



General Topics :: Being Spiritually Guided by the Grammar

Being Spiritually Guided by the Grammar - posted by makrothumia (), on: 2015/11/7 10:55

We believe "All scripture (ἡ ὅλη γραφή - all graphic) is inspired (God breathed) and profitable for teaching, reproof, correction, and training in righteousness."

If we recognize that the grammar itself is Spirit infused, then there is harmony between "being led by the Spirit" and "living by every word." Being guided into all truth will never contradict the grammar we have on record - the truth is expressed by the grammar.

In other words, there is spiritual guidance in the grammar.

This is why we should be careful to study so as to rightly divide the word of truth. If we do not submit our intellects to the grammar chosen by the biblical writer, we can err and make to ourselves ideas and reasoning that the grammar of the word will not support. In effect, we may be in danger of "adding to" or "taking away from" what is written if we do not conscientiously test our own thoughts by the grammar that biblical writer intentionally chose.

I believe certain threads here on this forum have approached this danger. I do not question the sincerity of the posters, but we must test the accuracy of the posts themselves by the standard of the grammatical record our Lord has preserved for us. We are to "test all things", and the only means given to us whereby to do this is the "God breathed grammar" He has preserved for our posterity.

In this regard we must submit ourselves first and every man or woman we esteem to the same standard. There is danger in "respecting persons" if by doing so we do not hold our opinions of ourselves or our esteem of others to the same rigorous scrutiny in preserving the written word of truth.

This is the spirit and truth behind why Paul wrote - "If I myself or an angel...". Preservation of the truth must trump preference of every person, regardless of how honorable we hold them in our hearts.

If you are still reading, here is a sample, intended only to sound the alarm to the "icebergs" in the area. In the attempt to be brief, we can only mention the danger; it would require too much time and space to exhaust the subject. My hope is that in sounding a warning, all who are concerned for their safety can navigate their course with greater caution than others who perished for not taking heed.

Below is "a sample" found throughout the scriptures (ἡ ὅλη γραφή). A careful study will reveal just how extensive this sample is throughout the scripture.

This sample is a grammatical tool biblical writers frequently chose to underscore personal responsibility.

It is the union of A Present Active Imperative with an Aorist Middle Subjunctive. You likely recognize that an "Imperative" is a form of command. You may also recognize that the "Active" form is an expression of "Voice" that is contrasted with a "Passive" voice.

So we have a writer, sometimes a speaker being recorded, expressing a "command to take action" in the "present tense". The present tense adds the element of "continuation", now and afterward to the command to act.

This grammatical form is joined with the Aorist, Middle, Subjunctive to complete the charge being given. The Aorist directs the reader to the "kind of action" rather than the "time", focusing the reader upon the "way" it is to be done rather than "when". Along with the "Aorist" focus on the "way" the action is to be done, the "Middle Voice" draws the readers attention to "Who" is responsible for doing the action. You might recognize that "Middle" is neither "Active" nor "Passive". Why is there a "Middle Voice"? Scholars believe that the "Middle Voice" is used when the writer intends to train the readers focus upon the subject. It is a way to intensify "who is responsible" for doing the action. When the "Middle Voice" is used, the subject of the action has a primary role in fulfilling the action of the main verb.

There are certain words that only occur in the "Middle Voice" form. "come", "receive", "pray", "work", "lay aside", "agonize", "forbear", "become", "show reverence", "dialogue" etc. The action these words describe is never accomplished without the subject's conscious volition. This became so understood that the words themselves took on the "Middle Voice" form exclusively.

If you are still with me, please allow me to attempt to bring all of this together so that you can benefit from a clear understanding of the sample.

Here is the actual grammar that contains all that I have just attempted to explain.

"Take heed to yourselves, lest at any time you do not forget the covenant of the Lord your God."

"Take heed to yourselves" is the Present Tense, Active, Imperative." Moses was saying, was recorded as saying, "Start taking heed and continue to do so."

To this he added "and do not at any time yourselves forget".

This expression adds the dimension of "never do this yourselves", in other words "make sure you never let yourself forget."

This is one example, "a sample" of the "God breathed" grammar found throughout our bibles, both in the Old and the New Testaments. The writers and their record that God has preserved for us, chose to express truths in this particular grammatical form over and over again.

Even as we are called to look to Christ to perfect His work in us, these Active, Subject Focused, expressions are a vital component of fully experiencing all the grace of God.

There are also grammatical expressions in the "Passive Voice", God and Christ are the "initiators" or "source" of the "action", but Greek scholars do not teach "unconscious" passivity. We are always intimately and consciously involved with what God is working in us.

The "iceberg" in the water is "passivity" misunderstood. There is danger zeroing in, or narrowing the focus of God's initiation and working, to the eclipse or exclusion of our own vital participation.

