

All the religious leaders we have just noted and others like them are dead and you can visit their graves or memorials. To date they have not been resurrected. They are failures and their belief systems are exposed as the Satanic lie.

Quite the contrary, Jesus Christ is the one true Lord and Savior who in *John 14:6* said this of Himself:

**John 14:6** - "I am the way, the truth, and the life; no man comes unto the Father but by Me."

The accuracy of His claim was authenticated when the angel said outside our Lord's tomb in:

**Matthew 28:6** - He is not here. He is risen!

"JESUS"

28- Third, the word "Jesus" is Ἰησοῦς \Iesous\, the Greek form of the Hebrew, *Joshua*.

29- This is the only proper noun among the four mentioned here.

30- The Old Testament name, *Joshua* \Yeho-shu-ah\, means, "Jehovah is salvation." The same is true for the New Testament equivalent, *Jesus*, or *Iesous*.

31- Notice that the proper name is a compound noun made up of the first two titles we have studied: *Adonai* is substituted by the Jews for *Jehovah*, or *Yahweh*, while *Yasha* is the Hebrew word for *Savior*. Combine the two together and you get *Joshua*, or "Jehovah is salvation."

32- As we have just noted, *Jesus* is the name which God commanded *Joseph* give to the Son about to be born to *Mary*. (*Matthew 1:21*)

Ε- 11/27 B  
B- 11/29  
29

33- Jesus is the name which signifies the true humanity of our Lord. The Old Testament prophesied that God would lower Himself to the form of humanity in order to become a sacrifice for all mankind.

34- The Scripture indicates that He would be born of a woman--*Genesis 3:15*, He would be from the Tribe of Judah--*Genesis 49:10*, specifically from the dynasty of David--*2 Samuel 7:12-13, 16*, born of a virgin--*Isaiah 7:14*, in the city of Bethlehem--*Micah 5:2*, and filled with the Holy Spirit from physical birth--*Isaiah 11:2*.

35- It is in His humanity that He was required by the salvation plan of God to face the temptations encountered by all mankind but to do so without sin.

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

36- He was required in His humanity to go to the cross and receive in His own body the imputation of the sins of the entire human race.

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

37- Once His sacrificial work on the cross was finished He was free to terminate His mission as Savior and emphasize His role of Messiah.

38- His transfer from physical body to resurrection body occurred in three stages and over a period of three days.

(End CWL-010. See CWL-011 for continuation of study at p. 101.)

39- There occurred at the cross a trichotomous separation of our Lord's soul, human spirit, and body. Luke describes these phenomena in chapter 23 of his Gospel.

1- His soul: To the Paradise compartment of Hades. [See *Luke 16:19-31*]

*Luke 23:43* - And (Jesus) said to the (believer criminal), "Truly I say to you, today you shall be with Me in Paradise."

2- His human spirit: To the presence of God in Heaven.

*Luke 23:46* - And Jesus, crying out with a loud voice, said, "Father, into Your hands I commit My (human) spirit."

3- His body: To the tomb of Joseph in Jerusalem.

*Luke 23:52* - (Joseph from Arimathea) went to Pilate and asked for the body of Jesus.

*v 53* - And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

40- This of course required a trichotomous reunification if the resurrection was to occur.

1- The omnipotence of God the Father restored our Lord's human spirit from heaven back to His body in the grave.

*Ephesians 1:18* - I pray that the eyes of your stream of consciousness may be enlightened so that you may know ...

v 19 - what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might [**divine omnipotence**]

v 20 - which He brought about in Christ, when He raised Him from the dead ...

2- The omnipotence of the Holy Spirit restored our Lord's human soul from Hades to His body in the grave.

**Romans 8:11** - If the Holy Spirit who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through the Holy Spirit who indwells you.

- 41- This reunification resulted in the resurrection--visual and historic proof that God the Father was satisfied with the work of Jesus Christ on the cross.
- 42- Since the resurrection and ascension, Jesus Christ has been in the status of undiminished deity and resurrected humanity in one Person forever.
- 43- Since sin was no longer an issue in the Angelic Conflict, our Lord's attention is now focused on preparing a body of believers to accompany Him at His Second Advent and assist Him in performing His duties as Messiah in His Millennial reign headquartered on David's throne, in Jerusalem.
- 44- This of course is for a time yet future but it is certain to occur, not only because it is prophesied but also because the resurrection guarantees it.
- 45- During the Incarnation, Jesus claimed to be the Messiah and His teachings, miracles, and acts of healing were offered as proof to those who observed.

