

THE ANALOGY OF THE GRECIAN GAMES IN THE WORD

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{This book, for the most part, is completed Brother Julio Scaramastro fell asleep in the Lord before making the final revisions he intended.}



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ANALOGY OF THE GRECIAN GAMES IN THE WORD

Throughout the Scriptures the Deity as a master artist with words instead of paints and brush, paints beautiful pictures. In order to truly appreciate the beauty of His work, we must study all the details and intricacies of each of the pictures that He has painted for us and our education, enlightenment, and edification. In the discussion about to follow only one of these pictures is considered in all its many aspects, and that is the picture in words of the Grecian games.

In our consideration of this picture or analogy it must be remembered that by the use of the natural the Deity is not instructing us to actually become involved in sports or the Olympic games. His purpose is to convey to us in an easily remembered as well as interesting and impressive fashion certain spiritual truths that will aid us in our service to Him. An analogy never teaches itself but always something else. It is by definition, “a comparison of two things, alike in certain respects; particularly a method of exposition by which one unfamiliar object or idea is explained by comparing it in certain of its similarities with other objects or ideas more familiar” Thrall, Hibbard, Holman. A Handbook to Literature, page 17. Thus our consideration of this subject will consist of exposition, exhortation, encouragement, edification, admonition and warning. Hopefully, we will be stimulated to look at others of these beautiful pictures painted by the Deity and derive the benefit for which they are there. Also, it is hoped that the particular Bible image under consideration as well as the other beautiful imagery employed by the Deity will motivate us to be more dedicated servants of the Deity and His son the Lord Jesus Christ.

Before we get started, it is important to realize that with the Deity every word counts. He is not wasteful or redundant or inaccurate in His use of words. If a word is there, then there is a reason why it was used and some other word was not, as well as why it appears in that particular grammatical form. Thus, we will look at the various words and sometimes their grammatical forms that are used in the analogy under consideration.

By way of background, it is interesting to note that the Grecian games had become popular far from the boundaries of their origin in Greece. We find mention of them, for example, in both the first and second book of Maccabees. Here, we find expressed the attitude of true Israelites towards these games. In 1 Maccabees 1:10-14 (from The New American Bible), we have the following:

“There sprang from these a sinful offshoot, Antiochus Epiphanes, son of King Antiochus, once a hostage at Rome. He became king in the year one hundred and thirty-seven of the kingdom of the Greeks.

“In those days there appeared in Israel men who were breakers of the law, and they seduced many people, saying: “Let us go and make an alliance with the Gentiles all around us; since we separated from them, many evils have come upon us.” The proposal was agreeable; some from among the people promptly went to the king, and he authorized them to introduce the way of living of the Gentiles. Thereupon they built a gymnasium in Jerusalem according to the Gentile custom. They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing.”

In 2 Maccabees 4:7-17 (from The New American Bible), we have the following:

“... But Seleucus died, and when Antiochus surnamed Epiphanes succeeded him on the throne, Onias' brother Jason obtained the high priesthood by corrupt means; in interview, he promised the king three hundred and sixty talents of silver, as well as eighty talents from another source of income. Besides this he agreed to pay a hundred and fifty more, if he were given authority to establish a gymnasium and a

youth club for it and to enroll men in Jerusalem as Antiochians.

“When Jason received the kings’ approval and come into office, he immediately initiated his countrymen into the Greek way of life. He set aside the royal concessions granted to the Jews through the mediation of John, father of Eupolemus (that Eupolemus who would later go on an embassy to the Romans to establish a treaty of friendship with them); he abrogated the lawful institutions and introduced customs contrary to the law. He quickly established a gymnasium at the very foot of the acropolis, where he induced the noblest young men to wear a Greek hat. The craze for Hellenism and foreign customs reached such a pitch, through the outrageous wickedness of the ungodly pseudo-high priest Jason, that the priests no longer cared about the service of the altar. Disdaining the temple and neglecting the sacrifices, they hastened, at the signal for the discus-throwing, to take part in the unlawful exercises on the athletic field. They despised what their ancestors had regarded as honors, while they highly prized what the Greeks esteemed as glory. Precisely because of this, they found themselves in serious trouble: the very people whose manner of life they emulated, and whom they desired to imitate in everything, became their enemies and oppressors. It is no light matter to flout the laws of God, as the following period will show.”

By way of explanation, the following footnote was included in order to explain the location of the gymnasium and significance of the Greek hat referred to in the above quotation:

“Since the gymnasium, where the youth exercised naked (Greek GYMNOS), lay in the Tyropoeon Valley to the east of the citadel, it was directly next to the temple on its eastern side. The Greek hat: a wide-brimmed hat, traditional headgear of Hermes, the patron god of athletic contests; it formed part of the distinctive costume of the members of the ‘youth club.’”

The definition of “youth club” that was provided sounds alot like our present school system and therefore provides a warning unto all about the importance of separation and spiritual education. It was defined as, “an educational institution in which young men were trained both in Greek intellectual culture and in physical fitness.”

Josephus in his Antiquities Of The Jews in book 15, chapter 8 and section one says the following:

“On this account it was that Herod revolted from the laws of his country, and corrupted their ancient constitution, by the introduction of foreign practices, which constitution yet ought to have been preserved inviolable; by which means we became guilty of great wickedness afterward while those religious observances which used to lead the multitude to piety, were now neglected; for, in the first place, he appointed solemn games to be celebrated every fifth year, in honor of Caesar, and built a theater at Jerusalem, as also a very great amphitheater in the plain. Both of them were indeed costly works, but opposite to the Jewish customs; for we have had no such shows delivered down to us as fit to be used or exhibited by us, yet did he celebrate these games every five years, in the most solemn and splendid manner ... but to natural Jews, this was no better than a dissolution of these customs for which they had so great a veneration.”

At this point, a footnote is introduced by the translator of The Works of Flavius Josephus, namely, William Whiston which is well worth considering in light of our own involvement with sports. He says, “These grand plays, and shows, and Thymelici, or music-meetings, and chariot-races,...etc., instituted by Herod in his theaters, were still, as we see here, looked on by the sober Jews as heathenish sports, and tending not only to corrupt the manners of the Jewish nation, and to bring them in love with paganish idolatry and paganish conduct of life, but to the dissolution of the law of Moses, and accordingly were greatly and justly condemned by them, as appears here and everywhere else in Josephus. Nor is the

case of our modern masquerades, plays, operas, and the like ‘poms and vanities of this wicked world,’ of any better tendency under Christianity.”

Thus from these quotations we gain an insight into the extent of the familiarity of these games by all the people both Jews and Gentile alike, and more importantly the attitude of the true Israelite to these sports. It is also forcefully brought home that the Deity’s use of this analogy does not mean He advocates becoming a natural athlete. In fact, it would be logical to assume that His attitude towards these sports would be that which was manifested by the Jews as represented in the above quotations. As a result of this conclusion, we should reconsider our stand towards our involvement in sports as Christadelphians or the true Israel of the Deity in this day and age.

The Grecian games were a means of fellowship to the Greeks. It was a time when war ceased and peace prevailed upon a religious based sports event. Likewise, the race for aionian life is the means for our fellowshipping one another in peace and unity striving for the prize. Thus as we come to consider these things together as spiritual athletes striving for the prize we must always remember the importance of this fellowshipping of one another around the Word of Yahweh and the strength and joy received thereby. (See Matt.18:20; Acts 2:42-47; Rom.1:11-12; 15:5-7; 1 Cor.1:9-10; 2 Cor.6:14-18; Eph.5:11; Phil.2:3; 2 Thess.1:3; Heb.10:24-25.)

For where two or three are gathered together in my name, there am I in the midst of them.
(Matt. 18:20, KJV).

42 And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.
43 And fear came upon every soul: and many wonders and signs were done by the apostles.
44 And all that believed were together, and had all things common;
45 And sold their possessions and goods, and parted them to all men, as every man had need.
46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,
47 Praising God, and having favour with all the people. And the Lord added to the ecclesia daily such as should be saved. (Acts 2:42-47, KJV).

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
12 That is, that I may be comforted together with you by the mutual faith both of you and me.
(Rom. 1:11-12, KJV).

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
7 Wherefore receive ye one another, as Christ also received us to the glory of God.
(Rom. 15:5-7, KJV).

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1 Cor. 1:9-10, KJV).

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Yahweh, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. 6:14-18, KJV).

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. (Eph. 5:11, KJV).

2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the ecclesia in thy house: (Phil. 2:3, KJV).

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the agape-love of every one of you all toward each other aboundeth; (2 Thess. 1:3, KJV).

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. (Heb. 10:24-25, KJV).

We will open our discussion of this analogy by a considering of the apostle Paul's use of it in his epistle to the Hebrew brethren. In Heb.12:1, he says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, ... if here the Greek word translated "Wherefore" is TOIGAROUN, meaning by certain consequence, consequently." Bullinger page 872. "... is an earnest and solemn inference, only found at the beginning of a sentence..." The Greek Testament. Alford Vol.4, Page 234. In other words, the apostle Paul is telling us to now look at the logical consequence which grows out of the thoughtful and meditative listing of the faithful witnesses of bygone years.

Notice that in Heb.11:2 it is said of those about to be discussed that "by faith they obtained a good report" and at the end of the list in verse 39, it is said of them that they "through faith" had "obtained a good report." The word for "obtained a good report" is MARTREO which means, "to witness, be a witness; testify. Here, passive or middle voice, to be well testified of, have good witness borne in favor of." Bullinger. Page 639. (Our word also occurs in verse 4, "obtained witness" and verse 5, "had this testimony" in reference to Abel and Enoch, respectively, but verses 2 and 39 sum it up in regards to all referred therein.). Notice also that in Heb.12:1 the cognate noun form is used, namely MARTUS, translated "witnesses." Thus we indeed have a logical connection between chapters eleven and twelve as guaranteed by our Greek word for "wherefore."

"Also," KAI, and, also, even. KAI, a conjunction of annexation differing from TE by uniting things strictly co-ordinate, while TE annexes something which does not directly or necessarily follow. [KAI, as meaning also, always immediately precedes the word which is emphatic ...]." The word which it immediately precedes, and which is part of the logical outgrowth of chapter eleven as indicated by "wherefore," is the Greek word for "we." Thus the message is emphatically for us not the individuals enumerated in chapter eleven who now were asleep in Christ. What is the logical consequential message from chapter eleven which is being brought to bear on us? Well that is answered in the words that follow which Paul is basing on the image of the ancient Olympic games. Now let us begin to consider this message.

“are compassed about with,” PERIKEIMAI, to lie around, also, to be laid around, to have round one.” Bullinger. Page 174. “seeing,” “EXO, to have, to hold, that is, to have and hold, implying present, continued having, or lasting possession.” Bullinger. Page 354. (Upon relating all the English words back to the Greek, it would appear either “seeing” has no corresponding word in the Greek and that EXO had no corresponding word in the English, or that EXO was wrongly translated “seeing.” Whatever the answer, “seeing” definitely is not appropriate to the translation.) Marshall translates the above as, “having lying around.”

“a cloud,” NEPHOS, an indefinite cloudy mass that covers the heavens...” Bullinger. Page 157. This word only occurs in this passage in the New Testament. The other word for “clouds” which occurs frequently in the New Testament is “NEPHELE, a particular distinct cloud ... “ Bullinger. Page 157. From Grimm-Thayer’s Lexicon on page 424 we obtain the following:

“[synonyms NEPHOS, NEPHELE: NEPHOS is general, NEPHELE specific; the former denotes the great, shapeless collection of vapor obscuring the heavens; the latter designates particular and definite masses of the same, suggesting form and limit ...]. “NEPHOS ... II. Metaphorically, also, a cloud of men, etc., ... “ Liddell and Scott. Page 1171. “The word ‘cloud’ here is not NEPHELE which is a detached and sharply outlined cloud, but NEPHOS, a great mass of cloud covering the entire visible space of the heavens, and therefore without definite form, or a single large mass in which outlines are not emphasized or distinguished. The use of ‘cloud’ for a mass of living beings is familiar in poetry. Homer speaks of ‘a cloud of footmen, a cloud of Trojans.’ Themistocles, addressing the Athenians, says of the host of Xerxes, ‘we have had the fortune to save both ourselves and Greece by repelling so great a cloud of men.’” Wuest. Word Studies in the Greek New Testament. Vol. II. Page 212.

NEPHELE occurs only in the following New Testament passages:

Matt.17:5. “cloud ... cloud.” On mount of transfiguration. Cloud of Divine origin.

Matt.24:30. “clouds.” The glorified saint who along with the Lord Jesus Christ gather Israel after-the-flesh back to the land, as prophesied in Deut.30:1-5. Uses title of the Son of Man which is his title as the judge.

Matt.26:64. “clouds.” Caiaphas would be a witness of the glorified Jesus as the Son of Man and his glorified saints.

Mark 9:7. “cloud ... cloud.” On mount of transfiguration.

Mark 13:26. “clouds” The Son of Man and his glorified host proceeding to gather natural Israel.

Mark 14:62. “clouds.” The Son of Man and his glorified followers would be witnessed by Caiaphas.

Luke 9:34. “cloud ... cloud.” On mount of transfiguration.

Luke 12:54. “cloud.” An actual cloud which produces rain. This is the only literal use of the word in the New Testament.

Luke 21:27. “cloud.” The Son of Man and his immortalized followers going forth to gather natural Israel.

Acts 1:9. “cloud.” The cloud that received Jesus upon his ascension.

1 Cor.10:1. "cloud." The cloud which guided Israel from Egypt to the Promised Land.

1 Cor.10:2. "cloud." The cloud which lead Israel from Egypt to Canaan.

1 Thess.4:17. "clouds." The glorified saints.

2 Pet.2:17. "clouds." A metaphorical symbol in regards to the heretics Peter is talking about.

Jude 12. "clouds." A metaphorical symbol in regards to the heretics Jude is talking about.

Rev.1:7. "clouds." The immortalized host.

Rev.10:1. "cloud." The immortalized host about land in judgment upon the nations.

Rev.11:12. "cloud." Louis XVI invited the common people into the Parliament in 1789. This led to the French Revolution and the Wars of Napoleon from 1789-1819 which officially put to an end the Catholic Triumph which lasted from 1685-1790 or 105 years or 3-1/2 Lunar days of 30 normal days each: 30 + 30 + 30 + 15.

Rev.14:14. "cloud cloud." The immortalized host associated with the Son of Man in judgment upon the nations.

Rev.14:15. "cloud." The immortalized host.

Rev.14:16. "cloud." The immortalized host.

NEPHELE occurs in the following places in the Septuagint:

1. Rainbow in cloud: Gen.9:13,14,16.

2. Pillar of cloud: Ex.13:21,22; 14:19,24; 16:10; 24:15,16,18; 33:9,10; 34:5; 40:34-38; Lev.16:2; Num.9:15-22; 10:11,12,34; Num.11:25; 12:5,10; 14:14; 16:42; Deut.1:33; 31:15; 1 Kings 8:10,11; 2 Chron.5:13,14; Neh.9:12,19; Job 22:14; Ps-78:14; 99:7; 105:39; Isaiah 4:5*; Ezek.10:3,4.

*NOTE: In connection with point 2 above, and in connection with the principle stated in Rom.15:4 and 1 Cor.10:1-12, it is quite clear that the principles of God Manifestation are the basis of the historical narratives and prophetic statements surrounding NEPHELE. We see the outworkings of these in Zech.9:9-17. NEPHOS occurs in the following passages in the Septuagint: Job 7:9; 20:6; 22:14 (some manuscripts neghele. See (1.) below.); 26:8 (Second entry.); 26:9; 30:15; Job 35:5 (Some manuscripts NEPHELE. See (2.) below.); 36:28; 37:11,15,21; 38:9,34,37; Ps.104:3 (some manuscripts NEPHELE. See (3.) below.); Prov-3:20; 8:28; 16:15; 25:14; Ecc.11:3; 12:2; Is.14:14 (some manuscripts NEPHELE. See (4.) below.). In the Septuagint that I possess (1.) is NEPHELE and (2.), (3.), and (4.) are NEPHOS.

3. Literal clouds but by Divine Provision: 1 Kgs.18:44,45; Job 26:8 (first entry); 35:5; 36:29; 37:11; Psalms 36:5 (According to Dr. Thomas in the red set of Eureka volume one page 119, and page 142 with the original set, this is not literal clouds that are being talked about.); Jer.10:13.

4. Literal clouds and/or Symbolical clouds: Judges 5:4; 2 Sam.22:12; Ps.18:11,12; 57:10; 68:34; 77:17; 78:23; 97:2; 104:3; 108:4; 147:8; Ecc.11:4; Is.5:6; 14:14; 18:4; 19:1; Is.44:22; 45:8 ("skies" of KJV.= "clouds" of Septuagint); 60:8; Jer.4:13; Lam..3:44; Ezek.1:4,28; 30:3,18; 32:7; 34:12; 38:9,161;

Dan.7:13; Hosea 6:4; 13:3; Joel 2:2; Nahum 1:3; Zeph.1:15.

NOTE: See pages 116-122 of Eureka volume one of red set. See pages 18-22 of Eureka volume two A of red set. See page 81 of Eureka volume two B of red set. See pages 50-53 of Come And See Things Which Shall be Hereafter by John Knowles. (1.) Notice that the idea of clouds in the political heavens is used by the Deity in regards to others besides that of the saints: See Is.14:14; Jer.4:13 and Ezek-38:9,16. (2.) Notice the NEPHOS of saints now, Heb.12:1, becomes the NEPHELE of the future glorified saints. NEPHOS: the exact number of saints is not made up yet, therefore, the cloud is not distinct, but it is an indefinite mass. Eventually, the exact number represented by the symbolical 144,000 is made up and the NEPHOS of Heb.12:1 becomes the NEPHELE of the kingdom age. (3.) Notice that as a result of the above conclusions the “clouds” of 1 Thess.4:17 can refer only to the glorified saints of the future political heavens.

(4.) Notice that as a conclusion from the above the cloud of Heb.12:1 must refer to the saints who are listed in Hebrews chapter eleven and who are now asleep in Christ. The fact that Paul indicates this “cloud” is “so great” there must be a very great or large number of faithful witnesses asleep in Christ. In fact, it must be even larger than the list that he gives in chapter eleven of Hebrews. Notice the many unnamed faithful in Heb.11:32-40.

“of witnesses.” “MARTUS ... hence, literally one who remembers, that is one who has information or knowledge of a thing, and can therefore give information concerning, bring to light or confirm anything... And afterwards was applied to one who bore witness to the truth by his death, for such is the English word martyr.” Bullinger. Page 893. This word occurs in the following New Testament passages:

Luke 24:48. “witnesses.” Jesus to the apostles and other disciples after Jesus’ resurrection.

1 Thess. 2:10.”witnesses.” Paul to the Thessalonians indicating that they and the Deity were witnesses to Paul’s behavior (and those with him).

1 Tim. 6:12.* “witnesses.” Paul states that Timothy had “professed a good profession before many witnesses.”

2 Tim. 2:2. “witnesses.” Paul tells Timothy to teach those things that he had heard from him “among many witnesses unto others.

Rev.1:5. “witness.” This is applied to Jesus Christ and of course is true of all those in him.

Rev. 2:13. “martyr.” This is true of all those who are faithful unto death.

Rev. 3:14. “witness.” This is applied to Jesus Christ and of course is true of all those in him.

Rev.17:6. “martyr.” This is true of all those who are faithful unto death.

Thus Paul is exhorting and encouraging the Hebrew brethren, and all down through the ages who would read this epistle, with the thought that figuratively we have lying all around the examples of these faithful worthies of old who have been successful during their lives in running the race. He is pointing at the lives of those mentioned in Hebrews chapter eleven as has already been indicated and saying, “look they endured all sorts of trials, persecutions, afflictions and tribulations successfully so that they might obtain the victory and therefore so can you.” Of course in this twelfth chapter of Hebrews he is going to introduce the greatest example of all times, namely, the Lord Jesus Christ. In fact, this whole epistle has

been showing how Jesus is “better” than all.

It seems quite clear that Paul is drawing upon the Greek games, as the basis of his imagery. In the Greek games, victors of previous games were given the foremost seats at the future games. Likewise, one can imagine a large stadium with tier upon tier rising above the race track filled with all these faithful worthies of old thus reminding one of a cloud, who are being held forth as examples of those who have been successful in the very same thing the Hebrew brethren were involved in, namely, the race for the crown or the stephanos of life. One can also imagine statues with inscriptions identifying the victor represented by it setting around the grounds where the stadium is located. Of course, these statues would, in our analogy, represent those who had been victorious in the race for life eternal in the past. Thus the Hebrew brethren and we, as well, are being directed to study and meditate upon the word of the Deity where the accounts of both the victors and the losers are recorded for our learning and admonition. In this manner, we can see what enabled them to succeed where others failed and to avoid repeating the same mistakes that they had made. In this matter, we can obtain guidance, encouragement, stimulation, motivation, and help to persevere when the going gets rough.

At this point, the apostle Paul starts to consider what is actually involved in the contest itself as far as the contestants are concerned. Let us examine carefully exactly what he says about the contest and contestants.

“lay aside,” “APOTITHEMI, to put away, to lay off; to put by for one’s self, stow away.” Bullinger page 70. “ ... put away from oneself, lay aside ... cut it off” Liddell and Scott page 203. It only occurs in the following passages:

Acts 7:58 “laid down” The clothes of those who stoned Stephen and which were placed at the feet of Paul.

Rom.13:12 “cast off” Paul exhorts the brethren in Rome to remove “the works of darkness” and “put on the armor of light.”

Eph.4:22 “put away” Paul exhorts the Ephesian brethren to put off the former conduct of the old man.

Eph.4:25 “putting away” Paul exhorts the Ephesian brethren to put away lying.

Col.3:8 “Put off” Paul exhorts the brethren in Colosse to put off “anger, wrath, malice, blasphemy, filthy communication out of your mouth.”

Heb.12:1 “lay aside” Paul exhorts the Hebrew brethren to lay aside every weight, and the sin which doth so easily beset us.”

James 1:12 “lay apart” James exhorts the twelve tribes scattered abroad to put away “all filthiness and superfluity of naughtiness.”

1 Pet. 2:1 “lay aside” Peter exhorts “the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia all to put away “all malice, and all guile, and hypocrisies, and all evil speakings,...”

“weight” “OGKOS, a prominence, protuberance, swelling; hence ineumberance,...” Bullinger page 863. “ ... weight, burden, impediment ... “ Arndt, Gingrich page 555. “ ... bulk, size, mass of a body...2. bulk, mass, body ... mass or roll of something soft ... bodies, material substance ... II. metaphorically, bulk, weight, trouble 2. weight, dignity, pride, and in bad sense, self-importance, pretension...3. of style,

loftiness, majesty ... in a bad sense bombast ... “ Liddell and Scott page 1197. The word only occurs here in Hebrews 12:1 in the New Testament.

“and” “KAI, the conjunction of annexation, uniting things strictly co-ordinate, and, also, even, (KAI connects thoughts ... “ Bullinger page 50. Thus the idea represented by “lay aside every weight” goes hand in hand with that represented by “lay aside ... the sin which doth so easily beset us.” Both admonitions must be followed in order to be successful in the race for the coronal wreath of life. “Sin” “HAMARTIA, miss, failure, aberration from prescribed law or duty; hence, sin, considered not as an action, but as the quality of action, the evil principle ... that is sin generically, all forms, phases, and movements of sin, whether entertained in thought or consummated in act. In the singular...it denotes the generic idea of sin, or a single sinful action. With the article, it refers to the entire contents, not merely the representation of the idea. Sin is not merely, however, the quality of an action, but a principle manifesting itself in the activity of the subject ... “ Bullinger page 703. It occurs in the following passages:

Rom. 6:1, 2, 6, 7, 10, 11, 12, 13, 14, 16, 17, 18, 20, 22, 23. Sin-nature.

Col. 2:11. Sin-nature.

Heb.1:3; 3:13; 7:27; 9:26, 28; 10:12, 26; 11:25; 12:1, 4. Sin-nature.

James 1:15. The actual disobedience.

1 Pet. 2:22, 24; 3:18; 4:1,8. Personal sin or the carnal mind.

2 Pet.1:9. Personal transgression.

1 John 1:7; 2:2. The carnal mind, or personal transgression.

1 John 3:4,5,8,9; 4:10. Personal transgression.

1 John 5:17. Personal transgression.

Rev. 1:5. Personal transgression.

“which doth so easily beset (us)” “EUPERISTATOS, standing well around, well or easily surrounding or encompassing; well circumstanced, of a temptation or sin, which has every advantage in favor of its prevailing,...” Bullinger page 97. This word only occurs in Hebrews 12:1 in the New Testament. “... literally signifies ‘standing well (that is,easily) around’ (EU, well, PERI, around, STATOS, standing, that is, easily encompassing). It describes sin as having advantage in favor of its prevailing.” Vine’s page 120. “...skillfully surrounding that is besetting namely to prevent or retard running...” Grimm-Thayer page 261.

The Apostle Paul is dealing with the period of training in preparation for the race plus the preparations just before the start of the race. He first tells us that we must “lay aside every weight” which refers to the excess weight that must be taken off and probably the removal of the unneeded garments. He then tells us that we must “lay aside...the sin which doth easily beset us” which probably refers to the fact that the runners ran naked and barefoot shedding their long flowing garments and sandals. Thus we have the positive and negative aspects set before us to be a successful runner. Let us look at them in more detail comparing the natural with the spiritual.

In order to be successful, the natural athlete must be in peak physical and mental shape. He can not be fat, weak, short-winded, tired or tiring easily, or easily fatigued, mentally fatigued and having slow reflexes. He must know his limits and what he can do. He must have an absolute knowledge, understanding and wisdom in the application of the sport he is participating in. He also must know the capabilities of his opponents -- both their strengths and weaknesses in order to compete successfully against them. What does all of this require? Well, it requires hard work -- constant, rigorous, habitual exercise in order to take off the excess weight and firm up, tone-up and build up one's muscles, wind and endurance. Athletes have to establish a daily routine in order to discipline themselves to be able to endure the rigors of the race. Their training has to be habitual not on an indifferent or hit-or-miss basis. They have to practice the various skills needed to be victorious when competing. These skills have to be so much a part of them from their habitual use that the athlete does not even have to think about how, what or when they should be manifested. His actions, reactions and interactions should be so much a part of him that their use is all automatic requiring no hesitation on his part in their use. In the Olympic games as well as the other Greek games the athlete had to follow a set diet and training routine for at least ten months before the activities they were about to participate in plus spend at least thirty days before the contest attending the exercises at the gymnasium or else they would be rejected from competing in the games by the judges.

Likewise the spiritual athlete must follow a rigorous disciplined routine and partake of a set diet on a daily basis or else he will be rejected by the Judge, namely, the Lord Jesus Christ. Though the Apostle Paul told Timothy that "bodily exercise profiteth little" (1 Tim. 4:8) he also commanded "exercise thyself rather unto godliness ... [for] godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:7-8). The word for "exercise" in 1 Tim. 4:8 is a term appropriated from the training of an athlete for the games, namely, "GUMNASIA," gymnastic exercise, (so called because practiced nude or nearly so ...) Bullinger page 268. (This is the only occurrence of this word in the New Testament.) The word for "exercise" in 1 Tim. 4:7 is the cognate verb form and also appropriated from the games, namely, "GUMNAZO, to practice gymnastic exercises, (from GUMNOS, naked,) hence to train, accustom..." Bullinger page 268. It only occurs in the following passages:

1 Tim. 4:7 "exercise" Develops godliness.

Heb. 5:14 "exercised" Developed the ability to discern both good and evil through constant use of the Word of the Deity.

Heb. 12:11 "which are exercised" Develops the peaceable fruit of righteousness unto them who are exercised by chastening.

2 Pet. 2:14 "exercised" The "cursed children" who have exercised their hearts with covetous practices.

Thus the first three passages just mentioned above show that the spiritual man must continually study and meditate upon the word of the Deity (the "strong meat" of Heb. 5:14) in order to distinguish between what is right or wrong. Nothing less than a constant habitual daily following of this rule of diet and exercise will produce a healthy spiritual athlete in peak condition. It is through this that he will know what his limits are and what he can do. It is through this that he will know how to respond to every situation he finds himself in during the race for aionian life. It then follows that those who are exercised by the chastening educational disciplining hand of the Deity will develop the "peaceable fruit of righteousness" which sees our spiritual athlete shaping up acceptable and properly so that he will not be refused by the Judge. The above then passes on to the development of "godliness" from this continuous exercise routine. This is when our athlete is in peak shape for peak performance and victory in the race for

aionian life. (See Appendix A for discussion of “godliness”.)

Another aspect of “laying aside every weight” is what must be done before the above is possible and which must be continuously done throughout the spiritual athlete’s life. Just as a natural athlete must put off or remove the excess weight which will only slow him down and weaken him so that he can not endure or successfully finish the race, the spiritual athlete must remove that represented by the flesh. He must put off the works of darkness (Rom. 13:12) and put off the former conduct of the old man (Eph. 4:22), namely, lying (Eph. 4:25), anger, wrath, malice, blasphemy, filthy communication out of your mouth, (Col. 3:8) all filthiness and superfluity of naughtiness (James 1:21) and all malice, and all guile, and hypocrisies, and envies, and all evil speakings (1 Pet. 2:1) in order to arrive at a positive state of excellent spiritual health, superb spiritual condition and ready for optimal performance in the race for aionian life.

Did you also notice the importance of diet when we touched upon Heb. 5:14? The phrase referred to is “strong meat.” “Strong” is “STEREOS, stable, firm, solid.” Page 744, Bullinger. It only occurs in the following New Testament passages:

2 Tim. 2:19 “sure” The foundation of God standeth sure, having this seal, the Lord knoweth them that are His.

Heb. 5:12 “strong” (literally solid food)

Heb. 5:12 “strong” (literally solid food)

1 Pet.5:9 “steadfast” Peter exhorts the brethren to resist the devil steadfast in the faith.

“meat” is “TROPHE, nourishment, sustenance, food, victuals.” Bullinger, Page 491.

It only occurs in the following passages:

Matt. 3:4 “meat”

Matt. 6:25 “meat”

Matt. 10:10 “meat”

Matt. 24:45 “meat” Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season.

Luke 12:23 “meat”

John 4:8 “meat”

Acts 2:46 “meat” (literally food)

Acts 9:19 “meat”

Acts 14:17 “food”

Acts 27:33 “meat” (literally food)

Acts 27:34 “meat”

Acts 27:36 “meat” (literally food)

Acts 27:38 “when they had eaten enough” (literally being satisfied with food)

Heb. 5:12 “meat” (literally solid food) The deep things of the Word of Yahweh.

Heb. 5:14 “meat” The deep things of the Word of Yahweh.

James 2:15 “food”

Thus the natural athlete needs solid food not processed or refined food. He needs a nourishing balanced diet in order to obtain the energy and body building substances so that he can exercise and train without tiring or injuring himself. Likewise, the spiritual man needs the solid nutritious food that the Word of the Deity can provide and which the doctrines and philosophies of the world can not.

As has already been mentioned the athlete trained and ran the race naked. One reason for this was that the long flowing robes would hinder movement and possibly trip up the individual who would try to run in them. A second reason is that running barefoot he would avoid the sandal breaking and tripping him and thus injuring him and causing him to lose the race. The same thing could happen if it slipped off while running. A third reason is that it would make him feel lighter because all the weight of the clothes and sandals would be removed and thus enable him to be quicker. A fourth reason is that during training he could observe what muscles he is using during a particular exercise and which ones need additional work. For all of these reasons and probably more he was willing to endure the embarrassment and shame of being naked so that he could be successful in his sport. Likewise, the spiritual athlete must remove all that could hinder him in his training for and in his race for life eternal. The Lord Jesus Christ has “washed us from our sins in his own blood” Rev. 1:5. Thus we are “purged from his (our) old sins” 2 Pet. 1:9. (See Romans 6:1-23 and Col. 2:11.) Thus we must strive against sin (Heb. 12:4) avoiding “the pleasures of sin” (Heb. 11:25) so that we might not “be hardened through the deceitfulness of sin” (Heb. 3:13). In this way, we can avoid the sin “which doth so easily beset us” or easily surrounding us. This is important because the carnal mind or sin nature and the environment in which it is found naturally incline towards each other and away from the Deity. Notice what John says about the world: “Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” (1 John 2:15-17). See what James says, “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 1:4). Now notice what Paul says about the carnal mind which is also a manifestation of sin-in-the-flesh, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” (Rom. 8:4-8). Now look at Peter’s admonition in 2 Pet. 2:20, “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.” It is for all of the above that we must “lay aside” or put off “the sin which doth so easily beset us.” How is this accomplished? Well, look at Rom. 12:1-2, and Prov. 4:10-22, and 2 Tim. 2:4,5! Thus it is only by crucifying the carnal mind and transforming the mind by the Word of the Deity and absolutely avoiding temptation or that which

tempts us to commit sin that we can be successful. Remember sin as it is described here is represented as “that which has every thing in its favor, time, and place, and opportunity; the heart and the object; and a sin in which all these things frequently occur, and consequently the transgression is frequently committed ... the sin that stands well, or is favorably situated, ever surrounding the person and soliciting his acquiescence. What we term the easily besetting sin is our sin constitution, the sin of our trade, that in which our worldly honor, secular profit, and sensual gratification are most frequently felt and consulted ...” Adam Clarke’s Commentary Vol. 6 pages 776-777. It is important to remember that the Hebrew’s problem was that of unbelief. They were experiencing persecution and pressure for them to return to the Temple worship which is what the apostle Paul is dealing with in this epistle. Let us make sure that in this day and age when the times are like Noah’s and Lot’s that we do not fall prey to the enticement of the present evil world and thus become guilty of unbelief or other sins and lose the race.

There is another interesting way of looking at the phrase “the sin which doth so easily beset us,” namely, that expressed in notes on Hebrews by Brother John Martin page 126: “One commentator upon this word understands it to be “well surrounded by an admiring crowd,” and this would suit the context of Paul’s thought. If through the eye of faith we can see the grandstands of the arena packed with the martyrs of old, we will be urged on to emulate their example and be unashamed to strip off every encumbrance in our efforts for victory. On the other hand, if we regard the plaudits of an admiring crowd whose lives are steeped in sin, we will quickly encumber ourselves with the things of the flesh to please them, but find to our bitter disappointment, that we have lost the race.” The commentator referred to above could possibly be Ellicott who in vol. 4 of his commentary on page 338 says the following: “Though the exact word is not found elsewhere, there are words closely allied as to the meaning of which there is no doubt. Analogy clearly points too the signification much admired (literally, well surrounded by an admiring crowd). It is not impossible that even with this meaning the words “lay aside” or put away (often applied to putting off clothing) might still suggest a garment; if so the allusion might be to a runner who refused to put off a garment which the crowd admired, though such an encumbrance must cause him to fail of the prize. It is more likely that the writer speaks of sin generally as an obstacle to the race, which must be put aside if the runner is to contend at all.”