If I have failed in the attempt to express my concern sufficiently for you to understand this, and you are somehow drawn to continue to attempt to grasp it, please contact me and I will do all I can to help clarify what is left unclear.

mak

Re: Being Spiritually Guided by the Grammar - posted by twayneb (), on: 2015/11/9 15:43

Quote:
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Not sure I have ever heard it put quite the way you did, but I agree. The words are written that way for a reason, and it takes careful and prayerful study to come to a right conclusion. I have noticed this in the church in general, not just on S1. I would like to add that we have to be very careful about following a particular teacher or denomination. I am not saying that it is wrong to attend a fellowship with the name Baptist, Presbyterian, Methodist, or A/G over the door, but we must be careful to be students of the word of God and to allow others to question our understanding of doctrine so that we do not allow the "party line" to override what scripture actually says. We must not be so loyal to the "brand" that we lose sight of the fact that we are to study scripture, not study the teachings of Mr. So-and-So.

I love it when I fellowship with people who are from a different flavor than I am and we find common fellowship around absolute Biblical truth. From that point we can begin to discuss scripture and come to a greater understanding of what the Word of God has to say.

Re: , on: 2015/11/9 17:13

Brothers as I understand it the scriptures were written primarily to an oral people. The Old Testament stories were passed down from generation to generation. Even after the Old Testament was written. It was read orally in the synagogues to a people who were not literate. As I understand it the early Jews were an oral people and not literate.

Much of the New Testament was written the same way. It was written to be read to a people who were primarily illiterate. As a result the Gospel accounts and the letters were read to a people who were illiterate. Thus the early church was more of an oral tradition than a written tradition.

If the above is correct. Then God gave us the Bible to be heard. Because of that I don't see that grammar should guide our understanding of the Word of God. But rather what we hear through the spoken word. As revealed by His Spirit.

In missions there is an emphasis on reaching unreached people groups and who do not have a literary tradition. If anything their tradition is one of storytelling. As such a new methodology of missions is arising called storytelling or orality. The emphasis is to tell the Bible in story form to cultures with an oral tradition. Thus leading them into an understanding of the gospel. It seems that we have come full circle. As Jesus told stories called parables.

At the risk of waxing heretical. It seems the Bible was meant to be heard. Rather to be listened to orally. Rather than to be studied. That is to do an inductive study analysis of the passage. The emphasis of the Holy Spirit is to convey the message of the story or the letter. Rather than to dissect a passage. Somehow in doing an inductive analysis of Scripture. You lose the life of the word.

Jesus said His words are spirit and life. It is the Holy Spirit who brings the life of the word to our heart. It is the letter that kills. But the Spirit who gives life.

My thoughts.

Re: - posted by InTheLight (), on: 2015/11/9 22:03

Quote:

----- The emphasis of the Holy Spirit is to convey the message of the story or the letter. Rather than to dissect a passage. Somehow in doing an inductive analysis of Scripture. You lose the life of the word.

Welcome back to the forum Bear.

I agree that it is the Holy Spirit brings the word to bear in our hearts but I have not found that inductive study causes the word to lose its life, on the contrary, I find it helpful as I experience the joy of personal discovery and a deeper relationship with God as I fall in love with the Author.

The Bible is not a collection of random sayings and stories, it is made of carefully constructed books that show structure, grammatical and literary. Particularly, I have found that reading the Bible with grammar in mind helps me to get more out of a passage. Asking questions like what is the subject of the sentence? What is the object? What is the main verb?

I guess I'm saying that you don't have to check structure at the door in order for the Spirit to breathe life into your Bible reading. Yes, there can be cold structure without the Spirit, but it doesn't have to be that way.

In Christ,

Re: - posted by JB1968 (), on: 2015/11/9 22:18

Very well put makrothumia. That's why the commandments were originally written with the finger of God, and the writers were "inspired" (God-breathed, in the Greek).

I have to disagree with you Bear. The ancients were very literate (though not all of them). This is evidenced by the massive libraries unearthed in the ancient cities around the world.

Re: - posted by makrothumia (), on: 2015/11/9 22:48

There is really no contradiction in what Bear has put forth. Even when the letters were read to the original audience, the grammar would dictate what was specifically heard. They would have immediately grasped the significance of the grammar, because the written ending guide the oral pronunciation.

The key here is the biblical writer chose a "specific" expression that the first audience would have recognized. We believe that the author deliberately chose what would be read or heard. If we are to grasp the understanding of what the author had written, we must recognize that he expressed it very deliberately by the grammar he had available to him. Grasping the specific of what the writer intended to be understood from what was read or heard, is to receive the understanding that writer was seeking to impart to the reader or hearer.

makrothumia

Re: , on: 2015/11/10 0:12

Very interesting post, thank you mak. To put it in simple terms what you are saying is, the more you understand the original language and the culture the more you understand the true meaning of a text. In other words you can't simply translate a text from one language to another and have a result which is 100% accurate. Anyone who speaks two or more languages could confirm that.

