not literally, but by understanding through the teaching ministry of the Spirit, the indwelling of Christ. This is the analogy of the Temple veil being torn in two after the crucifixion of Jesus Christ, **Mat 27:51; Mark 15:38; Luke 23:45.**

2 Cor 3:16, "But when anyone (*specifically a Jew*) turns to the Lord, the veil is taken away."

Paul had to explain the blindness of the Judaizers, since the Corinthians had accepted their teaching and had become legalistic.

2 Cor 3:17, "Now the Lord is the Spirit (Deity of the Holy Spirit), and where the Spirit of the Lord is (indwelling of the Holy Spirit in the body of the believer), there is freedom [ELEUTHERIA – ἐλευθερία (el-yoo-ther-ee'-ah)]."

Principles:

- The Holy Spirit is called "**Lord**" in **Isa 6:8-9**; cf., **Acts 28:25-27**; **Jer 31:31-34**; cf., **Heb 10:15-17**.
- "**Liberty**" = **ELEUTHERIA**, which means "freedom." We have freedom to execute God's Plan after conversion.
- There are two categories of freedom, establishment, and spiritual. This passage refers to spiritual freedom which exists only inside God's Power System, (GPS), **John 8:32**. The filling of the Spirit provides the spiritual freedom necessary for the fulfillment of the Predesigned Plan of God and the glorification of God.

2 Cor 3:18, "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."

"**Unveiled face**" is a reference to Moses who had a veil over his face to hide the reflected glory of Christ. Yet the believer in the Church Age need not hide the Shekinah glory. This is why the veil in the Temple was torn in two at the crucifixion of Jesus Christ. It gave everyone access to the Shekinah Glory in the Holy of Holies, "unveiled." Upon our faith in the saving work of Christ on the Cross, we are granted access to the Shekinah Glory and are indwelt by Him. As we grow spiritually, that glory is seen in our words, actions, and deeds, "unveiled."

"**Beholding as in a mirror.**" The mirror is the Word of God. As we persist in learning Bible doctrine inside GPS, we not only see a reflection of ourselves, but we also learn the mystery doctrines of the Church Age, and we see the Shekinah Glory, Jesus Christ, in ourselves.

"**The glory of the Lord.**" As a reference to the Shekinah Glory, this also refers to the indwelling of Christ without saying so, and the point is not the indwelling of Jesus Christ, but seeing the glory of the Lord, from Bible doctrine, which results in Occupation with Christ and Personal Love for the Father, Son, and Holy Spirit.

- The Jews profited from understanding that which they could not see, just as we profit from that which we cannot see, the indwelling of Christ and Bible Doctrine in our souls. The Jews could not see the Shekinah Glory dwelling between the cherubs in the Holy of Holies, but they knew He was there by the presence of the cloud over the Tabernacle. The analogy to this concept is found in **Ex 40:34, "Then the cloud covered the tabernacle, and the glory of the Lord filled the tabernacle."** In the Holy of Holies, Jesus Christ was present, but He was invisible to the people. This is analogous to the indwelling of Christ. He actually indwells your body, but He is invisible to you.
- The visible manifestation that the Shekinah Glory was indwelling the Tabernacle was the cloud, a theophany, which covered the Tabernacle. The visible manifestation today that the Shekinah Glory indwells the believer is his attainment of spiritual adulthood through residence, function, and momentum inside GPS.

- In this context, the believer through his persistence in living in GPS and in learning Bible doctrine comes to an **EPIGNOSIS** knowledge of the indwelling of Christ as the Shekinah Glory.

“Transformed into the same image.” The indwelling of the Shekinah Glory makes it possible for the believer to attain spiritual adulthood. The indwelling of Jesus Christ as the Shekinah Glory today is just as invisible as He was in the Old Testament, but the cloud of His reflected glory is seen in the Church Age believer who advances through the stages of spiritual adulthood to spiritual maturity.

- We are never transformed through any personal self-improvement. The Passive Voice of the Greek verb **METAMORPHOO – μεταμορφώω** (met-am-or-fo'-o), “are being transformed” means the believer is acted upon by metabolized Bible doctrine, resulting in spiritual adulthood.

“Into the same image.” Here we must be careful in our interpretation, because Jesus Christ is God and there is no way we can be God; that is impossible and blasphemous. But we can emulate our Lord Jesus Christ in His humanity.

- From the point of His virgin birth, Jesus Christ occupied the prototype GPS and rapidly advanced to spiritual adulthood while in physical childhood. He reached spiritual maturity and subsequently faced Evidence Testing from Satan before His public ministry began **Mat 4:1-11; Luke 4:1-13**. His humanity never left the Prototype GPS at any time. He had respect for and obedience of authority; authority of God the Father and His Word. He was teachable and continued to grow in grace and favor with God and man. We can do likewise, thus being in the image of Christ.
- In GPS, we can emulate Christ, i.e., emulate the image of His humanity. We can advance spiritually in exactly the same manner, because we have the exact same enabling power of the Spirit, and we have even greater Mystery Doctrine!
- So **“the same image,”** means the same as Jesus Christ in His humanity, having the indwelling Shekinah Glory and growing in the three stages of Spiritual Adulthood which manifest the invisible indwelling Christ.

“From glory,” [**APO DOXA – ἀπό δόξα** (apo' dox'-ah)] is a reference to **John 1:14**, (***“And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”***), where the Shekinah Glory, our Lord Jesus Christ became flesh and tabernacled among us. Therefore, this is a reference to the Shekinah Glory residing in the body of every believer, just as the human body of Christ resided in the prototype GPS. So, **“from glory”** is Jesus Christ, the Shekinah Glory becoming true humanity and residing in the prototype GPS during His entire incarnation. Now He indwells the Church Age believer.

“To glory” is the Preposition **EIS – εἰς** (ās), plus the Adverbial Accusative of Measure of **DOXA** that indicates how far the action of the main verb extends. The action of the main verb **METAMORPHOO** or **“being transformed”** extends all the way to Church Age believers who through residence, function, and momentum inside GPS, attain spiritual adulthood. Therefore, it includes, from the Shekinah Glory becoming true humanity and residing in the prototype GPS to the believer residing in the operational GPS attaining spiritual adulthood and glorifying the Lord.

“Just as from the Lord, the Spirit,” A.T. Robertson states, *“More likely, ‘as from the Spirit of the Lord’.”* It refers to both the indwelling of the Holy Spirit which makes room for the indwelling Shekinah Glory inside your body and the two functions of the enabling power of the Holy Spirit inside GPS:

- The first is the ministry of spirituality, a.k.a., the filling of the Spirit. Generally, the phrase, **“filling of the Spirit,”** from **Eph 5:18**, refers to your body; for when the Holy Spirit who indwells your body has control of your soul, you are said to be filled with the Spirit. That is the status quo of being inside GPS, **“walking by means of the Spirit.”**
- The second is the teaching ministry of the Holy Spirit, **John 14:26**. This is how Christ attained glory inside His humanity and how we attain further glory after the indwelling of the Shekinah Glory.

Warren Wiersbe states, *“Truly our position in Christ is a glorious one! The ministry of grace is far superior to Judaism or any other religion, even though the New Testament Christian has none of the ceremonies or visible trappings that belonged to the Law. Ours is a glorious ministry, and its glory will never fade.”*

The indwelling of Christ is not the same as having Occupation with Christ as a Problem-Solving Device on the FLOT (Forward Line of Troops) Line of the Soul:

Occupation with Christ is the experience of having the Eleventh Problem Solving Device deployed on the FLOT line of the soul. The Eleven PSD's include:

- Rebound – Confession of your sins, **Psa 32:5b; 1 John 1:9.**
- Filling of the Holy Spirit, **John 14:26; 16:12-14; Eph 5:18; Gal 5:16.**
- Doctrinal Orientation, **Heb 11:1; 1 Thes 4:13.**
- Faith Rest, **Psa 37:4-5; Rom 4:20; 2 Cor 8:9; Heb 4:1-3.**
- Grace Orientation, **Eph 3:20; 2 Cor 12:9.**
- Authority Orientation, **Rom 13:1-7; Titus 3:1-2; 1 Peter 2:13-3:6; 2 Cor 10:8; Eph 5:22-24, 33b-6:9; Col 3:18-25.**
- Personal Sense of Destiny, **Eph 3:16; Phil 4:9; Rom 9:23.**
- Personal Love for God, **1 John 4:19; Rom 5:5; 8:28; 1 Cor 2:9.**
- Impersonal Unconditional Love for Man, **John 15:15; Rom 13:9; Gal 5:14.**
- Sharing the Happiness of God, **John 15:11; Prov 3:13; 1 John 1:4.**
- Occupation with the Lord Jesus Christ, **Eph 3:17; 1 Peter 1:8.**

It means Christ is formed in your soul, **Gal 4:19**; or Christ being at home in your hearts, **Eph 3:17**. This is the experience of the mature believer who has executed the Plan of God.

The indwelling of Christ is related to the body and is not an experience. Indwelling is a position; whereas, Occupation with Christ is an experience. Just as there are two aspects of the Holy Spirit's work in the believer, there are two aspects to Christ's work in the believer.

- The indwelling of the Holy Spirit is positional.
- The filling of the Holy Spirit is experiential.
- The indwelling of Jesus Christ is positional.
- Occupation with Christ is experiential.

All believers are indwelt with the Holy Spirit according to Scripture, yet only believers using the spiritual skills are filled with the Spirit, which is mandated by God. Likewise, all believers

are indwelt by the Shekinah Glory, but only believers utilizing the spiritual skills to grow to spiritual maturity are occupied with Christ.

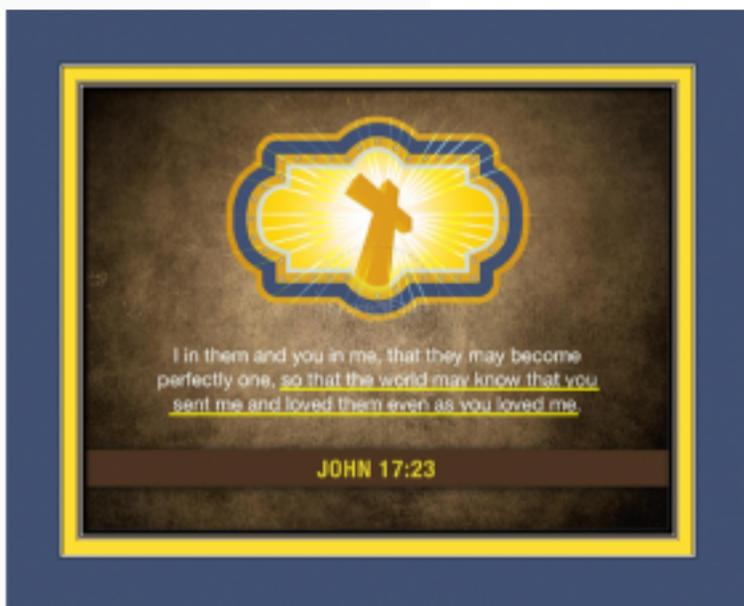
On the one hand, **the indwelling of Christ belongs to all believers at the moment of faith in Christ and remains a permanent possession regardless of spiritual status quo or lack of it.** The indwelling of Christ, as the Shekinah Glory, guarantees we have the Divine blessing of our Portfolio of Invisible Assets. Christ also indwells us as the guarantee of the irrevocability of our escrow blessings.

On the other hand, Occupation with Christ relates to the soul and occurs experientially for the few who are persistent in the use of the three spiritual skills, (The filling of the Holy Spirit, Bible doctrine circulating in the stream of consciousness, the formation of Problem Solving Devices on the FLOT line of the soul).

The experiential factors related to Occupation with Christ are as follows:

- Cognition of the indwelling of Christ contributes to number one priority being given to the three spiritual skills as the means of Occupation with Christ, which includes understanding the precedence for the Christian way of life. Cognition of the indwelling of Christ becomes motivation for perseverance in the use of the spiritual skills when under pressure.
- The experience of Christ formed in you, **Gal 4:19** is equivalent to the experience of Christ formed in your hearts through Bible doctrine, **Eph 3:17**.

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Continuing in **John 17:23**, we look at the last part of this passage, (in bold), which gives us:

Two Results of Christ Indwelling the Church Age Believer.

- Faith based understanding of Christ by the unbeliever.
- The demonstration of the Father's love for the believer.

John 17:23, "I in them and You in Me, that they may be perfected in unity, **so that the world may know that You sent Me, and loved them, even as You have loved Me.**"

John 17:23, “ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας

John 17:23, “EGO EN AUTOIS KAI SU EN EMOI, HINA OSIN TETELEIOMENOI EIS HEN, **HINA GINOSKE HO KOSMOS HOTI SU ME APESTEILAS KAI EGAPESAS AUTOUS KATHOS EME EGAPESAS.**”

We begin with the first result, “**so that the world may know that You sent Me,**”

“**HINA GINOSKE HO KOSMOS HOTI SU ME APESTEILAS.**”

HINA is a Subordinating Conjunction of Result translated, “**so that.**”

GINOSKE is the Verb **GINOSKO** – γινώσκω (ghin-ocē'-ko) that means, “come to know, recognize, perceive,” in the Present, Active, Subjunctive, Third Person, Singular.

Customary Present Tense: This is the intended result of the demonstration of the perfect unity between Christ and the believer. The world will recognize, perceive, know, or understand that Jesus is the Christ sent by God the Father.

Active Voice, Third Person, Singular is speaking about all unbelievers as one group, “the world.” These are the ones who Christ desires to evangelize by the witness of our unity with Him.

Subjunctive Mood is part of the result clause with **HINA**, so we can say, “**they would know.**”

The Present, Active, Subjunctive of **GINOSKO** with **HINA** is just like what we saw in **John 17:21** with the Present Tense of **PISTEUO**, (So that the world would believe). Here it is “**so that the world would know**” with the same pointed phrase “**that You sent Me,**” (**HOTI SU ME APESTEILAS**) as in **John 17:8, 25**.

HO KOSMOS, here we have the article, “**the**” with the Noun meaning, “**world**” in the Nominative, Masculine, Singular. Speaking once again about unbelievers in every generation.

HOTI is a Coordinating Conjunction translated, “**that, because, for since.**”

SU is the Second Person, Singular, Pronoun in the Subject Nominative Case “**you,**” referring to God the Father as the One who sent Jesus in His first incarnation.

ME is the First Person, Singular Pronoun **EGO** – ἐγὼ (eg-o'), “**I**” in the Direct Object Accusative case, meaning, “**Me,**” where Jesus is referring to Himself as the One sent by the Father.

APESTEILAS is the Verb **APOSTELLO** – ἀποστέλλω (ap-os-tel'-lo), in the Aorist, Active, Indicative, Second Person, Singular. It means, "to send or send away."

The *Aorist Tense* is the simple past tense viewing the action in its entirety, referring to the Father's commissioning of Jesus.

The *Active Voice in the Second Person, Singular*: God the Father is the One who sent His Son in the First Incarnation to go to the Cross and pay the penalty for the sins of the entire world, which brings the believer into perfect unity with Christ.

The *Indicative Mood* is for the reality of the Father having sent His Son, so we will say, "**sent.**"

So, we have, "**So that the world would know that You (God the Father) sent Me (God the Son).**"

Principles:

- One of the main reasons for the indwelling of the Shekinah Glory in every Church Age believer is to bring the Gospel message to those who remain in unbelief.
- God the Father sent His Son (the Lord Jesus Christ in hypostatic union) to earth with the expressed purpose of going to the Cross and paying the penalty for every sin of mankind.
- Jesus began the Upper Room Discourse with the acknowledgement that the Father commissioned Him for the Cross in **John 13:16**; cf. **14:31**; **15:21**; **16:5**. He now reiterates that fact once again in the closing portion of the Great High Priestly Prayer, **John 17:8, 18, 21, 23, 25**.

John 13:16, "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him."

- So apparently, the knowledge and belief of the fact that God the Father sent His Son into the world is a key component to bringing the unbeliever to a point of salvation knowledge.
- Notice in **John 17:21** it was, "**so that the world may believe that You sent Me,**" and in **Verse 23** it is, "**so that the world may know that You sent Me.**" Both are in the Subjunctive Mood indicating the result desired by Christ, as well as allowing for the free will of man to believe. Therefore, Jesus demonstrates that His thinking is aligned to the righteousness and justice of God in the expression of Divine Love.
- In the first use of the Subjunctive Mood it is **PISTEUO**, the applying of "faith" to the Word of God; in the second it is **GINOSKO**, the "perception" of the Word of God regarding the commissioning of the Son, cf. **Rom 10:17, "So faith comes from hearing (perception through the ear gate), and hearing by the word of Christ."** Faith comes by perception and both occur only as a result of the free will of man. So, our Lord is doubly emphasizing His desire that all of mankind come to the saving knowledge (faith) of Christ Crucified.
- This demonstrates the impersonal / unconditional love of Christ for all of mankind, which aligns with the justice and righteousness of God, who too loves all of mankind and desires for everyone's salvation, **John 3:16-21**; **1 John 4:9-10**.

1 John 4:9-10, "By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. ¹⁰In this is

love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

Our next phrase is: **"and loved them, even as You have loved Me"**

"KAI EGAPESAS AUTOUS KATHOS EME EGAPESAS."

KAI is a Coordinating Conjunction, **"and, even, also."**

EGAPESAS is the Verb **AGAPAO – ἀγαπάω** (ag-ap-ah'-o), "to love," in the Aorist, Active, Indicative, Second Person, Singular.

The *Aorist Tense* views the entirety of the action of the Father's love for every believer that is made manifest when we build our Edification Complex of the Soul (ECS) and demonstrate His love towards us to the lost and dying world.

The *Active Voice in the Second Person Singular*: God the Father produces the action of loving His children.

The *Indicative Mood* is for the reality of God the Father's love for the believer of the Church Age. We will say, **"you loved."**

AUTOUS is the Pronoun **AUTOS – αὐτός** (ow-tos'), "he/she/it" in the Accusative, Masculine, Third Person, Plural, meaning, **"them."** Even though "the world" was the last topic of discussion, this pronoun continues to focus on the main subject of this paragraph, "the believers of the Church Age."