- 46- The question which must have been on the minds of those who were His followers were, "Does God truly affirm Jesus as Messiah?"
- 47- The answer came three days after the crucifixion. There is no way God the Father and God the Holy Spirit would have restored the spirit and soul of our Lord and lifted Him from physical death in resurrection body had He not been the One whom the Father had sent.
- 48- The resurrection is visual, historical proof that Jesus is the Christ the Son of the living God. "CHRIST"
- Ε- 11/29  
B- 12/11  
38
- 49- That brings us to our fourth noun. The word "Christ" is *χριστος* \Christos\, the Greek form of the Hebrew, *Messiah*.
- 50- We will begin our examination by studying the Hebrew word *Messiah*. Learning what this title meant to the Jewish mind will give us a clearer understanding of its impact when applied to Jesus as the Christ.
- 51- The noun *mashîach* \ma-shee-ak\ refers to one who has been anointed for a special office or function.
- 52- The verb form is *mashach* \ma-shak\ and literally means "to rub with oil," or "to anoint."
- 53- In the Old Testament, prophets, priests, and kings were "consecrated" to their offices by a ceremony at which they were anointed, or rubbed with oil.
- 54- In Scripture, olive oil is used to portray the enabling power of the Holy Spirit delegated to humans.
- 55- When individuals were chosen for a special office or function within the plan of God, their enduement with the power of the Holy Spirit was symbolized by their being publicly anointed with oil.

56- The recipe for this anointing oil is given in:

**Exodus 30:22** - Moreover, the Lord spoke to Moses saying,

**v 23** - "Take also for yourself the finest of spices: of liquid myrrh, 14 pounds; and of fragrant cinnamon and fragrant cane, 7 pounds each,

**v 24** - "And of cassia, 14 pounds, according to the shekel of the sanctuary, and of olive oil, one and one-half gallons.

**v 25** - "And you shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil."

**v 30** - "You shall anoint Aaron and his sons, and sanctify them, that they may minister as priests to Me."

57- Please take note that there is a penalty clause attached to this recipe for any who seek to duplicate it or make an unauthorized application of it.

**Exodus 30:32** - "The (anointing oil) shall not be poured on anyone's body **[anyone other than an authorized priest, prophet, or king]**, nor shall you make any like it, in the same proportions; it is holy, and it shall be holy to you.

**v 33** - "Whoever shall mix any like it, or whoever puts any of it on a nonauthorized person, shall be cut off from his people."

57- Moses carried out the command to mix and then anoint the Aaronic priests in *Leviticus 8:12,30*.

58- Kings and prophets were also anointed in this manner. An example for each is found in the Lord's mandate to Elijah in:

**1 Kings 19:15** - " ... you shall anoint Hazael \Haz-aye-el\ king over Aram \A-ram\;

**v 16** - "and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat \Shay-fat\ of Abel-meholah \A-bel mee-ho-lah\ you shall anoint as prophet in your place."

59- These anointings of Biblical personalities foreshadowed the three great offices of Jesus as prophet, priest, and king.

60- The chief idea in the Jewish understanding of the Messiah was that of king.

61- Their motivation while under governmental oppression was their hope of deliverance accomplished through a conquering Messiah.

62- The prophesy which was supportive of this hope is known as the Davidic Covenant found in *2 Samuel 7: 8-17*. The three central verses are 12,13, and 16:

**2 Samuel 7:12** - "When your [David's] days are complete and you lie down with your fathers [following his physical death], I will raise up your descendant after you [prophesy that the Messiah will issue from David's progeny], who will come forth from you, and I will establish his kingdom [global theocracy]."

v 13 - "He shall build a house for My name and I will establish the throne of his kingdom forever [**eternal delegation of absolute authority and power to the Messiah**]."

v 16 - "And your house [**genetic line through the true humanity of the Messiah**] and your kingdom [**client nation Israel**] shall endure before Me forever; your throne [**Davidic Dynasty in Jerusalem**] shall be established forever."

63- The kingly aspect of our Lord's Messianic character is further prophesied by the Archangel Gabriel during his briefing of Mary about her virgin pregnancy.

**Luke 1:31** - "You will conceive in your womb, and bear a Son, and you shall name Him Jesus."

v 32 - "He will be great, and will be called the Son of the Most High [**identifies the child as the Messiah**]; and the Lord God will give Him the throne of His father David [**repetition of the Davidic Covenant**];

v 33 - "And He will reign over the house of Jacob forever [**Millennial reign**]; and His kingdom will have no end."

64- Scripture presents Jesus Christ as a Priest after the order of Melchizedek.