But I think it is a God given gift that you have to study in such a depth and we who are not so gifted need to be thankful for what you are sharing. The important thing is to realise why we study and share God's word. For this reason we should always add v 17 as well (2 Timothy 3 v 17) "so that the man of God may be adequate, equipped for every good work." We had some fairly heated posts recently, may we remind ourselves we should first of all equip each other for every good work - for the Glory of our Lord. But nothing will work without prayer and the HS to guide us and help us to understand. Without the guidance of the HS we might become Pharisees.

One more thing, we all know John 3:16 but may be not all of us know the deeper meaning. "whosoever believes in Him" it means, to continually put our trust in Him. In the KJV we read "whosoever believeth in him" When we see the ending "-eth" it means it is continually. Hope it make sense.

Re: Being Spiritually Guided by the Grammar - posted by Oracio (), on: 2015/11/10 1:08

Quote:
-----This grammatical form is joined with the Aorist, Middle, Subjunctive to complete the charge being given. The Aorist directs the reader to the "kind of action" rather than the "time", focusing the reader upon the "way" it is to be done rather than "when". Along with the "Aorist" focus on the "way" the action is to be done, the "Middle Voice" draws the readers attention to "Who" is responsible for doing the action. You might recognize that "Middle" is neither "Active" nor "Passive". Why is there a "Middle Voice"? Scholars believe that the "Middle Voice" is used when the writer intends to train the readers focus upon the subject. It is a way to intensify "who is responsible" for doing the action. When the "Middle Voice" is used, the subject of the action has a primary role in fulfilling the action of the main verb.

As I used to say when I used to hang out in the ghetto, "Some huh?" Just kidding. I think I tracked with the post for the most part. Good stuff.

I think this is the main point makrothumia was seeking to convey and exhort on:

Quote:
-----Even as we are called to look to Christ to perfect His work in us, these Active, Subject Focused, expressions are a vital component of fully experiencing all the grace of God.
There are also grammatical expressions in the "Passive Voice", God and Christ are the "initiators" or "source" of the "action", but Greek scholars do not teach "unconscious" passivity. We are always intimately and consciously involved with what God is working in us.

The "iceberg" in the water is "passivity" misunderstood. There is danger zeroing in, or narrowing the focus of God's initiation and working, to the eclipse or exclusion of our own vital participation.

I couldn't agree more. Yes, God is mightily at work within us and we must trust Him to do in us what is needed for our Christian growth. But at the same time we are not called to be passive in our Christian walk. Paul said he labored more than all the other Apostles, yet he was careful to give God the glory, recognizing that it was the grace of God that was working with him-1Cor.15:10.

Re: , on: 2015/11/10 7:57

Brothers as I track on this thread a question arises. When we speak of grammar are we not reducing the Bible to be interpreted by an educated intellect. What I mean is this. There are many of us that are not trained in the original languages. We listen to the Bible or we read it in a contemporary translation and depend on the Holy Spirit to give us revelation.

I believe this was the issue that drew William Tyndale to give a contemporary translation of the scriptures in his day. It was said he wanted to give a translation of the Bible so that the plough boy and the milkmaid could understand the Scriptures. Even better than the priest or the Pope of his day. If memory serves the Bible was pretty much read in the churches in Latin. And those who listened to it could not understand it.

Yes I think we in our Protestant evangelical traditions have that same mentality. Unless one understands the original languages. They are unable to read the scriptures for themselves. Let alone get revelation. If we insist that one must understand the grammar. Then are we not saying or implying that one must be educated or literate to understand the Scriptures?

I have mentioned that there are unreached people groups who do not have a literary culture. Their culture is based more on storytelling in an oral form. The old model of Wicliffe Bible translators used to be to go into such cultures. Take the oral language. Reduce it to an alphabet. Teach the people to read. Then to produce a copy of the scriptures in their own language. Such a process would generally take 30 years to get a copy of the scriptures in the heart language of the people.

Because of the urgency of the hour to reach the unreached people groups with an oral tradition. A new methodology of missions is opening up call storytelling. That is sharing the Gospel story in oral form. Storytellers are trained orally to know several dozens up stories from the Bible. Thus they can relate these stories to an oral people. And God is communicating his word. And people are being drowned of Christ.

Such a model as described above does not put the emphasis on grammar. But more the message that's being conveyed in the story. Thus faith comes from hearing the Word of Christ.