Another interesting quotation comes from The Annotated Bible by Gaebelien, Vol. 4 page 294: “The Christian’s life is a race; the glory at His coming is the goal. The runner of the race does not burden himself with weights; unnecessary things. Everything that impedes spiritual progress must be laid aside, as well as the sin that so easily besets us, which is the sin of unbelief. Against this sin they had been emphatically warned. “It is a sin that easily besets us, because it is but the mind of nature acting, according to its instincts, against the will of God.” And the runners eyes are to be on the goal. (Phil. 3). The believer runs the race with steadfastness and divests himself of every weight and the sin that easily besets, if he looks away from everything and looks away “unto Jesus, the author and finisher of faith (Leader and Perfector), who for the joy that was set before Him, endured the cross, having despised the shame and is set down at the right hand of the throne of God.””

One other interesting quotation comes from Word Studies in the Greek New Testament by Wuest Vol. 2 page 214 of part 2: “It speaks of a sin readily or easily encircles the Christian runner, like a long, loose robe clinging to his limbs. The sin may be any evil propensity. Here the context suggests the sin of unbelief which was the thing keeping the unsaved recipients of this letter from putting their faith in Messiah as High Priest.”

In 1 Cor. 9:25, 27 the Apostle Paul makes another significant statement that applies to the period of training of an athlete. Let us look at what he says and consider it meditatively. Firstly in verse 25 he says, “And every man that striveth for the mastery is temperate in all things.” Secondly in verse 27, “But I keep under my body and bring it into subjection ...” “striveth for the mastery” “AGONIZOMAI, to be a

competitor in a contest; hence, to contend, exert one's self, strive very earnestly." Bullinger page 743. It occurs in only the following New Testament passages:

Luke 13:24 "strive" Jesus' admonition to agonize to enter in at the strait because many will seek to enter but shall not be able.

John 18:36 "would ... fight" Statement of Jesus to Pilot telling him that if his kingdom was of this world his servants would agonize to prevent his being delivered to the Jews.

1 Cor. 9:25 "that striveth" Those who agonize in the race are temperate in all things so that they may obtain a corruptible stephanos.

Col. 1:29 "striving" Paul is striving, agonizing according to the Deity's working who was working in him mightily so that Gospel might be preached unto all. See note one below for meaning of the Greek word translated "labor".

Col. 4:12 "laboring fervently" Said of Epaphras that he agonized in prayer for the brethren in Colosse so that they might "perfect and complete in all the will of God."

1 Tim. 6:12 "Fight" (First entry) Paul exhorts Timothy to agonize the good agony of faith so that might lay hold of aionian life.

2 Tim. 4:7 "have fought" Paul states to Timothy that he had agonized the good agony and had finished the race and therefore he would be the recipient of the stephanos of righteousness.

Note 1: "labor" "KOPIAO, to be beat out, that is to be weary, faint; then, to weary one's self as with labor, to toil." Bullinger page 438. This characterizes and emphasizes the meaning of the word we are looking at, namely, AGONIZOMAI. Both of these terms represent the type of dedicated efforts so that Col. 1:19-29 might be an obvious reality.

By the use of this term in 1 Cor. 9:25 the Apostle Paul is indicating that our determination should be just as earnest and agonizing as the runner who is agonizing for a corruptible crown. We should be making every effort so that we can be successful in our race for life eternal. Thus the intensity of our efforts is brought out by the very word which identifies the contest itself. Can this action word be applied to our life in Christ Jesus? There are other related terms that it would be well worth our while looking at right now. They are as follows: "AGON, a gathering, assembly, especially an assembly to see games, then, the assembly of the Greeks at their great national games, and hence, the contest for a prize at their games; generally any struggle or trial with the accessory idea of peril." Bullinger page 180. "... place of assembly where games were often celebrated; hence, a stadium, a course; then, the race or contest itself." Bullinger page 620. It only occurs in the following New Testament passages:

Phil. 1:30 "conflict" The Philippians and the Apostle Paul were both involved in the same agony for the Lord Jesus Christ for which they were suffering.

Col. 2:1 "conflict" Paul experienced a great agony for the brethren at Colosse and Laodicea so that "their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; ..."

1 Thess. 2:2 "contention" Paul preached the gospel of God with much agony unto the brethren in Thessalonica.

1 Tim. 6:12 “fight” (second entry) Paul exhorted Timothy to agonize the good agony so that he might lay hold on aionian life. See note one for meaning of the Greek word translated “good”.

2 Tim. 4:7 “fight” Paul states to Timothy that he agonized the good agony and had finished the race and therefore he would be a recipient of the stephanos of righteousness. See note one for “good”.

Heb. 12:1 “race” Paul exhorts the Hebrew brethren to run with patience the agony.

Note 1: “good” KALOS, beautiful, referring to objects whose appearance has a certain harmonious perfection: KALOS is to AGATHOS, what the phenomenal is to the essence; hence, beautiful, pleasing, of objects perceived by the senses; acceptable, agreeable, well-fitted. Then, of a perfect inward nature manifesting and demonstrating itself in an outward shape, that is, physically, exquisite, genuine, perfect in form and nature; morally, excellent, worthy of recognition, becoming, well-suited, beautiful, and in this sense, good. (As compared with DIKAIOS, righteous; DIKAIOS, expresses simply a legal judgment, while KALOS, reflects the agreeable impression made by the good as it manifests itself.) Bullinger page 336.

“AGONIA, bodily strife, struggle or contest; violent struggle or agony both of body and mind,...” Bullinger page 36. It only occurs in Luke 22:44 “agony” which was used of Jesus in the garden of Gethsemane as he prayed to his Father. The intensity of this struggle is indicated by the statement “and his sweat was as it were great drops of blood falling down to the ground.” Can this be said of our struggle for the coronal wreath of life? The Zondervan Pictorial Encyclopedia Of The Bible on pages 70-71 says the following about this term: “A word found in canonical Scripture only in Luke 22:44, where it is used to describe the Lord’s agony in the Garden of Gethsemane. It is a transliteration of the Greek AGONIA, which described the exhausting struggles and sufferings of athletes and gladiators in Greek and Roman amphitheatres. It is equivalent to “sorrowful and troubled” in Matthew 26:37 and “greatly distressed and troubled” in Mark 14:33...”

“SUGNAGONIZOUAI, (AGONIZOMAI with SUV, together in conjunction with, prefixed)...” Bullinger 744. It only occurs in Rom. 15:30 where the Apostle Paul beseeches the brethren to agonize with him in prayers to God for himself that his mission might be accomplished in Jerusalem and that he might be able to come to visit them afterwards. Again, we find a very intense word associated with prayer. Are our prayers just as earnest and intense for our brethren and that the work of the Lord might be done? After all this is a very essential part of our running a successful race for aionian life. We must agonize in our prayers that the will of the Deity might be accomplished and that we can become a vital part in the fulfilling of that will. In this manner our running will be blessed with success.

“EPAGONIZOMAI, to contend as a combatant upon (that is for or about) a thing...” Bullinger page 183. It only occurs in Jude verse 3 where he exhorts the brethren to “earnestly contend for the faith which was once delivered unto the saints.” Brother H. P. Mansfield has the following to say on this subject on page 67 of his book entitled Contending Earnestly For The Faith: “The Greek word translated “earnestly contend” is epagonizesthai, and signifies “super-agony”. It is a word taken from the sports’ arena, and is expressive of the greatest effort in harnessing mind and in a contest to gain the victory over other contestants. The most dedicated effort is required in such cases, and a similar dedication is required in preserving in its purity the “faith once (for all) delivered unto the saints.””

“ANTAGONIZOMAI, (AGONIZOMAI with ANTI, against, prefixed.)” Bullinger page 744. It only occurs in Heb. 12:4 translated “striving against” where the Apostle Paul admonishes the Hebrew brethren that they had not agonized against sin to the point where their blood had been spilt. It would seem that the Apostle Paul is referring to the sport of boxing here and is indicating that their efforts have been feeble

for they have not as yet drawn blood. It must be remembered that boxers wrapped their hands in leather studded with nails which were called cestus. We will look at this later.

“ATHLEO, to contend, contend for the mastery in the public games, that is, boxing, throwing, wrestling, etc., ...” Bullinger page 744. It only occurs in 2 Tim. 2:5 “strive ... strive” where the Apostle Paul exhorts Timothy by telling him that the only way he could be given the sthpanos indicating victory in the contest is by contending according to the rules. The Greek word translated “lawfully” is “NOMIMOS, lawfully, according to law and custom, ...”Bullinger page 444. “... in accordance with rule(s) or law of athletes ... compete according to the rules ...” Arndt and Gingrich page 543. It only occurs in 1 Tim. 1:8 “lawfully” and in 2 Tim. 2:5 “lawfully”. In other words just as the natural athlete had rules and regulations to abide by in order to qualify for the race and to successfully finish it, so must the spiritual athlete. The Word of the Deity is the book of rules and regulations we must compete by in order to qualify for the race for aionian life and to be the recipient of the stephanos of righteousness at the hands of the righteous Judge. Consider the following quotations from a book entitled Olympic Games In Ancient Greece by Shirley Glubok and Alfred Tamarin pages 16-18 and 91-92: “... For thirty days the athletes had been training under the supervision of the Hellanodicae [the judges], who were very strict. Any athlete who broke a rule could expect a beating. The contestants, who had to be free Greeks sons of free Greek parents [later included Romans], were tested and trained rigorously, and only the best were permitted to compete at Olympia. According to Philostratus (Life of Apollonius), before the chosen athletes had set out on the two-day march to the Games, they had been told by the judges: “If you have practiced hard for Olympia, and if you have not been lazy, or done anything dishonorable, then go forward with confidence. But if any of you have not trained yourselves this way, then leave us and go where you choose.”

“At Olympia the athletes had to go through one final ceremony to reaffirm their eligibility to compete. They stood before a towering statue of Zeus, represented as the god of oaths brandishing a thunderbolt in each hand. The figure was awe-inspiring, a grim warning to anyone who might have been tempted to testify falsely. The athletes, their fathers, brothers, and trainers raised their hands over the entrails of a sacrificed pig and swore a solemn oath.. They vowed that they had observed all the rules of training for at least ten months and that they would use no unfair means in order to win at the Games.

“After the athletes had finished giving their oath, the judges swore to take no bribes, to make their decisions fairly, and to keep secret the reasons for their judgments...”

“...And with professionalism came corruption, cheating, and attempts to bribe ... Heavy fines were imposed by the Elean sponsors of the Games. These fines were used to make six bronze statues of Zeus [from one incident alone], which were set up at the entrance to the stadium as warnings to the competitors. The statues were called zanes. They were inscribed: “Not with money, but with speed of foot and strength of body must prizes be won at Olympia.”

Upon considering the above quotations we are immediately impressed with the religious nature of the games, the dedication and discipline of the athletes, and the fellowship and comradery experienced by all who participated in them. Likewise our race is religious for we have made a covenant with the Deity through the waters of baptism and we must dedicate ourselves to Him and discipline ourselves according to His rules and compete according to His rules. Can the separation, dedication, disciplining of ourselves, the fellowshiping of one another be positively said of us as it was of the individuals involved in a sport of no eternal value? The answer of this question can be the difference between success in the race for aionian life or failure!

“SUNATHLEO, (ATHLEO with SUN, together in conjunction with, prefixed), ... to contend along with

any one, that is on his side; to render mutual help in contesting, ..." Bullinger pages 744 and 438. It only occurs in Phil. 1:27 "striving together" and Phil. 4:3 "labored with" where the Apostle Paul exhorts the brethren to strive together as a unit "for the faith of the gospel," also acknowledging those who labored with him. It is important to remember that we are not running this race independent of each other but that each spiritual athlete is not only striving for his own victory but aiding others to attain theirs. We can do this by providing an example of a true spiritual athlete thus encouraging others to persevere unto the end.

"ATHLESIS, a contest or combat, especially of athletes, generally a struggle, trial." Bullinger page 284. "... contest, in N T only figurative of temptations and suffering which, so to speak, fight against men: POLLEN ATHLESIN HUPEMEINATE PATHEMATOV you have had to endure a hard struggle with suffering Heb. 10:32..." Arndt and Gingrich page 21. The above term only occurs in Heb. 10:32 "fight". Here the Apostle Paul is exhorting the Hebrew brethren to remember the former days, after their illumination, they had endured a great struggle with sufferings. "endured," "HUPOMENO, (MENO, stay. stand fast, continue, abide, with HUPO, under, prefixed,) to remain behind after others have gone; transitive to remain under the approach or presence of any person or thing, that is to await the onset; then, of persons in conflict, to keep one's ground, hold out, (HUPOMENO is a brave bearing up against suffering...)." Bullinger page 250. It only occurs in the following New Testament passages:

Matt. 10:22 "that endureth" Jesus indicated to his apostles (the twelve) upon being sent out that they would be hated by men but if they continue steadfast they would be saved.

Matt. 24:13 "that shall endure" Jesus indicates to his disciples the terrible sufferings they would experience at the hands of the world but if they stand steadfast unto the end they would be saved.

Mk. 13:13 "that shall endure" The same as Matt. 24:13.

Lk. 2:43 "tarried behind" This is stated of Jesus' staying in Jerusalem after his parent left to go home.

Acts 17:14 "abode" When the Thessalonian brethren sent Paul to Athens Silas and Timotheus stayed behind. This word is very expressive when it is remembered that Paul was sent away because of trouble.

Rom. 12:12 "patient" The Apostle Paul exhorts the brethren in Rome to stand fast in tribulation. Thus it passes on to us through them.

1 Cor. 13:7 "endureth" Paul tells the Corinthian brethren that agape love enables one to remain steadfast in all things.

2 Tim. 2:10 "endure" The Apostle Paul tells Timothy that he stood fast against all suffering "for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with aionian glory."

2 Tim. 2:12 "suffer" Paul exhorts Timothy that if we remain steadfast against all that the world may throw against us then we shall reign with the Lord Jesus Christ.

Heb. 10:32 "endured" See note above.

Heb. 12:2 "endured" Paul states here that Jesus was enabled to remain steadfast even through the trial of the cross because of the joy that was set before him. He is our great example to follow.

Heb. 12:3 “that endured” Paul exhorts the Hebrew brethren to consider the Lord Jesus Christ’s example of standing fast under such opposition.

Heb. 12:7 “endure” Paul points out that if the Hebrew brethren stand fast under chastening then the Deity is dealing with them as sons.

James 1:12 “endureth” James points out to the brethren that the man who stands fast under trial is blessed and that he shall receive the stephanos of life from the Lord which he has promised unto all those that love him.

James 5:11 “which endure” James points out that those who remain stedfast under affliction are counted as happy.

1 Pet. 2:20 “take it patiently ... take it patiently” There is no glory associated with remaining stedfast when buffeted for your sinning but there is when you are the recipient of suffering for well-doing and remain stedfast.

“afflictions” “PATHEMA, (a) a suffering, an affliction...” Bullinger page 30. According to Bullinger definition (a) is what applies to Heb. 10:32 which is the passage under consideration at present. Section (b) from Bullinger is, “(b) a passion, an affection.” “... from PATHOS, suffering, signifies affliction...it is used (a) of afflictions...(b) of an evil emotion, passion... The connection between the two meanings is that the emotions, whether good or evil, were regarded as consequent upon external influences exerted on the mind ... expresses in sense (b) the uncontrolled nature of evil desires... Its concrete character is seen in Heb.2:9” Vine’s page 38. It only occurs in the following passages:

Rom. 7:5 (b) “motions” “For when we were in the flesh, the motions of sins, (sin-in-the-flesh) which were by the law, did work in our members to bring forth fruit unto death.”

Rom. 8:18 (a) “sufferings” The present sufferings we experience because we are struggling to follow Christ.

2 Cor. 1:5 (a) “sufferings” Paul tells the brethren in Corinth that the sufferings of Christ abounded in him and them.

2 Cor. 1:6 (a) “sufferings” Paul and the brethren in Corinth were experiencing the same sufferings, namely, those referred to in 2 Cor. 1:5.

2 Cor. 1:7 (a) “sufferings” Same as 2 Cor. 1:5.

Gal. 5:24 (b) “affections” Paul tells the brethren in Galatia that those “that are Christ’s have crucified the flesh with the affections and lusts.” (sin-in-the-flesh).

Phil. 3:10 (a) “sufferings” Paul prays that he might know the fellowship of Christ’s suffering.

Col. 1:24 (a) “sufferings” Paul speaks of his sufferings for the brethren at Colosse.

2 Tim. 3:11 (a) “afflictions” Paul speaks of his persecutions and afflictions at Antioch, Iconium and Lystra.

Heb.2:9 (a) “suffering” The suffering of death by Christ.

Heb. 2:10 (a) “sufferings” Christ was perfected through sufferings. See note one for word for perfect below.

Heb. 10:32 (a) “afflictions” Heb. 10:33, 34 reveals the sufferings.

1 Pet. 1:11 (a) The sufferings of Christ as revealed in the prophets.

1 Pet. 4:13 (a) “sufferings” Peter exhorts the brethren to rejoice because they are partakers of Christ’s suffering, therefore, they would be partakers of his glory when he is apocalypsed.

1 Pet. 5:1 (a) “sufferings” The sufferings of Christ.

1 Pet. 5:9 (a) “afflictions” Peter encourages “the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia by telling them that brethren throughout the world were experiencing similar afflictions.

Note 1: “Perfect” “TELEIOO, to complete, make perfect, so as to be full, wanting in nothing, to bring to a full end, consummate.” Bullinger page 579.

Thus the Apostle Paul indicates the intensity of the contest we are involved in as spiritual athletes by indicating that we must stand fast under sufferings which are like those that Christ went through in being made complete or perfect by the Deity so that he might bring many sons unto glory. (Heb. 2:9,10). We have both a contest with the carnal mind, or sin-in-the-flesh, (Rom. 7:5; Gal. 5:24) which must be won and one because we are struggling to follow Christ. (Rom. 8:17, 18; 2 Cor. 1:5-7; Phil. 3:7-14; Heb. 10:32-34; 1Pet. 4:13; 5:9).

Let us pause now to look at some of the words which have passed into the English from the above Greek words. This list occurs as follows: agon, agonal, agonic, agonist, agonistic, agonize, agonized (adj.), agonizing, agonothete (the judge or director of public games in Ancient Greece), agony column (a paper column of personal advertisements relating especially to lost objects, missing relatives or friends, and marriage separations), antagonism, antagonist, antagonistic, antagonistical, antagonistically, antagonistic cooperation (the suppression of minor differences by two or more persons or groups to achieve a major common interest), antagonistic symbiosis, antagonize, agonistical, agonistically, agonizedly, agonizingly, athlete, athlete’s foot, athlete’s heart, athletic, athleticism (an intense interest in athletics), athletics, protagon (a white crystalline powder consisting of a mixture of lipides obtained from the brain), protagonism, protagonist, gym, gymkhana (a meet or festival featuring sports contests or athletic skills, gymn- or gymno- (combined form ... naked: base: uncovered), gymnasial, gymnasiarch (1: one responsible for the training of athletes in ancient Greece 2: the head or head tutor of a school or college), gymnasiast (1: a student in or graduate of a gymnasium 2: ... Gymnast), gymnasium, gymnasia, gymnast, gymnastic, gymnastical, gymnastically, gymnastic, gymnastics, gymnical, gymnics. Plus many words combined with gymn- or gymno-, gym shoe.

Returning back to our subject we were dealing with an analysis of two statements by Paul in 1 Cor. 9:25, 27 about the training period of an athlete. We have already started looking at the first statement contained in verse 25 by considering the phrase “that striveth for the mastery.” This discussion led us to consider the various names for the contestants in the games and the terms related to them. Now picking up where we left off in 1 Cor. 9:25 let us consider “is temperate” “EGKRATEUOMAI, to exercise power or mastery over; hence, to exercise self-control ...” Bullinger page 763. “... rendered “is temperate” in 1Cor. 9:25, is used figuratively of the rigid self-control practised by athletes with a view to gaining the prize.” Vine’s vol. 4 page 114. “... to be self-controlled, continent ...; to exhibit self-government, conduct

one's self temperately ... PANTA, in everything, every way, 1 Cor. 9:25 (in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence) ..." Grimm-Thayer page 167. It only occurs in 1 Cor. 7:9 "can not contain" and 1 Cor. 9:25. Thus Paul is driving home the point that just as a natural athlete must exercise complete self-control in all things, which means continuous habitual discipline, so must the spiritual athlete. Paul using the cognate noun form tells the Galatians that one of the fruits of the spirit is temperance. (Gal. 5:23). Peter using the cognate noun exhorts those "that have obtained like precious faith" to add temperance to knowledge. (2 Pet.1:6).

Paul in his instructing Titus about the qualities of a bishop or overseer says that he must be "temperate" where he is using the cognate adjective. As has been said previously, his diet can not be one of wordly wisdom or vain philosophies but must be the bread of life or the word of the Deity. Likewise, he must not become self-indulgent in the ways of the world. He must remain separate from the world and all the evil that is in it if he wants to develop spiritual health and strong spiritual muscles. He must remain separate from that group described by the Lord Jesus Christ in Luke 21:34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares." Note the meaning of the Greek word for "surfeiting" which only occurs here in the New Testament: "KRAIPALE, seizure of the head; and hence; intoxication and its consequences, giddiness, headache, etc..." Bullinger page 752. It is important to note that in Scripture wine can be used as false doctrine and is no doubt what is being referred to here. Just as intoxication clouds up your mind and removes all inhibitions and eventually leads to sleep and a life time of it to death even so false doctrine destroys your ability to think clear and so the truth is lost sight of and this passes on to the suppression of the conscience and then to spiritual sleep and eventual oblivion in the grave. Therefore, the spiritual agonist or athlete must have self-control and stay away from all that is in the world that will entice him and disqualify him from the race or make him spiritually unable to endure unto the end. Consider the following quotations:

"All those who contended in these exercises went through a long state and series of painful preparations. To this exact discipline Epictetus refers. ..."Do you wish to gain the prize at the Olympic games? - Consider the requisite preparations and the consequences: you must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and cold; you must drink nothing cooling; take no wine as formerly; in a word, you must put yourself under the directions of a pugilist, as you would under those of a physician, and afterwards enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes, and after all be conquered." Thus we find that these suffered much hardships in order to conquer, and yet were uncertain of the victory..." Adam Clarke's commentary. vol. 6 pages 239-240.

"Horace says: "The youth who would win in the race hath borne and done much; he hath sweat and been cold; he hath abstained from love and wine" ... Tertullian, commending the example of the athletes to persecuted Christians, says: ... "They are constrained, harassed, wearied" ..." Vincent's Word Studies. vol. 2 pages 781. Can the above be said of us as spiritual athletes? Remember that they did it for a "corruptible crown" whereas we are suppose to be doing it for an "incorruptible crown". Therefore, how much harder should we be striving and agonizing so that we might be victorious in the race for aionian life? Now let us consider his second statement in 1 Cor. 9:27, " But I keep under my body, and bring it into subjection."

"But," "ALLA", but, more emphatic than DE and is used to mark opposition, interruption, or transition; ..." Bullinger page 123. Paul is about to give the reason why he is not like those who run with uncertainty or those boxers who are unable to hit their opponent and, therefore, "beat the air" because their opponent

is in better condition and has quicker reflexes. Thus Paul uses this term to mark the emphatic contrast between the unsuccessful type in verse 26 and what it takes to be successful in verse 27.

“I keep under,” “HUPOPIAZO”, to strike under the eyes, hit and beat the face black and blue, (English, give a black eye) ...” Bullinger page 430. “... literally, to strike under the eye (from HUPOPION, the part of the face below the eye; HUPO, under, OPS, an eye), hence, to beat the face black and blue (to give a black eye), is used metaphorically, and translated “buffet” in 1 Cor. 9:27 (A.V., “keep under”), of Paul’s suppressive treatment of his body, in order to keep him spiritually fit (R.V. margin, “bruise”) ...” Vine’s page 156. It only occurs here and Luke 18:5 where it is translated “weary” and is used in Jesus’ parable of the unjust judge about the woman who is seeking his aid. The judge determines to avenge her because he was worried about being worn down by her continual coming. Just as the natural athlete had to subject himself to constant self-discipline not giving into the desires of his flesh to satisfy itself and break the rules he was suppose to train and abide by, even so the spiritual athlete was to endure rigid discipline not giving into the desires of the flesh and not break the rules (the Word of the Deity) that he is suppose to train and abide by. By the use of this term Paul is indicating the intenseness of the struggle we are experiencing with our battle against the carnal mind or sin-in-the-flesh. Part of the imagery here is that of a boxer in the Greek games who is beating his opponent into submission. However, our opponent, as well as Paul’s, at this point, is the thinking of the flesh or a carnal mind and what Paul is telling us is that we must blind the eyes of the carnal mind so that it can not see. Thus destroying its ability to cause you to stumble and fall. By doing this the spiritual athlete will be able to see clearly out of his spiritual eyes which will enable him to be successful. The Lord Jesus Christ gave similar advice. Consider what he says in the following passages: Matt. 5:29-30; 6:22-23; 7:3-5; 18:8-9; Mk. 7:20-23; 9:43-48; Lk. 6:39, 41-42; 11:34-36.

“and” “KAI”, the conjunction of annexation, uniting things strictly co-ordinate, and, also, even, (KAI connects thoughts...)” Bullinger page 50. By the use of this term Paul indicates that both parts of this statement stand related to each other and equally important in the life of a spiritual agonist or athlete.

“bring (it) into subjection,” “DOULAGOGEO”, to lead as a slave, make a slave of.” Bullinger page 746. “... to lead away into slavery, claim as one’s slave ... to make a slave and to treat as a slave that is with severity, to subject to stern and rigid discipline...” Grimm-Thayer page 157. It only occurs in this passages in the New Testament. Thus Paul says he, and therefore we, must be victorious in the battle with the carnal mind or sin-in-the-flesh and bring it into bondage so that it might be our slave and not we the slave of it. In this manner, we can force ourselves to do the Will of the Deity which is the will of the true successful spiritual athlete. Again, looking at our analogy: just as a natural athlete had complete control over his body so that it could perform the way he wanted it to, even so must the spiritual athlete have complete control over the thinking of the flesh and the words, deeds and actions of the body so that it will perform in the way he, as a spiritually minded, individual wants it to. Upon considering the Epistles to the Corinthians, it is quite obvious that the above exhortation and admonition was needed. However, let us examine ourselves and see where we might be in need of exactly the same exhortation and admonition. Can it be said of us that we have successfully made the thinking of the flesh the slave of the spiritual man we are now suppose to be?

The above discussion basically completes that part of the analogy that deals with the training and preparation for the race. Now let us actually look at the race itself and what was involved. In order to do this, let us return to Heb. 12:1 and pick up where we left off at.

In this passage, Paul exhorts the Hebrew brethren to “run with patience the race that is set before us, ...” By this statement Paul brings us right down to the sandy floor of the stadium and to the very starting point of the race. Now it might be asked, “What did the stadium look like, and are there terms that refer

to it in the New Testament?” Firstly, consider the following quotations describing a stadium:

“... The position chosen for the stadium was usually on the side of a hill, which would furnish a natural slope for seats; a corresponding elevation on the opposite side being formed by a mound of earth, and the seats being supported upon arches. The stadium was oblong in shape, and semicircular at one end; though, after the Roman conquest of Greece, both ends were often made semicircular. A straight wall shut in the area at one end, and here were the entrances and the starting-place for the runners. At the other end was the goal, which, like the starting-point, was marked by a square pillar. Half-way between these was a third pillar. On the first pillar was inscribed excel; on the second, hasten; on the third, turn, since the racers turned round the column to go back to the starting-point.” Vincent. Word Studies page 780.

“Running was one of the most popular of the Olympic games. The place prepared for the race was called the stadium because its length, which was a stadium, or six hundred Greek feet. This was equal to six hundred and twenty-five Roman feet, or six hundred and six and three quarters feet English ... The stadium was an oblong area, with a straight wall across one end, where were the entrances, the other end being rounded and entirely closed. Tiers of seats were on either side for the spectators or “witnesses.” The starting-place was at the entrance end, and was marked by a square pillar. At the opposite end was the goal, where sat the judge holding in his hand the prize. The eyes of the competitors were fixed on him: “Looking unto Jesus.” Heb. 12:2. The goal, as well as the starting place, was marked by a square pillar, and a third was placed between the two. The goal is the “mark” referred to in Phil. 3:14. ... The distances run were various. The most common was the space between the starting-point and the goal. Sometimes this was doubled, the race terminating where it began. Sometimes the terms of the race required a still longer distance to be run. Seven, twelve, twenty, and even twenty-four times the length of the stadium were occasionally run. This required severe effort, and was a great tax on the strength. The runners might well be exhorted to “run with patience.”” James M. Freeman. Manners And Customs Of The Bible. pages 466-467.

“... The competitors raced up and down, and did not run around as we do. The track was covered with white sand. At Olympia you can still see the starting - and finishing - lines of the fourth century B.C. These were formed by letting stone slabs, about 18in. wide, into the ground right across the course. In these parallel groves are cut about 7in. apart, which appear as if they had been used by the runners to get a toe grip ...” Marjorie and C. H. B. Quennell. Everyday things In Ancient Greece. pages 157-158.

Secondly, consider the terms that refer to the arena where the race was run:

“STADION, a stadium, that is the standard of measure, namely, a distance of 600 Greek feet or 625 Roman, ... The course for the Olympic games was a stadium in length; hence, a stadium came to be used of any course where public games were exhibited.” Bullinger page 620. It only occurs in the following New Testament passages:

Luke 24:13 “furlongs” STADIOS measure of distance.

John 6:19 “furlongs” STADIOS measure of distance.

John 11:18 “furlongs” STADIOS measure of distance.

1 Cor. 9:24 “race” STADION “a race course” Marshall’s translation.

Rev. 14:20 “furlongs” STADIOS symbolical distance.

Rev. 21:16 “furlongs” STADIOS symbolical distance.

“DROMOS, a running, a race, generally of horses; metaphorically a course, career, ...” Bullinger page 191. “... course, race ... of any quick movement ... 2. foot-race, as a contest ... generally contest ... II. place for running ... 2. race-course ...” Liddell and Scott page 450. It only occurs in the following New Testament passages:

Acts 13:25 “course” Applied to John the Baptist’s life.

Acts 20:24 “course” The Apostle Paul expresses the desire that he might complete the race-course with joy and thus with success. See note one below for word translated “I might finish.”

2 Tim. 4:7 “course” The Apostle Paul states that he has finished the race-course successfully. See note two below for word translated “have finished.”

Note 1: “I might finish,” “TELEIOO, to make perfect, consummate. (The word is used of inaugurating as king, to confirm in the kingdom, and so, of the consummation of the martyrs and glorification of the saints.)” Bullinger page 287. “... to make perfect or complete; 1. to carry through completely; to accomplish, finish, bring to an end ...” Grimm-Thayer page 618. Below are a few passages where the above word occurs with a similar meaning:

John 4:34 “finish” Jesus says he was sent to finish the work the Deity gave him.

John 5:36 “finish” same as John 4:34.

John 17:4 “have finished” Jesus states he has finished the work given by his Father.

Note 2: “I have finished,” “TELEO, to bring about, complete, fulfil, accomplish; hence, to end, to perfect.” Bullinger page 287.

Thus from the above discussion, we have a descriptive picture of the race-course and arena itself plus the fact that our Scriptural analogy even includes the terms that describe it.

Again, note the English words which have been derived from the two words that apply to the race just considered: stade (stadium), stadia (plural of stadium), stadia (1a: stadiaa rod b: a surveying method using a stadia rod), stadia hairs or stadia wires, stadal (adjective ... of or relating to a stage, stadal, or stadium), stadal (noun ... a substage of a glacial stage ...). stadia rod, stadic, stadic, stadimeter (an instrument for measuring the distance of an object of known height), stadium, stadiums, stadion, stadium Boot, drom- or dromo-, drome, -drome, dromic (of, relating to, or in the form of a racecourse), dromotropic (affecting the conductivity of cardiac muscle - used of the influence of cardiac nerves), -dromous (running).

We must now imagine our stadium filled with all those who have been successful in the race for aionian life and the herald about to make those announcements necessary for the race to begin. In the analogy, we are considering does the role of the herald come up? It most certainly does, but before seeing where let us look at a few appropriate quotations which will establish the significance of this office.

The first quotation comes from Olympic Games In Ancient Greece by Shirley Glubok and Alfred Tamarin on pages 18 and 19: “The competition for heralds and trumpeters took place that same morning. Trumpeters and heralds were important officials in the Olympic Games. The trumpeter’s blast signaled

the start of a race, and often the notes of the horn encouraged the competitors during the final lap. Heralds proclaimed the names of the contestants, their fathers, and the communities which they represented. They also announced the winners of each Olympic event.”

The second quotation comes from Clark’s Commentary. vol. 5 page 55: “As the office of a herald is frequently alluded to in this chapter [Matt. 3], and also in various other parts of the New Testament, I think it best to give a full account of it here, especially as the office of the ministers of the Gospel is represented by it. Such persons can best apply the different correspondences between their own and the herald’s office.

“At the Olympic and Isthmian games, heralds were persons of the utmost consequence and importance. Their office was:

1. To proclaim from a scaffold, or elevated place the combat that was to be entered on.
2. To summon the Agonistae, or contenders, to make their appearance, and to announce their names.
3. To specify the prize for which they were to contend.
4. To admonish and animate, with appropriate discourses, the athletae, or combatants.
5. To set before them, and explain, the laws of the agones, or contenders; that they might see that even the conqueror could not receive the crown or prize, unless he had strove lawfully.
6. After the conflict was ended, to bring the business before the judges, and, according to their determination, to proclaim the victor.
7. To deliver the prize to the conqueror, and to put the crown on his head, in the presence of the assembly.
8. They were the persons who convoked all solemn and religious assemblies, and brought forth, and often slew, the sacrifices offered on those occasions.
9. They frequently called the attention of the people, during the sacrifices, to the subject of devotion...”

Now let us look at the word for herald in the Greek and its related words. They occur below:

“KERUX, a herald; a public servant of the supreme power, both in peace and war; one who summons the EKKLESIA, ... conveys messages; one who proclaims or communicates something.” Bullinger page 596. It only occurs in the following New Testament passages:

1 Tim. 2:7 “preacher” Said of Paul.

2 Tim. 1:11 “preacher” Said of Paul.

2 Pet. 2:5 “preacher” Peter refers to Noah as a “preacher of righteousness.”

“KERUSSO, to be a herald, discharge an herald’s office, to make proclamation, proclaim, announce

publicly, publish announcements.” Bullinger page 596. Some of the places where it occurs are listed below:

Acts 20:25 “preaching” Said of Paul.

Rom. 10:8 “preach,” 14 “preacher,” 15 “shall they preach” Said of Paul and the Apostles.

1 Cor. 9:27 “when I have preached” Said of Paul - Reference to the games.

2 Tim. 4:2 “Preach” Command of Paul to Timothy.

“KERUGMA, that which is proclaimed or “cried” by the herald, the command, the communication, ...” Bullinger page 597. Some of the places where it occurs are listed below:

Rom. 16:25 “preaching” The message about Jesus Christ.

