

WHAT ARE ABRAHAM'S BLESSINGS ANYWAY?

VOLUME ONE

*Why Jesus Must Heal
And Proper You Now*

Jay Snell

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List of Abbreviations

In this volume we insert directly into the text the appropriate abbreviations immediately following any reference to any author whose work is listed here. Then, we insert the page number(s) following the abbreviation. Unless otherwise indicated, all Bible passages are quoted from the King James Version (KJV).

BD:	A Greek Grammar of the New Testament and Other Early Christian Literature
BW:	Syntax of New Testament Greek
DM:	A Manual Grammar of the Greek New Testament
EDB:	Syntax of Moods and Tenses in New Testament Greek
HAGL:	The Analytical Greek Lexicon
JGM:	New Testament for Beginners
JHG:	A Concise Exegetical Grammar of New Testament Greek
JHT:	Greek-English Lexicon of the Greek New Testament
JWV:	Fundamental Greek Grammar
MIII:	Grammar of New Testament Greek
MM:	The Vocabulary of the Greek Testament
MPH:	Matthew Poole's Commentary on the Holy Bible
NID,I:	The New International Dictionary of New Testament Theology, Vol. I
NID,III:	The New International Dictionary of New Testament Theology, Vol. III
RD:	A New Short Grammar of the Greek Testament
RS:	Essentials of New Testament Greek
TDNT:	Theological Dictionary of the New Testament
TWOT,I:	Theological Wordbook of the Old Testament, Vol. I
WDC:	An Exegetical Grammar of the Greek New Testament
WEV:	An Expository Dictionary of New Testament Words
WHD:	Beginner's Grammar of the Greek New Testament
NT:	New Testament
OT:	Old Testament

KJV: King James Version

LXX: The Septuagint – the Greek Old Testament

Chapter One

The Abrahamic Covenant Guaranteed The Blessings Of Physical Health And Material Prosperity For Old Testament Judaism. The Christian Religion Must Do The Same In The Christian Era; Otherwise, Old Testament Judaism Is The Superior Religion.

The Abrahamic Covenant guaranteed the blessings of physical health and material prosperity for Old Testament Judaism. The Christian religion must do the same in the Christian era; otherwise, Old Testament Judaism is the superior religion. If the Christian religion doesn't provide and guarantee physical health and material prosperity in the New Testament era, equal to that provided and guaranteed by the Abrahamic Covenant during the Old Testament, then plainly Christianity is inferior to Old Testament Judaism. Few Christians, however, would concede that Christianity is inferior to Old Testament Judaism, or any other religion.

But, to escape the force of this assertion, those Christians not willing to concede the inferiority of Christianity to Old Testament Judaism must demonstrate one of two things. They must absolutely prove that the Abrahamic Covenant does not guarantee the blessings of physical health and material prosperity during the Old Testament era, and therefore the Christian religion does not have to guarantee them either. Or, if they are unable to demonstrate that the Abrahamic Covenant did not guarantee health and prosperity, then they must demonstrate an equal health and prosperity for Christianity; otherwise, Old Testament Judaism surpasses Christianity in the blessings and benefits it affords its people. This volume meets both these issues head on; physical health and material prosperity are indeed guaranteed in the Abrahamic Covenant. In addition, this volume demonstrates six other revelations:

1. The same Abrahamic Covenant that guaranteed health and wealth for Old Testament Judaism continues with unbroken force during the Christian era or Church age.
2. This same covenant that covered Abraham also included his seed. In this volume, we refer to Abraham's seed as the "Abrahamic Seed Group."
3. This volume demonstrates that the Abrahamic Seed Group includes Isaac, Jacob, Israel, and Christians of the Church age.
4. This volume locates the specific blessings of health and wealth enjoyed by Abraham and his Seed Group, attributed to The Abrahamic Covenant, giving book, chapter, and verse.
5. Beginning with Isaac, the first member of the Abrahamic Seed Group, this volume shows that he enjoyed the same blessings of health and wealth that Abraham enjoyed, and for the same reason: his inclusion in the Abrahamic Covenant as part of the Abrahamic Seed Group.
6. Then we repeat the process with Jacob, the second member of the Abrahamic Seed Group, showing that he also enjoyed the same blessings of health and wealth that both Abraham and Isaac enjoyed, and for the same reason: his inclusion within the borders of the Abrahamic Covenant. Next, we apply the book, chapter, and verse process to the Nation of Israel. And finally, we apply the process to Christians, who make up the present day "Membership Roster" of the Abrahamic Seed Group. Consequently, this volume demonstrates from Scripture that all of Abraham's seed, i.e., those who compose the "Membership Roster" of the Abrahamic Seed Group, from Isaac through the most insignificant Christian, are guaranteed the same blessings of

health and wealth that Abraham himself enjoyed, and for the same reason: The Abrahamic Covenant.

We accomplish all the above by doing Five simple things that the reader can easily follow:

1. We list all Sixty Promises God gave to Abraham. (The Abrahamic Covenant is composed of sixty various promises.)
2. We isolate from the Sixty Promises those specific promises containing the terms "Bless," "Blessed," and "Blessing" for further consideration.
3. We fully define the terms "Bless," "Blessed," and "Blessing," using both Hebrew and Greek.
4. We then apply the complete definition of "Bless," "Blessed," and "Blessing" to the Sixty Promises of the Abrahamic Covenant in general.
5. Finally, we apply the complete definition of "Bless," "Blessed," and "Blessing" specifically to the lives of Abraham and his Seed Group (i.e., Isaac, Jacob, the Nation of Israel, and Christians) showing that health and wealth are part and parcel of the "Blessings" guaranteed by the Abrahamic Covenant.

The Sixty Promises God Made to Abraham, Which Collectively Form the Abrahamic Covenant

Moses recorded God's Sixty Promises to Abraham in Genesis 12:1-3; 13:14-17; 15:1-21; and 17:1-27. God sealed the promises with circumcision in Genesis 17:10, 11 and 23-27. He summarized the promises and guaranteed them with his oath in Genesis 22:16-18. He reconfirmed them to Isaac in Genesis 26:1-5 and to Jacob in Genesis 28:13-15 and 35:9-12. These Sixty Promises comprise, collectively in this work, what we refer to as either "The Promise," "The Promises," or "The Abrahamic Covenant." In Scripture, the singular "Promise" and the plural "Promises" are used interchangeably with no apparent difference of meaning. It may be they are viewed as an aggregate. Or, they could all be viewed as repeated at various intervals down through the centuries. At any rate, the singular "Promise" and the plural "Promises" are used interchangeably (See WEV III, p.219).

THE SIXTY PROMISES OF THE ABRAHAMIC COVENANT

Genesis 12:1-3

1. I will show thee a land (v.1)
2. I will make of thee a great nation (v.2).
3. I will bless thee (v.2).
4. I will make thy name great (v.2).
5. Thou shalt be a blessing (v.2).
6. I will bless them that bless thee (v.3).
7. I will curse them that curse thee (v.3).
8. In thee shall all families of the earth be blessed (or bless themselves) (v.3).

Genesis 13:15-17

9. All the land which thou seest, to thee will I give it...forever (v.15).

10. I will also give the land to thy seed forever (v.15).
11. I will make thy seed as the dust of the earth (v.16).
12. Walk through the land...for I will give it unto thee (v.17).

Genesis 15:1-21

13. I am thy shield (v.1).
14. I am thy exceedingly great reward (v.1).
15. He that shall come forth out of thine own loins shall be thine heir (v.4).
16. Abraham believed in the Lord and he counted it to him for righteousness (v.6).
17. Thy seed shall be as the stars of heaven (v.5).
18. I am the Lord who brought thee out of Ur of the Chaldees to give thee this land to inherit it (v.7).
19. Thy seed shall be in bondage (in Egypt) for 400 years (v.13).
20. That nation whom they shall serve (Egypt) will I judge (v.14).
21. Afterward, I will bring them out (of Egypt) with great substance (v.14).
22. Thou shalt go to thy fathers in peace (v.15).
23. Thou shalt be buried in a good old age (v.15).
24. In the fourth generation, they (thy seed) shall come here again (v.16).
25. Unto thy seed have I given this land (v.18).
26. In my covenant with you, I will set the River of Egypt and the great Euphrates River as the boundaries of the promised land (v.18).

Genesis 17:1-22

27. I will make my covenant between me and thee (Abraham) (v.2).
28. I will multiply thee exceedingly (v.2).
29. My covenant is with thee (v.4).
30. Thou shalt be a father of many nations (v.4).
31. Thy name shall be called Abraham rather than Abram (v.5).
32. I will make thee exceedingly fruitful (v.6).
33. I will make nations of thee (v.6).
34. Kings shall come out of thee (v.6).
35. The covenant between God, Abraham, and his seed in their generations coming after Abraham is an everlasting covenant (v.7).
36. I will be a God unto thee (v.7).
37. I will be a God unto thy seed after thee (v.7).
38. I will give all the land of Canaan to you and to your seed as an everlasting possession (v.8).
39. And I will be their (thy seed's) God (v.8).
40. Circumcision is the seal of the covenant for both Abraham and his male children (vv.9-14).
41. Sarai's name shall be changed to Sarah (v. 15).
42. I will bless Sarah (v.16).
43. I will give thee a son of Sarah (v.16).
44. I will bless her (v.16).
45. Sarah will be a mother of nations (v.16).
46. Kings of people shall be of Sarah (v.16).
47. Sarah's son shall be named Isaac (v. 19).
48. I will establish my covenant with Isaac for an everlasting covenant (v.19).
49. I will establish my covenant with Isaac's seed after him for an everlasting covenant (v.19).
50. I have blessed Ishmael (v.20).
51. I will make Ishmael fruitful (v.20).

- 52. I will multiply Ishmael exceedingly (v.20).
- 53. Twelve princes shall Ishmael beget (v.20).
- 54. I will make Ishmael a great nation (v.20).
- 55. But, my covenant will I establish with Isaac (v.21).

Genesis 22:16-18

- 56. God guaranteed the covenant with his oath, saying, "By Myself have I sworn..." (v.16).
- 57. In blessing I will bless thee... (v.17).
- 58. In multiplying, I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore (v.17).
- 59. Thy seed shall possess the gate of his enemies (v.17).
- 60. In thy seed shall all families of the earth be blessed (v.18).

This list contains some overlapping. Consequently, it could be shortened. On the other hand, some of the sixty statements could be divided even more and the list could be lengthened. For our purposes though, this list of Sixty Promises suffices.

Those Specific Promises of the Sixty Which Contain the Terms "Bless," "Blessed," or "Blessing"

These terms are contained in Promises 3, 5, 6, 8, 42, 44, 50, 57, and 60. "Bless" in Promise 3 pertains to Abraham personally. "Blessing" in Promise 5 is directed to unspecified others through the person of Abraham. "Bless" in Promise 6 relates to others who bless Abraham. "Blessed" in Promise 8 pertains to all the families of the earth through the person of Abraham. Of these four Promises (3, 5, 6, and 8), only Promise 3 relates to Abraham personally. Promises 5, 6, and 8 are all directed to others through the person of Abraham.

"Bless" in Promises 42 and 44 relates to Sarah, while "blessed" in Promise 50 pertains to Ishmael. "Blessing" and "bless" in Promise 57 cover Abraham personally, but "bless" in Promise 60 covers all families of the earth through Abraham's seed.

