

# Appendix

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## The Man Peter



## I Peter Chapter One

1 Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen 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.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to [obtain] an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 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; 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, 9 obtaining as the outcome of your faith the salvation of your souls.

## I Peter Chapter One

10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, 11 seeking 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. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven — things into which angels long to look.

13 Therefore, gird your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. 14 As obedient children, do not be conformed to the former lusts [which were yours] in your ignorance, 15 but like the Holy One who called you, be holy yourselves also in all your behavior; 16 because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.” 17 And if you address as Father the One who impartially judges according to each man’s work, conduct yourselves in fear during the time of your stay upon earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. 20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 21 who through Him are

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believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. 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, 23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God. 24 For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, 25 BUT THE WORD OF THE LORD ABIDES FOREVER." And this is the word which was preached to you.





## I Peter Chapter Two

1 Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, 2 like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation, 3 if you have tasted the kindness of the Lord.

4 And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, 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. 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 SHALL NOT BE DISAPPOINTED.” 7 This precious value, then, is for you who believe. But for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,” 8 and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for they stumble because they are disobedient to the word, and to this doom they were also appointed. 9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you

## I Peter Chapter Two

have RECEIVED MERCY. 11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul. 12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation.

13 Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, 14 or to governors as sent by him for the punishment of evildoers and the praise of those who do right. 15 For such is the will of God that by doing right you may silence the ignorance of foolish men. 16 Act as free men, and do not use your freedom as a covering for evil, but [use it] as bondslaves of God. 17 Honor all men; love the brotherhood, fear God, honor the king. 18 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. 19 For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. 20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. 21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS

## I Peter Chapter Two

MOUTH; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; 24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed. 25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.



## I Peter Chapter Three

1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and respectful behavior. 3 And let not your adornment be merely external — braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but 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. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands. 6 Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear. 7 You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.

8 To sum up, let all be harmonious, sympathetic, brotherly, kind-hearted, and humble in spirit; 9 not 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. 10 For, “LET HIM WHO MEANS TO LOVE LIFE AND SEE GOOD DAYS REFRAIN HIS TONGUE FROM EVIL AND

## I Peter Chapter Three

HIS LIPS FROM SPEAKING GUILF. 11 “AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT.

12 “FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL.” 13 And who is there to harm you if

you prove zealous for what is good? 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, 15 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; 16 and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame. 17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

18 For Christ also died for sins once for all, the] just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; 19 in which also He went and made proclamation to the spirits now in prison, 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the

## I Peter Chapter Three

construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

21 And corresponding to that, baptism now saves you — not the removal of dirt from the flesh, but an appeal to God for a good conscience — through the resurrection of Jesus Christ, 22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.





## I Peter Chapter Four

1 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, 2 so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. 3 For 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, carousals, drinking parties and abominable idolatries.

4 And in all this, they are surprised that you do not run with them into the same excess of dissipation, and they malign you; 5 but they shall give account to Him who is ready to judge the living and the dead. 6 For 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.

7 The end of all things is at hand; therefore, be of sound judgment and sober spirit for the purpose of prayer. 8 Above all, keep fervent in your love for one another, because love covers a multitude of sins. 9 Be hospitable to one another without complaint. 10 As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. 11 Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so

## I Peter Chapter Four

that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

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; 13 but 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. 14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. 15 By no means let any of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler; 16 but if anyone suffers as a Christian, let him not feel ashamed, but in that name let him glorify God. 17 For it is time for judgment to begin with the household of God; and if it begins with us first, what [will be] the outcome for those who do not obey the gospel of God? 18 AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? 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.

## I Peter Chapter Five

1 Therefore, I exhort the elders among you, as your] fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2 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; 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. 4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.

5 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. 6 Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, 7 casting all your anxiety upon Him, because He cares for you.

8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. 9 But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

10 And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you. 11 To Him be dominion forever and ever.

## I Peter Chapter Five

Amen. 12 Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it! 13 She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark. 14 Greet one another with a kiss of love. Peace be to you all who are in Christ.

## II Peter Chapter One

1 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: 2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 3 seeing 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. 4 For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust. 5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; 6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness; 7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. 10 Therefore, 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

## II Peter Chapter One

never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

12 Therefore, I shall always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. 13 And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, 14 knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. 15 And I will also be diligent that at any time after my departure you may be able to call these things to mind. 16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. 17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, “This is My beloved Son with whom I am well-pleased” — 18 and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. 19 And 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. 20 But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

## II Peter Chapter Two

1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. 2 And many will follow their sensuality, and because of them the way of the truth will be maligned; 3 and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep. 4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; 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; 6 and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; 7 and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men 8 (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds), 9 then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, 10 and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when

## II Peter Chapter Two

they revile angelic majesties, 11 whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord. 12 But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, 13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, 14 having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; 15 forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness, 16 but he received a rebuke for his own transgression; for a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet. 17 These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved. 18 For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, 19 promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. 20 For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state



## II Peter Chapter Two

has become worse for them than the first. 21 For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. 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."



## II Peter Chapter Three

1 This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, 2 that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. 3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, 4 and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.” 5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, 6 through which the world at that time was destroyed, being flooded with water. 7 But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

8 But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all

## II Peter Chapter Three

these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 15 and regard the patience of our Lord to be salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, 16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. 17 You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, 18 but 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.

## Jude

1 Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father, and kept for Jesus Christ: 2 May mercy and peace and love be multiplied to you.