1 Cor. 1:21 “preaching” We are saved by message of God.

1 Cor. 2:4 “preaching” Paul’s speech and message was not through the use of man made enticing words but in demonstration of the spirit and of power.

2 Tim. 4:17 “preaching” The Lord stood with Paul so that the message might be manifested completely unto the Gentiles.

Titus 1:3 “preaching” God has manifested his word through the message committed unto Paul.

Notice that in 1 Cor. 9:27 the Apostle Paul connects his mission as a herald of the gospel message with the analogy of the games. We have already looked at the first part of the verse so let us look at the last part of it. After giving us the principle he trained and lived by in our analogy of the spiritual agonist, which is, “But I keep under my body, and bring it into subjection:....,” he goes on to say, “lest that by any means, when I have preached to others, I myself should be a castaway.” (Note Rotherham translates this as, “Lest by any means - unto others having proclaimed the contest I myself should be rejected.”) Here the word translated “castaway” in the Greek is, “ADOKIMOS, unapproved, spurious, that will not stand proof, generally spoken of metals...” Bullinger page 138. “... 4. of persons ... discredited, reprobate, ...” Liddell and Scott page 24. “... not standing the test, then unqualified, worthless, base of persons ... disqualified ...” Arndt and Gingrich page 18. “... not standing the test, not approved; properly of metals and coins, ...; hence, which does not prove itself to be such as it ought ...; hence, unfit for something ...” Grimm-Thayer page 12. Thus the Apostle Paul is here considering himself as both a herald and a contestant stating that he endures the rigorous self-discipline so that when he fulfils his role as a herald and obtains the information as to who the victors are from the Judge he does not find out that he has been disqualified for not having trained and contended lawfully. To be discredited and pronounced worthless and reprobate by the Judge, whom he loved, would not only be the height of disgrace and embarrassment, but would utterly break his heart. In this manner, the Apostle Paul powerfully exhorts the brethren in Corinth to a greater expenditure of effort along these same lines. (Consider what is said in Rom. 8:13 and Col. 3:5-6.)

Another important aspect of the role of the herald is brought out in Heb. 12:1-4 and 1 Cor. 9:24-27 and that of 2 Tim. 2:5, namely, he was suppose to state what contest was being held, who were the contestants, state the rules and exhort, encourage, admonish, warn, motivate and stimulate the contestants to strive more earnestly and perseveringly for the prize. In these passages, we find the

Apostle Paul doing exactly that. Therefore, let us pay heed to his words, because, if he can sound a note of warning in his own case, as he does in 1 Cor. 9:27, then how much more careful must we be? At this point, let us consider the words of the herald mentioned in the above passages.

Firstly, in 1 Cor. 9:24, the voice of Paul, the herald, rings out, “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.” The word for “run” is, “TRECHO, to run, hasten, hurry, ...” Bullinger page 653. “... to run: ... Metaphorically, from runners in a race, of swiftness or of effort to attain an end: ...” Abbott-Smith page 450. “... 2. figuratively - a. using the foot-races in the stadium as a basis ... exert oneself to the limit of one’s powers in an attempt to go forward, strive to advance Rom. 9:16 (the emphasis is entirely upon the effort which the person makes; ...” Arndt and Gingrich page 833. “... by a metaphor taken from the runners in a race, to exert one’s self, strive hard; to spend one’s strength in performing or attaining something ...” Grimm-Thayer page 630. “... to run, is used ... (b) metaphorically, from the illustration of runners in a race, of either swiftness or effort to attain an end, Rom. 9:16, indicating that salvation is not due to human effort, but to God’s sovereign right to exercise mercy; 1 Cor. 9:24 (second part), and verse 26, of persevering activity in the Christian course with a view to obtaining the reward; so Heb. 12:1; in Gal. 2:2 (first part), R.V., “(lest) I should be running,” continuous present tense, referring to the activity of the special service of his mission to Jerusalem; (second part), “had run,” aorist tense, expressive of the continuous past, referring to the activity of his antagonism to the Judaizing teachers at Antioch, and his consent to submit the case to the judgment of the [ecclesia] in Jerusalem; in 5:7 of the erstwhile faithful course doctrinally of the Galatian believers; in 2 Thess. 3:1, of the free and rapid progress of “the word of the Lord.”” Vine’s vol. 3 page 308-309.

The word for “ye may obtain” is, “KATALAMBANO, (LAMBANO, with KATA, down, prefixed) to take, to receive with the idea of eagerness, lay hold of, seize with eagerness, to grasp, seize upon.” Bullinger page 542. “... 1-a. active and passive seize, win, attain, make one’s own ...” Arndt and Gingrich page 413. It occurs in the following passages:

Rom. 9:30 “have attained” The Gentiles have eagerly grasped hold of the righteousness that comes out of the faith.

1 Cor. 9:24 “ye may obtain” The winning or eagerly grasping hold of the prize in the race for aionian life.

Phil. 3:12 “I may apprehend ... I am apprehended” The Apostle Paul agonizes greatly so that he might win the race and grasp eagerly onto the prize.

Phil. 3:13 “to have apprehended” Paul points out to the brethren at Philippi that he has not won the race yet, therefore, he has not grasped hold of the prize.

It is clearly seen from all of the above that Paul is exhorting the brethren at Corinth to run as fast as they can, and to exert themselves to the limit of their power constantly striving to win the race and eagerly grasp hold of the prize. Note that an important contrast is made here between the Greek games and the spiritual contest that they were involved in and that is in the Greek games there can only be one winner, “but one receiveth the prize,” but in the race for aionian life all can win, “YE may obtain.” (See Heb. 11:39-40 and 2 Tim. 4:7-8).

Secondly, in 1 Cor. 9:25, Paul continues by saying, “And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.” Here the Apostle Paul is making a contrast between what the victor in the Greek games receives and what the victors receive in the spiritual contest. He states that the natural athlete receives a corruptible

crown whereas the spiritual athlete receives an incorruptible crown. The word for “corruptible” is, “PHTHARTOS, corruptible, perishable, (participle of PHTHEIRO, to spoil, corrupt, destroy, generally to bring into a worse state.)” Bullinger page 188. “... perishable, subject to decay or destruction ...” Arndt and Gingrich. page 864. It only occurs in the following New Testament passages:

Rom. 1:23 “corruptible” Said of man in contrast to the incorruptible God.

1 Cor. 9:25 “corruptible” Said of the coronal wreath the natural athlete received in contrast to the incorruptible one the spiritual athlete receives.

1 Cor. 15:53 “corruptible” Looking forward to the Judgment Seat of Christ Paul states that corruptible man must put on incorruption and mortal man must put on immortality to enter the kingdom of God.

1 Cor. 15:54 “corruptible” When 1 Cor. 15:53 is come to pass then the saying, “Death is swallowed up in victory” shall be realized.

1 Pet. 1:18 “corruptible” Peter exhorts the brethren by telling them that they they have not been redeemed by corruptible things, “But with the precious blood of Christ.”

1 Pet. 1:23 “corruptible” The natural man is born of corruptible seed but the spiritual man is born of incorruptible seed, namely, the word of God.”

The word for “incorruptible” is, “APHTHARTOS, incorruptible; of persons, immortal; of things, imperishable, enduring.” Bullinger page 189. “... uncorruptible, not liable to corruption or decay, imperishable ...” Grimm-Thayer page 88. It only occurs in the following New Testament passages:

Rom. 1:23 “uncorruptible” See note on Rom. 1:23 above and note the contrast.

1 Cor. 9:25 “incorruptible” See note on 1Cor. 9:25 above and note the contrast.

1 Cor. 15:52 “incorruptible” “the dead shall be raised incorruptible.” See notes above.

1 Tim. 1:17 “immortal” Said of the Deity.

1 Pet. 1:4 “incorruptible” The inheritance of the saints is incorruptible.

1 Pet. 1:23 “incorruptible” See note on 1 Pet. 1:23 above and note contrast.

1 Pet. 3:4 “not corruptible” The spiritual mind conceived by the incorruptible seed, namely, the word of God.

The word for “crown” is, “STEPHANOS, that which surrounds or encompasses, a circle or chaplet worn on the head; of kings, a crown; of victors in games, a wreath,” Bullinger page 195. “..., primarily, that which surrounds, as a wall or crowd (STEPHO, to encircle), denotes (a) the victor’s crown, the symbol of triumph in the games or some such contest; hence, by metonymy, a reward or prize; a token of public honor for distinguished service, military prowess etc.; or of nuptial joy, or festal gladness, especially at the parousia of kings. It was woven as a garland of oak, ivy, parsley, myrtle or olive, or in imitation of these in gold....” Vine’s page 258. It only occurs in the following New Testament passages:

Matt. 27:29 “crown” “stephanos of thorns” placed on Jesus by Roman soldiers. See note on page --,

under AGONIA.

Mk. 15:17 “crown” “stephanos of thorns same as Matt. 27:29. See note on page --, under AGONIA.

John 19:2 “crown” “stephanos of thorns” same as Matt. 27:29. See note on page --, under AGONIA.

John19:5 “crown” “stephanos of thorns” same as Matt. 27:29. See note on page --, under AGONIA.

1 Cor. 9:25 “crown” Paul states that the victor in the Greek games received a “corruptible stephanos” but the spiritual athlete an incorruptible.

Phil. 4:1 “crown” Paul refers to the brethren at Philippi his “joy and stephanos” their victory will be Paul’s as well as their own. (See Phil. 2:15-18).

1 Thess. 2:19 “crown” Paul makes the same point to the brethren in Thessalonica that he made to those in Philippi in Phil. 4:1.

2 Tim. 4:8 “crown” Paul states that a “stephanos of righteousness” would be given to him by the Lord along with all those that love his appearance.

James 1:12 “crown” James states that the man who endures trial is blessed and will receive “the stephanos of life, which the Lord hath promised to them that love him.”

1 Pet. 5:4 “crown” Peter states that “when the chief shepherd shall appear, ye shall receive a stephanos of glory that fadeth not away.”

Rev. 2:10 “crown” Jesus through John exhorts the ecclesia in Smyrna to be “faithful unto death” and that he would give them “a stephanos of life.”

Rev. 3:11 “crown” Jesus through John exhorts the brethren in Philadelphia to “hold that fast which thou hast, that no man take thy stephanos.”

Rev. 4:4 “crowns” On the twenty-four elders which represents the glorified saints were “stephanosi of gold.”

Rev. 4:10 “crowns” same as Rev. 4:4. See note above.

Rev. 6:2 “crown” The rider of the white horse was given a stephanos indicating that he would be victorious. This represents the saints victorious over Paganism.

Rev. 9:7 “crowns” “John is describing the Arab cavalry as he saw it in vision, the crowns [stephanos] of gold being the yellow turbans worn by the Saracens.” H.P. Mansfield. Apocalypse Epitomised.

Rev. 12:1 “crown” The women had a stephanos of twelve stars “indicating that she had obtained her position there by having conquered.” Eureka vol. 2 page 135.

Rev. 14:14 “crown” The Lord Jesus Christ and the glorified saints as the multitudinous Son of Man have a “golden stephanos” signifying that all had achieved the victory through faith.

The cognate verb form of STEPHANOS is, “STEPHANOO, to put round, hence, to crown, ...” Bullinger

page 195. "... to encircle with a crown: the victor in a contest ..." Grimm-Thayer page 588. It only occurs in the following New Testament passages:

2 Tim. 2:5 "crowned" Paul tells Timothy that in order to receive the stephanos he had to strive lawfully. See page -- under ATHLEO.

Heb. 2:7 "crowned" The purpose for which man created is being fulfilled when man is crowned or given the stephanos indicating victory.

Heb. 2:9 "crowned" Presently this purpose is only fulfilled incipiently in the person of Jesus. But through Jesus' receiving the stephanos of glory and honor, we can be victorious also.

Thus we have the Apostle Paul pointing to the stephanos received in the Grecian games and saying, "Look the natural athlete endure tremendous self-discipline, rigorous habitual training, a moderate healthy diet, and abstention from all sensual gratification for a piece of vegetation that will decay and perish. Therefore of how much more effort is the prize worth to the victor in the spiritual race for aionian life. Just consider the significance of the fact that the spiritual athlete, who is victorious, will receive an "incorruptible stephanos," a "stephanos of righteousness," "the stephanos of glory that fadeth not away," a "stephanos of gold," or "golden stephanos." The spiritual athlete it is said will receive or be crowned with the stephanos of "glory and honor." This being the prize of the victorious spiritual agonist then we must strain ourselves to the limits of endurance in order to obtain a prize which is infinitely superior to what was received by the natural athlete."

It might be asked, "Why throughout Scripture is there a number of different adjectives associated with the stephanos?" Well consider the following points:

- (1.) It is said to be incorruptible because the recipient will not be subject to decay, perishing or what is associated with being a mortal being.
- (2.) It is said to be a "stephanos of righteous" because the recipients will have won the contest with sin and be declared righteous. (Matt. 13:43,49; 25:46; Lk. 14:14; Acts 24:15; Rom. 1:17; 2:13; 3:26; 5:19; Gal. 3:11; Heb. 10:38; Rev. 22:11.)
- (3.) It is said to be "the stephanos of life" because the recipients will have overcome death and mortality and be "equal unto the angels." (Lk. 20:36; Matt. 22:30.) and possess the "divine nature" (2 Pet. 1:4). (John 11:25; Rom. 2:7; 1 Cor. 15:50-57).
- (4.) It is said to be "a stephanos of glory which fadeth not away" because the recipients will be part of the Yahweh name and be exalted to positions of honor and respect as king-priests in the kingdom. (Ex. 33:18-23; 34:5-7; Acts 15:14; Rom. 5:2; 1 Pet. 2:9-10; Rev. 5:9-10; 22:2-5; Ps. 1:3; Jer. 17:7-8.)
- (5.) It is said to be a "stephanos of gold" or "golden stephanos" because the recipients will have obtained it through tried faith in which they remained steadfast. Also, remember "gold" does not decay or perish. (1 Pet. 1:7; Rom. 3:28; 4:5,13,16; 5:1; 9:30; 1 Cor. 16:13; 2 Cor. 1:24; 5:7; Gal. 2:16,20; 3:6-11, 14,24,26; 5:5,6,22; Eph. 2:8 etc.)

In the Olympic games the stephanos was made from a sacred olive tree which provides another unwittingly significant parallel. The spiritual athlete's "stephanos of life" will come from the "tree of life" (Gen. 2:9; 3:22,24; Prov. 11:30; 13:12; 15:4; Rev.2:7; 22:2,14.) which is associated with the Olive tree

that stands for the hope of Israel (Rom.11.)

For a discussion of the coronal wreath see Eureka vol. 1. pages 386-389 and vol. 2 pages 134-143.

In light of the above discussion consider the following quotation from Clarke's Commentary. vol. 6. page 240: "The crown won by the victor in the victor in the Olympian games was made of the wild olive; in the Pythian games of laurel; in the Nemean games of parsley; and in the Isthmian games of the pine. These were all corruptible, for they began to wither as soon as they were separated from the trees, or plucked out of the earth. In opposition to these, the apostle says, he contended for an incorruptible crown, the heavenly inheritance. He sought not worldly honor; but that honor which comes from God."

Thirdly, Paul, as herald, continues in 1 Cor. 9:26 by saying, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:..." Let us start our consideration of this statement by looking at the Greek word for "not," namely, "OUK." "OU, (before a vowel, OUK; ...) not, no, expressing full and direct negation, independently and absolutely; hence objective ... denies absolutely and directly ... denies what is a matter of fact ... negatives an affirmation ... is used when an object is regarded independently in itself ... implies non-existence absolutely ... is, therefore, generally used with the Indicative Mood ..." Bullinger page 525. The word for "uncertainly" which only occurs in this passage is, "ADELOS, not openly; of mind or will, irresolutely, ..." Bullinger page 828.

Paul is holding himself up as an example which they should be following just as the faithful worthies of old are held up by him in Hebrews 11 and 12 and Jesus in chapter 12. He says that he absolutely does not run uncertainly or aimlessly. He knows exactly what he has to and wants to do and when to do it. There is an objective to be realized, a goal to attain, a prize to be obtained up ahead. He is running for the incorruptible stephanos that the Lord, the righteous Judge, is holding in his hand and who is willing to give it to him and anyone else if they are victorious. Therefore, let us run with all our muscles straining to get such a prize of immeasurable value. Nothing else matters, nothing else is as important, or can compare to it and consequently absolutely nothing should hinder us or get in our way of obtaining it! The second half of the statement by Paul applies to boxing and will be considered when the analogy of boxing is taken up.

About this passage Adam Clarke has the following interesting comment to say in vol. 6 page 242 of his commentary: "He who won the race by running was to observe the laws of racing -- keeping within the white line which marked out the path or compass in which they ran; and he was also to outrun the rest, and to come first to the goal; otherwise he ran uncertainly, verses 24, 26, and was ADOKIMOS, one to whom the prize could not be judged by the judges of the games."

Fourthly, the exhortation of Paul, as the herald, in Hebrew 12:1 continues where he says, "and let us run with patience the race that is set before us, ..." The word in the Greek for "let us run" is the same as that which occurs in both verse 24 and 26 of 1 Cor. 9 where a discussion can be found of this term in our notes. Likewise, the word for "race" is "AGON" and has been discussed previously on pages (-) and (-). Upon consulting those discussions we realize that the race is one which must be run with all swiftness pushing ourselves to the limit of our capabilities. Therefore, we will find ourselves in great agony agonizing lawfully for victory. Realizing this tremendous trial the spiritual athlete is about to go through the herald Paul gives us some advice. He says, "run with patience." The word for "with" is, "DIA, through. (a) with Genitive, through as proceeding from, denoting the means or instrument of an action, by means of, by, the effective instrument of activity. ..." Bullinger page 888. The word for "patience" is, "HUPOMONE, a remaining under, a bearing-up under; hence, patient endurance, holding out, enduring." Bullinger page 574. "... 1. patience, endurance, fortitude, steadfastness, perseverance..." Arndt and Gingrich. "... 1. steadfastness, constancy, endurance, ...; in the New Testament the characteristic of a man who is

unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings: ..." Grimm-Thayer page 644. It occurs in the following New Testament passages:

Luke 8:15 "patience" Jesus says that a person with an honest and good heart having heard the word hold fast and bear fruit with patience.

Rom. 2:7 "patient continuance" Paul states that those who by patient continuance in well doing seek for glory and honor and immortality will receive aionian life. When this will happen is given in Rom. 2:16.

Rom. 5:3 "patience" Tribulation produces or achieves or effects the development of patience.

Rom. 15:4 "patience" Patience and comfort comes from the Scriptures.

Rom. 15:5 "patience" "God of patience and consolation" - thus patience and consolation are essential characteristics of the Deity.

2 Thess. 1:4 "patience" Paul stated that the brethren in thessalonica demonstrated this quality of patience in all their persecutions and tribulations that they endured.

1 Tim. 6:11 "patience" Paul exhorts Timothy to "follow after righteousness, godliness, faith, love, patience, meekness." He then proceeds to exhort him in verse 12 to "agonize the good agon, lay hold on aionian life."

2 Tim. 3:10 "patience" Paul tells Timothy he had "fully known" his "doctrine, manner of life, purpose, faith, longsuffering, agape, patience, persecutions, afflictions ..." he bore up under. In other words, he had successfully led the life of the spiritual agonist.

Titus 2:2 "patience" Paul tells Titus that the elders should "be sober, grave, temperate, sound in faith, in agape, in patience." Thus, again, we see the importance of this quality in order to be a successful spiritual agonist.

Heb. 10:36 "patience" Paul tells the Hebrew brethren that they needed patience in order to be successful as a spiritual agonist.

Heb. 12:1 "patience" Paul tells the Hebrew brethren that they needed to be able to bear up under the tremendous strain of the agon or contest and remain steadfast in order to be a successful agonist.

James 1:3 "patience" James tells the brethren that the trial of their faith achieves or effects the development of patience.

2 Pet. 1:6 "patience" Peter tells the brethren that patience is an essential characteristic they must have to be successful as a spiritual agonist.

Thus from the above set of passages we can see that tribulation and trial enables patience or the capacity to hold up under very difficult circumstances to develop. We can also see that this characteristic is essential to be successful as a spiritual agonist or athlete. In a natural race all the muscles, heart, lungs, skeletal structure, ... in fact, the whole body is put to the test. The whole body must be functioning properly as well as being in peak condition. All aches and pains and injuries have to be coped with in order to be successful. In order to do this, the capacity to hold up under all this and remain steadfast with

the mind fixed on the goal is what will enable the spiritual athlete to be successful.

The word for “that is set before” in the Greek is, “PROKEIMAI, (KEIMAI, to lie: to be laid, set, or placed, with PRO, before, prefixed) to lie before, to be laid or set forth or before any one.” Bullinger page 686. It occurs in the following New Testament passages:

Heb. 6:18 “set before” Paul tells the Hebrew brethren that their hope was set out before them, that is, laid out in front of their eyes so that they could see it with the eye of the spirit and grasp hold of it.

Heb. 12:1 “that is set before” The agon or contest was set out before them and was clearly visible to the eye of the spirit. The contest or course was not in doubt.

Heb. 12:2 “that was set before” Jesus was enabled to remain steadfast and hold his ground because the joy that would be his was clearly set out before him so that there was no doubt about it.

The race is completely set out or laid out before all spiritual athletes. There is no doubt as to where you must start, where you must run, where you must finish, what the rules are, and what the prize will be if you are successful. As has already been said there is or should be no doubt, no uncertainty, no aimlessness about what is expected of each and every spiritual athlete or agonist. The Deity has clearly revealed all that is necessary in his guide book and rule book the Bible. (See Deut. 29:29; Amos 3:7; Dan. 2:22,28,29; 1Cor. 2:6-14; Rom. 16:25-26; Eph. 3:3-5; 2 Tim. 3:14-17; Phil. 4:8-9; Heb. 1:1-2; 2 Pet. 1:1-8; Gal. 1:12; Rev. 1:1 etc. etc.) If any doubt or uncertainty exists it is completely our fault for not consulting this book. Such an indifferent or lax attitude on our part can not be excused when the great high Creator of the heavens and earth has condescended to give this information to mere puny mortal man. Such negligence and carelessness is unworthy of the stephanos of life that has been offered to them and treated so rudely and lightly. (See Heb. 2:1-3; 10:26-31; Matt. 22:1-14; Rev. 3:15-16; Prov. 1:7, 24-33; Acts. 24:25; Rom. 2:1-16; Heb. 4:1-11; 12:25-29; Matt. 23:33; 1 Pet. 4:17-18; Ecc. 8:10-13; Matt. 24:48-51; Luke 12:45-48.)

Fifthly, Paul, the herald, continues to speak forth in wisdom upon the necessities of a successful race when he says in Heb. 12:2, “Looking unto Jesus.” The word for “Looking” is, “APHORAO, (HORAO, to see, perceive with the eyes, look at, to see something, used of bodily sight ... it refers in thought to the object ..., with APO, away from, prefixed) to look away from one thing so as to see another, look off from one thing unto another, ...” Bullinger page 464. “... to concentrate the gaze upon, ...” Vine’s Vol. 3 page 13. “... (a) to look away from all else at, fix one’s gaze upon ...” Abbott-Smith page 72. Here the herald, Paul, is giving the agonists or athletes a warning. At all times they must keep their eyes upon the righteous Judge Jesus and the prize in his hand. They must mentally concentrate upon the race and nothing else. After considering the faithful worthies of old in the audience before the race started they must look away from them unto Jesus the greatest example of all and what he can bestow upon them. The word used by Paul indicates that they can not try gazing at the audience or their opponents while they are running for this would only slow them down and cause them to lose the race. Looking to the audience, instead of away from and unto [EIS, into (to the interior), to, unto.” Bullinger page 416. “unto, implying purpose, to the end that; ... or the point as an object of the aim or purpose, up to, for, (marking the immediate purpose.)” Bullinger page 836.] Jesus, in order to hear their cheers and praise may feed the ego but will not help win the race. In fact, it can be detrimental because it can cause the development of an attitude of self-importance and self-centeredness. (Prov. 8:13; 11:2; 13:10; 14:3; 16:18; 29:23; 1 Tim. 3:6.) Such an attitude can only lead to one losing the race and destruction! Likewise, the looking back to see where your opponent is can only slow you down, possibly cause you to trip, or even cause you to go off course thus causing you to lose the race. (Rom. 14:4,10-13; James 4:11,12; 1 Cor. 4:4,5; Matt. 7:1-5; 18:10;

Luke 10:16; 1 Thess. 4:8.) Consider the following quotation from Clarke's Commentary vol 6 on page 2: "... Looking off and on, or from and to; looking off or from the world and all secular concerns to Jesus and all the spiritual and heavenly things connected with him. This is still an allusion to the Grecian games: those who ran were to keep their eyes fixed on the mark of the prize; they must keep the goal in view. The exhortation implies, 1. That they should place all their hope and confidence in Christ, as their sole helper in this race of faith. 2. That they should consider him their leader in this contest and imitate his example." From John Martin's notes on Hebrews page 126, we have the following quotation: "... a related word to the word "respect" (11 verse 26...). From two Greek words "off" and "away," also to "stare" or "take heed." The first word denotes "separation," taking our eyes off something, whilst the second means to "gaze intently at some other object." The object in this case is seen to be the front runner, Jesus, who is far ahead, but like the Apostle Paul, we must "press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14)." Athlete or agonist should be "looking unto Jesus" and that is because he is "the author and finisher of our faith." Right away we are struck by the definite article "the" in conjunction with this applied to Jesus. In other words, this title can only apply to Jesus and no other human being! Therefore, it must hold much significance indeed in regards to the mission and character of the man Jesus. Also, notice that only the name Jesus occurs without Lord or Christ attached to it. Here again Paul is impressing us with the man Jesus and his life and character and mission before his resurrection and exaltation to the right hand of his Father. He is telling us, as well as the Hebrew brethren, to zero in on that period when Jesus was a mortal man such as us, bearing the same nature, experience the same kind of temptations, agonizing with the thinking of the flesh and the enticements of the world. He is telling us that he succeeded and has the key to our success. Let us consider each part of this significant title, gaining the intended encouragement, guidance, and strength from it to successfully endure the gruelling contest we as spiritual athletes or agonists must go through.

The word for "author" is, "ARCHEGOS, beginning. originating, with article, the leader, founder, princely-leader." Bullinger page 76. "... 2. one who begins something as first in a series and thus supplies the impetus ..." Arndt and Gingrich page 112. "... leading, furnishing the first cause or occasion ... 1. the chief leader, prince ... 2. one that takes the lead in any thing ... and thus affords an example, a predecessor in a matter ..." Grimm-Thayer page 77. It only occurs in the following New Testament passages:

Acts 3:15 "Prince" Peter tells the Jews that they had killed the Prince of life and desired a murder - a taker of life. The one who has gone before, the leader, furnishing the basis upon which life can be given they killed.

Acts 5:31 "Prince" Peter tells the Sanhedrin that God had "exalted with his right hand" Jesus "to be a Prince and a savior, for to give repentance to Israel, and forgiveness of sins." Jesus is the first cause or basis upon which repentance and forgiveness can be granted. Salvation originates from him because he was the first one to serve the Deity perfectly.

Heb. 2:10 "captain" The Deity made the Pioneer or leader or beginner of salvation perfect through sufferings. In Jesus' sufferings the Deity has shown the way for all others to follow who desire salvation. Therefore, Jesus is the leader in this pathway to salvation.

Heb. 12:2 "author" Jesus was the first one to lead a completely faithful life. He absolutely believed everything his Father said and rendered perfect obedience to him. Therefore, he is the one who has shown the way, the leader or beginner, of true faith.

The word for "and" is, "KAI, the conjunction of annexation, uniting things strictly co-ordinate, and, also, even, (KAI connects thoughts ...)" Bullinger page 50. Thus both parts of this title are equally important and must be understood in relation to each other. The word for "finisher" is "TELEIOTES, a completer,

a perfecter, who brings one through to the goal so as to win and receive the prize, ..." Bullinger page 287. "... a finisher, one who completes and perfects a thing; one who brings through to final attainment ..." Analytical Greek Lexicon. page 401. A. T. Robertson on page 433 of his Word Pictures In The New Testament says the following about this word: "A word apparently coined by the writer from TELEIOO as it has been found nowhere else..." (See note one on page -- for definition of TELEIOO.) The word TELEIOTES only occurs in Heb. 12:2 in the New Testament.

In the Greek there is no word for "our" but "our faith" should be translated "the faith" as by Marshall, Berry, Diaglott, and Vincent in his Word Studies In The New Testament, and Wuest in his Word Studies In The Greek New Testament. The word for "faith" is, "PISTIS, faith, that is firm persuasion, the conviction which is based upon hearing, not upon sight, or knowledge; a firmly relying confidence in what we hear from God in His Word." Bullinger page 271. Consider the following analysis of this word:

Definition of faith: Heb. 11:1,13.

There is only one faith: Eph. 4:5 (compare 4:13).

We must have faith in God: Mark 11:22; Heb. 6:1.

Faith is necessary to please God: Heb. 11:6,39; James 2:5.

Our faith stands in the power of God: 1 Cor. 2:5; 1 Pet. 1:21.

Faith is produced by the Word of faith, namely, GOD'S Word: Rom. 10:8,17; 16:26; Gal. 3:2,5; 1 Tim. 4:6,12; Acts 6:7.

Through faith we understand that the worlds were framed by the Word of God: Heb. 11:3.

Faith springs from Jesus: Acts 3:16; 20:21; 24:24; Rom. 3:22; Phil. 3:9; Col. 1:4; 2:5; 1 Tim. 1:14; 3:15; Heb. 12:2; James 2:1; 2 Pet. 1:1; Rev. 14:12.

Christ dwells in our hearts by faith: Eph. 3:17.

Forgiveness is obtained through faith in the sacrifice of Jesus: Rom. 3:25; Col. 2:12.

It is by faith that we have access to grace: Rom. 5:2; Eph. 3:12.

Whatsoever is not of faith is sin: Rom. 14:23.

Justified by faith in Jesus: Rom. 3:26,28,30; 5:1; Gal. 2:16; 3:8,24; James 2:24.

Faith is counted for righteousness: Rom. 4:5,9,11,13; 9:30;10:6; Gal. 5:5; Phil. 3:9; Heb. 11:7.

The Faith purifies the heart: Acts 15:9.

We are sanctified by faith: Acts 26:18.

Faith is what enables us to obtain the victory over the world: 1 John 5:4.

Faith makes whole: Matt. 9:22; Mark 5:34; 10:52; Luke 8:48; 17:19; Acts 3:16;14:9.

Healing was according to faith of the individual: Matt. 9:29.

We are the children of God by the Faith in Christ Jesus: Gal. 3:26.

Faith saves: Luke 7:20; 18:42; Eph. 2:8; Heb. 10:39; 1 Pet. 1:5,9.

We live by faith: Gal. 2:20 (compare 2 Cor. 5:15.).

Those who have faith are blessed: Gal. 3:9.

The promise of the spirit is received through the faith: Gal. 3:14,22.

The just shall live by faith: Rom. 1:17; Gal. 3:11; Heb. 10:38.

Individually and as an ecclesia we are established by the faith: Acts 16:5; Rom. 11:20; 2 Cor. 1:24; Col. 2:7.

We walk by faith: 2 Cor. 5:7.

We are to walk in the faith of Abraham: Rom. 4:12,16; Gal. 3:7.

We are suppose to examine ourselves to see if we are in the faith: 2 Cor. 13:5.

We are exhorted to follow after faith: 1 Tim. 6:11; 2 Tim. 2:22.

We must continue in the faith: Acts 14:22; 1 Cor. 16:13; Col. 1:23; 1 Tim. 2:15; 1Pet. 5:9.

Godly edifying is in faith: 1 Tim. 1:4.

Faith without works is dead: James 2:14,17,18,20,22,24,26.

Trying of faith worketh patience: James 1:13.

Trial of our faith is more precious than of gold that perisheth: 1 Pet. 1:7.

Faith is the basis of other desirable characteristics: 2 Pet. 1:5.

We are suppose to strive together for the faith of the gospel: Phil 1:27; Jude 3.

Our faith is described as most holy: Jude 20.

The Gospel message is referred to as the mystery of the faith: 1 Tim. 3:9.

Faith is described as the faith of God: Rom. 3:3.

Faith is described as a fruit of the spirit: Gal. 5:22.

The Faith is described as the Faith in his name: Acts 3:16.

Faith is described as a door: Acts 14:27.

Faith is described as a shield: Eph. 6:16.

Faith and love together is described as a breastplate: 1 Thess. 5:8.

God's working to save mankind is described as a work of faith with power: 2Thess. 1:11.

The ecclesia is described as the household of the Faith: Gal. 6:10.

Actions not in harmony with God's word is denial of the faith: 1 Tim. 5:8,12; 6:10.

Following false doctrine is an erring from the faith: Acts 13:8; 1 Tim. 6:21; 2Tim. 2:18; 3:8.

Latter Days characterized by the demise of the faith: Luke 18:8; 1 Tim. 4:1.

Paul states he has kept the faith: 2 Tim. 4:7.

Where is your faith: Luke 8:25.

Examples of strong in faith: Matt. 8:10; 9:2; 15:28; 17:20; 21:21; Mark 2:5; Luke 5:20; 7:9; 17:5,6; Acts 4: 19,20; 6:5,8; 11:24; Rom. 1:8,12; 2 Cor. 10:15; Eph. 1:15; Phil. 2:17; Col. 1:4; 2:5,7; 1 Thess. 1:3,8; 3:6,7; 2 Thess. 1:3,4; 1 Tim. 4:12; 2 Tim. 1:5,13; 2:22; 3:10; Philemon 5,6; Heb. 11:4-39; 13:7; 2 Pet. 1:1; Rev. 2:13,19.