I am legally blind. Thus I listen to an oral Bible. Or an audio Bible. I am amazed at how many times the Bible will say "He is my word". As I listen to the word of God. The grammar does not enter into my mind. But more what is the message that God is conveying through hearing His Word.

Somehow I do not think those who were listening to the Sermon on the Mount as being taught by Jesus were focusing on the subject verb of His message. But rather his hearers were astounded at the revelatory truth that Jesus was giving. Should we ourselves not be astounded by the marvelous truth that the Holy Spirit will reveal to us. The truth He reveals whether we listen or read the scriptures. In the end should we not be astounded at the revelation of Jesus himself?

Brothers not trying to be argumentative. But just to introduce a different perspective in the discussion here. Hopefully to raise some points for reflection.

Just my thoughts from the bear cave.

Re: - posted by makrothumia (), on: 2015/11/10 10:27

Once again I have enjoyed Bearmasters comments and see the validity of his thoughts.

So what would be the advantage of trained scholarship in the biblical language? When a question arises about an interpretation, or doctrine being set forth, precise knowledge of the language is the means by which "a test" can be made. Few of us likely spend our days examining blood or tissue under a microscope, but when serious health concerns arise, we are very grateful that someone has been trained to do so.

Would we entrust ourselves to a doctor who only examined us with his own senses and gave us his or her opinion? Are we not reliant upon the labs that do the precise testing to give the doctor the ability to offer a thorough diagnosis and prognosis. We are greatly helped by such clinical and technical training.

The same is true of the precise grammar of our scriptures. We are very blessed by those who provide their ability to "test all things". Without the ability to know with precision, the exact meaning of any text, we are left to test opinions and doctrines with our own subjective capabilities.

So yes, not everyone needs to be a Greek scholar Himself, but thank God some men have devoted their lives to provide for us the ability to test our own thoughts against the actual precise expression of the original author.

Re: - posted by dolfan (), on: 2015/11/10 10:42

I often wonder at God about this in a way. Yes, the grammar is crucially, vitally important. We may not be language experts in even English, but we know that words matter. God the Holy Spirit is more than equal to the task of bridging our understanding and the precision of the grammar, and I'm thankful for that.

In another way, I pause, though. I ask God, "Is it right for me to think that we are in the time of the end since knowledge has sped us away from knowing You? Since our general knowledge in the world increasingly is void of the knowledge of Your word? Since your words as given are more twisted than ever as our knowledge increases in volume, content and in its rush to reject You?"

Even the church (American, anyway) rejects the knowledge of the Word of God. Even the church now minimizes the indispensability of the Bible to our lifeline in Christ. The explosion of entertainment churches where the Bible is ignored, the prosperity of programmatic churches where the Bible is a program guide and a prop, and the withering of small churches where there often is just despair and mundane worldliness all testify to this.

Re: - posted by Oracio (), on: 2015/11/10 13:16

I too want to express my amen to bearmasters points. I personally think there's a time and place for both methods as God can and does use both methods to equip His people in the knowledge of His Word.

On the side of the OP, if we have the ability of understanding the original languages, and/or tools accessible to help in that regard, why not take advantage of that? I have found that certain tools such as lexicons have helped at times, especially when there are different views among Christians on the meanings of certain words in certain passages (of course, the context is also key). I think Paul the Apostle is a prime example in Scripture of how God can use a highly educated person and his intellectual talents for His glory. In Acts we see him often using his intellectual skills as he debated in the synagogues with the learned rabbis of his day. But Paul was very balanced in terms of using His intellectual skills and depending on the Holy Spirit; as he writes in 1 Cor. 2:4, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power."

But on the other hand, if we do not have those types of capabilities or tools available, God is definitely more than able to lead us into all truth by His Spirit; He will still illuminate His Word to our hearts and minds as we seek for understanding from Him with humble hearts. And He will fill us with His Spirit and empower us to carry out His will for our lives. I am reminded of Acts 4:13, "Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus."

Re: , on: 2015/11/10 13:34

Oracio I would agree bro. I think there is a place for both. But you keep it all for the glory of God. So agree. For His glory !!!

Re: Being Spiritually Guided by the Grammar - posted by proudpapa, on: 2015/11/10 15:10

One of the great Mysteries of the Bible, unlike that of a legal document is that it works like a Rorschach test.

Re: , on: 2015/11/10 15:39

Quote: "it works like a Rorschach test "

I have to strongly disagree here.

Definition of Rorschach test: "a type of projective test used in psychoanalysis, in which a standard set of symmetrical ink blots of different shapes and colours is presented one by one to the subject, who is asked to describe what they suggest or resemble."

This has absolutely nothing to do with God's Holy Word and the work of the Holy Spirit.