The following visual analysis will be helpful in seeing at a glance to whom the terms "bless," "blessed," and "blessing" pertain in the Abrahamic Covenant:

I

- 1. Abraham personally Promise 3
- 2. Reaffirmed to Abraham with an oath Promise 57

II

- 3. Others unspecified Promise 5
- 4. Others specified Promise 6

III

- 5. Sarah personally Promise 42 and 44
- 6. Ishmael personally Promise 50

IV

- 7. All families of the earth Promise 8
- 8. Reaffirmed to all families of the earth with an oath Promise 60

What Does "Bless," "Blessed," and "Blessing" Mean?

These terms translate into English different forms of the same Hebrew word BARAK. The BARAK root is translated "bless" 214 times, "blessed" 61 times, and "blessing" 67 times in the Hebrew statement. John W. Oswalt says the major function of BARAK "seems to have been to confer abundant and effective life upon something (Genesis 2:3; 1 Samuel 9:13; Isaiah 66:3) or someone" (Genesis 27:27 ff; Genesis 49) (TWOT,I, p.132). He further states "To bless in the Old Testament means "to endue with power for success, prosperity, fecundity, longevity, etc."" (TWOT,I, p. 132). "Fecundity" means fruitful in childbearing. Consequently, Oswalt says, "In the patriarchal narratives, blessing is linked specifically to reproductive powers. The lesson is clear. God gives life" (TWOT,I, p.132)

In the Old Testament, BARAK is used in those contexts which present God alone as the source of blessing. "Whatever may have been the ancient, near eastern conception of the source of blessing the OT sees God as the only source" (TWOT,I, p.132). Therefore, "It is clear that for the OT the abundant life rests directly upon the loving and faithful nature of God" (TWOT,I, p.132).

From Dr. Oswalt's article cited above, the following emerge:

1. God is the source of blessing in the Old Testament.
2. As the source of blessing, God himself endues with power in the following seven areas of blessings:

SEVEN AREAS OF BLESSING

1. God endues with power for an abundant life.
2. He endues with power for an effective life.
3. Since life can be neither effective nor abundant apart from the right relationship with God, we may say that God also endues with power for the salvation of the soul. (See Promise 16.)
4. He endues with power for success.
5. He endues with power for prosperity.
6. He endues with power for fecundity.
7. He endues with power for longevity.

In addition, the Greek Old Testament, the Septuagint (designated by the symbol LXX) translates the Hebrew word BARAK with the Greek word EULOGIA. This word combines EU, which means "well" with LOGOS, which means "speech." EULOGIA, then means "well-spoken" and in its various is translated into English by "bless," "blessed," or "blessing." In the LXX, EULOGIA is the usual translation of the BARAK group.

Dr. H. G. Link, writing about the meaning of EULOGIA as the translation of BARAK, says, "basically BARAK means endue with beneficial power. This meaning involves both the process of enduing and the condition of being endued. Hence, blessing originally involved a self-contained beneficial force which one could transmit to another..." (NID,I, p.207). Dr. Link equates "blessing" (both BARAK and EULOGIA) with "well-being." He says, "The nature of the blessing is that of conferring and transference of beneficial power, which produces fertility in men and in livestock and lands. Blessing works vertically in the continued growth of succeeding generations. Horizontally, it effects peace, security from enemies, good fortune and well-being for a tribe or group (expressed most comprehensively in the concept 'shalom', well-being)" (NID,I, p.208). He summarizes by saying that blessing "portrays the earthly well-being of the people and the land" (NID,I, p.208).

Concerning the use of BARAK and EULOGIA in the Abrahamic Covenant, Dr. Link states that, "It is a striking feature of the formulation of the promise that in these programmatic promises, the root BARAK occurs five times, each time in a different form, as the key word..." (NID, I, p.209). But, "blessing" is the key word in the Abrahamic Covenant, not only for the history of Israel but also all families of the earth. For this reason, "Genesis 12:3b sets before 'all tribes of the earth' a history of blessing. It includes liberation from vain toil (Genesis 3:17), carefraught wandering (Genesis 4:11ff.), base servitude (Genesis 9:25) and the destructive chaos of the nations (Genesis 11:1ff.). Thus in Genesis 12:1-3, the Yahwist spans the histories of patriarchs, nation, and mankind with his promise of blessing" (NID,I, p.209).

The "blessing" that spans the histories of patriarchs, nation, and mankind includes within its borders the twentythree concepts gleaned from the article of Dr. Link cited above. A concise list follows:

1. Conferring and transference of beneficial power.
2. Fertility in men, livestock, and land.
3. Continued growth of succeeding generations.
4. Peace.
5. Security from enemies.
6. Good fortune.
7. Well-being.
8. Posterity.
9. Liberation from vain toil.
10. Liberation from carefraught wandering.
11. Liberation from base servitude.
12. Destructive chaos of the nations.

In addition, Dr. H. G. Link includes Within the borders of "blessing: these additional concepts:

13. Unconditional.
14. Irrevocable.
15. Permanent.
16. Political unity.
17. Harmony with neighbors.
18. Victory over enemies.
19. Abundance in the kneading trough.
20. Protection.
21. Grace.
22. Quiet life.
23. Prosperity.

From the above discussion of BARAK-EULOGIA, three great facts emerge:

1. "Blessing" comes only from God.
2. "Blessing" requires an endowment of God's beneficial power.
3. Included within the scope of God's beneficial power is "well-being" for every area of life, that is, salvation for the soul, material wealth, (at the very least, having our needs met), and physical health, etc. From these three great facts, we derive the following concise definition of BARAK-EULOGIA: "God's beneficial endowment of power to produce well-being in every area of life."

(Although neither Link nor Oswald mentioned healing specifically, we will demonstrate shortly that BARAK-EULOGIA does in fact include it.)

A word must be said about God as the source of "blessing." From Genesis through the Revelation, the God of Scripture specifically singled out from the rest of humanity only one group of people, Abraham and his seed, to whom he specifically committed himself in the form of Sixty Promises. Because of this commitment, God embraced Abraham and his seed in a way in which he embraced no other group of people in recorded history. These Sixty Promises, made exclusively to this one group of people, contain his commitment to bless them to the full extent allotted within the meaning of BARAK-EULOGIA. Since both the Sixty Promises and BARAK-EULOGIA Encompass within their borders the concept of "God's endowment of beneficial power to produce well-being in every area of life," it follows that God intends for nothing beneficial to be withheld from this particular group.

Now, the God of Scripture himself made this commitment to withhold nothing beneficial from this one group, i.e., Abraham and his seed. No other god ever made such a commitment to them. In addition, the God of Scripture neither directed these Sixty Promises, nor made a similar commitment to any other group of people. In other words, the God of Scripture (and no other god) made an exclusive commitment in the form of Sixty Promises to one group only, Abraham and his seed, and to no others in recorded history.

Therefore, wherever Scripture records something beneficial from this one God of Scripture and directed to this one group, we are not only justified but we are also logically compelled to do two things. We are forced to attribute the origin and the existence of that beneficial something to the Abrahamic Covenant. To put it another way, God's blessings to this exclusive group, wherever we find these blessings recorded in Scripture, owe both their origin and their existence to the Abrahamic Covenant. This is so whether the term "blessing" is used or not. Dr. Link said, "It is, therefore, necessary for the understanding of the OT concept of blessing to deal not only with cases of the BARAK and EULOGIA groups of words but also with texts which describe the blessings in their own way without using this terminology" (NID,I, p.207). To be more precise, in Scripture, whether the Old or New Testament, any "blessing" that passes from their one Covenant God of Scripture to this one group covered by the Sixty Promises (Abraham and his seed), that "blessing" owes both its origin and existence to the Abrahamic Covenant, whether the term "blessing" is used or not.

In addition, this one God made this exclusive commitment to one group and placed this commitment within a time frame. He declared that this Sixty Promises-(BARAK-EULOGIA)-Covenant Structure would continue forever. Promise 35 states, "The covenant between God, Abraham, and his seed in their generation coming after Abraham is an everlasting covenant." Promise 49 declares, "I will establish my covenant with Isaac's seed after him for an everlasting covenant." Consequently, until one can prove that God canceled, set aside, subsumed, or voided his "forever," then we must conclude two things: **(1)** Any blessing that passes from the God of Scripture to the one Abrahamic Seed Group owes both its origin and its existence to the Sixty Promises-(BARAK-EULOGIA)-Covenant Structure, and, **(2)** This is so—no matter where in Scripture we find the blessing recorded. It is just as true when blessing is recorded in the New Testament for two simple reasons:

Reason 1. The term "forever" encompasses the New Testament era as well as the Old Testament era.

Reason 2. The Abrahamic Seed Group is still in existence in the New Testament era (more on this later).

Since the covenant and the Abrahamic Seed Group both last "forever," we must look for these crucial concepts throughout the Scriptures. This volume will demonstrate their great importance. We will see that no theological system can be relied upon which fails to give these two concepts their proper place.

The General Application of BARAK- EULOGIA to the Sixty Promises

In general, the Sixty Promises God made Abraham fit like a glove within the preceding definition of BARAK-EULOGIA. Every-thing God promised him and his seed Group lies within the borders of BARAK-EULOGIA. Every Promise he made them carries with it his endowment of beneficial power to produce well-being in that specific area of their lives.

Broadly speaking, both the Sixty Promises and BARAK-EULOGIA cover Three basic areas of life. First, God's beneficial power produced well-being in the area of salvation for the soul. (See Promise 16.) "Abraham believed in the Lord and he counted it to him for righteousness." Second, his beneficial power produced well-being in the area of material wealth. Look at the Promises concerning the land; (1, 9, 10, 12, 18, 24, 25, 26, and 38). Finally, his beneficial power produced well-being in the area of physical health. The Scripture contains no record of Abraham's being ill, since God promised him a "good old age," not a "sickly" old age, mind you, but a "good old age." In addition, his healthy condition enabled him to bear children past the time of childbearing. (See Promises 2, 30, 32, 33, and 45.)

The Application of BARAK-EULOGIA to the Case of Abraham

The preceding discussion applies the definition of BARAK-EULOGIA to the Abrahamic Covenant. Now, consider Abraham specifically. Genesis 24:1 and 35 describe God's blessings to him as consisting of great wealth. "And Abraham was old and well in age: and the Lord blessed him in all things...the Lord hath blessed my master (Abraham) greatly: and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses" (Genesis 24:1 and 35). God had blessed Abraham greatly in all things, and these "all things" are defined, at least partially, as flocks, herds, silver, gold, menservants, maidservants, camels, and asses. Also, "all things" includes within its borders the things received by him which were designated by the Abrahamic Covenant, that (BARAK-EULOGIA)-Sixty Promises- Covenant Structure. Furthermore, everything listed in these two verses accrued to Abraham's benefit as the *direct result* of the covenant God made him.

How do we know that the flocks, herds, silver, gold, etc., owe their origin and existence to the Abrahamic Covenant?

We know that the flocks, herds, silver, gold, etc., owe their origin and existence to the Abrahamic Covenant because six actual terms and one concept gleaned from a seventh covenant term used in the Sixty Promises are also used here in conjunction with them, identifying the flocks and herds, etc., with the Abrahamic Covenant. To put it another way, these six terms, taken directly from the Abrahamic Covenant and used in conjunction with the flocks, herds, etc., link the covenant and Abraham's wealth together, i.e., Abraham possessed material wealth because God promised in the covenant to bless (BARAK-EULOGIA) him. BARAK-EULOGIA, as we have seen, means "God's endowment of power to produce well-being in every area of life." The wellbeing here is specifically defined as flocks, herds, etc. The following discussion of the six

covenant terms makes it clear that Abraham owed his flocks, herds, etc., to the Abrahamic Covenant.