Bringing all of the above information together we find that Jesus has blazed a path "The author," "The pioneer and the perfection of faith" (Moffatt), "the Pioneer and Perfector of our faith" (New International Version; R. S. V.) for all to follow. He has shown the way for us to develop a steadfast faith. In fact, our faith springs from him (the originator) the one through whom and on whom are faith stands for he is the chief corner stone (Ps. 118:22; Is. 28:16; Matt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; Eph. 2:26; 1 Pet. 2:6-7) and the headstone (Zec. 4:7) of the Deity's plan of salvation and His new creation (Is. 65:17-18; Eph. 2:10; 4:24; Col. 3:10; Rev. 3:14) the new Jerusalem (Gal. 4:26,27; Heb.12:22; Rev. 3:12; 21:1-27). It is in him that our faith is brought to perfection or completion. (Eph. 3:19; 4:13; Col. 1:28; 4:12.) He has successfully started and finished the race and, therefore, can make it possible for all others to start and finish the race in like fashion. (Ps. 20:1-4; 27:14; 31:19-24; 138:3; Is. 41:10; John 15:4-7; Rom. 8:37; 1 Cor. 15:57; 2 Cor. 3:4,5; Eph. 3:14-21; Phil. 2:13; 4:11-13; Col. 1:9-14; 1 Pet.5:10; 1John 5:4,5.) Though the worthies of old were examples of faithful men their faith rested in the Deity and what he accomplished in His son, therefore, Jesus is the supreme example of faith as well as the leader, captain, Inaugrator, or Princely-leader of the faith for all who wish to be successful spiritual athletes. He is the "alpha and omega," the beginning and the ending and the first and the last (Rev. 1:8,11,17; 2:8; 21:6; 22:13.) of the Deity's plan and purpose with man. The Deity was manifested morally and now physically in Jesus and through him will be manifested in a multitude. Thus, Jesus is the beginning and incipient fulfillment of the Yahweh name or the alpha manifestation, and Jesus as the head along with the glorified saints the omega manifestation or Yahweh manifested in a multitude of mighty ones. (See 1John 3:1; Rom. 8:19 and compare Is. 44:6 with 41:4. In the former, the word "last" is in the singular -- referring to the Lord Jesus personally; in the latter, it is in the plural -- referring to him in a multitudinous sense ...) Mansfield, H. P.. The Apocalypse Epitomised. page 31.) Thus Jesus is in the captain of our salvation (Heb. 2:10.), the prince of life (Acts 3:15.) and a prince and a savior (Acts 5:31.) unto all who would be a spiritual athlete or agonist. If you want to know what it takes to be a victorious spiritual athlete, then look at him. If you want to know how to train for the race for life, then look at him. If you want to know how to run the race, then look at him. If you want to clearly understand the laws governing the race, then look at him. If you want to understand what the winning the race and obtaining the prize

really means, then look at him.

Just as the Judge officially entered the contestants and officially gives out the prize at the end of the race, even so Jesus as the Lord, the righteous Judge officially enters the contestants through the call of the gospel (2 Thess. 2:14.) and will be there at the end of the race to give the prize. (2 Tim. 4:7-8.) Thus realizing he has been through it all and is now ready to help wherever possible becomes a great source of encouragement unto all.

Seventhly, Paul, as herald, encourages all spiritual athletes by letting them know the key of Jesus' success, who was the only one to render absolutely perfect obedience to the Father, as well as, demonstrating an absolute faith in his Father and in his word and will. He states in Hebrews 12:2 the following: "... who for the joy that was set before him endured the cross, despising the shame," Let us consider carefully this key to Jesus' and our success.

The word for "joy" is, "CHARA, delight, joy. gladness ..." Bullinger page 426. It occurs in the following New Testament passages:

Matt. 13:44 "joy" The delight, joy or gladness one experiences at discovering the Truth and the glorious future that will be experienced in the kingdom of the heavens. This is the parable of the man that finds the treasure hid in the field.

Matt. 25:21,23 "joy" The delight, joy or gladness that will be experienced by those faithful servants upon being accepted at the judgment seat of Christ.

Matt. 28:8 "joy" The great joy experienced by Mary Magdalene and the other Mary after hearing the words of the angel that Jesus had been raised from the dead.

Luke 2:10 "joy" The declaration of the angel to the shepherds at the birth of Jesus indicating that their tidings were good and of great joy. The reason why their tidings were good and of great joy was because it was about the birth of the savior - the messiah - the Lord.

Luke 10:17 "joy" The joy of the seventy at the fruitfulness of their mission.

Luke 15:7,10 "joy" The joy in heaven over the repentance of a sinner.

Luke 24:41,52 "joy" The great joy experienced by the disciples upon realizing Jesus had been resurrected and was truly the savior and promised seed.

John 3:29 "rejoice greatly (literally is rejoiceth with joy) ... joy" the joy, delight, gladness that John the Baptist experienced at hearing the voice of the bridegroom and at being his friend.

John 15:11 "joy .. joy" Jesus tells his apostles the basis of abiding in his love so that his apostles might remain in it and thus the joy that was and is his will be realized by them thus filling their own joy to the brim.

John 16:20,21,22,24 "joy" Jesus tells his apostles that his death would initially be a source of great sorrow initially unto them but upon his resurrection it would be turned into joy at the realization of what his death and resurrection meant to them. Jesus tells them that as their High Priest and Mediator he will be there to answer their prayers that their joy might be full.

John 17:13 “joy” Jesus states that he had uttered this prayer that his apostles might experience his joy to the fullest extent.

Acts 8:8 “joy” The great joy experienced at receiving the Truth.

Acts 13:52 “joy” The disciples in Antioch in Pisidia were filled with joy after receiving the Truth through Paul and Barnabas.

Acts 20:24 “joy” Paul desired to finish the course or race course which he had received from the Lord Jesus with joy. It would give him great joy, delight and gladness because the finishing of his course successfully would mean that many people would be saved. See note page --.

Rom. 14:17 “joy” The joy, gladness and delight associated with being in the Kingdom of God. Of course, we are suppose to experience this joy now! See John Carter. Paul’s Letter to the Romans. pages 144, 145. “the Holy Spirit” literally is “a holy spirit”.

Rom. 15:13 “joy” Paul’s prayer that the God of hope (The one who has made a glorious eternal future possible.) would fill to the brim with joy the brethren in Rome. Of course, this joy extends from the benefits of being in covenant relations with Him.

2 Cor. 7:4 “joyful” The joy that Paul experienced even though he was constantly enduring tribulation. This stems from his relationship with God and God’s glorious future. (See 2 Cor. 6:17,18-2 Cor. 7:1.) (Consider in conjunction with 2 Cor. 7:6.)

2 Cor. 8:2 “joy” Paul states that the ecclesia in Macedonia even though experiencing a great trial of affliction still had an abundance of joy which enabled them ti give liberally of their material things even though in extreme poverty. This joy can only come from the knowledge of the Gospel, of being in covenant relationship with God, and having a clear vision of the joy and gladness and delight that awaits all in the kingdom.

Gal. 5:22 “joy” Joy is described as a fruit of the spirit.

Phil. 1:25 “joy” Paul indicates joy stems from faith - the joy that belongs to faith or comes from it.

Phil. 4:1 “joy” Paul states that the brethren in Philippi were his joy and crown. That is, they produced in him great joy and delight because he dearly loved them and because they through his efforts had a chance for a glorious eternal future in the kingdom of God.

Col. 1:11 “joyfulness” The state of joy the brethren at Colosse were in and which was manifested in patience and longsuffering was due to a knowledge of God’s will in all wisdom and spiritual understanding, that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power. See Col. 1:9-11.

1 Thess. 1:6 “joy” The brethren at Thessalonica had received the word in much affliction with joy, gladness, and delight manifested out of a holy spirit. “The Holy Spirit” literally “a holy spirit.”

1 Thess. 2:19,20 “joy” Similar to Phil. 4:1.

Heb. 10:34 “joyfully” The spirit manifested by the Hebrew brethren when their possessions were

seized. That is, they manifested a spirit of joy through all this because they know that they had in heaven a better and an enduring substance.

Heb. 12:2 “joy” This is stating that Jesus went through all that surrounded his crucifixion because he had a clear picture of what his death would accomplish and the glorious eternal future that awaited him as a result of submitting to the Father’s will.

Heb. 12:11 “joyous” (literally of joy) Paul points out that from a merely human point of view chastening does not cause joy or delight but grief. This is quite obvious because how many children enjoy being spanked? It is not normal for children to come to their parents requesting them to spank them for they find it so delightful!

James 1:2 “joy” However, James now tells us that we should count it all joy or gladness whenever we fall into various trials. This can only come from realizing the purpose of it and a clear vision of the glorious eternal future that awaits us.

1 Pet. 1:8 “joy” The unspeakable joy that causes us to rejoice even though enduring trial is that the remaining steadfast will find us the recipients of praise and honor and glory at the apocalypse of Jesus Christ.

1 John 1:4 “joy” John tells the brethren that he is writing this epistle so that their joy might be full to the brim.

The word for “that was set before” is the same as that translated “that is set before in Heb.12:1. See page -- for discussion of this term. Jesus had such a complete picture of the joy that awaited him from his understanding of the word he was enabled to endure or maintain is ground under very terrible circumstances. (The word translated “endured” in verse 2 is discussed on page -- through--.) As is aptly pointed out by the wise man Solomon in Prov. 29:18, “Where there is no vision, the people perish ...” and by Hosea 4:10, “My people are destroyed for lack of knowledge ...” and by Paul in Rom. 10:17, “So then faith cometh by hearing, and hearing by the word of God.” This was the key to Jesus’ success. He had studied his Father’s word constantly so that he knew, understood and clearly pictured everything contained therein perfectly. Thus he bears the title of “the word was made flesh.” (John 1:14). As a result of this his faith was invincible and his determination to do the will of his Father unconquerable. No one and nothing could stop him or make him give ground in this agonizing contest for the stephanos of life. (See Rom. 8:35-39.) Thus, if we want to be successful we must follow in his footsteps (1 Pet. 2:20-24) and develop a real mental picture of the joys of the kingdom. Consider the following passages relative to this topic: 1 Cor. 2:9,10; 2 Cor. 4:14-18; Rom. 8:18-23; 1 Cor. 15:42-58; Phil. 3:20-21; ! Thess. 4:13-18; 2 Thess. 1:5-10; Matt. 16:27; Rom. 2:5-16; 2 Cor. 5:10; Rom. 14:10-13; 1 Cor. 3:10-15; 4:1,7-8; Heb. 11:39,40; Col. 3:4; 1 Pet. 1:4; 2 Pet. 1:4,10-11; 1 John 2:15-17,28; 1 John 3:1-2; Jude 14,15,24; Rev. 2:7,11,17, 25-28; 3:4,5,11,12,21; 4:8-11; 5:8-14; 11:15-18; 14:11; 15:2-4; 17:14; 18:20; chapters 19-22. For a more detailed analysis of the kingdom age see appendix B.

Consider the following quotation from Brother John Martin’s Hebrews Study Notes page 126: “This was the secret of his victory. He was urged on to overcome all difficulties because he had a powerful incentive for so doing. Even the prophecies of the Old Testament which foretell the sufferings, also spoke of the glory that would follow (see Isa. 53:9-12, Psa. 22:17-31, Psa. 69:20-36, and compare Matt. 25:21. John 17:1).”

The word for “cross’ is, “STAUROS, an upright pale or stake; that is a stake on which malefactors were nailed for execution or crucified, ...” Bullinger page 195. (For additional details see appendix C.) It only

occurs in the following New Testament passages:

Matt. 10:38; Lk. 14:27 “cross” In order to be worthy of Jesus and to follow him as a true disciple we have to symbolically carry a cross even as Jesus literally and figuratively carried one. Jesus symbolically crucified the carnal mind or thinking of the flesh all his life and then literally was crucified or put to death his sin nature as a final act to declare the righteousness of God and what others must similarly do in a figure all their lives.

Matt. 16:24; Mk. 8:34; Lk. 9:23 “cross” As he indicates in these passages a denial of self is what is meant by a symbolical crucifixion.

Matt. 27:32,40,42; Mk. 15:21,30,32; Lk. 23:26; John 19:17,19,25 “cross” Jesus’ literal carrying of cross and his literal crucifixion.

Mk. 10:21 “cross” Similar to Matt. 10:38; 16:24 etc. where see notes.

John 19:31 “cross” Reference to the two who were crucified along with Jesus. The Jews wanted the bodies removed because of the start of the Sabbath day - the Passover.

1 Cor. 1:17,18 “cross” The cross symbolized the sacrifice of Jesus and all that that meant for mankind. Therefore, it is important that our preaching does not make it of none effect. The message of the cross is foolishness to those that perish but unto those who are saved it is the power of God.

Gal. 5:11; 6:12,14 “cross” Judaizers were trying to remove the offense associated with the sacrifice of Jesus by the worldly wise so that they would not have to experience persecutions. Therefore, they tried to force Gentiles to be circumcised but Paul who is circumcised refuses to give in to and, therefore, still experiences persecution because what he teaches and believes is true and the other false. Thus, he glorifies in the cross of our Lord Jesus Christ, that is, not in the actual cross but what it represented - the sacrifice of Jesus. Through Jesus the world is symbolically crucified unto him and he unto the world.

Eph. 2:16 “cross” By the cross or Jesus’ sacrifice Jew and Gentile were reconciled and made one body, because the Law was taken out of the way.

Phil. 2:8 “cross” Refers to Jesus’ literal death on the cross - obedience unto the Father.

Phil. 3:18 “cross” Here Paul is referring to enemies of the cross of Christ or what it stands for, namely, the sacrifice of Jesus. The enemies are the Judaizers.

Col. 1:20; 2:14 “cross” “Through the blood of the cross” in other words the sacrifice of Jesus, we were reconciled to God, the law removed, and our sins forgiven.

Heb. 12:2 “cross” “the cross” is literally “a cross” and Paul is referring to the literal crucifixion of Jesus.

First, The word for “despising” is, “KATAPHRONEO, to think down upon or against any one; hence, to think slightly of, ...” Bullinger page 219. “... 1. look down on, despise, scorn, treat with contempt ... someone or something ... 2. care nothing for, disregard, be unafraid of ...” Arndt and Gingrich page 421. “... to condemn, despise, disdain, think little or nothing of ...” Grimm-Thayer page 338. “... (kata, down, phren, the mind)...” Vine’s Vol. 1 page 301. It only occurs in the following New Testament passages:

Matt. 6:24; Lk. 16:13 “despise” Jesus points out that can not be a slave to two masters for either you will love the one and hate the other or you will hold to one and despise the other. Notice love and holding to is contrasted with hate and despise. In other words, these are complete opposites of each other.

Matt. 18:10 “despise” Jesus’ warning about despising or looking down upon or thinking slightly of or scorning or disregarding or disdain or treating with contempt one of the little ones of the Father. This is a warning to us and the way we treat our brothers and sisters. For example, we often show deference towards the more prominent.

Rom. 2:4 “despisest” The warning to the Jews by Paul that their despising or caring nothing for the riches of the Deity’s goodness and forbearance and longsuffering was to their own detriment and ultimate judgment at the return of Christ.

1 Cor. 11:22 “despise” Paul’s warning that the way they (the brethren in Corinth) were conducting themselves at the Lord’s supper looked like they were despising the ecclesia of God.

1 Tim. 4:12 “despise” Paul exhorts Timothy that he should not let any man despise his youth. In order to accomplish this, he had to be “an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

1 Tim. 6:2 “let them not despise” Paul’s warning that those who were servants and in Christ should not despise or disdain or treat contemptuously their masters who were in Christ.

Heb. 12:2 “despising” Jesus cared nothing for or thought little or nothing of all the shame that was associated with being crucified which was only reserved for the worse criminals.

2 Pet. 2:10 “They please themselves in walking after the flesh, and they repudiate all forms of restriction. The word rendered government is kuriotes, and signifies “lordship,” the implication being that the false teachers referred to would manifest a contempt for all forms of discipline as imposed by those set above them, whether it be the Lord Jesus himself, or his qualified apostles.” H. P. Mansfield Contending Earnestly For The Faith page 33.

Second, the word for “shame’ is, “AISCHUNE, the sense of disgrace, the feeling of shame which attends the performance of a dishonorable deed; a shame that may restrain a bad man, (AIDOS being the shame or inner grace that will restrain a good man.)...” Bullinger page 689. “... shame ... signifies (a) subjectively, the confusion of one who is ashamed of anything, a sense of shame, Luke 14:9; those things which shame conceals, 2 Cor.4:3; (b) objectively, ignominy, that which is visited on a person by the wicked, Heb.12:2; that which should arise from guilt, Phil. 3:19; (c) concretely, a thing to be ashamed of, Rev. 3:18; Jude 13, where the word is in the plural, literally, ‘basenesses,’ ‘disgraces.’ ...” Vine’s vol. I page 78. Please note that the above listing of passages represents all the places where our term occurs. Also, note that in Heb. 12:2 “the shame” is literally “shame” for there is no definite article in the Greek.

Putting all of the above together we learn that Jesus held his ground even though being crucified, which was a most shameful and ignominious and painful (the words excruciate and excruciating and excruciation as descriptive of the most terrible pain come from crucifixion.) form of death, reserved only for the worse criminals, and thought little of or disdained or was unafraid of all the shame associated with it because of his clear vision and understanding of the joy which would be his at the right hand of the Father. Thus, if we want to be successful, we must follow his example. In the Grecian games,

the athlete ran naked to allow himself absolute freedom of motion and lightness upon his feet. Even though this was embarrassing, or a cause of shame, he endured it, in fact, treated it lightly or as if it was nothing compared to what praise and glory would be his if he was successful. Likewise, we must strip off the garment of easily entangling sin and every weight which might hinder us so that we might be successful. This means that we must take up our cross daily, that is, crucify the carnal mind or sin-in-the-flesh on a daily basis, following Christ through all the trials of the race. It means we have to develop a God pleasing faith and a vivid picture of the reality of the joy of the kingdom age. It means that no matter what trials we are under, we must hold our ground and not give in. It means that no matter what friends, or relatives or enemies or employers might think of us or say about us or do to us we must care nothing for it so that we are not hindered in our race for aionian life. (See Appendix D on the topical statement based on the words of Jesus, "Follow Me." See notes on Matt. 5. See notes on Matt. 10:32-33.)

Consider Brother John Martin's statement on this verse in his Hebrews Study Notes on page 127: "... With crucifixion it was the custom to firstly strip the person naked to expose him to an open shame. To win the race for life Jesus was prepared to disregard this, and to take no notice of it. He was able to do this, because all his life he had exposed himself to shame for the sake of those he came to save. In urging them to train for the race for life, Paul chooses a word, "exercise thereby," which in its literal meaning is "to practise naked!" (v. 11)."

This last point that Brother John Martin alludes to is significant because just as the athlete got use to the shame associated with running naked by exercising naked, even so we, if we constantly publicly and privately practise spiritual exercises (reading and studying and preaching and living by the Word of the Deity), will grow use to any feelings of shame we might have in being a spiritual athlete and treat it as nothing.

Eighty, Paul as herald points out what was the end result of Jesus' efforts and endurance, namely, "and is set down at the right hand of the throne of God." The word for "and" is, "TE, a conjunction of annexation, annexing with implied relation or distinction, and, also, (annexing something added) (TE denotes an internal, co-equal relation; KAI an external relation.)" Bullinger page 50. Through the use of this conjunction Paul is demonstrating that there is an implied relationship between what has been said and what is about to be said. He says that the statement about to be said grows out of and is co-equal with the significance of the initial statement. In other words, he is indicating that the cross must come before the crown, and if it is successfully borne, the crown is guaranteed and must follow. These are tremendous words of encouragement with all who are struggling and agonizing in this present evil world. (See Acts 14:22).

The word for "is set down" is, "KATHIZO, transitive, to cause to sit, to seat; intransitive, to seat one's self, to sit down." Bullinger page 686. It occurs in the following New Testament passages:

Matt. 19:28 "shall sit ... shall sit" (intransitive) Jesus tells his apostles would occupy thrones of glory as co-rulers with him over Israel when he occupies the throne of his glory as the Son of Man.

Matt. 20:21 "may sit" (intransitive) The mother of Zebedee's children requests Jesus that he might allow James and John occupy privileged positions of authority sitting on his left and right hand hand in the kingdom.

Matt. 20:23 "to sit" (intransitive) Jesus points out to Zebedee's wife that such a request could not be granted by him but could be granted by his Father. Jesus points out that it would be given to whom his Father had prepared it.

Matt. 23:2 “sit” (intransitive) Jesus points out that the Pharisees and the scribes hold the position of authority when it came to the law. As he puts it, they occupied Moses’ seat.

Matt. 25:31 “shall he sit” (intransitive) Jesus states that he as the Son of Man shall come in his glory and with all the holy angels with him and shall seat himself upon the throne of his glory. In other words, he will be the King.

Mk. 10:37 “may sit” (intransitive) Same as Matt. 20:31.

Mk. 10:40 “to sit” (intransitive) Same as Matt. 20:23.

Mk. 11:2,7; Lk. 19:30 “sat” (intransitive) The ass as a symbol represents Israel after the flesh. Here Jesus’ sitting upon a colt which no man had ever rode indicates no man had ever broken it before but Jesus had complete control. Thus, Jesus has complete control over the flesh and would eventually bring Israel after the flesh under his control. Also, the colt was selected because though it is still an Israelitish hope (the ass) it would include gentiles. Thus another animal representing the new dispensation was ridden that was never ridden before - to Jew and to gentile - In Abraham, all nations would be blessed.

Mk. 16:19 “sat” (intransitive) Jesus sat on the right hand of God - a place of joy and glory.

Lk. 22:30 “sit” (intransitive) Similar to Matt. 19:28.

John 12:14 “sat” (intransitive) Similar to Mk. 11:2,7; Lk. 19:30.

John 19:13 “sat down” (intransitive) Pilate sat down in the judgment seat thus indicating that he was the one in whom the power and authority were vested for judgment.

Acts 2:30 “to sit” (transitive) Peter upon the Day of Pentecost refers to what David knew as a prophet about a descendant of his who would be raised up by the Deity to sit on his (David’s) throne. Thus establishing Christ as King. The Deity caused him to sit on the throne - this was a work of the Deity.

Acts 12:21 “sat ... and” (intransitive) Herod, as king, the one in whom the power and authority was vested to rule over the people sat upon his throne. The sitting down upon that throne indicated the above.

Acts 25:6 “sitting” (intransitive) Festus sitting on the judgment seat demonstrated that it was he in whom the power and authority was vested to judge the people.

Acts 25:17 “sat” (intransitive) Festus telling Agrippa about Paul acknowledges what was said in the sixth verse.

Eph. 1:20 “set” (transitive) The Deity set Christ at his own right hand in the heavenlies, thus exalting him above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come. Here we have the significance of being set at the right hand of the Deity.

2 Thess. 2:4 “sitteth” (intransitive) Paul declares the man of sin is sitting in the Temple of God. Thus indicating he is in a position of power and authority in regards to the Temple and those who

are associated with it Jesus after manifesting the Father perfectly and having purged our sins through his sacrifice sat down at the right hand of the Majesty on high; being made so much better than the angels.

Heb. 8:1 “is set” (intransitive) Jesus our High Priest is seated on the right hand of the throne of the Majesty in the heavens. Thus, the significance of this sitting on the right hand of throne of the Majesty is clearly that this is a position of power and authority given to him by the Deity and, therefore, we have a very powerful High Priest who is in constant communication with the Father: on his Father’s right hand.

Heb. 10:12 “sat down” (intransitive) Jesus after he had offered one sacrifice for sins into perpetuity sat down on the right hand of God; a position of joy, glory, power, and authority.

Heb. 12:2 “is set down” (intransitive) Jesus endured the cross despising shame (In other words, he successfully accomplished the will of his Father.) and is set down at the right hand of the throne of God.

Rev. 3:21 “to sit ... am set down” (intransitive) Christ affirms that whosoever overcometh will be granted to sit with him in his throne even as he has overcome and is set down with his Father in His throne. Thus , we will be granted joy, glory, authority and power as co-rulers with Christ in the kingdom.

Rev. 20:4 “set” (intransitive) The seats of Judgment reserved for the Redeemed (Dan. 7:9; Ps. 122:5; Rev. 4:4 [seats should be thrones]). The honor of judging the nations is reserved for the Redeemed. (See Ps. 149:9; Matt. 19:28; Rev. 2:26; 3:21).

The word for “the right hand” is, “DEXIOS, right, as opposed to left; Latin, dexter, on the right hand side.” Bullinger page 647. It occurs in the following New Testament passages:

Matt. 20:21,23 “right hand” See notes on “is set down” on pages -- and --.

Matt. 22:44 “right hand” Quotation of Ps. 110:1. Indicating Jesus’ position of privilege, exaltation, glory and power to which he was brought by Yahweh.

Matt. 25:33,34 “right hand” In the parable, the sheep are placed on the right hand and the goats on the left. The right hand is representative of acceptance, of life, of glory, of blessedness, and of a place in the kingdom.

Matt. 26:64 “right hand” Here Jesus tells Caiaphas that he would witness his power (the right hand of power) and his return with the angelic host when the responsible dead would be raised and along with the responsible living be gathered to the Judgment Seat of Christ.

Mark 10:37,40 “right hand” Same as Matt. 20:21,23.

Mark 12:36 “right hand” Same as Matt. 22:44.

Mark 14:62 “right hand” Same as Matt. 26:64.

Mark 16:19 “right hand” Jesus’ ascension to glory, exaltation, power, privilege and joy at the right side of God.

Luke 20:42 “right hand” Same as Matt. 22:44.

Luke 22:69 “right hand” Same as Matt. 26:64.

Acts 2:33 “right hand” Jesus is stated to be exalted by God when Peter states, “Therefore being by the right hand of God exalted ...”

Acts 2:34 “right hand” Similar to Matt. 22:44.

Acts 5:31 “right hand” Peter stated that “God exalted with his right hand to be a prince and a savior, for to give repentance to Israel, and forgiveness of sins.”

Acts 7:55,56 “right hand” Stephan is said to have seen the glory of God and Jesus standing on the right hand of God. This posture seems to be indicative of Jesus’ firm resolve to avenge the death of his martyr on the unrepentant people who committed this crime.

Rom. 8:34 “right hand” Christ is at the right hand of God making intercession for us.

Eph. 1:20 “right hand” The Deity has raised Christ from the dead and set him at His right hand. This is representative of “the exceeding greatness of his power to usward who believe, ...”

Col. 3:1 “right hand” We are exhorted that if we be risen with Christ, then we should seek those things which are above, where Christ sitteth on the right hand of God.

Heb. 1:3 “right hand” See notes on “is set down” on page -- and --.

Heb. 1:13 “right hand” Yahweh did not say to any of the angels, “sit on my right hand, until I make thine enemies thy footstool.

Heb. 8:1 “right hand” Setting on the right hand of God demonstrates the absolute effectiveness of his role as high priest. See notes on “is set down” on pages -- and --.

Heb. 10:12 “right hand” The effectiveness of his sacrifice is brought out by the fact that it is once and for ever therefore he sits at the right hand of God and does not have to repeat what he has done. See notes on pages -- and --.

Heb. 12:2 “right hand” See notes on “is set down” on pages -- and --.

1 Pet. 3:22 “right hand” The significance of being on the right hand of God is brought out here. Consider: “who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

Rev. 1:16,20; 2:1 “right hand” The right hand of Jesus is representative of his power and authority and, thus, his ability to watch over and care for the ecclesias.

The corresponding word for “right hand” in the Hebrew is, “YAMIYN, pronounce yaw-meen ... the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south ...” Strong’s #3225. Some of its occurrences in the Old Testament are as follows:

Ex. 15:6,12 “Thy right hand” (three times) Yahweh’s right hand is stated to be “glorious in power.” It

stands for Yahweh's power and ability to accomplish His will, (particularly against the wicked).

Deut. 33:2 "from his right hand" The fiery law proceeds from his right hand because this is a symbol of his power and authority. This takes place when the Lord Jesus Christ and the glorified saints proceed from Sinai.

2 Chron. 18:18 "his right hand" Micaiah saw a vision of Yahweh with His angels standing on both sides of Him in official conversation.

Job 40:14 "thine own right hand" Yahweh tells Job that if he could thunder like Him and deck himself with majesty and excellency and array himself with glory and beauty and deal with the proud and wicked, then He would declare his right hand could save himself. In other words, Job would have the power to save himself.

Ps. 16:11 "at thy right hand" Jesus is represented as saying that the Deity would show him the path of life and that in His presence is fulness of joy and at His right hand are pleasures for evermore. Thus His right hand is associated with everlasting pleasure and joy.

Ps. 17:7 "by thy right hand" The Deity is represented as saving by His right hand those that put their trust in Him. Thus his right hand is associated with his power to save and our salvation.

Ps. 18:35 "and thy right hand" The Deity's right hand is said to hold up Jesus. (Support). Thus, His right hand is associated with power that strengthens and enables one to overcome.

Ps. 20:6 "his right hand" Yahweh is said to save his anointed (the Messiah - Christ) with the saving strength of his right hand.

Ps. 21:8 "thy right hand" Yahweh's hand shall find out his enemies even his right hand shall find out those that hate him and he shall utterly destroy them. Thus, his right hand is associated with omniscience and judgment.

Ps. 44:3 "thy right hand" Israel did not possess the land by their own sword nor did their own arm save them but it was the Deity's right hand and arm that saved them because of the light of His countenance which represents his favor shown upon them.

Ps. 45:4 "right hand" This is a prophecy about the Lord Jesus Christ who is represented being guided by his right hand into deeds of dread to the wicked upon whom his power is being manifested in judgment.

Ps. 45:9 "upon thy right hand" The glorified saints as the symbolical bride of Christ is here represented as Christ's Queen standing on his right hand side because that position is one of acceptance, privilege, joy, and power. As Queen the saints are represented as co-rulers with Christ.

Ps. 48:10 "thy right hand" The Deity's right hand is represented as being full of righteousness. Thus, the right hand of the Deity is associated with righteousness.

Ps. 60:5 "thy right hand" The Lord Jesus Christ is the beloved of the Deity referred to here. (The term the beloved comes from a Hebrew word which is in the masculine gender and singular number.) Here a prayer is uttered for his deliverance and that he might be saved by His right hand. Thus, the right hand is associated with deliverance and salvation.

Ps. 63:8 “thy right hand” A Psalm of David where he prays that the Deity might uphold him with His right hand. Thus, the Deity’s right hand is associated with a sustaining power. (Uphold = Sustain).

Ps. 77:10 “the right hand” “the years of the right hand of the Most High” is representative of “the works of Yahweh” even His “wonders of old” when He redeemed His people and led them like a flock by the hand of Moses and Aaron. Thus, the Deity’s right hand is associated the manifestation of power and might which brought Egypt to its knees and delivered Israel from Egyptian bondage.

Ps. 78:54 “his right hand” The Deity brought Israel into the land that His right hand had purchased. In other words, He had procured the land for them by His power and might.

Ps. 80:15 “thy right hand” The vineyard or Israel is represented as being planted by the Deity’s right hand or power and might. But there is a particular branch (the Lord Jesus Christ) which He had made strong for Himself.

Ps. 80:17 “thy right hand” The prayer that the Deity’s hand might be upon the man of His right hand even upon the Son of Man whom He had made strong for Himself. (Strong = to be alert ... mentally: in courage.) Thus, Jesus was given the capability to overcome by his Father. Salvation is a work of the Deity and thus symbolized by His right hand. Here the man of His right hand is representative of the Deity’s acceptance and delight in this man as well as this man being the means whereby His mighty salvation would be wrought. Therefore, it is only natural that when Jesus had accomplished his mission that he ascended to the right hand of the Father.

Ps. 89:13 “thy right hand” The Deity’s right hand is associated with might and strength and exaltation (high is thy right hand).

Ps. 89:25 “his right hand” The Deity would establish His servant David’s (the Beloved’s) right hand or power and might. Thus, the kingdom would be established by the power of the Deity.

Ps. 98:1 “his right hand” Yahweh’s right hand and holy arm are said to have gotten Him the victory. Thus, the Deity’s right hand is associated with victory in the accomplishing of His plan and purpose with the earth.

Ps. 108:6 “thy right hand” “thy beloved” is from a Hebrew word which is in the masculine gender and singular number and, therefore, refers to the Lord Jesus Christ. Here a prayer is uttered for his deliverance and salvation. See note Ps. 60:5.

Ps. 110:1 “my right hand” This is an oft quoted passage in the New Testament and refers to Yahweh saying unto His adon to sit on His right hand the position of acceptance, joy, power, privilege, authority and might, until He (the Deity) makes his enemies his footstool.

Ps. 118:15,16 “the right hand of” (three times) Yahweh’s right hand is representative of the means and power that has brought salvation. Here the Deity’s right hand is associated with exaltation and valor in bringing salvation.

Ps. 138:7 “thy right hand” Yahweh’s right hand is associated with salvation. Here the saving of Jesus from the enemies who collaborated to crucify him is the specific application but there is a general application but there is a general application to all the saints.

Ps. 139:10 “thy right hand” Prophetically Jesus is found praying that Yahweh’s hand shall lead

him and His right hand shall hold me. [hold = to seize (often with the accessory idea of holding in possession)]. Thus, the Deity's right hand is associated with guidance and of taking His own unto Himself as one would take a possession.

Songs of Solomon 2:6; 8:3 "and his right hand" The ecclesia, the Bride of Christ, is represented as being embraced by The Lord Jesus Christ. This represents love, comfort, security.

Is. 41:10 "the right hand of" The Deity is represented as saying to Israel after the flesh that he will strengthen (to be alert ... mentally: in courage.) and help and uphold (sustain) them with the right hand of His righteousness. Thus, the Deity's right hand is associated with giving courage, helping and sustaining and the Deity's righteousness.

Is. 62:8 "by his right hand" "Yahweh hath sworn by his right hand, and by the arm of his strength ..." Here the Deity's right hand is associated with the inviolability of His word and His strength.

Lam. 2:3,4 "his right hand" His right hand is drawn away from the enemy and is now become the adversary of Israel. Here the right hand is symbolically associated with the protective care of Israel which is removed and with the outpouring of judgment upon them.

Hab. 2:16 "right hand" The cup of Yahweh's right hand is turned against Babylon. The cup symbolizing judgment will be administered by the power and might of Yahweh symbolized by the right hand.

The word translated "throne" is, "THRONOS, a seat, (properly a high seat with a footstool); later, and in New Testament, a throne as the emblem of regal authority." Bullinger page 799. It occurs in the following New Testament passages:

Matt.5:34 "throne" Heaven is referred to as the Deity's throne.

Matt. 19:28 "throne ... thrones" Jesus refers to the regeneration when he as the Son of Man shall sit in the throne of his glory along with the twelve apostles occupying twelve thrones and judging the twelve tribes of Israel. See notes on "is set down" page --.

Matt. 23:22 "throne" Jesus refers to heaven as the throne of God.

Matt. 25:31 "throne" Jesus states that when he returns as the Son of Man, coming in his glory and all the holy angels with him, then he shall sit upon the throne of his glory. See notes on "is set down" page --.

Luke 1:32 "throne" Gabriel tells Mary that the covenant of Yahweh with David would be fulfilled in Jesus and that he would have occupy the throne of David.

Luke 1:52 "seats" Mary states that the Deity "hath put down the mighty from their seats (thrones), and exalted them of low degree." Thus, the faithful though despised by the world now eventually will become co-rulers with Christ in the kingdom.

Luke 22:30 "thrones" Similar to Matt. 19:28.

Acts 2:30 "throne" Peter refers to the covenant of Yahweh with David and what David understood it to mean. See notes under "is set down" on page --.

Acts 7:49 “throne” Stephan quotes Is. 66:1.

Heb. 1:8 “throne” Paul quotes Ps. 45:6,7.

Heb. 4:16 “thronpe” The Deity’s throne in the heavens is referred to as “the throne of grace.” It is associated with Christ’s role as High Priest.

Heb. 8:1 “throne” The Deity’s throne in the heaven’s is referred to as “the throne of the Majesty in the heavens.” It is associated with Christ’s role as High Priest. See notes under “right hand” on page --.