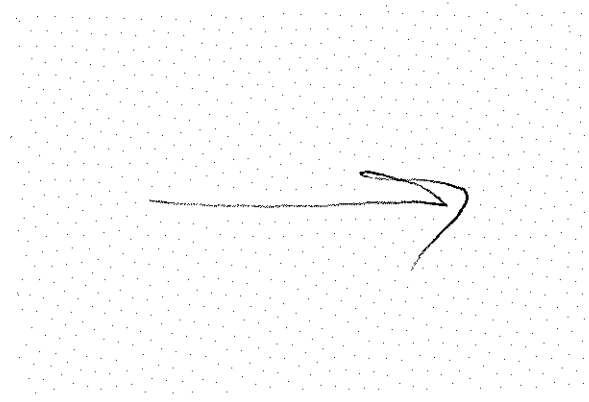
**Genesis 14:18** - Melchizedek [**king of righteousness**] king of Salem [**peace**] brought out bread and wine; now he was a priest of God Most High.

65- Melchizedek is a type of Christ in that he is a king of both righteousness and peace as well as a priest before God.



Handwritten text at the top of the page, possibly a title or header.

Main body of handwritten text, consisting of several lines of cursive script.



Bottom section of handwritten text, continuing the cursive script from the upper part of the page.

66- The correlation between the kingly and priestly functions of Jesus and Melchizedek are mentioned in:

**Hebrews 6:20** - Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

**Hebrews 7:1** - For this Melchizedek, king of Salem, priest of the Most High God ...

**v 2** - ... was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

**v 3** - Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest forever.

67- The appointment of the Messiah as a priest after the order of Melchizedek is first mentioned in:

**Psalm 110:1** - The Lord [**God the Father**] says to my Lord [**God the Son**]: "Sit at My right hand, until I make Your enemies a footstool for Your feet."

David is here making reference to the ascension of Jesus Christ in resurrection body at which time He assumes the honored position at the Father's right hand until His Second Advent.

**Psalm 110:4** - The Lord [**God the Father**] has sworn and will not change His mind, "You are a priest forever according to the order of Melchizedek."

68- This quote from *Psalm 110:4* is repeated 6 time in *Hebrews 5:6, 10; 6:20; 7:11,17,21*.

Lk 24:27 - Beginning  
with Moses & w/all the  
prophets, Jesus explained  
to them the things  
concerning himself in all  
the scriptures. (CLEOPAS & his  
fellow disciple)

Lk 24:44 B - "All  
things which are written  
about me (Jesus) in the  
Law of Moses & the prophets &  
the Psalms must be  
fulfilled."

- 69- It is within these three chapters that the writer of Hebrews documents the High Priestly characteristics of our Lord.
- 70- The Messiah's office of prophet is first mentioned by Moses in:

**Deuteronomy 18:15** - "The Lord your God [God the Father] will raise up for you a prophet [Messiah] like me from among you, from your countrymen [Jewish], you shall listen to him."

v 17 - "And the Lord said to me,

v 18 - 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.'"

Ε-12/1  
 Β-12/4 A X  
 Ε12/4 A  
 Β12/4 B  
 Ε-12/4 B  
 Β-12/6

71- The Lord's fulfillment of this prophecy is found in several New Testament passages, the first one we will note being *Luke 24:13-49*.

"Acts 2" (31)  
 Next, please turn to *Acts 2:22-42*.

**Acts 2:38** - [NAS] And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

- 1- The word "repent" is the aorist active imperative of the verb:

μετανοεω - \metanoeo\ "a change of mind;" literally, "to perceive afterwards."

- 2- Μετα \meta\ implies "a change after the fact." What the change follows is "perception" indicated by νοεω \noeo\.

\* FIRST SESSION: REVIEWED COLLECTED TRANSLATION OF ISAIAH 52:13-53:12 FROM WITNESSING, PP WIT/114-125.

- 3- Νοεω \noeo\ comes from a noun which is very familiar to you:  
  
νοϋς - \nous\ The left, lobe, the mind, the stage of perception known as “academic understanding.” This is where gnosis is acquired.
- 4- Thus repentance is a change of mental attitude after having acquired academic understanding of an issue.
- 5- In the vernacular of our study, repentance is a positive volitional response to gnosis.
- 6- You have established ideas regarding a given issue, but after having acquired academic understanding which sheds new light on the subject, you change your mind as a result.
- 7- Peter’s sermon beginning in verse 22 has been a lucid presentation of facts which reveal that Jesus of Nazareth is the Messiah.
- 8- He is speaking to the Jewish population milling in the streets of Jerusalem on the day of Pentecost--Jews who gave their complicit approval of the crucifixion of Jesus as a blasphemer.
- 9- After having clearly explained to them that He was indeed both Lord and Christ, the Jews, convicted within their conscience of their error, ask of Peter what they are to do.
- 10- Peter’s first word is, μετανοεω \metanoeo\ : a command to change their minds based on what they have just academically understood about Jesus being the Christ.