KATHOS Subordinating Conjunction, "as, just as, **even as**, etc."

EME is the emphatic use of the Pronoun **EGO – ἐγώ** (eg-o'), "I" in the Accusative, First Person, Singular meaning, **"Me,"** where Jesus is again referring to Himself. This along with **KATHOS** above is emphasizing the love that the Father has for His Son in relation to the Love the Father has for His children, believers of the Church Age.

EGAPESAS is once again the Verb **AGAPAO – ἀγαπάω** (ag-ap-ah'-o), "to love" in the Aorist, Active, Indicative, Second Person, Singular, **"you loved."**

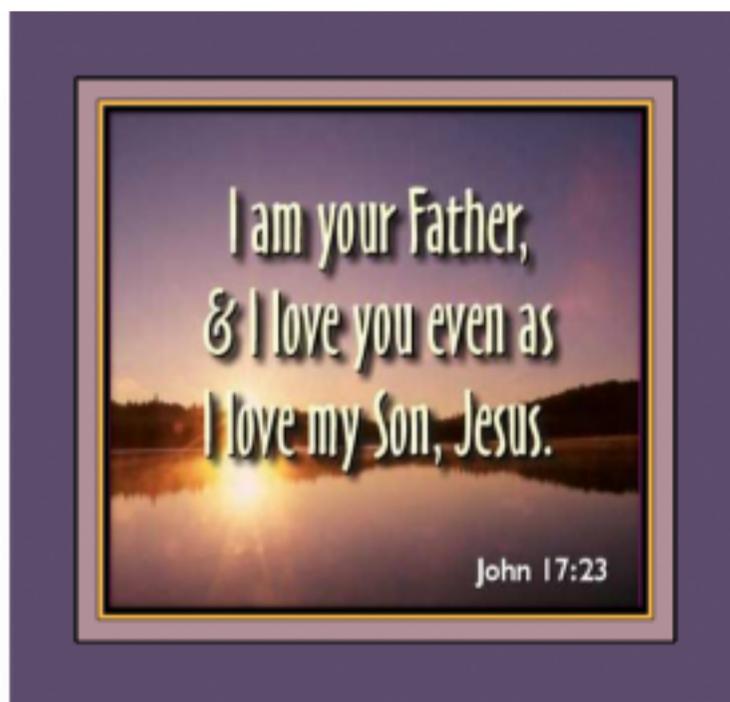
So, we have, **"And You loved them even as You loved Me."**

Our complete translation of **John 17:23** is, **"I (Jesus Christ) in the sphere of them (Church Age believers) and You (God the Father) in the sphere of Me, in order that they may be perfected in unity (with God), so that the world (unbelievers) would know that You sent Me and You loved them even as You loved Me."**

Principles:

- The goal of the unity of believers with Jesus Christ and with God is twofold:
 - That the world will believe in the Son's divine mission (know that You sent Me).
 - That the world will sense that God's love for believers is deep, intimate, and lasting, as is His love for His unique Son (cf. **26**).
- The complete unity that Jesus prays for is not an organizational union of churches, but rather a spiritual union of individual believers with the Father and the Son.
 - A union in which we submit to and do the Father's will.
 - A union which enables Christ to act through us, and thus evangelize the world via, **"let the world know that You sent Me and have loved them even as You have loved Me."**
- **John 17** picks up the theme of **John 15**. There Christ spoke of Himself as the Vine and believers as Branches, and stressed the importance of remaining in Him by choosing to express our love for Him by an ever-obedient response to His teachings. Here Jesus prays to the Father, asking that what is potential in the union faith creates between the believer and the Lord might be actual in our experience.
- How can the world know that the Father loves the believer? The Edification Complex of the Soul (ECS) reflects the glory of God while we are in Satan's cosmic system and makes the world aware of the Father's love.

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Personal Love of God the Father Toward the Believer

John 17:23c, "And You loved them even as You loved Me."

Etymology:

The Greek verb for "love" in **John 17:23** is **AGAPAO**. **AGAPAO** is the most frequently used verb for "love" in the New Testament. The cognate noun of **AGAPAO** is the word **AGAPE**, and means, "virtue-love." Therefore, **AGAPAO** comes to mean, "to have or express virtue-love."

The other Greek verb for "love" is **PHILEO**, which has the connotation of "personal love" and is translated, "kiss" in **Mat 26:48; Mark 14:44; Luke 22:47**, regarding Judas' sign of

betrayal towards Christ. But other times it means a personal love relationship between two parties as in the Father's Love for the believer in **John 16:27**.

John 16:27, "For the Father Himself loves (*PHILEO*) you, because you have loved Me and have believed that I came forth from the Father."

PHILEO is also used in regard to the Father's discipline of the believer in **Rev 3:16, "Those whom I love, I reprove and discipline; therefore be zealous and repent."**

But in **John 17:23**, it is **AGAPAO** which means, "virtue-love." Virtue Love emphasizes not the personal rapport of two individuals as in **PHILEO** love, but the honor and integrity of one party expressed to the other. With God, honor and integrity means the expression of His righteousness and justice towards the believer.

God's Love is a Part of His Divine Essence:

God does not possess life. He is life. We possess life; God does not. The life that God has is infinite, eternal, unending, unchanging life. Part of God's life is love. Love is a part of the essence or being of God, **1 John 4:8, 16**.

1 John 4:16, "We have come to know and have believed the love (*AGAPE*) which God has for us. God is love (*AGAPE*), and the one who abides in love (*AGAPE*) abides in God, and God abides in him."

1 John 4:8, "The one who does not love (*AGAPAO*) does not know God, for God is love (*AGAPE*)."

All three members of the Trinity have co-equal and co-eternal sovereignty, absolute righteousness, justice, eternal life, love, omniscience, omnipotence, omnipresence, immutability, and veracity. Love belongs eternally and coequally to each member of the Trinity. Therefore, the love of God has always existed; there never was a time when it did not exist.

AGAPE Love which is characteristic of the essence of God can be called Divine love.

2 Thes 3:5, "And may the Lord direct your hearts to the love of God and to the endurance (*fortitude, perseverance*) of Christ."

Jude 21, "Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life."

The love of God possesses perfect virtue and integrity, which includes incorruptible justice and immutable righteousness. The perfect love of God always comes from perfect virtue. Because God is holy and unchangeable, divine love cannot be compromised by sins, human good, evil; including Christian degeneracy, dead works, or any function of the sin nature. This means that Divine love cannot be corrupted by any creature failure.

God's love is always compatible with God's justice and is absolutely perfect in every function. God's love is always fair.

Luke 11:42, "But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others."

Perfect righteousness excludes arrogant self-righteousness. Since God is holy, He is perfect in His righteousness and in His justice. Since God is eternal, He is eternally perfect in His righteousness and in His justice. Therefore, since God cannot be anything less than perfect nor anything less than fair, this includes the use of His Divine love. Because God is holy, His love can only function in perfect virtue, honor, and integrity.

Since God is love, always has been love, and always will be perfect virtue-love, God does not fall in love, nor can His love be compromised, corrupted, or bribed by good deeds or human experience.

God's love does not increase or diminish. Therefore, it cannot be changed by human rejection, failure, sin, or evil, or by whether or not we are good or bad. God's love cannot be complicated by either ignorance or absurdities.

God's love is never frustrated or disappointed. His love existed before there were any creatures to love. His love exists with or without an object, since it is always a part of His perfect essence. Divine love is never sustained by human attraction, human rapport, human merit, human worthiness, morality, self-righteousness. Therefore, any system of human merit is never the basis for God extending His love to mankind. God's love cannot be bought by your good behavior, good deeds, or Christian service.

God's infinite and eternal love does not conform to human standards, because it is so far beyond it. Since God's love is an integral part of His essence, His love exists with or without an object. It is obvious that His love exists in spite of the object.

Because God is virtuous, His love is totally devoid of sin, human good, evil, and altruism. Furthermore, God is free from hypocrisy, flattery, or any patronizing influence of mankind.

Obviously, God's love is permanent, stable, and virtuous, and therefore becomes a Problem-Solving Device for the believer. Since God's love cannot be divorced from His eternity, infinity, integrity, virtue, stability, or any other attribute, God's love has great significance for us. God has unchangeable virtue, immutable integrity, and His love is associated with these characteristics.

Rom 5:5, "And hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us."

There are Three Directional Categories of Divine Love:

Toward God: Each person of the Trinity has spiritual self-esteem directed toward His own perfect righteousness, and each person of the Trinity has perfect love directed toward the perfect righteousness of the other two members of the Trinity. This is God's love for God.

Toward Mankind: There are two categories of mankind; saved and unsaved. Man's attitude toward Jesus Christ and His work on the Cross separates mankind into these two categories.

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

John 3:36, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

God's love toward unsaved, spiritually dead mankind is Impersonal Love. Being spiritually dead, man's righteousness is relative and not compatible with God's perfect righteousness, **Phil 3:9; Titus 3:5-7.**

Titus 3:5-7, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life."

Phil 3:9, "And (I Paul) may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith."

But when anyone believes in Christ, God the Father imputes His perfect righteousness to that person. It is imputed first for justification, secondly for logistical grace, and thirdly so that God can personally love all believers without compromising His essence, since all believers have the indwelling Divine righteousness, **Rom 10:10; 2 Cor 5:21.**

Rom 10:10, "For with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

2 Cor 5:21, "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

Toward policy: This describes the difference in Divine policy towards the believer and unbeliever, both of whom God loves. This is classified as anthropathic love. An anthropathism ascribes to God a characteristic which He does not possess, but using language of accommodation and human frame of reference, God's policies are described in terms of man's characteristics.

- There is an anthropathism of love ascribing to God a human love which He does not really possess, but which is used in this sense to clarify Divine policy in terms of

human frame of reference. This is found in **Rom 9:13, "Jacob I loved; Esau I hated."**

- God's attitude here describes the difference in Divine policy toward a believer and unbeliever. Both love and hatred are used as anthropopathisms here. God does not love or hate (a sin) in our sense of the terms. God "**loved**" Jacob in the sense of perpetuating the new racial species of Israel through Jacob the younger rather than through Esau the elder.

Divine Impersonal Love for the Unbeliever Emphasizes the Integrity of the Subject (God):

Impersonal Love towards the unbeliever is found in **John 3:16** and **Rom 5:8**.

John 3:16, "God loved the world so much that He gave His Son, the uniquely-born One, that anyone who believes in Him shall never perish but have eternal life."

Rom 5:8, "God demonstrates His own love toward us in that while we were yet sinners, Christ died as a substitute for us."

As sinners there was absolutely nothing loveable in us from God's perspective; therefore, He could not personally love us unto salvation. But from His own integrity, (righteousness and justice), God loved and continues to love sinful man today. This love was manifest in the sending of His own Son to the Cross for our sins.

Divine Personal Love for the Believer Emphasizes the Integrity of the Object:

The object of God's personal love is His perfect righteousness inside of you, the believer.

Divine Love is attracted to perfect Divine righteousness. God's personal love can only love perfect righteousness. God loves all believers personally, because God's perfect righteousness has been imputed to us at the moment we believed in Christ. Divine love can only have perfect righteousness as its object.

How did God ever come to have personal love for anyone in the human race?

- At the moment of salvation, every believer receives the imputation of God's very own perfect Divine righteousness, so that every believer not only has regeneration through Divine Impersonal Love, but he also has Divine Personal Love. God now has Personal Love for the believer.
- At the moment of salvation, through faith in Christ, the righteousness of God is imputed to us. This is true in every dispensation. There are three results from the imputation of Divine righteousness to the believer.
- God looks at His righteousness imputed to us and declares us to be righteous. We receive instant justification, **Rom 5:1**.
- God's love changes from Impersonal Love to Personal Love toward His perfect righteousness imputed to us. God can now love us personally.
- We receive logistical grace.

John 16:27, "For the Father Himself loves (PHILEO) you, because you have loved Me and have believed that I came forth from the Father."

The moment you believe in Christ, you possess God's righteousness, **Rom 3:21-26; 4:3-8; 5:17-18; 10:10; 2 Cor 5:21; Gal 3:6; 1 Peter 2:24**. Now God can say to you, "I love YOU" and it is personal love. It is personal love because the subject (God) and the object (you the believer) have exactly the same righteousness – God's righteousness.

God's Personal Love is the Motivation for Our Logistical Grace Blessings:

God's righteousness in the believer is the basis for the believer's logistical grace blessing whether he is a winner believer or loser believer.

The mechanics of logistical grace blessing include the two parts of Divine holiness, (righteousness and justice). Grace is the function of the justice of God in providing blessing for the human race under the Laws of Divine Establishment and for the believer under the Predesigned Protocol Plan of God (P³G).

All blessings that come to the believer prior to his receiving his escrow blessings originate from the justice of God, imputed to the indwelling righteousness of God in us. Our point of contact is the justice of God, not the love of God, yet the love of God is His motivation to bless us. **(Click Here to See Grace Pipeline Graphic Slides) <http://gracedoctrine.org/diagrams-and-maps/>**

God daily sustains and supports all believers, even providing fantastic logistical grace blessings above and beyond what is required to keep us alive and He gives these blessings to winners and losers alike, from His Personal Love for the believer, because every believer has imputed Divine righteousness.

What the righteousness of God in us demands, the justice of God executes, and we receive the blessings of His love.

In the function of the policy of grace, there can be no compromise of Divine attributes, and God has found a way, through the imputation of His Divine righteousness, to provide logistical grace blessing to bless each believer without compromising His attributes.

Logistical Grace includes six categories of support.

- Life-sustaining support. God sustains the life of every believer on earth. No believer can depart from life apart from God's will. Therefore, all the forces of hell cannot remove one believer apart from God's permission. God also provides all that it takes to support life, **Lam 3:20-25; Psa 48:14, "This God is our God forever and ever; He will be our guide even unto death."**
- Temporal needs such as food, shelter, clothing, transportation, environment, time, a job, etc. are provided by God, **Mat 6:33; Phil 4:19**.
- Security provision is taught in the doctrine of eternal security. Your security is from God. This includes the assignment of guardian angels, (**Psa 91:7-14; Mat 18:10; Heb 1:13-14**), and the provision of the laws of Divine establishment for freedom to advance to maturity. If positive to Bible doctrine, God provides the security for you to make that

advance, as in the wall of fire, (**Zech 2:5**). **1 Peter 1:5**, "We are kept by the power of God."

- Spiritual riches are provided by God, such as our Portfolio of Invisible Assets, the Eleven Problem Solving Devices, and the unique factors of the Church Age. It also includes the provision of doctrinal teaching from your right Pastor-Teacher, privacy and security necessary to maintain positive volition, the Royal Family Honor Code, and discernment to see distractions and set them aside. Spiritual provision of an Evangelist, a Pastor, the privacy of your priesthood, the Canon, and a local church are all provided for you. **Eph 1:3**, "Who has blessed us with every spiritual blessing."

- Equal Privilege and Opportunity. Blessings are given to every believer, both winners and losers. These are not to be confused with escrow blessings which are far greater.

- God preserves us from death. **Heb 2:14; Psa 33:18; 56:13; 116:8**
Psa 33:18, "Behold, the eye of the Lord is on those who fear (*respect*) Him, on those who wait for His lovingkindness (*grace*) to deliver their soul from death, and to keep alive in famine (*depression*)."

Psa 56:13, "For you have delivered my soul from death, indeed my feet from stumbling, that I may walk with God in the light of life."

Personal Love is the Basis for Our Father's Discipline: Deut 8:5; Psa 119:75; Prov 3:11-12; 13:24; 1 Cor 3:28-30; 11:28-32; Heb 12:4-10; Rev 3:19

When we believe in Christ, eternal life is imputed to us. We are said to be "born-again," and we are said to be, "children of God," **John 1:12; Rom 9:8; Gal 3:26**.

John 1:12, "But as many as received Him, to them He gave the right to become children of God; to those who believe in His name."

Rom 9:8, "That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants."

Gal 3:26, "You are all sons of God by faith in Christ Jesus."

Therefore, God the Father no longer deals with us as unbelievers, but as children.

Now that we are His children, we cannot lose our salvation, **John 10:28-30**. But whenever we sin, we are under two Divine laws.

- The Law of Volitional Responsibility, **Hosea 8:7; Gal 6:7**.
Hosea 8:7, "We sow to the wind and we reap the whirlwind."

Gal 6:7-8, "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. ⁸For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life."

As such, many of the problems and difficulties we have in this life are created because of our own bad decisions, especially when we are walking out of fellowship with God and in reversionism (backsliding), grieving the Holy Spirit, **Eph 4:30**.

- The Law of Divine Discipline, for God's children only.

Divine discipline is the sum total of punitive action taken by the justice of God in grace to correct, to punish, to encourage, to train, and to motivate the believer's free will toward the Plan of God.

Prov 3:11-12, "My son, do not reject the discipline of the LORD or loathe His reproof, ¹²For whom the LORD loves He reproveth, even as a father corrects the son in whom he delights."

"Love" is the Hebrew verb **AHAB** – אָהַבִּים (ah'-hab) in the Imperfect Tense, Qal (Active Voice), 3rd person, masculine, singular, which is from the noun **AHABAH** – אָהַבָה (a-hab-aw). They are equivalent to the Greek verb **AGAPAO** and noun **AGAPE** respectfully. The LXX translates **AHAB** as **AGAPAO** here and elsewhere. Therefore, **AHAB** is emphasizing the continual integrity of the subject "God" in the process of Divine discipline.

Prov 3 shows the underlying motive of a father's love for his son, wanting him to enjoy a long life, (**vs 2**), live in the fear (respect) of the Lord, (**vs 6**), have a good reputation, (**vs 4**), and financial security, (**vs 8**). And this is the desire that God the Father has for His children.

Hebrews 12:5f quotes these verses to first encourage Christians facing persecution (underserved suffering), and second to remind reversionistic believers of God's love in discipline. The author of Hebrews expands **Prov 3:12** by explaining that human parents can only discipline according to their human understanding, yet God disciplines with Divine Omniscience. In addition, this is all the more reason to respond positively to God's discipline, since it is based on His perfect knowledge and understanding, **Heb 12:10**.

If we respect our earthly fathers, how much more should we obey our heavenly Father?

