**How to Go to Heaven – Intro-01**

**The Great Concern**

It is only natural to wonder what really happens to a person after he dies. When you close your eyes in death, is that the end of consciousness and existence for you? If not, what kind of realm does one enter and who is out there? Is there a living, personal, holy God to face? Is there a Heaven of exhilarating happiness and a hell of excruciating suffering forever? If so, what determines which place one enters? How can we know the true answers to such enormously important questions? This is a reasonable concern and requires a reliable source of information to give the answer. No one can afford to be wrong about conditions beyond the grave and the eternity that follows.

**A Shortsighted Assumption**

People who are intelligent and logical in most areas of life strangely assume that whatever religious system they were born into has the truth about God and about life after death. Amazingly, people seldom bother to discover for themselves the basis for the religious beliefs they hold. If there is life after death in Heaven or hell, how can we know what God demands from us in order to secure eternal life in Heaven? Of all the conflicting and competing religious systems in the world, which one really speaks for God? **To be wrong on this matter is to doom yourself to an eternity in the pain and suffering of the Lake of Fire**. So, how do we decide on what is true in spiritual matters?

**What People Think - What God Thinks**

All the religious ideas in the world can be classified as either **human viewpoint (HVP)**, or **divine viewpoint DVP)**.

**Human viewpoint** is what people assume by their natural reasoning. People share these opinions with each other as if they were unquestionably the truth. Entire religious denominations often base their teachings on nothing more than human viewpoint ideas inherited from their predecessors.

**Divine viewpoint**, on the other hand, is based on an authority beyond man's natural reasoning capacity and consensus. Divine viewpoint is revealed in God's Word, the Bible. The Bible is the only source of divine viewpoint in the world.

Human viewpoint radically contradicts the Divine viewpoint of the Bible on the matter of securing eternal life in Heaven. One's eternal destiny is determined by what God says, not by what people decide about how one should gain entrance into Heaven.

**HVP:** Concepts about physical death that seem reasonable to men which fall into these categories:

* No more existence
* Temporary unconsciousness
* States that one’s good works are weighted against ones bad works
* Death means the end of your body forever.
* Physical death can be neutralized by preservation of the body or by memorials to a person.

**DVP:** GOD’s record revels information about death and eternity and leads us the eternal life with HIM

**All humans face two deaths:**

* Physical Death (1st Death – temporary separation of the body from the spirit and soul)
* Spiritual Death (2nd Death – eternal separation from GOD)
* Physical death is a separation of the soul and spirit from the body.

**Gen 35:18** And it came to pass, as her soul **H5315, G5590** was in departing **H3318, G599**, (for she died) that she called his name Benoni: but his father called him Benjamin.

**H5315** -( נֶפֶשׁ) nephesh: From H5314; properly a breathing creature, that is, animal or (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental): - any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortality, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

**LXX - G5590** - psuchē: From G5594; breath, that is, (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from G4151, which is the rational and immortal soul; and on the other from G2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew [H5315], [H7307] and [H2416]: - heart (+ -ily), life, mind, soul, + us, + you.

***Note****:* ***LXX Septuagint OT****, is a Koine Greek translation of the Hebraic textual tradition by seventy Jewish scholars around the 3rd century BC.*

**H3318** -( יָצָא) yâtsâ': A primitive root; to go (causatively bring) out, in a great variety of applications, literally and figuratively, direct and proximate: -  X after, appear, X assuredly, bear out, X begotten, break out, bring forth (out, up), carry out, come (abroad, out, thereat, without), + be condemned, depart (-ing, -ure), draw forth, in the end, escape, exact, fail, fall (out), fetch forth (out), get away (forth, hence, out), (able to, cause to, let) go abroad (forth, on, out), going out, grow, have forth (out), issue out, lay (lie) out, lead out, pluck out, proceed, pull out, put away, be risen, X scarce, send with commandment, shoot forth, spread, spring out, stand out, X still, X surely, take forth (out), at any time, X to [and fro], utter.

**LXX-G599** - apothnēskō (ap-oth-nace'-ko): From G575 and G2348; to die off (literally or figuratively): - be dead, death, die, lie a-dying, be slain (X with).

***Tense****: Imperfect* - IMPERFECT tense is essentially the PRESENT tense shifted back into the past. In other words, the IMPERFECT was conceived of as a state of existence, or an action that was still going on in the past.

***Voice****: Active* - Active voice describes a sentence where the subject performs the action stated by the verb.

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

* The Body is temporarily in the grave and the born again will be resurrected (reunited with their soul and spirit).

**1Th 4:14** For if we believe that Jesus died **G599** and rose again**G450*,*** even so them also which sleep **G2837**

 in Jesus will God bring with him.

***G599*** *- apothnēskō: Note: See above.*

**G450** - anistēmi (an-as'-tas-is): From G303 and G2476; to stand up (literally or figuratively, transitively or intransitively): - arise, lift up, raise up (again), rise (again), stand up (-right)..

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Singular*

**G2837** - koimaō (koy-mah'-o): From G2749; to put to sleep, that is, (passively or reflexively) to slumber; figuratively to decease: - (be a-, fall a-, fall on) sleep, be dead.

***Tense****: Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication.*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Accusative - The accusative is used to limit the action of a verb as to extent, direction, or goal. "The accusative measures an idea as to its content, scope, direction"*

*Number: Singular*

*Gender: Masculine*

* The body of the unsaved will be resurrected

**Rev 20:12** And I saw the dead, small and great, stand**G2476** before **G1799** God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works **G2014**.

**G2476** - histēmi (his'-tay-mee): A prolonged form of a primary word στάω staō (of the same meaning, and used for it in certain tenses); to *stand* (transitively or intransitively), used in various applications (literally or figuratively): - abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare G5087.

***Tense****: Perfect - Expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Accusative - The accusative is used to limit the action of a verb as to extent, direction, or goal. "The accusative measures an idea as to its content, scope, direction"*

*Number: Plural*

*Gender: Neuter*

**G1799** - enōpion (en-o'-pee-on): (Adverb) Neuter of a compound of G1722 and a derivation of G3700; *in* the *face* of (literally or figuratively): - before, in the presence (sight) of, to.

**G2041** – ergon (er'-gon): (Noun) From ἔργω ergō (a primary but obsolete word; to work); toil (as an effort or occupation); by implication an act: - deed, doing, labour, work.

* A dead person is conscience whether in Hades or Haven.

**The Saved**

**2Co 5:6** Therefore *we are* always confident, knowing that, whilst we are at home in the body **G4983**, we are absent from the Lord:

**2Co 5:8** We are confident, *I say,* and willing rather to be absent**G1553** from the body, and to be present **G1736** with the Lord.

**The Unsaved**

**Luk 16:22** And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried**G2290**;

**Luk 16:23** And in hell **G86** he lift up his eyes, being in torments, and seeth **G3708** Abraham afar off, and Lazarus in his bosom. Note: Sheol

**G4983** - sōma (so'-mah): (Noun) From G4982; the body (as a sound whole), used in a very wide application, literally or figuratively: - bodily, body, slave.

**G1553** - ekdēmeō (ek-day-meh'-o): From a compound of G1537 and G1218; to emigrate, that is, (figuratively) vacate or quit: - be absent.

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Infinitive - Is used mainly to express acts, situations and in general "states of affairs" that are depended on another verb form.*

**G1736** - endēmeō (en-day-meh'-o): (Verb) From a compound of G1722 and G1218; to be in one’s own country, that is, home (figuratively): - be at home (present).

***Tense****: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.*

***Voice****: Active* - Active voice describes a sentence where the subject performs the action stated by the verb.

***Mood****: Infinitive - Is used mainly to express acts, situations and in general "states of affairs" that are depended on another verb form.*

**G2290** - thaptō (thap'-to): A primary verb; to celebrate funeral rites, that is, inter: - bury.

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G86** - hadēs (hah'-dace): (Noun) From G1 (as a negative particle) and G1492; properly unseen, that is, “Hades” or the place (state) of departed souls: - grave, hell.

***Note****: When the Hebrew Scriptures were translated into Greek in ancient Alexandria around 200 BC, the word "Hades" (the Greek underworld) was substituted for Sheol. This is reflected in the New Testament where Hades is both the underworld of the dead and the personification of the evil it represents.*

*Jewish understanding was that Sheol was divided into “Paradise/Jacob’s bosom”, and “Torments” confirmed by Jesus’s Parable of Lazarus and the Rich Man.*

**G3708** - horaō (hor-ah'-o): Properly to stare at (compare G3700), that is, (by implication) to discern clearly (physically or mentally); by extension to attend to; by Hebraism to experience; passively to appear: - behold, perceive, see, take heed.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active* - Active voice describes a sentence where the subject performs the action stated by the verb.

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**Both the saved and unsaved were conscience and could see one another.**

* GOD raises the dead and reunites their body with their soul and spirit.

**Act 26:8** Why should it be thought a thing incredible**G571** with you, that God should raise**G1453** the dead**G3498**?

**G571** *- apistos (ap'-is-tos): (Adjective) From G1 (as a negative particle) and G4103; (actively) disbelieving, that is, without Christian faith (specifically a heathen); (passively) untrustworthy (person), or incredible (thing): - that believeth not, faithless, incredible thing, infidel, unbeliever (-ing).*

**G1453** - egeirō (eg-i'-ro): (Verb) Probably akin to the base of G58 (through the idea of *collecting* one’s faculties); to *waken* (transitively or intransitively), that is, *rouse* (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G3498** – nekros (nek-ros'): (Adjective) From an apparently primary word νέκυς nekus (a corpse); dead (literally or figuratively; also as noun): - dead.

* Physical death is only a temporary interruption

**Heb 9:27** And as it is appointed **G606** unto men once to die**G599**, but after this the judgment**G2920**:

**G606** - apokeimai (ap-ok'-i-mahee): (Verb) From G575 and G2749; to be reserved; figuratively to await: - be appointed, (be) laid up.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G599** - apothnēskō (ap-oth-nace'-ko): (Verb) From G575 and G2348; to die off (literally or figuratively): - be dead, death, die, lie a-dying, be slain (X with).

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Infinitive - Is used mainly to express acts, situations and in general "states of affairs" that are depended on another verb form.*

**G2920** – krisis (kree'-sis): (Noun) (Subjectively or objectively, for or against); by extension a tribunal; by implication justice (specifically divine law): - accusation, condemnation, damnation, judgment.

* All humans are born spiritually dead (separated from GOD)

**Saved**

**Eph 2:1** And you *hath he quickened,* who were dead**G3498** in trespasses**G3900** and sins**G266**.

**G3499** - nekroō (nek-ros'): (Adjective) From G3498; to deaden, that is, (figuratively) to subdue: - be dead, mortify.

**G3900** - paraptōma (par-ap'-to-mah): (Noun) From G3895; a side slip (lapse or deviation), that is, (unintentional) error or (wilful) transgression: - fall, fault, offence, sin, trespass.