- 11- I state this in the plural because that is what we have here. The command is in the second person ~~is~~ plural and can therefore be translated, "All of you change your minds about Jesus as the Christ."

"ACTS 2:38 - BAPTISM"

- 12- Where in the past these Jews looked on Him as a blasphemer, they now have been convicted in their conscience and have perceived in their minds that He is instead the Christ.

- 13- The aorist active imperative of *metanoeo* means to once and for all repent, that is, believe in Jesus as the Christ and be saved.

- 14- At this point, each one of the Jews listening to Peter were commanded to then make an individual decision which is expressed in the third person singular, aorist passive imperative of the verb:

βαπτίζω - \baptizō\ "to be baptized."

This verb in context had to do with participation in a ritual which involved being immersed into water.

In the classical Greek it meant to identify a first thing with a second thing so that the characteristic of the first thing was changed. Therefore, the interpretation of the word "baptism" has to do with permanent identification.

There is nothing permanent about water baptism. You cannot remain immersed or you drown. Evaporation causes the person to dry off after having become emerged out from the water.

Σ-12/6  
 Β-12/8  
 (32)

15 / OUR RELATIONSHIP W/  
CHRIST PLACES US IN A  
POSITION OF ADVANTAGE  
& PREFERENCE.

Consequently, that which has permanent status is a spiritual baptism; a spiritual immersion which occurs under the power of the Holy Spirit at the moment of salvation--i.e., repentance--your change of mind--toward Jesus as the Christ.

Under the baptism of the Holy Spirit, we are identified with Christ in His death, burial, and resurrection and entered into union with Christ at the right hand of the Father.

This spiritual baptism is described in *Romans 6*:

**Romans 6:3** - Are you ignorant that all of us **[believers]** who have been immersed **[baptized]** into Christ Jesus have been immersed into His spiritual death?

**v 4** - Therefore, we have been buried together with Him through the baptism of the Holy Spirit into His death in order that as Christ has historically been resurrected from death, through the glory of God the Father, so also we might have the option to walk **[change of lifestyle]** in newness of life.

**v 5** - If we have become intimately united with Him in the likeness of His death, and we in fact have, not only this but also we shall in fact be intimately united to the likeness of His resurrection.

**v 6** - Be knowing this, that our sinful nature has been crucified together with Him in order that the human body with reference to its sinful nature might be rendered powerless for the purpose that we should no longer be slaves to sin.

**v 7** - For he who has died has in fact been acquitted from the power of the sinful nature.



PLACE = IN CHRIST

SITUATION = SALVATION

STANDING = BELIEVER

PLACE = ADV = B/ITS  
IN CHRIST PREF = EQ PV EQ OPP

---

SIT = ADV = ELITE  
SIT PREF = G/RB

---

STAND = ADV = PJ/JA  
BEL PREF = LGS

**v 8 -** Now if we have died with Christ and we in fact have, we also believe that we shall in fact live in association with Him.

**v 9 -** Knowing from doctrine resident in our streams of consciousness that because of the fact Christ has been resurrected from deaths, it is a perpetual fact that He can never die; it is a perpetual fact that death no longer exercises rulership authority over Him.

**v 10 -** For the death which He in fact has died, He died with the existing result that it was a once for all action with reference to the sinful nature; but the resurrection life which He in fact perpetually lives, He in fact continuously lives with reference to God.

**v 11 -** So also, on the one hand, all of you consider yourselves to be perpetually dead with reference to the sinful nature but, on the other hand, currently living with reference to God in Christ Jesus.

- 1- The Baptism of the Holy Spirit results in what is called theologically, "positional truth." Positional means a relative place, situation, or standing which confers advantage and preference.
- 2- By virtue of faith in Christ we are spiritually identified with Him through the baptism of the Holy Spirit. We have been identified with Him in His death and in His resurrection.
- 3- Consequently, positional truth is classified in two categories:

1- Retroactive Positional Truth: We are immersed into Jesus Christ in His spiritual death, physical death, and burial which results in the positional death of our sinful nature. This means our sinful nature has lost its power over us and is in effect positionally dead. Only our volition can revive it.

E-12/11A  
B-12/11B  
(SEE \* BELOW)

2- Current Positional Truth: We are immersed into Jesus Christ in His resurrection, ascension, and session resulting in eternal life forever.

(34)  
ACTS 2:38 - BAPTISM OF HOLY SPIRIT

4- Since we have the availability of the Holy Spirit's guidance, mentorship, and power, we need never again submit to the authority of the sinful nature, although we inevitably do. Recovery is provided through confession alone to God alone.