Children who are disciplined sometimes reject the lesson to be learned by it, yet our discipline is Divine, not human and should always remind us that God is a God of love who desires only the best for those who are His, cf. **Mat 7:9-11; Luke 11:11-13**.

Divine discipline is distinguished from Divine judgment, in that discipline is for believers only, but judgment is directed toward all categories of the human race and angels under certain circumstances.

When believers get out of fellowship through sin, human good, or evil, we bring suffering on ourselves. If we do not use the most basic Problem-Solving Device of Rebound (**1 John 1:9**), we will continue in a state of carnality, cosmic living, or reversionism.

- Carnality is a brief stay in the cosmic system.

- Reversionism is a prolonged residence in Satan's Cosmic System. Divine discipline must also be distinguished from the Law of Volitional Responsibility, (**Hosea 8:7; Gal 6:7**), with its self-imposed, self-induced, and self-indulged forms of misery. Bad decisions not only destroy future options in life, but they result in tremendous misery manufactured by ourselves, for which we must take the responsibility. The resultant discomfort, misery and unhappiness may last for a short or long period of time.

If the believer persists in the three categories under the Law of Volitional Responsibility, (i.e., self-imposed, self-induced and self-indulged misery), it is obvious that God will add to it if you do not come around through Rebound.

Punishment from God often follows the failure to Rebound from our sins. Our every sin originates from our free will. Though temptation may come from the Old Sin Nature or another source, we make the decision to sin! All wrong decisions come from some form of arrogance or lust.

While God is the source of Divine discipline, man's free will is the source of suffering under the Law of Volitional Responsibility. God uses His sovereignty and His perfect judgment to know when it is time to warn us that we are out of fellowship, and to bring us back to reality with varying categories of punishment.

There are three categories of Divine discipline administered to the cosmic or carnal believer.

- Warning discipline, **Rev 3:19-20**.
- Intensive discipline, **Job 5:17-18; Psa 7:14; 38:1-14; Heb 12:6; Rev 3:19**.
- Maximum or dying discipline, called the "sin unto death," with the option of installment discipline if one rebounds, **1 John 5:16; Psa 118:17-18; Phil 3:19; Rev 3:16**. All three categories are found in **1 Cor 11:28-32**; the context is believers taking communion out of fellowship.

1 Cor 11:30-31, "For this cause, many are weak (warning discipline), and sick (intensive discipline), and a number sleep (sin unto death). But if we would judge ourselves (rebound), we should not be judged."

All Divine discipline, except the sin unto death, is always designed to correct, to train, and to motivate.

The Parental Analogy of Divine Discipline:

There is no such thing as a perfect child. Therefore, if you as a parent have never spanked your child, you have failed! And the child who is not properly trained and disciplined inevitably grows up to be a source of great misery. Generally speaking, children are benefited from spanking, and they always feel better when it is over. Not only are children imperfect, but all children are hardheaded.

Prov 13:24, "He who withholds his rod hates his son, But he who loves him disciplines him diligently."

So, there is an analogy between children and believers. For as long as we live on this earth, we continue to have an Old Sin Nature. We will never be free from sin; no one is perfect, **Rom 3:23**. When we, through our own bad decisions, put ourselves in a jam, we hate ourselves, whether we know it or not. We are miserable under the Law of Volitional Responsibility.

Rom 3:23, "For all have sinned and fall short of the glory of God."

Therefore, God in his grace provides Divine discipline. His divine discipline is motivated by love. God does not punish us because He likes to see us squirm! God is perfect, just, and fair; we are His children as Royal Family of God.

Prov 3:12, "For whom the Lord loves He judges by punitive action; therefore, like a father to a son in whom He delights."

Being fair and loving to your children means you will reward and bless them on certain occasions, and at other times you will discipline them. Being a parent is a very difficult life, because you love your children, but you cannot cater to them. You must recognize their faults and train and punish them; you must also recognize when they succeed and reward them, **1 Cor 3:10-15; Heb 12:4-11**.

Heb 12:4-11, "You have not yet resisted to the point of shedding blood in your striving against sin; ⁵and you have forgotten the exhortation which is addressed to you as sons (Prov 3:11-12), "My son, do not regard lightly the discipline of the Lord, Nor faint when you are reprov'd by Him; ⁶For those whom the Lord loves He disciplines (warning discipline), And He scourges every son whom He receives, (intensive discipline)." ⁷It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? ⁸But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ⁹Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? ¹⁰For they disciplined us for a short time as seemed best to them, but He *disciplines us for our good*, so that we may share His holiness. ¹¹All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness."

Divine discipline to the believer is parental training in the Royal Family of God. Like parental training, Divine discipline is designed to inculcate humility, and from that humility, true objectivity for life. You are never oriented to life until you are objective. People who are basically subjective have a much more difficult time in learning from and receiving blessings from God's discipline.

Divine discipline teaches us as believers to be oriented to what we really are. The very fact that we receive warning discipline from God tells us we are divorced from reality, and that

God is bringing us back to reality and objectivity, so that we can grow in grace and have all the wonderful assets He has designed for us in our portfolio and in His plan.

So Divine discipline teaches the believer when he refuses to learn from Bible doctrine (being arrogant), or what he simply has not learned from doctrine, being negative and ignorant. Often what you resist in the teaching of doctrine, God will teach you in another way, the hard way, through Divine discipline.

Remember that although Divine discipline is suffering, it is not bad, as we associate with suffering, but it is teaching from the grace of God. All of us must learn certain things the hard way through Divine discipline. So, you can learn the easy way, from your Pastor-Teacher, or you can learn directly from God, the hard way by which you hurt.

Rev 3:19 'Those whom I love (PHILEO), I reprove and discipline; therefore be zealous and repent.'

Learning the easy way is through the communication of Bible doctrine from your own right Pastor-Teacher. This system has unlimited opportunity for advance to maturity. This can result in spiritual maturity and fantastic blessing. Learning the easy way requires three things.

- Filling of the spirit.
- Impersonal love for objectivity.
- Enforced and genuine humility, without which the believer is unteachable.

Learning the hard way is through Divine discipline from God, which has limited objectives to alert the cosmic believer that he's out of bounds, and to motivate his recovery through the function of the rebound technique. If you cannot learn from humility, you learn from hurting. Learning from hurting is the limited lesson of motivation to rebound and recover from the cosmic system. Divine discipline reminds us that none of us ever get away with anything! You are no different!

The believer must recover from the cosmic system to live inside of God's Power System (GPS). Only inside GPS is logistical grace provision exploited to the glory of God and momentum.

The cosmic believer who does not learn from Divine discipline is eventually removed from this life under painful circumstances under the Sin Unto Death.

When the believer uses rebound, God exercises one of three options on his behalf, though the purpose for the suffering has changed from discipline to blessing. All suffering for blessing is designed to accelerate spiritual growth.

- The removal of all disciplinary suffering.
- Discipline suffering is diminished, but is now designed for blessing. The reason the suffering is reduced is so that you can bear it. God never gives us more than we can bear in fellowship, **1 Cor 10:13**.

1 Cor 10:13, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it."

- Disciplinary suffering continues at the same intensity, but is now designed for blessing. It continues at the same intensity, because you can bear it and gain blessing from it, **Job 5:17-18.**

Job 5:17-18, "Behold, how happy is the man whom God reproveth, so do not despise the discipline of the Almighty. ¹⁸For He inflicts pain, and gives relief; He wounds (*intensive discipline*), and His hands *also* heal."

In addition to the three categories of Divine discipline noted above and in **1 Cor 11:28-32**, 1) Warning discipline, 2) Intensive discipline, 3) Maximum or dying discipline, with the option of installment discipline if one rebounds, there is also a category called **"Triple-Compound Divine Discipline."**

- This is the worst type of self-induced punishment. This begins with the believer's decision to become involved in mental attitude sins as motivation for sins of the tongue. These sins of the tongue are motivated by such mental attitude sins as arrogance, jealousy, bitterness, hatred, vindictiveness, implacability, self-pity, guilt syndrome, and revenge tactics.
- While these sins of motivating evil begin with bad decisions from human volition, they are also subject to divine discipline. Therefore, bad decisions to commit verbal sins towards others brings about this worst category of divine discipline.

Mat 7:1-2, "Do not judge so that you will not be judged. ²For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you."

You receive triple discipline for:

- The verbal sin: gossip, judging, maligning, slandering.
- The mental attitude sin that motivated the verbal sin.
- Every sin mentioned, whether true or not, is put on you.

In summary, most of our suffering comes from ourselves under the Law of Volitional Responsibility. But when we ignore the suffering incurred from the Law of Volitional Responsibility and continue to live in the dungeon of the cosmic system, then God brings us back to reality.

- The arrogance complex in cosmic one is so great and powerful that it divorces us from reality. So, God first administers warning discipline.
- When that does not work, He adds intensified discipline. At this point, God now uses the believer for an entirely different purpose. No longer can he fulfill God's plan. However, God keeps him alive, though obnoxious, psychotic, neurotic, or sociopathic, for people testing for those believers advancing through the valley of Momentum Testing.
- Finally, God takes him out under the Sin Unto Death.
- The only priesthood function the believer can use while in the cosmic system is the Rebound technique. This is the only way to break the system of Divine discipline. Naming your sins to God is totally non-meritorious. You are then immediately forgiven

and restored to fellowship, filled with the Holy Spirit and reentered into your palace, GPS.

- Divine discipline does not imply loss of salvation. No matter how intense the suffering, you never lose your salvation. Once you believe in Christ, there is nothing you can do to cancel what God accomplished for you at salvation. On the Cross, Christ was judged for all your sins, including the ones related to evil. We cannot change the work of God at salvation. No matter how terribly we suffer under Divine discipline, it can never cancel salvation. No failure on your part can change the grace and work of God.

2 Tim 2:11-13 emphasizes this principle. This passage is part of a hymn entitled, "Faithful is the Word." **"Faithful is the Word; for if we died with Him (retroactive positional truth), we shall also live with Him (current positional truth). For if we persevere (inside GPS), we shall rule with Him (in the Millennium). If we deny Him, He will deny us (loss of rewards). If we are faithless (in cosmic system), He remains faithful (eternal security), for He cannot deny Himself."**

Psa 119:75, "I know, O LORD, that Your judgments are righteous, and that in faithfulness You have afflicted me."

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Prayer and Personal Love of God the Father Toward the Believer

John 16:23, 26-27, "In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. ... ²⁶In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; ²⁷for the Father Himself loves (PHILEO) you, because you have loved (PHILEO) Me and have believed that I came forth from the Father."

Introduction:

As believers we have the privilege and opportunity of executing God's plan for our lives through the two power options, (the filling of the Spirit and the metabolization of Bible doctrine), plus the deployment of the Eleven Problem Solving Devices on the FLOT line of the soul, which make up the three spiritual skills. As such, the love of God has been poured out

within our hearts so that we can walk in fellowship with Him, execute His plan for our lives, and receive the distribution of our escrow blessing from the love of God based on His integrity.

Rom 5:5, "And hope does not disappoint, because the love (AGAPE) of God has been poured out within our hearts through the Holy Spirit who was given to us."

It is the Personal Love of God the Father that has provided for our unique spiritual life, **Rom 5:5**, and it is the Personal Love of God the Father that rewards us for living the unique spiritual life, **1 Cor 3:10-15**, or disciplines us for walking in Satan's Cosmic System, **Rev 3:19**, and it is the Personal Love God that hears and answers our prayers, **John 16:26-27**.

Rev 3:19 'Those whom I love (PHILEO), I reprove and discipline; therefore be zealous and repent.'

As such, God's love provides for every believer to live the unique spiritual life in the intensified stage of the angelic conflict. This unique spiritual life includes our Royal Priesthood, **1 Peter 2:5, 9**, which provides a unique prayer life for the Church Age believer, giving us access in prayer to God the Father. Therefore, it is the love of God that provides for our unique prayer life.

The Love of God Motivates Him to Hear and Answer Our Prayers. The love of God towards the Church Age believer not only provides for a unique prayer life, but it also is the motivation for God to hear and answer our prayers.

- Love being the motivator for hearing and answering your prayers never stands alone, but must also align with His other attributes, as we have noted.
- Therefore, what the righteousness of God approves (personal prayer on behalf of self and on behalf of others), the justice of God answers through the love of God expressed through the grace of God, when the believer has rebounded and is in fellowship with God, **Psa 66:17-**

Psa 66:17-20, "I cried to Him with my mouth, and He was extolled with my tongue. ¹⁸If I regard wickedness in my heart, the Lord will not hear; ¹⁹But certainly God has heard; He has given heed to the voice of my prayer. ²⁰Blessed be God, who has not turned away my prayer nor His lovingkindness from me." Between **verse 18 & verse 19** is Rebound.

- Similarly, what the righteousness of God disapproves (the believer praying in a state of sin or in perpetual carnality), the justice of God does not answer. This is the reason why many believers' prayers go unanswered; they are simply out of fellowship with God at the time of prayer.

How to Pray in the Love of the Father, the Lord's Template Prayer, Mat 6:9-13; Luke 11:2-4.

Luke 11:2-4, "And He said to them, When you pray, say: 'Father, hallowed be Your name. Your kingdom come. ³Give us each day our daily bread. ⁴And forgive us our

sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.”

Because God is Love, He forgives us and instructs us that we too must forgive others as a prerequisite for our sins to be forgiven, and therefore for our prayers to be answered.

This command demonstrates the need of the new birth or spiritual regeneration, because Scripture teaches us that prayer, other than the call to know God or for salvation, is really only applicable to believers in Jesus Christ who are brought into a relationship with God as His children through faith in Jesus Christ. This is accomplished by the new birth, the regenerating work of the Spirit of God, cf. **John 1:12; 3:3-7; 14:6.**

Our prayer is to be addressed to God using the term, **“Father.”** The basic plan of prayer for the Church Age believer is not to Jesus, but to the Father. He is the One to whom we are to pray, “THE GIVER,” through the name of the Son, “THE ACCESS” into God’s presence, and in the power of the Holy Spirit, “THE MEANS,” cf. **John 14:6; 16:23-24; Eph 1:17; 2:18; 3:14; 6:18; Col 1:13; Heb 7:25; Jude 20.**

“Father” is a term of honor or reverence and relationship. Coming to God in prayer as “Father” is designed to demonstrate: 1) Our attitude toward God as one of honor, respect, and trust, and 2) Our understanding of the relationship we have with Him as a child; God is a father kind of God who loves and cares for us as only a parent can love and care for a child.

How should this affect our prayer life? When we pray as Church Age believers, we are to talk with God as our Father, not simply about God in a theological monologue of high sounding and pious phrases and tones. It is true that we should exalt the Lord in our prayers through praise, adoration, and thanksgiving for His person, His essence and His works in creation, history, salvation, etc. Yet, our need is to come to God as a child and talk with Him as our loving Father, **Psa 103:13.**

Psa 103:13, “Just as a father has compassion on *his* children, so the LORD has compassion on those who fear Him.”

It means we are to talk with Him as a Father who loves and cares for us as His children. We will praise Him for His Divine essence and being, and for His wonderful and mighty works, but ultimately, it means praying with the frankness of a child while counting and resting in God as a Father who has a father’s heart, love, understanding, wisdom, and strength.

To pray to God as our Father means recognizing that He is a person who is intimately concerned about us more than we could possibly be concerned about ourselves. He is not a blind or impersonal force.

Calling God our Father means believing Him to be so. Such a relationship and conviction could never really be expressed if we were to address God as simply, “Almighty God, the

great and terrible one," or "Dreadful Creator and Basis of all Being." This kind of approach to God would actually betray one's ignorance of the nature and relationship of God to us in Christ, or one's unbelief in Him as a loving heavenly Father.

How easy would it be to pray or how confident would we be if we could only approach God as an impersonal "basis of all being" or as "the great and terrible one?"

The word "Father" draws our attention to the nature of our relationship with God, as a result of the new birth and our access to God through the person and work of the Lord Jesus Christ.

Thus, it emphasizes the ease and willingness with which we should come into His presence, boldly, with the confidence of a child who knows he or she is loved with an unconditional love.

John 16:27, "For the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father."

Heb 4:16, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

Come to Him with "ease" means an awareness of this fatherly kind of care, the love of God and our provision and access through the finished work of Christ.

Forgiving Others is a Demonstration of the Father's Love for Us:

Luke 11:4, **"And forgive us our sins, For we ourselves also forgive everyone who is indebted to us."**

Failure to forgive demonstrates our unwillingness to treat others on the same basis of grace and love that God has treated us. We must be willing to extend forgiveness as freely to others as God has freely extended it to us, **Mat 18:21-35; Eph 4:32.**

Eph 4:32, "Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you."

Failure to forgive others stems from our failure to turn the matter over to the Lord and trust in His sovereign purposes and control. The Lord who rested totally in the Father's love and plan is our perfect example in this, **1 Peter 2:21-25.**

Failure to forgive others keeps the Lord from forgiving us, not because our act of unforgiveness becomes the basis for our own forgiveness, but because unforgiveness, like any known sin, stands as a barrier to fellowship.

The basis for our forgiveness is always the Cross and Christ's presence before the Father as our advocate, **1 John 1:9-2:2.**

It is important for us to understand that failure to forgive others is not only sin, but a sin which is a contradiction to the heart of the Gospel message and the Father's love, cf. **Psa 66:18; Mat 5:23-24; 1 Peter 3:7.**

Failure of people to forgive one another results in a sick church, one without the power and blessing of God on its ministry and life.

Your impersonal love toward others is important, because it is a reflection of the love of God in Divine integrity. Divine integrity is made up of three divine attributes of God: the righteousness, justice, and love of God. Grace is a reflection of the entire integrity of God. Grace works with love as love works with the holiness of God. Out of Divine integrity comes our very own Portfolio of Invisible Assets with our very own spiritual life. And Impersonal Love gives you compatibility with the integrity of God, **1 Cor 13:4-8a, 13.**

Prayer is a Means of Entering into the Joy and Confidence of God's Love, Provision, Direction, and Presence, Phil 1:3-6:

Phil 1:3-6, "I thank my God in all my remembrance of you, ⁴always offering prayer with joy in my every prayer for you all, ⁵in view of your participation in the gospel from the first day until now. ⁶For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."