Heb. 12:2 “throne” Jesus is said to sit on the right hand of the throne of God having successfully accomplished his mission. See notes under “right hand” on page --.

Rev. 1:4 This is representative of Jesus’ position now at the right hand of the Father.

Rev. 3:21 “throne ... throne” See notes under “is set down” on page --.

Rev. 4:2,3,4,5,6,9,10 “throne” or “seats” This is a picture of the Lord Jesus Christ with the glorified saints occupying thrones in the political heavens. (In verses 9,10, “for ever and ever = unto the ages of the ages”).

Rev. 5:1,6,7,11,13 “throne” This is a picture of the Lord Jesus Christ with the glorified saints. The one occupying the throne is Christ (In verse 13, for ever and ever = unto the ages of the ages).

Rev. 6:16 “throne” This is how the pagans viewed the success of Constantine.

Rev. 7:9,10,11,15,17 “throne” The throne of God in verse 15 refers to the throne of David in Jerusalem occupied by the Lamb or the Lord Jesus Christ in the Kingdom Age.

Rev. 8:3 “throne” Refers to the throne of Yahweh which is in the heavens.

Rev.11:16 “seats” The twenty-four elders are representative of the glorified saints as priests sitting upon seats or thrones indicating that they are kings reigning with Christ. God = Theos is a title of Christ as a perfect manifestation of his Father.

Rev. 14:3,5 “throne” A picture of the throne of Christ in the Kingdom along with the glorified saints.

Rev. 16:17 “throne” The words “of heaven” do not appear in the Greek Text. The temple relates to the saints in glory and the term throne indicates their status. They are a royal priesthood. See H. P. Mansfield, The Apocalypse Epitomised page 204.

Rev. 19:4,5 “throne” A picture of the glorified saints worshipping and praising God (Christ: See note on Rev. 11:16) who sits upon the throne of the Kingdom in Jerusalem.

Rev. 20:4 “thrones” See notes under “is set down” on page --.

Rev. 20:11 “throne” The throne of judgment of the Lord Jesus Christ.

Rev. 21:5 “throne” The Lord Jesus Christ sitting upon the throne of the Kingdom is represented here.

Rev. 22:1,3 “throne” Here “the throne of God and of the Lamb” which is the throne of David established in the Kingdom is portrayed.

The corresponding word in the Hebrew for “throne” is, “KICCE, pronounced KIS-SAY; or KICCEH, pronounced KIS-SAY ...; properly covered, that is a throne (as canopied) ...” Strong’s #3678. It occurs in the following Old Testament passages:

1 Sam. 2:8 “and ... the throne of” Yahweh’s ability to exalt the poor to a position of rulership inheriting the throne of glory. This is an obvious reference to the future Kingdom Age when the glorified saints will be co-rulers with Christ.

2 Sam. 7:13,16 “the throne of,” “thy throne” David is told that Yahweh would establish the throne of his seed’s Kingdom, ad-olahm, during the hidden period, that is, the millenium. See Eureka, vol. 2 pages 12-18 of Black Edition (Copy of Original).

1 Kgs. 2:4,33,45 “the throne of,” “and upon his throne,” “the throne of” Referring to the establishment of David’s throne according to Yahweh’s promise. In verse 33, Solomon desires its establishment in peace forever (ad-olahm) and its establishment before Yahweh for ever (ad-olahm) in verse 45.

1 Kgs. 8:25; 9:5 “the throne of” (three times) Referring to Yahweh’s promise to David that there should always be a seed of his to sit on the throne of Israel based on obedience. In 9:5, Yahweh repeats the promise to Solomon that He would establish the throne of his Kingdom upon Israel for ever. (for ever = for olahm).

1 Kgs. 22:19 “his throne” Micaiah saw a vision of Yahweh occupying a throne in heaven. See note on “right hand” and 2 Chron. 18:18 page --.

1 Chron. 17:12,14 “his throne,” “and his throne” Same as 2 Sam. 7:13,16. Here in both passages where it says that Yahweh would establish his (David’s) throne forever the Hebrew for forever is ad-olahm.

1 Chron. 22:10 “the throne of” A prophecy which has an incipient fulfillment in Solomon but primarily fulfilled in Jesus. Yahweh said that he would establish the throne of his Kingdom over Israel for ever. (for ever = ad olahm, the Millenium).

2 Chron. 6:16; 7:18 “the throne of” Similar to 1 Kgs. 8:25 and 9:5 respectively.

2 Chron. 18:18 “his throne” Similar to 1 Kgs. 22:19.

Ps. 9:4 “in the throne” Yahweh is said to sit on His throne judging right.

Ps. 9:7 “his throne” But Yahweh shall endure for ever (for olahm): he hath prepared his throne for judgment.

Ps. 11:4 “throne” Yahweh’s throne is in heaven.

Ps.45:6 “thy throne” “Thy throne, O Elohim is olahm and ad (for ever and ever in K.J.V.): the sceptre of thy Kingdom is a right sceptre.” this is a reference to the throne of the Lord Jesus Christ here on earth.

Ps. 47:8 “the throne of” “Elohim reigneth over the heathen: Elohim sitteth upon the throne of his holiness.” Apparently refers to the Lord Jesus Christ reigning for the Deity and as King here on earth. This Psalm is about the Kingdom.

Ps. 89:4 “thy throne” “Thy seed will I establish for ever (ad-olahm) (during the hidden period), and build up thy throne to all generation. Selah.” This is a reference to the fulfillment of Yahweh’s promise to David in the Kingdom when his seed the Lord Jesus Christ shall occupy it as Yahweh’s ruler upon this earth.

Ps. 89:14 “thy throne” “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.” This applies to Yahweh’s throne in the heavens but in context it is obvious that the fulfillment of His promise to David makes David’s throne an extension of His own in the Kingdom Age when the Lord Jesus Christ sits upon it and reigns for his Father. In verse 29, “forever” = unto the ad; In verse 36, “for ever” = for olahm.

Ps. 89:29,36 “and his throne” In these two verses, reference is made to the throne of David and its establishment in the Kingdom as covenanted to David by Yahweh.

Ps. 93:2 “thy throne” “Thy throne is established of old (Heb. from then): thou art from everlasting. (Heb. from olahm)” This seems to be fulfilled by Jesus reigning upon David’s throne for Yahweh his Father.

Ps. 97:2 “his throne” “...righteousness and judgment are the habitation (the basis of) of his throne.” Again, Yahweh reigns through the Lord Jesus Christ and the glorified saints all of whom are the fulfillment of and bear the Yahweh name.

Ps. 103:19 “his throne” “Yahweh hath prepared his throne in the heavens; and his Kingdom ruleth over all.” It is definite that Yahweh’s throne is in heaven at present but the heavens referred to here are the political heavens and this passage will be fulfilled when the Lord Jesus Christ and the glorified saints bearing the Yahweh name establish the Kingdom and rule over the nations for Yahweh.

Ps. 122:5 “thrones ... the thrones” “For there are set - thrones for justice, thrones for the house of David.” Rotherham. This is fulfilled by the Lord Jesus Christ and the glorified saints in the Kingdom Age when they shall judge the nations.

Ps. 132:11,12 “upon thy throne” (two times) This is another reference to the covenant of Yahweh made with David which will be fulfilled in the Kingdom. In verse 12, “for evermore” is adai-ad. Adai is plural of ad.

Is. 6:1 “a throne” This is a reference to the Lord Jesus Christ in his exalted position sitting upon the throne of the Kingdom. John 12:40 tells us that this applies to Jesus.

Is. 9:7 “the throne of” This is a reference to the fulfillment of Yahweh’s covenant with David and, thus, the Lord Jesus Christ occupying his throne for ever (ad-olahm).

Is. 16:5 “the throne” The Lord Jesus Christ occupying the throne of David.

Is. 22:23 “for a glorious throne” The Lord Jesus Christ and his glorified brethren are referred to here. See Eureka, Vol. One page 377-378.

Is. 66:1 “a throne” Yahweh’s throne is heaven and earth is His footstool.

Jer. 3:17 “the throne” We are told that when Israel is restored to the land that Jerusalem will be referred to as the throne of Yahweh.

Jer. 14:21 “the throne” “ the throne of thy glory” is apparently Israel.

Jer. 17:12 “throne” “A glorious high throne from the beginning is the place of our sanctuary.” Obviously, this refers to the temple in Jerusalem.

Jer. 17:25 “the throne of” A reference to the fulfillment of the covenant of Yahweh with David in regards to his throne and the remaining of Jerusalem for ever (for olahm). There would continue to be continuity as long as the people were obedient.

Jer. 22:2,4,30 “the throne of” Similar to Jer. 17:25. In addition, in verse 30, Coniah is told that no descendent of his would sit upon the throne of David.

Jer. 33:17,21 “the throne of,” “his throne” Yahweh guarantees the fulfillment of His covenant with David. “the throne of the house of Israel” is David’s throne.

Jer. 36:30 “the throne of” Yahweh tells Jehoiakim that none of his descendants would sit upon the throne of David.

Jer. 49:38 “my throne” Yahweh states that he will set His throne in Elam and that this event shall come to pass in the latter days.

Lam. 5:19 “thy throne” Thou, O Yahweh, remainest for ever (for olahm); thy throne from generation to generation.

Ezek. 1:26 “a throne ... the throne” A vision of Christ and the glorified saints.

Ezek. 10:1 “throne” A vision of Christ and the glorified saints.

Ezek. 43:7 “my throne” Jerusalem is identified as the place of Yahweh’s throne where he will dwell in the midst of the children of Israel for ever (for olahm). Here we have a prophecy about Christ and the glorified saints who bear the name of Yahweh and rule for him during the Millenium.

Zec. 6:13 “his throne ... his throne” A prophecy about the Branch who will rule as a King-Priest upon his throne in the Kingdom, namely, Christ Jesus.

Bringing the above information together, we realize that the Lord Jesus Christ’s victory was complete and does not need to be repeated, therefore, he remains seated at the right hand of the throne of God. Here he is in a position of power, privilege, authority, glorification, joy, and exaltation acting as our High Priest. This passage is an obvious allusion to Ps. 110:1 where Yahweh guarantees that what has been accomplished in Jesus in his first mission will see the fulfillment of the covenant of promise to David in Christ, David’s adon or Lord, when he returns to establish the Kingdom. The Psalm also guarantees that there will be a glorified multitude of redeemed ones with him. They are referred to in verse three of the Psalm. Thus through this statement all spiritual athletes can obtain strength and encouragement for they will realize that Jesus was successful and now has the means and the power to enable them to succeed. It goes even further then that for the background of the ideas represented in this statement

guarantees that many will succeed through Christ and share in his glory, majesty, joy, exaltation, privilege, and power when he as the Lord the righteous Judge rewards the successful at his return.

Again, quoting from Brother John Martin's Hebrew notes on page 127, we have the following statement under "is set down": "In the perfect tense, "hath set down." The results of his victory are permanent, and his prize, second place in the universe to his Father! This was the joy that was set before him. We too, have a great prize set before us, even to sit down with the Lord Jesus Christ in his throne (Rev. 3:21)."

Ninthly, Paul, as herald, continues his words of exhortation in Heb. 12:3-4 by saying, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Again, let us consider this statement through looking at its various parts before summing up its significance.

The word for "For" is, "GAR, (a contraction of GE, verily, and ARA, therefore, further,) the fact is, in fact, (having a more extensive meaning than the English for, expressing the reason, cause, motive, principle, etc. of what has been previously said.) Bullinger page 296. Thus, what Paul is about to say will add to and extend what has already been said. Notice the logical development of each point of Paul throughout this section. This instance is not the first instance of a use of a term that in some way logically connects the preceding thought with the succeeding thought. Paul is not an irrational illogical type of person but one who uses his mental powers to their fullest. Of course, it must be realized that he has been inspired to write this message as all others that bear his name and, therefore, the overseeing hand of the Deity is behind the whole work.

The word for "consider" is, "ANALOGIZOMAI, to reckon up, compute; to count up again, think over, reflect upon." Bullinger page 182. "...to think over, ponder, consider ..." Grimm-Thayer page 39. "... reckon up, sum up, ... calculate ..." Liddell and Scott. page 111. "...First aorist middle imperative ... old word to reckon up, to compare, to weigh, only here in the New Testament ..." A. T. Robertson. Word Pictures in the New Testament. vol.5, page 434. The aorist imperative form of the verb denotes a command simply to do an action without regard to its continuance or frequency. (Wenham, J. W. The Elements of New Testament Greek. page 24.) The middle voice is that in which the subject does something to itself. Thus here the apostle Paul is commanding all would be spiritual athletes that they must think over, ponder, consider, reckon and reflect upon how they compare as spiritual athletes to the one who was victorious. This is a similar exhortation to that given by Peter in his first epistle at chapter two verses 21-23. It is important to remember that this is not just meant for the Hebrew brethren or the brethren of Paul's time but unto all who would come afterwards who would read or hear this message. Therefore, we must apply this message, as well as all of those previously considered, and in fact all that is in Yahweh's word, unto ourselves if we want to be victorious in the race for aionian life. We must attentively observe and analyze the life of Jesus in all its aspects. This thorough analysis will include looking at his conduct, his words, his motives, his objectives, and his works, for he was a perfect manifestation of the mental and moral character of his Father.

The word translated "that endured" has been considered on pages -- and --. Through the use of this term the apostle Paul is exhorting the Hebrew brethren as well as ourselves to think over, ponder, consider, reckon up, calculate, and reflect upon Jesus' example of standing fast and holding his ground successfully in his battle with the carnal mind or sin-in-the-flesh even to the enduring of his death upon the cross and compare that ideal standard to ourselves. As the word signifies, he held his ground after others had gone for only he of all the billions of people who have ever lived was able to overcome the carnal mind or sin-in-the-flesh which is the devil and, thus, destroy it forever upon the cross. When he arose from the grave he would never have to contend with it again. Furthermore, through his success, we can become successful by associating ourselves with him through baptism and, thus, have access

to the Father through his role as High Priest and Mediator. Apart from this source of strength (and this is not said to the exclusion of the word of the Deity which is His power unto salvation but is meant in addition to it.) derived from prayer it is impossible to succeed. Simply put, MAN CAN NOT SAVE HIMSELF!

The word translated “contradiction” is, “ANTILOGIA, a speaking against or in opposition to; controversy.” Bullinger page 185. “... 1. contradiction, dispute ... 2. hostility, rebellion ...” Arndt and Ginrich page 74. It only occurs in the following New Testament passages:

Heb. 6:16 “strife” Paul states, “For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.” In other words, a covenant ends all controversy for an agreement which is binding has been reached.

Heb. 7:7 “contradiction” Paul states that “without all contradiction the less is blessed of the better.” In other words, this is so blatantly obvious there is no questioning or arguing about it.

Heb. 12:3 “contradiction” This is one of the elements that Jesus had to contend with. The Pharisees, Scribes, Sadducees and leaders of the people in general continuously opposed him until they eventually had him crucified in open rebellion against both Christ and the Deity.

Jude 11 “gainsaying” Jude is making reference to the strife, controversy and rebellion against Moses and Aaron spearheaded by Korah, Dathan and Abiram. They spoke against Moses and Aaron and incited open rebellion against them.

The word for “sinners” is “HAMARTOLOS, erring from the way or mark, erring from the divine law, sinful; also, as substantive, one who thue errs, a sinner, transgressor ...” Bullinger page 705. “... devoted to sin, a (masculine or feminine) sinner. In the New Testament distinctions are so drawn that one is called HAMARTOLOS who is a. not free from sin. In this sense all men are sinners ... b. pre-eminently sinful, especially wicked ...” Grimm-Thayer page 31. Thus, Jesus experienced and successfully endured strife, controversy, speaking against, opposition and hostility. When we look at the ministry of Jesus the Christ, we are immediately and constantly impressed with the unending opposition of the leaders of the Jews eventually leading to their having him crucified. By remaining steadfast unto the end he not only obtained the victory for himself but has made it possible for many others to be victorious. Therefore, we should not have to be told to think about him, but we should constantly be thanking Yahweh for the gift of His son. Without this work of the Deity in Christ, we would have no chance of being victorious in the race for aionian life. (2 Cor. 5:18,19.) “But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” (1 Cor. 15:57.) Notice the significant contrast through the use of the term “sinners” here with the one who they opposed, namely, Jesus. He was a perfect manifestation of the moral attributes of the Father and, therefore, the standard for all to measure themselves by and ideal or mark they should aim at. But here the very term for sinners indicated that these people were missing the mark which was boldly and clearly represented to them in the person of the one whom they opposed and had crucified.

The word “lest” comes from two Greek words, namely, “HINA” and “ME.” They are defined as follows: “HINA, that, in order that, to the end that, with the emphasis on the purpose, design, and result ...” Bullinger page 769. “ME, not no, expressing a dependent and conditional negation, that is depending on the idea, conception, or thoughts of some subject, and therefore subjective ... denies on some condition expressed or implied; ... denies what is matter of supposition or thought; ... negatives a supposition and prohibits or forbids ... implies non-existence, when that existence was probable or possible ...” Bullinger page 525. From this analysis, we gather that the Hebrew brethren had not yet become wearied and faint in their minds. However, it definitely was a possibility that they could, and,

therefore, Paul is warning against it and how it can be successfully avoided.

The word translated “be wearied” is, “KAMNO, to work one’s self weary, be weary (or even sick) ...” Bullinger page 862. “... primarily signified to work; then, as the effect of continued labor, to be weary ...” Vine’s page 70. It only occurs in the following New Testament passages:

Heb. 12:3 “be wearied” Paul is here referring to what could happen if they do not follow his admonition and instruction in their contest with the Judaizers who were putting pressure upon them to apostasize.

James 5:15 “sick” Here it refers to actual sickness and the prayer of faith will assist in warding it off.

Rev. 2:3 “hast not fainted” With all that they had done, they had not grown tired and weary. They remained active in the witnessing to the truth.

The word “and” in the K.J.V. does not occur in the original. This passage would be more accurately rendered as, “lest ye grow weary fainting in the souls of you.” (Marshall) Thus, the growing weary is what leads to the fainting according to the literal translation. It is not, as indicated by the K.J.V. translation, that two things, namely, being wearied and faint are occurring but rather as in all natural conditions when one labors continuously one grows weary and eventually becomes faint or exhausted or winded.

The word translated “and faint” is, “EKLULO, to loose out of, to set free from; to loosen out, relax, weary. In New Testament only Passive or Middle Voice to be weary, exhausted, especially from failure of power ...” Bullinger page 271. “... 1. to loose, release. 2. to unloose, as a bow-string, to relax, enfeeble; passively, to be faint, grow weary ...” Abbott-Smith page 140. “... !. to loose, unloose ..., to set free ... 2. to dissolve; metaphorically to weaken, relax, exhaust ... Commonly in the Passive Voice a. to have one’s strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out ... b. to despond, become faint-hearted ...” Grimm-Thayer page 197. It only occurs in the following New Testament passages:

Matt. 9:36 “fainted” (literally were faint) The multitudes that followed Jesus were tired out and weary spiritually and in need of the aid that could only come from Jesus and those who labored with him.

Matt. 15:32 “faint” Here it is used in regard to the physical condition of the multitude of four thousand men beside women and children that Jesus fed. He states that they had been with him three days without food and that to dismiss them in this condition would only cause them to be completely exhausted in their trip home. Note the constant care and concern of Jesus for both the physical and spiritual health of his followers.

Mark 8:3 “will faint” Same as Matt. 15:32.

Gal. 6:9 “if we faint” Paul exhorts the brethren in Galatia that they should not be tired out, or exhausted or weakened or despondent in well doing for in due season they will reap a reward for it. See note one below for meaning of “be weary.”

Heb. 12:3 “and faint” Here Paul is warning the brethren that they must concentrate upon the example of Christ and this will aid in overcoming the spiritual weariness that leads to the ultimate spiritual exhaustion which would see them apostacizing.

Heb. 12:5 “faint” Here and in verse 6 Paul is quoting from Prov. 3:11,12. The word in the Hebrew translated “be weary” is QUWTS (koots) and means (1.) TO BE WEARY of anything, TO LOATHE.

(The primary signification I think to be that of vomiting, so that it is onomatopoeic ..." Gesenius page 729. Again, this is interesting because one of the natural reactions due to over exertion is vomiting. Thus, the lesson is to be in such peak shape, we do not become exhausted due to something we are not used to. This is the result of spiritual discipline under the disciplining hand of the Father.

Note One: "be weary, EKKAKEW, to turn out a coward, that is to lose one's courage; to despond, lose heart in view of trial or evils." Bullinger page 862. It only occurs in the following New Testament passages:

Luke 18:1 "to faint"

2 Cor. 4:1 "faint"

2 Cor. 4:16 "faint"

Gal.6:9 "let us not be weary"

Eph. 3:13 "faint"

2 Thess. 3:13 "be not weary"

The word translated "minds" is "PSUXE, one of the manifestations of ZOE (life), namely, that which is manifested in animals, animal life; hence, breath, (not breath as mere air, but as the sign of life.) ..." "... the breath, breath of animal life ... hence, life, animal life, the living individual as such. Hence, it is used of the mind, as being one of the manifestations of life (ZOE.)" Bullinger pages 720 and 499. (Bullinger's discussion of "soul" on pages 720 and 721 of his A Critical Lexicon And Concordance is very thorough and accurate and well worth looking at.)

In bringing all the above consideration together, we, again, have an accurate picture of what could happen to the spiritual athlete based upon that of the natural athlete. For the natural athlete who has not trained and disciplined himself properly he would grow tired and exhausted from the physical work of running at top speed for the length of the course. Naturally, this could lead to him collapsing and even being sick (to the point of nausea) and, thus, cause him to lose the race. It is important to keep in mind here that Paul uses a term which indicates the whole individual and not just the mind. In fact, he draws attention to the fact that our life is maintained and manifested in our breathing. Of course, this is significant for an athlete who is not in peak physical condition will begin to breathe quickly but his body will not be able to utilize it efficiently and he will become winded or exhausted. How beautiful and precise is the spirit's use of terminology even to the minutest details! Likewise, the spiritual athlete or agonist must constantly exercise and discipline himself according to the rules or he too will experience spiritual fatigue possibly passing into complete spiritual exhaustion or collapse. In a spiritually weakened state due to the lack of the study of the truth, not availing oneself of the power of prayer, and not manifesting a living faith, it is very easy for the pressures put upon us by the world to cause our complete spiritual collapse and loss of the stephanos of life. (Heb. 10:22-31; Rev. 3:11; Prov. 4:10-27) The only way of avoiding the possibility of this occurring and which Paul warns us not to let it happen, is by taking heed to the example of Jesus. Attentively observe, consider and analyze his example for he was completely successful in his contest with the very same types of trials, temptations and tribulations and in fact his were even more intense for his was even unto death upon the cross. This, of course, is the thrust of Heb. 11:4.

For Jesus had shed his own blood in the contest against sin, but they had not even yet resisteth unto

that degree. The word translates “have...resisted” is “ANTIKATHISTEMI, is stand firm against, resist...” page 641 Bullinger. “...to be pitted against another, opposed, absolutely...” page 156 Liddell and Scott. The term only occurs here in the New Testament. The word for “unto”, is “MEXRI, until, referring to the limit, and implying that the action there terminates; enduring up to a certain point of time and then having an end.” page 836 Bullinger. The word translated “striving” has been considered on page __. The word is ANTAGONIZOMAI. The word translated “AGAINST” is, “PROS”, towards (propinquity) ... (c) with accusative (whither) to of literal direction; of mental direction, towards, against. From this mental direction comes (i) that of estimation, in consideration of, and (ii) that of intention, in order to.” page 35 Bullinger.

The word for “sin” is, HAMARTIA and has been discussed on pages i and j (Propinquity: “2a: nearness in place: proximity: b: nearness in time...” page 1818 of Webster’s Third New International Dictionary.)

Thus bringing all of the above together, the Apostle Paul was admonishing the Hebrew brethren that they had not yet had to stand firm against the opposition of their time to the point or limit of the shedding of their blood in an intense struggle mentally and physically against sin. This point had been reached by Jesus for them, therefore, could not they reciprocate his great love?

Here are mentioned on page __ the image is drawn from the Grecian game of boxing. In the boxing arena the contestants attempted to batter the body of the opponent until either it was exhausted or too injured to go any further. The gloves they wore were made of leather and studded with nails and so any blow that landed would cause pain, bruising, and the drawing of blood. Of course, the better of the two contestants would be able to not only land blows on the opponent, but was able to avoid being hit. This is exactly what Paul meant when he said in 1 Cor. 9:26, “so fight I, not as one that beateth the air.”

The word for “fight” is, “PUKTEUO, to fist, to box, to fight as a boxer, ...” Bullinger page 284. “... to box (from PUKTES, a pugilist), one of the events in the Olympic games ...” Vine’s page 95. This term only occurs in this passage in the New Testament. The word translated “not” is, OUK and has been discussed on page -- where the first part of this verse was considered. The word translated “one that beateth” is, to skin, flay of animals; then (like the slang words to tan or hide) to cudgel, thrash.” Bullinger page 85. “... The usual meaning is that of thrashing or cudgelling, and when used of a blow it indicates one of great violence.” Vine’s page 104. Thus the apostle Paul is telling the brethren in Corinth that he was not like an unskilled boxer who misses the mark and only thrashes air because the opponent is quicker and more skilled and so dodges the violent swing. He makes sure that every blow in the contest with sin and the thinking of the carnal mind counts. He brings this fact out poignantly in the next verse, namely, 1 Cor. 9:27 which has been considered previously on pages -- through --. Here he says he blackens the eyes of the thinking of the carnal mind so that it can not see and thus he becomes victorious over it. Notice that Paul uses very intense terms for the contest with sin and the thinking of the carnal mind for it is a life and death struggle. We are either successful in the contest or it means certain death to us. Paul warned the Hebrew brethren that they in their striving against sin had not put up an intense enough struggle to draw blood. They were not standing firm against sin, which in this case had to do with apostacizing, and therefore were not witnessing effectively for the Truth. As a result of their tactics, their refusal to “earnestly contend for the faith which was once delivered unto the saints.” (Jude 3) they not only were not defeating the enemy to save some injuries, but they were sealing their own doom for they would not receive the stephanos of life.

Now Paul the herald ends his exhortation and admonition and is about to announce the start of the race which he also is a runner in. All the runners are set fully attentive waiting for the signal to be given for the race to start. At last the voice of the herald rings out, warning the agonists to get ready. A trumpeter gives a blast upon his trumpet and the race is on. It is at this point that all the training and disciplining

the agonist had put himself through begins to pay off. To the exact extent to which he has been faithful to the rigorous daily routine is the exact extent to which he experiences success. Let us zero in on one of the contestants, namely, Paul and see what he has to say about the way he was running his race. We will find this information in Philippians chapter three starting at verse 11, where he says, "If by any means I might attain unto the resurrection of the dead." The word for "might attain" is, "KATANTAO, to come, arrive; to result, happen." "...to come down against, that is to come down to. to arrive at a place; of things, to tend to a certain end, come to such and such an issue; generally to result." Bullinger pages 75 and 160. "... 2. figuratively - a. arrive at something, so that one comes to possess it, attain (to) something ... arrive at the goal, reach the goal..." Arndt and Gingrich page 416. Here the apostle Paul indicates his purpose for all that he has done in giving up what the world would consider gain so that he might win Christ and come to a certain end, namely, "the resurrection of the dead." Paul, the runner, was giving it his all so that he might arrive at the end of the race course victorious. (See Acts 20:24 and notes on pages --,--,--).

Paul continues in verse 12 by saying, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." The word for "not" is OU and is discussed on page --. Through the use of this term Paul states that he absolutely has not attained "unto the resurrection of the dead" and therefore obviously was still involved in the race agonizing to be victorious. The word translated "as though" is, "HOTI, that, because, with emphasis on the cause, and expressive of the reason or matter of a communication, etc. HOTI is objective, having references not to the design, but to the cause..." Bullinger page 769. Thus Paul says that the cause of his continued running is due to the fact or because of the fact that he has not attained unto the victory. The word for "already" is, "EDE, an adverb of time, now, at or by this time. Already, that is without mentioning or insisting upon anything further." Bullinger page 45. Again, Paul is emphasizing that at that particular time he had not attained unto the victory. The word for "had ... attained" is, "IAMBANO, to take, take hold of, apprehend; take with the hand." Bullinger page 756. "...3. to take what is one's own, to take to one's self, to make one's own; a. to claim, procure, for one's self ... b. ... to seize, lay hold of, apprehend ... d. to take to one's self, lay hold upon, take possession of, that is to appropriate to one's self ..." Grimm-Thayer page 370. It occurs in the following New Testament passages:

Matt. 10:41 "shall receive ... shall receive" "The apostles were the "righteous men," "prophets," and "little one" of this assurance, which amounts to this, that all who would receive and help the apostles in their character as Christ's servants, and the doers of Christ's work, would share in the reward to be bestowed on that work in the day of recompense." Nazareth Revisited pages 194-195.

Matt. 19:29 "shall receive" "And everyone that hath forsaken houses, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit aionian life." The spirit's agonist is the recipient of blessing both in this life and that of the kingdom. He receives a hundredfold or the fullest of blessings. As the Psalmist describes it, a cup that "runneth over" Ps. 23:5. Jesus describes it as "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38.

Mark 10:30 "receive" See Matt. 19:29 above.

Luke 19:12 "to receive" Reference to the Lord Jesus Christ who is the Nobleman that goes into a far country, heaven, to receive a Kingdom, which is his reward for being victorious, from the Deity.

Luke 19:15 "having received" The parable is now making reference to events after the Lord Jesus Christ had received the Kingdom and was returned to hand out his judgment upon his servants.

John 4:36 “receiveth” “And he that reapeth receiveth wages, and gathereth fruit unto life aionian ...” Here Jesus again indicates that a successful spiritual agonist (and one of his duties is to faithfully preach or witness to the Truth.) will be blessed now in general and in the future in particular with aionian life.

John 10:17 “might take,” 18 “to take ... have I received” “Therefore doth my Father love me, because I lay down my life, that I might take it again.” Thus Jesus would be given life by the Father for doing obediently the Father’s will. It was by this means, even death upon the cross, that Jesus grasped ahold of life.

Acts 2:33 “having received” “therefore being by the right hand of God exalted, and having received of the Father the promise of the holy spirit ...” Thus Jesus was the recipient of the power of the Deity and the authority to use it.

Acts 10:43 “receive” “To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” Another blessing that the spiritual agonist can grasp ahold of is the remission of his sins.

Acts 15:14 “to take” “God at the first did visit the Gentiles, to take out of them a people for the name of him.” This is the ultimate that the spiritual agonist can attain to by striving lawfully and successfully. In being granted the stephanos of life he becomes one with Yahweh becoming equal unto the angels. This is exactly what the natural athletes of Ancient Greece expected to happen to them by being victorious. “When an athlete won an olive branch, he was believed to have joined the company of the gods.” Glubok and Tamarin Olympic Games In Ancient Greece. page 68. See also pages 23, 64.

Acts 26:18 “receive” The spiritual agonist may grasp ahold of forgiveness of sins and inheritance among them which are sanctified by faith similar to that in Paul.

Rom. 5:11 “have now received” “As we are no longer at enmity with God, we can joy in His fellowship,

Heb. 7:25. Strictly, we do not receive atonement, for this is the offering of Christ. What we do receive is the result of atonement, that is, “reconciliation.”” Peter Pickering, Expository Notes On Paul’s Epistle To The Romans. Vol.1, page 97.

Rom. 5:17 “which receive” The spiritual agonist is the recipient of or can grasp ahold and take unto himself the benefits of Jesus’ sacrifice, namely, abundance of grace and of the gift of righteousness which will lead to the reigning in life.

Rom. 8:15 “have not received ... have received” “For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.” In the Grecian games the Herald proclaimed the names of the contestants and their fathers. Here the spiritual agonist hears the herald proclaim that the Deity was his Father. What a blessing! A blessing to the superlative degree that all spiritual agonists can take unto themselves and make their own.

1 Cor. 2:12 “have received” Paul had received the spirit or power of the Deity and therefore what he communicated unto the brethren of Corinth was actually the Word of the Deity and not inventions of his own mind.

1 Cor. 3:8, 14 “... every man shall receive his own reward according to his own labor... If any man’s

work abide which he hath built thereupon, he shall receive a reward.” The reward to the spiritual agonist is according to his own labor! So let us run that we may obtain: grasp ahold of the stephanos of life.

1 Cor. 9:24 “receiveth” In the Grecian game, only one receives or grasps ahold of the prize, but all spiritual agonists can grasp ahold of and take unto themselves as their own the stephanos of life.

1 Cor. 9:25 “obtain” The natural athletes rigorously train and strenuously strive to grasp ahold of a corruptible crown but the spiritual agonist will do likewise in spiritual things to grasp ahold of an incorruptible life.

Gal. 3:14 “might receive” Jesus underwent what he did so “that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith.” The sacrifice of Jesus made it possible for Gentile as well as Jew to grasp ahold of the promises made by the Deity (communicated by His spirit) through faith.

Phil. 3:12 “had already attained” Paul points out to the brethren in Philippi that he had not yet grasped ahold of the prize he was striving for as a runner for the stephanos of life.

Heb. 4:16 “may obtain” Paul exhorts the Hebrew brethren to “come boldly unto the throne of grace, that [they] may obtain mercy, and find grace to help in time of need.” The spiritual agonist does not run without help. He can grasp ahold of the mercy provided by the Deity as well as grace to help in time of need.

Heb. 9:15 “might receive” The sacrifice of Jesus makes it possible so that “they which are called might receive (or grasp ahold of) the promise of aionian inheritance.”

Heb. 10:26 “have received” Paul warns that “if we sin willfully after that we have received (or grasped ahold of) the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” Just as the natural athlete had to follow the rules or be disqualified even so the spiritual athlete must follow the rules or be disqualified. However, just as the reward for success in the race for life is infinitely better than the natural athlete can grasp ahold of even so disqualification is much more severe for it involves punishment and eternal oblivion in the grave not just embarrassment, shame, and frustration.

Heb. 11:13 “having received” Those who faithfully follow Yahweh’s word unto the death will be the recipients of Yahweh’s promises.

James 1:12 “shall receive” See note on page -- under discussion about the stephanos of life. James states that the man who successfully endures trial will grasp ahold of the stephanos of life. This is an exhortation for all spiritual agonists to remember when the contest becomes very arduous and painful.

2 Pet. 1:17 “received” Jesus as a successful agonist received from God the Father honor and glory.

Rev. 2:17 “that received” “...a white stone was also the symbol of victory in the Grecian games. Thus, in the Apocalypse the white stone represents victory and acquittal at the Judgment Seat.” H. P. Mansfield. The Apocalypse Epitomised. page 50. Here only the successful spiritual agonist will be offered or given the white pebble with the new name written on it and take it unto himself at the Judgment Seat of Christ.

Rev. 2:27 “received” The power and authority to rule the nations as given unto Jesus by his Father will be extended to all successful spiritual agonists. This is another aspect of the prize of life that we can grasp ahold of.