Re: - posted by dolfan (), on: 2015/11/10 15:45

I think he simply meant that the Bible reveals our thoughts and intents of our hearts, which is mysterious. He probably sees the old Rorshach exercise as doing that on a fleshly level and kind. I think he was probably making a bit of a joke, too.

Re: , on: 2015/11/10 15:56

The mystery of the Word of God is that we can read it or listen to it several times and always get deeper revelation. At the risk of being hokey. I have always said there are no summer reruns with the Word of God.

Re: - posted by proudpapa, on: 2015/11/10 16:52

RE:/// "a type of projective test used in psychoanalysis, in which a standard set of symmetrical ink blots of different shapes and colours is presented one by one to the subject, who is asked to describe what they suggest or resemble."///

Depending on the heart set of the subject whom reads the Scripture, what is perceived can greatly vary.

My own experience testifies to that truth as well as the Scriptures themselves one example is 2 cor 3:15

Re: , on: 2015/11/10 19:14

I think we are in agreement that it's the Holy Spirit gives life to the words that are on the page. So that begs a question. Is there such a thing as a Rhema word of God? Also can we make a distinction between the Living Word of God and the written Word of God?

I guess what I'm asking is does God always speak to us through the words that are on the page? Or does the Holy Spirit speak in other ways? At this point maybe I don't know what I'm asking. Ok thought I would put this out for discussion. Not trying to hijack the thread. But just trying to think through some of the questions this thread has generated in my mind.

Re: - posted by dolfan (), on: 2015/11/10 20:01

Regarding rhema, at least, it is misused by my pentecostal brethren and the charismatics to mean specifically some unct ion in real time. It may mean that, but it is exceptional and not the rule. I would share a sermon slash teaching I present ed to a very cold audience at the pentecostal church I used to belong to, but it is too long for here.

We have a rhema. It is the instructive word of God that we obey. It exists as Scripture primarily.

Re: - posted by twayneb (), on: 2015/11/11 8:03

Quote:
----- I guess what I'm asking is does God always speak to us through the words that are on the page? Or does the Holy Spirit speak in other ways? At this point maybe I don't know what I'm asking. Ok thought I would put this out for discussion. Not trying to hijack the thread. But just tryi ng to think through some of the questions this thread has generated in my mind.

Blaine: Your point is well made. God's word is not a purely intellectual treatise meant to be dissected by the mind of ma n, but rather a living, spiritual letter meant to be interpreted and impressed upon the soul of man by the anointing of the Holy Spirit.

I have seen two extremes. There are those who treat the word of God as if it were simply a treatise for the intellectual. They study it with their own mind rather than by the inspiration of the Holy Spirit, and they miss it. I have also seen thos e to whom the written word is merely a loose framework on which they hang all of the impressions they think they get fro m the Holy Spirit and ultimately wind up with flakey ideas and doctrine that is not sound.

I like a particular Smith Wigglesworth quote. He said that some men study the word of God in the Holy Ghost.

We are told in scripture to study to show ourselves approved, workmen that need not be ashamed, rightly dividing the w ord of truth. It is our approach to that study that is critical, I think. I have often opened my Bible, pointed to a passage th at I do not understand, and asked the Lord if He would please show me what He meant by writing it. Sometimes I have had an immediate response, and sometimes I have waited months or years and then, as I studied another portion of the word had the meaning of the first quickened to me.

But there is immense value in having some understanding of the original languages and of dissecting the grammar. The same can be said of reading anything written in English, but it is especially so when the Bible was translated from other l anguages to our own. The same can be said for study of the cultural idiosyncrasies of the people to whom God originall y gave the word. They wrote from a perspective that we need to understand.

I guess what I am trying to say is that God created our intellect, and when we use that intellect in subjection to His Holy Spirit, He can work through it to cause us to better understand His word to us.

Re: Being Spiritually Guided by the Grammar - posted by InTheLight (), on: 2015/11/11 19:25

Quote:
-----The "iceberg" in the water is "passivity" misunderstood. There is danger zeroing in, or narrowing the focus of God's initiation and wo rking, to the eclipse or exclusion of our own vital participation.

I just wanted to comment on this portion that I have quoted above because I believe it is the crux of the original post and a point well taken.

I don't believe that God ever demands passivity and this is because He wants us to exercise our own wills actively in coo peration with Him. I think this is shown in verses like, "if any manâ€™s will is to do his will, he shall know...(John 7.17)

It seems that God's way of making us obedient is to work in us through the Holy Spirit in our spirit, He doesn't will in plac

e of us. Is this your understanding of passivity vs vital participation?

In Christ,

Re: , on: 2015/11/11 21:05

Another question I would like to add to Ron's question is this?