The six covenant terms identified below link Abraham's wealth to the covenant: **(1)** the Lord, **(2)** he is become great, **(3)** old...age, **(4)** blessed, **(5)** greatly, **(6)** given. We look briefly now at the six terms which identify Abraham's wealth with the Sixty Promises God made to him and his seed.

1. "The Lord" or "God" are terms used repeatedly in the Sixty Promises. (See Promises 16, 18, 36, 37, 38, and 57.) In addition to the use of these terms in these specific promises, "God" or "Lord" is implied in all Sixty Promises because he is the exclusive God of Scripture who made the Sixty Promises.
2. "He is become great" is a concept derived from Promises 2 and 4, which state that Abraham would become a great nation and would have a great name. Since Genesis 24:1 and 35 describe the conditions of Abraham's later years, we would expect to see his promised greatness recorded here.
3. "Old...age" is also a term used in the Abrahamic Covenant. Promises 22 and 23 state, "Thou shalt go to thy fathers in peace...thou shalt be buried in a good old age" (Genesis 15:15).
4. "Blessed" is a covenant term used in Promises 3, 5, 6, 8, 42, 44, 50, 57, and 60. (See the preceding Visual Analysis of Bless.) This term is used twice in Genesis 24:1 and 35. This is the English translation of BARAK-EULOGIA. In Genesis 24:1 and 35, obviously the blessings are material wealth and owe their origin and existence to the Sixty Promises.
5. "Greatly" is a covenant concept gleaned from Promise 14, "I am thy exceeding great reward," (Genesis 15:1). God was not only Abraham's reward, but in this case, he was also his rewarder. He endued him with beneficial power to produce (or bless him with) flocks and herds, etc., and he did it "greatly."
6. "Given" is used in Promises 9, 10, 12, 18, 25, and 38. In each of these promises, "give" pertains to the giving of the land, which is material wealth. But, "give" in this passage also demonstrates that God is the source of the blessings of the material wealth of flocks, herds, etc. This same word "give," used in the Sixty Promises with reference to the material wealth consisting of land, also refers to the material wealth mentioned here.

Finally, we consider the death of Abraham recorded in Genesis 25:7, 8. "And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost and died in a good old age, an old man, and full of years; and was gathered to his people." The expressions, "an old man" and "full of years" are concepts derived from Promise 23 (see 3 above), "Thou shalt be buried in a good old age." Also, the expression "gathered to his people," is a concept derived from Promise 22, "Thou shalt go to thy father's in peace." This concept of a healthy, full, old age, combined with the other six covenant terms or concepts cited above, make a total of seven covenant terms or concepts that link Abraham's health and wealth to the Abrahamic Covenant as the reason for his possessing them.

From the preceding application of the Abrahamic Covenant, the Sixty Promises-(BARAK-EULOGIA)-Covenant Structure, to the life of Abraham, we readily see that the statement, "blessed in all things," (Genesis 24:1), included things contained in this Sixty Promises-(BARAK-EULOGIA)-Covenant Structure that pertained to him personally.

Furthermore, "blessed in all things," related to Abraham, certainly includes material prosperity. "Blessed in all things" also includes salvation of the soul, as this is, above all, a benevolent "thing." "Blessed in all things" also includes physical health. The expressions "old man" and "full of years" demonstrates that no terminal disease killed him. The expression "good" relating to his old age, demonstrates that his body was not debilitated by disease. He was not even sickly to the point of discomfort. He lived out his days. He was full of years. He was comfortable. He died in peace. *None* of the above; his material wealth, his salvation, or his physical wealth, violates BARAK-EULOGIA: "God's enduement of beneficial power to produce well-being in every area of life." In addition, all the above—wealth, salvation, and health, are included within the borders of the meaning of BARAK-EULOGIA. Furthermore, *none* of the above violates anything about 000000the Sixty Promises. *All* of the above wealth, salvation, and health, are included within the scope of the Sixty Promises. Therefore, the Abrahamic Covenant, the Sixty Promises-(BARAK-EULOGIA)- Covenant Structure, provided, guaranteed, And delivered wealth, salvation, and health for Abraham. The Christian religion must do the same. Otherwise, the Sixty Promises-(BARAK-EULOGIA)- Covenant Structure between God and Abraham is a superior religious system. But, what about his seed? Does the Abrahamic Covenant provide, guarantee, and deliver the "blessings" of wealth, salvation, and health to them also? In the following section, we demonstrate affirmatively this question.

Concordance of Terms Used in the Abrahamic Covenant

<u>Terms</u>	<u>Promise #</u>
Blessed, Bless, Blessing Believed	3, 5, 6, 8, 42, 44, 50, 57, 60 16
Curse Covenant Circumcision	5a, 7 26, 27, 29, 35, 48, 49, 55 40
Deliverance from Bondage (Egypt)	21
Egypt (implied)	19, 20, 21
Forever Fruitful	9, 35, 38, 48, 49 32, 51
Giveth God or Lord Good Old Age Great Nation Great Name Great Substance	9, 10, 12, 18, 25, 38 16, 18, 36, 37, 39, 57 23 2 4 21
Heir	15
Increased Inherit Ishmael Isaac	2, 32 18 50, 51, 52, 53, 54 15, 47, 48, 49, 55

Kings	34, 46
Land	1, 9, 10, 12, 18, 24, 25, 26
Multiply	2, 28, 32, 52, 58
Nations	30, 33, 45, 54, 60
Peace	22
Righteousness	16
Sarah	41, 42, 43, 44, 45, 46, 47
Seed	10, 11, 15, 17, 19, 21, 24, 25, 35, 37, 38, 39, 43, 49, 58, 59, 60
Swore	56

Chapter Two

The Promise of Healing and Prosperity Included Abraham's Seed, Who Became The Heirs of What Abraham Was Promised.

The term "Seed" occurs in seventeen of the Sixty Promises. These occurrences are Promises 10, 11, 15, 17, 19, 21, 24, 25, 35, 37, 38, 39, 43, 49, 58, 59, and 60. (See the Concordance of Covenant Terms listed at the end of Chapter One.) In the following discussion, we will look briefly at five of these seventeen occurrences.

1. Promise 35: "The covenant between God, Abraham, and his seed in their generations coming after Abraham is an everlasting covenant" (Genesis 17:7). This promise declares three things:

- 1a.** the existence of a group which we call the Abrahamic Seed Group,
- 1b.** this group is included in the Abrahamic Covenant, and,
- 1c.** this covenant, which includes their future generations, is never to be terminated. As such, it endures through the Old Testament era, the New Testament era, into and through eternity itself.

2. Promise 37: "I will be God unto thy seed after thee..." (Genesis 17:7).

3. Promise 39: "And I will be their (the seed's) God..." (Genesis 17:8).

These two promises demonstrate that the same God that blessed (BARAK-EULOGIA) Abraham is also to be active in behalf of the Abrahamic Seed Group (who are the heirs of what was promised).

4. Promise 49: "I will establish my covenant with Isaac's seed after him for an everlasting covenant..." (Genesis 17:19). This promise states:

4a. that the heirs of what was promised, the Abrahamic Seed Group, begins with Abraham's son Isaac,

4b. that the Sixty Promises-(BARAK-EULOGIA)- Covenant Structure will be everlastingly continued with Isaac's seed.

The Hebrew word KOOM, translated "establish," also means "continue." This fact is illustrated by 1 Kings 2:4, which says... "that the Lord may continue his word...." "Continue" in this passage is the translation of the same Hebrew word KOOM, translated "established" in Promise 49, and

4c. the passage repeats that the covenant will never be terminated for Isaac's seed.

5. Promise 60: "In thy seed shall all families of the earth be blessed..." (Genesis 22:18). This statement pertains first to Isaac, and then ultimately to Christ, who was the "seed to whom the promises were made." Through Christ, all families of the earth were to bless themselves or be blessed (BARAK-EULOGIA). In other words, through Christ all families of the earth may receive God's endowment of beneficial power to produce well-being in every area of their lives. As we have seen in the case of Abraham, this "well-being" includes salvation, good health, and material prosperity. But, can this same salvation, good health, and material prosperity be demonstrated from other Scriptures to apply to the Abrahamic Seed Group in the Old Testament?

Yes. Can it be demonstrated from other Scriptures to apply to the Abrahamic Seed Group in the New Testament? Yes.

Method of Scripture Analysis Used in This Volume

In the balance of this volume, we examine many Scriptures in both the Old and New Testaments that demonstrate the above. We subject the context of each passage we examine to the following eight questions:

1. Is the covenant God involved in the passage, either specifically by name or by implication?
2. Are one or more members of the Abrahamic Seed Group involved in the passage either specifically or by implication?
3. Does the passage contain any actual terminology used in the Sixty Promises, such as "seed," "land," "bless," "God," or "Lord," etc.? A glance at the Concordance of Covenant Terms provides a quick answer to this question.
4. Whether covenant terms are used in the passage or not, are there concepts or activities occurring in the passage that are directly related to one or more of the Sixty Promises? For instance, in our discussion of Abraham's last days, we were able to deduce that he was healthy. "Healthy" is not a covenant term, but is based upon two of the Sixty Promises, "good old age," Promise 23, and "thou shalt go to thy fathers in peace," Promise 22. "Good health" at the end of Abraham's life is not a term found in the Sixty Promises, but is a covenant activity based upon these two of the Sixty Promises.
5. Are there benefits or blessings passing from the covenant God to one or more members of the Abrahamic Seed Group?
6. If so, what are these benefits or blessings?
7. Do these benefits or blessings lie within the borders of the Abrahamic-Sixty Promises-(BARAK-EULOGIA)-Covenant Structure?
8. Do these benefits or blessings lie within the perimeters of the meaning of BARAK-EULOGIA, which is "God's enduement of beneficial power to produce well-being in every area of life"?

Affirmative answers to these questions definitely link any passage of Scripture to the Abrahamic Covenant as the foundation of it. In other words, when these questions require a "Yes" answer, the author of a given passage is relating what he is writing in that passage to the Abrahamic Covenant as the substructure upon which his remarks are built. Put differently, the Abrahamic Covenant serves as the reason or ground for what he has to say. Obviously, not all [Eight Questions](#) require a "Yes" answer to relate a Scripture passage to the Abrahamic Covenant.

The balance of this volume shows that the Abrahamic Seed Group enjoy identical blessings of health and wealth that Abraham enjoyed and for the same reason: the Seed Group was included in the Sixty Promises just as Abraham was. We begin our demonstration of this with Isaac, the first member of the Abrahamic Seed Group. Little will be said about salvation in this volume, since the main thrust of this work is that health and wealth, in addition to salvation, are the Christian's Abrahamic inheritance. Consequently, we confine our discussion, primarily, to health and wealth as the Christian's right. Now, consider the case of Isaac.