**G266** – hamartia (ham-ar-tee'-ah): (Noun) From G264; sin (properly abstract): - offence, sin (-ful).

**Unsaved**

**Rev 20:13** And the sea gave up **G1325** the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

**Rev 20:14** And death and hell were cast into the lake of fire. This is the second **G1208** death**G2288**.

**Rev 20:15** And whosoever was not found written in the book of life was cast into the lake of fire.

**G1325** - didōmi (did'-o-mee): (Verb) A prolonged form of a primary verb (which is used as an alternate in most of the tenses); to *give* (used in a very wide application, properly or by implication, literally or figuratively; greatly modified by the connection): - adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

***Tense****: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G1208** – deuteros (dyoo'-ter-os): (Adjective) As the compound of G1417; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time).

**G2288** – thanatos (than'-at-os): (Noun) From G2348; (properly an adjective used as a noun) death (literally or figuratively): - X deadly, (be . . .) death.

**The problem is there is a wall of separation between GOD and Man**

On one side are the spiritually dead destined to experience the 2nd death in the Lake of Fire.

On the other side are the spiritually alive (born again) destining them to Haven.

There are different types of people on the spiritual death side of the wall:

* Immoral people – who scoff at divine judgment and embrace evil
* Moral people – esteemed by others for their human good works but are not born again
* Religious people – who are self-righteous whose confidence is based on their religious activity but are not born again
* All will experience terror when they die.

**Heb 10:31** *It is* a fearful thing**G5398** to fall**G1706** into the hands **G5495**of the living God.

**G5398** –phoberos (fob-er-os'): (Adjective) From G5401; frightful, that is, (objectively) formidable: - fearful, terrible.

**G1706** - empiptō (em-pip'-to): (Verb) From G1722 and G4098; to fall on, that is, (literally) be entrapped by, or (figuratively) be overwhelmed with: - fall among (into).

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active* - Active voice describes a sentence where the subject performs the action stated by the verb.

***Mood****: Infinitive - Is used mainly to express acts, situations and in general "states of affairs" that are depended on another verb form.*

**G5495** – cheir (khire): (Noun) Perhaps from the base of G5494 in the sense of its congener the base of G5490 (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; especially [by Hebraism] a means or instrument): - hand.

Entire religious denominations often base their teachings on nothing more than human viewpoint ideas inherited from their predecessors.

Divine viewpoint, on the other hand, is based on an authority beyond man's natural reasoning capacity and consensus. Divine viewpoint is revealed in God's Word, the Bible.

The Bible is the only source of divine viewpoint in the world. Human viewpoint radically contradicts the divine viewpoint of the Bible on the matter of securing eternal life in Heaven. One's eternal destiny is determined by what God says, not by what people decide about how one should gain entrance into Heaven.

**The Biblical Way to Go to Heaven**

The Bible contains some bad news from God for every person born into the human race. **First**, the Bible declares that **everyone is a sinner**. God says,

**Rom 3:23**  For all have sinned **G264**, and come short **G5302** of the glory of God;

**G264** - hamartanō (ham-ar-tan'-o): (Verb) Perhaps from G1 (as a negative particle) and the base of G3313; properly to miss the mark (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin: - for your faults, offend, sin, trespass.

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Plural*

**G5302** - hustereō (hoos-ter-eh'-o): (Verb) From G5306; to be later, that is, (by implication) to be inferior; genitively to fall short (be deficient): - come behind (short), be destitute, fall, lack, suffer need, (be in) want, be the worse.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Plural*

This means that everyone has broken God's moral laws which prohibit things such as lying, stealing, adultery, coveting, murder, and so forth. Some people have broken the moral code less than others, but all who have violated it are guilty and are doomed to hell. **No one matches up** to what the Bible calls the 'glory of God', which is **His moral perfection**. This quality is necessary for entrance into Heaven. No matter how good one acts or how hard one tries, he can never rise to God's standard of absolute righteousness. Therefore, he is excluded from Heaven.

The **second** piece of bad news from God, revealed in the Bible, is that **the penalty for sin is death**. God says,

**Rom 6:23**  For the wages **G3800** of sin *is* death **G2288**; but the gift **G5486** of God *is* eternal life through Jesus Christ our Lord.

**G3800** – opsōnion (op-so'-nee-on): (Noun) Neuter of a presumed derivative of the same as G3795; rations for a soldier, that is, (by extension) his stipend or pay: - wages.

**G2288** – thanatos (than'-at-os): (Noun) From G2348; (properly an adjective used as a noun) death (literally or figuratively): - X deadly, (be . . .) death.

**G5486** – charisma (char'-is-mah): (Noun) From G5483; a (divine) gratuity, that is, deliverance (from danger or passion); (specifically) a (spiritual) endowment, that is, (subjectively) religious qualification, or (objectively) miraculous faculty: - (free) gift.

Because **everyone has sinned**, **all have** **earned death**, which is **conscious suffering of eternal separation from God in hell**. There is absolutely nothing a person can do to remove this divine penalty of death.

The Bible, however, contains some **very good news** from God to morally guilty sinners. **First**, the Bible says that **Jesus Christ died in the sinner's place**.

**Rom 5:8**  But God commendeth **G4921** his love toward us, in that, while we were yet **G2089** sinners, Christ died for us.

**G4921** - sunistaō (soon-is-tah'-o): (Verb) From G4862 and G2476 (including its collateral forms); to set together, that is, (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively to stand near, or (figuratively) to constitute: - approve, commend, consist, make, stand (with).

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Singular*

**G2089** - eti (et'-ee): (Adverb) Perhaps akin to G2094; “yet”, still (of time or degree): - after that, also, ever, (any) further, (t-) henceforth (more), hereafter, (any) longer, (any) more (-one), now, still, yet.

Since we as guilty sinners could do nothing to pay for our moral guilt, **God Himself paid the penalty of death for us through the sacrifice of His Son,** the sinless God-man Jesus Christ. **This sacrifice completely satisfied God's justice, which demands the punishment of death for our sins.** It is as if a healthy person took into his body the terminal disease of another so that the sick person would live, while the healthy person died in his place. In the same way, the sinless Jesus Christ took on Himself our cancer of sin and suffered death on the cross as our substitute.

He died in our place. After paying the penalty of death for our sins, Jesus Christ arose from the dead because He had no moral guilt of His own. Since God's justice against us was satisfied, death could no longer hold Jesus in the tomb. Now, that's good news!

The **second** piece of good news from God in the Bible is that everyone can now receive eternal life in Heaven as **a** **gift from God by trusting in Jesus Christ as one's personal savior**. The Bible says,

**Eph 2:8**  For by grace**G5485** are ye saved**G4982** through**G1223** faith**G4102**; and that not of yourselves: *it is* the (direct article) gift**G1435** of God:

**Eph 2:9**  Not of works **G2041**, lest any man should boast **G2744**.

**G5485** – charis (khar'-ece): (Noun) From G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): - acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

**G4982** - sōzō (sode'-zo): (Verb) From a primary word σῶς sōs̄ (contraction for the obsolete σάος saos, “safe”); to save, that is, deliver or protect (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.

***Tense****: Perfect - Expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action.*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says.*

*Number: Plural*

*Gender: Masculine*

**G1223** – dia (dee-ah'):A primary preposition denoting the channel of an act; through (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

**G4102** – pistis (pis'-tis): (Noun) From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - assurance, belief, believe, faith, fidelity.

**G1435** - dōron (do'-ron): (Noun) A present; specifically a sacrifice: - gift, offering.

**G2041** – ergon (er'-gon): (Noun) From ἔργω ergō (a primary but obsolete word; to work); toil (as an effort or occupation); by implication an act: - deed, doing, labour, work.

**G2744** – kauchaomai (kow-khah'-om-ahee): (Verb) From some (obsolete) base akin to that of αὐχέω aucheō (to boast) and G2172; to vaunt (in a good or a bad sense): - (make) boast, glory, joy, rejoice.

***Tense****: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.*

***Voice****: middle Deponent - The middle voice verb form is used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood****: Subjunctive - The subjunctive mood indicates probability or objective possibility. If the subjunctive mood is used in a purpose or result clause it is viewed as a definite outcome that will happen as a result of another stated action.*

*Person: third*

*Number: Singular*

* Salvation comes only through faith in Jesus Christ.

**Joh 3:16**  For God so loved the world, that he gave his only begotten G3439 Son, that whosoever believeth G4100 in him should not perish, but have everlastingG166 life.

**G3439** - monogenēs (mon-og-en-ace): (Adjective) From G3441 and G1096; only born, that is, sole: - only. Note: New research is **“unique”**

***Case****: Accusative - The accusative case marks the object of the verb, i.e. the word which receives the action of the verb (when there is such a receiver): He offended me.*

*Number: Singular*

*Gender: Masculine*

**G4100** - pisteuō (pist-yoo'-o): (Verb) From G4102; to have faith (in, upon, or with respect to, a person or thing), that is, credit; by implication to entrust (especially one’s spiritual well being to Christ): - believe (-r), commit (to trust), put in trust with.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says.*

*Number: Singular*

*Gender: Masculine*

**G166**  - aiōnios (ahee-o'-nee-os): (Adjective) From G165; perpetual (also used of past time, or past and future as well): - eternal, for ever, everlasting, world (began).

***Case****: Accusative - The accusative case marks the object of the verb, i.e. the word which receives the action of the verb (when there is such a receiver): He offended me.*

*Number: Singular*

*Gender: Feminine*

**All human sin has been paid for by God's Son, Jesus Christ**, on the cross. Because of this, God the Father can give eternal life in Heaven **as a no-strings-attached, free gift to anyone who will receive it by faith in His Son**. **Faith means to trust in Jesus Christ alone to save one from hell**. Faith means to believe what God has said about being received into Heaven through His Son, Jesus Christ, who has paid for all our sins.

**A Fatal Mixture**

Placing your faith in Jesus Christ alone for your salvation also ***implies not adding any human works in payment for your sin***. Works like water baptism, church membership, prayers, good works, moral conduct, kind deeds, penance, observing sacraments, or religious rituals **are not part of God's plan of salvation**.

If any such human works are added to the payment for sin made by Jesus Christ, **God cannot give salvation purely as a grace gift**. Since grace is the only way God will save a person, adding any human work means the sinner remains lost and doomed to hell, no matter how sincere he may be. **We cannot pay God for our salvation with human works.**

If we are to receive salvation as an unearned gift from God, our human good deeds cannot be added to God's grace. The Bible therefore says:

**Rom 4:4**  Now to him that worketh **G2038** is the reward **G3408** not reckoned **G3049** of grace, but of debt **G3783**.

**Rom 4:5**  But to him that worketh not, but believeth on him that justifieth **G1344** the ungodly, **his faith is counted for righteousness.**

**G2038** – ergazomai (er-gad'-zom-ahee): (Verb) Middle voice from G2041; to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: - commit, do, labor for, minister about, trade (by), work

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Dative - The Dative is the case of personal interest, pointing out the person to or for whom something is done. When it refers to a person, it indicates the one who is concerned about or affected by the action of the verb. When it refers to an object, it refers to the setting or framework in which an action takes place.*

*Number: Plural*

*Gender: Feminine*

**G3408**  - misthos (mis-thos'): (Noun) Apparently a primary word; pay for service (literally or figuratively), good or bad: - hire, reward, wages.