5- Regardless of our spiritual status--whether in or out of fellowship--we perpetually maintain our current positional status of eternal life since we are perpetually immersed into our Lord's resurrection. Positionally, we are currently seated with Christ at the right hand of the Father which is precisely where we will be experientially the moment after our physical death.

6- All of this enables us to enjoy what Paul calls in *Romans 6:4*, "newness of life."

E-12-8  
B-12/11A\*  
(33)  
ACTS 2:38 - REVIEW

7- Thus, in the first century during the developmental stages of the new Christian faith, there had to be a way to communicate the doctrine of the baptism of the Holy Spirit with its retroactive and current positional aspects.

8- Consequently, the ritual of water baptism was instituted in order to portray physically and visually what had taken place spiritually and invisibly.

\* FIRST SESSION WITH A REVIEW OF ACTS 2:38 - CWL-108 → 113, STOPPING WITH DEFINITION OF RETROACTIVE POSITIONAL TRUTH, POINT 3 (i).

- 9- Therefore, *baptizo* in *Acts 2:38*, refers to water baptism which was to be performed following one's faith in Christ in order to teach the principle of "newness of life."
- 10- Being immersed into the water portrayed one's sinful nature being identified with the Lord's death and burial.
- 11- Emergence from the water was symbolic of the privilege to enter into newness of life through the power of the Holy Spirit.
- 12- Being immersed into the water also portrayed one's soul and human spirit being identified with the Lord's resurrection, ascension, and session.
- 13- Emergence from the water was symbolic of the imputation of eternal life and the guarantee of a resurrection body.
- 14- So *Acts 2:38* is a series of commands which challenge all unbelievers to change their minds about Jesus and, after having done so, for each one individually to be baptized by means of immersion into water.

**Acts 2:38** - And Peter said to them, "All of you change your mind [**respond positively to the gnosis you have acquired regarding Jesus**], and let each one of you be baptized ..."

- 1- The verb *baptize* is third person singular and thus recognizes that each person must individually change his mind about Jesus and each one must then individually engage in the required ritual of baptism.

Nov 1-34, 553  
ABOVE

- 2- The passive voice says that this is an act which will be performed upon them by an authorized agent, namely one of the apostles.
- 3- The aorist tense also indicates that it is to be performed only once.
- 4- The ritual is to be performed in the name of Jesus Christ thus indicating both retroactive and current positional truth are to be understood as the benefits received from the spiritual baptism of the Holy Spirit.
- 5- Then comes a very important word in this verse, it is the accusative of *cause* from the preposition:

εἰς - \eis\ "because"

- 6- This preposition does not indicate "purpose" but "cause." You are not baptized "for the purpose of forgiveness of sins," but "because your sins have been forgiven."

**CTL:**

**Acts 2:38** - And Peter said to them, "All of you change your mind [**respond positively to the gnosis you have acquired regarding Jesus**], and let each one of you be baptized because your sins have been forgiven ..."

The next verb we will note is the future middle indicative of:

λαμβάνω - \lambano\ "will receive"

- 1- Here's the situation: The Jews have asked Peter what they must do to rectify their misjudgment of the Person and character of Jesus of Nazareth.

He tells them that they must change their minds and believe as truth the gnosis understanding they presently have about Jesus.

To do so will result in their eternal salvation and the indwelling of the Holy Spirit.

- 2- We again have the second person plural as in the verb "to repent," or "to change your mind."
- 3- The sequence of thought assumes that all who have reached gnosis and who then respond positively will without question receive the indwelling of the Holy Spirit.
- 4- The verb to repent is a command which because of the aorist tense has the permanent result of eternal salvation.
- 5- If that change of thought occurs then it follows automatically that all who believe will receive the gift of the Holy Spirit.
- 6- The gift of the Holy Spirit refers to the just inaugurated phenomenon of indwelling. *"ACTS 2:38 - SYNTAX"*
- 7- Beginning on this day of Pentecost, the birthday of the Church Age, every person who believes in Jesus Christ is immediately indwelt and filled with the Holy Spirit.
- 8- He in turn, instantly imputes to the believer a host of divine operating assets including the Grace Apparatus for Perception.
- 9- This grants the believer capacity to acquire the thinking of God and the potential to execute the Christian way of life.
- 10- Now that we see precisely how this sentence reads, there is yet one other thing to note and that is its syntax. First a corrected translation.

*E- 12/11B*  
*B- 12/13*  
*(35)*

**CTL:**

**Acts 2:38** - And Peter said to them, "All of you change your mind [**respond positively to the gnosis you have acquired regarding Jesus**], and let each one of you be baptized [**immersion into water**] because your sins have been forgiven [**through faith in Jesus**], and all of you will receive the gift of the Holy Spirit [**indwelling, filling, and divine operating assets**]."