It is a means for us to focus on the "who" and "what" of God; His person, plan, principles, promises, purposes, etc. This kind of praying glorifies the Father and demonstrates our desire for relationship with Him, along with obedience. At the same time, it brings joy (+H) and comfort to our hearts, because it brings God into our focus along with His purposes.

When we pray typically, we tend to begin with "us" rather than with "Your." That is why it is so important to pray to God as our Father, because it immediately puts us in the proper frame of reference.

Typically, we rush into God's presence pleading for "our" petitions, "our" needs, and "our" problems. As a result, we become problem oriented and frantic rather than God and grace oriented being relaxed in His sovereignty under the Faith Rest Technique, cf. **Psa 46:10.**

Psa 46:10 (NASB), "Cease *striving* and know that I am God."

Psa 46:10 (KJV), "Be still and know that I am God."

"**Cease striving**" or "**Be still**" are the Hebrew word **RAPHAH** – רָפָה (raw-faw') which means, to "sink down, slacken, or relax." It is used in the Hiphil Mood (Causative Active), and Imperative Tense (Command).

The LXX uses the Greek word **SCHOLAZO** – σχολάζω (skhol-ad'-zo) in the Aorist, Active, Imperative which means, "to cease from labor, be at leisure, to have rest or respite from a thing, or cease from doing."

Therefore, this is a command to stop using our human power and effort, (human good works), and instead faith rest in God in association with our prayer life, (as we should in all aspects of our spiritual life).

Therefore, with the right perspective in our prayer life, "Our Father," we gain a relaxed mental attitude and rest from our human good works in trying to solve all of our problems.

Our Prayers are Answered from the Love of God, 1 John 3:21-22; 5:14-15:

We are inadequate and weak to solve our problems, but God is the omnipotent, omniscient, and omnipresent One who is able to do above all that we can ask or even think, **Eph 3:20.**

Eph 3:20, "Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us."

In His love, He always cares; in His wisdom, He knows what is best; and in His power, He is able to do anything.

The more we come to understand and sense our impotence and need, the more indispensable and irresistible prayer should become to us all.

Persistent prayer demonstrates our knowledge and confidence in our friend and heavenly Father, **Mat 7:7-11; Luke 11:5-10.**

This is a call for expectant waiting in our prayers. This is the principle of waiting on the Lord, of the faith-rest life; resting patiently by faith in God's wisdom and love.

Do not give up and go away. Do not stop. Stay, wait, and rest the matter in the Lord's hands and timing. The answer and revelation of what God is doing will come. Just trust in the goodness and wisdom of God.

With that in mind, the Lord quickly focuses our attention on the nature of God and our relationship with Him as our heavenly Father as believers in Christ. Why?

- To encourage us to keep on asking, seeking and knocking.
- To strengthen our faith.
- To demonstrate why we can be assured of God's answer and concern.

Therefore, Jesus focused our thoughts on God's "greater grace" by calling our attention to God's infinite and holy love as our heavenly Father, which greatly glorifies God, because it shows we are resting in His wisdom and love.

The lack of an immediate answer to our prayers should never turn us away in disgust or cause fear or doubt and frustration. Why? Because we know our heavenly friend and Father. Do we understand all that God is doing? No, not really. Is it easy? Not always. Is that a reason to quit or stop praying? Absolutely not!!

Persistent prayer demonstrates the maturity of our faith and also our need of understanding God, His plan, principles, promises, and purposes.

It demonstrates our need of faith, of wisdom and Biblical values, and priorities along with patience and an eternal perspective. Cf. **Mat 6:25-34**.

Mat 6:25-34, "For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? ²⁶Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? ²⁷And who of you by being worried can add a *single* hour to his life? ²⁸And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, ²⁹yet I say to you that not even Solomon in all his glory clothed himself like one of these. ³⁰But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? You of little faith! ³¹Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' ³²For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. ³³But seek first His kingdom and His righteousness, and all these things will be added to you. ³⁴So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own."

A mature or growing faith sees and believes the promises of God, embracing them with persistence even though the answer is not immediately forthcoming, **Heb 11:13, 39**.

Mature faith knows that God will answer in a better time and in a better way than we could do on our own, **James 1:5-8**. This was illustrated in the prayers of our Lord both before and while on the Cross. Had the Father taken the cup of the Cross from Him or called ten thousand angels to deliver Him from the Cross, we would still be in our sins. God answered His Son, but in a better time and in a better way.

James 1:5-7, "But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. ⁶But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. ⁷For that man ought not to expect that he will receive anything from the Lord, ⁸*being* a double-minded man, unstable in all his ways."

"In that day you will ask in My name ... for the Father Himself loves you ..." (John 16:26-27), by Oswald Chambers. "... for the Father Himself loves you ..."—the Father's love is evidence that our union with Jesus is complete and absolute. Our Lord does not mean that our lives will be free from external difficulties and uncertainties, but that just as He knew the Father's heart and mind, we too can be lifted by Him into heavenly places through the baptism of the Holy Spirit, so that He can reveal the teachings of God to us."

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Complete Translation:

John 17:23

"I (Jesus Christ) in the sphere of them (Church Age believers) and You (God the Father) in the sphere of Me, in order that they may be perfected in unity (with God), so that the world (unbelievers) would know that You sent Me and You loved them even as You loved Me."

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Included in this study:

- Exegesis, Doctrines & Principles of **Vs. 24–26.**
- Good Gifts Given by Our Father.
- Principles of God the Father’s Love for His Son Jesus Christ
- Doctrine of God the Father as Righteous.

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Vs. 20-26, Christ Prays for His Church.

We now move on to **John 17:24.**

John 17:24, "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world."

The Greek reads: "πάτερ*, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεῖνοι ὧσιν μετ’ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου."

Transliterated it reads: "PATER, HO DEDOKAS MOI, THELO HINA HOPOU EIMI EGO KAKEINOI HOSIN MET EMOU, HINA THEOROSIN TEN DOXAN TEN EMEN, HEN DEDOKAS MOI HOTI EGAPESAS ME PRO KATABOLES KOSMOU."

We begin with "Father, whom You have given Me."

"PATER, HO DEDOKAS MOI."

PATER is a Noun in the Vocative of Address, Masculine, Singular for "Father" once again.

HO is the Relative Pronominal Adjective **HOS** – ὅς (hos) in the Accusative Neuter Singular that means, "who, which, what, etc." We will say, "whom," referring to the Church.

DEDOKAS is the Verb **DIDOMI** – δίδωμι (did'-o-mee) in the Perfect, Active, Indicative, Second Person, Singular, that means, "give, grant, allow, etc."

The *Perfect Tense* stands for completed past action where the results continue to the present. The believer has been given by the Father to His Son; see also **verses 9 & 11**.

The *Active Voice in the Second Person Singular*: God the Father produced the action of giving us to His Son.

The *Indicative Mood* is the reality of the Church being a gift from the Father to His Son. We will say, "**You have given.**"

MOI is the Pronoun **EGO** – ἐγώ (eg-o'), "I" in the Dative, First Person, Singular that means, "**to Me.**" Jesus is the recipient of the Father's gift of the Church.

So, we have, "**Father, whom (Church Age Believers) You have given to Me.**"

Principles:

This is now the 7th and final verse in which our Lord has used the phrase "**given to Me**" (**DEDOKAS MOI**) in the Perfect, Active, Indicative, Second Person, Singular in this Great High Priestly prayer. As you may know, seven is the number of spiritual perfection. So, our Lord applied the phrase seven times for spiritual perfection in the Perfect Tense.

So, let's see how our Lord speaks of spiritual perfection in this prayer culminating in **Verse 24**. As we review each one, keep in mind how it reflects on our spiritual life too, and the things we should be doing or have been done for us.

- In **Verse 4**, "**I glorified You on the earth, having accomplished the work which You have given to Me in order that I do it.**" **One** being the number of **unity**, Jesus begins by recognizing His completed work according to the Plan of God the Father that includes the Cross, resurrection, ascension, and session, which demonstrates His unity with the Father and His Plan.

- In **Verse 7**, "**Now (prophetic regarding Pentecost +), they have come to know, that all things whatsoever You (God the Father) have given (from eternity past) to Me are from (the immediate source of) You.**" **Two** the number of **difference**, and speaks here to Jesus' incarnation, Jesus Christ in His humanity, and that all of Jesus' physical and spiritual needs in His humanity were met by another, God the Father. This is the perfection of Logistical Grace blessings.

In **Verse 9**, "**I keep on praying concerning them, I do not pray concerning the world, but concerning those whom You (God the Father) have given to Me, because they keep on being Yours.**"

Three the number of **Divine Completeness**, and speaks here of the perfect and complete gift of the disciples to Jesus by God the Father according to His perfect Plan, along with the spiritually perfect process of intercessory prayer on their behalf.

- In **Verse 11**, “**I am no longer in the world but they are in the world and I come to You Holy Father. Keep them in Your name, which You have given Me, in order that they might keep on being one just as We are.**”

Four is the number of **material completeness and creation**, and here Jesus references the world in which He created, “**I am no longer in the world as they are.**” In addition, we have emphasis on the word “**Name**” which is **ONOMA** that also means, “authority” and is used for “title,” which signifies someone’s authority, character, or nature. Therefore, “**name**” stands for the perfect and complete power of God manifested in His person, (cf. **5:43; 10:25; 12:28; 17:6, 26**). So, it refers to the perfect Essence of God the Father and signifies all that is protecting the believer in the world. We will see another tie-in to His “name” at the end.

- In **Verse 12**, “**While I was with them, I Myself was continually keeping them in your name. You gave them to Me (in the past with the result that they belong to me forever); and I absolutely guarded them, and not one of them was lost, (to eternal condemnation), except the son of destruction.**”

Five is the number of **Grace**, and here Jesus refers to His part of completing the Plan of perfectly protecting the disciples. We see the grace of God in that “not one of them perished, but the son of perdition.” In grace God provides for salvation and in grace He allows our free will, which Judas used to reject the Messiah. Jesus kept the believing disciples spiritually perfect and complete by His Word.

- In **Verse 22**, “**And the glory which You (God the Father) have given to Me (Jesus Christ) I have given to them (the Church), in order that they may keep on being one just as We are one.**”

Six is the number of **man**, and here Jesus is giving His glory to members of the human race (believers), which results in unity. So, we see the result of spiritual perfection in man, they receive the glory of Jesus Christ.

- In **Verse 24**, “**Father, whom you have given to Me, I desire that where I am they (the Church) may be with Me, so that they would keep on beholding (with understanding) My glory which You have given to Me because You loved Me before the foundation (creation) of the world.**”

Seven is the number of **Spiritual Perfection**, and this verse completes the spiritual journey of Christ on behalf of mankind. In the seventh usage of “**given to Me,**” our Lord is petitioning for the spiritual perfection of believers in that they are resurrected and in heaven where Christ is. And remember that the Father always answered the prayers of His Son.

Notice also that there are two uses of **DEDOSKAS MOI** in **Verse 24**. Two, being the number of **division**, shows in this verse that we must be separated from the world and our sin nature in order to see Christ’s glory in heaven.

This also means we have an eighth usage of **DEDOKAS MOI**. And do you know what the number eight means?

In the Hebrew the number **eight** is **SHEMONEH** (sh’moneh) from the root word **SHAMEN** (shah’meyn) that means, “to make fat,” “cover with fat,” or “to super-

abound." As a participle, it means, "one who abounds in strength." As a noun, it means, "superabundant *things*." Therefore, it is the "**superabundant**" number.

As seven means spiritually complete, spiritual perfection, eight means over and above this perfect spiritual completion and is the first in a new series, as well as being the eighth. For example, where Scripture ties together seven and eight:

- In **John 17**, we have a similar accounting as in **Isa 5:1-2** where there are eight sentences describing the vineyard but seven give the characteristics and one the result. Compared to **John 17**, Jesus tells of seven characteristics of the Father's gifts and the last is the result, "**Seeing His glory.**"
- In **Col 3:12-14**, there are seven "graces," but in **Verse 14**, over all theses there is "**love,**" which is the "perfect bond of unity," the major theme of our Lord's prayer here in **John 17**.
- In addition, Jesus was on a mountain eight times, seven before the Cross and one after He rose from the dead in glory.

Therefore, we see another analogy of the number eight. It is associated with resurrection and regeneration and the beginning of a new era, especially when it stands alone. For example:

- It was Noah, the eighth person, **2 Peter 2:5**, who stepped out on to a new earth, and eight passed through the flood with him to the new or regenerated world.

2 Peter 2:5, "And did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly."

- Christ rose on the first day of the week, eighth day, and the Bible records eight individual resurrections.
- The Transfiguration took place on the eighth day after the first announcement of Christ's "sufferings" and it was the showing forth of His "**glory,**" **Luke 9:28**.

Also, as I mentioned under **verse 11** above, we note that eight is the number of Jesus' name, **IESOUS**. It is also a multiple in His other names as well including, **CHRISTOS, KURIOS, SOTER** (Savior), **EMMANOUEL** (Emmanuel), **MESSIAS**, and **HUIOS** (son).

So, in **John 17:24**, we see Glory, Grace, and Resurrection all tied together that brings home the overall theme of this chapter regarding God's love which is the perfect bond of unity.

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Good Gifts Given by Our Father

In **John 17**, we have the phrase, **"you have given to me"** in seven verses with eight usages, (twice used in **verse 24**).

Seven is the number for Spiritual Perfection. Eight is the number of Superabundance, and is related to resurrection, regeneration, and new beginnings.

Here we see Seven and Eight combined regarding the gifts given in **John 17**. Therefore, we have a picture of Super-Abounding Spiritual Perfection.

So, in these seven verses, we see that we have been given Superabundant gifts by God the Father to bring about our Spiritual Perfection through the person and work of Jesus Christ.

Eph 3:20, "Now to him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us."

- **Vs 4, "Having accomplished the work which You have given Me to do."**
- **Vs 7, "Everything You have given to Me is from You."**
- **Vs 9, "Ask on behalf of those You have given to Me."**
- **Vs 11, "Keep them in Your name which You have given to Me."**
- **Vs 12, "I was keeping them in Your name which You have given to Me."**
- **Vs 22, "The glory which You have given to Me I have given to them."**
- **Vs 24a, "They whom You have given to Me be with Me."**
- **Vs 24b, "They may see My glory which You have given to Me."**

These gifts have been given so that we can fulfill the Plan of God for our lives.

- The perfect provision of God's Plan for our Salvation.
- The perfect provision of our Logistical Grace blessings.
- The perfect provision of prayer to the Father.
- The perfect protection of God the Father by His Essence.
- The perfect protection of God the Son by His Word.
- The perfection of Glorification, being made holy.

- The perfect provision of Eternal security.
- The perfect provision of a Resurrection body and life.

All combined we have the superabundance of the unique spiritual life given to us (believers) by God the Father.

2 Cor 9:8, "And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed."

James 1:17, "Every good gift given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow."

Mat 7:11, "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!"

The Gift of God's Plan for our Salvation:

Eph 2:8-10, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; ⁹not as a result of works, so that no one may boast. ¹⁰For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."

Because we have received the Gift of the Lord Jesus Christ (TLJC), we are able to receive further gifts from God to fulfill His plan for our lives.

The Gift of Logistical Grace Blessings:

2 Cor 9:9-11, "As it is written, "He scattered abroad, he gave to the poor, His righteousness endures forever." ¹⁰Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness; ¹¹you will be enriched in everything for all liberality, which through us is producing thanksgiving to God."

The Gift of Prayer to the Father:

John 16:26-27, "In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; ²⁷for the Father Himself loves you...."

Luke 11:11-13, "Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? ¹²"Or *if* he is asked for an egg, he will not give him a scorpion, will he? ¹³"If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?"

Rom 8:26-27, "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; ²⁷and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God.*"

The Gift of Protection by the Essence of God the Father:

1 Peter 1:3 & 5, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused (*given to*) us to be born again to a living hope through the resurrection of Jesus Christ from the dead... ⁵who are protected by the power of God through faith for a salvation ready to be revealed in the last time."

The Gift of Protection by God the Son by His Word:

Rev 3:10, "Because you have kept the word of My perseverance, I also will keep (*TEREO*) you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth."

The Gift of Glorification, Being Made Holy:

Rom 3:23, "For all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus."

The Gift of Eternal Security:

Eph 1:13-14, "In Him, you also, after listening to the message (*Word*) of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, ¹⁴who is given as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory.

The Gift of a Resurrection Body and Life:

Rom 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

1 Cor 15:38 & 57, "But God gives it a (*Resurrection*) body just as He wished, and to each of the seeds a body of its own. ... ⁵⁷but thanks be to God, who gives us the victory through our Lord Jesus Christ."

1 Peter 1:3-9 summarizes many of these gifts.

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Now that we have seen the first part of **John 17:24**, "**Father, whom, (Church Age believers), You have given to Me,**" and the outline of the phrase, "**You have given to Me**" in **John 17**, we now get back to the rest of the verse.

Next, we have, "**I desire that they also be with Me where I am,**"

"THELO HINA HOPOU EIMI EGO KAKEINOI HOSIN MET EMOU"

THELO is a Verb in the Present, Active, Indicative, First Person, Singular that means, "to wish, want, or desire." Jesus is the One who keeps on desiring that all believers of the Church Age be with Him in His eternal abode. We will say, "**I desire.**"

HINA is the Conjunction "**that,**" which complements **THELO** and tells us of the desire of Jesus in the following clause. Jesus is continuing His petition prayer to the Father regarding the Church.

HOPOU is a Subordinating Conjunction use of the Adverb that means, "**where.**"

EIMI is the Verb, "to exist, to be, are, is, etc." in the Present, Active, Indicative, First Person, Singular that means, "I am." Jesus is requesting that the Church be where He will be in a few short days from the time of praying. Again, He is using Present Tense structure for Future events, indicating the eternal present viewpoint of His prayer as part of God's Divine Decree. We will say, "**am,**" where Jesus is referring to His Session in the heavenly abode.

EGO is a Pronoun in the Nominative, First Person, Singular meaning, "**I or me.**" Jesus is referring to Himself being in heaven.