The Abrahamic Seed Group—The Case of Isaac

Just prior to his death, Abraham gave his great wealth to Isaac (Genesis 24:36 and 25:5). In addition to Abraham's wealth, God blessed Isaac directly. And Moses, as he did with Abraham himself, linked Isaac's blessings from God to the Sixty Promises- (BARAK-EULOGIA)-Covenant Structure. He said, "And it came to pass after the death of Abraham, that God blessed his son Isaac..." (Genesis 25:11). A glance at the Concordance of Covenant Terms reveals at least three terms found in the Sixty Promises used in this verse which bracket his "blessings" to this covenant. We must keep in mind the Sixty Promises-Blessing-Covenant Structure covered Isaac, the first member of the Abrahamic Seed Group. These three terms listed below join Isaac's blessings from God to the covenant:

1. God: found in Promises 16, 18, 36, 27, 38, 29, and 57.
2. Blessed: found in Promises 3, 5, 6, 8, 42, 44, 50, 57, and 60.
3. Isaac: found in Promises 15, 47, 48, 49, and 55.

In addition to the covenant terms used in this passage, the answers to the rest of our [*Eight Questions*](#) in the *Method of Scripture Analysis* require "Yes."

1. Yes, God is involved by name in this passage.
2. Yes, one member of the Abrahamic Seed Group, Isaac is involved in this passage.
3. Yes, there are covenant terms used in this passage.
4. Yes, the activity of "blessing" occurs in this passage.
5. Yes, the benefit of "being blessed" is passing from God to Isaac.
6. The benefit is "blessing" itself, which contains all other benefits.
7. Yes, "bless" is one or more of the Sixty Promises.
8. Yes, "bless" falls within the definition of BARAK-EULOGIA.

The same covenant God confirmed the major stipulations of the Sixty Promises- (BARAK-EULOGIA)-Covenant Structure with Isaac. "And the Lord appeared unto him and said, "...Sojourn in this land and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; And I will make thy seed multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed..." (Genesis 26:2-4). These verses contain at least ten terms used in the Sixty Promises which unite Isaac more completely with the covenant. (See the Concordance of Covenant Terms.) These ten terms from the Sixty Promises used in the preceding verses are listed below:

1. Lord: Promises 16, 18, 36, 37, 39, and 57.
2. Land: Promises 1, 9, 10, 12, 18, 24, 25, 26, and 38.
3. Bless: Promises 3, 5, 6, 8, 42, 44, 50, 57, and 60.
4. Seed: Promises 10, 11, 15, 17, 19, 21, 24, 25, 35, 37, 38, 39, 43, 49, 58, 59, and 60.
5. Give: Promises 9, 10, 12, 18, 25, and 38.
6. Oath: This is not a covenant term but a covenant concept derived from the fact that God "swore" to Abraham in Promise 56.
7. Swore: Promise 56.
8. Abraham: Implicit throughout the Sixty Promises.
9. Multiply: Promises 2, 28, 32, 35, 52, and 58.
10. Nations: Promises 30, 33, 45, 54, and 60.

These ten terms derive from the Sixty Promises. Their application to Isaac in these verses demonstrate his inclusion as the first member of the Abrahamic Seed Group in the coverage of the Abrahamic- Blessing-Covenant Structure.

Moreover, we see at a glance that all the other Questions of our [*Eight Questions in the Method of Scripture Analysis*](#) require a "Yes" concerning this passage of Isaac's inclusion in the Abrahamic Blessings:

1. God is involved.
2. The seed is involved.
3. Terms are used.
4. The covenant activities are:
 - a. I will be with thee.
 - b. I will bless thee.
 - c. I will give the land to you and your seed.
 - d. I will perform my oath.
 - e. I will multiply your seed.
 - f. All nations shall be blessed through your seed.
5. There are benefits.
6. The benefits are named in 4, a-e above.
7. They are one or more of the Sixty Promises.
8. They are within the definition of BARAK-EULOGIA.

Furthermore, Moses attributed the great wealth that Isaac accumulated in his lifetime to the Blessing-Covenant that God made with Abraham and his seed group, of which Isaac was the first member. He declared that "...Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him" (Genesis 26:12- 14). Of course, Moses involved both God and seed here. In addition, "blessing," as noted previously, means "the beneficial endowment of God's power to produce well-being in every area of man's life." Below, we name some of the "well-being," that is, "blessings" in Isaac's life. The following list answers affirmatively Questions 5 and 6 of our [*Eight Question Method of Scripture Analysis*](#):

1. He received from his sowing a hundredfold in one year.
2. He waxed great.
3. He went forward, not backward.
4. He grew until he became very great.
5. He had possession of flocks.
6. He had possession of herds.
7. He had a great store of servants.
8. He was envied because of all these blessings.

The covenant terms listed below, and used in these verses, couple Isaac's eight blessings to the Abrahamic Covenant. (See the Concordance of Covenant Terms.) The following list answers affirmatively Question 3 of the [*Eight Question Method of Scripture Analysis*](#):

1. Land: Promises 1, 9, 10, 12, 18, 24, 25, 26, and 38.
2. Lord: Promises 16, 18, 36, 37, 39, and 57.
3. Blessed: Promises 3, 5, 6, 8, 42, 44, 50, 57, and 60.

4. Great: Promise 4 (This was one of Abraham's blessings. Here we see the first of the Abrahamic Seed Group blessed with the same thing as Abraham, i.e., "greatness.")

The two expressions, "received a Hundred-fold" and "he went forward" are not terms used in the Sixty Promises. They are however, activities based upon the Sixty Promises. The essence of the Sixty Promises-Blessing-Structure involves the beneficent activity of God in behalf of Abraham and his Seed Group. The "hundredfold reaping" and "going forward" are in keeping with the obvious intentions of God. "Losing a crop" or a "meager harvest" or "being set back" is the exact opposite of the very meaning of BARAK-EULOGIA. Obviously, these activities answer affirmatively Question 4. Furthermore, there is no record of illness whatsoever. Questions 7 and 8 are also affirmative since "bless" is one of the Sixty Promises, and everything in the passage is within the scope of the BARAK-EULOGIA definition. Therefore, all [Eight Questions Method of Scripture Analysis](#) when applied to the above passage require a "Yes" answer.

Finally, if the essence of Isaac's eight blessings listed above are not valid for the followers of Christ in the New Testament era, then Old Testament Judaism surpasses the Christian religion of the last two thousand years. But, is Isaac a special case? Did he receive blessings that the rest of Abraham's Seed Group cannot expect? Consider the case of Jacob, the second member in the Abrahamic Seed Group. The following discussion shows that he received the same things as both Abraham and Isaac, i.e., health and wealth.

The Abrahamic Seed Group—The Case of Jacob

When Jacob fled from Esau, he stayed with Laban for twenty years. During that time, the Lord was God to him as he had promised his father Abraham. As such, God blessed him with material things. Jacob attributed these material blessings to the Abrahamic Seed Group of which he was part. He said to Laban's daughter that, "Thus God hath taken away the cattle of your father, and given them to me" (Genesis 31:9).

The only covenant term used in this verse is "God," which appears in Promises 16, 18, 36, 37, 39, and 57. (See the Concordance.) However, there are two covenant activities in this passage, derived from covenant terms. The first covenant activity is the giving of the "cattle" to him. This activity is based upon the definition of "blessing," which means well-being in every area of life. The second covenant activity is the giving of the cattle to "me," i.e., Jacob (the second member of the Seed Group). Since Jacob was Abraham's seed, this activity is based upon the covenant term "Seed." Since the Sixty Promises-Blessing- Covenant Structure included the Abrahamic Seed Group, we certainly expect material blessings (in this case cattle) to be given to him by God. Even in this simple passage, all [Eight Questions](#) receive an affirmative "Yes" answer. As such, these [Eight Questions](#) group Jacob's "blessing" to the covenant.

1. Yes, God is involved.
2. Yes, the seed (Jacob) is involved.
3. Yes, one covenant term is used, "God."
4. Yes, covenant activities are listed.
5. Yes, the "blessing" of "cattle" passes from God to Jacob.
6. Yes, the specific blessing is "cattle."
7. Yes, "bless" is a covenant term.
8. Yes, "cattle" is within the borders of the BARAK-EULOGIA definition.

Furthermore, in speaking to Laban, Jacob attributed to the God of the covenant the fact that he had Laban's cattle. He said, "Except the God of my father, the God of Abraham, and the

fear of Isaac, had been with me, surely thou hadst sent me away empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight" (Genesis 31:42). There are three covenant terms in this verse: God, Abraham, and Isaac. (See the concordance.) But, there is an expression, "rebuked thee yesternight," which is a covenant activity derived from the covenant term cursed." "Cursed" appears in Promises 7 and 59. In other words, God treated Laban negatively since Laban had treated Jacob negatively.

This passage also requires a "Yes" answer to all [Eight Questions](#) of the *Method of Scripture Analysis*. As such, the [Eight Questions](#) bond Jacob's "blessings" to the covenant.

1. Yes, God is involved.
2. Yes, Jacob, the seed is involved.
3. Yes, covenant terms are used.
4. Yes, covenant blessings are present.
5. Yes, "blessing" passes from God to Jacob.
6. Those "blessings" are the "cattle" from the previous verse we analyzed, plus God's "rebuking" of Laban for Jacob's sake.
7. Yes, the "rebuking" is one of the Sixty Promises.
8. Yes, both the "cattle" and the "rebuking" are within the confines of the BARAK-EULOGIA definition.

Jacob also bracketed the material blessings that Laban received during his twenty-year stay with him to the God of the Abrahamic Covenant. He declared, "For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming..." (Genesis 30:30). Laban agreed with Jacob's assertion. He said, "... I have learned by experience that the Lord hath blessed me for thy sake" (Genesis 30:27). There are two covenant terms used in these two verses: "Lord" and "blessed." There are, however, two expressions that are covenant activities derived from one covenant term. Jacob's expression that God had "blessed thee" (Laban), and Laban's expression that the "Lord hath blessed me for thy sake," are covenant activities based upon the covenant terms "bless them that bless thee," which appears in Promise 6.

In this passage, five of the [Eight Questions](#) require affirmative answers, welding Laban's "blessings" to the Abrahamic Covenant. (All [Eight Questions](#) do not have to be affirmative to bond a Scripture passage to the Abrahamic Covenant.)

1. God is involved.
2. The seed is involved.
3. Covenant terms are used.
4. Covenant activities are manifested.
5. No benefits pass from God to Jacob.
6. No.
7. Yes, the blessing of Laban is based upon Promise 6.
8. No.

And, because the God of the covenant kept his word, Jacob increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses" (Genesis 30:43). And when reconciled with Esau, he gave him gifts and related his wealth to the God of the covenant, saying, "Take I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough..." (Genesis 33:11). In these two verses, there are two covenant terms, "increased" and "God." But there are three covenant activities in these two

verses, all of which we list below, that derive from the covenant term "bless." These three covenant activities, based upon the covenant term "bless" are:

1. God gave him:
 - a. Much Cattle
 - b. Maidservants
 - c. Menservants
 - d. Camels
 - e. Asses
2. God dealt graciously with him.
3. He had enough.

All [*Eight Questions*](#) of the *Method of Scripture Analysis* demand affirmative answers here and tie Jacob's "blessing" directly to the Abrahamic Covenant.

1. God is involved.
2. The seed is involved.
3. Covenant terms are employed.
4. Activities are manifested.
5. Benefits pass from God to Jacob.
6. They are much cattle, maidservants, menservants, camels, asses, etc.
7. "Bless" is the primary Promise in this passage.
8. The cattle, camels, etc., are within the perimeters of the BARAK-EULOGIA definition.