- 1- This is the word order as it appears in the original Greek text.
- 2- If you were a Jew of the first century who spoke fluent Koine Greek, it would have made perfect sense to you.
- 3- It is God's desire, that we understand His Scriptures to the same degree as the one who either communicated the message or the one who heard the message.
- 4- In order to accomplish that we go through a system of exegesis--a grammatical analysis of the passage.
- 5- Exegesis also takes into consideration the syntax of a passage and we must note that here.
- 6- Syntax is defined as follows in H. E. Dana and Julius R. Mantey's, *A Manual Grammar of the Greek New Testament*, [Toronto: The Macmillan Company]; pp. 59-61:

Call of you change your mind  
[2nd pr, Acc]

AND let each one of you be

baptized [3rd pr, acc]

AND all of you will

receive [3rd pr, acc]

[2nd pr, acc]

The idea that syntax is a formulation of rules for correct speech is an erroneous notion. Syntax is the process of analyzing the modes of expression presented by a language. It does not govern language; it deals with the facts of language as they are found. Syntax deals essentially with the forms which thought may take in the process of expression.

- 7- Remember that Peter is delivering a public speech. He is seeking to communicate to the Jewish mind, in the language of Koine Greek, the correct process they should follow for salvation.
- 8- His first mandate to them is that all of them change their minds about Jesus.
- 9- Then he uses the Greek conjunction *καί* \kai\, translated "and," followed by a change of person and tense; then a second use of *kai*, and a return to the original person and tense.
- 10- The first verb is the second person plural of *metanoēō*, "All of you change your minds."
- 11- Then the conjunction *kai*, "and," followed by the third person singular of the verb, *baptize*, "... and let each one of you be baptized ..."
- 12- Then he uses a second *kai*, followed by the second person plural of the verb, *lambanō*, "... and all of you will receive the gift of the Holy Spirit."
- 13- When the conjunction *kai* is followed by a change in person and tense, it indicates a syntactical break, understood by the audience to serve as parentheses, or as dashes, setting the information apart from the rest of the sentence.



7  
★ CHICAGO MANUAL OF STYLE, 13<sup>TH</sup> ED., S.V. 5.97:

---

#### PARENTHESES

- 5.97** Parentheses, like commas and dashes, may be used to set off amplifying, explanatory, or digressive elements. If such parenthetical elements retain a close logical relationship to the rest of the sentence, commas should be used. If the logical relationship is more remote, dashes or parentheses should be used (see 5.38, 5.83–87):

- 14- Again, syntax is a technique which *observes* the grammatical rules of a particular language, it does not *establish* those rules.
- 15- Those fluent in Koine Greek clearly understood this statement by Peter.
- 16- But English syntax and word order is quite different and thus when translated word for word from the Greek, it presents confusion to the mind of the English-speaking person.
- 17- Therefore, in order to clear up the confusion, I am going to offer three corrected translations which recognize the original content but also takes into consideration the difference in Greek and English syntax. ★

**CTL:**

**Acts 2:38** - And Peter said to them, "All of you change your mind [**respond positively to the gnosis you have acquired regarding Jesus**], ⇒ **open parenthesis** ⇒ (and let each one of you be baptized [**immersion into water**] because your sins have been forgiven [**through faith in Jesus**],) ← **close parenthesis** ← and all of you will receive the gift of the Holy Spirit [**indwelling, filling, and divine operating assets**]."

**Acts 2:38** - And Peter said to them, "All of you change your mind [**respond positively to the gnosis you have acquired regarding Jesus**] ⇒ **open dashes** ⇒ —and let each one of you be baptized [**immersion into water**] because your sins have been forgiven [**through faith in Jesus**]— ← **close dashes** ← and all of you will receive the gift of the Holy Spirit [**indwelling, filling, and divine operating assets**]."

*[Faint, illegible text, likely bleed-through from the reverse side of the page]*

→ See p. 114, points 10-13

☼ **Acts 2:38** - And Peter said to them, "All of you change your mind [**respond positively to the gnosis you have acquired regarding Jesus**] and all of you will receive the gift of the Holy Spirit [**indwelling, filling, and divine operating assets**], ⇒ then let each one of you be baptized [**immersion into water**] because your sins have been forgiven [**through faith in Jesus**]. ← ☼

- 18- Before moving on I would like to conclude our examination of this verse by reading Dr. Lewis Sperry Chafer's comments on the subject of repentance.

Chafer, Lewis Sperry. *Soteriology*. Vol. 3 of *Systematic Theology*. Dallas: Dallas Seminary Press, 1948; pp. 372-378 passim.

**Acts 2:39** - "For the promise [**Gospel**] is for you and your children [**Jews**], and for all who are far off [**Gentiles**], as many as the Lord our God shall call [**academic understanding at Gospel hearing/unlimited atonement**] to Himself."

