

The Attackers: Believers without Truth Cannot Interpret History; the Last Generation of Jews Syncretized the Law with Grace; Salvation Resolves Problems in Eternity, Doctrine Resolves Problems in Time; Believers Cannot Profit from Rejecting Truth; Four Categories of Positive or Negative Volition

- (15) Those that are saved, but have no interest in the elite instruction provided by Scripture, cannot interpret historical trends and will ultimately be compromised by that ignorance.
- (16) The first generation of client nation Israel could not interpret history and they all died in the Jornada save Caleb and Joshua.
- (17) The last generation of client nation Israel could not interpret history and they were slaughtered by the Roman legions while their temple was torn asunder leaving only the Western Wall.¹ The fate of Jews who were in the city at its capture is described in lurid details by Flavius Josephus:

Caesar [Vespasian] gave orders that they should kill none but those that were in arms, and opposed them, but should take the rest alive. But, together with those whom they had orders to slay, they slew the aged and the infirm; but for those that were in their flourishing age, and who might be useful to them, they drove them together into the temple ... of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines ... but those that were under seventeen years of age were sold for slaves.

Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand [1,100,000].²

- (18) Conclusion: although saved, believers without doctrine are in jeopardy of suffering the five cycles of discipline.

¹ “The Western Wall above ground measures some 160 feet long and about 60 feet high. Jewish devotions there date from the early Byzantine period and reaffirm the rabbinic belief that “the divine Presence never departs from the Western Wall.” Religious Jews lament the destruction of the Temple and pray for its restoration” (*The New Encyclopaedia Britannica: Micropaedia* [Chicago: Encyclopaedia Britannica, 1979], 10:627).

² Flavius Josephus, *Wars of the Jews*, in *The Life and Works of Flavius Josephus*, trans. William Whiston (New York: Holt, Rinehart and Winston, n.d.), 831, 832 (bk. 6, chap. 9).

- (19) Jesus Christ controls history on behalf of the Pivot, not believers in general.
- (20) Believers in spiritual maturity can interpret history by analyzing events through the prism of a sophisticated inventory of doctrinal truth.
- (21) Believers who attend Bible class, but who either do not believe its teachings or refuse to apply them, have negative impact on history.
- (22) When the deluded and disinterested population of believers in a client nation overwhelmingly outnumbers the biblically wise and doctrinally informed, then national decline and attendant disaster become inevitable.
- (23) Believers must acquire truth in their souls in order to serve God, otherwise the lie presented by the Dark Side will prevail in the souls of men.
- (24) Paul addresses this truth in his First Epistle to Timothy:

1 Timothy 4:1 - But that same Holy Spirit [Who vindicated the incarnate Christ] explicitly communicates, that in latter periods of time [the time between the advents of Christ] some believers will become apostate [depart from, fall away from, revolt against, abstain from, withdraw from doctrine], paying attention to deceitful spirits and concentrating on doctrines from demons,

v. 2 - by means of hypocrisy from the source of [human] liars, their own conscience has been seared with the branding iron of evil.

- (24) The writer now addresses the reason these believers have gone into reversionism with the conjunction of contrast, *ἀλλά* (*allá*), translated “but.”
- (25) The contrast to be established is between positive volition toward the gospel and negative volition toward Bible doctrine.

- (26) Salvation resolves the problems associated with the eternal future; biblical truth resolves the problems associated with the believer's temporal life on earth.
- (27) The key word is the word for doctrine: **λογός (logós)** which refers in context to the content of the canon of Scripture.
- (28) For the first generation the *logos* was the Mosaic Law; for the last generation it was the New Testament minus the Gospel, the Epistles, and the Revelation by John, and the Epistles of 2 Timothy, 2 Peter, and Jude, all of which had not yet been written.
- (29) The word "preached" is not found in the text. What follows *logos* is the noun for hearing: **ἀκοή (akoē)** which implies "doctrine taught and received with faith."³
- (30) The emphasis is on the inculcation of doctrine as one hears it taught which requires interest in learning what God has to say, retaining it in the stream of consciousness, and applying it to one's life and circumstances.
- (31) Guess what? The last generation had none of these desires and therefore did not acquire the information. The writer goes on to state that the instruction "did not profit them."
- (32) The word "profit" is the aorist active indicative of the verb **ὠφελέω (ōphelēō)** with the negative particle **οὐκ (ouk)**: the teaching did not benefit, help, or profit either of these generations of Jews.
- (33) The aorist tense is constative which gathers together the entire forty years of teaching by Moses and Aaron plus the Temple's typology and emphasizes that although taught it was without benefit.

³ Spiros Zodhiates, gen. ed., "ἀκοή," in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga, TN: AMG Publishers, 1993), 112.

- (34) These believers whined and mewled for forty years while the entire time being governed by God's appointed leader in Moses, instructed by Aaron as the high priest, and taught by rituals that conveyed the doctrines of hamartiology, soteriology, Christology, and eschatology.
- (35) Rather than become humble and teachable they became rebellious, characterized by the phrase "stiff neck" in Deuteronomy 31:27, King James Version.
- (36) Two words are used to form this idiom: "stiff" is the adjective קָשֶׁה (*qasheh*) and the noun is עֲרֵף (*'oreph*). Together they refer to an "obstinate, stubborn attitude, a rebellious person or people"⁴ which perfectly describes the Israelites of the Exodus generation.
- (37) These Jews were consistently involved in the spiritual life required by the Mosaic Law, yet they failed to understand or respond to what they saw and heard.
- (38) PRINCIPLE: A believer can consistently attend Bible class but get nothing constructive from what is taught. In fact there are four categories of positive or negative volition by which everyone is challenged: (1) the gospel, (2) church attendance, (3) doctrine taught, and (4) doctrine retained.
- (39) For the Jews of the Exodus or the Jews of Jerusalem in A.D. 70, salvation was as far as they were able to go in the process and as a result were held responsible for their failure to advance.

⁴ Warren Baker and Eugene Carpenter, "קָשֶׁה, עֲרֵף," in *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003), 874.