KAKEINOI is the Demonstrative Pronominal Adjective **KAKEINOS – κάκεινος** (kak-i'-nos), "that one," in the Subject Nominative, Masculine, Plural; so, we say, "**they,**" referring to the Church, body of Christ.

HOSIN is the Verb **EIMI – εἶμι** (i-mee'), "exist, be, etc." in the Present, Active, Subjunctive, Third Person, Plural.

The Present Tense is once again a Future Present.

The Active Voice is the Church producing the action of being in a place (heaven).

The Subjunctive Mood is for the entreaty / petition of Jesus to the Father for the Church to be in heaven where Jesus is. We will say, simply "**may be.**"

MET is the Preposition **META** – **μετά** (met-ah') in the Genitive Case meaning, "**with**" or "in the presence" or "company of."

EMOU is the Pronoun **EGO** – **ἐγώ** (eg-o'), "I, **Me,**" in the Genitive, First Person, Singular, so we could say, "of Me or My."

So, we have, "**Father, whom you have given to Me, I desire that where I am they (the Church) may be with Me.**"

Principles:

- This is the same corporate group referred to in **John 17:2**; it includes all the ones who have received and will receive the gift of eternal life, that is, all believers of the Church Age. This corporate whole then is the universal church, the one Body of Christ.
- The Lord requests that each one of the corporate whole may be with Him where He is—i.e., in glory, in heaven, seated at the right hand of the Father (His Session).
- This is the prayer regarding our Lord's promise to the disciples in **John 14:2-3**, "**In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.**"
- The "Session" is that doctrine of Christology pertaining to the glorification of our Lord's humanity seated at the right hand of the Father.
- Forty Days after our Lord's Resurrection, He ascend into heaven. Upon arrival in the third heaven, our Lord was seated at the right hand of God the Father. At that time, He received His third royal patent and the title, "King of kings, Lord of lords, the Bright morning star."
- Because His third royal warrant had no accompanying royal family, the Church Age was inserted for the calling out of a Royal Family. The dispensation of Israel was interrupted seven years short of its completion. Then the omnipotence of the Father and of the Spirit was made available to all believers on the day of Pentecost and the Royal Family began with the Baptism of the Holy Spirit, the first day of the Church Age.
- The chronology of events was: 1) Resurrection, 2) Forty days on the earth, 3) Ascension ten days before the Church Age began, and 4) Seated at the right hand of the Father. (We know the number of days exactly, because the resurrection occurred on the Feast of the First Fruits and the Feast of Pentecost would occur fifty days later.)
- Though coequal and coeternal with God, it was the true humanity of Christ that was seated at the right hand of the Father.
- His Session fulfilled the prophecy of **Psa 110:1**, "**The Lord (God the Father) said to my Lord (God the Son), 'sit down at My right hand until I make Your enemies a footstool for Your feet.'**" Jesus Christ had to be seated to resolve the Angelic Conflict. Remember that His Deity is omnipresent, everywhere, imminent, and transcendent; it was His humanity that was seated at the right hand of the Father.

- This prophecy is quoted a number of times in the New Testament, **Mat 22:44; Mark 12:36; Luke 20:42-43; Acts 2:33-35; Heb 1:13; 2:7-8; 10:12-13; 1 Peter 3:22**. It is quoted so often because it is very important. The humanity of Jesus Christ in hypostatic union is now exalted and glorified at the right hand of the Father where His posture is one of being seated.

Acts 2:33, "Therefore, (Jesus Christ) having been exalted to the right hand of God."

Acts 5:31, "He is the One whom God has exalted at His right hand as Prince and Savior."

Phil 2:9, "Therefore also, God has highly exalted Him and given Him a title which is above every title, that at the title of Jesus every knee should bow and every tongue should confess that Jesus is Lord to the glory of the Father."

Heb 1:3, "And He is the radiance of His glory and the exact representation of His (God the Father's) nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high."

Heb 2:7-8, "You have made him for a little while lower than the angels; You have crowned him with glory and honor, And have appointed him over the works of Your hands; ^sYou have put all things in subjection under his feet"."

Heb 10:12, "But this one, (Jesus Christ in contrast to the Old Testament sacrifices), when He had offered one unique sacrifice as a substitute for our sins for all time, sat down at the right hand of God." (To indicate the efficacy of His sacrifice, our Lord sat down at the right hand of God.)

1 Peter 3:22, "Who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him."

- Someday, in our resurrection body, we will share that same privilege experientially. Being in union with Christ, we are already positionally higher than angels. But in resurrection bodies, we will be experientially and physically higher than angels, **1 Cor 6:3**.

1 Cor 6:3, "Do you not know that we will judge angels? How much more matters of this life?"

- The Session related to the importance of the Church Age is found in **Eph 1:18-23**.
- His session related to our Priesthood is noted in **Heb 8:1, "Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens."**

Our Lord's priesthood is patterned after a royal priesthood, that of Melchizedek, **Gen 14:18; Psa 110:4** cf. **Heb 5:6, 10; Hebrews Chapter 7**. Melchizedek was both a king and a priest. Our Lord is the King-Priest, as a result of His resurrection, ascension, and session.

Because you are in union with Christ, you are a king-priest with all its privileges. This means you can directly address God the Father in prayer through Jesus Christ, because He is the greatest High Priest in all of history. He is a Royal High Priest or King Priest.

- The Session of Jesus Christ demands a new mental attitude of the Royal Family. **Col 3:1-3, "Therefore if you have been raised up with Christ, (and you have in baptism of the Spirit and current positional truth), keep seeking the things above, where Christ is, seated at the right hand of God. ²Set your mind on the things above, not on the things that are on earth. ³For you have died and your life is hidden with Christ in God."**

To "**possess the things above**" requires the utilization of Divine power inside God's Power System (GPS), which requires cognition of Bible doctrine, which requires right priorities; doctrine must be first in your life.

The desire to possess your very own escrow blessings motivates you to execute the Plan of God for your life. This motivation results in consistent post-salvation renewing of your mind with the daily perception, metabolization, and application of Bible doctrine.

Objective thinking about the "**things above**" includes cognition of your Portfolio of your Invisible Assets, understanding the plan of God in detail, perception of the unique things related to the great power experiment of the Church Age, especially the Eleven Problem Solving Devices.

The royal family's mental attitude is to think doctrine, not good and evil. We should have a very strong, positive mental attitude no matter what our circumstances or pressures.

- The Session and Spiritual Self-Esteem is noted in **Heb 12:2-3, "Let us fix our eyes (concentrate) on Jesus, the author and perfecter of our faith, who for the joy that was set before him, endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider him who has endured such opposition by sinners against himself, so that you do not grow weary and faint in your souls."**

Next, we have, "**so that they may see My glory which You have given Me,**"

"HINA THEOROSIN TEN DOXAN TEN EMEN, HEN DEDOKAS MOI."

Here we have the second usage of the phrase we noted in **John 17, "You have given to Me."** It is related to the petition, "**they, (Church Age believers), may see my glory.**" It begins with:

HINA is a Subordinating Conjunction and linked with the Subjunctive of **THEOREO** below establishes a Result Clause. We translate this, "**so that.**" This is the result Jesus desires for the Church Age believer.

THEOROSIN is the Verb **THEOREO** – **θεωρέω** (theh-o-reh'-o) in the Present, Active, Subjunctive, Third Person, Plural. This word does not just mean to "look at." **BLEPO** or

sometimes **HORAO** would be the word used if that were the intention here. Its basic meaning is, "to be a spectator, look at, behold, perceive, and to observe with interest and attention."

BDAG defines its usage here as, "to come to the understanding of something, and specifically, "of the spiritual perception of the One sent by God (Jesus Christ), which is possible only to the believer." Therefore, **THEOREO** means more than just to look at something. It means, "to observe it, understand it, perceive it, etc."

This is Jesus' second desire and petition of this passage. Here He desires that the believers of the Church Age "see" Him as He truly is in all His Deified glory, coupled with the glory He has received in His humanity in resurrection form, as a result of being seated at the right hand of the Father.

Only believers will be able to see this glory of the hypostatic union of Jesus Christ, when we too receive our interim heavenly body and our final resurrection body in the eternal abode of heaven.

In the Present, Active, Subjunctive we will translate this, "**they would keep on beholding with understanding.**"

TEN DOXAN is the Article **HO** – ὁ (ho), "**the,**" plus the Noun **DOXA** – δόξα (dox'-ah), "**glory,**" in the Accusative, Feminine, Singular.

TEN EMEN, is the Article **HO** "**the**" once again, plus the Possessive Adjective **EMOS** – ἐμός (em-os'), "My or **Mine,**" in the Direct Object Accusative, Feminine, First Person, Singular. Combined with **DOXA** we will say, "**My Glory.**"

The Glory of Jesus Christ in hypostatic union is what we will observe and understand in the eternal state.

HEN is the Relative Pronominal Adjective **HOS** – ὅς (hos) in the Accusative, Feminine, Singular here meaning, "**which.**"

DEDOKAS is the Verb **DIDOMI** – δίδωμι (did'-o-mee) in the Perfect, Active, Indicative, Second Person, Singular, that means, "give, grant, allow, etc."

In the *Perfect Tense* we have the reality of the completed past action of God the Father glorifying His Son from Eternity Past, because of the Father's Omniscience of Jesus completing the Father's Plan of Incarnation, where the results continue forever. We will say again, "**You have given.**"

MOI is the Pronoun **EGO** – ἐγώ (eg-o'), "I" in the Dative, First Person, Singular that means, "**to Me.**" Jesus is the recipient of the Father's gift of eternal glory that Jesus then has given to the believer of the Church Age.

So, we have, **“So that they would keep on beholding (with understanding) My glory which You have given to Me...”**

Principles:

- As we noted in **Verse 22**, there are three kinds of glory which are found in these passages. First of all, there is Phase One glory at salvation; the Baptism of the Holy Spirit. Then there is Phase Two glory; the building of your Edification Complex of the Soul (ECS). And finally, there is Phase Three glory; the resurrection body, which Jesus received three days after His death on the Cross and we will receive at the Rapture of the Church in ultimate sanctification, **1 Cor 15:20-57; 1 Thes 4:13-17.**

The Glory that Jesus referred to in **Verse 22** was Phase One glory based on the Baptism of God the Holy Spirit which gives us unity with the Father and Son, and Phase Two glory which is the teaching ministry of God the Holy Spirit, the Grace Apparatus for Perception (GAP) which provides the Edification Complex of the Soul (ECS).

- **Verse 24** emphasizes Phase Three glory in resurrection bodies. The glory Jesus Christ received noted in **Verse 24** is the result of His strategic victory of the Angelic Conflict, **Luke 24:26; John 12:20-24, 28; 13:31-32; Heb 2:10; 1 Peter 1:10-11.** **Luke 24:26, “Was it not necessary for the Christ to suffer these things and to enter into His glory?”**

John 12:20-24, “And Jesus answered them, saying, ‘The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.’”

1 Peter 1:10-11, “As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, ¹¹seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.”

The Humanity of Jesus Christ is glorified, because He fulfilled the Father’s Plan of Salvation. Jesus is God’s sacrifice for the sins of the world. He “purged our sins” by His death on the Cross. Now He is seated in glory, as God’s King-Priest. His work on earth is completed and He has sat down, **Heb 1:3-4.**

Heb 1:3-4, “And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, ⁴having become as much better than the angels, as He has inherited a more excellent name than they.”

- As a result, **Heb 2:10** tells us, **“To have led to glory many sons.”** God brings many sons to glory by having judged our sins in Jesus Christ while on the Cross, so that when we believe in Christ, we are entered into an eternal relationship with His glory. When we believe in Christ, we receive the imputation of God’s perfect righteousness and are made holy, which is the potential for blessing from the integrity of God. This is what Jesus

meant in **John 17:22**, "I have given to them the glory which You have given to Me," referencing the glory we will receive in resurrection body.

- Ultimately, God the Father is the source of our Lord's glorification and the Father is glorified as a result of the Son's glorification, just as the Son is glorified in the Father's glorification, **John 13:31-32**.

John 13:31-32, "Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; ³²if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."

"Immediately," means that God the Father will raise His Son to eternal glory so that the Son will not see corruption or decay, **Psa 16:10; 49:9; Acts 2:27, 31; 13:34-37**.

The Father then seated Jesus Christ in hypostatic union at His right hand in glory for all of eternity, **Eph 1:20**.

Eph 1:20, "Which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places."

- Jesus' glorification speaks of the unity of "being" between the Father and Son, cf. **John 17:5**, "glorify Me together with Yourself."
- **1 Tim 3:16**, "Christ taken up into the place of glory;" this refers to the third heaven, the location of the integrity of God, where Christ is seated at the right hand of God in glory and is what we call Phase Three glory, our resurrection.
- The Royal Family is called to eternal glory since Christ is seated in the place of glory. The formation of the Royal Family comes under the phrase, "being called to eternal glory, in **1 Peter 5:10; 2 Peter 1:3**. This is the status of the Royal Family being called into eternal relationship with the integrity of God. Cf. **Mat 19:28**.

Mat 19:28, "And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." This of course refers to the 12 Apostles including Paul.

- Our resurrection bodies are described in terms of glory, **1 Cor 15:43**. Our resurrection body is raised in glory, because we are in the status quo of everlasting life. We will live forever in a state of glory, and will be able to fully observe and comprehend the glory of the Father, Son, and Holy Spirit, as well as our own glory.

In **2 Thes 2:14**, "the attainment of the glory of our Lord Jesus Christ" refers to having a resurrection body exactly like His. In like bodies, we will be able to have a face to face relationship with our Lord in all of His glory, **1 Cor 13:12**, having a complete understanding of His glory.

His Resurrection Destiny, by Oswald Chambers, "Ought not the Christ to have suffered these things and to enter into His glory?" (**Luke 24:26**).

"Our Lord's Cross is the gateway into His life. His resurrection means that He has the power to convey His life to me. When I was born again, I received the very life of the risen Lord from Jesus Himself.

*Christ's resurrection destiny—His foreordained purpose—was to bring "many sons to glory" (**Hebrews 2:10**). The fulfilling of His destiny gives Him the right to make us sons and daughters of God. We never have exactly the same relationship to God that the Son of God has, but we are brought by the Son into the relation of sonship. When our Lord rose from the dead, He rose to an absolutely new life—a life He had never lived before He was God Incarnate. He rose to a life that had never been before. And what His resurrection means for us is that we are raised to His risen life, not to our old life. One day we will have a body like His glorious body, but we can know here and now the power and effectiveness of His resurrection and can "walk in newness of life" (**Romans 6:4**). Paul's determined purpose was to "know Him and the power of His resurrection" (**Philippians 3:10**)."*

Finally, we have, **"For You loved Me before the foundation of the world,"**

"HOTI EGAPESAS ME PRO KATABOLES KOSMOU."

HOTI Subordinating Conjunction establishing a Causal Clause, so we say, **"because."**

EGAPESAS is the Verb **AGAPAO** – ἀγαπάω (ag-ap-ah'-o) in the Aorist, Active, Indicative, Second Person, Singular.

The Aorist Tense views the entirety of God's Love for His Son, both as God and as Man.

The Active Voice in the Second Person, Singular: God the Father performs the action of loving His Son.

The Indicative Mood is for the reality of the Father's Impersonal and Unconditional love for His Son. We will say, **"You loved."**

ME is the Pronoun **EGO** – ἐγώ (eg-o'), "I, **Me**," in the Direct Object Accusative, First Person, Singular. Jesus is the object of the Father's love.

PRO is a Temporal (of time) use of the Preposition in the Genitive meaning, **"before."**

KATABOLES is the Noun **KATABOLE** – καταβολή (kat-ab-ol-ay') in the Genitive, Feminine, Singular that means, "laying down, **foundation**, beginning, depositing of a seed, etc." It is used to indicate the creation of planet earth.

KOSMOU is the Noun **KOSMOS** – κόσμος (kos'-mos) in the Genitive, Masculine, Singular that means, "world." Here, it is used in its literal meaning of planet earth. We will say, **"of the world."**

"Foundation of the world" is found eight other times in Scripture, making it nine in all where we have **KATABOLE KOSMOU**, (**Mat 25:34; Luke 11:50; John 17:24; Eph 1:4; Heb 4:3; 9:26; 1 Peter 1:20; Rev 13:8; 17:8**). Utilizing the numerology of the number nine, which means "Divine judgment and the finality or conclusion of the whole matter so far as man is concerned," (Number in Scripture, E.W. Bullinger, pg.242), you see an interesting

progression of the usage of the phrase, from eternal salvation for those who believe in Christ to eternal condemnation for those who do not believe in Christ, and the provision of salvation in between, which here includes the love of God the Father for His Son in regards to the Son completing the Father's Plan of Salvation for the entire world.

In addition, this phrase also tells us of the same pre-incarnate consciousness of Christ as also seen in **John 17:5**.

1 Peter 1:20, "For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you."

This is another of the numerous passages which prove that the Lord Jesus existed before the creation of the world. It is not possible to explain it on any other supposition. Therefore, it is a further assertion of Christ's preexistence, and the preexisting love the Father has had for His Son.

So, we have, "**Because You loved Me before the foundation (creation) of the world.**"

Jesus' recognition of the Father's love for Himself is continued in **John 17:26, "And I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."**

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Principles of God the Father's Love for His Son Jesus Christ

John 17:26 shows that one of the binding powers of unity in the Triune God is love, because love belongs eternally and coequally to each member of the Trinity.

Love is a part of the essence or being of God, **1 John 4:8, 16, "God is Love."** All three members of the Trinity have coequal and co-eternal sovereignty, absolute righteousness,

justice, eternal life, love, omniscience, omnipotence, omnipresence, immutability, and veracity.

The love of God has always existed. There never was a time when it did not exist. Divine love is the same yesterday, today, and forever, **Heb 13:8**. That is one reason why Jesus can say, **"You loved Me before the foundation of the world."**

God's love has always been perfect and eternal in its capacity. The capacity of God's love is infinite and eternal. Since God is truth and doctrine, He has perfect capacity for His love at all times.

God's love is incorruptible, unchanging, infinite, immutable, and virtuous, meaning He has perfect capacity for love with no compromise of that love. His infinite integrity and His eternal virtue is His own unchanging self which produces a constant capacity for love. Therefore, God gives of Himself whether there is an occasion or not.