**v 40** - And with many other words he solemnly testified and kept on exhorting them, saying, "Be delivered from this perverse generation [**those who were complicit in the crucifixion of Jesus**]!" [See vv 23,36]

**v 41** - So then those who had received his word [**positive volition at Gospel hearing**] were baptized; and there were added that day about three thousand souls.

E-12/13  
B-12/15  
(36)

"PRIORITIES <sup>of</sup> ~~THE~~ WORSHIP"

v 42 - And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread, and to prayer.

- 1- Verse 42 brings us full circle in our study of 2 Peter 3:18. Here we see Peter, after having evangelized fellow Jews on the first day of the Church Age, move them immediately into the utilization of their divine operating assets.
- 2- Please note that these new believers are immediately self-motivated to pursue truth: "they were continually devoting themselves to the apostles' teaching."
- 3- The word found here is the present active participle from the compound verb:

προσκαρτερω - \proskartereo\

*Pros-* is a preposition meaning "toward." *Kartereo* is a verb meaning "to be strong," "to endure," "to persevere," "to be steadfast."

*Proskartereo*:

- Liddell and Scott's *A Greek-English Lexicon*, "to persist obstinately," "to adhere firmly to," "to be faithful," "to remain in one's service," "to remain in attendance at a law court," "to devote oneself to."
- Arndt and Gingrich's *A Greek-English Lexicon*, "to busy oneself with," "be busily engaged in," "to continuously persevere."
- W. E. Vine's *An Expository Dictionary of Biblical Words*, "to intensively endure or persevere," "to be continually steadfast."

Gerhard Kittel's *Theological Dictionary of the New Testament*:

The verb προσκαρτερεω \proskartereo\ is common in Greek. Its basic meaning is "to stay by," "to persist at," "to remain with."

In connection with objects it means a. "to occupy oneself diligently with something," "to pay persistent attention to"; b. "to hold fast to something"; c. "continually to be in."

4- We are going to translate this passage, "And they began to be continuously dedicated."

5- The English word "dedicated" carries with it all the aspects of the various definitions we've noted:

(W9NCD): Solemn and exclusive devotion to a sacred purpose; to become committed to as a goal or as a way of life.

(OED): The giving up or devoting (of oneself, one's time, labour) to the service of a person or to the pursuit of a purpose.

6- Now please note to what these people have dedicated their time, attention and energy: "And they began to be continuously dedicated to the apostles' ...

διδαχη - \didache\ doctrine

7- This is a noun in the locative of sphere and indicates the content of that which is taught, i.e., doctrine.

8- The sphere of influence is the apostles' authority functioning within the environment of the local church.

TEXTBOOK = BIBLE  
CLASSROOM = CHURCH  
CURRICULUM = TRUTH  
FACULTY = APOSTLES  
DIDACTERS = GRACE

- 9- The gift of the Holy Spirit which they have just received includes the divine operating assets which enable them to pursue truth.
- 10- The word *didache* is the Greek word from which we get the English word “didactics” which is defined by:
- (W9NCD) Systematic instruction.
- (OED) The science or art of teaching.
- 11- In fact, here is what has happened following the salvation of these first-century believers:
- 1- They have enrolled in the Divine Academy of Grace Didactics under the instruction of the eleven original apostles.
  - 2- They continually dedicate themselves to their teachings by concentrating on the content of the message and thereby growing in grace.
  - 3- One of the assets which accompanies the “gift of the Holy Spirit” mentioned in verse 38 is the Grace Apparatus for Perception.
  - 4- They are self-motivated to utilize this system of epistemological habilitation in the environment of the original New Testament local church in Jerusalem.
- 12- Their top priority is devotion to the “teachings of the apostles.”
- 13- They continue to participate in other acts of worship which are mentioned next:

ΚΟΙΝΩΝΙΑ- \koinonia\ fellowship



This is the locative of sphere and refers to the influence of the local church as the classroom for Christianity. We are commanded in *Hebrews 10:25* not to "forsake the assembling of ourselves together." The growth process is most efficient inside the local church, with dedicated concentration paid to the message of the pastor. When the members of the local church assemble together under the filling of the Holy Spirit and under His teaching ministries, all are having fellowship with God. Believers can also have fellowship with other Christians when they are all filled with the Holy Spirit. This could include conversation, having a cup of tea, attending a ball game, enjoying a party, doing lunch.

κλασις

του 'αρτος - \k<sup>l</sup>asis tou artos\ breaking  
of bread

In the context of the passage which is the establishment of the modus operandi for worship in the New Testament church, this is a reference to observing the Eucharist. It is sometimes associated with what was known as the Agape Love Feast, a weekly gathering at which all members of the church would come together for meal, symbolic of the family-like relationship established among believers. In context however, the emphasis is on the Eucharist as part of authentic worship.