**G3049** – logizomai (log-id'-zom-ahee): (Verb) Middle voice from G3056; to take an inventory, that is, estimate (literally or figuratively): - conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Singular*

**G3783** - opheilēma (of-i'-lay-mah): (Noun) From (the alternate of) G3784; something owed, that is, (figuratively) a due.; morally a fault: - debt

**G1344** - dikaioō (dik-ah-yo'-o): (Verb) From G1342; to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Accusative - The accusative case marks the object of the verb, i.e. the word which receives the action of the verb (when there is such a receiver): He offended me.*

*Number: Singular*

*Gender: Masculine*

Also, we read:

**Rom 11:6**  And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of **G1537**

works, then is it no more grace: otherwise work is no more work.

**G1537** – ek (ek): A primary preposition denoting origin (the point whence motion or action proceeds), from, out (of place, time or cause; literally or figuratively; direct or remote): - after, among, X are, at betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, though, X unto, X vehemently, with (-out). Often used in composition, with the same general import; often of completion.

Many people today who think or hope they are going to Heaven after death will never make it. They have added some human work to the death of Jesus Christ to secure favor with God for salvation. **The payment of Jesus Christ for the sins of the world is a finished work, never to be repeated, and to which nothing can be added**.

The Bible is very clear about this point.

**1Pe 3:18**  For Christ also hath once**G530** suffered**G3958** for sins**G266**, the just**G1342** for the unjust**G94**

that he might bring**G4317** us to God, being put to death**G2289** in the **G3303** flesh**G4561**, but quickened **G2227** by the (*definite article*) Spirit**G4151**:

**G530**  - hapax (hap'-ax): (Adverb) Probably from G537; one (or a single) time (numerically or conclusively): - once.

**G3958** - paschō (pas'-kho): Apparently a primary verb (the third form used only in certain tenses for it); to experience a sensation or impression (usually painful): - feel, passion, suffer, vex.

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Singular*

**G266** - hamartia (ham-ar-tee'-ah): (Noun) From G264; sin (properly abstract): - offence, sin (-ful).

**G1342** – dikaios (dee-op'-er): (Adjective) From G1349; equitable (in character or act); by implication innocent, holy (absolutely or relatively): - just, meet, right (-eous).

**G94** - adikos (ad'-ee-kos): (Adjective) From G1 (as a negative particle) and G1349; unjust; by extension wicked; by implication treacherous; specifically heathen: - unjust, unrighteous.

**G4317** - prosagō (pros-ag'-o): From G4314 and G71; to lead towards, that is, (transitively) to conduct near (summon, present), or (intransitively) to approach: - bring, draw near,

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Subjunctive - The subjunctive mood indicates probability or objective possibility. If the subjunctive mood is used in a purpose or result clause it is viewed as a definite outcome that will happen as a result of another stated action.*

*Person: third*

*Number: Singular*

**G2289** - thanatoō (than-at-o'-o): From G2288; to kill (literally or figuratively): - become dead, (cause to be) put to death, kill, mortify.

***Tense****: Perfect - Expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action.*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Singular*

*Gender: Masculine*

**G3303** - men *(men)*: A primary particle; properly indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.: - even, indeed, so, some, truly, verily. Often compounded with other particles in an intensive or asseverative sense.

**G4561** – sarx (sarx): (Noun) Probably from the base of G4563; flesh (as stripped of the skin), that is, (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred, or (by implication) human nature (with its frailties (physically or morally) and passions), or (specifically) a human being (as such): - carnal (-ly, + -ly minded), flesh ([-ly]).

**G2227** - zōopoieō (dzo-op-oy-eh'-o): From the same as G2226 and G4160; to (re-) vitalize (literally or figuratively): - make alive, give life, quicken.

***Tense****: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says*

*Number: Singular*

*Gender: Masculine*

**G4151** - pneuma: (Noun) From G4154; a current of air, that is, breath (blast) or a breeze; by analogy or figuratively a spirit, that is, (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ’s spirit, the Holy spirit: - ghost, life, spirit (-ual, -ually), mind. Compare G5590.

Any attempt to sacrifice Jesus Christ again for sin in a bloodless ceremony is blasphemy. Any attempt to add human good works to the sacrifice of Christ is an insult to the grace of God. **He will give salvation only as a grace gift or He will not give it at all**. You cannot mix God's grace and your own works and still go to Heaven. If this is what you are now doing in your religion, then you should know that you are headed for hell. These are tough words, but it should be made clear that **God's justice will not let you into Heaven on any basis other than faith in the saving work of Christ on the cross, and that alone**.

**Small Door and Narrow Path**

One of the most common and dangerous human viewpoint misconceptions is that there are several ways to enter Heaven. The idea is widely held that different religions, churches, and denominations are all traveling up the mountain to Heaven by different paths, but all will arrive at the top. The objection is made that there cannot be just one way to get into Heaven, otherwise, most of the human race with its differing and conflicting plans of salvation will not make it**. Human viewpoint finds it inconceivable that most of humanity would end up in hell.** Certainly, most people in the world do not depend on the Biblical view of salvation through Jesus Christ alone. The concept of multiple ways to enter Heaven is absolutely condemned in the Bible. **God has provided only one way into Heaven.**

* The Lord Jesus Christ Himself made this clear when He said,

**Mat 7:13** (ESV) "Enter by the narrow **G4728** gate. For the gate is wide and the way **G3598** is easy that leads **G520** to destruction **G684**, and those who enter **G1525** by it are many.

**Mat 7:14 (ESV)**  For the gate is narrow and the way is hard that leads to life, and those who find it **G2147** are few.

**G4728** – stenos (sten-os'): (Adjective) Probably from the base of G2476; narrow (from obstacles standing close about): - strait.

**G3598** – hodos (hod-os'): (Noun) Apparently a primary word; a road; by implication a progress (the route, act or distance); figuratively a mode or means: - journey, (high-) way.

**Case**: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Singular

Gender: Feminine

**G520** - apagō (ap-ag'-o): From G575 and G71; to take off (in various senses): - bring, carry away, lead (away), put to death, take away.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Singular*

*Gender: Feminine*

**G684** - apōleia (ap-o'-li-a): (Noun) From a presumed derivative of G622; ruin or loss (physical, spiritual or eternal): - damnable (-nation), destruction, die, perdition, X perish, pernicious ways, waste.

***Case****: Accusative - The accusative is used to limit the action of a verb as to extent, direction, or goal. "The accusative measures an idea as to its content, scope, direction"*

 *Number: Singular*

*Gender: Feminine*

**G1525** – eiserchomai (ice-er'-khom-ahee): From G1519 and G2064; to enter (literally or figuratively): - X arise, come (in, into), enter in (-to), go in (through).

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood:*** *Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Plural*

*Gender: Masculine*

**G2147** - heuriskō (hyoo-ris'-ko): A prolonged form of a primary word εὕρω heurō; which (together with another cognate form, εὑρέω heureō) is used for it in all the tenses except the present and imperfect; to find (literally or figuratively): - find, get, obtain, perceive, see.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood:*** *Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Plural*

*Gender: Masculine*

* Jesus identifies the small door into eternal life as Himself.

**Joh 10:9**  I am the (*definite article*) door **G2374**: by **G1223** me if **G1437** any man enter in, he shall be saved **G4982**, and shall go in and out, and find pasture.

**G2374** – thura (thoo'-rah): (Noun) Apparently a primary word (compare “door”); a portal or entrance (the opening or the closure, literally or figuratively): - door, gate.

**G1223** – dia (dee-ah'): A primary preposition denoting the channel of an act; through (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

**G1437** – ean (eh-an'): From G1487 and G302; a conditional particle; in case that, provided, etc.; often used in connection with other particles to denote indefiniteness or uncertainty: - before, but, except, (and) if, (if) so, (what-, whither-) soever, though, when (-soever), whether (or), to whom, [who-] so (-ever). See G3361.

**G4982** - sōzō (sode'-zo): From a primary word σῶς sōs̄ (contraction for the obsolete σάος saos, “safe”); to save, that is, deliver or protect (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

* Jesus also identifies the narrow pathway into Heaven to be Himself.

**Joh 14:6**  Jesus saith unto him, I am the way, the truth, and the life: no man **G3762** cometh unto**G4314** the (*definite article*) Father, but by **G1223** me.

**G3762** – oudeis (oo-dice'): (Adjective ) From G3761 and G1520; not even one (man, woman or thing), that is, none, nobody, nothing: - any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**G4314** – pros (*pros)*: (Preposition) A strengthened form of G4253; a preposition of direction; forward to, that is, toward (with the genitive case the side of, that is, pertaining to; with the dative case by the side of, that is, near to; usually with the accusative case the place, time, occasion, or respect, which is the destination of the relation, that is, whither or for which it is predicated): - about, according to, against, among, at, because of, before, between, ([where-]) by, for, X at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), + together, to ([you]) -ward, unto, with (-in). In compounds it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

**G1223** – dia (dee-ah'): A primary preposition denoting the channel of an act; through (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

Most people, Jesus says, will miss this small gate and narrow path into Heaven. They choose, instead, to enter the wide door and follow the broad way invented by arrogant human reason.

This human viewpoint plan of salvation, in effect, says that any sincerely followed path will be accepted by God. **Jesus, however, says that a** **salvation plan based on a wide gate of entrance and a broad path of travel will lead one into eternal destruction in hell**. Most of the human race is on the broad road, leading into the Lake of Fire. **Only the Bible's plan of salvation by grace through Jesus Christ is the correct way into Heaven**.

**1Ti 2:5**  For *there is* one **G1520** God, and one **G1520** mediator **G3316** between God and men, the man Christ Jesus;

**1Ti 2:6**  Who gave himself a ransom **G487** for all **G3956**, to be testified **G3142** in due time.

**G1520** – heis (hice): (Adjective) Including the neuter [etc.] ἕν hen) a primary numeral; one: - a (-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also G1527, G3367, G3391, G3762.

**G3316** - mesitēs (mes-ee'-tace): (Noun) From G3319; a go between, that is, (simply) an internunciator, or (by implication) a reconciler (intercessor): - mediator.

**G487** – antilutron (an-til'-oo-tron): (Noun) From G473 and G3083; a redemption price: - ransom

**G3956** – pas (pas): (Adjective) Including all the forms of declension; apparently a primary word; all, any, every, the whole: - all (manner of, means) alway (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), X thoroughly, whatsoever, whole, whosoever.

**G3142** – marturion (mar-too'-ree-on): (Adjective) Neuter of a presumed derivative of G3144; something evidential, that is, (generally) evidence given or (specifically) the Decalogue (in the sacred Tabernacle): - to be testified, testimony, witness.

***Case****: Accusative - The accusative is used to limit the action of a verb as to extent, direction, or goal. "The accusative measures an idea as to its content, scope, direction"*

*Number: Singular*

*Gender: Neuter*

Only a few will follow God's path into Heaven. By reading this document, you have been given an opportunity to be one of them!