3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.

4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. 5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. 6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

7 Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire. 8 Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. 9 But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did

## Jude

not dare pronounce against him a railing judgment, but said, “The Lord rebuke you.” 10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. 11 Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. 12 These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; 13 wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever. 14 And about these also Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” 16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.

17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, 18 that they were saying to you, “In the last time there shall be mockers, following after their

## Jude

own ungodly lusts.” 19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit. 20 But you, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit; 21 keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. 22 And have mercy on some, who are doubting;

23 save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.





## Eternity — Is it Eternal or is it Age-Lasting?

There is no single word in the Greek language that expresses the idea of eternity. The writers of the New Testament, however, had several different ways they could indicate the thought of *eternity* in the Greek language. The Greek mind thought in terms of “ages” —

- the past ages (**plural** [eternity past]),
- the present age (**singular** [Man's Day]),
- the age to come (**singular** [the Messianic Era]), or
- the ages of the ages (**plural** [eternity future]).

## Eternal

The idea of “eternity” (a noun) or “eternal” (an adjective form of the noun) can be expressed in one of three different ways in the Greek text of the New Testament:

1) One way in which the Greek writers could express “eternity” or the idea of “eternal” was through a double use of the Greek noun *aion*, with the noun used in a **plural form** both times (each use of the noun preceded by the definite article “the” and introduced by the preposition *eis* [meaning “into,” “unto,” or “with respect to”]). Thus, the Greek phrase *eis tous aionas ton aionion* would be literally translated “unto [or, ‘with respect to’] the ages of the ages,” and is often translated in English texts “forever and ever.” The use of a plural form of the noun *aion* (i.e., *aionas*) duplicated in this manner would indicate “endless ages,” or “eternity.” Two of the passages which use this phrase are Hebrews 13:21 and 1 Peter 4:11.

**Hebrews 13:21 “...equip 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.”**

**I Peter 4:11 “Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”**

2) Another way in which the writers of the New Testament expressed the idea of “eternity” (noun) or “eternal” (the adjective form of the noun) was through simply using the plural form of the noun, *aionas*. In this form of usage, the plural noun would be preceded by the preposition *eis* “with respect to” and the definite article *tous* “the” — *eis tous aionas*, literally meaning *with respect to the ages*, and translated “forever.” This would be a somewhat shortened form of the preceding double use of the plural noun *aionas* and would express, essentially, the same thing as above.

Two examples are found in Romans 9:5 and Romans 11:36:

**Romans 9:5 “whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.”**

**Romans 11:36 “For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”**

3) And yet another way in which the New Testament expressed the idea of “eternity” or “eternal” is through *the context of the passage* wherein the idea of eternity is expressed. Although *the singular form of the noun or adjective is used*, the context itself must be relied upon to reveal that the idea of plural ages (eternity) was intended in the text. Examples of this are found in the following passages:

**I Peter 1:24 For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, 25 BUT THE WORD OF THE LORD ABIDES FOREVER [singular form]." And this is the word which was preached to you.**

**Romans 16:25 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, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal [singular form] God, has been made known to all the nations, leading to obedience of faith; 27 to the only wise God, through Jesus Christ, be the glory forever [plural form]. Amen.**

In these instances, the use of the word *aion* or a form thereof, is singular; yet it is obvious that the intention of the use of the word is eternal — it is the context which makes it obvious. In the first example of the use of the singular form, “but the Word of the Lord abides forever” is juxtaposed to things in nature which obviously do not abide forever. And in the second example of the use of the singular form, “eternal God” is self-evident — God is eternal.

## Age-Lasting

However, in many instances in the New Testament the *singular form* of the word *aion* was intended to indicate the idea of a *singular age*, or *age-lasting*, as opposed to the idea of a *plurality of ages* or *eternity*.

One way in which the idea of a singular age can be seen, again, is through the *context of the passage*. The context of the passage itself can indicate that “age-lasting” was the idea intended when the Greek writers used the singular form of the word *aion* (even though the English translators have mis-translated the word, thereby indicating plural ages). Some good examples of this problem with the English translation can be seen in the following passages.

**Hebrews 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE”; 6 just as He says also in another passage, “THOU ART A PRIEST FOREVER [*aion*] ACCORDING TO THE ORDER OF MELCHIZEDEK.”**

**Mark 10:17 And as He was setting out on a journey, a man ran up to Him and knelt before Him, and began asking Him, “Good Teacher, what shall I do to inherit eternal [*aionios*] life?”**

The context of both of these passages would reveal that the subject matter at hand would be dealing with *the age to come*, not with *eternal ages*. In the first passage, Jesus will be a King/priest after the order of

Melchizedek, during the coming age. The passages, which deal with Christ as a King/Priest, deal with the age to come — or the Millennial Era — not with the eternal ages. This is true throughout all of Scripture.

In the next passage, Mark chapter ten, a man asks Jesus about how to receive his inheritance in the age (*aion*, singular) to come. The fact that the inheritance — not the free gift — being the issue at hand is one of the indicating factors that the passage is dealing with the singular age to come, not with eternal life. The man asked what *he must do*; and Jesus spoke of obedience. Jesus' answer had to do with things beyond simple faith, relative to eternal salvation. His answer had to do with things concerning the man's work performed through faithful obedience. Note that "faith" is involved throughout, though connected with works (*cf.* Heb. 11:6). The inheritance in the coming age (singular age) has to do with a reward for obediently serving the Lord (*cf.* Col. 3:23-25). Keep the man's question within the context of Jesus' answer and it becomes easy to see that the free gift of *eternal* life is **not** the issue at hand, but rather life in the age to come. The conclusion of the passage leaves nothing to question.