Rev. 3:11 “take” Jesus warns, “Behold, I come quickly: hold that fast which thou hast, that no man take (or seize, or grasp ahold of and make his own) thy crown.” See page -- on the stephanos of life.

Rev. 4:11 “to receive” As the successful spiritual agonist the Lord Jesus Christ is worthy to receive (or take unto himself) glory and honor and power ...”

Rev. 5:9 “to take” As the successful spiritual agonist the Lord Jesus Christ is worthy to take (or grasp ahold of) the book, and to open the seals thereof ...”

Rev. 5:12 “to receive” Another song of the Redeemed sung to the Lord Jesus Christ as the successful spiritual is, “worthy is the Lamb that was slain to receive (or take unto himself) power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

Rev. 11:17 “hast taken” The twenty-four elders, the Redeemed, sing to the Lord Jesus Christ, “we give thee thanks, o Lord God Almighty, which art, and wast, (and art to come is not in the Greek text); because thou hast taken (grasped ahold of) to thee thy great power, and hast reigned.”

Rev. 22:17 “let him take” All are invited to be spiritual agonists and grasp ahold of and make their own the water of life freely.

The word for “were already (HEDE) perfect” is, “TELEIOO” and has been considered already on page --. Bringing all of these ideas together we learn that at this point in his life the apostle Paul had not yet grasped ahold of the resurrection of the dead (by which phrase he has in mind the exalted state that the righteous arrive at when given immortality and glory at the right hand of the righteous Judge) nor had he as yet completed or finished his race-course. (See Acts 20:24.) However, at the end of his life, just before his death, he will tell Timothy that he had “agonized” a good agony” and had “finished” his “course” and had “kept the faith: Henceforth there is laid up for me a stephanos of righteous, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” 2 Tim. 4:7-8. But until this point is arrived at Paul refuses to speak in such a positive manner. He is always struggling, always running, always agonizing so that he might be successful and not castaway. (1 Cor. 9:24-27).

Just as an aside, the above attitude of the apostle Paul certainly puts a lie to the following commonly preached falsehoods:

1. The immortality of the soul theory: Paul did not possess immortality - he was still striving for it.
2. Once saved always saved theory: Paul was a baptised believer of Christ but even at this point in his life he would not say that his status could not change for he realized that it depended upon his constant and continuous obedience to the Deity’s commandments.

Paul goes on to say the following in Phil. 3:12, “but I follow after.” The word for “but” is, “DE, an adversative conjunction, carefully to be distinguished from KAI or TE ...; DE, generally marks a contrast, and an otherwise concealed antithesis...” Bullinger page 123. Thus Paul is stating that in contrast to having attained victory or the finish of the course he is still running. The word for “follow after” is, “DIOKO, to cause to flee, hence, to pursue after as flying enemies, pursue in order to find or overtake;

metaphorically to follow earnestly after.” Bullinger page 292. “... 1. hasten, run, press on ...4. run after, pursue ...b. figuratively pursue, strive for, seek after, aspire to something ...” Arndt and Gingrich page 200. “...2. to run swiftly in order to catch some person or thing, to run after; absolutely ... to press on ...” Grimm-Thayer page 153. It occurs in the following New Testament passages:

Rom. 12:13 “given to” Paul exhorts the brethren in Rome to earnestly pursue after hospitality.

Rom. 14:19 “follow after” Paul exhorts the brethren in Rome to earnestly pursue after “the things which make for peace, and things wherewith one may edify another.”

1 Cor. 14:1 “Follow after” Paul exhorts the brethren in Corinth to earnestly pursue after agape.

Phil. 3:12 “follow after” Paul earnestly pursues after grasping hold of the prize which is the stephanos of life.

Phil. 3:14 “press” Paul swiftly and eagerly runs after the prize of the high calling of God in Christ Jesus.

1 Thess. 5:15 “follow” Paul exhorts the brethren in Thessalonica to eagerly and earnestly pursue after that which is good both among themselves and unto all.

1 Tim. 6:11 “follow after” Paul exhorts Timothy to run earnestly and eagerly after “righteousness, godliness, faith, agape, patience, meekness.”

2 Tim. 2:22 “follow” Paul again exhorts Timothy to run earnestly and eagerly after “righteousness, faith, agape, peace, with them that call on the Lord out of a pure heart.”

Heb. 12:14 “Follow” Paul exhorts the Hebrew brethren to run earnestly and eagerly after “peace with all and holiness, without which no man shall see the Lord.”

1 Pet. 3:11 “ensue” Peter exhorts those “that will love life and see good days” to do certain things amongst which is should earnestly and eagerly pursue after and seek peace.

The word for “I may apprehend” and “I am apprehended” in verse 12 is “KATALAMBANO” and has been discussed on pages -- and --. Bringing these points together we find Paul stating that as a runner he swiftly and eagerly and earnestly runs after the prize that he might eagerly seize or grasp it. He also points out that Christ Jesus had eagerly seized or grasp ahold of him for this exact purpose. “that for which also I am apprehended of (by) Christ Jesus.” Again note Acts 20:24 where he very clearly makes this point.

Consider the following quotation from the Adelaide’s young people’s class’ notes entitled Paul’s Epistle To The Philippians pages 45-46: “... This verse carries on the idea of striving in verse 11. Paul was not complacent, nor was he going “to sit back on his laurels.” There must be a constant striving unto the end, and no “let up”. “He that endureth unto the END shall be saved,” (Matt. 10:22). It was so with the Lord Jesus. His greatest challenge lay at the very end of his life. Thus he spake: “I do cures today and tomorrow, and the third day I shall be perfected,” that is after the endurance of the greatest indignity possible. And so we read that he was made “perfect through suffering” (Heb. 2:10; 5:8-9). Not until the last impulse of the flesh had been controlled, could the Lord victoriously say: “It is finished” (John 19:30). For examples of Paul’s internal struggling against sin see 1 Cor. 9:27; Rom. 7:15-25; 2 Cor. 10:4-5 ... Paul had been almost literally laid hold of by Christ when smitten to the ground on the road to

Damascus, and Christ had a specific purpose with him (Acts 9:3-5; 15-16). But more than this, Paul's remarkable calling (and our own as well) has an ultimate end in the eternal glories of God, for God has not mocked us in calling us: "whom He CALLED, them He also JUSTIFIED: and whom He justified, them he also Glorified" (Rom. 8:30). For this Paul had been "grasped hold of" and he, in turn, intended to "grasp hold of it," and make it his own. Ours and his is indeed an "high calling" (verse 14)."

Paul continues by stating in verse 13, "Brethren, I count not myself to have apprehended: ..." The word for "count" is, "LOGIZOMAI, strictly of numerical calculation, to count, calculate, compute, then, to take into account, consider." Bullinger page 190. "... 1. reckon, calculate - a. count, take into account ... b. as a result of a calculation evaluate, estimate, look upon as, consider ... 2. think (about), consider, ponder, let one's mind dwell on 3. think, believe, be of the opinion ..." Arndt and Gingrich pages 476-477. The word for "to have apprehended" is, KATALAMBANO and has already been considered on pages -- and --. It also occurs twice in Phil. 3:12 as already has been noted as well. Paul emphasizes again the point that he had absolutely not (the very word translated "not" indicates this as well.) grasped the prize! He essentially states that carefully taking into account his situation, his progress in the race, that it would be impossible to say he was victorious. This is a very different attitude to that of many who are self-righteous and feel that they have it made. Of course, this was the very problem of the Laodicean ecclesia. What they thought of themselves was the exact opposite of how Christ viewed them. (See Rev. 3:14-22) This group is who is referred to by Jesus in his "Sermon on the Mount" as recorded in Matt. 7:15-23. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. Therefore, we must look into the "mirror of the word" (James 1:21-25) so that we do not hear the Lord Jesus Christ, the righteous Judge, pronounce the words, "I never knew you, depart from me, ye that work iniquity." (Matt. 7:23).

Paul continues by saying, "but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The word for "but" is DE and was considered on page --. Again, the apostle Paul is bringing in a contrast. Here the contrast is between the theoretical possibility of considering oneself as having seized the prize and that of the reality of his situation, namely, that he was still running.

The word for "forgetting" is, "EPILANTHANOMAI, to forget upon, that is, over, or in consequence of something else, ..." Bullinger page 302. It occurs in the following New Testament passages:

Phil. 3:13 "forgetting" Paul states that he forgets about what is over and concentrates on what is up ahead in the race.

Heb. 13:2 "Be not forgetful" Paul exhorts the Hebrew brethren not to forget to entertain strangers because of something else is on their mind or occupying their time.

Heb. 13:16 "forget" Paul exhorts the Hebrew brethren not to forget doing good or sharing because of something else is on their mind or occupying their time.

James 1:24 "forgetteth" James warns about a hearer of the law but who is not a doer. He states he is like a man who looks at himself in the mirror but when he goes away he forgets about what he looks like because other things are on his mind and occupying his time.

The word for "behind" is, "OPISO, behind; after, of place or time." Bullinger page 32. The word for "and" is, DE which has been discussed earlier on page --. Again, the apostle Paul introduces a contrast through the use of this word. He is contrasting "forgetting those things which are behind" with "reaching forth unto those things which are before."

The word for “reaching forth unto” is, “EPEKTEINOMAI, to stretch or reach forth towards, ...” Bullinger page 623. “... only middle voice ... stretch out, strain toward something ...” Arndt and Gingrich page 284. It only occurs in this passage in the New Testament.

The word translated “before” is “EMPROSTHEN, of place, before, (as opposite to behind), in front of; of time, earlier, of old.” Bullinger page 89.

The word for “press” DIOKO has already been considered on page --.

The word for “toward” is, “KATA, down ... (b) with Accusative, down towards, according to, as to. ... with Accusative (down towards, denoting object, and intention: and tropically, accordance, conformity, proportion) according to, in reference to some standard of comparison stated or implied.” Bullinger pages 814 and 24. Thus the mark becomes the standard by which everything else is measured. If something does not support its objective of obtaining the prize then he has nothing to do with. If anything would cause him to veer from his course of running towards the mark then it must be avoided.

The word for “mark” (The definite article “the” is not in the Greek text. Literally “the mark” should be translated “a mark.”) is, “SKOPOS, an object set up in the distance at which one looks and aims; hence, a mark or goal ...” Bullinger page 482. This is the only passage in the New Testament where this word occurs.

The word for “prize” (Note that the definite article does occur here.) is, “BRABEION, a prize bestowed on the victors in the public games of the Greeks, such as a wreath, chaplet, or garland.” Bullinger page 604. It only occurs here and in 1 Cor. 9:24 where it is translated “prize” (The definite article occurs in the Greek here as well.) A cognate word is “BRABEUO, to be an arbiter in the public games; sit and act as umpire, be enthroned as decider of everything,” Bullinger page 653. It only occurs in Col. 3:15 where it is translated “rule” and we are exhorted by Paul as well as the brethren in Colosse to “let the peace of God rule (or sit as the umpire judging all your thoughts and feelings) in your hearts ...” Another word compounded of the above is, “KATABRABEUO, to give the prize against any one, to deprive of the palm.” Bullinger page 646. “... to decide as umpire against one, to declare him unworthy of the prize; to defraud of the prize of victory ...” Grimm-Thayer page 330. It only occurs in Col. 2:18 where it is translated “Let ... beguile ... of ... reward.” Here the apostle Paul is warning the brethren in Colosse, spiritual agonists, that if they submitted to the errors of the false teachers that they would be pronounced unworthy by the Judge and lose the prize they could otherwise have obtained if they strove or agonized lawfully. (2 Tim. 2:5).

Bringing all of the above information together, we find that Paul as a runner in the race for the stephanos of life, the prize associated with and belonging to his “high calling (literally above calling) of God in Christ Jesus,” follows a very simple rule made up of two parts. Firstly, he completely forgets about everything which is behind him and everything of no importance to the race so that he can concentrate upon what he as a spiritual athlete must be doing in order to win. Secondly, he himself (middle voice: the subject does something to itself) stretches out straining to reach the mark which is clearly set in front of him along with that part of the race course not run as yet. He is eagerly and earnestly running towards the mark. He is giving it all that he has with every muscle strained along with every fiber in his body working together as a unit governed by its head in order to be successful. In its individual application every spiritual athlete must be constantly studying, applying, preaching and practising the word of the Deity. As the ecclesia, the bride of Christ, the mature man, we must work together in strengthening, encouraging, teaching and helping one another, as well as, witnessing to the Truth. (See 1 Cor. 12:12-27; Eph. 4:11-16; Rom. 12:4-5; 15:5-6; 1 Cor. 10:17; Gal. 3:28; Eph. 2:14-16; Eph. 4:4-6; Phil. 1:27; 2:2; Col. 3:15.) All must run individually and collectively according to the standard established by the

Deity, manifested by Christ Jesus and represented by the mark we suppose to be aiming at. It is clearly visible as long as our spiritual vision is not blurred. Of course, the only way we can have sound spiritual eyesight is by the constant meditative study of the Word of Yahweh.

If we follow Paul's advice, then we shall be successful for we know that he was successful 2 Tim. 4:7,8. Of course, the one upon whom he patterned himself after, namely, the Lord Jesus Christ was successful also as has been seen in our previous discussion. Therefore, let us not hesitate to follow their example so that the prize can be ours as well. Let us take heed to the words of exhortation by Paul based upon what he has said already as contained in Phil. 3:15-17 for the Lord, the righteous judge is waiting to give us the prize, namely, the stephanos of life.

Consider the following quotations from first of all the notes on Philippians by the Adelaide young people pages 46 and 47, and second of all from Wuest's Word Studies in the Greek New Testament vol. 3 pages 54 and 55, and third of all from Carke's Commentary vol. 6 page 503:

1. "The way to gain the victory is simple and Paul is about to define his proven technique. He does not worry about the past at all, but is fully given to concentration on the goal... To win a race an athlete must look to the goal and not be distracted by his rivals behind. Why? (1.) Past failures might discourage him, (2.) past successes might engender complacency. Both contain dangers, so those who are positive are not given to reminiscences of the past, but are eager for the future. ... The figure is that of an athlete in his single-hearted desperate straining of every muscle fiber to ensure the prize. Even so, to overcome in Christ one must be Positive and "make no provision for the flesh" (Rom. 13:14): "RESIST the devil..." (James 4:7): "walk IN the SPIRIT..." (Gal. 5:16). The battle involves control of self and in the bringing of every thought into subjection to Christ (2 Cor. 10:4-5). ... The prize is the crown ("stephan" = coronal wreath) of righteousness which the righteous Judge will bestow on Paul and like spiritual athletes in that day (2 Tim. 4:7-8). Like his Lord, the "glory set before him" caused him to "endure afflictions and despise shame." The Lord has been the first to win the race of faith and obtain the prize. He is the "pacemaker," and Paul pursued him. He is watching and cheering us on, and at length he, as the bearer of Grace, shall come to meet us with the prize and crown in his hand (Heb. 12:1-15; Rev. 2:10)."
2. "In Philippians 3:13,14, we catch a glimpse of Paul's knowledge of racing technique. He uses the illustration of a runner "pressing toward the mark for the prize," that is, literally, "pursuing down toward the mark for the prize." See him flashing down the race course. He forgets the things which are behind. The word is a strong one, "completely forgetting." Paul knew that the moment a Greek runner would think of the men behind him, the thud thud of their pounding feet, his speed would be slackened. So he presses home the lesson that when a child of God thinks of his past failures, the things he should have done and failed to do, the things he did which he should not have done, his onward progress in the Christian life is hindered. When a Christian has made things right with God and his fellow-man, the proper technique is to completely forget them."
3. "I press toward the mark I pursue along the line; this is a reference to the white line that marked the ground in the stadium, from the starting place to the goal, on which the runners were obliged to keep their eye fixed; for they who transgressed or went beyond this line did not run lawfully, and were not crowned, even though they got first to the goal."

Throughout this discussion the role of the Lord Jesus Christ as the Judge has come up constantly. Now that we have brought Paul as the runner to the end of the race, we learn from 2 Tim. 4:7-8 that

he had “agonized the good agony” and had finished his race course (See notes on page -- and --.) and had kept the faith: Henceforth there was laid up for him a stephanos of righteousness, which the Lord, the righteous judge, shall give him at that day (referred to in verse one): and not to him only, but unto all them also that love his appearing. Here we have the role of the Judge set out before us. It was brought out in Phil. 3:13 when Paul states that he was “apprehended of Christ Jesus” and inherent in the meaning of the word for prize and its cognate word which means umpire or Judge. It was also being brought out when Paul told the Hebrew brethren in 12:2 that Jesus was “the author and finisher of the faith.” Thus, let us look at Jesus as the Judge.

The Greek word for “Judge” referred to in 2 Tim. 4:8 is, “KRITES, he who decides, a judge, umpire. The presiding judge; one who decides according to equity and common sense.” Bullinger page 426. It occurs in the following New Testament passages:

Acts 10:42 “Judge” Peter states that Jesus “was ordained of God to be the Judge of quick (living) and dead.”

2 Tim. 4:8 “judge” Paul states that the Lord Jesus Christ is the righteous Judge who will award himself as well as all others who love his appearing at the day of judgment.

Heb. 12:23 “Judge” In the absolute, the Deity is the Judge of all who are His for the power Christ Jesus wields at his return is his Fathers and not his own. (See John 5:19-30; 6:37-40, 44; 10:27-30.)

James 5:9 “Judge” James warning to the people at that time was, “Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.” This is a message that we who live in the latter days should take to heart!

A cognate Greek word is, “KRINO, to divide, to separate ..., to make a distinction, come to a decision, to judge, to pronounce final judgment. Not merely sentence of condemnation, but also a decision in anyone’s favor.” Bullinger page 427. “... separate, out asunder, distinguish ... II. pick out, choose ... 2. decide ... b. decide a contest, that is for a prize ...” Liddell and Scott page 996. It occurs in the following New Testament passages:

Matt. 19:28 “Judging” Jesus states that those who have followed him shall be co-rulers with him when he returns and sits on his throne of glory. He promises that they will sit upon twelve thrones judging the twelve tribes.

Luke 19:22 “will I judge” Jesus tells a parable about a nobleman, who represents himself, who went away to receive a Kingdom and returns rewarding the good and wicked servants according to their deeds. Here the wicked servant is referred to and Jesus says that he will pronounce final judgment upon him based on the words of his mouth.

Luke 22:30 “judging” His twelve disciples will sit upon the twelve thrones judging the twelve tribes of Israel. See notes on page -- under “throne”

John 3:17 “condemn” Jesus on his first mission was to bring salvation to the world not judgment. Judgment will be the purpose of his second coming.

John 3:18 “is not condemned ... is condemned” He that has faith in Jesus, God’s son, will not be the recipient of condemnation when judgment is poured out upon the wicked and those that believe not.

John 5:22 “judgeth,”³⁰ “judge” Jesus states that the Father passes sentence upon no man but this duty has been delegated to himself as the Son of man. Of course his judgment is in harmony with what his Father stands for and upon whom the standard is based.

John 8:50 “judgeth” Jesus was not seeking his own glory but that of the Father and He would be the one that would seek to establish His glory and pass judgment in harmony with it.

John 12:48 “Judge,” 48 “that judgeth ... shall judge” Jesus states that his word would be the basis of judgment.

Acts 17:31 “judge” Paul states that the Deity has appointed a day when he would judge the world in righteousness by that man whom he had ordained for this purpose, namely, the Lord Jesus Christ.

Rom. 2:12 “shall be judged” Paul states that as many as have sinned in the law would be judged by the law.

Rom. 2:16 “shall judge” Judgment would take place upon the day set for it by the Deity when he would judge the secrets (or things that were hidden, or concealed) of men by (through) Jesus Christ and according to the gospel preached by Paul.

Rom. 3:6 “shall God judge” God shall judge the unrighteous and unbelievers.

1 Cor. 4:5 “judge” Paul exhorts the brethren in Corinth not to pass judgment upon anyone before the Lord Jesus Christ comes for then, he will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. In other words, people will be revealed for what they really were, not for what people thought they were.

1 Cor. 5:13 “judgeth” God judges them that are without or in the world.

1 Cor. 6:2 “shall judge ... shall be judged” In the Kingdom Age, the saints shall judge the world.

1 Cor. 6:3 “shall judge” In the Kingdom Age, the saints will separate between angels.

2 Tim. 4:1 “judge” Paul states that the Lord Jesus Christ shall pass final judgment upon the living and the dead.

Heb. 10:30 “shall judge” Paul quotes from Deut. 32:36 pointing out that the Scriptures state that “the LORD (Yahweh to Israel after the flesh) shall judge His people.

Heb. 13:4 “will judge” Paul states that the Deity would judge the whoremongers and adulterers.

James 2:12 “be judged” James admonish the brethren to speak and act in harmony with the knowledge that they would be judged by the law of liberty.

1 Pet. 1:17 “who ...judgeth” The Father will pass final judgment without respect of persons and according to every man’s work. In other words, it is not who you are but what you are in God’s sight that will be the basis of your judgment by Him.

1 Pet. 2:23 “that judgeth” The Lord Jesus Christ when experiencing all that he did in regards to his death upon the cross committed himself completely unto the Deity who judges righteously.

1 Pet. 4:5 “to judge” The wicked shall give account to him that is ready to pass final judgment upon the living and the dead.

1 Pet. 4:6 “might be judged” “... Macknight has translated the statement as follows: “... although they might be condemned indeed by men in the flesh.” He thus contrasts two things: though men might condemn them (See verse 4), Christ will not. The Diaglott and Rotherham render it in a similar way. The word “judged” signifies “to divide, separate, to make a distinction, to come to a decision.” Men of the world, looking at one converted to Christ, will judge him and condemn him according to the reasoning of flesh, whereas, actually, he is “living according to God in the spirit.” The spirit in question relates to the spirit-word (John 6:63; 1 John 5:6), concerning which Paul exhorts, walk in the spirit and ye shall not fulfill the lust of the Flesh” (Gal. 5:16) ...” H. P. Mansfield. *To The Strangers Scattered Abroad*. page 47.

Rev. 6:10 “dost ... judge” Just as Abel’s blood cried out for judgment, the blood of those slain by Pagan Rome cried out for Divine Judgment upon it.

Rev. 11:18 “be judged” This refers to the time when the dead shall be raised and judged and rewarded.

Rev. 16:5 “hast judged” In reference to the Napoleonic judgment which were poured out upon the Papacy and the Holy Roman Empire. Of course, this was Divine judgment: Napoleon was just an instrument of His wrath.

Rev. 18:8 “who judgeth,” 20 “hath avenged” This is in reference to the Deity’s final judgment upon the Babylonian Harlot and her supporters.

Rev. 19:2, “hath judged,” 11 “doth judge” True and righteous are the Deity’s judgment as manifested in and through his son and the glorified saints.

Rev. 20:12,13 “were judged” This is in reference to when the dead shall be judged by the Lord Jesus Christ after they have been resurrected and brought to his judgment seat.

Another cognate Greek word is “KRIMA, the result or issue of the verb KRINO; the decision arrived at, the sentence pronounced, unfavorable to those concerned.” Bullinger page 427. It occurs in the following New Testament passages:

Matt. 23:40 “damnation” Jesus’ statement that the scribes and Pharisees would receive the greater damnation thus guaranteeing their resurrection for judgment and punishment.

Mark 12:40 “damnation” Similar to Matt. 23:40.

Luke 20:47 “damnation” Similar to Matt. 23:40.

Acts 24:25 “judgment” Paul’s reference to judgment that would be meted out by Christ at his return.

Rom. 2:2 “judgment” Paul says that we are absolutely certain that the Deity’s judgment is according to truth.

1 Tim. 5:12 “damnation” Paul warns the younger widows to marry unless they wax wanton (See note one below for meaning of this word) and bring judgment upon themselves for having cast off their

first faith.

Heb. 6:2 “judgment” Paul refers to aionian judgment as one of the foundation principles that the Hebrew brethren should know.

James 3:1 “condemnation” James states that a master (teacher) stands related to greater condemnation if unfaithful because of his position of responsibility.

1 Pet. 4:17 “judgment” Peter points out that the time was at hand for the judgment of God to begin at the House of God and then to pass upon those that obey not the gospel of God.

2 Pet. 2:3 “judgment” The false teachers would be judged.

Jude 4 “condemnation” The false teachers would be judged.

Rev. 17:1 “judgment” John was going to be shown the judgment or sentence that was pronounced upon the Great whore - the Roman Catholic Church.

Rev. 18:20 “avenged you” is literally, “avenged your judgment” See note on this verse on page --. Reference is made to the sentence pronounced upon the Babylonian Harlot and that all true saints should rejoice at her destruction.

Rev. 20:4 “judgment” The right to pronounce judgment was given unto the glorified saints. See notes on pages -- and --.

Note one: “KATASTRENIAO, (KATA, against, and STRENIAO, to live strenuously, rudely, as English, “to live hard,” revel, run riot); to run riot against, lead a life of luxury and gaiety, to the neglect of another or in opposition to him.” Bullinger page 853. 1 Tim. 5:1 is the only place where the word occurs in the New Testament.

The last cognate word we are going to consider is, “KRISIS, separating, sundering; judgment, especially, of judicial procedure; the act or time of pronouncing sentence.” Bullinger page 427. “... 1. a separating, sundering, separation; a trial, contest. 2. selection. 3. judgment; that is opinion or decision given concerning anything, especially concerning justice and injustice, right and wrong ...” Grimm-Thayer page 361. It occurs in the following New Testament passages:

Matt. 5:21,22 “judgment” Those who kill, (is angry with his brother without a cause) or refer to him as a fool are in danger of having the Deity pronouncing judgment upon them.

Matt. 10:15; 11:22,24 “judgment” Against any city that the disciples shook the dust of their feet off against, then judgment would be more tolerable for Sodom and Gomorrah than for that city. Jesus then pronounces judgment upon Chorazin and Bethsaida and Capernaum indicating that in the day of Judgment that it would be more tolerable for Tyre and Sidon and Sodom.

Matt. 12:18 “judgment” Matthew quotes Is.42:1-3 showing they were fulfilled by Jesus. Here it states that he would pass judgment upon the Gentiles when he returns.

Matt. 12:20 “judgment” Jesus would send forth or issue judgment unto victory or until his mission at his return is accomplished.

Matt. 12:36 “judgment” Jesus warns that all will have to give account of every idle word that they speak in the day of judgment when the act of judging will be accomplished.

Matt. 12:41,42 “judgment” Jesus points out that the men of Nineveh and the queen of the south will rise in an act of judgment with this generation and in contrast would condemn that wicked generation.

Matt. 23:33 “damnation” Jesus warns the scribes and Pharisees by addressing a rhetorical question to them, namely, how can ye (ye generation of vipers, ye serpents) escape the act of divine judgment which is represented by Gehenna. See Appendix.

Luke 10:14 “judgment” Similar to Matt. 11:22,24.

Luke 11:31,32 “judgment” Similar to Matt. 12:41,42.

John 3:19 “condemnation” This is the decision of the Deity in regards to the word, or this is the Deity’s judgment, namely, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 5:22 “judgment” See page -- and note on this verse. The Father hath committed the act of judgment unto the Son.

John 5:24 “condemnation” “He that heareth my word, and believeth on him that sent me, hath aionian life, and shall not come into condemnation” (judgment or act of the Judge to pronounce judgment against.

John 5:27 “judgment” The Father hath given the Son the authority to execute the act of judgment.

John 5:29 “damnation” Those who have done evil will come forth unto the resurrection of judicial punishment.

John 5:30 “judgment” See page --. Jesus acts of judgment are just.

John 12:31 “judgment” Now is the time of pronouncing judgment against the world which would be accomplished through Jesus’ sacrifice.

John 16:8,11 “judgment” The prince of the world is sin and against it was the judicial sentence being pronounced through Jesus’ sacrifice.

2 Thess. 1:5 “judgment” Paul states that their endurance in all their persecutions and trials is a manifest token of the righteous judgment of God.

1 Tim. 5:24 “judgment” Paul tells Timothy that some men’s sins are open going before to the time of judgment.

Heb. 9:27 “judgment” Paul states that it is appointed unto men once to die then afterwards the time of judgment.

Heb. 10:27 “judgment” For those who sin wilfully after coming to an understanding of the Truth there was no more sacrifice for sin but just a certain fearful looking for the time of pronouncing of judgment and fiery indignation, which shall devour the adversaries.

James 2:13 “judgment ... judgment” James warns that those who hath showed no mercy shall experience a judicial procedure or trial without mercy.

2 Pet. 2:4,9 “judgment” The angels who left their first estate are being reserved for the time of judgment. The Lord knows how to reserve the unjust unto the day of judgment to be punished.

2 Pet. 3:7 “judgment” The Political heavens and earth are being kept in store by the Word of God for the day when the Divine act of judgment will be pronounced against the ungodly men who make them up.

1 John 4:17 “judgment” Herein is our love (agape) made perfect, that we may have boldness in the day when judicial sentences are pronounced.

Jude 6,15 “judgment” The angels who left their first estate are reserved in aionian chains under darkness unto the time of judicial sentencing of the great day. Enoch warned of the time when the Lord Jesus Christ would execute the act of judgment upon the ungodly.

Rev. 14:7 “judgment” This refers to the time when the acts of judicial judgment would be executed against the world leading to the establishment of the Kingdom.

Rev. 16:7;19:2 “judgments” The Deity’s acts of judgment as manifested through His son and the glorified saints are true and righteous.

Rev. 18:10 “judgment” The kings who make up western Europe and symbolized by the beast will lament the signal act of divine judgment against the Babylonian Harlot.

Three other words we must consider at this point are KATAKRIMA, KATAKRINO, and KATAKRISIS all of which are terms made from combining those we have already considered with the preposition KATA. Let us look at each of these terms in the order as set out above.

First of all KATAKRIMA means, “the sentence pronounced against, condemnation, ...” Bullinger page 178. “... probably not ‘condemnation,’ but the punishment following sentence, punishment, doom ...” Arndt and Gingrich page 413. It only occurs in the following New Testament passages:

Rom. 5:16 “condemnation”

Rom. 5:18 “condemnation”

Rom. 8:1 “condemnation”

Second of all KATAKRINO means, “to give judgment ... against; hence, to condemn, the crime or punishment being implied ...” Bullinger page 177. “... to judge worthy of punishment ...” Grimm-Thayer page 332. It only occurs in the following New Testament passages:

Matt. 12:41 “shall condemn”

Matt. 12:42 “shall condemn”

Matt. 20:18 “shall condemn”

Matt. 27:3 “was condemned”

Mark 10:33 “shall condemn”

Mark 14:64 “condemned”

Mark 16:16 “shall be damned”

Luke 11:31 “condemn”

Luke 11:32 “shall condemn”

John 8:10 “hath ... condemned”

John 8:11 “do I condemn”

Rom. 2:1 “condemnest”

Rom. 8:3 “condemned”

Rom. 8:34 “that condemneth”

Rom. 14:23 “is damned”

1 Cor. 11:32 “should not be condemned”

Heb. 11:7 “condemned”

James 5:9 “be condemned”

2 Pet. 2:6 “condemned”

Third and last of all KATAKRISIS which means, “judgment against, (denoting the action incomplete and in progress.)” Bullinger page 178. It only occurs in the following New Testament passages:

2 Cor. 3:9 “condemnation”

2 Cor. 7:3 “condemn”

Bringing the above information together, we receive a picture of the Lord Jesus Christ as the righteous judge whose acts of judgment are true and righteous both towards his household and towards the ungodly and wicked. As his Father is no respecter of persons neither is he for his judgment is in complete harmony with the Father’s will who hath committed all judgment into his hands as the Son of Man. Of course, his title as the judge is the Son of Man as indicated by himself in John 5:27.

We learn that the judges of the Olympic games were purple-robed and this is significant. Purple is the symbol of God-manifest in the flesh as well as royalty. Thus the appropriateness of the parallel for the Lord Jesus Christ was the manifestation of the Deity in the flesh as well as the rightful heir to the throne of David.

As we have already learned the judges had to be strictly honest, no respecter of persons, and completely knowledgeable of all the rules. Likewise, the Lord Jesus Christ is honest, no respecter of persons and completely knowledgeable of the rules which govern the race for aionian life. In fact, one of his titles was "the word was made flesh" indicating how perfectly he knew, understood and lived his Father's word. Also, he is repeatedly referred to as righteous throughout the New Testament. (Matt. 27:19,24; Mark 6:20; Luke 23:47; John 5:30; Acts 3:14; 7:52; 22:14; 2 Tim. 4:8; 1 Pet.3:18; 1 John 1:9; 2:1,29; Rev. 15:3; 16:5,7; 19:2; 22:11. In all of these passages, the Greek word translated "just" or "righteous" is, "DIKAIOS, right, just, that is fulfilling all claims which are right and becoming; just as it should be; a right state, of which God is the standard. Used of God, it denotes the perfect agreement subsisting between his nature (which is the standard for all) and his acts." Bullinger page 647.)

The Judge's responsibilities included entering the contenders and the giving of the prize. Likewise, Paul indicates these aspects are true of Jesus when he refers to Jesus as "the author and the finisher of the faith" in Heb. 12:2, and that he was "apprehended of Christ Jesus" in Phil. 3:13, as well as, inherent in the meaning of the word for prize.

The Lord Jesus Christ as the righteous Judge is very eager for our success and will aid us to be victorious if we just seek his help through prayer and the study of the word of Yahweh. It is his desire that he might give us the prize, namely, the stephanos of life. (See Luke 12:31; Rom. 8:28-39; 5:6-8,10; John 10:11-15; 15:13-14.)

Paul significantly indicates that he will give the stephanos of righteousness unto all them also that love his appearing which links up with the statement he makes in Heb. 11:13,39,40: "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us shall not be made perfect." Thus, all who love his appearing will receive the reward at the same time together defined by Paul in 2 Tim. 4:1, "...the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; ..."

Again, the parallel between the Olympic games and the race for aionian life is brought out for the victors in the Olympic games did not receive the prize at the end of each of the individual contests but all received it together on the same day at a victory celebration. They were all given palm branches after the Judge had decided upon the winner in the individual contests as a symbol of victory. Likewise, the successful spiritual agonists are represented as holding "palms in their hands" in Rev. 7:9. The natural athletes on the day of victory were then paraded with palms in their hands into the temple of Zeus and given the corruptible stephanos which symbolized a linking of the victor with his god. Likewise, the successful spiritual agonist will form the spiritual temple of the Deity and their being awarded the stephanos of life would become linked with Yahweh becoming equal unto the angels.

Just as a victory celebration is kept with meat being provided from the sacrifice on the third day of the Olympic games, we have the sacrifice of Jesus and his resurrection upon the third day which becomes the basis of the marriage supper of the Lamb. (See Is. 25:6; Matt. 16:21; 17:23; 20:19; 22:1-14; 25:1-13; 26:26-29; 27:64; Mark 14:22-25; Luke 9:22; 12:35-37; 13:32; 18:33; 22:15-18; 24:7,21,46; Acts 10:40; 1 Cor. 15:4; Rev. 3:20; 5:9-10; 7:13-14; 19:7-9.)