The God of the Abrahamic Covenant confirmed the actual covenant with Jacob (Genesis 35:11-12). Jacob relates this confirmation experience to his son Joseph (Genesis 48:3-4).

Finally, just before his death, Jacob acknowledges to Joseph that the God of the covenant had fed him all his life. He declared, "...God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day" (Genesis 48:15). Three covenant terms are used in this verse: "God," "Abraham," and "Isaac." In addition, there is one covenant activity which is also based on the term "bless." The expression "God who fed me all my life long unto this day," is well within the borders of BARAK-EULOGIA. Being fed certainly falls within the concept of well-being.

Again, all [*Eight Questions*](#) demand "Yes," bonding Jacob's "blessings" to the Abrahamic Covenant.

1. God is involved.
2. The seed is involved.
3. Covenant terms are employed.
4. Covenant activities are manifested.
5. There is one specific blessing in this passage.
6. That blessing is that God fed him all his life.
7. Being fed is based on the Promise of "blessing."
8. Being fed is certainly within the scope of the BARAK-EULOGIA definition.

In the above discussion, Moses bracketed the material blessings that Abraham, Isaac, and Jacob received from the hand of God to the Abrahamic- Blessing-Covenant. The Scriptures cited above demonstrate indeed that God blessed them as he promised. Finally, Moses records no case of illness in the life of Jacob.

Because of the Sixty Promises- (BARAK-EULOGIA)-Covenant Structure, Abraham received the following blessings from his covenant God:

1. Flocks
2. Herds
3. Silver
4. Gold
5. Menservants
6. Maidservants
7. Camels
8. Asses
9. Peaceful, healthy, good old age

In addition to receiving Abraham's wealth, Isaac received from the same covenant God the following blessings because he was included in the same covenant:

1. A hundredfold reaping from his sowing in the land.
2. Flocks
3. Herds
4. A great store of servants.
5. No record of any illness whatsoever.

Because the Abrahamic Covenant included Jacob within its borders, he received the following blessings from his covenant God:

1. God dealt with him graciously.
2. God increased him exceedingly.

God blessed him with:

3. Cattle
4. Maidservants
5. Menservants
6. Asses, so that
7. He had enough, and
8. He fed him all his life.
9. No record of any illness whatsoever.

The pattern is plain! God "blessed" Abraham and the first two members of the Abrahamic Seed Group (Isaac and Jacob) with "enough" (Genesis 33:11). Unless the Christian religion does the same for its followers, these pioneers of Old Testament Judaism had a superior religion.

So far so good for the first two members of the Abrahamic Seed Group. But, what about later when Abraham's seed numbered in the millions? Is the (BARAK-EULOGIA) Structure still valid when the Seed Group became the Nation of Israel? Yes. We now examine Scriptures showing the same blessings enjoyed by Abraham, Isaac, and Jacob — were also enjoyed by the Nation of Israel since the Abrahamic-Blessing- Covenant included them too.

The Abrahamic Seed Group—The Nation of Israel

At this point in our discussion, the Abrahamic Seed Group numbers in the millions. And in the balance of this volume, we refer to them as the "children of Israel" or the "Nation of Israel." The following section shows that Israel enjoyed the same blessings of health and wealth enjoyed by Abraham, Isaac, and Jacob and for the same reason: they, too, as the Abrahamic Seed Group at that time, were included in the BARAK-EULOGIA of the Promises. This section examines the Abrahamic blessings enjoyed by Israel between the exodus and the giving of the Law. The next section examines the Abrahamic blessings enjoyed by Israel after the giving of the Law.

The Abrahamic Blessings Enjoyed by Israel From the Exodus to the Giving of the Law

The Abrahamic Covenant is the reason for the Egyptian Bondage (Promise 19). The Abrahamic Covenant is also the reason for the Exodus of the Abrahamic Seed Group (Promises 20, 21, and 24) from the Egyptian bondage. Consequently, Moses turned Egypt into a coiled spring as each plague wound that country tighter and tighter. Then, with the appearance of the death angel, Egypt came apart, thrusting out the children of Israel by night.

The night they left Egypt, they had everything they needed to begin the exodus. Moses attributed this to the Abrahamic Covenant. He said, "And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians" (Exodus 12:36). They even carried much cattle with them out of Egypt. "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle" (Exodus 12:38). The [Eight Questions](#) are all affirmative in this context, linking the flocks, herds, etc., to the Abrahamic Covenant.

Yes, both God and the Abrahamic Seed Group are involved. The covenant term used is "Lord." There are three covenant activities: the "favor," the "lending," and the "spoiling." The benefits or "blessings" are flocks, herds, and much cattle. Both the Sixty Promises and the BARAK-EULOGIA definition form the container within which the events of these two verses occur.

In the previous paragraph, we said that the children of Israel possessed everything necessary to begin the exodus. However, "... because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual," that is, they possessed everything they needed except food (Exodus 12:39). No matter, their covenant God will bless them by meeting their need for food and drink as he did for Jacob since "he fed him all the days of his life." Indeed, God's first covenant blessing to them, after they crossed the sea on dry land, was water. At Marah, they found water but could not drink it for it was bitter. Nonetheless, their covenant God showed Moses a tree, "...which when he had cast into the waters, the waters were made sweet..." (Exodus 15:25). Their covenant God blessed them with water again at Elim (Exodus 15:27) and again at Rephidim (Exodus 17:1-7).

An analysis of the context of the preceding three verses reveals that all [Eight Questions](#) require affirmative answers, uniting the "blessing" of water to the covenant. The reader by now is able to analyze the above passages by him/herself, simply by studying the contexts and applying the [Eight Questions of the Method of Scripture Analysis](#).

In addition to the water, their covenant God also blessed them with food. He gave them quail meat to eat at night and bread from heaven (manna), to eat in the morning time. "...At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the

Lord your God. And it came to pass that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness, there lay a small round thing as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat" (Exodus 16:12-15). [Eight Questions](#) also bracket this passage to the Abrahamic Covenant.

Previously, we saw that God "blessed" Abraham with a "healthy" old age. Then, we noted there was no mention of sickness in the lives of Isaac and Jacob. Now, their covenant God specifically provides the blessing of healing for the Abrahamic Seed Group, now known as the children of Israel and numbering in the millions. Like the "blessing" of water, this blessing of healing was also given at Marah. God said, "...I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee" (Exodus 15:26). The [Eight Questions](#) are affirmative here, bonding the "blessing" of healing to the covenant:

1. Yes, God is involved.
2. Yes, the Seed Nation is involved.
3. Yes, the covenant term is "Lord."
4. The covenant activity is "healing," based on the Promise to "bless."
5. Yes, there is one benefit or "blessing" passing from God to the seed.
6. That "blessing" is healing.
7. The "healing" is based on one of the Sixty Promises: the Promise to "bless."
8. "Healing" is within the scope of the BARAK-EULOGIA definition.

To this point, their covenant God has given the Abrahamic Seed Group six distinct blessings from the Exodus before the giving of the Law. These six blessings are listed below:

1. Great substance (Promise 21)
2. Much cattle
3. Water
4. Quail
5. Manna
6. Healing

In addition, Psalms 105 concerns the Egyptian bondage, the exodus from it, and the covenant blessings involved. In verses 6 through 13, the Psalm refers to the Abrahamic Covenant by name. In Verses 14 through 41, the author of this Psalm listed a large number of blessings which he attributed to the covenant. He said before the Egyptian bondage, their covenant God "...suffered no man to do them wrong; yea, he reprov'd kings for their sakes" (Psalms 105:14). In Egypt, their covenant God "...Increased his people and made them stronger than their enemies" (Psalms 105:24). Additionally, in keeping his promise to "curse them that curseth thee," the author of this Psalm attributed the plagues Moses brought upon Egypt to the Abrahamic Covenant (Psalms 105:28-36).

In verses 37 through 41, he enumerates a series of covenant blessings that occurred during the exodus but prior to the giving of the Law. The night they left Egypt they were strong, healthy, and had silver and gold because their covenant God "...brought them forth also with silver and gold: and there was not one feeble person among their tribes" (Psalms 105:37). Their covenant God also blessed them with a covering and a light. "He spread a cloud for a covering; and fire to give light in the night" (Psalms 105:39). In addition, he said their covenant God blessed them with quails, the bread of heaven (manna), and water (vv. 40, 41). Finally, he cites

again the Abrahamic Covenant as the reason for all the blessings listed in this Psalm. He said, "For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness: And gave them the lands of the heathen: and they inherited the labour of the people;.." (Psalms 105:42-44). All these blessings: gold, silver, strength, covering, light, quails, manna, and water occurred between the exodus and the giving of the Law. The author of this Psalm related them all to the Abrahamic Covenant. And yes, the [Eight Questions](#) are affirmative. With Bibles open, each reader should study this Psalm very closely.

With the exception of those covenant blessings God gave to Abraham, Isaac, Jacob, and the blessings cited in Psalms 105:14 and 24, all the blessings cited above occurred between the exodus and giving of the Law. Later in this chapter, we examine the covenant blessings cited by Moses after the giving of the Law.

At this point, however, we cite three passages in which Moses covered their entire forty years of wandering in the wilderness. These three passages cover the time from the exodus, through the giving of the Law, through those years of wandering after the Law, right up to their entry into the land of promise. In these three passages, Moses describes more Abrahamic blessings of wealth and health.

In Deuteronomy 2:7, Moses used the expression, "the Lord thy God." The Lord is their God because of the promise: "...I will be their God" (Genesis 17:7, 8). He also used the term "bless," a covenant promise. He cited two covenant blessings we've not seen before: God blessed all the works of their hands and they lacked nothing. "For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: These forty years the Lord thy God hath been with thee; thou hast lacked nothing" (Deuteronomy 2:7). In Deuteronomy 8:2, Moses told them to "...remember all the way which the Lord thy God led thee these forty years in the wilderness...." In verse 3 he specified the blessing of the manna. And in verse 4, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Finally, Moses declared that during the forty years, "... your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot" (Deuteronomy 29:5). Of course, the [Eight Questions of Scripture Analysis](#) are "Yes," bonding the above "blessings" to the covenant.

From the preceding discussion, the following list of seventeen covenant blessings enjoyed by Israel from the exodus to this point are essentially the same blessings of health and wealth enjoyed by Abraham, Isaac, and Jacob:

1. Great substance.
2. Much cattle.
3. Manna.
4. Water.
5. Quail meat.
6. Healing.
7. Strength (no feeble ones).
8. Silver.
9. Gold.
10. Cover.
11. Light.
12. No old raiment.
13. No old shoes.
14. No swollen feet.
15. All the works of their hands were blessed.

- 16. They lacked nothing.
- 17. God was with them.

If the equivalent of these blessings are not provided for Christians during the Christian era, then these pioneers of the Jew's religion had something vastly superior to that which is available for Christians today.

But, what about the Abrahamic Seed Group, the Nation of Israel, after the giving of the Law? Do they still enjoy the same blessings of health and wealth that Abraham, Isaac, Jacob, and they themselves enjoyed before the Law? The next section demonstrates "Yes" answers to these questions.

The Abrahamic Blessings Enjoyed by Israel After the Giving of the Law

In this section, we examine several Scriptures which boldly declare that the same covenant blessings enjoyed by Abraham, Isaac, Jacob, and Israel from the exodus to this point continue to be enjoyed by Israel after the giving of the Law. This should be expected since the covenant endures forever.