Our faith receives the activity of Christ in our lives. Without faith we will not be receptive to the Holy Spirit. We will reject rather than receive. Are you viewing faith that "receives" in the passive sense?

Re: - posted by makrothumia (), on: 2015/11/12 5:34

"The hearing of faith" by which we receive the Holy Spirit involves both the passive and active dynamic. God speaks and the word comes to us and we hear it in a passive sense (the word acts upon us). We then either respond to the word of hearing with faith or unbelief. This is the active dynamic.

Neither hearing nor believing is "unconscious"! Both the passive side of receiving and the active part of believing involve conscious interaction.

Mak

I will cause you to walk in My statutes, on: 2015/11/12 8:03

"Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances" (Ezekiel 36:26-27).

So just how does God put His Spirit within you and cause you to walk in His statutes, and you will be careful to observe His ordinances?

Re: I will cause you to walk in My statutes - posted by makrothumia (), on: 2015/11/12 10:17

This is a very good question, may the Lord give us the understanding that we need to have the comprehensive knowledge "epiginosko" that He desires for us.

I believe the scriptures themselves have the best illustration of how God accomplishes this. He stated to the people of Israel that He Himself would drive out the 7 nations of Canaan. He even warned the people of Israel not to think that they had inherited the land by their own strength. Yet, He explained further that "I will give them over into your hands and you must put them to death."

This is similar to how God works in us to will and to do according to His good pleasure. Through the cross, the body of sin was rendered powerless so that we should no longer serve sin. The Lord did this for us, and yet we are partakers in the finishing work in "putting to death our members upon the earth." We could never do this without His help, but He has designed our participation into the finishing process. We "through the Spirit" mortify the practices of the body. The Spirit illumines, convicts, and brings the practice to our attention and we co-operate with the Spirit in putting it to death.

Similarly, God through Christ set us free from slavery to sin. He then guides us, even inspires us, to present ourselves back to Him as those who have been raised from death to life. He calls for us to "present our members as instruments of righteousness. He sets us free, and we in our God given freedom, offer ourselves as bondservants.

God condemned sin in the flesh. God through Christ revoked sin's reign over us, but we through the Spirit "put off the old man" that He placed into our hands. The Spirit is there to guide us every step of the way, but we must "keep in step with the Spirit" since we live by Him.

God does will for us to experience everything He spoke through Ezekiel. Yet, He willed for Israel to experience this also, but many in Israel rejected God's will for their life. Luke 7 makes this very clear that the Pharisees rejected God's purpose for them, because they refused to be baptized by John.

God's will may be resisted, the Holy Spirit can be grieved, His work in us can be hindered by our lack of cooperation. The New Testament letters contain strong admonitions for the hearers and or readers to take action, repent, give diligence.

All of these admonitions and exhortations are for believers. Their presence is clear indication that the New Testament writers understood the role of the hearer in the completion of the work of faith.

Faith and works are not enemies. Works is the means for perfecting faith.

mak

Re: , on: 2015/11/12 10:42

Very good explanation, Mac. Thanks for taking the time to write this up.

If no works are produced, faith is merely a dead thing, good for nothing. One who produces no good works proves he has not received (passive) the Lord Jesus and obeyed Him (active), and should not be declared righteous by man.

Works are not only the means for perfecting faith, but the means for the manifestation of faith.

Re: Rest, on: 2015/11/12 11:14

This is from Greg's post in NOTHING TO FEAR by David Wilkerson.

"The believer who has unconditional faith in God's promise enjoys complete rest. What characterizes this rest? A full, complete confidence in God's Word, and a total dependence on His faithfulness to that Word. Indeed, rest is the evidence of faith."

Here is a quote from David Wilkerson.

"God said, I will put my fear into your hearts that you shall not depart from me because you're under covenant. I'll put my fear in your heart. Don't try to produce it. You just put your hand in mine, you trust my obedience, you trust my righteousness, you just believe, accept my promise. Reach out your hand, lay hold of the covenant. He said, I'll put my fear in your hearts, I will remember your sin no more. I'll write my law on your hearts, I will make you to know me from the greatest even unto the least.

God is saying, I know what you're going through but I made an agreement to be responsible for you. He said, and My Son ratified that covenant with His own blood. He can't break it because the one who made the covenant with the Father is already at the right hand of the Father. It's all finished. He can't lie."

Do you have a full, complete confidence in God's Word, and a total dependence on His faithfulness to that Word?

Re: , on: 2015/11/12 11:36

In the beginning was the Word, and the Word was with God, and the Word was God.....John 1:1

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

Brothers respectfully is the word of God the Bible itself? Or is the Word of God the Person of the Lord Jesus Christ, the Son of God himself?