**Is The Bible Totally True?**

If a person is going to trust his eternal future after death entirely to what the Bible teaches about the matter, it is essential to verify that the Bible is indeed a reliable book of information from God. The Bible was written by about forty human authors over a period of 1500 years. It claims that these men were supervised by God the Holy Spirit as they wrote to preserve them from recording anything which was not true. The Bible is a book produced by the supernatural power of God and is unique in that it is inerrant: totally free of any error or falsehood whatsoever. This, of course, is essential if the Bible is to be the final authority about how to go to Heaven. A book which is partly true and partly false would be dependent on human reason to separate the two. This would be unreliable at best and the subjective conclusions reached would differ from person to person. If God is omnipotent and intends to communicate His divine viewpoint to mankind, He would have no problem producing a perfect book which does not require editing by sinful, finite human beings. **The Bible is indeed the Word of God and not the word of man and therefore is completely trustworthy.**

**Source of Information**

The Bible declares that the contents of each of its sixty-six books came to the human authors from God by divine inspiration. This fact is pointed out in:

 **2Ti 3:16**  All scripture *is* given by inspiration of God **G2315**, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

The word 'inspired' in the Greek language (in which the New Testament Scriptures were written) means “God-breathed.”

**G2315** – theopneustos (theh-op'-nyoo-stos): (Adjective) From G2316 and a presumed derivative of G4154; divinely breathed in: - given by inspiration of God.

This indicates that the Bible authors recorded what was breathed into their minds by God Himself. They did not invent the subject matter of the Bible on their own. What the bible teaches was revealed to them by God and thus it is divine viewpoint truth. The Bible, therefore, is not merely a record of the religious experiences and ideals of fallible human authors. It is truly the Word of God because God Himself is the author. The plan of salvation it presents is the only plan acceptable to God.

**The Means of Transmission**

The Bible explains that after God gave human authors the information to be recorded in the books of the Bible, God the Holy Spirit guided the writers as they wrote their books.

**2Pe 1:21**  For the prophecy came not in old time by the will **G2307** of man: but holy men of God spake **G2980** *as they were* moved **G5342** by **G5259** the Holy Ghost.

In the Greek language, the word 'moved' means to be carried along as a sailboat is moved by the wind. The human authors of Scripture not only received their information from God, but also were guided in the actual writing down of this information to prevent the recording of any falsehood. These writers were not functioning merely under their own human ability, which was prone to record error as well as truth. While each Bible author wrote in his own vocabulary and literary style, when his book was completed, it was a perfect record of the mind of God. The Bible, therefore, quite properly claims to be inspired by God in every word recorded and in all that it says. It is the only reliable source of information available to mankind about how to go to Heaven.

**G2307** - thelēma (thel'-ay-mah): (Noun) From the prolonged form of G2309; a determination (properly the thing), that is, (actively) choice (specifically purpose, decree; abstractly volition) or (passively) inclination: - desire, pleasure, will.

**G2980** - laleō (lal-eh'-o): A prolonged form of an otherwise obsolete verb; to talk, that is, utter words: - preach, say, speak (after), talk, tell, utter. Compare G3004.

***Tense****: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Plural*

**G5342** - pherō̄ (fer'-o): A primary verb to “bear” or carry (in a very wide application, literally and figuratively: - be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Plural*

*Gender: Masculine*

**G5259** - hupo (hoop-o'): (Preposition) A primary preposition; under, that is, (with the genitive) of place (beneath), or with verbs (the agency or means, through); (with the accusative) of place (whither [underneath] or where [below]) or time (when [at]): - among, by, from, in, of, under, with. In compounds it retains the same genitive applications, especially of inferior position or condition, and specifically covertly or moderately.

**Proof The Bible is inspired by God**

The Bible claims it is inspired by God and so is without error in all that it teaches. Someone might ask, “Why believe the Bible's claim that is possesses absolute truth?” One would answer, “Because, the Bible is inspired and so is absolutely true about what it claims.” Some people view this as reasoning in a circle. Can we really be certain of the biblical claim of inspiration so that we may confidently trust the Bible to guide us to eternal life in Heaven? Has the Bible ever been proved false or in error?

The integrity of the Bible is certainly shown by the fact that it has a unity and consistency in its message even though it was produced over a time span of many centuries by many different authors. These men sometimes never even read the books of the other writers. Yet, in spite of those conditions, **there are no contradictions in the Bible**. This is **not true of any of the sacred writings of the religions of the world** even when written by one person. It is true of the Bible alone because it is the only official, sacred book from God. **He alone was the author and as God, He cannot contradict Himself.**

Another clear evidence confirming the Bible's claim to divine inspiration is the **fulfillment of the prophecies recorded in the Bible**. About **twenty-five percent of the Bible is prophecy**. Most of these predictions have already been fulfilled; furthermore, **they have always been fulfilled literally in precise detail**. Many of these fulfilled biblical predictions were about things **destined to happen centuries in the future** so they could not have been fortunate short-term guesses nor humanly executed by the prophet himself.

**God Alone Knows the Future**

God, in His Bible, clearly declares His exclusive power to foretell future events because He alone can cause them to happen. God, speaking through Isaiah the prophet, says:

**Isa 46:9**  Remember **H2142** the former things **H7223** of old: for I *am* God, and *there is* none **H369** else; *I am* God, and *there is* none **H657** like me **H3644**,

**Isa 46:10**  Declaring the end **H319** from the beginning **H7225**, and from ancient times *the things* that are not *yet* done **H6213**, saying, My counsel shall stand **H6965**, and I will do **H6213** all my pleasure **H2656**:

**H2142** - זָכַר - zâkar (zaw-kar'): A primitive root; properly to mark (so as to be recognized), that is, to remember; by implication to mention; also (as denominative from H2145) to be male: -  X burn [incense], X earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, X still, think on, X well.

**H7223** - רִאשֹׁן  - ri'shôn (ree-shone'): From H7221; first, in place, time or rank (as adjective or noun): - ancestor, (that were) before (-time), beginning, eldest, first, fore [-father] (-most), former (thing), of old time, past.

**H369** אַיִן- 'ayin (*ay'-yin*): As if from a primitive root meaning to be nothing or not exist; a non-entity; generally used as a negative particle: - else, except, fail [father-] less, be gone, in [-curable], neither, never, no (where), none, nor (any, thing), not, nothing, to nought, past, un [-searchable], well-nigh, without, Compare H370.

**H657** - אֶפֶס- 'ephes (eh'-fes): From H656; cessation, that is, an end (especially of the earth); often used adverbially no further; also (like H6466) the ankle (in the dual), as being the extremity of the leg or foot: - ankle, but (only), end, howbeit, less than nothing, nevertheless (where), no, none (beside), not (any, -withstanding), thing of nought, save (-ing), there, uttermost part, want, without (cause).

**H3644** - כָּמוֹ  - kemô (kem-o'): A form of the prefix K, but used separately (compare H3651); as, thus, so: - according to, (such) as (it were, well as), in comparison of, like (as, to, unto), thus, when, worth.

**H319** - אַחֲרִית - 'achărı̂yth (akh-ar-eeth'): From H310; the last or end, hence the future; also posterity: - (last, latter) end (time), hinder (utter) -most, length, posterity, remnant, residue, reward.

**H7225** - רֵאשִׁית - rê'shı̂yth (ray-sheeth'): From the same as H7218; the first, in place, time, order or rank (specifically a firstfruit): - beginning, chief (-est), first (-fruits, part, time), principal thing.

**H6213** - עָשָׂה - ‛âśâh (aw-saw'): A primitive root; to do or make, in the broadest sense and widest application: - accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress (-ed), (put in) execute (-ion), exercise, fashion, + feast, [fight-] ing man, + finish, fit, fly, follow, fulfil, furnish, gather, get, go about, govern, grant, great, + hinder, hold ([a feast]), X indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, X sacrifice, serve, set, shew, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be [warr-] ior, work (-man), yield, use.

**H6965** - קוּם - qûm (koom): A primitive root; to rise (in various applications, literally, figuratively, intensively and causatively): - abide, accomplish, X be clearer, confirm, continue, decree, X be dim, endure, X enemy, enjoin, get up, make good, help, hold, (help to) lift up (again), make, X but newly, ordain, perform, pitch, raise (up), rear (up), remain, (a-) rise (up) (again, against), rouse up, set (up), (e-) stablish, (make to) stand (up), stir up, strengthen, succeed, (as-, make) sure (-ly), (be) up (-hold, -rising).

**H6213** - עָשָׂה -‛âśâh (*aw-saw'*)" A primitive root; to do or make, in the broadest sense and widest application: - accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress (-ed), (put in) execute (-ion), exercise, fashion, + feast, [fight-] ing man, + finish, fit, fly, follow, fulfil, furnish, gather, get, go about, govern, grant, great, + hinder, hold ([a feast]), X indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, X sacrifice, serve, set, shew, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be [warr-] ior, work (-man), yield, use.

**H2656** - (חֵפֶץ) chêphets (*khay'-fets*): From H2654; pleasure; hence (abstractly) desire; concretely a valuable thing; hence (by extension) a matter (as something in mind): - acceptable, delight (-some), desire, things desired, matter, pleasant (-ure), purpose, willingly.

God furthermore points out that **the ability to predict future events with detailed accuracy is the supreme evidence that deity** is the One speaking and not merely some finite human author. The living, Creator God therefore challenges those claiming to have divine powers when He says,

**Isa 41:22** Let them bring *them* forth, and shew **H5046** us what shall happen **H7136** : let them shew the former things, what they *be,* that we may consider them, and know **H3045** the latter end **H319** of them; or declare us things for to come **H935**.

**Isa 41:23** Shew the things that are to come hereafter, that we may know that ye **H859** *are* gods **H430**: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

**H5046** - נָגַד - nâgad (naw-gad'): A primitive root; properly to front, that is, stand boldly out opposite; by implication (causatively), to manifest; figuratively to announce (always by word of mouth to one present); specifically to expose, predict, explain, praise: - bewray, X certainly, certify, declare (-ing), denounce, expound, X fully, messenger, plainly, profess, rehearse, report, shew (forth), speak, X surely, tell, utter.

**H7136** - קָרָה - qârâh (kaw-raw'): A primitive root; to light upon (chiefly by accident); causatively to bring about; specifically to impose timbers (for roof or floor): - appoint, lay (make) beams, befall, bring, come (to pass unto), floor, [hap] was, happen (unto), meet, send good speed.

**H3045** - יָדַע - yâda‛ (yaw-dah'): A primitive root; to know (properly to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively instruction, designation, punishment, etc.): - acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

**H319** - אַחֲרִית - 'achărı̂yth (akh-ar-eeth'): From H310; the last or end, hence the future; also posterity: - (last, latter) end (time), hinder (utter) -most, length, posterity, remnant, residue, reward.

**H935** - בּוֹא - bô' (bo): A primitive root; to go or come (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

**H859** - אַתָּהo -'attâh (*at-taw'*): A primitive pronoun of the second person; thou and thee, or (plural) ye and you: - thee, thou, ye, you.

**H430** - אֱלֹהִים - 'ĕlôhı̂ym (*el-o-heem'*): Plural of H433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty.

Prophecy in the Bible is designed by God to prove that the Bible is a communication of true information from God to man. **Only the omniscient God can tell what is going to happen in the future with total accuracy** every time. **Men cannot even make short-term predictions with total accuracy**, let alone those dealing with events hundreds of years in the future as the Bible does. The prophecies of the Bible prove that it is a supernatural book in origin and not the product of man alone. The Bible is, in truth, the very Word of God.