In Volume II of this work on the Blessings of Abraham, we deal at length with the purpose of Moses' Law, or the relationship of Moses' Law to the Abrahamic Covenant. At this point, however, let's simply say that the Law of Moses was given to enable the Nation of Israel to maintain the blessings granted to them in the Abrahamic Covenant. In other words, as the readers consider the Scriptures presented in this section, they will become aware of two things: (1) The blessings listed in these Scriptures are directly linked to the Abrahamic Covenant (which is their source). They will know this by the application of the [Eight Questions](#) to the entire context of the passages presented, and (2) although the blessings are Abrahamic, the continuance of these blessings depend upon Israel's obedience to Moses' Law. A full explanation of this brief note concerning the relationship of Abraham's Blessings to Moses' Law is the content and purpose of Volume II of this work—What've They Done With Abraham's Blessings? But now, let us examine Exodus 23:25-33, our first Scripture showing that the blessings enjoyed by Abraham, Isaac, Jacob, and the Nation of Israel prior to the Law, and the blessings enjoyed by Israel after the Law are basically the same. And why not? They all derive from the Abrahamic Covenant.

Exodus 23:25-33 cites eight covenant blessings for the benefit of the Abrahamic Seed Group. All eight of them owe their origin and existence to the covenant God made with Abraham, which included his seed. These eight covenant blessings are listed below:

1. God shall bless their bread.
2. God shall bless their water.
3. God will take sickness from their midst.
4. Nothing shall be barren.
5. Nothing shall cast their young.
6. God will fulfill the number of their days.
7. God will give victory over their enemies.
8. They shall inherit the land.

The reader should apply the [Eight Questions of the Scripture Analysis Method](#) to this passage. All [Eight Questions](#) require "Yes" answers, uniting these "blessings" to the covenant.

In Leviticus 26:4-12, Moses listed twenty-three covenant blessings. These blessings are, in essence, the same blessings enjoyed by Abraham, Isaac, Jacob, and the Nation of Israel prior to the giving of the Law. We cite these blessings below:

1. Rain in due season.
2. Land shall yield her increase.
3. Trees shall yield their fruit.
4. Their threshing shall reach unto the vintage.
5. Vintage shall reach unto the sowing time.
6. They shall eat their bread to the full.
7. They shall dwell safely in their land.
8. They will have peace.
9. They shall lie down and not be afraid.
10. The land will be rid of evil beasts.
11. The sword shall not go through their land.
12. They will have victory over their enemies.
13. God will respect them.
14. God will make them fruitful.
15. He will multiply them.
16. He will continue the covenant with them.
17. They shall eat old store.
18. They shall bring forth the old because of the new.
19. God sets his tabernacle among them.
20. God shall not abhor them.
21. God will walk among them.
22. He will be their God.
23. They shall be his people.

The reader should apply the [Eight Questions](#) to this passage also. All [Eight Questions](#) require a "Yes" answer, grouping these twenty-three blessings to the covenant.

Deuteronomy 7:12-26, contains eleven covenant blessings. Again, there is no difference in these blessings and those enjoyed by Abraham, Isaac, Jacob, and Israel before the giving of the Law. They appear below:

1. God will love them.
2. He will bless them.
3. He will multiply them.
4. He will bless the fruit of their womb.
5. He will bless the fruit of their land, which includes their corn, wine, oil, cattle, and sheep.
6. He will bless them above all people.
7. No barren male or female among them.
8. No barren among their cattle.
9. He will take away from them all sickness.
10. He will put none of Egypt's evil diseases upon them.
11. He will give victory over their enemies.

The reader should apply the [Eight Questions](#) to this passage also. "Yes" answers to all [Eight Questions](#) bracket these eleven blessings to the covenant.

Twenty-seven covenant blessings emerge from Deuteronomy 28:1-14. That list appears below:

1. They shall be blessed in the city.
2. They shall be blessed in the field.
3. The fruit of their body shall be blessed.
4. The fruit of their ground shall be blessed.
5. The fruit of their cattle shall be blessed.
6. The increase of their kine shall be blessed.
7. The flocks of their sheep shall be blessed.
8. Their basket shall be blessed.
9. Their store shall be blessed.
10. They shall be blessed coming in.
11. They shall be blessed going out.
12. God will give victory over their enemies.
13. The Lord will command the blessing upon them in the storehouses.
14. He will bless them in all that they set their hand unto.
15. He will bless them in the land.
16. They will be established a holy people unto the Lord.
17. All people of the earth shall see they are called by the name of the Lord.
18. They shall be plenteous in goods.
19. They shall be plenteous in the fruit of their body.
20. They shall be plenteous in the fruit of their cattle.
21. They shall be plenteous in the fruit of their ground.
22. The Lord shall open to them his good treasure.
23. The Lord shall send them seasonal rain from heaven.
24. He will bless all the work of their hands.
25. They shall lend but will not need to borrow.
26. They will be the head, not the tail.
27. They will be the top (above) and not the bottom (beneath).

In essence, these are the same covenant blessings that Abraham, Isaac, Jacob, and the Nation enjoyed before the giving of the Law. In addition, the [Eight Questions](#) affirm the Abrahamic Covenant as the source of all the preceding blessings.

Should the essence of these Abrahamic blessings, health and wealth, be denied the followers of Christ, then Old Testament Judaism surpasses the Christian religion. Both Old Testament Judaism and Christianity offer salvation for the soul. Both religions are equal in this respect. But, the Abrahamic Covenant guaranteed health and wealth for the Abrahamic Seed Group in the Old Testament. Unless we are prepared to concede that Christianity is an inferior religion, we must demonstrate that the God of the Christian religion provides the same "blessings" of health and wealth for Christians during the New Testament era also. In the next section, we begin demonstrating that the Abrahamic Covenant continues in force during the New Testament era and does in fact guarantee health and wealth for the followers of Christ. But first, we must say a few more words about the Abrahamic Seed Group after the giving of the Law in the Old Testament.

Several Scriptures cite the covenant blessings of "prolonged days," and "going well with thee." Obviously, these two expressions encompass a long, healthy, and prosperous life. In addition, other brief passages cite various blessings of health and wealth. To the following list of Scriptures and the covenant blessings they present, the [Eight Questions](#) should be applied, not just

to the brief "proof-text," but to the surrounding context in which the "proof-text" appears. The reader will discover that both God and the Abrahamic Seed Group are involved in all the Scriptures listed. The reader will also discover that most of the Scripture contexts listed, use numerous covenant terms and those passages that do not use covenant terms, use covenant activities or concepts based upon covenant terms. Also, in every context, the covenant blessings passing from God to the seed are named. Finally, the blessings presented lie within the borders of the Sixty Promises as well as the definition of BARAK-EULOGIA. The reader may study each passage listed below and apply the [Eight Questions](#), linking the "blessing" to the covenant. For our purposes, we will simply give the Scripture reference and name the blessing(s) presented by the Scripture.

1. Deuteronomy 4:40 cites the blessings of "going well" and "prolonged days" for themselves and their children.
2. Deuteronomy 5:33 lists the blessings of "life," "going well," and "prolonged days."
3. Deuteronomy 6:1-3 mentions the blessings of "prolonged days," "going well with thee," and "a mighty increase."
4. Deuteronomy 6:18 enumerates the blessings of "going well with thee" and "possessing the land."
5. Deuteronomy 8:1 specifies the blessings of "life," "multiply," and "land."
6. Deuteronomy 8:9 cites the blessings of a "land wherein thou shall eat bread without scarceness" and "wherein thou shall not lack anything."
7. Deuteronomy 8:18 lists the blessing of "the power to get wealth."
8. Deuteronomy 11:8-9 mentions the blessings of "strength," "land," and "prolonged days."
9. Deuteronomy 11:14-15 cites the blessings of "rain, grain, wine, oil, cattle, grass, and the ability to eat and be full."
10. Deuteronomy 11:18-21 specifies the blessings of "having their days and the days of their children multiplied as the days of heaven upon the earth."
11. Deuteronomy 29:9 cites the blessing of "prospering in all that they do."

From the preceding discussion, we must logically conclude at the Abrahamic Covenant-Sixty Promises-(BARAK-EULOGIA) definition contains and delivers the blessings of health and wealth to the Abrahamic Seed Group, those heirs of what Abraham was promised. The preceding discussion also reveals that the blessings of health and wealth enjoyed by Isaac were essentially the same as those enjoyed by Abraham. And the blessings of health and wealth enjoyed by Jacob were, basically, the same blessings of health and wealth that both Abraham and Isaac enjoyed. Furthermore, the blessings of health and wealth delivered to the Nation of Israel from the exodus to the giving of the Law, were, in essence, the same blessings delivered to Abraham, Isaac, and Jacob. Finally, the blessings of health and wealth that accrued to Israel after the giving of the Law were the same blessings of health and wealth that accrued to Abraham, Isaac, Jacob, and Israel prior to the giving of the Law. In other words, Abraham, Isaac, Jacob, and Israel both before and after the Law, enjoyed the same blessings of health and wealth as a result of their inclusion in the same Abrahamic Covenant.

Several times we have said that Christianity is an inferior religion if it doesn't provide for its followers the same blessings of health and wealth that these pioneers of Old Testament Judaism enjoyed. In the next section, we show that Christianity does indeed contain and deliver the same blessings of health and wealth to the followers of Christ. We do this in three ways:

1. We show that the Abrahamic Covenant continues with unbroken force during the Christian era.
2. We show that Christians make up the "Membership Roster" of the Abrahamic Seed Group during the Christian era.

3. We show that the Christian religion is in fact the historic unfoldment of the Abrahamic Covenant.

Consequently, the same blessings of health and wealth enjoyed by Abraham, Isaac, Jacob, and Israel are available for Christians today because Christians are the present-day Abrahamic Seed Group, and the Abrahamic Covenant endures forever for the Seed Group.

NOTE

Genesis 48:1 states that Jacob was sick. This translates a Hebrew word which means to be rubbed and therefore worn. The various translations of this word in scripture are diseased, grieved, sick, sorry, weak, fall sick, woman in travail, put selves to pain, grief, grievous, beseech, entreat, lay, make prayer, suit, supplication, pray, infirmity, and wounded.

Jacob was not sick. He was worn out from old age and therefore weak. This is demonstrated by verse 2 which states that he strengthened himself and sat upon the bed. He was "weak" from old age but he mustered up his "strength" to sit up on the bed.

Chapter Three

The Unbroken Force of Abraham's Blessings of Healing And Prosperity During The Church Age.

The Apostle Paul Demonstrates the Continuing Force of the Abrahamic Covenant During the Christian Era

The Apostle Paul demonstrates the continuing force of Abraham's blessings for the Abrahamic Seed Group during the Christian era. He does so by comparing the covenant made between God and Abraham with a covenant made between men. He says, "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto" (Galatians 3:15). When two men make a covenant and confirm it, both men must agree to add another stipulation to the covenant or cancel the covenant entirely. One of the men would not have the right, unilaterally, to either add to the covenant or to cancel it without the express permission of the other man. "Confirmed," in this verse, is the translation of the Greek word KURAO. The verb form of KURAO, used in this verse, means to "authorize" or "confirm." To put it another way, the men making the covenant must put their authority, their might, and their strength behind it. Hence, they "authorize" or "confirm" it. Once the covenant has been authorized by them both, any change in the terms or the duration of the covenant must also be agreed to by both men.