**Mark 10:29 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, 30 but that he shall 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 [aion] to come, eternal [aionios] life.**

Here the translators correctly translated the singular noun, "and in the age to come"; but when it came to the exact use of the same singular noun forming an adjective, for unknown reasons, they indicated a plural use, "eternal life." Obviously the noun and its adjective form hold exactly the same intent. It should read, "and in the age to come, age-lasting life."

## Salvation — Eternal or Age-Lasting

As pertaining to salvation, the Greek New Testament writers dealt with different aspects of salvation. Sometimes they dealt with salvation with respect to eternity, and other times they dealt with salvation with respect to the coming age.

- The former (salvation with respect to eternity) would deal with the free gift of eternal life; the latter (salvation with respect to the age to come) would have to do with the prize, or the inheritance, in the coming age.
- The former necessitates faith based on the finished work of Jesus Christ, with no works involved; the latter necessitates faithfully *working out* one's own salvation with fear and trembling.
- The former has to do with the present age extending into the ages (plural) to come; the latter has all to do with our actions during the present age (singular), with the result of these actions having to do with the age to come (the Messianic Era).

The key to properly interpreting which aspect of salvation any given passage is dealing with is determining if the passage is dealing with faith alone based on the finished work of Jesus Christ (pertaining to the free gift), or if the passage is dealing with an individual's works, emanating out of faithfulness, connected with the reward of the inheritance. If the passage deals with faith in the finished work of Jesus Christ and the gift of eternal life, then the passage is dealing with the salvation which we presently possess and the ages (plural) to come — the free gift. But if the passage is dealing with an individual's actions, connected with loss or gain, then it is dealing with a salvation which is yet to be revealed and the reward in the age (singular) to come. One is eternal; the other is age-lasting.

The most concise example of a passage which deals with faith and the gift (of eternal life) is found in Acts chapter sixteen.

**Acts 16:30 “...Sirs, what must I do to be saved?” 31 And they said, “Believe in the Lord Jesus, and you shall be saved...”**

Due to the fact that this passage has to do with faith in Jesus Christ and nothing additional, it has to do with *eternal* salvation — life which begins at the moment of faith and extends into the ages (plural) to come.

But there are many passages in the New Testament, which deal with the future salvation, the salvation which is to be inherited (Heb. 1:14); this is the salvation which, has to do with the coming age, and the kingdom of Jesus Christ (*cf.* I Pet. 1:1-10). Along with the noted cross references, Matthew 19:29, Galatians 6:8, and I Timothy 6:12 are a few of the passages dealing with life in the age (singular) to come. Yet, woefully, the translators translated the singular form of the Greek word into the English as “eternal” in these passages, which has contributed to confusion among Christians concerning salvation.

Notice *works* connected with *aionios* life in these passages.

**Matthew 19:29 “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, shall receive many times as much, and shall inherit eternal [*aionios* (lit., age-lasting)] life.”**

**Galatians 6:8 “For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal [*aionios* (lit., age-lasting)] life.”**

**I Timothy 6:12 “Fight the good fight of faith; take hold of the eternal [*aionios* (lit., age-lasting)] life to which you were called, and you made the good confession in the presence of many witnesses.”**

These passages are dealing with works, not faith alone.

In conclusion, there are two aspects of salvation that must be understood:

- 1) There is an aspect of salvation which we presently possess through faith alone — the free gift for all of eternity, and
- 2) There is an aspect of salvation towards which we are to strive — the potential profit or loss connected with the coming age.

This confusion must be set straight if we are to properly understand the intent of the inspired New Testament writers concerning our salvation.

## Psalm 103

- 1 (A Psalm of David.) Bless the LORD, O my soul;  
And all that is within me, [bless] His holy name.
- 2 Bless the LORD, O my soul, And forget none of His benefits;
- 3 Who pardons all your iniquities; Who heals all your diseases;
- 4 Who redeems your life from the pit;  
Who crowns you with lovingkindness and compassion;
- 5 Who satisfies your years with good things,  
So that your youth is renewed like the eagle.
- 6 The LORD performs righteous deeds,  
And judgments for all who are oppressed.
- 7 He made known His ways to Moses, His acts to the sons of Israel.
- 8 The LORD is compassionate and gracious,  
Slow to anger and abounding in lovingkindness.
- 9 He will not always strive with us;  
Nor will He keep His anger forever.
- 10 He has not dealt with us according to our sins,  
Nor rewarded us according to our iniquities.
- 11 For as high as the heavens are above the earth,  
So great is His lovingkindness toward those who fear Him.
- 12 As far as the east is from the west,  
So far has He removed our transgressions from us.
- 13 Just as a father has compassion on his children,  
So the LORD has compassion on those who fear Him.

14 For He Himself knows our frame;  
He is mindful that we are [but] dust.  
15 As for man, his days are like grass;  
As a flower of the field, so he flourishes.  
16 When the wind has passed over it, it is no more;  
And its place acknowledges it no longer.  
17 But the lovingkindness of the LORD is from everlasting to everlasting on  
those who fear Him, And His righteousness to children's children,  
18 To those who keep His covenant, And who remember His precepts to do  
them.  
19 The LORD has established His throne in the heavens;  
And His sovereignty rules over all.  
20 Bless the LORD, you His angels  
Mighty in strength, who perform His word, Obeying the voice of His word!  
21 Bless the LORD, all you His hosts, You who serve Him, doing His will.  
22 Bless the LORD, all you works of His,  
In all places of His dominion;  
Bless the LORD, O my soul!