προσευχη - \proseuche\ prayers

The concept of public prayer in the local church is a part of the worship service.

- 1- Please note the emphasis placed by Luke on the modus operandi of these new believers:

- 1- Bible study under the authority of the apostles and the enabling power of the Holy Spirit utilizing the Grace Apparatus for Perception.
  - 2- Fellowship with God in all phases of worship and with each other as fellow participants.
  - 3- Participation in the observation of the Eucharist.
  - 4- Public prayer for each other.
- 2- This establishes the areas of worship to be observed by those who attend the local church and indicates the order of their priorities.
- 3- Dedication to the teaching of the Scripture is to be top priority.

**Acts 2:42** - And they began to be continuously dedicated to the apostles' teaching and to fellowship, to observing the Eucharist, and to prayer.

This completes our analysis of the word Χριστος, or Christ. Our corrected translation of *2 Peter 3:18* sounds like this:

**2 Peter 3:18** - But keep on growing in the sphere of grace [**grace apparatus for perception**] and in the sphere of gnosis [**positive volition toward doctrine academically understood**] about our Lord and Savior Jesus Christ.

The mandate indicates that the subject matter is to emphasize the doctrines surrounding the Person of the Messiah, Jesus of Nazareth.

His name and titles are filled with doctrinal information which is to be learned by the believer during his growth process.

We will now note a few of the doctrines which are implied by the definition of each title as well as the name, Jesus.

1- Lord: Κυριος \Kurios\ Adonai

Deity of Jesus Christ  
Divine Essence related to Jesus  
Doctrine of Creation  
Doctrine of Theophanies  
Doctrine of the Divine Summit Conference  
Doctrine of the scientific laws of the universe having  
divine origin in Christ  
Doctrine of the Shekinah Glory

2- Savior: Σωτηρ \Soter\ Yasha

Doctrine of Redemption  
Doctrine of Reconciliation  
Doctrine of Propitiation  
Doctrine of Impeccability  
Doctrine of Substitutionary Spiritual Death  
Doctrine of Divine Judgment of Sin in Christ  
Doctrine of Retroactive and Current Positional Truth  
Doctrine of Resurrection  
Doctrine of Mediatorship

3- Jesus: Ἰησους \Iesous\ Joshua

Doctrine of the True Humanity of Jesus  
Doctrine of the Virgin Birth  
Doctrine of the Incarnation  
Doctrine of the Hypostatic Union  
Doctrine of Kenosis  
Doctrine of the Sustaining Ministry of the Holy Spirit  
in the Incarnate Christ  
Doctrine of the Temptability of Jesus  
Doctrine of the Prototype Divine Power System  
Doctrine of Biblical Problem-Solving Devices

4- Christ: Χριστος \Christos\ Messiah

Doctrine of Anointing

Doctrine of the Line of Christ  
Doctrine of the Davidic Covenant  
Doctrine of the First Advent  
Doctrine of the Kingdom of Heaven  
Doctrine of the Church  
Doctrine of Messiah as Prophet, Priest, and King  
Doctrine of Miracles and Healing as Signs to Israel  
Doctrine of Messianic Prophecies Fulfilled by Jesus  
Doctrine of the Judgment Seat of Christ  
Doctrine of the Second Advent  
Doctrine of the Millennial Reign of Christ  
Doctrine of the Great White Throne

As a footnote to this study let's note a passage of Scripture cited by Dr. Chafer in my recitation from his *Systematic Theology* a few days ago. Turn to *John 16:7-11*.

E-12/15

REVIEW: CWL, 94-10-02-A through 94-12-15:

L-37: B-12/18-A, "Review I" (10-02-A ->10-11) E-12/18-A;

L-38: B-12/18-B, "Review II" (10-13 ->10-23-B) E-12/18-B;

L-39: B-12/20, "Review III" (11-06->11-27-B) E-12/20;

L-40: B-12/22, "Review IV" (11-29->12-15) E-12/22.

L-41: B-12/27

Note: No Bible classes on Sun., Christmas Day, 12/25/94.

## II. Comparison of Morality and Integrity

(41) "MORALITY AND INTEGRITY"

### A. Introduction:

- 1- In this study we will develop from Scripture two concepts:
  - a) A code of conduct to which all human, believers and unbelievers alike, agree to submit for the purpose of preserving order. We will define the person who loyally submits to this system as moral.
  - b) A code of conduct to which all believers agree to submit for the purpose of executing the Christian way of life. We will define the person who loyally submits to this system as a person of integrity.