"Disannulleth" in verse 15 is the translation of the Greek word ATHETEO, which combines two Greek words, A plus THETEO. A is the Greek negative. THETEO means "to place," "to set," or "to put." This combination, ATHETEO, means "negative placement," to "unplace," or to "set aside." Hence, to "disannul" means to "set aside" or "to cancel." "Addeth" is the translation of EPIDIATASSO, which combines three Greek words: EPI meaning "upon," DIA meaning "through," and TASSO which means "to arrange orderly." Paul uses EPIDIATASSO to signify that one party to the covenant does not have a unilateral right to bring an additional stipulation "upon" an authorized covenant, which would result in a material change or rearrangement of its original condition, without the express consent of the other party to the covenant. This is the only occurrence of EPIDIATASSO, which means "rearrangement," in the Greek New Testament.

A covenant confirmed between two men cannot be canceled, set aside, or rearranged without the express consent of all parties involved. Consequently, it is logical to conclude that the covenant confirmed between God and Abraham can be neither canceled nor rearranged without the express agreement of both. Since Abraham is dead and cannot agree to any such rearrangement, and since there is no Scripture in either the Old or the New Testaments which record any such rearrangement or cancellation between God and Abraham, Paul doesn't belabor the point: The Abrahamic Covenant continues in force during the Christian era.

In addition, Paul maintains that no third party can rearrange the terms or the duration of the covenant between God and Abraham. No one can rearrange the terms, conditions, provisions, or the duration of the Abrahamic Covenant except those who were party to the original covenant, i.e., God and Abraham. This includes Moses, who appeared with the Law over four hundred years later. And even though Moses brought in the Law and placed it in conjunction with the Sixty Promises, Moses' Law did not change the Abrahamic Covenant one bit. Galatians 3 screams this tremendous, staggering truth. For Paul takes dead aim at the law and boldly declares that its appearance, four hundred thirty years after the confirmation of the Abrahamic Covenant, neither

unauthorized the Abrahamic Covenant nor made it inoperative. He said, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Galatians 3:17). "Confirmed" in this verse combines the Greek preposition PRO, meaning "previously," and KURAO (the same word translated "confirmed" in verse 15), meaning "to authorize." This combination, then, means "previously confirmed or authorized." The covenant between God and Abraham was authorized prior to the Law. In addition, this word "confirmed" is in the Perfect Tense. For the Greek, the Perfect Tense denoted an act finished in past-time, the results of which are still standing. Practically, this means that the covenant was "confirmed" in the past as recorded in Genesis. Furthermore, the Perfect Tense is the Greek structure which demonstrated that the past act, the "confirmation," was still in force when Paul wrote Galatians chapter 3. The results of that past, "continuing act" are still standing, even though it occurred centuries before Paul's time. All Greek grammarians agree with the above description of the nature and function of the Greek Perfect Tense. See the following descriptions of the Greek Perfect Tense by noted Greek scholars.

Burton states, "In its most frequent use, the perfect indicative represents an action as standing at the time of speaking complete. The reference of the tense is thus double; it implies a past action and affirms an existing result" (EDB p.37).

Greenlee said the perfect "Denotes a state (at a time determined by the leading verb or by the context) resulting from prior action" (JHG p.51).

Machen affirms, "The Greek perfect tense denotes the present state resultant upon a past action" (JGM p.187).

Summers continues, "The Greek perfect tense stands alone in its function: English has no corresponding tense adequate for expressing the significance involved...This is the Greek tense of 'completed action,' i.e., it indicates a completed action with a resulting state of being" (RS p.103).

Davis says, "The perfect presents the action of the verb in a completed state or condition. When the action was completed the perfect tense does not tell. It is still complete at the time of the use of the tense by the speaker or writer" (WHD p.152).

Voelz confirms, "The perfect tense, while dealing with the past to some extent, is not essentially concerned with the past. Its focus is on a current condition, the present result of a past action. An act has happened in the past whose results are still apparent—that state of affairs is expressed by the Greek perfect tense" (JWV p.162).

Paul's use of the Greek Perfect Tense trumpets to the Galatian Christians that the confirmation between God and Abraham continues in force. And since the confirmation continues in force in the New Testament or Christian era, the covenant itself continues in force in the New Testament era. No Scripture in either Testament even implies a "disannulling" of the covenant.

"Disannul" in this verse is the translation of AKURAO, a combination of two Greek words, A plus KURAO. A is the Greek negative. KURAO, noted previously, means "authorized" or "confirmed." The combination, then, means to "negate the confirmation" to "unauthorize," or to "unconfirm." "Disannul" in this verse is different from "disannulleth" in verse 15. There it means "set aside," "to unplace," or "to cancel." Here it means to "unauthorize." Paul's use of the Perfect Tense denotes the continuing force of the Abrahamic Covenant in the New Testament era.

His analogy between "man's covenant" (v.15) and this covenant implies that it has been neither "set aside" nor "rearranged." Now his use of AKURAO declares to the Galatians that only those parties to the covenant (God and Abraham) have the right to withdraw their strength, might, and authority from it. Therefore, no third party has the right to set aside, rearrange, or unauthorize this covenant. This includes the Law of Moses since it was not an original provision of the covenant. It came into being four hundred-thirty years later. Since there are no Scriptures that state the Abrahamic Covenant has been set aside, rearranged, or unauthorized, no other third party (preacher, teacher, writer, theologian, Moses, or anyone else) can sensibly, credibly, scripturally maintain otherwise.

"Of none effect" is the translation of KATARGEO. This word combines KATA, meaning "down," and ARGOS, which means "not working," "inactive," or "inoperative." ARGOS itself joins two Greek words, A, the Greek negative, plus ERGON, meaning "work." ARGOS, then, means the "negation of work," or the "absence of work" or simply "no work." KATARGEO, then, means "reduced in status or rank to a position of no longer working or being active." KATARGEO is used to demonstrate, not that something has disappeared, but that something has lost its purpose, its reason for being, and has therefore become useless, no longer functioning as originally intended. Jesus used this word in Luke 13:7 concerning the fig tree growing no fruit. He asked, "...why cumbereth it the ground?" "Cumbereth" is the translation of KATARGEO. The tree still existed. However, it was inactive concerning its purpose of bearing figs. Again, Paul used KATARGEO in 1 Corinthians 13:11. He said, "...I put away childish things." "Put away" is the translation of KATARGEO. Childish things still exist but they have lost their purpose for Paul as an adult. He rendered them "inoperative" to his adult life. He "no longer works" them.

In the context of Galatians, chapter 3, Paul builds his case for the continuing force of the Abrahamic Covenant. He previously demonstrated that no third party, specifically Moses and the Law, can neither set aside, rearrange, nor unauthorize it. Now his use of KATARGEO thunders out: The Law did not reduce the Abrahamic Covenant in status, rank, or importance. Neither did it place it in the position of no longer working, nor being active, therefore making it of none effect. The covenant is still confirmed, in force, active, and working for the benefit of the Abrahamic Seed Group. The Law did not set aside, rearrange, unauthorize, or render inactive the promises of God to Abraham. Consequently, the Sixty Promises- (BARAK-EULOGIA)-Abrahamic Covenant, continues in full force for the benefit of the Abrahamic Seed Group during the Christian era. The following summarizes Paul's view of the continuing force of the Abrahamic Covenant during the Christian era:

1. The Abrahamic Covenant was confirmed in the past (PRO plus KURAO).
2. The results of that authorization were still standing in Paul's day (Greek Perfect Tense).
3. Neither God nor Abraham rearranged the Terms or duration of it (EPIDIATASSO).
4. Neither God nor Abraham canceled it (ATHETEO).
5. Since Abraham died and can no longer agree to any changes or cancellations, not even God himself can unilaterally rearrange or cancel it.
6. No third party can place any additional stipulations upon it that would rearrange its terms or duration.
7. No third party (not even Moses) can "undo the confirmation" of it (AKURAO).

8. No third party can declare the covenant "to be inoperative" (KATARGEO).

Whose Names Compose the "Membership Roster" of the Abrahamic Seed Group During the Christian Era? Christians!

The identity of the Abrahamic Seed Group during the Church age requires no lengthy documentation. The answer is very simple. Christians, that is, born-again believers, make up the "Membership Roster" of the Abrahamic Seed Group during the Church age.

The Apostle Paul spells this out plainly in Galatians: Christians make up the Abrahamic Seed Group during the Christian era. He wrote, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29). By common consent, only Christians qualify to fit the expression "if ye be Christ's...." But how do Christians become "Christ's"? Only one way; they are "Christ's" only "by faith." Therefore, Paul states, "Know ye therefore that they which are of faith, the same are the children of Abraham" (Galatians 3:7). Since all Christians are Christ's and all Christians are "of faith," then all Christians are Abraham's children. Therefore, Christians compose the present "Membership Roster" of the Abrahamic Seed Group during the Christian era.

Moreover, Paul continues documenting that Christians compose the "Membership Roster" of the Abrahamic Seed Group during the Church age in his remarks in Romans 9:6-9 and Galatians 4:28. He says to the Roman Christians, "...For they are not all Israel which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, at this time will I come, and Sarah shall have a son" (Romans 9:6-9). Further, he states to the Galatian Christians, "Now we, brethren, as Isaac was, are the children of promise" (Galatians 4:28). These passages teach many things. We shall, however, confine ourselves to the following:

First, Paul attributes Isaac's being the first member of the Abrahamic Seed Group to the Abrahamic Covenant. Abraham and Sarah were too old to bear children. Any hope they had for children rested squarely upon supernatural help from God. Under these impossible conditions, God gave Promise 15 to Abraham. "He that shall come forth out of thine own loins shall be thine heir." This promise was realized in the birth of Isaac in Promise 47, "Sarah's son shall be named Isaac." As such, Isaac was a "child of promise." Specifically, he was the "child of Promise 15" of the Sixty Promises- Blessing-Covenant.

Second, Isaac had nothing on Christians since they too are "children of promise." Isaac owed his "membership" in the Abrahamic Seed Group to the Abrahamic Covenant (Promise 15). And so do Christians. For Paul said that as Isaac owed his membership in the Seed Group to Promise 15 in the Abrahamic Covenant, we Christians also owe our "membership" in the Abrahamic Seed Group to Promises 8, 30, 33, 34, 35, 37, 39, 45, 46, 49, 56, 59, and 60 in the Abrahamic Covenant. To put it differently, as Isaac was included in the Abrahamic Seed Group by being a "child" of one or more of the Sixty Promises of the Abrahamic Covenant, so are Christians included in the Abrahamic Seed Group by being "children" of at least thirteen of the Sixty Promises of the Abrahamic Covenant. "As Isaac was" is the translation of KATA plus Isaac. KATA, in this context, means "according to." To restate the passage literally then, Christians are included in the Abrahamic Seed Group "according to" the way in which Isaac himself was included. The inclusion of both Isaac and Christians in the Seed Group is based on one or more of the Sixty Promises.

Therefore, these thirteen of the Sixty Promises, when viewed from the perspective of Romans 9:6-9 combined with Galatians 4:28, boldly declare four great truths:

Truth 1. Christians were included in the original Abrahamic Sixty Promises- (BARAK-EULOGIA)-Covenant as well as Isaac.

Truth 2. As such, Christians are just as much a "child of promise" as Isaac.

Truth 3. Christians are "children of promise," in the same way Isaac was a "child of promise," by being included in the Abrahamic Covenant.