**God's Prediction About Tyre**

One example of Bible prophecy which proves the supernatural origin of the Bible is the judgment of God pronounced 2,500 years ago against the ancient city of Tyre on the Mediterranean Sea. The prophet Ezekiel was told by God that the sinful city would be destroyed by a series of invading nations and the very site of the city would be scraped bare.

**Isa 41:23**  And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

**Eze 26:5** It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it,* saith the Lord GOD: and it shall become a spoil to the nations.

God also told Ezekiel that the city would never be rebuilt.

**Eze 26:14**  And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no**H3808** more**H5750**: for I the LORD have spoken *it,* saith the Lord GOD.

**H3808** - לֹ ה  – lo (lo)(: a primitive particle; not (the simple or abstract negation); by implication no; often used with other particles: -    X before, + or else, ere, + except, ig [-norant], much, less, nay, neither, never, no ([-ne], -r, [-thing]), (X as though . . . , [can-], for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

**H5750** - עֹד    עוֹד - ‛ôd (ode): From H5749; properly iteration or continuance; used only adverbially (with or without preposition), again, repeatedly, still, more: - again, X all life long, at all, besides, but, else, further (-more), henceforth, (any) longer, (any) more (-over), X once, since, (be) still, when, (good, the) while (having being), (as, because, whether, while) yet (within).

Sixteen years after Ezekiel's prophecy, King Nebuchadnezzar of Babylon plundered and destroyed Tyre, leaving it a pile of rubble. Then, 250 years later, the Macedonian conqueror Alexander the Great scraped the debris of Tyre into the sea to build a causeway to an offshore island. The site of the ancient Tyre was left a bare rock and is used to this day by fishermen to dry their nets just as the Bible had predicted**. Tyre has never been rebuilt on its ancient site.**

Twenty-five hundred years ago, God recorded in the Bible the future history of Tyre. It has all been fulfilled in detail. The odds of these prophesied details all happening by chance has been estimated at one in 75,000,000! The Bible is indeed the Word of God, not the word of a man making fortunate guesses and recording the opinions of mere human reason.

**The Course of World History**

Another example of Bible prophecy comes from the author of the Old Testament book of **Daniel, who lived in the sixth century before Christ**. God revealed to the prophet Daniel the future progress of world empires from his day onward. Daniel lived at the time when Babylon dominated the world. Under divine inspiration, Daniel described three world empires that were to follow the Babylonian empire. As the centuries passed, these proved to be the empires of **Medo-Persia, Greece, and Rome**. Daniel was right on target in all details, even to the fact that the Roman Empire would divide into western and eastern portions.

There are many other predictions in the book of Daniel which also have been precisely fulfilled and some still to be fulfilled in the future. The Lord Jesus Christ, the Son of God, confirmed the reliability of the book of Daniel by quoting from it and calling Daniel a “prophet”

**Mat 24:15**  When ye therefore shall see the (*direct article*) abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

**Bible Prophecies About Jesus Christ**

One of the most convincing evidences of the supernatural origin of the Bible are the predictions it contains about Jesus Christ, the Savior of mankind. These were made hundreds of years before their fulfillment, so no human being on his own could possibly have made such accurate, detailed predictions. The author's information **had to come from God who knows it all and has recorded it without error in the Bible**.

* **His Birthplace**

Seven hundred years before the birth of Jesus Christ, the prophet Micah under divine guidance revealed the future birthplace of Jesus. Michael wrote,

**Mic 5:2**  But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth**H3318** unto me *that is* to be ruler**H4910** in Israel; whose goings forth**H4163** *have been* from of old, from everlasting.

**H3318** - יָצָא - yâtsâ' (yaw-tsaw'): A primitive root; to go (causatively bring) out, in a great variety of applications, literally and figuratively, direct and proximate: -    X after, appear, X assuredly, bear out, X begotten, break out, bring forth (out, up), carry out, come (abroad, out, thereat, without), + be condemned, depart (-ing, -ure), draw forth, in the end, escape, exact, fail, fall (out), fetch forth (out), get away (forth, hence, out), (able to, cause to, let) go abroad (forth, on, out), going out, grow, have forth (out), issue out, lay (lie) out, lead out, pluck out, proceed, pull out, put away, be risen, X scarce, send with commandment, shoot forth, spread, spring out, stand out, X still, X surely, take forth (out), at any time, X to [and fro], utter.

**H4910** - מָשַׁל - mâshal (maw-shal'): A primitive root; to rule: - (have, make to have) dominion, governor, X indeed, reign, (bear, cause to, have) rule (-ing, -r), have power.

**H4163** - מוֹצָאָה - môtsâ'âh (mo-tsaw-aw'): Feminine of H4161; a family descent; a going forth, that is, (the act) an egress, or (the place) an exit; hence a source or product; specifically dawn, the rising of the sun (the East), exportation, utterance, a gate, a fountain, a mine, a meadow (as producing grass): - brought out, bud, that which came out, east, going forth, goings out, that which (thing that) is gone out, outgoing, proceeded out, spring, vein, [water-] course [springs].

The New Testament indicates that this prophecy concerning the birthplace of the divine Savior Jesus Christ **was fulfilled precisely 700 years later**. Although his mother Mary and her husband Joseph lived in Nazareth in the north of Palestine, an edict of the Roman government necessitated a trip south to Bethlehem where Jesus was born in a stable.

**Mat 2:1**  Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

King Herod asked the Jewish priests where the Bible had predicted the promised Messiah Savior would be born. They answered by quoting the prophet Micah.

**Mat 2:5**  And they said unto him, In Bethlehem of Judaea: for thus it is written (*Mic 5:2)* by the prophet,

* **His Virgin Birth**

The fact that the Messiah Savior was to be born to a virgin woman was predicted by the prophet Isaiah 700 years before it happened.

**Isa 7:14**  Therefore the Lord himself shall give you a sign**H226**; Behold, a virgin **H5959** shall conceive**H2029**, and bear a son, and shall call his name Immanuel.

**H226** - אוֹת - 'ôth (oth): Probably from H225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.: - mark, miracle, (en-) sign, token.

**H5959** - עַלְמָה -‛almâh (al-maw'): Feminine of H5958; a lass (as veiled or private): - damsel, maid, virgin.

**H2029** - הָרָה - hârâh (haw-raw'): A primitive root; to be (or become) pregnant, conceive (literally of figuratively): - been, be with child, conceive, progenitor.

**Immanuel’s Mother: Virgin** **H5959 or Not?**

The prophecy of Isaiah 7: 14 is among the most well-known passages in the book of Isaiah. It’s also one of the most controversial, for many reasons.

Therefore the LORD himself will give you a sign. Behold, the virgin (עלמה, almah) shall conceive and bear a son, and shall call his name Immanuel.

It’s difficult to get through the Christmas or Easter season without seeing one of the major news periodicals or educational television networks cast doubt about the meaning of almah (עלמה) in Isaiah 7: 14. A favorite argument is that the Hebrew word almah cannot mean “virgin” but instead refers to a young woman of marriageable age— without respect to prior sexual activity. The more precise word for “virgin” is betulah (בתולה), a word not used in Isaiah 7: 14. The New Testament author Matthew, we are so often told, mistakenly assumed the term meant “virgin.” His ignorance led to the doctrine of the virgin birth of Jesus. But are these assertions correct?

It’s true that betulah refers to someone who has been sexually inactive (Lev 21: 3; Judg 21: 12; Deut 22: 23, 28; Exod 22: 15), but does that mean almah never means virgin? Outside of Isaiah 7: 14, the word almah occurs only six times in the Old Testament. In all but one of those occurrences, the context provides no clue as to the sexual status of the young woman or women (Gen 24: 43; Exod 2: 8; Psa 68: 25; Song 1: 3; 6: 8; Prov 30: 19). Virginity is suggested, however, in Song of Solomon 6: 8, where almah occurs in the plural (עלמות, alamot): “There are sixty queens and eighty concubines, and virgins (עלמות, alamot) without number.”

The distinction between queens, concubines, and alamot (עלמות) is important. A queen was a royal wife, which obviously entails a sexual relationship with the king. A concubine was a sexual partner who held certain privileges, but not to the level of a wife. This would suggest that the third group, the alamot, had no sexual relationship with the king. An almah in this text is a candidate to become a concubine or a wife.

This is precisely what we see in the book of Esther. In Esther 2: 3 and 2: 8 we read that Esther was held in waiting for 12 months with “young virgins” (נערה בתולה, naʿarah betulah) under the supervision of Hegai while the king sought a new queen. The use of naʿar and betulah indicates that a “young woman” (נער naʿar) could certainly be a “virgin” (בתולה, betulah).

Esther was eventually taken from the “young virgins” under Hegai to the king for an evening liaison. Afterward, she was assigned to a “second harem” supervised by Shaashgaz, who “was in charge of the concubines” (Esth 2: 14)— indicating that Esther was no longer a virgin, but now a concubine. That Esther and the king had a sexual relationship during the night is clear from Esther 2: 14: “She [Esther] would not go in to the king again, unless the king delighted in her and she was summoned by name.” To “go in” to a man or woman is a common Old Testament euphemism for sexual intercourse (e.g., Gen 16: 2; 29: 21; 38: 8; Deut 21: 13; 25: 5; Judg 15: 1).

The Esther story describes the king’s harem as divided into three groups: queen, concubines and young virgins. The last of those groups is described as naʿarah betulah, “young virgins.” In parallel, Song of Songs 6: 8 has the same threefold division, but uses almah (plural: alamot) to describe the third group. This indicates that naʿarah betulah and alamot are likely both descriptions of “virgins.” Nonetheless, since Esther is never called an almah, could almah still be excluded from the Old Testament vocabulary for “virgin”? For the assertion that “almah cannot mean virgin” to be correct, naʿar and betulah must never overlap with almah. But they do. In Genesis 24, Rebekah is referred to with all three terms (naʿar in 24: 14, betulah in 24: 16, and almah in 24: 43), indicating that the terms could certainly be construed as synonymous.

But do we even need the word study? In an ancient patriarchal culture, a “woman of marriageable age,” like Mary, was a female who had at least reached puberty and so was capable of bearing children. Daughters in such a culture were under close supervision and restraint. Even in today’s sex-saturated culture, a significant number of girls in their teen years are virgins— how much more those in a patriarchal culture? Matthew was raised in this culture— and with the book of Esther— so **it should not surprise us that he saw no incongruity in understanding almah (עלמה) to mean “virgin.”**

**Heiser, Michael S**. I Dare You Not to Bore Me with the Bible Lexham Press. Kindle Edition.

The angel Gabriel tells the virgin Mary that she is to bear a son who would be the true God in human form. Mary's response was that since she was not married and a virgin she could not conceive a child.

**Luk 1:34** Then said Mary unto the angel, How shall this be, seeing I know not a man?

And Mary said to the angel, “How can this be since I am a virgin?” (Luke 1:34)

***Note****: The Arabic version renders it; not Joseph, nor any other man.*

Mary was told her conception would be a supernatural act of God and that she would bear the God-man Jesus and indeed she did.

**Luk 2:7** And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

Thus, what the prophet Isiah recorded 700 years before by divine inspiration was fulfilled precisely. The New Testament records:

**Mat 1:21**  And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save**G4982** his people from their sins.

**G4982** - sōzō (sode'-zo): From a primary word σῶς sōs̄ (contraction for the obsolete σάος saos, “safe”); to save, that is, deliver or protect (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

***Voice****: Active* - Active voice describes a sentence where the subject performs the action stated by the verb

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**Mat 1:23**  Behold, a virgin**G3933** shall be with child, and shall bring forth a son, and they shall call his name Emmanuel**G1694**, which being interpreted is, God with us.

**G3933** – parthenos (par-then'-os): Of unknown origin; a maiden; by implication an unmarried daughter: - virgin.

**G1694** - Emmanouēl (em-man-oo-ale'): Of Hebrew origin [**H6005**]; God with us; Emmanuel, a name of Christ: - Emmanuel.

* **His Suffering**

The nature of the suffering to be endured by God's future Savior as He was put to death on the cross in payment for the sins of the world is **described by Isaiah 700 years beforehand**.

**Isa 50:6**  I gave my back to the smiters**H5221**, and my cheeks to them that plucked off the hair: I hid not my face from shame**H3639** and spitting**H7536**.

**H5221** - נָכָה - nâkâh (naw-kaw'): A primitive root; to strike (lightly or severely, literally or figuratively): -    beat, cast forth, clap, give [wounds], X go forward, X indeed, kill, make [slaughter], murderer, punish, slaughter, slay (-er, -ing), smite (-r, -ing), strike, be stricken, (give) stripes, X surely, wound.

**H3639** - כְּלִמָּה - kelimmâh (kel-im-maw'): From H3637; disgrace: - confusion, dishonour, reproach, shame.

The fulfillment of this prediction is found in the New Testament written 700 years later.

**H7536** - רֹק - rôq (roke): From H7556; spittle: - spit (-ting, -tle).

Then they spat in His face and beat him with their fists, and others slapped Him. (Matthew 26:67)

The crucifixion of Jesus Christ is described in detail in Psalm 22 one thousand years before the event took place. Crucifixion was not a method of execution used by the Jews, but would be used by the Romans on Jesus. The Psalm accurately describes the physical stress and pain produced by crucifixion even though the Jewish author was not acquainted with such a method of execution. It also describes the mental abuse to be suffered by Jesus as he bore the penalty for the sins of the world on the cross.

Psalm 22 predicted the very words of the sinless God-man Jesus would utter in His agony on the cross.

**Psa 22:1**  My God**H410** , my God **H410**, why hast thou forsaken **H5800** me? *why art thou so* far **H7350** from helping **H3444** me, *and from* the words **H1697** of my roaring **H7581**?

**H410** - אֵל - 'êl (ale): Shortened from H352; strength; as adjective mighty; especially the Almighty (but used also of any deity): - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.”

**H5800** - עָזַב - ‛âzab (aw-zab'): A primitive root; to loosen, that is, relinquish, permit, etc.: - commit self, fail, forsake, fortify, help, leave (destitute, off), refuse, X surely.

**H7350** - רָחֹק -râchôq (*raw-khoke'*): From H7368; remote, literally of figuratively, of place or time; specifically precious; often used adverbially (with preposition): - (a-) far (abroad, off), long ago, of old, space, great while to come.

**H3444** - יְשׁוּעָה - yeshû‛âh (yesh-oo'-aw): Feminine passive participle of H3467; something saved, that is, (abstractly) deliverance; hence aid, victory, prosperity: - deliverance, health, help (-ing), salvation, save, saving (health), welfare.

**H1697** - דָּבָר - dâbâr (daw-bawr'): From H1696; a word; by implication a matter (as spoken of) of thing; adverbially a cause: - act, advice, affair, answer, X any such (thing), + because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune (-ication), + concern [-ing], + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, [evil favoured-] ness, + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, [no] thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, + sign, + so, some [uncleanness], somewhat to say, + song, speech, X spoken, talk, task, + that, X there done, thing (concerning), thought, + thus, tidings, what [-soever], + wherewith, which, word, work.

**H7581** - שְׁאָגָה - she'âgâh: From H7580; a rumbling or moan: -  roaring.

The fulfillment 1000 years later is recorded in the New Testament Gospel of Matthew.

**Mat 27:46**  And about the ninth hour Jesus cried with a loud voice, saying, Eli **G2241**, *Eli* **G2241**, lama **G2982** sabachthani **G4518**? that is to say, My God, my God, why hast thou forsaken **G1459** me?

**G2241** - ἠλί - ēli (ay-lee'): Of Hebrew origin ([**H410**] with pronoun suffix); my God: - Eli.

**G2982** - λαμά, λαμμα – lama (lam-ah',): Of Hebrew origin ([**H4100**] with preposition prefixed); lama (that is, why): - lama.

**G4518** - sabachthani (sab-akh-than-ee'): Of Chaldee origin [**H7662**] with pronominal suffix; thou hast left me; sabachthani (that is, shebakthani), a cry of distress: - sabachthani.

**G1459** - egkataleipō (eng-kat-al-i'-po): From G1722 and G2641; to leave behind in some place, that is, (in a good sense) let remain over, or (in a bad one) to desert: - forsake, leave.

Psalm 22 predicted that nails would pierce the hands and feet of Jesus and that the Roman guards would cast lots for His clothing.

**Psa 22:16**  For dogs have compassed me: the assembly of the wicked have inclosed **H5362** me: they pierced **H738** my hands**H3027** and my feet**H7272**.

**H5362** - נָקַף - nâqaph (*naw-kaf'*): A primitive root; to strike with more or less violence (beat, fell, corrode); by implication (of attack) to knock together, that is, surround or circulate: - compass (about, -ing), cut down, destroy, go round (about), inclose, round.

**H738** - אַרְיֵה  - 'ărı̂y (ar-ee'): From H717 (in the sense of violence); a lion: - (young) lion, + pierce [from the margin].

**H3027** - יָד - yâd (yawd): a primitive word; a hand (the open one (indicating power, means, direction, etc.), in distinction from H3709, the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote: -    (+ be) able, X about, + armholes, at, axletree, because of, beside, border, X bounty, + broad, [broken-] handed, X by, charge, coast, + consecrate, + creditor, custody, debt, dominion, X enough, + fellowship, force, X from, hand [-staves, -y work], X he, himself, X in, labour, + large, ledge, [left-] handed, means, X mine, ministry, near, X of, X order, ordinance, X our, parts, pain, power, X presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, X thee, X by them, X them-selves, X thine own, X thou, through, X throwing, + thumb, times, X to, X under, X us, X wait on, [way-] side, where, + wide, X with (him, me, you), work, + yield, X your-selves.

**H7272** - רֶגֶל – regel (reh'-gel): From H7270; a foot (as used in walking); by implication a step; by euphemism the pudenda: -  X be able to endure, X according as, X after, X coming, X follow, ([broken-]) foot ([-ed, -stool]), X great toe, X haunt, X journey, leg, + piss, + possession, time.

**Psa 22:18**  They part my garments among them, and cast lots upon my vesture.

The fulfillment of this prophecy 1000 years later is recorded in the New Testament.

The soldiers therefore, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven into one piece. They said therefore to one another, “Let us not tear it, but cast lots for it, to decide whose it shall be”, that the Scripture might be fulfilled,

**Joh 19:23**  Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat**G5509**: now the coat was without seam, woven from the top throughout.

**G5509** - chitōn (khee-tone'): Of foreign origin [H3801]; a tunic or shirt: - clothes, coat, garment.

**Joh 19:24**  They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted**G1266** my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

**G1266** - diamerizō (dee-am-er-id'-zo): From G1223 and G3307; to partition thoroughly (literally in distribution, figuratively in dissension): - cloven, divide, part.

***Tense****: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Plural*

**The Final Authority**

The Bible has repeatedly proven its supernatural origin through its predictions of the future. These have never failed to be fulfilled in precise detail. Nor has the Bible ever recorded any historical, geographic, or scientific error. Any specific challenges to the total accuracy of the Bible have always in time proved to be unfounded. Archaeology has repeatedly made discoveries that have confirmed the absolute truth of the Bible. It has never uncovered anything that clearly contradicts the Bible. **None of the other sacred books of mankind claiming to speak for God can claim inerrancy**. **They all contain some human errors that have been corrected in later printings.** Only the Bible can claim to be God's message to mankind. It is the final word in matters pertaining to man's relationship with God and to eternal life in Heaven after death. **No religion, church organization, or ecclesiastical leader can determine how a guilty sinner can be forgiven by a hold God in order to be accepted into Heaven**. **God alone is able to answer this question** and He has clearly done so in His inerrant Bible. What anyone believes about how to go to Heaven must come from the Bible alone if one is to be absolutely certain that he has the right plan.

This is stressed in the report of Jesus about the rich man and Lazarus in Luke 16:19-31. Both men died and their living souls went to their appropriate eternal destiny. Since the rich man was an unbeliever, he went into Hades. There, he immediately experienced torment in flames of fire. Lazarus was a spiritually born again man so he immediately entered Paradise, enjoying total happiness. The rich man begged the patriarch Abraham to have Lazarus bring him just a drop of water to cool his burning, parched tongue. He was told, however, that this was not possible since a gulf forever separated him from God and His people. The rich man then asked that Lazarus be sent back to earth to warn the rich man's five brothers of the reality of hell and their need to be born again through faith in God's Savior. He did not want his brothers to join him in the eternal agony of hell.

Abraham responded by reminding the rich man that his brothers had the Bible to warn them about hell and direct them to salvation.

But Abraham said, “They have Moses and the Prophets; let them hear them!” But he said, “No, Father Abraham, but if someone goes to them from the dead, they will repent!” But he said to him, “If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.” (Luke 16:29-31)

**Luk 16:19**  There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

**Luk 16:20**  And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

**Luk 16:21**  And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

**Luk 16:22**  And it came to pass, that the beggar died**G599**, and was carried by the angels into Abraham's bosom: the rich man also died **G599**, and was buried;

**Luk 16:23** And in hell **G86** he lift up his eyes, being in torments **G931**, and seeth Abraham afar off, and Lazarus in his bosom.

**Luk 16:24**  And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

**Luk 16:25**  But Abraham said, Son, remember **G3415** that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

**Luk 16:26**  And beside all this, between us and you there is a great gulf fixed **G4741**: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence **G1564**.

**Luk 16:27**  Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

**Luk 16:28**  For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

**Luk 16:29**  Abraham saith unto him, They have Moses and the prophets; let them hear **G191** them.

**Luk 16:30**  And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

**Luk 16:31**  And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded **G3982**, though one rose from the dead.

**G599** - apothnēskō (ap-oth-nace'-ko): From G575 and G2348; to die off (literally or figuratively): - be dead, death, die, lie a-dying, be slain (X with).

**G86** - hadēs (hah'-dace): From G1 (as a negative particle) and G1492; properly unseen, that is, “Hades” or the place (state) of departed souls: - grave, hell.