In Divine Impersonal Love, the virtue of the subject is emphasized and it places all merit on the subject. God is the subject in His Impersonal Love. Therefore, God's impersonal love depends on who and what God is.

In our passage **AGAPAO** love is used, which emphasizes the love God the Father has for His Son. Even though in this case, Jesus Christ is 100% loveable, Jesus is emphasizing the integrity of the Father in the Father's expression of love towards His Son.

Never-the-less God also has Personal Love where the emphasis is placed on the object of love, in this case Jesus Christ.

- Personal love from God demands that the object of that love be perfect.
- Personal love demands integrity on the part of the object.
- God's personal love cannot be directed toward anything less than perfect eternal righteousness or anyone not having perfect eternal righteousness.
- The object of God's infinite, eternal, unchangeable, personal love must always be absolute perfection.

Each person of the Trinity has Spiritual Self-Esteem directed toward His own perfect righteousness, and each person of the Trinity has perfect love directed toward the perfect righteousness of the other two members of the Trinity. This is God's personal love for God. As such, God the Father loves the perfect Divine righteousness of God the Son. Therefore, God the Father has personally loved God the Son from **"before the foundation of the world."**

God the Father, based on His Divine Decree, can also personally love the humanity of Jesus Christ, knowing from eternity past that Jesus would complete the Father's plan for salvation. As a result, because Jesus had no sin of His own and was 100% obedient to the Plan and will of God the Father, the Father also personally loves the humanity of Jesus Christ because of His perfect righteousness from **"before the foundation of the world."**

John 10:14-15, 17, "I am the good shepherd, and I know My own and My own know Me, ¹⁵even as the Father knows Me and I know the Father; and I lay down My life for the sheep.... ¹⁷For this reason the Father loves (AGAPAO) Me, because I lay down My life so that I may take it again."

John 15:13, "Greater love has no one than this, that one lay down his life for his friends."

God the Father has a special love for Jesus because of His sacrificial obedience to the will of God.

Divine love is also God's motivation. It is God's motivation for blessing Jesus Christ for completing His work upon the Cross. Therefore, the Father was motivated by love and able through Divine integrity to raise Jesus from the grave in resurrection body, and seated Him at His right hand in eternal glory.

John's Gospel is especially rich in this theme. Twice we are told that the Father loves the Son, once with the verb **AGAPAO (3:35)**, and once with **PHILEO (5:20)**.

John 3:35, "The Father loves (AGAPAO) the Son and has given all things into His hand."

John 5:20, "For the Father loves (PHILEO) the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel."

The love of the Father for the Son, and the love of the Son for the Father are expressed in a relationship of perfection, untarnished by sin.

John 15:9, "Just as the Father has loved Me, I have also loved you; abide in My love."

Our complete translation of **John 17:24** is, **"Father, whom you have given to Me, I desire that where I am they (the Church) may be with Me, so that they would keep on beholding (with understanding) My glory which You have given to Me because You loved Me before the foundation (creation) of the world."**

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Next in **John 17:25** it reads, **“O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me.”**

The Greek reads: **“ Πάτερ δικαίε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας.”**

Transliterated it reads: **“PATER DIKAIΕ, KAI HO KOSMOS SE OUK EGNO, EGO DE SE EGNON, KAI OUTOI EGNOSAN HOTI SU ME APESTEILAS.”**

We begin with, **“O righteous Father,”** which is **PATER DIKAIΕ** in the Greek.

PATER is the Noun for **“Father”** in the Vocative, Masculine, Singular, referring to God the Father, the first person of the Trinity. In the Greek, the root word in the Nominative Case is **πατήρ**, where in our verse it is **Πάτερ** in the Vocative. The difference is the accent mark and the ending “e” which in English is translated the same, but in Greek, it is the **“Eta,”** (sounds like our “a” as in obey), and “Epsilon,” (a short “e” sound as in met), respectfully.

DIKAIΕ is the Adjective **DIKAIOS – δικαίος** (dik'-ah-yos) also in the Vocative, Masculine, Singular. It comes from the root word **DIKE – δίκη** (dee'-kay) that means, “right (as self-evident) or justice (the principle, a decision or its execution).”

With early writers, such as Homer, **DIKAIOS** was used of persons for, “observant of custom and social rule, well-ordered, civilized, observant of right, righteous,” and of actions, in accordance with right, righteous.”

DIKAIOS then comes to mean, “upright, righteous, good, just, right, correct, proper, fair, honest; innocent.”

BDAG defines its use here as, "just, fair, and righteous," in relation to who and what God the Father is. In fact, from this word, we get both English words "righteous and just" in regard to actions and decisions.

The Vocative is the case of address; Jesus is praying to the Father, as we have seen, but more importantly, it is calling attention to the Father in a unique way by calling Him "the Just or Righteous Father!"

In **Verse 11**, Jesus addressed the Father as "**Holy Father.**" Now when He mentions the world, ripe for judgment, He prays "**Righteous Father!**" The utilization of "**Righteous Father**" calls our attention to and praises the integrity of the Father for His Plan and Provision for the salvation of mankind and His Grace Policy, allowing them to choose or reject that Plan. Whereas in **John 17:11**, "**Holy Father**" was calling on the character and nature of God the Father to provide protection for the believer who is in the world from Satan's Cosmic System.

So, **DIKAIOS** here means, "absolute righteousness," and it indicates that God is perfect, and therefore His Plan is perfect, as well as His judgments.

From **DIKAIOS** we also get:

DIKAIOSUNE that means, "Righteousness or justice."

DIKAIOS that means, "To show to be righteous or declare righteous."

Compare with **Rom 3:21-26; 1 John 1:9; 2:29.**

Rom 3:21-26, "But now apart from the Law the righteousness (*DIKAIOSUNE*) of God has been manifested, being witnessed by the Law and the Prophets, ²²even the righteousness (*DIKAIOSUNE*) of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³for all have sinned and fall short of the glory of God, ²⁴being justified (*DIKAIOS*) as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness (*DIKAIOSUNE*), because in the forbearance of God He passed over the sins previously committed; ²⁶ for the demonstration, I say, of His righteousness (*DIKAIOSUNE*) at the present time, so that He would be just (*DIKAIOS*) and the justifier (*DIKAIOS*) of the one who has faith in Jesus."

1 John 1:9, "If we confess our sins, He is faithful and righteous (*DIKAIOS*) to forgive us our sins and to cleanse us from all unrighteousness."

1 John 2:29, "If you know that He is righteous (*DIKAIOS*), you know that everyone also who practices righteousness (*DIKAIOSUNE*) is born of Him."

Jesus is also called “**the righteous one**” in **Mat 27:19; Acts 7:52; 22:14; 1 John 2:1; 3:7b.**

Luke 23:47, “Now when the centurion saw what had happened, he began praising God, saying, “Certainly this man was innocent (DIKAIOS).”

Acts 22:14, “And he (Paul) said, ‘The God of our fathers has appointed you to know His will and to see the Righteous One and to hear an utterance from His mouth.”

1 John 3:7, “Little children, make sure no one deceives you; the one who practices righteousness (DIKAIOSUNE) is righteous (DIKAIOS), just as He (Jesus) is righteous (DIKAIOS).”

Back in **John 17:11** under the topic of “**Holy Father,**” we studied the Essence and Attributes of God, including His Righteousness and Justice. Therefore, we will not study them in detail again here. Instead, we will note some new principles and review others previously studied regarding of His Righteousness and Justice.

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Doctrine of God the Father as Righteous

Though it is related to God’s holiness and justice, righteousness is a distinct attribute of God. Holiness relates to God’s separateness (sanctification) and righteousness to His justice. Since God’s Righteousness works so closely together with His Justice and Holiness, we must understand His righteousness in order to understand God.

Righteous means that God the Father is perfect goodness, sinless in character, and person. His attitudes and actions conform to the flawless standard of His own nature. God the Father is absolute righteousness (R+), and Holiness means His absolute Righteousness and Justice combined, **Psa 145:17**

Psa 145:17, "The LORD is righteous (TSADDIQ from TSEDEQ) in all His ways and kind in all His deeds."

There are three major characteristics of the attributes of God. The attributes of God are:

- Eternal – Always have and always will exist.
- Functional – Ever operating and applicable in all that God does or thinks.
- Directional – Always pointed towards an object.

God has Absolute Attributes which include: Spirituality, Infinity, and Perfection.

He also has Relative Attributes made up of three categories:

- Those related to time and space – Eternity and Immensity.
- Those related to creation – Omnipresence, Omniscience, and Omnipotence.
- Those related to moral beings – Veracity and Faithfulness, Mercy and Goodness, and Righteousness and Justice.

The Justice and Righteousness of God the Father.

- There are two categories under Divine integrity; justice and righteousness. Divine integrity is composed of two separate and distinct assets which are totally related, i.e., God's justice and God's righteousness. This is His infinite integrity acting toward others in perfection.
- What the righteousness of God demands, His justice satisfies. What His justice demands, His righteousness satisfies.
- Perfect righteousness is the principle of Divine integrity, while justice is the function of Divine integrity. Divine righteousness gives the orders which justice carries out.
- In perfect righteousness the Divine love for integrity is revealed. In perfect righteousness Divine love exists, but in justice Divine love is expressed.
- In the function of the Essence of God, Divine perfect righteousness and justice always precede Divine love. God cannot love personally (**PHILEO**) that which is not perfect.
- God the Father's righteousness is the guardian of His justice. Justice guards the rest of the essence of God.

God the Father is absolute good. This is not goody-good, not legalistic good, not distorted good from the Old Sin Nature, whereby man tries to impress God and people with how good he is. Absolute good is perfect righteousness, **Psa 25:8; 34:8; 86:5; 119:68; Luke 18:19.**

God the Father is perfect, both in His person and in His character which comprises His righteousness, **Deut 32:4; Psa 7:9; 11:7; 97:6; 119:137; Jer 23:6; John 17:25; Rom 1:17; 10:3; 1 John 2:29.** As perfect and absolute righteousness, God rejects all relative standards of righteousness, and therefore all human standards of righteousness, with the one exception of human compliance with the Laws of Divine Establishment, **Isa 64:6.**

God is totally free from sin. He has never sinned. He cannot tempt or solicit to sin, **James 1:13.** He cannot in any way be involved in sin except to judge it. This is why Jesus Christ had to become perfect humanity to be judged for sin as our substitute. In His deity, He could have nothing to do with sin except to judge it.

James 1:13, "Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone."

God the Father is our supreme judge. The righteousness of the Father demands decisions. His justice administers them, **Gen 18:25; 1 Kings 8:31-32; Psa 7:11; 47:8; Heb 12:23.**

Gen 18:25, "Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are *treated* alike. Far be it from You! Shall not the Judge of all the earth deal justly?"

Psa 7:11a, "God is a righteous judge."

Heb 12:23, "To the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous (DIKAIOS) made perfect."

God the Father is fair; it is impossible for God to be unfair. Therefore, justice administers the penalty which perfect righteousness demands. Perfect righteousness and justice always go together, **2 Chr 19:7; Job 37:23; Psa 19:9; 50:6; 58:11; 89:14; Isa 45:21; Rom 3:26; 12:3; Heb 10:30-31.**

As noted in **John 17:11**, God the Father is Holy, which is made up of His righteousness and justice, **Lev 19:2; 1 Sam 2:2; Psa 22:3; Rev 3:7; 4:8; 6:10.**

In grace, God provided through salvation all that His love desires and His righteousness and justice demand. The issue in salvation is Divine justice accepted or rejected.

- You get Divine justice sooner or later. You get it sooner by believing in Christ. You get it later by the Lake of Fire.
- Sin is not the issue in salvation, justice is. Because of propitiation, God the Father is now free to pardon and justify sinful humanity who appropriates the saving grace of God by faith in Christ. God is free to save those who believe because of His justice.
- The basis for the unbeliever's indictment at the Last Judgment is evil and human good, not sin, **Rev 20:12-15.**

Divine righteousness and justice is mankind's point of reference with God. Although it is true that God loves us, God's love is not our point of reference. God can do nothing for mankind that would compromise any of His Divine attributes.

The Father's Righteousness is the principle of Divine integrity, while justice is the function of Divine integrity.

The source of all blessing, discipline, testing, and punishment is the integrity of God the Father. This is what we call the Grace Pipeline: His Love, Righteousness, and Justice working together to bless or discipline the believer, or in judging the unbeliever.

Man's self-righteousness, sinfulness, good deeds, or morality cannot influence the integrity of God. They do not bring blessing. The integrity of God gains nothing from the function of any creature. On the contrary, creatures gain from the integrity of God.

The imputation of Divine righteousness the believer receives at the moment of salvation is the potential for further blessings in time and eternity, **Rom 3:21ff; 2 Cor 5:21.**

2 Cor 5:21, "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

- Bible doctrine perceived through GAP is the capacity for that blessing, and cracking the maturity barrier is the reality of that blessing.

Mat 6:33, "But seek first His kingdom [salvation] and His righteousness; then all these things shall be provided for you."

- God is not compromised when He blesses us, because grace is the policy of blessing. Because righteousness demands righteousness, God cannot save anyone on the basis of emotion or because He feels sorry for them. This would make Christ's work non-efficacious. Therefore, blessing from God the Father has security and capacity.

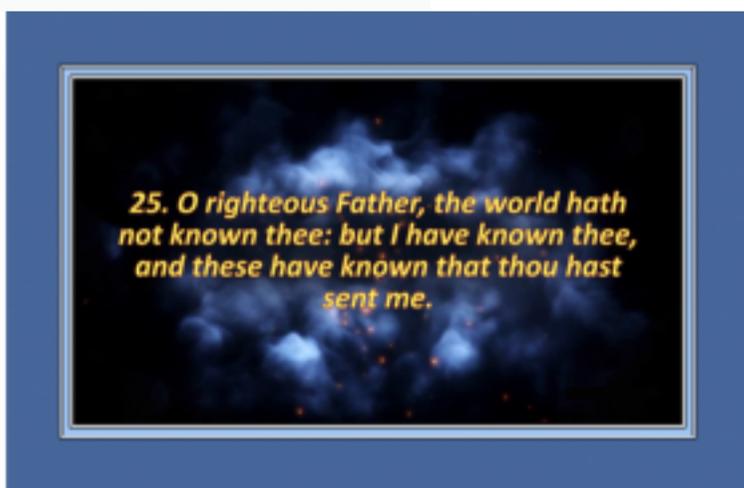
The correct application of the Essence of God rationale is that all help, all blessing comes from the justice of God to the righteousness of God in us. Our help comes from the imputation of blessing from the justice of God to His indwelling righteousness.

Psa 35:24, "Judge me, O LORD my God, according to Your righteousness."

In summary, the utilization of "**Righteous (DIKAIOS) Father**" here in **John 17:25** calls our attention to and praises the integrity (righteousness and justice) of God the Father for His Plan and provision for the salvation of mankind, and His grace policy allowing them to choose or reject that Plan.

Whereas, in **John 17:11, "Holy Father"** was calling on the character and nature of God the Father to provide protection for the believer who is in the world from Satan's Cosmic System.

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Next, we have, "**although the world has not known You,**"

KAI HO KOSMOS SE OUK EGNO."

KAI is the Conjunction that means, "and, even, also, etc." But many times, it just marks the beginning of a sentence or statement and goes untranslated as it will here.

HO KOSMOS is the Article for "**the**" plus the Noun in the Subject Nominative, Masculine, Singular meaning, "**world.**" Here, it represents unbelievers of planet earth who are a part of Satan's Cosmic System.

SE is the Pronoun **SU – σὺ** (soo), "**You,**" in the Direct Object, Accusative, Second Person, Singular; referring to God the Father as the object which is not known by the world of unbelievers.

OUK is the Greek negative for, "**not, does not, etc.**"

EGNO is the Verb **GINOSKO – γινώσκω** in the Aorist, Active, Indicative, Third Person, Singular that means, "to know, to come to know, recognize, or perceive." It means to have learned something by careful observation and study. This is what the "world" of unbelievers have not done. If they had, then by the Common Grace ministry of God the Holy Spirit, they would come to an understanding of the Father and His plan of salvation that then leads to believing in that plan, which was accomplished through the person of Jesus Christ. It is a disastrous thing to not come to know God the Father.

The Constative Aorist Tense is for simple past tense and views the entirety of the action as a whole in regard to the world not knowing who God the Father is, because they do not know who Jesus Christ is.

The Active Voice, 3rd Person, Singular refers to the world of unbelievers collectively as one ("it") producing this action of not understanding who God the Father is, which is tantamount to unbelief.

The Indicative Mood is for the reality of the situation. We will translate this, "**has known,**" with the preceding negative it is, "has not known."

Literally, we have, "the world You does not known." But for our English ears we will say, "**The World (unbelievers) has not known You (God the Father).**"

Next, we have, "yet I have known You," which is:

"EGO DE SE EGNON,"

EGO is the Pronoun "**I**" in the Subject Nominative, First Person, Singular, where Jesus is referring to Himself.

DE is a Superordinating Contrasting Conjunction meaning, "**but, to the contrary, rather, etc.**" It establishes here the contrast between our Lord in hypostatic union, who absolutely knows

God the Father, compared to the unbelieving world of man who does not know Him, and therefore does not believe in Him or His Son.

SE is once again the Pronoun **SU**, “**You**,” in the Direct Object, Accusative, Second Person, Singular, referring to God the Father as the object known by our Lord Jesus Christ and the believer.

EGNON is the verb for **GINOSKO** – **γινώσκω** (ghin-ocē'-ko) once again, but this time in the Aorist, Active, Indicative, First Person, Singular.

The *Constative Aorist Tense* is for simple past tense and views the entirety of the action as a whole in regard to Jesus Christ “knowing” who God the Father is.

The *Active Voice, 1st Person, Singular* refers to Jesus Christ as the One producing this action of understanding who God the Father is.

The *Indicative Mood* is for the reality of the situation. We will translate this, “**I have known.**”

So, we have, “**But I have known You,**”

Then we have, “**and these have known that You sent Me,**” which is:

“KAI OUTOI EGNOSAN HOTI SU ME APESTEILAS.”