There is another interesting parallel for after the athlete completed his contest he had to await the decision of the judges. (See note on page -- on Rev. 2:17.) Likewise, for those, such as Paul, who have fallen asleep in Christ, they await the period when restored to life they stand with the living and are judged by the Lord, the righteous Judge as to whether they are worthy or not. At this point, I would

like to introduce the following quotation of Fairbairn as recorded in "All the Trades And Occupations of The Bible by Herbert Lockyer on page 44: "There was a period when the runner in the games was an uncrowned victor. It was after he had ceased to run, and while the judges deliberated on his claim, ere the crown was placed in his hand. He was at rest, all his labor over; he was calm for he was assured of victory; but he was also expectant till the sign of victory was actually given to him, the sentence passed, his name proclaimed, his crown was given to him." This quotation takes in the period which encompasses the very end of the spiritual agonist's life; his rest in death, and the period of anticipation after his resurrection and before he was given the stephanos of life. Thus the parallel between the natural athlete and the spiritual athlete is very complete and exact. Thus, let us study and learn from this most beautiful Bible analogy and let us follow the advice of Paul when he says,

"Agonize the good agony of the faith, lay hold on life ..." 1 Tim. 6:12 and again,

"So run, that ye may obtain." 1 Cor. 9:24.

APPENDIX A

"godliness" "EUSEBEIA, godliness. [The opposite of THRESKEIA, religion. EUSEBEIA relates to real, true, vital, and spiritual relation with God: while THRESKEIA relates to the outward acts of religious observances or ceremonies, which can be performed by the flesh. Our English word "religion" was never used in the sense of true godliness. It always meant the outward forms of worship. In 1 Tim. 3:16, the Mystery, or secret connected with true Christianity as distinct from religion. It is the Genesis of relation ...]" Bullinger page 335. "... from EU, well, and SEBOMAI, to be devout, denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him ... In 1 Tim. 6:3 "the doctrine which is according to godliness" signifies that which is consistent with godliness; in 1 Tim. 3:16, "the mystery of godliness" is godliness as embodied in, and communicated through, the truths of the faith concerning Christ; in 2 Pet. 3:11, the word is in the plural, signifying acts of godliness." Vine's page 162. It only occurs in the following New Testament passages:

Acts 3:12 "holiness" -- And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

Peter tells the Jews that the miracle of healing the lame man was not due to any supreme piety on his part or John's that forced God to hear their request and heal the lame man but was due to faith in the name of Jesus Christ and so that His son Jesus might be glorified.

1 Tim. 2:2 "godliness" -- For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Here the term is being used to describe that quality of reverence, respect, love of, and dedication to God which is manifested in our thoughts, words, and deeds.

1 Tim. 3:16 "godliness" -- And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Tim. 4:7 “godliness” -- But refuse profane and old wives’ fables, and exercise thyself rather unto godliness.

1 Tim. 4:8 “godliness” -- For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

1 Tim. 6:3 “godliness” -- If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1 Tim. 6:5 “godliness” -- Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Tim. 6:6 “godliness” -- But godliness with contentment is great gain.

1 Tim. 6:11 “godliness” -- But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

2 Tim. 3:5 “godliness” -- Having a form of godliness, but denying the power thereof: from such turn away.

Titus 1:1 “godliness” -- Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness;

2 Pet. 1:3 “godliness” -- According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

2 Pet. 1:6 “godliness” -- And to knowledge temperance; and to temperance patience; and to patience godliness;

2 Pet. 1:7 “godliness” -- And to godliness brotherly kindness; and to brotherly kindness charity.

2 Pet. 3:11 “godliness” -- Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

APPENDIX B

Matt. 10:32-33.

In Matthew chapter ten, we find Jesus instructing his twelve disciples before sending them out on a preaching mission. In the instructions that he gives them, there is much wise counsel and guidance as well as a prophetic section, verses 17 to 25, along with guidance and encouragement peculiar to what he prophesied that they would experience. Let us look at a few of the points that he made, examining our ourselves as to where we stand in relation to them. (2 Cor. 13:5.) If we come up on the negative side of the ledger, then it is of the utmost importance that we correct the situation for “the Lord is at

hand.” Phil. 4:5.

Consider meditatively what Jesus says in verses 32-33: “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” (See Luke 12:8,9) The word for “therefore” is, “OUN, therefore, then, (marking the logical or formal inference; used in arguing, exhortation, interrogation, to resume an interrupted subject, and to indicate mere transition from one thing to another.” Bullinger page 780. In other words, what he is about to say is a logical development from what he has already said. He has already prophesied what was going to happen to his disciples after his exaltation to the right hand of the Father indicating that tremendous efforts would be made by the authorities to stop their preaching efforts (verses 17-20), that even their families would show animosity towards them (verse 21), that they would experience a great amount of hatred (verse 22), and that they should not expect and would not receive any better treatment than he himself received (verses 23-25). He exhorts them not to fear them but to preach in a positive bold forthright manner. (verses 26-27) He exhorts them not to fear those who could kill them, but not keep them in the grave, but fear the Deity who not only can kill them, but never grant them life again. (verse 28) Note that he literally says “to destroy in gehenna” the symbol of absolute destruction to all who are refused entrance into the kingdom. “GEENNA only occurs in the following New Testament passages:

Matt. 5:22 “hell” -- But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Jesus says that those who charge a brother with being a fool shall be in danger of gehenna’s fire.

Matt. 5:29 “hell” -- And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Jesus exhorts the brethren to symbolically crucify the flesh so that they do not end up being cast into gehenna.

Matt. 5:30 “hell” -- And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Same as Matt. 5:29: Note the word perish associated with gehenna.

Matt. 10:28 “hell” -- And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Complete destruction by the Deity = “destroy both soul and body in gehenna.” Note verse 8 “aionian fire” equated with being “cast into gehenna of fire” in verse 9.

Matt. 18:9 “hell” -- And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Note opposite of entering “into life” is being “cast into gehenna of fire.”

Matt. 23:15 “hell” -- Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

The proselytes of the scribes and Pharisees were more wicked and corrupt than their teachers and, therefore, much more worthy of destruction. Thus the typical Hebrew idiom is used “a son of gehenna.” See margin 1 Sam. 20:31 “shall surely die.”

Matt. 23:33 “hell” -- Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Jesus warns the Pharisees and scribes that they could not escape the condemnation of gehenna in their present state of unbelief.

Mark 9:43 “hell” -- And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Same as Matt. 18:9 -- And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Note citation of Is. 66:24 in verses 44 and 48. Same as Matt. 5:30 -- And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Mark 9:45 “hell” -- And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Same as Matt. 18:9 -- And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Mark 9:47 “hell” -- And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: (Same as Matt. 18:9; and same as Matt.5:29)

Luke 12:5 “hell” -- But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. (Same as Matt. 10:28)

James 3:6 “hell” -- And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

James figuratively says that the tongue “is set on fire of gehenna.” In other words, the carnal mind which is only fitted for destruction guides the tongue into evil speech and causing evil which will only be destroyed. Thus the symbol of destruction is placed for the carnal mind which will be destroyed.

Both Bullinger and Rotherham connect it with the Hebrew for the valley of hinnom showing that it apparently is derived right from it. As is obvious, the valley of Hinnom is the name of an actual geographical location. It can be found in the following passages: Josh. 15:8; 18:16; 2 Kgs. 23:10; 2 Chron. 28:3; 33:6; Neh. 11:30; Jer. 7:31,32; 19:2,6; 32:35. Upon examining these passages, such as 2 Kgs. 23:10, we find out that Topheth was located in this valley of Hinnom as well. It occurs in the following passages of the Old Testament:

2 Kgs. 23:10 -- And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

Jer. 7:31,32 -- And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither

came it into my heart.

Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

Jer. 19:6,11,12, 13, 14 -- Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.

Apparently, a related word, according to Strong's Exhaustive Concordance, occurs in Is. 30:33 in reference to "a place of cremation" #8613 Strong's. This place of cremation is prepared for the latter-day Assyrian which comes against Israel. We will see how beautifully all of this connects when we notice Jesus' use of "gehenna" in his various discourses. Notice the following points he makes about it:

1.) It is the judgment poured out upon those that are guilty of a wicked use of their tongue:

Matt. 5:22 -- But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. (Compare James 3:6 - the whole chapter also).

2.) It is the judgment poured out upon those who have not symbolically crucified the carnal mind or sin-in-the-flesh and all its evil manifestations through the body:

Matt. 5:29,30 -- And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Matt. 5:18-19 -- For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Mark 9:43-48 -- And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast

into hell fire: Where their worm dieth not, and the fire is not quenched.

3.) It is the judgment poured out upon the unbelieving scribes and Pharisees and their proselytes:

Matt. 23:15,23 -- Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves... Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

4.) It is the judgment poured out upon those who fearing to witness for Christ because of persecution deny him:

Matt. 10:28 -- And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Luke 12:5 -- But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

5.) Notice that “to be cast into fire” in Matt. 18:9 is literally, “to be cast into the gehenna of the fire.” Thus it is the place belonging to or characterized with the fire of judgment.

6.) Notice that such terms as “should perish” (Matt. 5:29,30) and “to destroy” (Matt. 10:28) occur in conjunction with Geheena. They come from “APOLLUMI, to destroy, cause to perish ... to be utterly and finally ruined and destroyed, to be lost, brought to nought, put to death.” Bullinger page 581.

It occurs in the following New Testament passages:

Matt. 10:39 “shall lose ... that loseth” -- He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that does what is necessary to save his life in time of trouble will lose it, as far as Jesus is concerned, but he who willingly lays down his life rather than deny Jesus will find life when Jesus returns.

Matt. 10:42 “shall ... lose” -- And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

He who gives aid to the followers of Jesus will not lose his reward.

Matt. 15:24 “lost” -- But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Jesus states that he was only sent to the lost sheep of Israel. In other words, he was sent to save them because as far as an eternal future was concerned apart from him they were as good as dead.

Matt. 16:25 “shall lose ... will lose” -- For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

(Same as Matt. 10:39.) In verses 26 and 27, Jesus says what good is it if you gain the world and lose

your life because nothing can be given in exchange for your life: you can not buy salvation. Remember Jesus, as the son of man, will return with the glory of the Father and with his angels and reward every man according to his works.

Matt. 18:11 “which was lost” Jesus states that the son of man is come to save that which was lost. See 2 Pet. 3:9 -- The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (Compare Luke 12:32 -- Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.)

Matt. 18:14 “should perish” -- Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
It is not the will of the Father that one of His children should perish.

Matt. 21:42 “will ... destroy” -- Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?

In the parable of the householder it is clearly stated that the wicked will be destroyed.

Matt. 22:7 “destroyed” -- But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

In the parable of the King who made a marriage feast for his son, those who abused or murdered His servants were destroyed.

Mark 8:35 “shall lose ... shall lose” -- For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.

(Same as Matt. 18:11.) Matt. 16:26 is similar to Mark 8:36,37. In verse 38, Jesus says whoever was ashamed of him and his words in this adulterous and sinful generation of him also shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels.

Mark 9:41 “shall ... lose” -- For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. (Same as Matt. 10:42.)

Mark 12:9 “destroy” -- What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. (Same as Matt. 21:41.)

Luke 9:24 “shall lose ... will lose” -- For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. (Same as Matt. 18:11 and Mark 8:35.) Verse 26 same as Mark 8:38.

Luke 9:25 “and lose” -- For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

(Similar to Matt. 16:25 and Mark 8:36.) Rhetorical question: What is a man advantaged, if he gain the whole world, and lose himself, or be cast away? The obvious answer is nothing.

Luke 13:3,5 “shall ... perish” -- I tell you, Nay: but, except ye repent, ye shall all likewise perish... I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Jesus told the Jews that unless they repented they would perish just like the Galileans Pilate had killed.

Luke 15:4 “if ... lose ... which is lost” -- What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

The shepherd with a hundred sheep will leave the 99 to go after and find the one that was lost.

Luke 15:6 “which was lost” -- And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

The good shepherd rejoices over the finding of the sheep that was lost and is now found: the reason is that he saved him from perishing.

Luke 15:8 “lose” -- Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

The woman who had ten pieces of silver if she loses one piece will seek diligently to find it until she does.

Luke 15:9 “had lost” -- And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

The woman then rejoices when she has found that which was lost: The reason is because it has been saved from perishing.

Luke 15:17 “perish” -- And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

The prodigal son decides his father is merciful and will thus not allow his repentant son to perish.

Luke 15:24,32 “lost” -- For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry... It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The prodigal son says of His son: This my son was dead, and is alive again; he was lost, and is found. Thus dead and lost is contrasted with alive and found.

Luke 17:27,29 “destroyed” -- They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all... But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

The people in Noah’s day were destroyed and the people in Sodom were destroyed and the warning to us in the latter-days is that conditions will be the same so don’t perish like them along with all those who will perish by Divine judgment.

Luke 17:33 “shall lose ... shall lose” -- Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. (Same as Matt. 10:39.)

Luke 20:16 “destroy” -- He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. (Same as Matt. 21:41.)

John 3:15,16 “should ... perish” -- That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 6:39 “should lose” -- And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Those who the Father gave Jesus would not perish but be raised again at the last day.

John 10:28 “shall ... perish” -- And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

His sheep would be given aionian life and, therefore, would never perish or be destroyed.

John 12:25 “shall lose” -- He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (Same as Matt. 10:39.)

Rom. 2:12 “shall ... perish” -- For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

For as many as have sinned without law shall also perish without law, that is the lawless sinners will perish at the judgment seat of Christ. Rejection of God’s law means that you will not have the benefits of that law in the Day of judgment and so will perish.

Rom. 14:15 “Destroy” -- But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Exhorted not to cause the destruction of a weak brother by a liberty that we believe we have.

1 Cor. 1:18 “perish” -- For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

The word (or Logos) of the cross is foolishness to the worldly wise that perish.

1 Cor. 8:11 “shall ... perish” -- And through thy knowledge shall the weak brother perish, for whom Christ died? (Similar to Rom. 14:15.)

1 Cor. 15:18 “are perished” -- Then they also which are fallen asleep in Christ are perished.

If Christ is not risen from the dead, then those who have fallen asleep in him have perished: that is they will never come forth from the grave.

2 Cor. 2:15 “that perish” -- For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

In verse 16, a parallelism occurs to verse 15: life is contrasted with death. Therefore, saved and life are contrasted with perish and death. -> Saved = life, and perish = death.

2 Cor. 4:3 “that are lost” -- But if our gospel be hid, it is hid to them that are lost:

If the gospel is hid, then it is hid to them that are lost.

2 Thess. 2:10 “that perish” -- And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

A portrait of the development of the Papacy and the Babylonian Harlot is given here. Those who love not the truth and accept this system of apostasy will be deluded into believing the system is the True one and will be deceived and perish.

James 4:12 “to destroy” -- There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

One lawgiver that can save or destroy and we are in no position to do that. Saved contrasted with “to destroy.”

2 Pet. 3:6 “perished” -- Whereby the world that then was, being overflowed with water, perished:

The destruction of the world in Noah’s time.

2 Pet. 3:9 “perish” -- The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

The LORD is longsuffering and does not desire that any should perish. See Matt. 18:14 above (compare to Luke 12:32.)

Jude 5 “destroyed” -- I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

The Deity destroyed those that believed not after having saved them out of Egypt.

Jude 11 “perished” -- Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Jude states of those who had crept in unawares (verse 4) because of following the example of Korah (Dathan and Abiram) have sealed their their fate, that is they were as good as dead just like Korah - PERISHED!

Did you notice that all of the above passages are associated with Divine judgment and that perishing was always the complete antithesis or opposite of life? That is you either received aionian life or immortality, or you were destroyed or perished. When one stops to think of it the complete opposite of life is the cessation of existence! In other words all the manifestations of life, such as thinking, feeling, tasting, touching, hearing, smelling, walking etc. etc., completely comes to a halt. This means that the doctrine of the immortality of the soul and hell fire torment of orthodox Christianity is completely false. Thus, the

use of the passages under consideration clearly can not be used to support such specious reasoning on the part of the clergy.

7.) The words “should be cast” in (Matt. 5:29,30) and “to be cast” (in Matt. 18:8,9) (Mark 9:45,47) comes from the Greek word “BALLO, transitive, to throw at or hit, with any kind of missile, strictly opposed to striking, intransitive to fall, tumble.” Bullinger page 136. It occurs in the following passages:

Matt. 3:10 “cast” -- And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

John the Baptist said particularly to the Pharisees and Sadducees that every tree that does not bring forth good fruit will be cut down and thrown into fire. In other words, by a figure of speech, just as wood would be totally destroyed by fire (consumed: nothing left.) so would they: They would totally cease to exist.

Matt. 5:13 “to be cast” -- Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Just as worthless salt is good for nothing and so gotten rid of even so shall be the Deity’s treatment of worthless saints.

Matt. 5:29,30 “cast ... should be cast” -- And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

The removal of the wicked from the presence of the Lord Jesus Christ and the hitting of them with the subsequent Divine punishment poured out upon the wicked unto their death.

Matt. 7:19 “cast” Jesus’ comparable statement to John the Baptist’s as recorded in Matt. 3:10.

Matt. 13:42 “shall cast” In the parable, the tares are gathered along with the wheat in the harvest at the end of the world and shall be burned up. In other words, just as the tares are completely destroyed even so shall the wicked be by Divine judgment.

Matt. 13:47,48 “cast” A harvesting of fish from the sea with the good being separated from the bad at the shore and the bad being discarded. Likewise, the gospel draws many people out of the sea of nations and when all reach the shore where judgment is passed upon which are good and which are bad and the bad being gotten rid of. Jesus gives the solution to verses 42, 47 and 48 in verses 49 and 50. He states the wicked will be separated at the end of the world and cast into the furnace of fire, or be destroyed by Divine judgment.

Matt. 13:50 “shall cast” For significance of fire see point 13 below and for significance of furnace, a place of cremation, see point 14 below.

Matt. 18:8,9 “cast ... to be cast” (Similar to Matt. 5:29,30).

Mark 9:45,47 “to be cast” (Similar to Matt. 5:29-30; 18:8,9).

Luke 3:9 “cast” (Same as Matt. 3:10).

Luke 12:49 “to send” compare to Matt. 10:34 “to send ... to send” (Divine judgment poured out upon the earth - Purpose of Jesus’ mission.)

John 15:6 “is cast ... cast” Jesus states that those who do not abide in him will be totally destroyed just as completely as a branch is removed from the vine (pruning) and then thrown into the fire and burned.

Rev. 8:5 “cast” The opening of the seventh and the outpouring of Divine judgment upon the Roman earth or empire in answer to the prayers of the saints who were being persecuted by the newly established Roman religion the Catholic Church. The Ostrogoths and Alemanni attacked the Roman Empire.

Rev. 8:7 “were cast” First trumpet: The invasion of Alaric and the Goths A.D.395 - 410.

Rev. 8:8 “was cast” Second trumpet: Genseric and the Vandals A.D. 429 - 477.

Rev. 19:20 “were cast” The beast - Western Europe; the false prophet - the Pope and the Catholic Church who will oppose Christ and the saints will be the recipients of Divine judgment unto their destruction. Thus, Europe will be turned into the figurative Lake of Fire after the example of Sodom. Dan. 7:11; 2 Thess. 1:8; Mal. 4:1,2; Jude 7. (For significance of fire see point 13.) (For significance of Lake of Fire see point 14.)

NOTE: Furnace of fire (Matt. 13:42,50); aionian fire (Matt. 18:8); the gehenna of the fire (Matt. 18:9; Mk. 9:45-48); Lake of fire (Rev. 19:20; 20:10,14,15; 21:8) must all be related ideas and all are representative of Divine judgment poured out upon the wicked which involves their total destruction, and thus, the significance of fire, for mortal man can not live in fire, both at the beginning and the end of the Millenium. Of course, that which takes place at the end of the Millenium sees the end of mortality (No more mortals!) and thus death being swallowed up in victory or being symbolically cast into the Lake of fire. Thus signifying God’s judgment being brought to a climax and death figuratively completely destroyed. For further significance of these related terms and ideas see point 14 below.

Rev. 20:3 “cast” The dragon or sin manifested politically will be suppressed, that is, during the Millenium no political opposition will be allowed to develop among the nations permitted to exist under Christ’s rule. Thus, independent political thinking in the hearts of the mortal population (the bottomless pit = abyss which comes from a Greek word which means the deep or the ocean which is a typology for the nations.) will be suppressed and mortal men will not be permitted to govern themselves politically. At the end of the Millenium the people will be allowed to do as they please in order to manifest the hidden contents of their hearts. When this is allowed, they will seek to overthrow the political rulership of the saints and there will be a repeat of Divine judgment like that poured out upon the beast and false prophet.

Rev. 20:10 “was cast” Notice that “are” is italicized which means there is no comparable word in the Greek.

Rev. 20:14 “were cast”; 20:15 “was cast” Therefore, the Diaglott renders it as “were cast.” (Jude 7; Lam. 4:6.) In verse 14, the lake of fire is clearly defined as death. “This principle is true in regard

to both the pre-millennial as well as the post-millennial judgments.” “The ‘second death’ as a term relates to a death from which there shall be no awakening. The ‘Lake of Fire’ is likened to such an end” page 242 of Apocalypse Epitomised by H. P. Mansfield.

Did you notice that all of these passages are associated with Divine punishment and a number clearly state on the earth? (Matt. 5:13; 10:34; Luke 12:49; Rev. 8:5,7). Did you also notice in how many passages fire occurs? (Matt. 3:10; 7:19; 13:42,50; 10:34; 18:8,9; Mark 9:45,47; Luke 3:9; 12:49; John 15:6; Rev. 8:5,7,8; 19:20; 20:10; 20:14; 20:15.) Also, in point 6 above, fire is associated with Luke 17:29; 2 Pet. 3:7,12; Jude 7. So it would seem that whatever gehenna signifies it must be associated with the earth and Divine punishment.

- 8.) It is also judgment poured out by the Deity: Matt. 10:28; Luke 12:5.
- 9.) It takes place when others enter the kingdom of the Deity: Mark 9:47.
- 10.) The entering “into life” is paralleled to the entering into “the kingdom of the Deity: Mark 9:43,45,47.
- 11.) It is associated with judgment: Matt. 23:33 where “the damnation of hell” should be literally translated, “the judgment of the gehenna.”
- 12.) It is associated with the judgment of the aion or millenium or Kingdom Age: Matt. 18:8,9 where “to be cast into everlasting fire” is literally, “to be cast into aionian fire,” and this is paralleled with “to be cast into gehenna of the fire.”
- 13.) I. Fire was used as a means of Divine punishment:
Gen. 19:24
Lev. 10:2
Num. 11:1-3
Num. 16:35
Num. 26:10
1Kings 18:23-39
2 Kings 1:10-12
1 Chron. 21:26
2 Chron. 7:1-3
Job 1:16
Ps. 105:32
Ps. 106:18

Jer. 17:4,27

Jer. 21:14

Jer. 43:12

Jer. 49:27

Jer. 50:32

Ezek. 38:22

Hosea 8:14

Amos 1:4,7,10,12,14

Amos. 2:2,5

Luke 17:29

II. Fire was used symbolically of Divine Judgment:

Num. 21:28

Deut. 4:24

Deut. 9:3

Judges 9:15-20

2 Sam. 22:9,13

2 Sam. 23:7

2 Kings 2:11

2 Kings 6:17

Job 20:26

Job 22:20

Ps. 11:6

Ps. 18:8,12,13

Ps. 21:9

Ps. 46:9

Ps. 50:3

Ps. 66:12

Ps. 78:21,63

Ps. 79:5

Ps. 80:16

Ps. 83:14

Ps. 89:46

Ps. 97:3

Ps. 118:12

Ps. 140:10

Is. 9:19

Is. 10:16,17

Is. 29:6

Is. 30:27-33

Is. 31:9

Is. 33:11-14

Is. 42:25

Is. 43:2

Is. 47:14

Is. 66:15-24

Jer. 4:4

Jer.5:14

Jer. 11:16

Jer. 15:14

Jer. 17:4,27

Jer. 21:12

Lam. 1:13

Lam. 2:3,4

Lam. 4:11

Ezek. 5:2,4

Ezek. 15:4-7

Ezek. 19:12,14

Ezek. 20:47

Ezek. 21:31,32

Ezek. 22:20-22,31

Ezek. 23:25

Ezek. 24:9-12

Ezek. 28:18

Ezek. 30:8,14,16

Ezek. 36:5

Ezek. 38:19

Ezek. 39:6

Joel 2:30

Amos 5:6

Amos 7:4

Nahum 1:6

Nahum 3:13,15

Hab. 2:13

Zeph. 1:18

Zeph. 3:8

Zec. 2:5

Zec. 3:2

Zec. 9:4

Zec. 11:1

Zec. 13:9

Mal. 3:2

Luke 12:49

Acts 2:3,19

2 Thess. 1:8

Heb. 12:29

Rev. 20:9

III. Fire used symbolically as judgment primarily but other figures as well:

Job 18:5

Job 31:12

Job 41:19

Ps. 39:3

Ps. 57:4

Ps. 79:5

Ps. 104:4

Prov. 16:27

Prov. 25:22

Is. 26:11

Is. 65:5

Songs 8:6

Jer. 20:9

Jer. 23:29

Jer. 48:45

Hosea 7:6

Joel 1:19,20

Joel 2:3,5

Obadiah 18

Mic. 1:4

Zec. 12:6

Matt.3:10,11,12

Matt. 5:22

Matt. 7:19

Matt. 13:40,42,50

Matt. 18:8,9

Matt. 25:41

Mark 9:43-49

Luke 3:9,16,17

John 15:6

Rom. 12:20

1 Cor. 3:13,15

Heb. 1:7

James 3:5,6

James 5:3

1 Pet. 1:7

2 Pet. 3:7,12

Jude 7,23

Rev. 1:14

Rev. 2:18

Rev. 3:18

Rev. 4:5

Rev. 8:5,7,8

Rev. 9:17,18

Rev. 10:1

Rev. 11:5

Rev. 13:13

Rev. 14:10,18

Rev. 15:2

Rev. 16:8

Rev. 17:16

Rev. 18:8

Rev. 19:12,20

Rev. 20:10,14,15

Rev. 21:8

A quick look at the context of the II and III sections will easily convince you that these passages are not talking about literal fire and, therefore, the passages under consideration must be symbolical fires representing Divine judgment because of the parallel nature of subject matter that deals with the return of the Lord Jesus Christ and the pouring out of judgment upon the earth.

14.) Did you notice that in Mark 9:44 and 48, Isaiah 66:24 is cited? In Isaiah 66, we are given a picture of the Kingdom Age when Israel is restored in the land and worship of the Deity is established throughout the world with Jerusalem as its center. In verses 23 and 24, we are given the following picture which must be connected with the gehenna talked about by Jesus due to his connecting the two: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yahweh. And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Thus, we have a picture of a huge pileing of carcasses of men who had transgressed against Yahweh as a symbol to all people that flesh is nothing and must not be served but symbolically crucified so that they can then serve Yahweh properly. Thus, the Divine judgment poured out in establishing the Kingdom of the Deity will see an establishment of a monument

to the power of the Deity and the weakness and worthlessness of flesh. You might ask the question, "How did this mound of flesh get there?" Remember what we said about Is. 30:33 earlier: how it related to the destruction of the latter-day Assyrian. Well, here is the point of connection that was talked about! This is where the mound of carcasses come from! Assyria is representative of the Gogian host in Ezekiel chapters 38 and 39, the king of the North of Daniel 11:40-45; the multitudes of nations in Joel chapter 3; and the all nations of Zec.14. (Consider Mic.5:1-15). Of course, this immediately connects with what is said by Ezekiel in his 39th. chapter in verses 11-16 where we read of the burying of the carcasses of the Gogian host in a mausoleum or memorial grave (verse 11: the meaning of the Hebrew word for grave.) and forming a city of the dead which will shut the mouths (verse 11 margin) of all who come to worship Yahweh. They will throughly and graphically see the worthlessness and fruitlessness of putting their trust in mere mortal man and realize that the only one that can save them and who is willing to save them (the mortal population) is the very one they had refused to worship before, namely, the Deity of the Universe. Thus Ezekiel says at 39:13 the following: "Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified saith Adonai Yahweh." This is all the more significant when we learn in Jackson's, A Dictionary of Scripture Proper Names, that one possible meaning of the word Hinnom is "Behold Them" (page 42). This is exactly the message that goes out to all mortals then and now! Behold them! See what the might of flesh can accomplish! Behold them! See where disobedient, wayward, wicked mortal men in the height of their success under Gog ends up at! Behold them! Is this the end you desire, or do you desire aionian life and a place in the Deity's Kingdom? Behold them! And then make your decision! Consider the following passages:

2 Chron. 32:8

Job 14:10

Ps. 62:9

Ps. 76:12

Ps. 82:7

Ps. 118:8,9

Ps. 146:3,4

Is. 2:22

Is. 30:1

Is. 31:1

Jer. 17:5

Resuming where we left off, Jesus encourages his disciples by telling them that Yahweh is aware of the tiny insignificant little sparrows, therefore, they had no need to fear about anything for they were of much greater value than the sparrows. (verses 29-31).

The above brings us to the significance of the use of the word "therefore" in verse 32. As a result of all of the above points if we are willing to remain steadfast under all persecution and trials and tribulations and confess Jesus before all, then he as our High Priest and Mediator, will be faithful in representing us

to the Father. What did he mean by the use of the word “confess”? The Greek word for “shall confess” and “will confess” is, “HOMOLOGEO, to speak or say the same together with another, that is to speak the same language, to say the same things, that is to assent, accord, agree with, hence, to concede, admit, confess. (a) followed by EN, in, to confess in one’s case, that is to profess or acknowledge him.” Bullinger page 179. “... literally, to speak the same thing (homos, same, lego, to speak), to assent, accord, agree with ... In Matt. 10:32 and Luke 12:8 the construction of this verb with EN, in, followed by the dative case of the personal pronoun, has a special significance, namely, to confess in a person’s name, the nature of the confession being determined by the context, the suggestion being to make a public confession. Thus the statement, “every one ... who shall confess Me (literally, in Me, that is, in My case) before men, him (literally, in him, that is, in his case) will I also confess before my Father ...,” conveys the thought of confessing allegiance to Christ as one’s Master and Lord, and, on the other hand, of acknowledgment, on His part, of the faithful one as being His worshipper and servant, His loyal follower; this is appropriate to the original idea in HOMOLOGEO of being identified in thought or language.” Vine’s page 224. It only occurs in the following New Testament passages:

Matt. 7:23 “will I profess” Jesus indicates that at the Judgment Seat to the rejected that he would profess or confess that he never knew them (or knowledge do to experience) and that they should depart from him.

Matt. 10:32 “shall confess ... will I confess” Those who confess or profess unto all that they believe Jesus Christ to be the Son of God and Savior, then he would acknowledge them before the Father.

Matt. 14:7 “promised” Herod assented or agreed with Salome to give her what she desired with an Oath.

Luke 12:8 “shall confess ... shall ... confess” Jesus would acknowledge before the angels of God whoever would acknowledge him before men. A true blessing to all faithful witnesses.

John 1:20 “confessed ... confessed” John the Baptist acknowledged that he was not the Christ when “the Jews sent priests and Levites from Jerusalem to ask him, who art thou?”

John 9:22 “confess” The Jews had agreed that any one who would acknowledge that Jesus was the Christ then that individual would be put out of the synagogue.

John 12:42 “did not confess” Many chief rulers believed into Jesus but would not confess or acknowledge him for fear of the Pharisees for they would be put out of the synagogue.

Acts 23:8 “confess” The Pharisees acknowledge that there is a resurrection, that there are angels and spirits.

Acts 24:14 “confess” Paul acknowledges that after the way the Jews call heresy he worshipped the God of his fathers believing all things which were written in the law and in the prophets: and have hope toward God.

Rom. 10:9 “shalt confess” In order to be saved, we must: I. acknowledge the Lord Jesus with our mouths and II. believe in our hearts that God hath raised him from the dead.

Rom. 10:10 “confession is made” Paul now states why the above two reasons are valid, namely: I. with the heart man believeth unto righteousness, and II. with the mouth acknowledgment is made into salvation.

1 Tim. 6:12 “hast professed” Timothy was to agonize the good agony which he had been called into and which he had acknowledged openly before many witnesses. What he had acknowledged or confessed to is referred to as the good confession.

Titus 1:16 “profess” The defiled and unbelieving acknowledge God in words, but deny him in action.

Heb. 11:13 “confessed” The faithful acknowledged that they were strangers and pilgrims on the earth.

Heb. 13:15 “giving thanks” The sacrifice of praise to God continually is the fruit of our lips giving acknowledgment to his name.

1 John 1:9 “confess” If we acknowledge our sins, God will forgive us.

1 John 4:2,3 “confesseth” Every spirit or prophet that acknowledges that Jesus Christ is come in the flesh is of God.

1 John 4:15 “shall confess” Every spirit or prophet that does not acknowledge that Jesus Christ is come in the flesh is not of God.

2 John 7 “who confess” John states that “many deceivers are entered into the world, who confess (or acknowledge) not that Jesus Christ is come in the flesh.

After considering the above passages it is quite clear that in order to be saved we must acknowledge him with our mouths as well as believing with the heart into righteousness. (Rom. 10:9,10; Heb. 13:15). The very meaning of our word requires us to assent or agree to all that is contained in the Word of the Deity and be of one mind with it. (1 John 4 and 2 John 7). We must make a good confession before many witnesses of our commitment to agonize the good agony (1 Tim. 6:12). We must be willing to acknowledge Jesus Christ and all that he stood for and represented before all, even if they seek our destruction. (Acts 24:14; John 9:22; 12:42; 11:13). If we do that, then he will acknowledge us and our case and that we are his brethren before the Father and the angels of God now as our High Priest and mediator (1 Tim. 2:3-6; Heb. 3:1; 2:9-18; 4:14-16; 5:1-10; 6:19,20; 7:24-25; 8:1-2; 9:11-14, 23-28; 10:10,14,19-31; 12:22-29; 13:10-15, 20-21.) and in the future as “the Lord the righteous Judge” (2 Tim. 4:7-8; Acts 17:31; Rom. 2:5-16; 1 Cor. 4:4-5; 2 Cor. 4:14; 5:10-11; 1 Thess. 1:7-10; Phil. 3:20-21; Acts 10:42; James 5:9; Matt. 28:18.)

In Matt. 10:33, Jesus introduces the antithesis or the opposite situation to that referred to in the 32nd. verse. In the 32nd. verse, he looked at the positive side and now in the 33rd. verse, he looks at the negative side. Thus, Jesus acknowledges the free will of an individual to either accept or reject him. The Greek word translated “shall deny” and “will ... deny” is, “ARNEOMAI, to deny, disown; to say no, refuse, decline ...” Bullinger page 215. “... decline, renounce ...” Liddell and Scott page 244. “... 1. refuse, disdain ... 2. deny ... 3. deny, repudiate, disown ...” Arndt and Gingrich page 107. “...1. to deny, say no, ... 2. ...to deny, refuse to acknowledge, disown (prove false to) ... to deny, abjure ...” Abbott-Smith pages 59-60. It only occurs in the following New Testament passages:

Matt. 10:33 “shall deny ... will I also deny” Those who decline or refuse to acknowledge Jesus beforemen will be denied or disowned or repudiated by Christ before his Father.

Matt. 26:70,72 “denied” Peter’s denying that he knew Jesus.

Mark 14:68,70 “denied” Peter’s denying that he knew Jesus.

Luke 8:45 “When all denied” (The healing effect of touching Jesus.) In reference to the woman with the issue of blood touching the hem of Jesus’ garment and being healed: when Jesus asked who touched him all the people stated that they had not touched him.

Luke 12:9 “that denieth” Jesus states that he who denies or refuses to acknowledge him before men shall be denied or disowned or repudiated before the angels of God.

Luke 22:57 “denied” Peter’s denial of Jesus.

John 1:20 “denied” (For contrast with confessed = denied not.) John the Baptist denied or disowned his being the Christ. He acknowledged that he was not the Christ.

John 18:25,27 “denied” Peter’s denial of Jesus.

Acts 3:13,14 “denied” Peter states that they, the Jews, had disowned or repudiated or refused to acknowledge the son of God in the presence of Pilate.

Acts 4:16 “deny” The rulers, elders, scribes and High Priest agreed that a notable miracle had been wrought by Peter and John and that they could not repudiate or disown or refuse to acknowledge this fact and the obvious consequences

Acts 7:35 “refused” Stephan talking about the fact that Moses was a type of Jesus and the historical stubbornness of the Jews states that the very individual that they placed so much importance upon had initially been repudiated or disowned by the Jews in Egypt.

1 Tim. 5:8 “hath denied” Those who do not take care of their own family had repudiated, or disowned, or refused to acknowledge the faith by their actions.

2 Tim. 2:12 “deny will deny” If we deny, or repudiate, or disown Christ, then he will deny, or repudiate or disown us.

2 Tim. 2:13 “deny” Jesus can not deny or repudiate or disown himself and the principles he lives by and the mortality he represents: upon this basis unbelievers must be repudiated.

2 Tim. 3:5 “denying” In the latter-days Paul states that there would be a form of godliness but repudiating or disowning the power thereof. (See Titus 1:16.)

Titus 1:16 “deny” (For comparison of confess with deny.) The defiled and unbelieving are said to acknowledge God in word but deny or repudiate or disown Him in deed. (See 2 Tim. 3:5.)

Titus 2:12 “denying” We are suppose to reoudiate, deny, disown, renounce, refuse to acknowledge, say no to ungodliness and worldly lusts.

Heb. 11:24 “refused” Moses refused to acknowledge, repudiated, disowned being called the son of Pharaoh’s daughter.

2 Peter 2:1 “denying” The prophecy that there would be false teachers just as their had been false prophets who will secretly bring in damnable heresies (opinions of destruction - Marshall.) even

denying or repudiating or disowning the Lord that bought them.

1 John 2:22 “that denieth ... that denieth” He that denies or repudiates Jesus is the Christ is a liar. He that denies or repudiates or disowns the Father and the son is antichrist.

1 John 2:23 “denieth” He that denies or repudiates or disowns the son also does not have the Father. In other words repudiation of one is automatically the repudiation of the other.

Jude 4 “denying” Jude talks about a group of ungodly men who had crept in unawares but who had previously been written about for this judgment who were turning the grace of God into lasciviousness and were denying or repudiating the only Lord God and our Lord Jesus Christ.

Rev. 2:13 “hast not denied” Jesus states that the ecclesia in Pergamos was holding fast his name and denying or repudiating or disowning his faith.

Rev. 3:8 “hast not denied” Jesus states that the ecclesia in Philadelphia had kept his word and had not denied or repudiated or disowned or renounced or refused to acknowledge the name of Jesus.

Thus it becomes quite clear that any denying or disowning or repudiating or renouncing or refusing to acknowledge Jesus and what he stands for in both word and deed before all men will end up with Jesus refusing to acknowledge or disowning or repudiating of us before his Father and the angels of God now in his role as High Priest and Mediator and in the future as the Son of Man, the Lord, the righteous Judge. This repudiating will mean that our access to the Father will be shut off, sins will not be forgiven, guidance and help not given, refuge not provided, mercy and grace rejected, immortality denied, and destruction with the wicked after being removed from the presence of Jesus. (Matt. 7:21-23; 8:11-12; 22:8-14; 25:1-11, 14-30, 31-46; Luke 13:23-30; 19:11-27; John 6:37-40.)

APPENDIX C

WRESTLING: Eph. 6:12

In Ephesians chapter 6 at verse 12, we have the only passage which can be directly applied to the sport of wrestling. However, it is important to remember that the general terms that we looked at previously that described the contestants apply to the contestants of all the different contests in the Grecian games. Therefore, what was said then applies to the runners, boxers and wrestlers and should be kept in mind as we consider each of these events. Now let us consider specifically the analogy of the wrestler in the Word of the Deity.

Upon looking at the context of Ephesians 6:12, we immediately notice that the imagery of a soldier is being presented to the reader and it must be asked whether verse 12 can apply to the sport of wrestling. The answer is that it probably applies to both for the word for “wrestle” can have an application appropriate to both areas. The Greek word for “wrestle” is, “PALE, (from PALLO to vibrate, shake) from Homer down, wrestling (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able ... his prostrate antagonist, that is hold him down with his hand upon his neck; ...” Grimm-Thayer page 474. From The Expositor’s Greek Testament on page 383 of volume

3, we have the following comment, “The term PALE, which occurs only this once in the New Testament, is used in classical Greek occasionally in the general sense of a battle or combat ... but usually in the specific sense of a contest in the form of wrestling. If it has its proper sense here, as most probable, there is a departure for the time being from the figure of the panoply, and a transition to one which brings up different ideas.” Thus, from its meaning and use, it is possible to apply to both areas, but that its primary sense is that which applies to the sport of wrestling as found in the Grecian games. In fact, a similar transition occurs in 2 Tim. 2:3-5 where verses three and four apply to the image of a soldier and verse five to that of the Grecian games. (Again there is a sense in which verse 5 could apply to that of a soldier, but it is not the primary sense.) In light of all of the above discussion, we are going to consider this verse from the point of view of wrestling.

The very first word which verse 12 opens up with shows that there is a connection in thought between what Paul has just said in verse 11 and what he is about to say in verse 12 and beyond. The Greek word translated “for” is, “HOTI, introduces that which rests on a patent fact, that ... because, in as much as, seeing that.” Bullinger page 296. Paul has just finished explaining that we needed to put on the whole armor of the Deity so that we might be able to stand fast against the wiles (“METHODEIA, ... method, art, artifice, cunning device, contrivance, craft, wiles, ...” Bullinger page 883.) of the DIABOLOS. The reason why he has given this advice in this passage is thus very clear. It is so that we can hold our ground under the very cunning craftiness of our opponent the falsely accusing enemy or adversary. The DIABOLOS, of course, is representative of all that springs forth from the carnal mind, or sin-in-the-flesh, in opposition to Yahweh’s law, plan and purpose. Exactly what the term encompasses at this particular point in Paul’s letter to the Ephesians will be set out in verse 12 where Paul considers us to be in a hand to hand struggle for the victory with various opponents. He shows this connection through the use of the Greek word translated “For”.

Paul now points out that it is “we” or each and every one of us who have put on the saving name of the Lord Jesus Christ who are involved in this agonizing hand to hand struggle or fight with certain adversaries he is about to define.

Paul begins his analysis of the various opponents by first stating who the opponent is not. He states that our opponent is not flesh and blood. The word in the Greek for “not” is, “OU, ... not, no, expressing full and direct negation, independently and absolutely; hence objective, ... denies absolutely and directly ... denies what is a matter of fact ... negatives an affirmation ... is used when an object is regarded independently in itself ... implies non-existence absolutely ...” Bullinger page 525. In other words, we are not literally involved with the fighting of other men. Paul is quick to point this fact out so that he is not misconstrued and thus have certain of his readers who were of a more volatile nature going out and eliminating all opponents who would dare to persecute the followers of the Lord Jesus Christ. Such action (as well as such teaching) is out of harmony with the teachings and example of the Lord Jesus Christ and, therefore, are not permissible. In fact, we are commanded the complete opposite, namely, to agape-love our enemies. In this manner, Paul emphatically points out that this is just an analogy not something to be treated or carried out literally but to be studied for its symbolical and spiritual truths.

The phrase “flesh and blood” occurs four times in the New Testament, namely,

Matt. 16:17: And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

1 Cor. 15:50: Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Gal. 1:16: To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Heb. 2:14: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

and quite clearly points to frail mortal man in complete contrast to what the Deity is and what we can become through the power of the Deity. This usage seems to be directly related to such passages as Lev. 17:11 which says, "the life of the flesh is in the blood." (Lev. 17:14; Deut. 12:23-27: Note that in verse 27 the phrase "the flesh and the blood" occurs in reference to sacrifice.) Through this phrase Paul places in bold relief the true state of frail, weak, temporal, mortal man and thus all the doctrines and philosophies and supposed manifestations of might and power which spring forth from him and founded on such a foundation of grss or sand. It is these latter ideas that are going to make up our opponents in this passage.

Paul now introduces the four opponents that the Ephesian brethren and we ourselves are wrestling with. They are "1.) against principalities, 2.) against powers, 3.) against the rulers of the darkness of this world, 4.) against spiritual wickedness in high places." These are what make up the DIABOLOS referred to in verse 11. Let us now look at each of these opponents individually and determine the necessary means needed to subdue him (it) and be victorious.

The first opponent brought to our attention is "principalities" which comes from the Greek word "ARCHE, beginning; of time, the commencement; of dignity, the first place; government, the highest dignitaries of the State; ARCHE relates to the dignity of the position; EXOUSIA to its executive authority and power." Bullinger page 603. "...II. first place or power, sovereignty ... power over ... method of government ... 2. empire, realm ... 3. magistracy, office ... 4. in plural, ... the authorities, the magistrates ..." Liddell and Scott page 252. The word occurs in the following New Testament passages:

Luke 12:11 "magistrates" "And when they bring you unto the synagogues, and unto magistrates, and power, take ye no thought how or what thing ye shall answer, or what ye shall say:"

Luke 20:20 "power" "the chief priests and the scribes ... watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor."

Rom. 8:38 "principalities" "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

1 Cor. 15:24 "rule" "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

Eph. 1:21 "principality" The Deity has exalted Christ to His right hand in the heavenlies, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:"

Eph. 3:10 "principalities" Paul was selected to "preach among the Gentiles the unsearchable riches of Christ; and to make all man see what is the fellowship of the mystery ... To the intent that now unto the principalities and powers in the heavenlies might be known through the ecclesia the manifold

wisdom of God.”

Eph. 6:12 “principalities”

Col. 1:16 “principalities” “For in him were all things created, that are in the heavens, and that are on the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ...”

Col. 2:10 “principality” “And ye are complete in him, which is the head of principality and power:”

Col. 2:15 “principalities” “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”

Titus 3:1 “principalities” “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.”

Jude 6 “first estate” “And the angels which kept not their first estate, but left their own habitation, he hath reserved in aionian chains under darkness unto the judgment of the great day.” For an excellent exposition of this passage see Bro. H.P. Mansfield’s, *Contending Earnestly For The Faith.*”

The Diaglott translates this term as meaning “the governments” which is exactly what the above definitions and passages indicate. Paul was telling the brethren in Ephesus that the gospel message would bring them into direct conflict with the political governments of that time. It was exactly the same message that Jesus had given his disciples in Luke 12:11-12. In fact, Jesus himself was brought before the civil and religious governments of his time which ended in his crucifixion and Paul was repeatedly brought before religious and civil authorities until his death by Nero. No doubt many of the brethren in Ephesus would experience precaution and even death at the hands of the pagan civil and religious governments of that time. However, thanks to Yahweh and the Lord Jesus Christ, we, at present, are not experiencing similar problems in most areas where the brethren are found. But we must realize that things could change at any moment and, therefore, we must constantly exercise ourselves unto all Godliness so that we might be in excellent spiritual shape just in case a similar situation arises. It must be remembered that we are conscientious objectors and this in the past has forced many a brother to stand before the governing bodies of many a country and faithfully witness to his conviction. In fact, Christadelphians have suffered in many ways such as imprisonment, beating, and even death because of this very point. So let us not be so naive in these present tolerant times to say it could not happen to me, but let us fervently practice for any future spiritual wrestling matches with the governing bodies! Remember the disciples were told that the holy spirit would teach them what to say but we do not have the holy spirit gifts so we do not have that advantage. However, we do have the gift of the holy spirit, namely, the complete revelation of Yahweh in His written word. Therefore, it is His spirit-word constantly studied that will allow us to develop the mind of the spirit and enable us to faithfully stand before all challenges by the civil authorities. Remember also it is our duty to make our position clear unto them as well as all of mankind for we are the lights of the world with the word of life combusting in our minds and shining in our words, character and way of life.

The second opponent that is introduced is referred to as “the powers” which is a translation of the Greek word, “EXOUSIA, (from EXESTI, it is allowed, one can, it is permitted, denying the presence of a hindrance) delegated authority, liberty or authority to do anything; combining the two ideas of right and might ...” Bullinger page 593. It occurs in the following New Testament passages:

Matt. 8:9 “authority”

Luke 7:8 “authority”

Luke 12:11 “powers”

Luke 19:17 “authority”

Luke 20:20 “authority”

Luke 22:53 “power”

Luke 23:7 “jurisdiction”

John 19:10 “power ...power,” II. “power”

Acts 9:14 “authority”

Acts 26:10 “authority”

Acts 26:12 “authority,” 18. “power”

Rom. 13:1,2,3 “power(s)” (5 times.)

1 Cor. 15:24 “authority”

Eph. 1:21 “power”

Eph. 2:2 “power”

Eph. 3:10 “powers”

Eph. 6:12 “powers”

Col. 1:13 “power”

Col. 1:16 “powers”

Col. 2:10 “power”

Col. 2:15 “powers”

Titus 3:1 “powers”

NOTE: It is important to realize at this point that the only passages selected above were those which directly apply to those who have the delegated authority in the governments of this present day and age to execute the laws of the land and not to those that apply to Yahweh, His son, the apostles, ourselves and the immortalized saints except for 1 Cor. 15:24, Col. 2:10 which occur in the listing under principalities. It is well worth the time and effort to check out these latter usages!

The Diaglott translates the term as “the authorities” and this along with the K.J.V.’s rendering above adequately express what is being conveyed by the Apostle Paul. The first opponent was the civil and

religious governing bodies as a whole and the second opponent is the individual rulers, officials and magistrates who execute the decisions and laws of the government. As has already been noted the civil and religious governing bodies were very hostile to the brethren in Paul's time and thus various rulers were noted for their ferocity with which they executed the laws of the land such as those under Nero who would be the chief ruler or ARCHE referred to previously. It is at this point that it is important to realize that all power in heaven and in earth has been given unto Jesus by his Father (Matt. 28:18; 17:2; Col. 2:10,15; 1 Pet. 3:22.) and he along with his immortalized saints will crush all opposition to it in the establishing of the Kingdom and the period beyond the Owlam (1 Cor. 15:24; Rev. 2:26;14:18; 18:1). (All of these passages are those in which our word translated "powers" in Eph. 6:12 occurs.) Thus, let us wrestle with all our spiritual strength and skill acquired from a life time of spiritual training against all civil and religious officials who are usurping the authority of the Deity and destroying many people as a result. Remember if we do not contend against these blind leaders of the blind (Matt. 15:14; Luke 6:39), then the dead will be burying the dead (Matt. 8:22; Luke 9:60) without any witness against their system of darkness and we would have failed in as far as our duty as Christ's witnesses is concerned.

The third opponent is described as "the rulers of the darkness of this world." The word for "rulers" in the Greek is, "KOSMOKRATOR, lord of the world. Here, plural, the world holders [of this darkness.]" Bullinger page 653. "... world-rulers (used of world-ruling gods ... and of the emperor Caracalla ..." Arndt and Gingrich page 446. "... lord of the world ... 2. of the Emperors ..." Liddell and Scott page 984. This word only occurs in this passage in the New Testament. At that time the followers of Christ Jesus were in conflict with the very chief leaders such as Nero the emperor of the Roman Empire at whose hands Paul was put to death. The emperors required that they be worshipped as gods and, thus, the throwing of incense upon an altar dedicated unto the emperor became the test of whether an individual was a Christian or not. Those who remained faithful and would not do it met with a violent judicial death. Of course, at present in the free Western World, as it is called, there is no such repression of religious beliefs by those who are the chief leaders but that does not mean that things could not change. If such be the case, then our answer must be that of Peter and John before the Sanhedrin when questioned about the cure and message that accompanied the cure of the lame man at the gate of the temple called Beautiful, namely, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19-20. Later when questioned by the high priest about their disobedience they answered, in part. "we ought to obey God rather than men ..." (Acts 5:29) This must always be our attitude in wrestling with any adversary of the Truth. It is an attitude that the flesh rebels against but which can be achieved as a result of the constant discipline the spiritual athlete endures as discussed previously. Now note the success of the spiritual athlete's training in regards to the incident referred to above, "... and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:40-42. Thus, we see such a physical, mental, and spiritual challenge to their faith and faithfulness was successfully met and overcome because of their previous period of spiritual training. In the same manner, we can be successful spiritual wrestlers.

In dealing with the significance of the phrase, "of the darkness of this world" the first problem that must be dealt with is that connected with the word "world". Some texts include the word AION, translated "world" in the K.J.V., and others do not. If one uses the text used by the translators of the K.J.V., then the significance of the passage is that Paul is dealing with the rulers of the darkness of the particular age we find ourselves in, namely, the Gentile Age. If one does not use this particular text, then the word is omitted and the passage would be rendered as "of this darkness". However, the definite article does occur in the text and if used in the translation we would have "of this the darkness." Thus Paul, in either case, is using a term which is representative of the state of things that the principalities, powers and

world-rulers find themselves in and are a direct result of their own carnal minded thinking.

The word for “darkness” in the Greek is, “SKOTOS, darkness, absence of light ... (b) neuter.” Bullinger page 201. It only occurs in the following passages as classified below:

- 1.) A term applied collectively to those ignorant of God’s plan or purpose with the earth or that condition that those members of the kingdom of men find themselves in: Matt. 4:16; 8:12; 22:13; 25:30; Luke 1:79; 22:53; Acts 26:18; Rom. 2:19; 13:12; 2 Cor. 6:14; Eph. 5:8,11; 6:12; Col.1:13; 1 Thess. 5:4,5; 1 Pet. 2:9.
- 2.) Individuals who are spiritually ignorant: Matt. 6:23; Luke 11:35; John 3:19; Acts 26:18; Rom. 13:12; 2 Cor. 6:14; Eph. 5:8; 1 Thess. 5:4; 1 John 1:6.
- 3.) Literal darkness but with a possible symbolical meaning: Matt. 27:45; Mark 15:33; Luke 23:44; Acts 13:11; 2 Cor. 4:6; Heb. 12:18; 2 Pet. 2:17; Jude 13.
- 4.) Things which are forgotten or hidden: 1 Cor. 4:5.

From the above analysis it is quite clear that the adversaries Paul is talking about are those who he refers to in Eph. 4:17-19 as “Gentiles” that “walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” This is a very apt description of those who are unenlightened in “the things concerning the Kingdom of God, and the name of Jesus Christ.” Acts 8:12. Paul further describes this condition in 2 Cor. 4:3-4, “But if our gospel be hid, it is hid to them that are lost: In whom the god of the world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” Such a description of our adversaries helps us in our training and strategy in order to successfully wrestle against them. The only means we have of overcoming darkness is through light. Darkness can not exist where there is light. There exists a direct relationship between light and darkness, namely, the greater the light the less the darkness. Every increase in light leads to a decrease in darkness! Think of a dark room! Nothing can be seen because sight is dependent upon light! In such a situation we feel completely helpless for we can not see where we are or where we have been or where we are going. All we can do is stumble around the room until we either injure ourselves or find a corner to sit down in or find a light source. Now strike a match and we can now perceive to a very limited extent our surroundings and we feel a bit more secure. Now switch on a light source containing a 25 watt bulb and we see even more and our confidence grows accordingly. Now turn on a light source with a 150 watt bulb and everything in the room is distinct and we feel absolutely confident because the darkness has been completely destroyed. Likewise, as we partake of the spirit-word and apply it to our lives we begin to manifest a light which destroys the spiritual darkness that was natural to ourselves at one time and is the natural condition of our opponent. The more we study and apply the greater becomes our light and the greater becomes our spiritual strength and the more successful we will be in overcoming our opponents who as spiritual wrestlers we are opposing. (Consider 1 Sam. 2:9; Prov. 4:18-19; 2:13; Ps. 82:5; 112:4.)

Consider the following analysis of light in connection with the above:

God declared the light he provided was good: Gen. 1:4; 2 Cor. 4:6.

The light enlightened the earth: Gen. 1:15,17; Jer. 31:35; Matt. 5:14-16; Luke 8:16.

The light separates from darkness: Gen. 1:18; Is. 9:2; Jer. 31:35; Matt. 4:16; Luke 1:79; 2:32; 11:33; John 1:5; 3:19-21; Acts 26:18; 2 Cor. 6:14.

Israel had light in their dwellings but Egypt was in thick darkness: Ex. 10:21-23.

Israel led by light of the pillar of fire: Ex. 13:21; 14:20; Neh. 9:12,19; Ps. 78:14; 105: 39.

Rebellion against light: Job 24:13.

We are led by the Deity's light: Job 29:3; Is. 2:5.

Light produces Life: Job 33:28,30; Ps. 18:28; 27:1; 36:9; 49:19; 56:13; John 8:12.

The Way Of Light: Job 38:19; Prov. 4:18; 1 Pet. 2:9; 1 John 1:7; 2:9,10.

The Deity enlightens: Ps. 18:28; Is. 42:16; 60:19,20; Micah 7:8; 2 Cor. 4:6; 1 Pet. 2:9.

The Deity is the source of Light: Gen. 1:14-16; Ps. 27:1; 36:9; 118:27; 136:7; 139:11-12; Is. 45:7; Dan. 2:22; John 1:4; 1 Tim. 6:16; James 1:17; 1 Pet. 2:9; 1John 1:5.

Righteousness compared to light: Ps. 37:6; Matt. 17:2.

Light equated to truth: Ps. 43:3; John 1:7-9; 3:21.

Divine favor: Ps. 4:6; 44:3; 89:15.

Reveals that which is secret: Ps. 90:8; John 3:21; 1 Cor. 4:5; Eph. 5:13

Light benefits the righteous: Ps. 97:11; 112:4; John 11:9-10.

Light equated to word of Deity: Ps. 119:105,130; Prov. 6:23; Is. 8:20; Luke 11:35-36; John 3:19-21; 11:9-10; 12:35-36; 2 Cor. 4:4,6; 2 Cor. 11:14; 1 Pet. 2:9; 2 Pet. 1:19; 1 John 2:8,9,10.

Immortal saints symbolized by stars of light: Gen. 1:16; Ps. 148:3.

The Life of the righteous: Prov. 13:9.

The Light of the eyes: Prov. 15:30; Matt. 6:22,23; Luke 11:34-36.

King's favor: Prov. 16:15.

The effect of Light is sweet: Ecc. 11:7.

The failure to distinguish between light and darkness: Is. 5:20; 59:9; Jer. 13:16.

The Deity is referred to as "the Light of Israel": Is. 10:17.

That which flows forth from rulers and potentates, secular or religious: Is. 13:10; 60:19; Jer. 4:23; Ezek. 32:7-8; Matt. 24:29; Mark 13:24; Rev. 7:16; 22:5.

That which emanates from Christ and his immortalised followers: Gen. 1:14-16; Ps. 136:7; Is. 30:26; 60:3; Hab. 3:4; Rev. 21:23,24; 22:5.

Jesus as a source of light: Is. 9:2; 42:6; 49:6; Matt. 4:16; Luke 1:79; 2:32; John 1:7,8,9; 3:19-21; 8:12; 9:5; 11:9-10; 12:35-36,46; Acts 26:23; Eph. 5:14.

The Deity's judgments enlighten: Is. 51:4.

True Life is symbolized by light: Ps. 18:28; Is. 58:8,10; 60:1; Micah 7:9; Matt. 17:2; Acts 26:23.

Light symbolizing Life: Jer. 25:10; Lam. 3:2; Amos 5:18,20; Rom. 13:12; Eph 5:14; Col. 1:12; Rev. 18:23; 21:11.

Light equated to knowledge: Dan. 5:11,14; Rom. 2:19.

Judgments upon Ephraim and Judah compared to light: Hosea 6:5.

To be open (revealed): Matt. 10:27; Luke 12:3; 2 Tim. 1:10.

The saints are the children of light: Luke 16:8.

Preaching of John the Baptist: John 5:35 (See footnote page 128, Vol. 8 of The Story Of The Bible by Brother H. P. Mansfield.)

Paul is symbolized as a light to the Gentiles: Acts 13:47.

The fourth and last opponent that Paul mentions in Eph. 6:12 is described in the K.J.V. as "spiritual wickedness in high places." The word in the Greek for "spiritual" is, "PNEUMATIKOS, belonging to the spirit, or determined by the PNEUMA; influenced by it, or proceeding from it." Bullinger page 730. It only occurs in the following New Testament passages:

Rom. 1:11 "spiritual" Paul tells the brethren in Rome that he desires to impart some spiritual gift unto them. That is, a gift which flows forth from the spirit manifested in power in himself as well as the word of the Deity. It would appear the fruit of the spirit are in mind here. See Gal. 5:22-23.

Rom. 7:14 "spiritual" Paul states that the law is spiritual or has its origin in God who communicated it to Israel through His angel by His spirit and thus, it is spiritual. This is in direct opposition with that which is carnal or has its origin in flesh which is the contrast Paul makes here.

Rom. 15:27 "spiritual" Paul states that the Gentiles are partakers of Israel's spiritual things or all that pertains to salvation. Again, a contrast is made with carnal things or in this case with money.

1 Cor. 2:13 "spiritual" Here the spiritual things referred to are the words of the Deity communicated by the holy spirit.

1 Cor. 2:15 "spiritual" Here Paul refers to a person whose mind is steeped in the spirit-word and thus, has the mind of Christ as spiritual. Such a person lives a life that manifests the characteristics of Yahweh as revealed in His word and thus, is described as spiritual as opposed to the unenlightened mind which is carnal.

1 Cor. 3:1 “spiritual” Here Paul refers to the brethren in Corinth as carnal or being by the mind and impulses of the flesh and not spiritual or being guided by the word of Yahweh.

1 Cor. 9:11 “spiritual” Paul tells the brethren that he had sown unto them spiritual things or that which pertains to Yahweh and His plan of salvation and therefore, he had a right to reap their carnal things or those things that spring forth from the flesh such as money and all material things.

1 Cor. 10:3 “spiritual” Both the manna and the quail was provided by Yahweh’s spirit or power manifested in the angel of His presence and thus, it was spiritual meat. In this manner, by logical extension, it becomes a symbol of the spirit-word.

1 Cor. 10:4 “spiritual ... spiritual” Both the water and the rock out which the water flowed were acted upon by the spirit of Yahweh and thus salvation for the Israelites was once again effected. Therefore, the water is referred to as a spiritual drink and the rock as a spiritual rock. The power or spirit of the Deity was manifested through both.

1 Cor. 12:1 “spiritual” Here the word “gifts” does not occur in the original and therefore, “spiritual” can either define those who had the spirit gifts or the actual gifts themselves. In either case, the manifestation of the spirit of God for the purpose of salvation is associated with the word spiritual.

1 Cor. 14:1 “spiritual” Here the emphasis seems to be on the miraculous gifts of the holy spirit.

1 Cor. 14:37 “spiritual” Here the term spiritual seems to indicate one through whom the spirit of God was manifested.

1 Cor. 15:44 “spiritual ... spiritual” Here spiritual is being used to define that type of body one will possess after being given the Divine nature as opposed to the natural mortal body one now possesses. A spiritual body is one which is animated completely by the spirit of God and is completely filled and enveloped by it.

1 Cor. 15:46 “spiritual ... spiritual”

Gal. 6:1 “spiritual” Here spiritual is describing one who possesses the spirit gifts.

Eph. 1:3 “spiritual” Here spiritual is being used to describe the blessings that all those who are in Christ receive. All these spiritual blessings are those which have their origin in God and flow forth to us in harmony with His plan of salvation.

Eph. 5:19 “spiritual” Here spiritual is being used of the type of songs we should sing, namely, those governed by the mind of the spirit as contained in the spirit-word.

Eph. 6:12 “spiritual” Here spiritual is being used to describe wickedness and therefore, must refer to religious error that was being manifested in opposition to the saints. Rotherham translates this passage as, “Against the spiritual forces of wickedness in the heavenlies (the political heavens).”

Col. 1:9 “spiritual” Here spiritual is describing the type of understanding that Paul prayed that the brethren in Colosse might have, namely, that governed or based upon the spirit-word.

Col. 3:16 “spiritual” Same as Eph. 5:19.

1 Pet. 2:5 “spiritual ... spiritual” Here spiritual is being used to describe the symbolical house that we are a part of when baptised into Christ because it is created by the work of God by His spirit through His son. Also, it is applied to the symbolical sacrifices that we offer up in our daily service unto God and the Lord Jesus Christ.

The word translated “wickedness” has the definite article in front of it in the original and should be read “the wickedness.” It comes from the Greek word, “PONERIA, evil nature, delight in evil, malignity, malevolence, the wicked act of the mind ...” Bullinger page 882. “...in our literature only in the ethical sense wickedness, baseness, maliciousness, sinfulness ...” Arndt and Gingrich page 697. It only occurs in the following New Testament passages:

Matt. 22:18 “wickedness” Jesus perceived the treachery of the Pharisees and the Herodians and the narrative describes it as wickedness.

Mark 7:22 “wickedness” One of the manifestations of the heart that Jesus describes as defiling men.

Luke 11:39 “wickedness” Jesus contrasts the outward righteous appearance of the Pharisees with the true state of their mind by saying that their “inward part is full of ravening and wickedness.”

Acts 3:26 “iniquities” Peter told the Jews that “unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” Thus, it is used to represent what Jesus’ sacrifice effected in saving mankind.

Rom. 1:29 “wickedness” One of the terms that Paul uses to describe those who reject God.

1 Cor. 5:8 “wickedness” Paul admonishes the Corinthian brethren to remove this characteristic as well as malice in order to combine that with a positive attitude of sincerity and truth at the Memorial of Jesus’ sacrifice.

Eph. 6:12 “wickedness” Paul uses this term to describe the wickedness of the religious opposition the followers of Christ would have to oppose.

The phrase “in high places” is literally “in the heavenlies.” The word in the Greek translated “high places” in the K.J.V. is , “EPOURANIOS, OURANOS, heaven, the over-arching and all-embracing heaven beneath which is the earth and all that is therein with EPI, upon, in, heavenly, what pertains to, or is in heaven.” Bullinger pages 363, 364. It only occurs in the following New Testament passages:

Matt. 18:35 “heavenly” A term used to describe the status, character and nature of our God in association with His title as Father. In fact, it probably directly related to His position in the heavens and thus representative of exaltation.

John 3:12 “heavenly” Jesus uses this term to describe those things which are representative of the mind of God and His plan and purpose with the earth.

1 Cor. 15:40 “celestial ... celestial” Here again our term refers to the quality of life possessed by such as the angels and Christ and the Deity in contrast to that possessed by mere mortal man.

1 Cor. 15:48 “heavenly ... heavenly” Here the contrast is between what we are now and what we can become, namely, immortal and incorruptible or heavenly possessing the type of life which our heavenly Father has. Again, note that verse 46 makes a similar contrast between the natural and

the spiritual. Thus, earthy and natural are terms that describe us now but spiritual and heavenly describe us as to what we will become.

1 Cor. 15:49 “heavenly” Of course, spiritual and heavenly also describe the type of moral life we are suppose to be leading now. Verse 49 continues these thoughts.

Eph. 1:3 “heavenly” Symbolically, we are with Christ in the heavenlies since he is there at the right hand of the Father and we are in him through baptism. Thus, figuratively, we partake of that type of existence we hope to realize in the Kingdom when Christ will rule in the political heavens and we will possess a nature which is heavenly or comparable to that of our heavenly Father.

Eph. 1:20 “heavenly” Here Paul refers to Christ’s exaltation by the Father to His right hand in the heavenlies.

Eph. 2:6 “heavenly” The symbolism is that described in Eph.1:3.

Eph. 3:10 “heavenly” Here Paul refers to the political heavens of his day and age to which it was their duty to witness to those who ruled in them.

Eph. 6:12 “high” Here Paul refers to the political heavens of his day and age and the religious error that was manifested there in which was in opposition to Paul and the true followers of Christ. Paul’s thought could encompass the heavenlies in Christ where the saints were for there were those there that apostasized and joined with the religious error of the pagan and Jewish worlds to oppose the true believers.

Phil. 2:10 “in heaven” “In the heavenlies” could refer to either the angels or the saints in Christ Jesus or both.

2 Tim. 4:18 “heavenly” This term is used to describe the Kingdom for it belongs to our heavenly Father; and Christ and his co-rulers have a nature which is heavenly; and the character of the times will be that much exalted as the heavens are above the earth compared to the times of government by earthy rulers now.

Heb. 3:1 “heavenly” Our calling is described by the term heavenly because it is from our heavenly Father and His son who possesses a similar heavenly nature. Also, it is descriptive of the exalted nature of this calling.

Heb. 6:4 “heavenly” The heavenly gift is the gift of the spirit which they had only tasted through the spirit gift manifestation in their midst. But in the Future the heavenly gift will be bestowed upon the true believers in abundance so that they will be possessors of a heavenly body of immortality and incorruption also described as spiritual and Divine.

Heb. 8:5 “heavenly” The Mosaic law and all its ritual was a shadow of the heavenlies which are realized in Christ now and in the future.

Heb. 9:23 “heavenly” The heavenlies referred to here are Christ and the saints.

Heb. 11:16 “heavenly” Heavenly is used to describe the country that Abraham was seeking for it would be from God and not man.

Heb. 12:22 “heavenly” The heavenly Jerusalem is a phrase descriptive of Christ and the saints.

In bringing the above information together about the fourth opponent, we are immediately impressed with the fact that the brethren then and now were and are confronted with wicked and malicious religious leaders both in the heavenlies in Christ and in the political heavens of the kingdom of men. In Paul’s day and age, Jews, Pagans and apostasizing Christians were opposing and oppressing all true believers in every way they could. Of course, that has been the history of the truth throughout the ages. Religious leaders and their adherents wherever and whenever they had the power in the political heavens of their geographical location went to great lengths to stamp out all others. In fact, Christ and the Apostles constantly warned that this would be the case so that all true believers would be forewarned and prepared to meet all the trials and tribulations that they would be put through. The Apocalypse alone has much comfort and warning centering around this very point and thus is valuable to all spiritual wrestlers in every day and age. Thus, let us study their message and be prepared.



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