If we start putting emphasis upon the grammar and the text. Are we not in danger of bibliolity? Are we not in danger of worshipping the Bible over the Lord Jesus Christ himself?

There are some of those in certain movements who would hold to the trinity of Holy Father, Holy Son, and Holy Bible. They may not say this directly. But those who would hold to the Bible and the Bible alone deny the reality of the Holy Spirit. The very one who wrote the Scriptures Himself.

Simply my thoughts for reflection.

From the Bear Den.

Re: - posted by makrothumia (), on: 2015/11/12 11:37

Paul had a wonderful apprehension of grace and his expression shows the dynamic of Christ's part and our part, all within a few sentences.

Here is an example:

II Timothy 1:12 - "...for I know Whom I have believed and have been persuaded that He is able to guard what I have deposited into His care."

II Timothy 1:14 - "Guard the good deposit through the Holy Spirit, the One dwelling in us."

Paul, Peter, and John all used the Greek word "Phulasso" the same word for guard in the two verses in the example. This word is used over and over again in Deuteronomy in combination with "do" - "guard to do". All three of these apostles understood who was guarding them and the importance of the believers guarding what they had been given.

It's not either or - it's both!

Mak

Re: , on: 2015/11/12 11:38

Quote:
-----God is saying, I know what you're going through but I made an agreement to be responsible for you. He said, and My Son ratified that at covenant with His own blood. He can't break it because the one who made the covenant with the Father is already at the right hand of the Father. It's all finished. He can't lie."

tuc, what is our part in the "agreement" (covenant)?

A covenant involves two parties.

Re: God and His own Son Jesus made a covenant together., on: 2015/11/12 12:00

Here is what David Wilkerson said in his message "beware of dogs."

"Let me try to explain the New Covenant to you because you and I are under a New Covenant, a new agreement. I don't know when this happened. It could have happened when the foundation of the earth, it could have happened just prior to Christ agreeing to become mediator and come in the flesh. But God and His own Son Jesus made an agreement, They made a covenant. And the covenant was made, in fact the Scripture makes it clear that Christ was given as our covenant. Jesus made an agreement with the Father. In fact, the Father presented this to His Son. He said, if you will go and you become a mediator, you come in the flesh and take on human flesh, God says, I make an agreement with you, I covenant with you that I will hold you by the hand and I will carry you through. I'll never allow Satan to touch you, I will deliver you and I will hold you by the hand and I will keep you. Jesus on the other hand said, I will go Father, and this was His side of the agreement or the covenant. I will go Heavenly Father. And I will not do anything except what I see and hear from You. I will not do anything in my own human flesh. I will obey You exclusively. I will put my life—I will come. I'll take on human nature, but then I'm going to give that human nature back to You. And I'm going to put every confidence—I won't do anything. I'll go anywhere including the cross if You lead me. I will not do anything except what I see and hear You do."

listen here

http://ia600708.us.archive.org/35/items/SERMONINDEX_SID3353/SID3353.mp3

Our part? We are just the beneficiaries and participants of this agreement.

updated this post with this

"The believer who has unconditional faith in God's promise enjoys complete rest. What characterizes this rest? A full, complete confidence in God's Word, and a total dependence on His faithfulness to that Word. Indeed, rest is the evidence of faith."

We can place our unconditional faith in God's promise and a total dependence on His faithfulness to that Word.

Re: God and His own Son Jesus made a covenant together., on: 2015/11/12 12:08

Quote:

-----by tuc on 2015/11/12 12:00:24

Here is what David Wilkerson said in his message "beware of dogs."

"Let me try to explain the New Covenant to you because you and I are under a New Covenant, a new agreement. I don't know when this happened."

I believe it happened when Jesus died on the cross and spilled His blood? Sound reasonable?

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through THE BLOOD OF THE EVERLASTING COVENANT,

Heb_9:18 Whereupon neither the first testament was DEDICATED WITHOUT BLOOD. (so, the second testament was not dedicated without blood, either).

Heb_9:20 Saying, This is THE BLOOD OF THE NEW TESTAMENT which God hath enjoined unto you.

Quote:

-----by tuc on 2015/11/12 12:00:24

Our part? We are just the beneficiaries and participants of this agreement.

Don't we have to somehow come into agreement with the Word? Line up our will with His will?

Re: , on: 2015/11/12 12:13

You did not finish what he said.

The Bible says that the Lamb was slain BEFORE the foundation of the world.

"I don't know when this happened. It could have happened when the foundation of the earth, it could have happened just prior to Christ agreeing to become mediator and come in the flesh. But God and His own Son Jesus made an agreement, They made a covenant. And the covenant was made, in fact the Scripture makes it clear that Christ was given as our covenant."