KAI this is a Coordinating Conjunction meaning, “**and**” here.

OUTOI is a Demonstrative Pronominal Adjective of **HOUTOS** – **οὗτος** (hoo'-tos) meaning, “this or these,” in the Nominative, Masculine, Plural. As a Pronoun, it means, “they all or **these**,” referring to believers in Jesus Christ.

EGNOSAN is the Verb **GINOSKO** – **γινώσκω** (ghin-ocē'-ko) once again, “know” in the Aorist, Active, Indicative, Third Person, Plural.

The *Constative Aorist Tense* is for simple past tense and views the entirety of the action as a whole in regard to the believers in Jesus Christ knowing who God the Father is, because they know who Jesus Christ is.

The *Active Voice, 3rd Person, Plural* refers to all believers of the Church individually (“they all”) producing this action of understanding who God the Father is, which is tantamount to belief.

The *Indicative Mood* is for the reality of the situation. We will translate this, “**They all have known.**”

HOTI is a Coordinating Conjunction that means, "**that**, because, for since." Here, it tells us what leads to one knowing who God the Father is.

SU is the Pronoun for "**You**" once again, but this time it is in the Subject Nominative, Second Person, Singular. It once again refers to God the Father, but here as the One who sent Jesus Christ to earth.

ME is the Pronoun **EGO** – **ἐγώ** (eg-o'), "I" in the Direct Object, Accusative, First Person, Singular. This is the person God the Father sent, which is Jesus Christ. We will translate this "**Me.**"

APESTEILAS is the Verb **APOSTELLO** – **ἀποστέλλω** (ap-os-tel'-lo) in the Aorist, Active, Indicative, Second Person, Singular that means, "to order (one) to go to a place appointed, to send, or send away, etc."

The *Constative Aorist* once again views the entirety of the past action of God the Father sending His Son in the 1st Advent.

The *Active Voice in the 2nd Person, Singular* complements **SU** above, referring to God the Father as the One who commissioned Jesus Christ's incarnation.

The *Indicative Mood* is for the reality of the Father dispatching His Son to planet earth. We will say, "**sent.**"

So, we have, "**And they all, (believers of the Church Age), have known that You sent (commissioned) Me (our Lord's First Advent).**"

Our complete translation of **John 17:25** is, "**Righteous Father, the world (unbelievers) has not known You but I, (Jesus Christ), have known You, and they all (believers of the Church Age) have known that You sent (commissioned) Me (Lord's First Advent).**"

Principles:

The world does not know (**GINOSKO**) God, yet Christ knows God and His disciples know that the Father had sent Him. This is the third use of **GINOSKO** in this verse, which signifies "Divine Completion/Perfection." This is God's completed plan of salvation for the entire world. Everyone who receives this revelation becomes part of God's Family.

Once again, Jesus ends where He began. Back in **John 13:16**, He began the Upper Room Discourse by identifying Himself as subordinate to God the Father in the phrase, "**the one who is sent (noun – APOSTOLOS; apostle / messenger) is not greater than the one who sent (PEMPO; dispatched) him.**"

Likewise, in the Great High Priestly (GHPP) prayer He begins in **John 17:3** with, "**And Jesus Christ whom you sent (verb – APOSTELLO).**"

APOSTELLO is used Seven times in this GHPP, (**John 17:3, 8, 18** (twice), **21, 23, 25**).

Seven is the number of "Spiritual Perfection." So, we see that Jesus is stating the Father's plan of salvation, in sending His Son to die on the Cross, is the means by which the lost and dying in this world come to spiritual perfection, (i.e., belief in His Son, thereby gaining eternal life).

- **Vs. 3**, is **the Process**. It sets it all up, "**This is eternal life**, that they may know You, the only true God, and Jesus Christ whom You have sent." The use of "**Jesus Christ**" here emphasizes both His humanity (Jesus) and Deity (Christ). It emphasizes the hypostatic union of Jesus Christ; whereby, God the Son's incarnation was designed by God the Father to complete the Father's plan for our salvation. The Father sent His Son to be the propitiation of the world, **Rom 3:25; Heb 2:17; 1 John 2:2; 4:10.**

1 John 2:2, "And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

- **Vs. 8**, establishes **the Precedent**, "For **the words which You gave Me** (*Gospel Message*), I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me." When we receive the Word of God, (mind of Christ), with emphasis on the gospel, and believe upon it, we gain eternal life, **Act 16:31-32.**

Acts 16:31-32, "They said, "Believe in the Lord Jesus, and you will be saved, you and your household." ³²And they spoke the word of the Lord to him together with all who were in his house."

- **Vs. 18** with its double reference is **the Perpetuation** of the Father's Plan of salvation, "**As You sent Me into the world, I also have sent them into the world.**" (i.e., to continue manifesting the Father – preaching the gospel to a lost and dying world perpetuates the Father's plan of salvation for mankind.)
- **Vs. 21** is **the Petition**, the desire of our Lord for the salvation of all mankind, "**so that the world may believe**, (*PISTEUO*), **that You sent Me,**" where the unity of believers with Christ would be the witness.
- **Vs. 23** doubly emphasizes the Lord's **Petition and Desire**, "**so that the world may know**, (*GINOSKO*), **that You sent Me,**" where unity and love are the dual witnesses. **GINOSKO** is the Greek word for knowledge and understanding. As we noted, understanding who God the Father is leads to saving faith.
- **Vs. 25** wraps it up by emphasizing **the Principle** of God the Father in His plan of salvation, His righteousness, where Jesus and the believer knows the Father in contrast to the world that does not know Him. Here we see the integrity of God (His righteousness and justice) functioning under His grace policy. (i.e., The Father has provided for salvation for all of mankind. Man, in grace, is left to accept or reject His provision for eternal life, while the integrity of the Father is perpetuated for all of eternity.)

So, in these seven mentions of **APOSTELLO**, we see the Process, Precedent, Perpetuation, and Principle of God's Plan of Salvation for all unbelievers of this world. And Jesus Christ calls upon God the Father to satisfy His desire that all of mankind come to know God the Father for salvation, in His Petition.

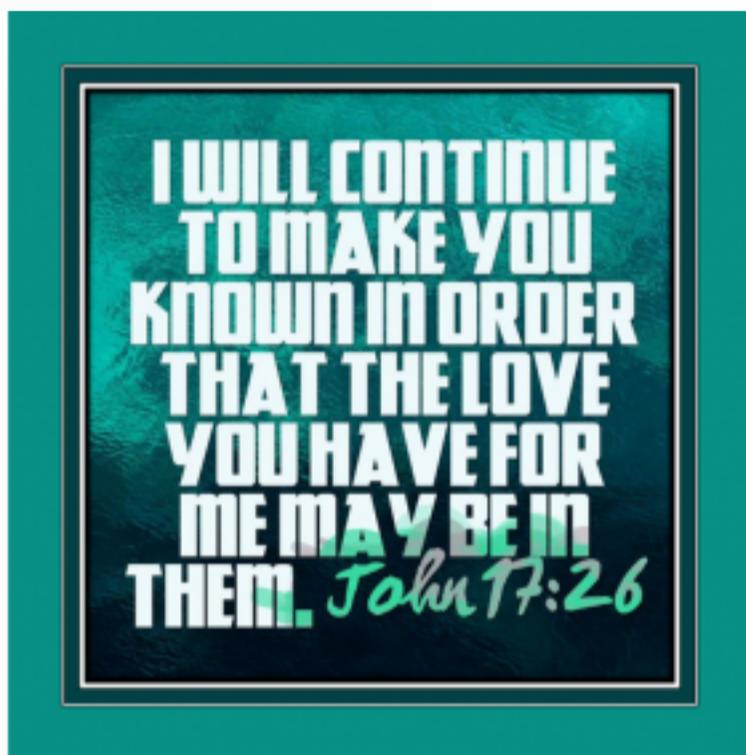
Then finally we see that:

Of the Seven references to **APOSTELLO**, four times the emphasis is specifically referencing a benefit for the world. Four is the number of material, which emphasizes the incarnation of God the Son by becoming flesh, and in His humanity, taking on the sins of the entire world. Four emphasizes the substance of God's plan for our salvation – The Incarnation of His Son.

Of the Seven references of **APOSTELLO**, six times it is a reference to God the Father sending His Son. Six is the number of "man," so once again the incarnation of God the Son is in view. It was the humanity of Jesus Christ that won the strategic victory of the Angelic Conflict on the Cross, thereby purchasing us from the slave market of sin, and providing the way for our salvation.

Heb 2:17, "Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

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We have now arrived at the final passage of our Lord's Great High Priestly Prayer.

John 17:26, "And I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

The Greek
read: "καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἔν αὐτοῖς ἦ καὶ ἐν αὐτοῖς."

Transliterated it read: "KAI EGNORISA AUTOIS TO ONOMA SOU KAI GNORISO, HINA HE AGAPE HEN EGAPESAS ME EN AUTOIS E KAGO EN AUTIOS."

We begin with "And I have made Your name known to them and will make it known,"

"KAI EGNORISA AUTOIS TO ONOMA SOU KAI GNORISO,"

KAI is the Coordinating Conjunction, "**and**, even, also." This continues the last thought of our Lord, as He is addressing the Integrity of God the Father.

EGNORISA is the Verb **GNORIZO** – **γνωρίζω** (gno-rid'-zo) that means, "to make known, disclose, point out, or explain." Other early uses translate it as, "to become acquainted with" and "to recognize." It comes from the root verb **GINOSKO** – (ghin-ocē'-ko) and potentially the word **HORIZO** – **ὀρίζω** (hor-id'-zo) that means, "determine or cause to happen," with the resultant idea of "causing someone to know something that he previously did not know, comprehend, or understand." It stresses the obtaining of new information or understanding. Here it is in the Aorist, Active, Indicative, First Person, Singular.

The *Consummative Aorist Tense* stresses the cessation of the act or state and brings the action to a conclusion. It gathers up into one entirety the three years of His ministry, whenever He taught them. Now, Jesus has completed His assignment of making the Righteous Father's Plan of Salvation known to a lost and dying world. It was completed during His First Incarnation. He has revealed the Plan of God.

The *Active Voice in the 1st Person Singular* tells us that Jesus Christ is the One who has made the name of God the Father known during His 1st Advent. Jesus Christ has actually revealed the Father's Plan.

The *Indicative Mood* is for the reality of Jesus' completed task. We will say, "**I have made known.**"

AUTOIS is the Pronoun **AUTOS** in the Dative, Masculine, Third Person, Plural that means, "**to them.**" This is a Dative of Advantage; it was advantageous to all believers that Jesus manifested the Father to us. The advantage is the benefit of Eternal Life to those who receive and believe Jesus' revelation of the Righteous Father.

TO ONOMA is the Article **HO** – **ὁ** (ho), "the" plus the Noun **ONOMA**, "**name,**" in the Direct Object, Accusative, Neuter, Singular. This is the object that Jesus has made known, the name of God the Father as Righteous Father, emphasizing the integrity of His Divine Decree for the salvation of all mankind.

SOU is the Pronoun **SU** – **σὺ** (soo), "you" in the Genitive of Possession, Second Person, Singular, which refers to God the Father. So, we say, "**your.**"

KAI is the Coordinating Conjunction once again, "**and.**"

GNORISO is once again the root word **GNORIZO** – **γνωρίζω** (gno-rid'-zo), but here it is in the Future, Active, Indicative, First Person, Singular.

The *Future Tense* tells us that Jesus will continue His ministry of manifesting the name of God the Father after His work is completed on the Cross, including His burial, resurrection,

ascension, and session. Therefore, at the right hand of the Father, He will continue to work towards making the name of the Father known to those who are lost and dying in this world. This is the perpetual mission of Christ through the Spirit, **John 16:12, 25; Mat 28:20**, just as He had done during His 1st Advent, **John 17:6**.

So, we will say, "**I will make it known.**"

This refers to the mind of Christ on earth, and/or the Canon of Scripture. This is the legacy which Jesus Christ left us on this earth—the Word of God in permanent form, the Canon of Scripture and the ability to comprehend it and master its content. (There is no part of the Word which cannot be mastered)

So, we have, "**And I have made known** (*during His 1st Advent*) **to them** (*believers for the Church Age*) **Your name, and I will make it known** (*post resurrection*)."

Next, we have, "**so that the love with which You loved Me may be in them, and I in them.**"

"HINA HE AGAPE HEN EGAPESAS ME EN AUTOIS E KAGO EN AUTIOS."

HINA is a Subordinating Conjunction here which is linked with the Subjunctive Mood of **EIMI** below to give us a result clause. We will say, "**with the result that.**"

HE AGAPE is the Article **HO – ὁ** (ho), "**the**" and the Noun **AGAPE** for "**love**" in the Subject, Nominative, Feminine, Singular. This is **AGAPE** love that emphasizes the integrity of God the Father in His expression of love toward Jesus and all believers.

HEN is the Relative Pronominal Adjective **HOS – ὅς** (hos) in the Accusative, Feminine, Singular. We translate it as, "which," that is, "**which love**" signifying the love God the Father has for Jesus.

EGAPESAS is the Verb form of **AGAPE** that is **AGAPAO – ἀγαπάω** (ag-ap-ah'-o) in the Aorist, Active, Indicative, Second Person, Singular.

The *Constative Aorist* views the entirety of the action of God the Father's love for His Son from eternity past.

The *Active Voice in the 2nd Person, Singular* refers to God the Father as the One who produced this love for His Son.

The *Indicative Mood* is for the reality of the Father's love. We will say, "**You loved.**"

ME is the Pronoun **EGO – ἐγώ** (eg-o'), "I" in the Direct Object, Accusative, First Person, Singular. The Object of the Father's love is His Son Jesus Christ. We will say, "**Me.**"

EN AUTOIS is the Dative Preposition for "in," and the Pronoun **AUTOS** – **αὐτός** (ow-tos') in the Masculine, Third Person, Plural, that means, "**in them.**"

E is the Verb **EIMI** – **εἶμι** (i-mee'), "to be, is, are," in the Present, Active, Subjunctive. This gives us our result clause.

The *Stative – Customary Present Tense* is for the ongoing action of God's love of the Church Age believer, just as He loved His Son.

The *Active Voice in the Third Person, Singular* is referencing the believers of the Church Age, as a whole, as having the love of God in them.

The *Subjunctive Mood* is for this result clause and tells of the potential every unbeliever of the Church Age has; to have the love of God as a believer. We will translate this as "**may be**" and it will come before "in them."

Finally, we have:

KAGO is a Coordinating Conjunction and a Pronoun in the Subject Nominative, First Person, Singular meaning, "**and I,**" where Jesus is referring to Himself.

EN AUTIOS is once again the Dative Preposition for "in," and the Pronoun **AUTOS** – **αὐτός** (ow-tos') in the Masculine, Third Person, Plural, that means, "**in them.**" This refers to our Union with Jesus Christ, based on the love of the Righteous Father who sent His Son to pay for our sins. The phrase "**I in them**" was also expressed in **Verse 23.**

Our complete translation of **John 17:26** is, "**And I have made known (during His 1st Advent) Your name to them (believers for the Church Age) and I will make it known (post resurrection), with the result that the love, which love, You loved Me with may be in them, (Church Age believers), and I in them.**"

Jesus is expressing:

His completion of the Father's work for His 1st Advent to reveal the Father's Plan of salvation.

His commitment to continue that work after His Ascension. His future work would be done by His intercessions for them, leaving His Word, (Canon of Scriptures) and the Holy Spirit's ministry among them, **John 16:7.**

His confidence in the Father's love toward Himself.

His desire is that the same love be directed toward the believer of the Church Age, which it is.

His desire for the Church Age believer's union with Himself, which it has, which is the means by which the Father's love comes to the believer.

Principles:

Jesus prayed that the same love which exists within the Godhead would be extended from the Father to the believers of the Church Age, as in **Verse 23**.

How a holy God's love can be "in them" is accomplished through the work of Christ's redemption. It goes beyond His purchase of us from the slave market of sin to a realization of our own personal holiness, as a result of efficacious grace and the 40 things we receive at the moment of salvation.

It is the love of God in believers that makes possible all of our future sanctification, (Experiential and Ultimate).

The believer's holiness brings about constant fellowship with the holy God, **John 17:11; 1 John 1:3, 7**. Thus, Jesus interceded as the High Priest to bring God and the believer into this perfect unity, and that becomes possible when the same love shared by the Father and the Son is shared by the believer at the moment of salvation.

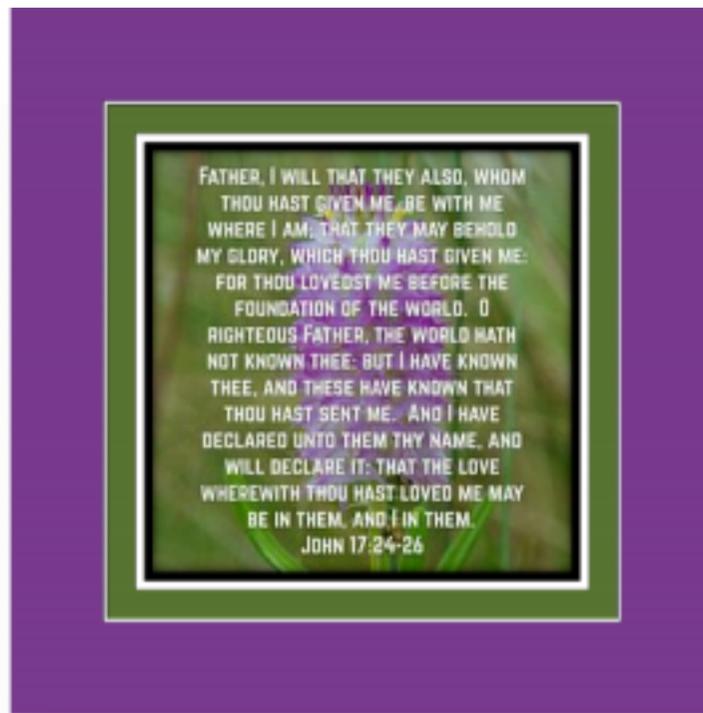
The believer is not forced by law to become holy positionally or experientially, nor would it be possible. The believer is compelled by love toward holiness. Therefore, by sharing God's love, the believer is empowered toward reaching, experientially, his positional standing that is already credited to his account through the merits of Christ, (i.e. positional sanctification).