## Psalm 34

1 (A Psalm of David when he feigned madness before Abimelech,  
who drove him away and he departed.)

I will bless the LORD at all times; His praise shall continually be in my mouth.

2 My soul shall make its boast in the LORD; The humble shall hear it and rejoice.

3 O magnify the LORD with me, And let us exalt His name together.

4 I sought the LORD, and He answered me, And delivered me from all my fears.

5 They looked to Him and were radiant, And their faces shall never be ashamed.

6 This poor man cried and the LORD heard him, And saved him out of all his troubles.

7 The angel of the LORD encamps around those who fear Him, And rescues them.

8 O taste and see that the LORD is good; How blessed is the man who takes refuge in Him!

9 O fear the LORD, you His saints; For to those who fear Him, there is no want.

10 The young lions do lack and suffer hunger;

But they who seek the LORD shall not be in want of any good thing.

11 Come, you children, listen to me; I will teach you the fear of the LORD.

12 Who is the man who desires life, And loves length of days that he may see good?

13 Keep your tongue from evil, And your lips from speaking deceit.

14 Depart from evil, and do good; Seek peace, and pursue it.

15 The eyes of the LORD are toward the righteous, And His ears are open to their cry.

16 The face of the LORD is against evildoers, To cut off the memory of them from the earth.

17 The righteous cry and the LORD hears, And delivers them out of all their troubles.

18 The LORD is near to the brokenhearted, And saves those who are crushed in spirit.

19 Many are the afflictions of the righteous; But the LORD delivers him out of them all.

20 He keeps all his bones; Not one of them is broken.

21 Evil shall slay the wicked; And those who hate the righteous will be condemned.

22 The LORD redeems the soul of His servants;

And none of those who take refuge in Him will be condemned.

## Isaiah 8

...11 For thus the LORD spoke to me with mighty power and instructed me not to walk in the way of this people, saying,

12 “You are not to say, ‘It is a conspiracy!’ In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of it. 13 It is the LORD of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread. 14 Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, And a snare and a trap for the inhabitants of Jerusalem. 15 And many will stumble over them, Then they will fall and be broken; They will even be snared and caught.”

16 Bind up the testimony, seal the law among my disciples. 17 And I will wait for the LORD who is hiding His face from the house of Jacob; I will even look eagerly for Him. 18 Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion.



## Extra Study Material for Lesson Five, Day Five

This is the best material I have seen on the subject matter found in I Peter 3:18-22. It is drawn out of a book entitled JUDE Acts of the Apostates, by Arlen L. Chitwood, pages 66-70. I thought I would print it out here for you to study through. It is quoted as follows:

### Christ's Proclamation

***"Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the Spirit;***

***In which also he went and preached [delivered a proclamation] unto the spirits in prison,***

***That aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water"*** (I Peter 3:18-20, ASV).

The "spirits" in this passage are said to have sinned during days preceding the Flood. For this reason not only are they imprisoned but Christ also appeared in their presence at a time following their imprisonment and delivered a proclamation. The *time* and *purpose* of this proclamation center around the *reason* for their sin, and the passage must be interpreted with this in mind.

These imprisoned spirits cannot be identified as descendants of Adam. The dead from the lineage of Adam are never referred to as being in prison; nor are individuals from the human race, living or dead, ever called "spirits." Man has a *spirit*, but he himself is never called a "spirit." Scripture speaks of the "spirits of just men" (Heb. 12:23) and refers to Christ, following His resurrection, as a "quickening spirit" (referring to His position as Life-Giver in His resurrection body [*a spiritual body* -- I Cor. 15:44, 45 -- a body of *flesh* and *bones*, the same body which had been placed in the tomb, but now possessing the Spirit rather than the blood as the life-giving, animating principle of the body]). But the descendants of Adam cannot be referred to by the use of the word "spirit" in this sense, for they have not received such bodies, with the possible exception of Enoch, Moses, and Elijah.

Among God's created beings, only *angels* are called "spirits" in the Word of God:

***"Who maketh his angels spirits, and his ministers a flame of fire. Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"*** (Heb. 1:7b, 14).

The "spirits" in I Peter 3:19 can only be identified as the *angels* who sinned by taking upon themselves the form of man, leaving their positions of power in the heavens, and cohabiting with women in the human race during days preceding the Flood. The prison in this passage is *Tartarus*; and according to both II Peter 2:4 and Jude 6, these angels are not only confined in this prison but they are chained, awaiting judgment.

The word for “preach” in I Peter 3:19 is *kerusso* in the Greek text, which means, to “make an announcement.” The word itself gives no indication concerning either the type announcement or the content of the message. These things must be determined from the context or other related Scripture. *Kerusso* appears numerous times throughout the New Testament and is almost always used in connection with proclaiming some facet of the gospel message. In these passages, either the Greek word *euaggelion* (“gospel,” “good news”) or other related qualifying words appear with *kerusso* to make this connection (e.g. Matt. 4:23; I Cor. 1:23). However, there is nothing in I Peter 3:18-20 which would even remotely connect *kerusso* with the gospel message. In fact, the word *could not* refer to the proclamation of the gospel. The message in this passage is directed to “spirits [angels],” and the gospel is for the descendants of Adam, not angels. *Kerusso* is used in I Peter 3:19 in the same sense that it is used in Rev. 5:2 -- a proclamation concerning *something other* than the gospel.