**G931** – basanos (bas'-an-os): Perhaps remotely from the same as G939 (through the notion of going to the bottom); a touch stone, that is, (by analogy) torture: - torment.

**G3415** – mnaomai (mnah'-om-ahee): Middle voice of a derivative of G3306 or perhaps of the base of G3145 (through the idea of fixture in the mind or of mental grasp); to bear in mind, that is, recollect; by implication to reward or punish: - be mindful, remember, come (have) in remembrance. Compare G3403.

***Tense****: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Imperative- The imperative mood is a command or instruction given to the hearer, charging the hearer to carry out or perform a certain action.*

*Person: second*

*Number: Plural*

**G4741** - stērizō (*stay-rid'-zo*): From a presumed derivative of G2476 (like G4731); to set fast, that is, (literally) to turn resolutely in a certain direction, or (figuratively) *to confirm*: - fix, (e-) stablish, stedfastly set, strengthen.

***Tense****: Perfect - Expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action.*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Singular*

**G1564** - ekeithen (*ek-i'-then*): (Adverb) From G1563; thence: - from that place, (from) thence, there.

**G191** - akouō (ak-oo'-o): A primary verb; to hear (in various senses): - give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

**Tense**: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.

**Voice**: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.

***Mood****: Imperative- The imperative mood is a command or instruction given to the hearer, charging the hearer to carry out or perform a certain action.*

Person: third

Number: Plural

**G3982** - peithō (pi'-tho): A primary verb; to convince (by argument, true or false); by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty): - agree, assure, believe, have confidence, be (wax) content, make friend, obey, persuade, trust, yield.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Plural

Millions of skeptical people over the centuries have repeated the experience of the rich man in discovering after death how right the Bible is about punishment in hell and salvation by grace alone. **Only the Bible can tell us the one true way to go to Heaven**. There is no other authority on earth who speaks for God on the matter.

**Now You Must Decide**

This document has sought to explain what the inerrant Bible reveals about how to go to Heaven. The **key to eternal life in Heaven is saving faith in Jesus Christ**, who was slain on the cross in payment for your sins. The faith that saves a person and results in eternal life in Heaven involves three items.

• Knowledge

• Mental Acceptance

• Faith in Christ Alone

One must first have knowledge about the gospel of the grace of God. The gospel tells us that Jesus Christ died to pay for our sins and was raised again from the dead.

**1Co 15:3** For I delivered to you as of first importance what I also received **G3880**: that Christ died for our sins in accordance with the Scriptures,

**1Co 15:4** that he was buried, that he was raised **G1453** on the third day in accordance with the Scriptures,

 **G3880** - paralambanō (par-al-am-ban'-o): From G3844 and G2983; to receive near, that is, associate with oneself (in any familiar or intimate act or relation); by analogy to assume an office; figuratively to learn: - receive, take (unto, with).

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active* - Active voice describes a sentence where the subject performs the action stated by the verb

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: first

**G1453** - egeirō (eg-i'-ro): Probably akin to the base of G58 (through the idea of collecting one’s faculties); to waken (transitively or intransitively), that is, rouse (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

***Tense****: Perfect - Expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action.*

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

1. You now have **that knowledge**.
2. The second thing involved in **exercising saving faith is a mental acceptance of the truth of the gospel**. This is a **personal decision (*volition*)** that the Bible gives a true message about how to go to Heaven. Do you believe that the gospel message you have read in this document is true?
3. The third key required in salvation is to receive Christ as one's personal Savior. **You must be willing to commit yourself to Him alone for salvation with no contaminating human works added**.

The three keys of saving faith may be illustrated by a story of four people facing death on a sinking ship at sea.

Their only hope of salvation from death is the lifeboat on board.

* The first person does not even know there is a lifeboat available, so he goes to a watery grave. **He lacked knowledge**, like the person that does not know the gospel of the grace of God.
* The second person knows about the lifeboat, but does not believe it will float. Because of his belief, he does not use the boat and is lost at sea. **This person had no mental acceptance of the reliability of the lifeboat**, like the person who does not believe that the Bible's grace plan of salvation will work.
* The third person knows about the lifeboat and believes that it is seaworthy; but for some reason, he does not choose to climb aboard. He too is lost at sea. **He took no action**, like the person who will not commit himself to Jesus Christ alone to get him into Heaven.
* The fourth person knows about the lifeboat, believes that it is seaworthy, and enters the boat as his vehicle for salvation from death at sea. He is like the person who knows the gospel, accepts it as true, and then trusts Jesus Christ as the only way to salvation. All his sins (past, present, and future) are forgiven and the absolute righteousness of God is credited to him. **This person is irreversibly destined to spend eternity in Heaven with God.**

When a person trusts Jesus Christ to save him and take him into Heaven, **he has the perfect, absolute righteousness of God credited to him**. God the Father sees the believing sinner to be as perfect and holy as his son, Jesus Christ. **Our moral guilt is exchanged for Christ's righteousness**. The Bible says:

**2Co 5:21**  For he hath made him **G4160** *to be* sin for us, who knew no sin; that we might be made **G1096** the righteousness **G1343** of God in him.

**G4160** - poieō (poy-eh'-o): Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): - abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare G4238.

**Tense**: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.

***Voice****: Active* - Active voice describes a sentence where the subject performs the action stated by the verb

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G1096** – ginomai (ghin'-om-ahee): A prolonged and middle form of a primary verb; to cause to be (“gen” -erate), that is, (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood****: Subjunctive - The subjunctive mood indicates probability or objective possibility. If the subjunctive mood is used in a purpose or result clause it is viewed as a definite outcome that will happen as a result of another stated action.*

*Person: first*

*Number: Singular*

**G1343** - dikaiosunē (dik-ah-yos-oo'-nay): (Noun) From G1342; equity (of character or act); specifically (Christian) justification: - righteousness.

**Eternal Security**

Once accepted, salvation can never be lost. The Lord Jesus Christ said,

My sheep hear my voice, and I know them and they follow me; and I give eternal life to them; and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all; and no one is able to snatch them out of the Father's hand. (John 10:27-29)

**Joh 10:27**  My sheep hear my voice, and I know them, and they follow **G190** me:

**Joh 10:28**  And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck **G726** them out of **G1537** my hand.

**Joh 10:29**  My Father, which gave *them* me, is greater than all; and no *man* is able to pluck **G726** *them* out of **G1537** my Father's hand.

**G190** - akoloutheō (ak-ol-oo-theh'-o): From G1 (as a particle of union) and κέλευθος keleuthos (a road); properly to be in the same way with, that is, to accompany (specifically as a disciple): - follow, reach.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Plural*

**G726** - harpazō (*har-pad'-zo*): From a derivative of G138; to seize (in various applications): - catch (away, up), pluck, pull, take (by force).

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Infinitive - Is used mainly to express acts, situations and in general "states of affairs" that are depended on another verb form.*

**G1537** - ek (*ek*): (Preposition) A primary preposition denoting origin (the point whence motion or action proceeds), from, out (of place, time or cause; literally or figuratively; direct or remote): - after, among, X are, at betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with (-out). Often used in composition, with the same general import; often of completion.

Since **salvation is entirely the work of God**, with no human contribution from the sinner, the work can never be spoiled or neutralized by man. Anyone who is not certain he is going to Heaven and can only say, "I hope so," is in all likelihood lost and headed for hell. That attitude of uncertainty reveals that the person is depending on something he must do in order to be saved and is not sure he has done enough. What a relief to know that God does it all for us through His son, Jesus Christ! **We simply receive salvation as free gift from God who will never take it back.**

**The Great Deception**

Satan has conned millions upon millions of people over the centuries, in sincerity, to trust their eternal destiny to a false plan of salvation. These people viewed themselves as right with God and thought they would go to Heaven. **The Bible warns that this will happen to those trusting in a human viewpoint plan**.

**Mat 7:21**  Not **G3756** every one that saith **G3004** unto me, Lord, Lord, shall enter **G1525** into the kingdom of heaven; but he that doeth **G4160** the (direct article) will **G2307** of my Father which is in heaven.

**Mat 7:22**  Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

**Mat 7:23**  And then will I profess**G3670** unto them, I never**G3763** knew**G1097** you: depart**G672** from me, ye that work**G2038** iniquity.

**G3756** – ou (oo): A primary word; the absolutely negative (compare G3361) adverb; no or not: - + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but. See also G3364, G3372.

**G3004** - legō (*leg'-o*): A primary verb; properly to “lay” forth, that is, (figuratively) relate (in words [usually of systematic or set discourse; whereas G2036 and G5346 generally refer to an individual expression or speech respectively; while G4483 is properly to break silence merely, and G2980 means an extended or random harangue]); by implication to mean: - ask, bid, boast, call, describe, give out, name, put forth, say (-ing, on), shew, speak, tell, utter.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Singular*

*Gender: Masculine*

**G1525** - eiserchomai (*ice-er'-khom-ahee*): From G1519 and G2064; to enter (literally or figuratively): - X arise, come (in, into), enter in (-to), go in (through).

***Tense****: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.*

***Voice****: middle Deponent - The middle voice verb form is used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: third*

*Number: Singular*

**G4160** - poieō (poy-eh'-o): Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): - abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare G4238.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Singular*

*Gender: Masculine*

**G2307** - thelēma (thel'-ay-mah): (Noun) From the prolonged form of G2309; a determination (properly the thing), that is, (actively) choice (specifically purpose, decree; abstractly volition) or (passively) inclination: - desire, pleasure, will.

**G3670** - homologeō (hom-ol-og-eh'-o): From a compound of the base of G3674 and G3056; to assent, that is, covenant, acknowledge: - con- (pro-) fess, confession is made, give thanks, promise.

***Tense****: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future*.

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: first*

*Number: Singular*

**G3763** – oudepote (oo-dep'-ot-eh): (Adverb) From G3761 and G4218; not even at any time, that is, never at all: - neither at any time, never, nothing at any time.

**G1097** - ginōskō (ghin-oce'-ko): A prolonged form of a primary verb; to “know” (absolutely), in a great variety of applications and with many implications (as shown at left, with others not thus clearly expressed): - allow, be aware (of), feel, (have) known (-ledge), perceive, be resolved, can speak, be sure, understand.

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

Person: first

Number: Singular

**G672** - apochōreō (ap-okh-o-reh'-o): From G575 and G5562; to go away: - depart.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

***Mood****: Imperative- The imperative mood is a command or instruction given to the hearer, charging the hearer to carry out or perform a certain action.*

Person: second

Number: Plural

**G2038** – ergazomai (er-gad'-zom-ahee): Middle voice from G2041; to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: - commit, do, labor for, minister about, trade (by), work.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

**These people obviously had religion**, which they associated with the Lord Jesus Christ. They really were calling Him "Lord" and praising Him. They really were casting demons out of people and performing miracles in His name. However, **they were not trusting in Christ alone for salvation, by faith alone**. **They added their own good works and religious rituals to earn merit with God**. They had religion, but no relationship to the Lord Jesus Christ. The impressive things they accomplished in their religion were by means of the power of Satan, not God. What horrible, chilling words of rejection to hear when standing before Jesus Christ after death, where there is no second chance to be saved. What agony will be felt and what tears will be shed as the sincere, but deluded person is sent forever into the Lake of Fire. This fate is the result of seeking the answer of how to go to Heaven from some source other than God's word, the Bible.