Jesus was inseparable from the love He had just asked the Father to dwell in them. Therefore, whatever happens to believers, happens to Him. He cannot be separated from them, **Rom 8:37-39**.

The Father's love for Christ is the same as the Father's love for believers, because Christ dwells "in them," (believers of the Church Age).

The Father's love, union, and fellowship is complete "in them," because it is perfect in Him.

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Complete Translation of John 17: 24-26

John 17:24 is, "Father, whom you have given to Me, I desire that where I am they (*the Church*) may be with Me, so that they would keep on beholding (*with understanding*) My glory which You have given to Me because You loved Me before the foundation (*creation*) of the world."

John 17:25 is, "Righteous Father, the world (*unbelievers*) has not known You but I, (*Jesus Christ*), have known You, and they all (*believers of the Church Age*) have known that You sent (*commissioned*) Me (*Lord's First Advent*)."

John 17:26 is, "And I have made known (*during His 1st Advent*) Your name to them (*believers for the Church Age*) and I will make it known (*post resurrection*), with the result that the love, which love, You loved Me *with* may be in them, (*Church Age believers*), and I in them."

John 17 records our Lord's "Great High Priestly Prayer" where He makes intercession for His disciples and believers throughout the Church Age to be protected, sanctified, and unified and for He and His Father to be glorified.

It contains the longest recorded prayer, which our Lord offered during His public ministry on earth and has been justly designated "His Great High Priestly Prayer."

It was offered in the presence of His disciples, (excluding Judas Iscariot), after the institution and celebration of the Lord's Supper and immediately following the "Upper Room and Gethsemane Discourses" recorded in **John 14-16**. He offered this prayer only moments before He was arrested in the Garden, **John 18:1-11**.

A.) There are three main parts to this prayer:

1.) Christ Prays for Himself, **vs. 1-5**. When Jesus prayed for Himself, He had in view not His own person but the plan of God the Father, and specifically Phase One, (the salvation of mankind).

2.) Christ Prays for His Disciples, **vs. 6-19**. Jesus prays for the Apostles, because they would be the instruments in beginning the Church Age.

a) There are three main aspects to this prayer for the disciples:

- He prayed that they might be kept, guarded, and unified, **vs. 11, 15**.
- He desired that the disciples might have His joy, **vs. 13**.
- He requested their sanctification, **vs. 17, 19**.

3.) Christ Prays for His Church, **vs. 20-26**. The Church will complete the work of God's Plan for this Dispensation.

B.) Two main themes of this prayer:

1.) Unity of believers, "**That they may all be one ...**" with "**I in them.**" Our Lord especially prayed that all believers might be as one body under one head, animated by one soul, by means of the Word of God and by our union with Christ and with the Father in us, all made possible through the indwelling Holy Spirit, **1 Cor 1:10; 12:12-27; Eph 4:1-6**.

1 Cor 1:10, "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment."

2.) The glorification of believers; **vs. 22**, "**I have given them the glory that You gave Me.**" Jesus does not say, "I will give them," because in the Plan of God, the believer has already been glorified, **Rom. 8:30**. We have been glorified from eternity past due to God the Father's omniscience of our positive volition towards the gospel message in time.

Rom 8:30, "And these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified, (in eternity past)."

C.) Christ as the High Priest Prayed for:

- His own Glorification, **vs. 1-5**.
- The believer's Protection and Security, "give them safe passage in the world," **vs. 6-12**.
- The believer's Joy, **vs. 13**.
- The believer's Deliverance from the Evil One, **vs. 15**.
- The believer's Sanctification, "**set them apart by means of Bible Doctrine in their souls,**" **vs. 17**.
- The Unity of believers, "strengthen them through fellowship," **vs. 20-24**.
- The Glorification of believers, "deliver them home safely to eternity," **vs. 22-24**.
- The believer to have God's **AGAPE** Love in them, **vs. 26**.

C.) Our Lord applied much of the template for prayer He gave us in, Mat 6:9-12.

D.) This prayer, being address to God the Father, was listened to by the remaining 11 disciples.

E.) Jesus is speaking from His humanity as He addresses the throne of grace and says, "Father:"

- The term "**Father,**" although very common for the Christian today, was very uncommon in Jesus day.
- The address was that used by a little child in speaking to his parent, but when God was addressed, it was usual to add some qualifier; for example, a praying person might say, 'Our Father in heaven.'
- God was thought to be so great and so high that He must not be addressed in the language appropriate for familiar use within the family, i.e. "Father."
- Notice the way it runs through this prayer (**vs. 5, 11, 21, 24, 25**).
- Therefore, it is a kind of "conversational" address, the kind of conversation that takes place between a son and his "daddy." Note also the posture of our Lord in **vs. 1**: That like a little child looking up to his father asking for all his desires.
- Our Lord's intimacy with the Father is not only reflected in His prayer to the Father here, but He also indicates that it should greatly influence our prayers to the Father as well.

F.) In this prayer, our Lord uses the past tense for things that had not yet come to fruition. He is seeing it all as accomplished, which from the viewpoint of eternity past, they have been accomplished, as these future things in time are all part of God's Divine Decree.

G.) The Translation and Doctrines we noted in the first part of this prayer, vs. 1-5, where Christ is praying for Himself includes:

Vs. 1, "Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, so that the Son may glorify You."

Principles and Protocols of Prayer

Vs. 2, "Just as You gave Him authority over all mankind, so that to all whom You have given to Him, He may give to them eternal life."

Principles of The Church as the Bride of Christ; The Doctrine of Power – **EXOUSIA**, (Power or authority to do a thing, freedom to action, right to act, power over, license in a thing, an office, magistracy, or place or body of authority. He has the authority of the throne of rulership, and the office to officiate over the sacrifice.)

Vs 3, "Now this is (keeps on being) Eternal Life. Namely, that they might keep on knowing You, the only true God and Jesus Christ (the Messiah) whom You (God the Father) sent."

The Doctrine of Eternal Life. Jesus defined eternal life as; to experientially, progressively "**know...God, and His Son, Jesus Christ.**" In other words, eternal life is the ongoing knowledge of the Father and the Son.

Vs. 4, "I glorified You on the earth, having accomplished the work which You have given to Me in order that I do *it*."

Vs. 5, "And now, Father, You glorify Me by Your side with the glory which I always had beside You before the world existed."

The Doctrine of Glory / Glorification.

John 13:31-32, "Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; ³²if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."

H.) The Translation and Doctrines we noted in the second part of this prayer, vs. 6-19, where Christ is praying for His disciples includes:

Vs. 6, "I caused Your name (*God the Father's*) to be made known to the men (*disciples*) whom you gave to Me out from the world, (*Satan's Cosmic System*), they (*the disciples*) were Yours (*God the Father's*) and You gave them to Me, Myself, and they have guarded Your teaching."

The manifestation of God the Father by His Son.

- Jesus as the One who revealed God's name, His essential nature and being, to men.
 - The Father was the One who drew them to Christ, **John 6:44, 65.**
 - "The men" are the ones who have kept God's Word.
- And, The Father's gift to His Son, the disciples.

Vs. 7, "Now (*prophetic regarding Pentecost +*), they have come to know, that all things whatsoever You (*God the Father*) have given to Me (*from eternity past*) are from (*the immediate source of*) You."

All things are from the Father

Vs. 8, "Because I have given to them, (*the disciples*), the words, (*Bible Doctrine*), You gave to Me, and they received *them*, and they truly understand that I came from (*the immediate source of*) You, and they believe that You sent Me."

GNOSIS Doctrine must be turned to **EPIGNOSIS** Doctrine.

Vs. 9, "I keep on praying concerning them, I do not pray concerning the world, but concerning those whom You (*God the Father*) have given to Me, because they *keep on being Yours*."

Jesus Prays for His disciples, not the world of unbelievers.

Vs. 10, "And every thing *that is* Mine is Yours and *what is yours is* mine, and I have been glorified in them."

The Unity of Possession between the Father and Son. Jesus is glorified by the grace gifts of God the Father.

Vs. 11, "I am no longer in the world, (*His impending departure, The Cross*), but they are in the world and I come to You Holy Father. Keep them in Your name, which You have given to Me, in order that they might keep on being one just as We are."

The Doctrine of the Essence of God, His Holiness.

Vs. 12, "While I was with them, I Myself was continually keeping them in your name. You gave them to Me (*in the past with the result that they belong to Me forever*); and I absolutely guarded them, and not one of them was lost, (*to eternal condemnation*), except the son of destruction, with the result that Scripture might be fulfilled."

Our Unity with Christ. His Guardianship of the Believer. Judas Iscariot the Son of Perdition. The fulfillment of Bible prophecy.

Vs. 13, "But now I myself come (*face to face*) to You, (*God the Father*) and I kept on speaking (*teaching*) these things (*Bible Doctrine*) while in the world in order that they (*the disciples*) might keep on having and holding My joy (+H) made full in themselves."

Doctrine of Sharing the Happiness of God and **PLEROO** – Fullness of God

Vs. 14, "I have given (*taught*) to them (*the disciples*) Your, (*God the Father's*), Word. (*i.e., Bible Doctrine*) and the world, (*Satan's Cosmic System*), hated them because they are not of the world just as I am not of the world."

The Importance of Bible Doctrine in your Soul; The Doctrine of Heavenly Citizenship, (**POLITEUMA**); The Life Beyond Gnosis; A Personal Sense of Destiny

Vs. 15, "I do not ask, (*petition in pray*), that You, (*God the Father*), take them, (*the disciples*), out from the world, (*Satan's Cosmic System*), to the contrary that You guard them from the evil one (*Satan*)."

The **TEREO** (protection) of God from Satan's Cosmic System.

Vs. 16, "They are not of the world just as I am not of the world."

Seven ways in which believers are not of the world (we have a different position, birth, service, purpose, power, way of life, destiny.); Doctrine of the Evil One – Satanic Strategy.

Vs. 17, "Sanctify them (the disciples) in (the sphere of) Truth; Your (God the Father's) Word is Truth (Bible Doctrine)."

Doctrine of Sanctification; Principles of Bible Doctrine as the "Truth."

Vs. 18, "As You (God the Father) sent Me (God the Son) into the world, I (Jesus) also sent them (the disciples) into the world."

The Commissioning of Believers by the Lord Jesus Christ.

Vs. 19, "And for their benefit (sake) I sanctify (set apart) Myself in order that they also may keep on being sanctified by means of *THE* truth (Bible Doctrine)."

Principles of Jesus sanctifying Himself for our benefit. We are sanctified by having the Word of God resident within our souls.

I.) The Translation and Doctrines we noted in the third part of this prayer, vs. 20-26, where Christ is praying for His Church includes:

Vs. 20, "Now I am not only asking (petitioning) concerning these (disciples), but also concerning those who *will* believe in Me through their word (preaching the gospel)."

Doctrine of the Church; Dispensational Orientation; Importance of the Local Assembly.

Vs. 21, "That they all may keep on being one (the Church), just as You, (God the) Father, are in Me (Jesus Christ) and I in You, that they also may keep on being in Us, so that the world (unbelievers) would believe that You sent Me."

The petition for Positional Sanctification of the Body of Christ; The unity of the Trinity; The Biblical and Logical order of the Divine decrees.

Vs 22, "And the glory which You (God the Father) have given to Me (Jesus Christ) I have given to them (the Church), in order that they may keep on being one just as We are one."

The Doctrine of Positional Truth (Retroactive and Current Positional Truth); Doctrine of Glory (Glory given to the Son and to the Church); Doctrine of the Indwelling of Jesus Christ; The Doctrine of the Veiled and Unveiled Person.

Vs. 23, "I (Jesus Christ) in (the sphere of) them (Church Age believers) and You (God the Father) in (the sphere of) Me, in order that they may be perfected in unity (with God), so that the world (unbelievers) would know that You sent Me and You loved them even as You loved Me."

Personal Love of God the Father toward the Believer (including Divine Discipline, and prayer's being answered).

Vs. 24, "Father, whom you have given to Me, I desire that where I am they (*the Church*) may be with Me, so that they would keep on beholding (*with understanding*) My glory which You have given to Me because You loved Me before the foundation (*creation*) of the world."

Numerology and application of the uses of the phrase, **"You have given to Me"** in **John 17**, (especially the #'s 7 and 8).

Good Gifts Given by Our Father:

- The perfect provision of God's Plan for our Salvation.
- The perfect provision of our Logistical Grace blessings.
- The perfect provision of prayer to the Father.
- The perfect protection of God the Father by His Essence.
- The perfect protection of God the Son by His Word.
- The perfection of Glorification, being made holy.
- The perfect provision of Eternal security.
- The perfect provision of a Resurrection body and life.

All combined we have the superabundance (#8) of the unique spiritual life given to believers by God the Father.

2 Cor 9:8, "And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed."

James 1:17, "Every good gift given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow."

Mat 7:11, "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!"

The Session of Jesus Christ; Beholding (**THEOREO**) the Glory of Jesus Christ; Principles of God the Father's Love for His Son Jesus Christ.

Vs. 25, "Righteous Father, the world (*unbelievers*) has not known You but I, (*Jesus Christ*), have known You, and they all (*believers of the Church Age*) have known that You sent (*commissioned*) Me (*our Lord's First Advent*)."

Doctrine of God the Father as Righteous, (the Integrity of God); The seven-fold mention of **APOSTELLO**: The Process, Precedent, Perpetuation, and Principle of God's Plan of Salvation for all unbelievers of this world, plus the Prayer: (Jesus Christ's petition to the Father – to satisfy His desire that all of mankind come to know God the Father for salvation.)

Vs. 26, "And I have made known (*during His 1st Advent*) Your name to them (*believers for the Church Age*) and I will make it known (*post resurrection*), with the result that

the love, which *love*, You loved Me *with* may be in them, (Church Age believers), and I in them."

The Great High Priestly Prayer of our Lord in **John 17** includes:

Salvation. He has power to give eternal life to as many as the Father has given Him, **vs. 2-4**. He glorified the Father in His life, and He finished the work He came to do on the Cross. There alone is redemption and salvation.

Manifestation. **Vs 6**, He revealed the First Person of the Trinity to the world and gave Him a name, "Father," even calling Him "Holy Father" and "Righteous Father." Such a name and relationship of the believer to God was not known in the Old Testament. The Son of God had to come from heaven's glory and declare the Father. After He gave His life and rose from the dead, He spoke of "My Father and your Father" having now revealed Him to us, cf. **Mark 14:36; Rom 8:15; Gal 4:6**.

Mark 14:36, "And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will."

Rom 8:15-17, "For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" ¹⁶The Spirit Himself testifies with our spirit that we are children of God, ¹⁷and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*."

Gal 4:6-7, "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" ⁷Therefore you are no longer a slave, but a son; and if a son, then an heir through God."

Representation. He is our Priest and Advocate. He appears in the presence of God for us. **Vs. 9, "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours."** Like the High Priest who wore the Ephod, (**Ex 28:12**), He carries only the names of His people upon His shoulders and upon His heart. He prays now for His church, His body, for every member, **Rom 8:34; 1 Tim 2:5; Heb 7:25; 1 John 2:1**.

1 John 2:1, "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous."

1 Tim 2:5-6, "For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, ⁶who gave Himself as a ransom for all, the testimony *given* at the proper time."

Rom 8:34, "Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."

Heb 7:25, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them."

What comfort it should be to all of us to know Christ prays for us individually! His love and His power are for us.

Identification. We are one with Him, and all His Saints are one. The Church is His body, an organism and not an organization. He did not pray for a unity in organization, but for a spiritual unity, which exists. **Vs. 21, "That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us."** That is, one with God, not one organized church.

Preservation. He prayed for the keeping of His own (**TEREO, PHULASSO**). He commits them into His Father's hands (**TEREO**). The believers' keeping for eternal life and glory rests not in their own hands but in His hands, **Vs. 11, 12, 15.**

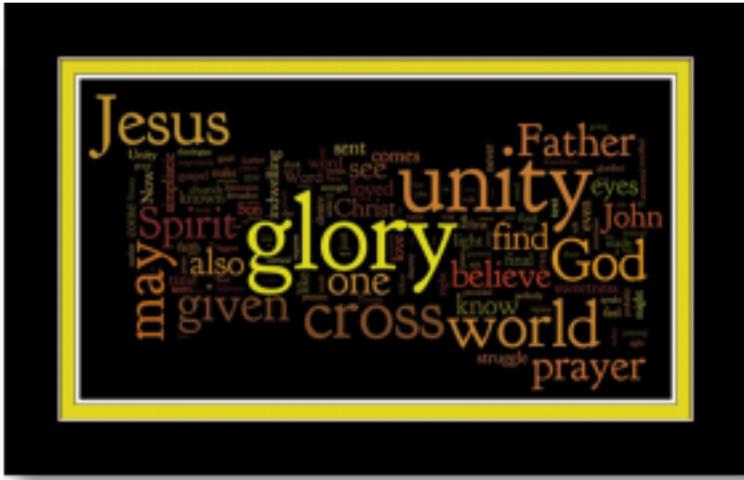
Sanctification. **Verses 17-19.** He is our Sanctification. In Him we are sanctified positionally. We are also sanctified experientially by the Truth (Bible Doctrine), walking in it in obedience. Believers are constituted Saints in Christ and are called to walk in separation. The separating power is the Word and the Spirit.

Glorification. **Verses 22, 24.** This prayer is partially answered. Positionally "in Christ" we are glorified, (**Rom 8:17, 28**), and some day it will be fully answered when all His Saints will be with Him and experientially share His glory.

Rom 8:17, "And if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*."

Rom 8:30, "And these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified."

In the light of Jesus' prayers for us, what should our relationship be to Him versus our relationship to the world, and what is our responsibility as we live in it?



Eph 5:8, "For you were formerly darkness, but now you are Light in the Lord; walk as children of Light."

1 John 2:15-17, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh (*appetite*) and the lust of the eyes (*beauty*) and the boastful pride of life (*ambitious pride*), is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever."