**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 one’s 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** - (Noun, Feminine) nephesh (neh'-fesh): (Noun Feminine) a soul, living being, life, self, person, desire, passion, appetite, emotion.

**LXX - G5590** - (Noun, Feminine) psuché (psoo-khay'): (Noun, Feminine) breath, the soul ((a) the vital breath, breath of life, (b) the human soul, (c) the soul as the seat of affections and will, (d) the self, (e) a human person, an individual.) Note: G5590 psyxḗ (from psyxō, "to breathe, blow" which is the root of the English words "psyche," "psychology") – soul (psyche); a person's distinct identity (unique personhood), i.e. individual **personality.**

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

**H3318** - (Verb) yatsa (yaw-tsaw'): to go or come out {Prep‑b | V‑Qal‑Inf) G5590 (psyxē) corresponds exactly to the OT H5315 /phágō ("soul"). The soul is the direct aftermath of God breathing (blowing) His gift of life into a person, making them an ensouled being.

**LXX - G599** - (Verb) apothnéskó (ap-oth-nace'-ko): to die (I am dying, am about to die, wither, decay.) Note: G599 apothnḗskō (from G575 /apó, "away from," which intensifies G2348 /thnḗskō, "to die") – properly, die off (away from), focusing on the separation that goes with the "dying off (away from)." G599 /apothnḗskō ("die off, from") occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. G599 (apothnḗskō) stresses the ending of what is "former" – to bring what (naturally) follows.

**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** - (Verb) anistémi (an-is'-tay-mee): to raise up, to rise (I raise up, set up; I rise from among (the) dead; I arise, appear.)

**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** - (Verb) koimaó from G2749 (koy-mah'-o): sleep, fall asleep, die (I fall asleep, am asleep, sometimes of the sleep of death.)

**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** - (Verb) histémi (his'-tay-mee): to make to stand, to stand ( (a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.)

**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** - (Adverb) enópios (en-o'-pee-on): in sight of, before (before the face of, in the presence of, in the eyes of.) Note: G1799 enṓpion – literally, "in the eye (of God)," used for how all things happen under God's watch, i.e. in keeping with His plan built on His absolute knowledge.

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**Case:** Accusative (direct object; motion toward; time: "how long")

Number: Plural

Gender: Neuter

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

**The Saved**

**2Co 5:6** Therefore we are always confident, knowing**G1492** 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.

**G1492** – See above

**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: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G4983** - (Noun, Neuter) sóma (so'-mah): a body (body, flesh; the body of the Church.) Note: G44983 sṓma – the physical body. G4983 (sṓma) is also used figuratively of the mystical Body of Christ (= the Church, the one people of God)

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Neuter

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

**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** - (Verb) endémeó (en-day-meh'-o): to be in one's own country, to be at home (I am at home, live in a place. Note: G1736 endēméō (from G1722 /en "in," intensifying G1218 /dḗmos, "people bonded together by a particular identity") – properly, be present (at home), as amongst one's own type of (kindred, related) people.

Tense: Aorist

Voice: Active

Mood: Infinitive

**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

**G2290** - (Verb) thaptó (thap'-to): to bury (I 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** - (Noun, Masculine) hadés (hah'-dace): Hades, the abode of departed spirits (hades, the unseen world.) Note: G86 hádēs (from 1 /A "not" and idein/eidō, "see") – properly, the "unseen place," referring to the (invisible) realm in which all the dead reside, i.e. the present dwelling place of all the departed (deceased); Hades.

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Masculine

***Commen****t: 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** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

**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** - (Adjective) apistos (ap'-is-tos): incredible, unbelieving (unbelieving, incredulous, unchristian; sometimes subst: unbeliever.) Note G571 ápistos (from 1 /A "not" and G4103 /pistós, "faithful," see there) – properly, not faithful because unpersuaded, i.e. not convinced (persuaded by God). G571 /ápistos ("faithless, unpersuaded") does not always refer to the unconverted – see Jn 20:27. 571 (ápistos) describes someone who rejects or refuses God's inbirthings of faith (note the root, faith, G4102 /pístis)

**G1453** - (Verb) egeiró (eg-i'-ro): to waken, to raise up ((a) I wake, arouse, (b) I raise 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** - (Adjective) nekros (nek-ros'): dead ((a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse.)

* 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** - (Verb) apokeimai (ap-ok'-i-mahee): to be laid away, be laid up in store (I have been put away, am stored, am reserved for.)

**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** - (Verb) apothnéskó (ap-oth-nace'-ko): to die (I am dying, am about to die, wither, decay.) Note: G599 apothnḗskō (from G575 /apó, "away from," which intensifies G2348 /thnḗskō, "to die") – properly, die off (away from), focusing on the separation that goes with the "dying off (away from)." G599 /apothnḗskō ("die off, from") occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. G599 (apothnḗskō) stresses the ending of what is "former" – to bring what (naturally) follows.

**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** - (Noun, Feminine) krisis (kree'-sis): judgment (judging, judgment, decision, sentence; generally: divine judgment; accusation.) Note: Cognate: G2920 krísis (a feminine noun derived from G2919 /krínō, "to separate, distinguish, judge") – judgment, emphasizing its qualitative aspect that can apply either to a positive verdict (for righteousness) – or more commonly, a "negative" verdict which condemns the nature of sin that brings it on. See G2919 (krinō). [G2917 (kríma) stresses the results that go with a particular judgment (of blessing or pain depending on the choice).]

**Case**: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

* 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**.

**G3498** - (Adjective) nekros (nek-ros'): dead ((a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse.)

Case: Accusative (direct object; motion toward; time: "how long")

Number: Plural

Gender: Masculine

**G3900** - (Noun, Neuter) paraptóma (par-ap'-to-mah): a false step, a trespass (a falling away, lapse, slip, false step, trespass, sin.) Note: G3900 paráptōma (from G3895 /parapíptō, see there) – properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "non-deliberate."

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

**G266** - (Noun, Feminine) hamartia (ham-ar-tee'-ah): a sin, failure (prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.)

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

**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**G1125** in the book of life**G2222** was cast**G906** into the lake of fire**G4442**.

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**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** - (Adjective) deuteros (dyoo'-ter-os): second (second; with the article: in the second place, for the second time.)

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death ( death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2222** - (Noun Feminine) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence) Note: G2222 zōḗ – life (physical and spiritual). All life (G2222 /zōḗ), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G906** - (Verb) balló (bal'-lo): to throw, cast ((a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.)

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G4442** - (Noun, Neuter) pur (poor): fire (fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire.) Note: G4442 pýr – fire. In Scripture, fire is often used figuratively – like with the "fire of God" which transforms all it touches into light and likeness with itself God's Spirit, like a holy fire, enlightens and purifies so that believers can share more and more in His likeness. Indeed the fire of God brings the uninterrupted privilege of being transformed which happens by experiencing faith from Him. Our lives can become true offerings to Him as we obey this imparted faith from God by His power. [This is illustrated by God's fire burning continuously at the entrance of the Tabernacle where the priests made sweet-savor offerings. Compare Lev 6:12,13 with 1 Pet 2:5,9.]

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Neuter

**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** - (Adjective) phoberos (fob-er-os'): fearful (fearful, dreadful, terrible.) Note: Cognate: G5398 phoberós (an adjective) – fearful, prompting a person to withdraw (flee). See G5401 (phobos).

**G1706** - (Verb) empiptó (em-pip'-to): to fall into (I fall in, am cast in, am involved in.)

**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** - (Noun, Feminine) cheir (khire): the hand (a hand.)

**Case**: Accusative (direct object; motion toward; time: "how long")

Number: Plural

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** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.) Note: Cognate: G264 hamartánō (from 1 /A "not" and G3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like 266 /hamartía, G264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 /pístis) is sin (Ro 14:23; cf. Heb 11:6). See G266 (hamartia).

**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** - (Verb) hustereó (hoos-ter-eh'-o): to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) Note: G5302 /hysteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.

**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** - (Noun, Neuter) opsónion (op-so'-nee-on): provisions, wages (pay, wages, salary, reward.) Note: G3800 opsṓnion (from opson, "meat" and onemoai, "purchase") – properly, the purchase of meat (food); later, "ration-money paid to soldiers" (BAGD); hence, wages ("fitting compensation"). G3800 (opsōnion) is used figuratively for the eternal compensation (divine recompense) of the unrighteous, in keeping with their earthly deeds (Ro 6:23).

**Case**: Nominative (subject; predicate nominative)

Number: Plural

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death (death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G5486** - (Noun, Neuter) charisma (khar'-is-mah): a gift of grace, a free gift (a gift of grace, an undeserved favor.) Note: Cognate: G5486 xárisma (from "grace," G5485 /xáris) – properly, the operation of grace (divine favor), i.e. a grace-endowment to edify the Church (note the -ma suffix, focusing on the end-result of the endowment of grace). G5486 /xárisma ("grace-gift") divinely empowers a believer to share God's work with others, i.e. Spirit-empowered service to the Church to carry out His plan for His people. [G5486 /xárisma (but not limited to) "spiritual gifts." xarismata (the plural form) literally means "grace-endowments."]

**Case**: Nominative (subject; predicate nominative)

Number: Singular

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** - (Verb) sunistémi and sunistanó (soon-is-tah'-o): to commend, establish, stand near, consist (I place together, commend, prove, exhibit; instrans: I stand with; I am composed of, cohere.) Note: G4921 *synistáō* (from G4862*/sýn*, "union, together *with*" and G2476*/hístēmi*, "to stand") – properly, "stand together," referring to facts "lining up" with each other to *support* (*commend*) something.

**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** - (Adverb) eti (et'-ee): still, yet ((a) of time: still, yet, even now, (b) of degree: even, further, more, in addition.) Note: G2089 éti (an adverb) – properly, continue (remain).