The *time* of this proclamation did not occur, as many infer, between Christ’s death and resurrection while He was in *Hades*; nor, as others infer, did this proclamation have anything to do with the strange interpretation which is termed “the preaching of Christ [by the Holy Spirit] through Noah” during days preceding the Flood. I Peter 3:18, 19 clearly reveals that Christ delivered this proclamation Himself, *following His resurrection*.

In verse eighteen, Christ was “put to death in the flesh, but made alive in the Spirit.” At the time of His death, Christ possessed a “soulical [*psuchikos*]” body of flesh, blood, and bones. The life-giving, animating principle of this body was the blood (Lev. 17:11). But at the time of His resurrection Christ possessed a “spiritual [*pneumatikos*]” body of flesh and bones, without blood. The life-giving, animating principle of this body was the Spirit of God. The body which Jesus possessed following His resurrection was the same body He possessed before His death. The words “soulical” and “spiritual,” in the preceding respect, have to do with the life-giving, animating principle of the body (*cf.* I Cor. 15:44-50).

The thought in verse eighteen is continued in verse nineteen by the statement, “In which also he went and preached [delivered a proclamation] unto the spirits in prison.” In verse eighteen, Christ was put to death in a soulical body and then raised in a spiritual body. Then, in verse nineteen, Christ went to *Tartarus* and delivered a proclamation to the angels who were responsible for the judgment of the Flood.

The word “which” (v. 19) is a translation of the Greek relative pronoun “*ho*.” A rule of Greek grammar states that the relative pronoun must agree with its antecedent in both gender and number. “*Ho*” is a singular case form of the word which can be either masculine or neuter (both case forms in this instance are the same in the Greek text, but the feminine is different). The wording in verse eighteen, in the English text, would seem to allow for two possible antecedents to be considered: “flesh,” and “Spirit.” However, in the Greek text, “flesh” is a feminine word and thus cannot be the antecedent. “Spirit,” on the other hand, is a neuter word. Consequently, the antecedent of “which” can only be “Spirit” (a neuter relative pronoun agreeing with its neuter antecedent).

With this in mind, note what is in view insofar as the time and manner of the proclamation are concerned. In verse eighteen, Christ was “made alive in the Spirit.” Jesus possessed a resurrection body animated by the Spirit. Then verse nineteen states, “In which also he went and preached [delivered a proclamation] unto the spirits in prison.” The relative pronoun “which,” with its antecedent “Spirit,” can only refer to His resurrection body. Jesus, *IN* His resurrection body, went to *Tartarus* for the specific purpose of making an announcement to a select group of imprisoned angels.

These angels imprisoned in *Tartarus* had sought, under Satan, to corrupt the lineages of all the families of the earth in order to prevent the appearance of man’s Redeemer. But now, the very One Whose appearance they had sought to prevent stood in their presence. Not only this, but He stood there in His *resurrection body* with His work of redemption *completed*. He had met Satan face to face in the wilderness, showing that He was fully qualified to redeem that which Adam forfeited in the fall. He then paid redemption’s price at Golgotha, His Own

shed blood. Man's redemption was now not only an accomplished fact, but redeemed man could ultimately realize the purpose for his creation in the beginning.

The only proclamation which Christ could have delivered to the imprisoned angels in *Tartarus* would have had to center around the fact that what they had attempted to do preceding the Flood was for naught. The resurrected Christ stood in their presence; and not only would He, as the Last Adam, one day take the kingdom, but a great host of individuals redeemed from the lineage of the First Adam would reign as co-heirs with Him.

The angels in *Tartarus* could now look forward to only one thing: *remaining chained, awaiting judgment.*

Satan and the angels continuing to reign with him could, likewise, now look forward to only one thing: biding their time, awaiting the day Christ takes the kingdom, followed ultimately by their consignment to the *lake of fire* "prepared for the devil and his angels."

### *Out of Water*

#### **John 3**

**3** Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." **4** Nicodemus \*said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

**5** Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. **6** That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

**7** "Do not marvel that I said to you, 'You must be born again.' **8** The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

(The word "born" in John 3:3-8 [Gk., *gennao*] has to do with *a bringing forth*. The word is used throughout the N.T. mainly in connection with birth, but the word is also used at times apart from birth [e.g., Phile. 10]. The word is used both ways in John 3.)

Born out of water in the type has to do with the Red Sea passage. The Israelites (who had experienced the death of the firstborn [pointing to the birth from above]) were taken through the Sea (through the place of death), raised up out of the Sea, and positioned on the eastern banks. They stood on the eastern banks of the Sea through supernatural means, wherein resurrection power was exhibited; and they stood in this position with *a land set before them*.

And, in the antitype, this is pictured through the act of baptism. A Christian who has experienced the death of the firstborn (pointing to the birth from above) is taken through and raised up out of the waters of baptism (through the place of death). He then, within the symbolism involved, finds himself in the position of *having been raised with Christ* (Col. 2:12; 3:1). And in this position -- wrought through supernatural, resurrection power -- the Christian is *to walk* "in newness of life" (Rom. 6:4), with a view to *a land set before him*.

The Israelites, passing through the Sea, had gone down into the place of *death*. Only the dead are to be buried, and the death of the firstborn had just occurred. Thus, a burial *must* also occur. But beyond burial, there *must* also be a resurrection. The Israelites, through the death of the firstborn, possessed spiritual life. Thus, they *must* be raised from the place of death *to walk* "in newness of life" -- something having to do with *the spiritual man alone*, for this resurrection has nothing to do with the man of flesh. He is to be left in the place of death.

In the antitype, matters are exactly the same. It is going down into the place of death because of the death of the firstborn, and it is rising from this place because the person

possesses spiritual life. And this rising has to do with *the spiritual man alone*, for, again, this resurrection has nothing to do with the man of flesh. He is to be left in the place of death.

And the symbolism seen in rising from the waters is not only inseparably connected with Christ's resurrection but in the land set before Christians (as seen in the type in Ex. 14ff). In Col. 2:12-15, Christ, through His resurrection, *stripped* the present principalities and powers inhabiting this land (Satan and his angels) *of their power*; and following His resurrection, *He openly triumphed over them* (Col. 2:15). In this respect, His resurrection was inseparably connected with *regality*, as is that seen in the symbolism of a Christian rising from the waters of baptism.

Christ, following His resurrection, was positioned as "the head of all principality and power" [Col. 2:10]. The Father has delivered "all power...in heaven and in earth" unto Him (Matt. 28:18). And, because of this, Satan and his angels have been *stripped of all power* (the word "spoiled" in Col. 2:15 could be better translated and understood as "stripped"), and *Christ has openly triumphed over them* relative to that which has been done.

However, though *stripped of power, with all power having been given to the Son*, the time is yet future when this power will be taken from Satan and exercised by Christ. In the interim, the Son is seated at the right hand of the Father, and the Spirit is in the world calling out a bride for the Son. The former is with a view to Christ's enemies being made His footstool; and the latter is with a view to that same time, when the second Man, the last Adam, takes the sceptre and rules the earth (Christ *must* have a wife to rule with Him during this time, else He cannot reign [cf. Gen. 1:26-28; Psa. 110:1ff]).

Scripture also presents *Christ triumphing openly over the present principalities and powers following His resurrection* in I Peter 3:18-22. And *baptism* is dealt with in the text as well, exactly in the same manner seen in Col. 2:12-15 (cf. Romans chapters six through eight where all these things are again seen in a more detailed and expanded sequence).

Relative to *Christians and baptism*, I Peter 3:21 clearly states, "the like figure [Gk., *antitupos*, "antitype"] whereunto even baptism doth also now save us..." And the statement not only draws from another type -- "eight souls" saved through water during Noah's day -- but it occurs in a book which begins by making specific reference to the subject matter of the book, *the salvation of the soul* (cf. I Peter 1:5, 9, 10).

How does baptism save (and note that the salvation of the soul is being dealt with, not the salvation which Christians presently possess)? The reader is not left to his own imagination. The text goes on to explain how baptism saves, with the physical, outward act of baptism itself (as the Flood itself, or the Red Sea passage itself) having *nothing* to do with the matter.

The salvation in view is associated, *not with* "the putting away of the filth of the flesh," *but with* "the answer of a good conscience ['proper spiritual awareness'] toward God." The salvation in view has to do with *walking* "in newness of life [something which a man without spiritual life cannot possibly do]," which is inseparably connected with Christ's resurrection (cf. Rom. 6:4-6; I Peter 3:21b).

This is why Paul was so completely obsessed with *knowing Christ, knowing the power of His resurrection, knowing the fellowship of His sufferings, and being made conformable unto His death* (Phil. 3:10 [the word for "know" in the Gk. text of this verse has to do with a knowledge gained by experience]).

Paul, whatever the cost might have been, strained every muscle of his being (I Cor. 9:24-27) as he passed through the experiences associated with being raised from the place of death (*born out of water*, pictured through rising from the baptismal waters, drawing from the type in Ex. 14), for he wanted to be among those who would "attain unto the resurrection ['out-resurrection'] of the dead" (Phil. 3:11).

## Jeremiah 23

1 “Woe to the shepherds who are destroying and scattering the sheep of My pasture!” declares the LORD. 2 Therefore thus says the LORD God of Israel concerning the shepherds who are tending My people: **“You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds,”** declares the LORD. 3 **“Then I Myself shall gather the remnant of My flock out of all the countries where I have driven them and shall bring them back to their pasture; and they will be fruitful and multiply. 4 I shall also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing,”** declares the LORD. 5 **“Behold, the days are coming,”** declares the LORD, **“When I shall raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 6 In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, ‘The LORD our righteousness.’ 7 Therefore behold, the days are coming,”** declares the LORD, **“when they will no longer say, ‘*As the LORD lives, who brought up the sons of Israel from the land of Egypt,***’ 8 but, ‘*As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.*’ Then they will live on their own soil.”

9 **“As for the prophets: My heart is broken within me, All my bones tremble; I have become like a drunken man, Even like a man overcome with wine, Because of the LORD And because of His holy words. 10 For the land is full of adulterers; For the land mourns because of the curse. The pastures of the wilderness have dried up. Their course also is evil, And their might is not right. 11 For both prophet and priest are polluted; Even in My house I have found their wickedness,”** declares the LORD. 12 **“Therefore their way will be like slippery paths to them, They will be driven away into**

## Jeremiah 23

the gloom and fall down in it; For I shall bring calamity upon them, The year of their punishment,” declares the LORD. 13 “Moreover, among the prophets of Samaria I saw an offensive thing: They prophesied by Baal and led My people Israel astray. 14 Also among the prophets of Jerusalem I have seen a horrible thing: The committing of adultery and walking in falsehood; And they strengthen the hands of evildoers, So that no one has turned back from his wickedness. All of them have become to Me like Sodom, And her inhabitants like Gomorrah. 15 Therefore thus says the LORD of hosts concerning the prophets, ‘Behold, I am going to feed them wormwood And make them drink poisonous water, For from the prophets of Jerusalem Pollution has gone forth into all the land.’” 16 Thus says the LORD of hosts, “Do not listen to the words of the prophets who are prophesying to you. They are leading you into futility; They speak a vision of their own imagination, Not from the mouth of the LORD. 17 They keep saying to those who despise Me, ‘*The LORD has said, “You will have peace”*’; And as for everyone who walks in the stubbornness of his own heart, They say, ‘*Calamity will not come upon you.*’ 18 But who has stood in the council of the LORD, That he should see and hear His word? Who has given heed to His word and listened? 19 Behold, the storm of the LORD has gone forth in wrath, Even a whirling tempest; It will swirl down on the head of the wicked. 20 The anger of the LORD will not turn back Until He has performed and carried out the purposes of His heart; In the last days you will clearly understand it. 21 I did not send these prophets, But they ran. I did not speak to them, But they prophesied. 22 But if they had stood in My council, Then they would have announced My words to My people, And would have turned them back from their evil way And from the evil of their deeds. 23 Am I a God who is near,” declares the LORD, “And not a God far off? 24 Can a man hide himself in hiding places, So I do not see him?” declares the LORD.

## Jeremiah 23

“Do I not fill the heavens and the earth?” declares the LORD. 25 “I have heard what the prophets have said who prophesy falsely in My name, saying, ‘*I had a dream, I had a dream!*’ 26 How long? Is there anything in the hearts of the prophets who prophesy falsehood, even these prophets of the deception of their own heart, 27 who intend to make My people forget My name by their dreams which they relate to one another, just as their fathers forgot My name because of Baal? 28 The prophet who has a dream may relate his dream, but let him who has My word speak My word in truth. What does straw have in common with grain?” declares the LORD. 29 “Is not My word like fire?” declares the LORD, “and like a hammer which shatters a rock? 30 Therefore behold, I am against the prophets,” declares the LORD, “who steal My words from each other. 31 Behold, I am against the prophets,” declares the LORD, “who use their tongues and declare, ‘*The Lord declares.*’ 32 Behold, I am against those who have prophesied false dreams,” declares the LORD, “and related them, and led My people astray by their falsehoods and reckless boasting; yet I did not send them or command them, nor do they furnish this people the slightest benefit,” declares the LORD.

33 “Now when this people or the prophet or a priest asks you<sup>1</sup> saying, ‘*What is the oracle of the LORD?*’ then you shall say to them, ‘What oracle?’ The LORD declares, ‘I shall abandon you.’

34 Then as for the prophet or the priest or the people who say, ‘*The oracle of the LORD,*’ I shall bring punishment upon that man and his household. 35 Thus shall each of you say to his neighbor and to his brother, ‘What has the LORD answered?’ or, ‘What has the LORD spoken?’ 36 For you will no longer remember the oracle of the LORD, because every man’s own word will become the oracle, and you have perverted the words of the living God, the LORD of hosts, our God. 37 Thus you will say to that prophet, ‘What has the LORD answered you?’ and, ‘What has the

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<sup>1</sup> This appears to be something God is saying to Jeremiah (personally) as He is speaking His Word to him, telling him how he is to respond to the false teachers who ask him what the Lord says.

**LORD spoken?’ 38 For if you say, ‘The oracle of the LORD!’ surely thus says the LORD, ‘Because you said this word, “The oracle of the LORD!” I have also sent to you, saying, “You shall not say, ‘The oracle of the LORD!’”’ 39 Therefore behold, I shall surely forget you and cast you away from My presence, along with the city which I gave you and your fathers. 40 And I will put an everlasting reproach on you and an everlasting humiliation which will not be forgotten.”**



## New Testament Strong's Words

### **25 agapao** ag-ap-ah'-o

perhaps from agan (much) [or cf 05689 bg[]]; TDNT - 1:21,5; v  
AV - love 135, beloved 7; 142

- 1) of persons
  - 1a) to welcome, to entertain, to be fond of, to love dearly
- 2) of things
  - 2a) to be well pleased, to be contented at or with a thing

### **26 agape** ag-ah'-pay

from 25 (printed above); TDNT - 1:21,5; n f  
AV - love 86, charity 27, dear 1, charitably + 2596 1, feast of charity 1; 116

- 1) brotherly love, affection, good will, love, benevolence
- 2) love feasts

### **165 aion** {ahee-ohn'}

from the same as 104; TDNT - 1:197,31; n m  
AV - ever 71, world 38, never + 3364 + 1519 + 3588 6, evermore 4, age 2, eternal 2, misc 5; 128

- 1) for ever, an unbroken age, perpetuity of time, eternity
- 2) the worlds, universe
- 3) period of time, age

properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)--age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end). Compare 5550.

The English word "age" is from the Greek word "aion" which means :

- 1) a lifetime: the period of an individual's existence on earth
- 2) a segment of time: such as this present age or the age to come
- 3) a very long time: such as the age of mankind
- 4) perpetuity of time: eternity (especially if used in plural form)
- 5) occasionally--aion is translated "world" or "universe"

There is a sheet in the Appendix entitled "Eternity--Is It Eternal or Age-Lasting?" which may be helpful to you in understanding the uses of this word in scripture. The context is necessary in understanding which this word denotes...whether it be eternal or age-lasting.

### **166 aionios** {ahee-o'-nee-os} (Be sure to see 165, the noun form of this word.)

from 165; TDNT - 1:208,31; adj  
AV - eternal 42, everlasting 25, the world began + 5550 2, since the world began + 5550 1, for ever 1

- 1) without beginning and end, that which always has been and always will be
- 2) without beginning
- 3) without end, never to cease, everlasting

This is the adjective form of the noun aion <165>. The noun and adjective cannot have two different meanings. Vines translates this word as describing duration, either undefined but not endless...or undefined because it is endless. (Be sure to see 165, the noun form of this word.)

**703 arete** ar-et'-ay

TDNT - 1:457,77; n f

AV - virtue 4, praise 1; 5

- 1) a virtuous course of thought, feeling and action
  - 1a) virtue, moral goodness
- 2) any particular moral excellence, as modesty, purity

**746. arch** arche, ar-khay'

from 756; (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):--beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

**1097 ginosko**, ghin-ocē'-ko

a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):--allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

**1108 gnosis**, gno'-sis

from 1097; knowing (the act), i.e. (by implication) knowledge:--knowledge, science.

See Greek 1097 (ginosko)

- 1) knowledge signifies in general intelligence, understanding
  - 1a) the general knowledge of Christian religion
  - 1b) the deeper more perfect and enlarged knowledge of this religion, such as belongs to the more advanced
  - 1c) esp. of things lawful and unlawful for Christians
  - 1d) moral wisdom, such as is seen in right living

**1342 dikaios** dik'-ah-yos

from 1349; TDNT - 2:182,168; adj

AV - righteous 41, just 33, right 5, meet 2; 81

- 1) righteous, observing divine laws
  - 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God
    - 1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
    - 1a2) innocent, faultless, guiltless
    - 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
      - 1a3a) only Christ truly
    - 1a4) approved of or acceptable of God
  - 1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

**1343 dikaiosune** dik-ah-yos-oo'-nay  
from 1342 (see above); TDNT - 2:192,168; n f  
AV - righteousness 92; 92

- 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
  - 1a) the doctrine concerning the way in which man may attain a state approved of God
  - 1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting
- 2) in a narrower sense, justice or the virtue which gives each his

**1466 egkrateia** eng-krat'-i-ah  
TDNT - 2:339,196; n f  
AV - temperance 4; 4

- 1) self-control (the virtue of one who masters his desires and passions, esp. his sensual appetites)

**1922 epignosis** ep-ig'-no-sis  
from 1921; TDNT - 1:689,119; n f  
AV - knowledge 16, acknowledging 3, acknowledgement 1; 20

- 1) precise and correct knowledge
  - 1a) used in the NT of the knowledge of things ethical and divine

Gnosis is knowledge, cognition, the understanding of facts or truths, or else insight, discernment. Epignosis has an intensive meaning as compared with gnosis, it is a fuller, clearer, more thorough knowledge.

**2150 eusebeia** yoo-seb'-i-ah  
TDNT - 7:175,1010; n f  
AV - godliness 14, holiness 1; 15

- 1) reverence, respect
- 2) piety towards God, godliness

**3982 peitho** pi'-tho  
a primary verb; TDNT - 6:1,818; v  
AV - persuade 22, trust 8, obey 7, have confidence 6, believe 3, be confident 2, misc 7; 55

- 1) persuade
  - 1a) to persuade, i.e. to induce one by words to believe
  - 1b) to make friends of, to win one's favour, gain one's good will, or to seek to win one, strive to please one
  - 1c) to tranquillise
  - 1d) to persuade unto i.e. move or induce one to persuasion to do something
- 2) be persuaded
  - 2a) to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing
  - 2a1) to believe

2a2) to be persuaded of a thing concerning a person

2b) to listen to, obey, yield to, comply with

3) to trust, have confidence, be confident

**4102 pistis** pis'-tis

from 3982; TDNT - 6:174,849; n f

AV - faith 239, assurance 1, believe + 1537 1, belief 1, them that believe 1, fidelity 1; 244

1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it

1a) relating to God

1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ

1b) relating to Christ

1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God

1c) the religious beliefs of Christians

1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same

2) fidelity, faithfulness

2a) the character of one who can be relied on praothj is founded upon this idea, and goes beyond it.

It is the attitude of mind and behavior which, arising from humility, disposes one to receive with gentleness and meekness whatever may come to him from others or from God.

**4236 praotes** prah-ot'-ace

AV - meekness 9; 9

1) gentleness, mildness, meekness

**5281 hupomone** hoop-om-on-ay'

from 5278; TDNT - 4:581,581; n f

AV - patience 29, enduring 1, patient continuance 1, patient waiting 1; 32

1) steadfastness, constancy, endurance

1a) in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings

1b) patiently, and steadfastly

2) a patient, steadfast waiting for

3) a patient enduring, sustaining, perseverance

**5360 philadelphia** fil-ad-el-fee'-ah

from 5361; TDNT - 1:144,22; n f

AV - brotherly love 3, brotherly kindness 2, love of the brethren 1; 6

1) love of brothers or sisters, brotherly love

2) in the NT the love which Christians cherish for each other as brethren