The human viewpoint guidance of priest, preacher, church, and denomination to a false plan of salvation will cost a person dearly, forever. Match these beliefs up with what we have shown you the Bible teaches about salvation.

And they said, Believe in the Lord Jesus and you shall be saved, you and your household.

**Act 16:31**  And they said, Believe on the Lord Jesus Christ, and thou **G4771** shalt be saved **G4982**, and thy house.

**G4771** - su (soo): The personal pronoun of the second person singular; thou: - thou. See also G4571, G4671, G4675; and for the plur. G5209, G5210, G5213, G5216.

**G4982** - sōzō (sode'-zo): From a primary word σῶς sōs̄ (contraction for the obsolete σάος saos, “safe”); to save, that is, deliver or protect (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

***Voice****: Passive - The passive voice presents the subject as receiving the action expressed by the verb.*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: second*

*Number: Singular*

**Joh 3:16**  For God so loved the world, that he gave **G1325** his only begotten Son, that whosoever **G3956** believeth **G4100** in him should not **G3361** perish **G622**, but have everlasting life.

**G1325** - didōmi (did'-o-mee): A prolonged form of a primary verb (which is used as an alternate in most of the tenses); to give (used in a very wide application, properly or by implication, literally or figuratively; greatly modified by the connection): - adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

**Tense**: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.

***Voice****: Active* - Active voice describes a sentence where the subject performs the action stated by the verb

***Mood****: Indicative* - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G3956** - pas (pas): (Adjective): Including all the forms of declension; apparently a primary word; all, any, every, the whole: - all (manner of, means) alway (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), X throughly, whatsoever, whole, whosoever.

**G4100** - pisteuō (pist-yoo'-o): From G4102; to have faith (in, upon, or with respect to, a person or thing), that is, credit; by implication to entrust (especially one’s spiritual well being to Christ): - believe (-r), commit (to trust), put in trust with.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Singular*

*Gender: Masculine*

**G3361** - mē (may): A primary particle of qualified negation (whereas G3756 expresses an absolute denial); (adverbially) not, (conjugationally) lest; also (as interrogitive implying a negative answer [whereas G3756 expects an affirmative one]); whether: - any, but, (that), X forbear, + God forbid, + lack, lest, neither, never, no (X wise in), none, nor, [can-] not, nothing, that not, un [-taken], without. Often used in compounds in substantially the same relations. See also G3362, G3363, G3364, G3372, G3373, G3375, G3378.

**Tense**: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)*

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says Number: Singular*

*Gender: Masculine*

***G622*** *- apollumi (ap-ol'-loo-mee): From G575 and the base of G3639; to destroy fully (reflexively to perish, or lose), literally or figuratively: - destroy, die, lose, mar, perish.*

***Tense****: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. (There is no difference between the functions of the first and second aorist.)*

***Voice****: middle or passive deponent - The passive voice presents the subject as receiving the action expressed by the verb. Deponent used when the subject of the verb is seen as acting upon itself or for its own benefit.*

***Mood****: Subjunctive - The subjunctive mood indicates probability or objective possibility. If the subjunctive mood is used in a purpose or result clause it is viewed as a definite outcome that will happen as a result of another stated action.*

*Person: third*

*Number: Singular*

**1Jn 5:13**  These things have I written unto you that believe on the name of the Son of God; that ye may know**G1492** that ye have**G2192** eternal**G166** life, and that ye may believe on**G1519** the name of the Son of God.

**G1492** - eidō (i'-do): A primary verb; used only in certain past tenses, the others being borrowed from the equivalent, G3700 and G3708; properly to see (literally or figuratively); by implication (in the perfect only) to know: - be aware, behold, X can (+ not tell), consider, (have) known (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot. Compare G3700.

***Tense****: Perfect - Expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Subjunctive - The subjunctive mood indicates probability or objective possibility. If the subjunctive mood is used in a purpose or result clause it is viewed as a definite outcome that will happen as a result of another stated action.*

*Person: second*

*Number: Plural*

**G2192** - echō (ekh'-o) A primary verb (including an alternate form σχέω scheō skheh'-o used in certain tenses only); to hold (used in very various applications, literally or figuratively, direct or remote; such as possession, ability, contiguity, relation or condition): - be (able, X hold, possessed with), accompany, + begin to amend, can (+ -not), X conceive, count, diseased, do, + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, return, X sick, take for, + tremble, + uncircumcised, use.

***Tense****: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.*

***Voice****: Active - Active voice describes a sentence where the subject performs the action stated by the verb*

***Mood****: Indicative - The indicative mood is a statement of fact or an actual occurrence.*

*Person: second*

*Number: Plural*

**G166** - aiōnios (ahee-o'-nee-os): (Adjective) From G165; perpetual (also used of past time, or past and future as well): - eternal, for ever, everlasting, world (began).

**G1519** - eis (ice): (Preposition) A primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases.: - [abundant-] ly, against, among, as, at, [back-] ward, before, by, concerning, + continual, + far more exceeding, for [intent, purpose], fore, + forth, in (among, at unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-) on, + perish, + set at one again, (so) that, therefore (-unto), throughout, till, to (be, the end, -ward), (here-) until (-to), . . . ward, [where-] fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively.

**Taking the Step of Faith**

Trusting in the resurrected Lord Jesus Christ as your personal Savior is a very private matter between you and God. It does not require some public act such as walking down an aisle in response to an invitation, or raising a hand for prayer to be saved. It does not require calling a 1-800 or 1-900 number and asking some television personality to pray for you.

Such actions have caused untold numbers of sincere people to become confused and view the public move or related action to be the actual requisite step for salvation. They are often led to believe that such an act is required to "confirm" one's salvation.

We showed earlier that faith in Christ's sacrifice on the cross alone without any human work or effort is what the Bible clearly indicates is the basis for salvation. **No special work or act of "confirmation" is necessary**.

If you are ready to receive Jesus Christ as Savior and trust in Him for entrance into Heaven, a simple private, silent prayer to God the Father in these or similar words will suffice.

**1Jn 2:2** And he is the propitiation**G2434** for our sins: **and not for ours only**, but also for *the sins of* the (*direct article*) whole**G3650** world.**G2889**

**G2434** - hilasmos ( hil-as-mos'): (Noun) atonement, that is, (concretely) an expiator: - propitiation.G3650 - holos

A primary word; “whole” or “all”, that is, complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: - all, altogether, every whit, + throughout, whole.

**G3650** - holos (hol'-os): (Adjective) A primary word; “whole” or “all”, that is, complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: - all, altogether, every whit, + throughout, whole.

**G2889** – kosmos (kos'-mos): (Noun) Probably from the base of G2865; orderly arrangement, that is, decoration; by implication the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]): - adorning, world.

(Note: Salvation (i.e. eternal life with God) doesn't come by saying a prayer. **Salvation comes only by believing in Jesus Christ as your personal Savior, saving you from your sins**. The following prayer is just an example of affirmation of your faith in Christ, just between you and God. (OW))

“Dear God, I know that I am a sinner and spiritually dead. I believe your Son, Jesus Christ, died to pay for my sins and then arose from the dead to give me spiritual life. I now trust in Him as my personal Savior. Thank you for the forgiveness of my sins, for giving me your perfect righteousness, and for everlasting life. In Jesus' name, Amen.”

**Taking the Next Step**

We hope you have reacted positively to the above message. Berean Church sermons in MP3 format are a great way to learn the Bible doctrine necessary to live the Christian life to its fullest, www.bereanmemorialchurch.org .

**Pro 14:12**  There is a way**H1870** which seemeth right **H3477** unto a man, but the end **H319** thereof *are* the ways **H1870** of death **H4194**.

**H1870** - (דֶּרֶךְ) derek (deh'-rek): From H1869; a road (as trodden); figuratively a course of life or mode of action, often adverbially: - along, away, because of, + by, conversation, custom, [east-] ward, journey, manner, passenger, through, toward, [high-] [path-] way [-side], whither [-soever].

**H3477** - (יָשָׁר) yâshâr (yaw-shawr'): From H3474; straight (literally or figuratively): - convenient, equity, Jasher, just, meet (-est), + pleased well right (-eous), straight, (most) upright (-ly, -ness).

**H319** - (אַחֲרִית) 'achărı̂yth (akh-ar-eeth'): From H310; the last or end, hence the future; also posterity: - (last, latter) end (time), hinder (utter) -most, length, posterity, remnant, residue, reward.

**H4194** - (מָוֶת) mâveth (maw'-veth): From H4191; death (natural or violent); concretely the dead, their place or state (hades); figuratively pestilence, ruin: - (be) dead ([-ly]), death, die (-d).

**DEDICATED TO**

All the People of the world for whose sins the Lord Jesus Christ died to give them eternal life in Heaven and who need to know how to receive it.

**Hos 4:6**  My people are destroyed **H1820** for lack **H1097** of knowledge **H1847**: because thou hast rejected **H3988** knowledge, I will also reject **H3988** thee, that thou shalt be no priest **H3547** to me: seeing thou hast forgotten **H7911** the law of thy God, I will also forget **H7911** thy children **H1121**.

**H1820** - (דָּמָה ) dâmâh (daw-maw'): A primitive root; to be dumb or silent; hence to fail or perish; transitively to destroy: - cease, be cut down (off), destroy, be brought to silence, be undone, X utterly.

**H1097** - (בְּלִי (belı̂y (bel-ee'): From H1086; properly failure, that is, nothing or destruction; usually (with preposition) without, not yet, because not, as long as, etc.: - corruption, ig[norantly], for lack of, where no . . . is, so that no, none, not, un[awares], without.

**H1847** - (דַּעַת) da‛ath (dah'-ath): From H3045; knowledge: - cunning, [ig-] norantly, know(-ledge), [un-] awares (wittingly).

**H3988** - (מָאַס) mâ'as (maw-as'): A primitive root; to spurn; also (intransitively) to disappear: - abhor, cast away (off), contemn, despise, disdain, (become) loathe (-some), melt away, refuse, reject, reprobate, X utterly, vile person.

**H3547** - (כָּהַן) kâhan (kaw-han'): A primitive root, apparently meaning to mediate in religious services; but used only as denominative from H3548; to officiate as a priest; figuratively to put on regalia: - deck, be (do the office of a, execute the, minister in the) priest (‘s office).

**H7911** - ( שָׁכַח) shâkach (shaw-kakh'): A primitive root; to mislay, that is, to be oblivious of, from want of memory or attention: -    X at all, (cause to) forget.

**H1121** - (בֵּן) bên (bane): From H1129; a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc., (like H1, H251, etc.): -    + afflicted, age, [Ahoh-] [Ammon-] [Hachmon-] [Lev-]ite, [anoint-]ed one, appointed to, (+) arrow, [Assyr-] [Babylon-] [Egypt-] [Grec-]ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[-est], whelp, worthy, young (one), youth.

Dr. John E. Danish, 1971

Copyright 1988 Dr. John E. Danish

Annotated Hebrew and Greek words and morphology by Robert Jameson (pupil of Berean Memorial Christian School and member of Berean Memorial Church).