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** - (Noun, Feminine) charis (khar'-ece): grace, kindness ((a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.) Note: Cognate: G5485 xáris (another feminine noun from xar-, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. G5485 (xáris) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them"). G5485 /xáris ("grace") answers directly to the Hebrew (OT) term H2580 /Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them. [G5485 (xáris) is sometimes rendered "thanks" but the core-idea is "favor, grace" ("extension towards").

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 *sṓzō* (from *sōs*, "safe, rescued") – properly, *deliver* out of danger and *into safety*; used principally of God *rescuing* believers *from* the penalty and power of sin – *and into His provisions* (*safety*).

**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** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G4102** - (Noun, Feminine) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: G4102 pístis (from 3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] - 1. The root of G4102/pistis ("faith") is G3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23 gentleness, self-control; against such things there is no law." - 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see G2307/thélēma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/thélēma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (G2307/thélēma) of God is, that which is good and acceptable and perfect. 3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). 5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the will (G2307/thélēma) of God" (NASU).- 7" But just as you abound in everything, in faith (G4102/pistis) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU). Heb 10:36,38: "36 For you have need of endurance, so that when you have done the will (G2307/thélēma) of God, you may receive what was promised" (NASU). " BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH (G4102/pistis); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU). 1 Jn 5:4: "For whatever is born of God conquers the world; and this is the conquest that has conquered the world – our faith (G4102/pistis)." 3. In sum, faith (G4102/pistis) is a persuasion from God that we receive as He grants impulse ("divine spark"; cf. the Heb hiphil form of believe, \*mn, in a later discussion). Faith is always the work of God and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin).1 Hab 2:1: " I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak in (Heb b) me" (NASU). Hab 2:4: "Behold, as for the proud one, His soul is not right within him; But the righteous will live in his faith" (= G4102/pistis, "faith from the Lord"). More on what faith is . . . and isn't in Scripture, faith and belief are not exactly the same. Faith always comes from God and involves His revelation therefore faith is beyond belief! Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His rhçma-word within (see Ro 10:17, Gk text). In all of Scripture, only the term faith is ever used in the following way: Ro 14:23: Whatever is not of faith (G4102/pistis) is sin." Heb 11:6: "And without faith (G4102/pistis) it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU). Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These sweeping statements sober the heart and inspire the soul! The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they seem (Lk 16:10 with Lk 17:6 and 2 Pet 1:2). Key quotes "Faith always pre-supposes revelation" (W. H. Griffith Thomas, Genesis, 55). "Faith is always a response to a divine revelation" (W. H. Griffith Thomas, Hebrews, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is God given" (W. Hendriksen, Galatians, 197). "Faith precedes works, and is not something merely deduced by reason of existing" (D. Edmond Hiebert, Thessalonians, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, John, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came to be seen as a faith event" (O. Michel, Dictionary of New Testament Theology). "Faith is the divine response, wrought in man, by God" (from Berkof's Systematic Theology, representing the views of Barth and Brunner)."Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . .faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is given-inwrought by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, Romans, Ro 4:18-25). "Faith is the divinely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476). "Faith is the organ which enables people to see the invisible order" (F.F. Bruce, Hebrews, 279). "Faith is knowing what is His will toward us; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in Is Faith Obsolete?). "Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale)."We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you cannot work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to ‘count it done,’ but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, The Real Faith, Logos/publications). Note: On the distinction between believing (belief), and faith in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and G4102/pisteuô ("believe"). As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is always and only God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22. Summary: Belief and faith are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still His gift (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is purely His work (2 Thes 1:11). Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "the principle of faith (operating in) you" – not "your faith" in the sense that faith is ever generated by the recipient. [The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.] Faith (G4102/pistis) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work. Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God. Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith! Js 2:19: "You believe that God is one. You do well; the demons also believe, and shudder" (NASU).

**Case**: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

**G1435** - (Noun, Neuter) dóron (do'-ron): a gift, present, a sacrifice (a gift, present.) Note: Cognate: G1435 dṓron(a neuter noun derived from G1325/didōmi, to give) – gift (focusing on "the free nature of the gift," Zod, Dict). That is, something "uncaused" (not coerced, spontaneous). G1435 (dṓron) occurs 19 times in the NT (sometimes referring to the gift of a ceremonial sacrifice). See G1431 (dōrea)

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

**Case**: Genative (possession, "of"; also origin or separation, "from")

Number: Plural

**G2744** - (Verb) kauchaomai (kow-khah'-om-ahee): to boast (I boast; I glory (exult) proudly.) Note: G2744 kauxáomai – properly, living with "head up high," i.e. boasting from a particular vantage point by having the right base of operation to deal successfully with a matter (see WP at 2 Cor 5:12). The high level of personal (self) interest motivating this boasting (kauχ-) accounts for why it is always in the Greek middle voice.]

**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** - (Adjective) monogenés (mon-og-en-ace') only begotten (only, only-begotten; unique.) Note: G3439 monogenḗs (from G3411 /misthōtós, "one-and-only" and G1085 /génos, "offspring, stock") – properly, one-and-only; "one of a kind" – literally, "one (monos) of a class, genos" (the only of its kind).)

**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** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with.) Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**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** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.) Note: Cognate: G166 aiṓnios (an adjective, derived from G165 /aiṓn ("an age, having a particular character and quality") – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 /aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith, yet is also time-independent. See G165 (aiōn). [G166 (aiṓnios) does not focus on the future per se, but rather on the quality of the age (G165 /aiṓn) it relates to. Thus believers live in "eternal (G166 /aiṓnios) life" right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)]

**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** - (Verb) ergazomai (er-gad'-zom-ahee): to search, examine (I work, trade, perform, do, practice, commit, acquire by labor.) Note: Cognate: G2038 ergázomai (from G2041 /érgon, "work") – to work (accomplish). See G2041 (ergon).

**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** - (Noun, Masculine) misthos (mis-thos'): wages, hire ((a) pay, wages, salary, (b) reward, recompense, punishment.) Note: G3408 misthós (a primitive word, so NAS dictionary) – a reward (recompense) that appropriately compensates a particular decision (action).

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

**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** - (Noun, Neuter) opheiléma (of-i'-lay-mah): that which is owed, a debt (a debt, offense, sin.) Note: Cognate: G3783 opheílēma (a neuter noun) – the result of having a debt, focusing on the after-effect of the obligation (note the -ma suffix).

**Case**: Accusative (direct object; motion toward; time: "how long")

Number: Singular

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

**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** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

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** - (Adverb) hapax (hap'-ax): once (once, once for all.)

**G3958** - (Verb) paschó (pas'-kho): to suffer, to be acted on (I am acted upon in a certain way, either good or bad; I experience ill treatment, suffer.) Note: G3858 paradéxomai (from G3844 /pará, "from close-beside," intensifying G1209/dexomai, "receive") – properly, receive openly, welcoming with personal interest.

**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** - (Noun, Feminine) hamartia (ham-ar-tee'-ah): a sin, failure (prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.) Note: G266 /hamartía ("sin, forfeiture because missing the mark") is the brand of sin that emphasizes its self-originated (self-empowered) nature – i.e. it is not originated or empowered by God (i.e. not of faith, His inworked persuasion, cf. Ro 14:23).

**Case**: Genative (possession, "of"; also origin or separation, "from")

Number: Plural

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea). Note: G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

**G94** - (Adjective) adikos (ad'-ee-kos): unjust, unrighteous (unjust, unrighteous, wicked.) Note: Cognate: G94 ádikos (an adjective, derived from 1 /A "no" and G1349 /díkē, "justice") – properly, without justice; unjust, because violating what God says is just; divinely disapproved. See G93 (adikia). G94/ádikos ("unjust") is injustice as a breach of divine justice, i.e. in violation of God's standards. G94 /ádikos ("unjust") describes being found guilty in God's court of law, i.e. as a binding, legal infraction against His law which calls for divine retribution for disrespecting true justice.

**G4317** - (Verb) prosagó (pros-ag'-o): to bring or lead to (I bring to, bring near; I come to or towards, approach.)

**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** - (Verb) thanatoó (than-at-o'-o): to put to death ( I put to death, subdue; pass: I am in danger of death, am dead to, am rid of, am parted from.)

**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** - (Particle, Disjunctive Particle) men (men): shows affirmation or concession (an untranslatable particle, generally answered by de, each of the two introducing a clause intended to be contrasted with the other.) Note: G3303 *mén* (a conjunction) – *indeed*, *verily* (*truly*).

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (**carnal**)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is **carnal** ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God. *(Comment: sometimes is called “Back Slide” but more accurately is* ***Carnal****)*

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Feminine

**G2227** - (Verb) zóopoieó (dzo-op-oy-eh'-o): to make alive (I make that which was dead to live, cause to live, quicken.) Note: G2227 zōopoiéō (from G2221 /zōgréō, "alive" and G4160 /poiéō, "make") – properly, make alive (zōos); i.e. "quicken," vivify ("animate"); (figuratively) cause what is dead (inoperative) to have life; empower with divine life. G2227 /zōopoiéō ("make alive, enliven") is particularly used of God infusing His life in the believer. The Lord infuses eternal life (zōē) into us each time we receive (obey) faith from Him. This enables living with God – not just for Him (cf. Gal 2:20; Ro 8:28-30; 1 Jn 5:4). His self-existent, all-powerful life overcomes all the deadly effects of sin. (1 Cor 15:36,38) seed, come to life – The resurrection-body of the believer will be characterized by continuity with diversity – i.e. reflecting the physical-spiritual life we lived here on earth in a supra-physical fashion (Phil 3:11-21). Both of these aspects of glorification are illustrated in 1 Cor 15 by the metaphor of seeds.

**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** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Neuter

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** - (Adjective) stenos (sten-os'): narrow (narrow, strait.) Note: G4728 stenós – properly, narrow; (figuratively) the closely-defined path God ordains to travel on to gain His approval (used three times in the NT).

**G3598** - (Noun, Feminine) hodos (hod-os'): a way, road (a way, road, journey, path.)

**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

**G520** - (Verb) apagó (ap-ag'-o): to lead away (I lead, carry, take away; met: I am led astray, seduced.)

**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** - (Noun, Feminine) apóleia (ap-o'-li-a): destruction, loss (destruction, ruin, loss, perishing; eternal ruin.) Note: Cognate: G684 apṓleia (from G622 /apóllymi, "cut off") – destruction, causing someone (something) to be completely severed – cut off (entirely) from what could or should have been. (Note the force of the prefix, apo.) See G622 (apollymi). G684 /apṓleia ("perdition") does not imply "annihilation" (see the meaning of the root-verb, G622 /apóllymi, "cut off") but instead "loss of well-being" rather than being (Vine's Expository Dictionary, 165; cf. Jn 11:50; Ac 5:37; 1 Cor 10:9-10; Jude 11).

**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

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**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** - (Verb) heuriskó (hyoo-ris'-ko,): to find (I find, learn, discover, especially after searching.)

**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** - (Noun, Feminine) thura (thoo'-rah): a door ((a) a door, (b) met: an opportunity.)

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: (*Third Class Conditional “if”= Volition*) G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**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** - (Adjective) oudeis and outheis, oudemia, ouden and outhen (oo-dice'): no one, none (no one, none, nothing.) Note: G3762 oudeís (from G3756 /ou "no, not" and G1520 /heís, "one") – properly, not one; no one, nothing. G3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. G3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition). [G3762 /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

**G4314** - (Preposition) pros (pros): advantageous for, at (denotes local proximity), toward (denotes motion toward a place) (to, towards, with.) Note: G4314 prós (a preposition) – properly, motion towards to "interface with" (literally, moving toward a goal or destination). G4314 /prós ("towards, with") indicates "extension toward a goal, with implied interaction or reciprocity (L & N, 1, 84.18), with "presumed contact and reaction" (L & N, 1, 84.23). G4314 (prós) naturally suggests the cycle of initiation and response (L-N, 1,90.25, 90.33). [G4314 (prós) can mean "in view of," or "in light of, but never "against," except where the context indicates an active exchange (interface) done in opposition.]

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

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** - (Adjective) heis (hice): one (one.)

**G3316** - (Noun, Masculine) mesités (mes-ee'-tace): an arbitrator, a mediator ((a) a mediator, intermediary, (b) a go-between, arbiter, agent of something good.) Note: G3316 mesítēs (from G3319 /mésos, "in the middle") – properly, an arbitrator ("mediator"), guaranteeing the performance of all the terms stipulated in a covenant (agreement). G3316 /mesítēs (a "mediator") intervenes to restore peace between two parties, especially as it fulfills a compact or ratifies a covenant.

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G487** - (Noun, Neuter) antilutron (an-til'-oo-tron): a ransom (a ransom.) Note: G487 antílytron (from G473 /antí, "corresponding to, instead of/exchange" and G3083 /lýtron, "ransom-price") – properly, a full ransom, referring to Christ paying the complete purchase-price to secure our freedom (redemption) – i.e. Christ exchanging His eternal righteousness for our sin (cf. Ro 3:26; 2 Cor 5:21).

**Case**: Accusative (direct object; motion toward; time: "how long")

Number: Singular

**G3956** - (Adjective) pas (pas): all, every (all, the whole, every kind of.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G3142** - (Noun, Neuter) marturion (mar-too'-ree-on): a testimony, a witness (witness, evidence, testimony, proof.)

**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

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** - (Adjective) theopneustos (theh-op'-nyoo-stos): God-breathed, inspired by God (God-breathed, inspired by God, due to the inspiration of God.) Note: G2315 theópneustos (from G2316 /theós, "God" and G4154 /pnéō, "breathe out") – properly, God-breathed, referring to the divine inspiration (inbreathing) of Scripture (used only in 2 Tim 3:16).

**Case**: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

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.

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.

**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.

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from G2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). G2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.]

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

**G2980** - (Verb) laleó (lal-eh'-o): to talk (I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

**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** - (Verb) pheró (fer'-o): to bear, carry, bring forth (I carry, bear, bring; I conduct, lead; perhaps: I make publicly known.) Note: G5342 phérō ("allied to German fahren, Scotch bairn, 'bear,' " J. Thayer, Curtis) – properly, to bear, carry (bring) along, especially temporarily or to a definite (prescribed) conclusion (defined by the individual context). See also G5409 /phoréō ("habitual bearing"). (1 Pet 1:13) being brought (G5342 /phérō) – 1 Pet 1:13 commands us to "completely (G5049 /teleíōs) hope on the grace now being brought (present, passive participle of G5342 /phérō) in (en) revelation (no article) of Jesus Christ." The following is a fuller expanded rendering of the Greek text, "Wherefore [in view of the meaning of salvation that extends to glorification, 1 Pet 1:9] having girded up the loins of your mind, being radically-moderate, completely hope on the grace being carried along (G5342 /phérō) to you, in revelation, concerning Jesus Christ."

**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** - (Preposition) hupo (hoop-o'): by, under (by, under, about.) Note: G5259 hypó (a preposition) – properly, under, often meaning "under authority" of someone working directly as a subordinate (under someone/something else). [G5259 (hypó), before a smooth breathing mark becomes hph.]

**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 it 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** - (Verb) zakar (zaw-kar'): remember {V‑Qal‑Imp‑mp}

**H7223** - (Adjective) rishon (ree-shone'): former, first, chief {Adj‑fp}

**H369** - (Adverb of negation) ayin (ah'-yin): nothing, nought {Conj‑w | Adv}

**H657** - (Noun, Masculine) ephes (eh'-fes): a ceasing {Conj‑w | N‑ms}

**H3644** - (Preposition) kemo or kamo (kem-o'): like, as, when {Prep | 1cs}

**H319** - (Noun, Feminine) acharith (akh-ar-eeth'): the after-part, end {N‑fs}

**H7225** - (Noun, Feminine) reshith (ray-sheeth'): beginning, chief {Prep‑m | N‑fs}

**H6213** - (Verb) asah (aw-saw'): (Verb) do, make {V‑Qal‑Imperf‑1cs}

**H6965** - (Verb) qum (koom): (Verb) to arise, stand up, stand {V‑Qal‑Imperf‑3fs}

**H6213** - (Verb) asah (aw-saw'): (Verb) do, make {V‑Qal‑Imperf‑1cs}

**H2656** - (Noun, Masculine) chephets (khay'-fets): (Noun Masculine) delight, pleasure {N‑msc | 1cs}

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** - (Verb) nagad (naw-gad'): to be conspicuous {Conj‑w | V‑Hifil‑ConjImperf‑3mp}

**H7136** - (Verb) qarah (kaw-raw'): to encounter, meet, befall {V‑Qal‑Imperf‑3f}

**H3045** - (Verb) yada (yaw-dah'): to know {Conj‑w | V‑Qal‑ConjImperf.Cohort‑1cp}

**H319** - (Noun, Feminine) acharith (akh-ar-eeth'): the after-part, end {N‑fsc | 3fp}

**H935** - (Verb) bo (bo): to come in, come, go in, go {Art | V‑Qal‑Prtcpl‑fp}

**H859** - (Pronoun Masculine Plural: attah (at-taw'): you (masc. sing.) {Pro‑2mp}

**H430** - (Noun, Masculine Plural) elohim (el-o-heem'): God, god {N‑mp}

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** - (Adverb) lo (lo): not (Adv‑NegPr}

**H5750** - (Adverb) od (ode): a going around, continuance, still, yet, again, beside {Adv}

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**G3539**:)

**G3539** (Verb) noeó (noy-eh'-o): perceive, think (I understand, think, consider, conceive, apprehend; aor. possibly: realize.) Note: G3539 noiéō (from G3563 /noús, "mind") – properly, to apply mental effort needed to reach "bottom-line" conclusions. G3539 (noiéō) underlines the moral culpability we all have before God – for every decision (value-judgment) we make. This follows from each of us being created in the divine image – hence, possessing the inherent capacity by the Lord to exercise moral reasoning.

**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: third [he/she/it]

Number: Singular

**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** - (Verb) yatsa (yaw-tsaw'): to go or come out {V‑Qal‑Imperf‑3ms}

**H4910** - (Verb) mashal (maw-shal'): to rule, have dominion, reign {V‑Qal‑Prtcpl‑ms}

**H4163** - (Noun, Feminine) motsaah (mo-tsaw-aw'): going forth {Conj‑w | N‑fpc | 3ms}

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** - (Noun, Feminine) oth (oth): a sign (N‑cs}

**H5959** - (Noun, Feminine) almah (al-maw'): a young woman, a virgin {Art | N‑fs}

**H2030** - (Adjective): harah (haw-reh'): pregnant {Adj‑fs}

**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 clothes 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** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**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** - (Noun, Feminine) parthenos (par-then'-os): a maiden, a virgin (a maiden, virgin; extended to men who have not known women.) Note: G3933 parthénos – properly, a virgin; a woman who has never had sexual relations; a female (virgin), beyond puberty but not yet married; (figuratively) believers when they are pure (chaste), i.e. faithful to Christ their heavenly Bridegroom (2 Cor 11:2; Rev 14:4).

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G1694** - (Proper Noun, Indeclinable) Emmanouél (em-man-oo-ale'): "God with us", Immanuel, a name of Christ (Emmanuel, a Messianic title derived from Isaiah 7:14 = God with us.)

* **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** - (Verb) nakah (naw-kaw'): to smite {Prep‑l | V‑Hifil‑Prtcpl‑mp}

**H3639** - (Noun, Feminine) kelimmah (kel-im-maw'): insult, reproach, ignominy {Prep‑m | N‑fp} Note: The fulfillment of this prediction is found in the New Testament written 700 years later.

**H7536** - (Noun, Masculine) roq (roke): spittle {Conj‑w | N‑ms}

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** - (Noun, Masculine) el (ale): God, in plural, gods {N‑msc | 1cs}

**H5800** - (Verb) azab (aw-zab'): to leave, forsake, loose {V‑Qal‑Perf‑2ms | 1cs}

**H7350** - (Adjective) rachoq (raw-khoke'): distant, far, a distance {Adj‑ms}

**H3444** - (Noun, Feminine) yeshuah (yesh-oo'-aw): salvation {Prep‑m | N‑fsc | 1cs}

**H1697** - (Noun, Masculine) dabar (daw-baw'): speech, word {N‑mpc}

**H7581** - (Noun, Feminine) sheagah (sheh-aw-gaw'): a roaring {N‑fsc | 1cs}

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** - (Hebrew Form (Indeclinable)) éli (ay-lee'): my God (Eli, my God (Hebrew).) Note: G2241 ēlí – the transliteration of the Hebrew noun ̓Ēl ("God") with the suffix (ī) which means "my"; Eli ("my God"). Noun Vocative Singular

**G2982** - (Aramaic Transliterated Word (Indeclinable); Hebrew) lama (lam-ah'): why ((Hebrew), why. Adverb

**G4518** - (Aramaic Transliterated Word (Indeclinable); Hebrew) sabachthani (sab-akh-than-ee'): you have forsaken me (thou hast forsaken me.) Verb Aorist Active Indicative

**G1459** - (Verb) egkataleipó (eng-kat-al-i'-po): to leave behind, (in a good sense) let remain over or (in a bad sense) desert (I leave in the lurch, abandon (one who is in straits), desert.) Verb Aorist Active Indicative Note: G1459 egkataleípō (from G1722 /en, "in"; G2596 /katá, "down"; and G3007 /leípō, "to leave") – properly, left in a condition of lack ("without"); hence, to feel forsaken (helpless), like left in dire circumstances.

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 **H3738** my hands**H3027** and my feet**H7272**.

**H5362** - (Verb) naqaph (naw-kaf'): to strike off {V‑Hifil‑Perf‑3cp | 1cs}

**H3738** - (Verb) karah (kaw-raw'): to dig (Prep‑k, Art | N‑ms}

**H3027** - (Noun, Feminine) yad (yawd): hand {N‑fdc | 1cs}

**H7272** - (Noun, Feminine) regel (reh'-gel): foot {Conj‑w | N‑fdc | 1cs}

**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** - (Noun, Masculine) chitón (khee-tone'): a tunic ( a tunic, garment, undergarment.) Note: G5509 xitṓn – a tunic (under-garment) worn next to the skin. G5509 /xitṓn ("an undershirt, tunic") was worn under a G2440 /himátion ("cloak, robe")

**Case**: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**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** - (Verb) diamerizó (dee - am-er-id'zo): to distribute, to divide (I divide up into parts, break up; I distribute.)

**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 holy 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** - (Verb) apothnéskó (ap-oth-nace'-ko) : to die (I am dying, am about to die, wither, decay.) Note: G599 apothnḗskō (from 575 /apó, "away from," which intensifies G2348 /thnḗskō, "to die") – properly, die off (away from), focusing on the separation that goes with the "dying off (away from)." G599 /apothnḗskō ("die off, from") occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. G599 (apothnḗskō) stresses the ending of what is "former" – to bring what (naturally) follows.

**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.

**G86** - (Noun, Masculine) hadés (hah'-dace): Hades, the abode of departed spirits (hades, the unseen world.) Note: G86 hádēs (from 1 /A "not" and idein/eidō, "see") – properly, the "unseen place," referring to the (invisible) realm in which all the dead reside, i.e. the present dwelling place of all the departed (deceased); Hades.

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

**G931** - (Noun, Feminine) basanos (bas'-an-os): a touchstone (a dark stone used in testing metals), examination by **torture**, torture (torture, torment, examination by torture.) Note: Cognate: G931 básanos – originally, a black, silicon-based stone used as "a touchstone" to test the purity of precious metals (like silver and gold). See G928 (basanízō). [In the papyri, basanos also means, "touchstone," "test" (so P Oxy I. 58.25, ad G288). G931 (basanois) was "originally (from oriental origin) a touchstone; a 'Lydian stone' used for testing gold because pure gold rubbed on it left a peculiar mark. Then it was used for examination by torture. Sickness was often regarded as 'torture' " (WP, 1, 37).]

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

**G3415** - (Verb) mnaomai (mnah'-om-ahee): be mindful, remember (I remember, recollect.) Note: G3415 mnáomai (a primitive verb, NAS dictionary) – to recall (bring to mind); remember, recollect, be mindful of. See also G3403 /mimnḗskō ("actively bring to mind").

**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** - (Verb) stérizó (stay-rid'-zo): to make fast, establish ((a) I fix firmly, direct myself towards, (b) generally met: I buttress, prop, support; I strengthen, establish.) Note: G4741 stērízō (from stēringks, "a support that fixes, plants down"; akin to G2476 /hístēmi, "to stand," having a duplication of the primitive Gk root/sta, "to make stand") – properly, set fast (fix); give support to secure (firmly establish); solidly plant (which eliminates vacillation).

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

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**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** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: The Lord persuades the yielded believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

**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** - (Verb) paralambanó (par-al-am-ban'-o): to receive from (I take from, receive from, or: I take to, receive (apparently not used of money), admit, acknowledge; I take with me.)) Note: G3880 paralambánō (from G3844 /pará, "from close-alongside" and G2983 /lambánō, "aggressively take") – to take (receive) by showing strong personal initiative.

**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** - (Verb) egeiró (eg-i'-ro): to waken, to raise up ((a) I wake, arouse, (b) I raise 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** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**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** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

**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** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

**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**G1699** 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 **G1473** 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.

**G1699** - (Possessive Pronoun) emos (em-os'): my (my, mine.) Note: G1699 emós (from G1700 /emoú, "my, mine") – an emphatic "possessive pronoun for the first person ('mine')" (J. Thayer), "representing the emphasized genitive (emou, 'mine,' Abbott-Smith).

**Case**: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

**G190** - (Verb) akoloutheó (ak-ol-oo-theh'-o): to follow (I accompany, attend, follow.)

**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** - (Verb) harpazó (har-pad'-zo): to seize, catch up, snatch away (I seize, snatch, obtain by robbery.) Note: G726 harpázō – properly, seize by force; snatch up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an open display of force (i.e. not covertly or secretly).

**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.

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

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** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not").G 3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command.) Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**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** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**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** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**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** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from 2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). 2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.].

**Case**: Accusative (direct object; motion toward; time: "how long")

Number: Singular

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**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** - (Adverb, Negative) oudepote (oo-dep'-ot-eh): never (never.)

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; or: I ascertained, realized.) Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?'"

**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** - (Verb) apochóreó (ap-okh-o-reh'-o): to go away, depart (I go away, depart, withdraw.)

**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** - (Verb) ergazomai (er-gad'-zom-ahee): to search, examine (I work, trade, perform, do, practice, commit, acquire by labor.) Note: Cognate: G2038 ergázomai (from G2041 /érgon, "work") – to work (accomplish). See G2041 (ergon).

**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** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**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** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**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** - (Adjective) pas (pas): all, every (all, the whole, every kind of.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with.) Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**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** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**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** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of 622 /apóllymi dating back to Homer (900 bc.]

**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** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**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** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**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** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.) Note: Cognate: G166 aiṓnios (an adjective, derived from G165 /aiṓn ("an age, having a particular character and quality") – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 /aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith, yet is also time-independent. See G165 (aiōn). [G166 (aiṓnios) does not focus on the future per se, but rather on the quality of the age (G165 /aiṓn) it relates to. Thus believers live in "eternal (G166 /aiṓnios) life" right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)]

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**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** - (Noun, Masculine) hilasmos (hil-as-mos'): propitiation (a propitiation (of an angry god), atoning sacrifice.) Note: G2434 hilasmós – properly, propitiation; an offering to appease (satisfy) an angry, offended party. G2434 (hilasmós) is only used twice (1 Jn 2:2, 4:10) – both times of Christ's atoning blood that appeases God's wrath, on all confessed sin. By the sacrifice of Himself, Jesus Christ provided the ultimate G2434 /hilasmós ("propitiation").

**Case**: Nominative (subject; predicate nominative)

Number: Singular

**G3650** - (Adjective) holos (hol'-os): whole, complete (all, the whole, entire, complete.) Note: G3650 hólos (a primitive adjective and the root of the English term "whole") – properly, wholly, where all the parts are present and working as a whole – i.e. as the total, which is greater than the mere sum of the parts. This factor is especially significant in metaphorical contexts or those focusing on the spiritual plane.

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order ("ensemble") used of treating the face as a whole.]

**Case**: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

(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. It is great way to learn the Bible doctrine necessary to live the Christian life to its fullest.

**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** - (Noun, Masculine) derek (deh'-rek): way, road, distance, journey, manner {N‑cpc}

**H3477** - (Adjective) yashar (yaw-shawr'): straight, right {Adj‑ms}

**H319** - (Noun, Feminine) acharith (akh-ar-eeth'): the after-part, end {Conj‑w | N‑fsc | 3fs}

**H4194** - (Noun, Masculine) maveth (maw'-veth): death

**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** - (Verb) damah (daw-mam'): to cease, cause to cease, cut off, destroy {V‑Nifal‑Perf‑3cp}

**H1097** - (Adverb) beli (bel-ee'): a wearing out {Prep‑m | Adv}

**H1847** - (Noun) daath (dah'-ath): knowledge {Art | N‑fs}

**H3988** - (Verb) ma'ac (maw-as'): to reject {V‑Qal‑Perf‑2ms}

**H3547** - (Verb) kahan (kaw-han'): to act as a priest {Prep‑m | V‑Piel‑Inf}

**H7911** - (Verb) shakach (shaw-kakh'): to forget {Conj‑w | V‑Qal‑ConsecImperf‑2ms}

**H1121** - (Noun, Masculine) ben (bane): son {N‑mpc | 2ms}

Dr. John E. Danish, 1971

Copyright 1988 Dr. John E. Danish

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