Re: , on: 2015/11/12 12:43

But, just like us, Christ had to walk it out in space and time. This is what makes Him our forerunner, One who is "touched with the feeling of our infirmities."

The crucifixion of Christ took place in "time" and "space", not in eternity past.

We can't play loose with historical events and then create abstract and mystical ideas completely detached from the historical record. The "Lamb slain" is not a pre-historical event, if it was, then the crucifixion of Jesus on the cross on Golgotha becomes unnecessary. Just a meaningless and repetitive re-enactment.

What it probably means (slain from the foundation of the world) is that in the foreknowledge of God, it was determined that the Word should become flesh (John 1:14) and there would be an historical event in space and time, just like all the events from Genesis to Revelation happened in space and time. Therefore, the Son of God would vicariously die for man and take upon Himself the sins of the world and this would be an historical event. If we create a gnostic, ethereal idea of the death of Christ outside of space and time then everything about Christianity becomes nothing more than mystical abstraction and everything can be spiritualized. Christianity is rooted in documented and confirmed human history. Scripture is historically based. We can't pummel Biblical history as one would trample on grapes, some try to do this and it allows them to transfer New Testament ideas into their interpretation of the Old Testament. We see this today and it creates troubling theologies. Yet, in this way, they are engaging in eisegesis (reading their own interpretations into the Scriptures) rather than exegesis (pulling out of the text the intended meaning).

If we "gnosticize" the Scriptures, we then can say that Old Testament believers experienced all of the spiritual "benefits" of redemption that New Testament believers received from the death and resurrection of Jesus Christ because it really happened in "eternity past". Was redemption made readily available in eternity past? Could Paul accept such reasoning? I think not. Did Jesus die needlessly? (Gal 2:21). What was the reason then that Jesus had to become historically incarnate and die on the cross?

Re: - posted by makrothumia (), on: 2015/11/12 12:48

The blood of Christ is the blood that sanctifies and makes atonement for the sins of the whole world. Some trample upon that very blood whereby they were sanctified and they insult the Spirit of grace. The punishment for doing so is more severe than death.

The riches of God's grace that He has made to abound to all men is the very basis upon which they are held responsible for rejecting such a great salvation.

Having been sanctified by the blood of Jesus is not immunity from judgment; in fact it increases the responsibility of willful sin beyond any judgment those who rejected the Law of Moses ever experienced. Their judgment was physical death without mercy.

Only one punishment can be greater than physical death without mercy..

The evil heart of unbelief is the deadliest disease on earth!

Mak

Re: , on: 2015/11/12 13:55

Julius is not the New Testament the clearer revelation. I have heard it said that the Old Testament conceals Christ. But the New Testament reveals Christ.

Re: , on: 2015/11/12 13:56

Mac you say that sanctified by the blood of Christ is not immunity from judgement. Yet is not the death of Jesus on the cross delivered us from the wrath to come? When 1st John 2 says that he is the propitiation not only for our sins but the sins of the whole world. Has that propitiation not appeased or satisfied the wrath of God by the death of Jesus his son on the cross?

Re: , on: 2015/11/12 14:38

Quote:

-----by bearmaster on 2015/11/12 13:56:32

Mac you say that sanctified by the blood of Christ is not immunity from judgement. Yet is not the death of Jesus on the cross delivered us from the wrath to come?

Hi Bearmaster,

Welcome back.

We do have to "flee from the wrath to come". That requires something on our part. We flee to Christ and we stay there.

Luke 3:7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

Don't let any teaching or anyone move you away from Christ.

Col_1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Quote:

-----by bearmaster on 2015/11/12 13:56:32

Julius is not the New Testament the clearer revelation. I have heard it said that the Old Testament conceals Christ. But the New Testament reveals Christ.

Yes, it is also said of the NT and OT:

Actually, the saying is, "The New is in the Old concealed, and the Old is in the New revealed." For those who are not blinded, Christ can actually be seen in every book of the Old Testament and you can lead someone to Christ with just the Old Testament.

Re: - posted by makrothumia (), on: 2015/11/12 14:45

I apologize if I was not more specific with my reference. I was quoting the writer of Hebrews and assumed that would be understood.

The idea did not originate with me. But I think you know that.

How can any of us explain that Jesus made propitiation for the sins of the whole world, and yet only a few shall be saved? But this is the record we have.

We have a very secure position as believers and yet Peter warns us of the danger of being led astray by the error of lawless men and falling from that "secure position."

Can any of us adequately explain how we can rejoice in our security while remembering what God did in His severity?

But I admit to believing that men can "trample upon the blood whereby they have been sanctified." I take the warning very

y seriously, for I believe it was given in that same spirit.

mak

Re: , on: 2015/11/12 15:40

Mak, I take the warning seriously, too.

Warnings are always for a reason.