Truth 4. Consequently, Christians, as well as Isaac, are members of the Abrahamic Seed Group.

Paul also makes it clear that the present "Membership Roster" is composed of Christians who are not physical descendants of Abraham. In addition to Romans 9:6-9 cited above, he includes the nations, that is the Gentiles in his expression "all the seed," recorded in Romans 4:16, 17. He said, "Therefore, it is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all...." Actually, Paul equates the expression "all the seed" with Promise 30, which states, "I have made thee a father of many nations." Previously, we determined that Abraham's physical descendants were certainly included in "all the seed." But now, Paul declares to the Roman Christians that "all the seed" includes the Nations, because they were also included in the Abrahamic Covenant in Promise 30. And since Paul included the Gentiles in Promise 30, now we can precisely identify the *complete* "Membership Roster" of the Abrahamic Seed Group, beginning with Isaac, the first member. Now we can answer the question, Just exactly who are, "all the seed"?

WHO ARE "ALL THE SEED"?

1. "All the seed" includes Abraham's physical descendants prior to the giving of the Law, beginning with Isaac.
2. "All the seed" includes the saved "Remnant" of Abraham's physical seed after the giving of the Law up to the Church age. The balance of Israel, the physical descendants of Abraham, were unsaved during this period.
3. "All the seed" includes the saved Remnant of Abraham's physical seed during the Church age. The balance of Abraham's physical seed are unsaved during this period also.
4. "All the seed" includes the saved Gentiles, that is, the Nations of Promise 30, during the Church age. In other words, "all the seed" is Paul's expression to signify "the saved of both Testaments beginning with Isaac." (In Volume III of this work, we have more to say concerning the saved "Remnant" of Abraham's physical seed.)

Moreover, "sure" in verse 16 is the translation of BEBAIOS, which means firm, secure, steadfast, or sure. In the context of Romans 4, Paul is teaching the Roman Christians that the covenant is "sure" to them also. And why not? The Roman Church was composed of both born-again Gentiles as well as born-again physical descendants of Abraham, which, as we have seen, are all included in the "Membership Roster" of "all the seed." But, do "all the seed" during the Church age continue enjoying Abraham's same EULOGIA of health and wealth? They had

better. Otherwise, the Old Testament seed had a superior religion. The next section, however, shows that "all the seed" continue enjoying Abraham's EULOGIA during the Church age.

Christians, the Present Abrahamic Seed Group Enjoy the Same Blessings of Health and Wealth During the Christian Era that Abraham, Isaac, Jacob, and Israel Enjoyed, and for the Same Reason

Moses described the Abrahamic Seed Group as chosen, holy, royal, and peculiar. The following Scriptures contain his description of this group:

1. "...ye shall be a peculiar treasure unto me above all people:...ye shall be unto me a kingdom of priests, and an holy nation..." (Exodus 19:5-6).
2. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all nations that are upon the earth" (Deut. 14:2).
3. "And the Lord hath avouched thee this day to be his peculiar people...and to make thee high above all nations...that thou mayest be an holy people unto the Lord thy God, as he hath spoken" (Deut. 26:18- 19).

Centuries later, the Apostle Peter used the same terminology to describe the same group of people, the Abrahamic Seed Group during the Christian era or Church age. He said, "...ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people,..." (1 Peter 2:9). Although separated by centuries, the Abrahamic Seed Group are the same no matter the time in which they live. As such, they are described with the same terminology. Furthermore, Peter said to this same Abrahamic Seed Group, now composed of Christians, that they were called unto "blessing." He further said the purpose of this "call unto blessing" is that they should inherit "blessing." Specifically, he said, "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that you should inherit 'a blessing' " (1 Peter 3:9). "A" is not in the Greek text in this verse. A literal rendering would read, "that you should inherit blessing," not "a" blessing. "Inherit" is the translation of the Greek word KLAROS. Peter does not tell the Abrahamic Seed Group that they are to inherit "a" blessing. Rather, he said they are to inherit "blessing," i.e., they are "called to inherit blessing." "Blessing" in this passage is the translation of the Greek word EULOGIA. This is the same word used in conjunction with BARAK and applied to the Abrahamic Seed Group, which has been the basis for everything said in this volume thus far.

We have seen that the Abrahamic Covenant is still in force during the Church age. We have seen that Christians compose the Abrahamic Seed Group during the Church age. We have seen that the Abrahamic Seed Group is still called holy, chosen, royal, and peculiar during the Church age. And now, Peter says that the same Seed Group during the Church age is to inherit the same EULOGIA, and EULOGIA still means "the beneficial endowment of God's power to produce well-being in every area of their lives," including, as we have seen, health and wealth. This is the same definition of BARAK-EULOGIA, still applied to the Same Abrahamic Seed Group. This inheritance of the same EULOGIA by the same Abrahamic Seed Group during the Church age is what we should expect. Otherwise, Judaism is superior to the Christian religion.

Peter, however, isn't the only New Testament writer to declare that Christians inherit Abraham's blessings. The author of Hebrews devotes all of Hebrews 6:11-20 to it. In this entire context, Christians, the present Abrahamic Seed Group, those during the Church age, who are the heirs of what Abraham was promised, are at present, continuously and actively inheriting the Abrahamic promises. (Apply the [Eight Questions](#) to this passage for all affirmative answers.

Applied to Hebrews 6:11-20, the [Eight Questions](#) assign the basis of this passage to the Abrahamic Covenant.)

Verse 12 in this context corroborates the existence of Christians "continuously inheriting" Abraham's promises. Verse 12 states "That ye be not slothful, but followers of them who through faith and patience inherit the promises." "Inherit" in Hebrews 6:12 is a Present Participle. The Greek Present Tense pictures action as continuously occurring in present time. "Inherit" in this verse is in the Greek Present tense, which means that Christians, the present Abrahamic Seed Group, are presently, "continuously inheriting" Abraham's promise of EULOGIA. They are not only "inheriting" The promised EULOGIA but they are "keeping on inheriting" the promised EULOGIA. This is the regular use of the Greek Present Tense. Therefore, this passage, combined with 1 Peter 3:9, affirms that Christians are not only "called to inherit" Abraham's EULOGIA, but they are at present, continuously inheriting it. Furthermore, they "are keeping on inheriting" Abraham's promise of EULOGIA.

How do we know that the promises "being continuously inherited" by the "heirs of the promise" in the context of Hebrews 6:11-20 are Abraham's same EULOGIA of healing and prosperity in addition to salvation? We know that the Christians in verse 12 are continuously inheriting Abraham's EULOGIA, which includes health and wealth, for four reasons. In Volume III of this work, we devote an entire section to this amazing passage (Hebrews 6:11-20). At this point, however, we cite only four of many reasons presented in this passage why Christians are at present, continuously inheriting Abraham's EULOGIA of healing and prosperity and not some other EULOGIA.

Reason 1. The first reason we know that Christians are at present, continuously inheriting Abraham's EULOGIA is the way the author tied verses 13-15 to verse 12. Verses 13-15 state, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise." How, then, does the author tie the preceding verses (13-15) to verse 12, enabling us to know that Christians are still inheriting Abraham's EULOGIA? He ties these verses together using the Greek preposition GAR.

GAR, translated by the English word "for" in verse 13, is used by the Greeks to present the ground for a previous assertion. In this context then, GAR or "for" ties verses 13-15 to verse 12 by showing that verses 13-15 form the basis or ground for the previous assertion in verse 12 that Christians are still continuously inheriting Abraham's EULOGIA. But, exactly what do verses 13- 15 say that forms the ground for the previous assertion in verse 12? The answer to this simple question is answered in the following parts:

1. We know that God made the Abrahamic-Sixty Promises-(BARAK-EULOGIA)- Covenant with Abraham.
2. We also know that God included the Abrahamic Seed Group in the same EULOGIA.
3. We know, too, that Christians compose the present "Membership Roster" of the Abrahamic Seed Group.
4. We also know that God kept his covenant with Abraham for Abraham "obtained the promise" of "blessing I will bless thee..." (v.15).

5. We know, too, that God kept this covenant with the Seed Group when the group was composed of Isaac, Jacob, and Israel.

6. We also know that no reason is ever presented anywhere in Scripture, either in the Old or the New Testament, that God will not keep his same covenant with the same Abrahamic Seed Group when that group is composed of Christians during the Church age. This is so because the covenant covers the Seed Group "forever."

Therefore, since Abraham obtained his covenant EULOGIA in verse 15 (along with Isaac, Jacob, and Israel), it stands to reason that the present Abrahamic Seed Group (Christians) are also continuously inheriting Abraham's covenant EULOGIA because they were included in the same covenant. If God kept his covenant with Abraham, which he did, then there is no reason that God will not also keep the same covenant with Christians since he included them in the covenant along with Abraham himself. "For" these reasons, then, Christians are now continuously inheriting Abraham's EULOGIA; God included both them and Abraham in the same covenant. Since God kept his covenant with Abraham and his Seed Group when it was composed of Isaac, Jacob, and Israel (before and after the Law), he will also keep his same covenant with the same Abrahamic Seed Group (Christians) during the Church age.

Since the Sixty Promises-(BARAK-EULOGIA)- Covenant is "forever," and since no Scripture declares the annulment of "forever," the author boldly sets forth verses 13-15, with his use of GAR, as the basis, the ground, the reason why Christians are presently inheriting Abraham's promise of EULOGIA.

Consequently, the author not only presented verses 13-15 as a ground for his assertion in verse 12, but also as an encouragement to others to persevere in believing.

Reason 2. The second reason we know that the promises Christians are inheriting in verse 12 are Abraham's EULOGIA is the way the author of Hebrews used the Greek Definite Article in this passage. The Greek Definite Article is translated by our English word "the." (The Greek Definite Article is usually, but not always, translated into English, as we are about to see.) How, then, does the author use "the" in this amazing passage to enable us to know that Christians are now continuously inheriting Abraham's EULOGIA? The author's use of the article "the" in this passage is a regular use of it which is called the "Anaphoric Use of the Article" or the "Use of the Article to Denote Previous Reference." What, then, does this mean? This use of the article means that a Greek used the article with a word he wanted to identify with something that he had previously mentioned. This use, then, demonstrated that he previously defined the word and its subsequent mention simply identified it as the same word mentioned beforehand. Matthew 2:7 illustrates this construction. In this passage, Herod had secretly called "the" wise men. "The" is used in conjunction with "wise men." The article "the" in this verse refers to verse 1, in which "the wise men" were previously mentioned. This Anaphoric Use, therefore, identifies the "wise men" in verse 7 as the same "wise men" previously mentioned in verse 1. This use of the Greek Definite Article is recognized by all Greek grammarians, as the following statements verify.

Chamberlain said, "The article often refers to something just mentioned. This is called the anaphoric use" (WDC p.55).

Blass stated, "The known, particular, previously mentioned...is also known as the anaphoric use because there is reference back to what is known..." (BD pp.131-2).

Dana and Mantey declared, "The article may be used to point out an object the identity of which is defined by some previous reference made to it in the context" (DM p.141).

Turner pointed out, "The individualizing use of the article was described by Apollonius Dyscolus, an early grammarian, as anaphoric, in that it refers back to what is already familiar" (M III p.172).

Brooks and Winbery affirm, "The article calls attention to a substantive which has been previously mentioned and which may be defined or identified or understood by recollection of the previous reference. The initial reference may or may not have the article. This use is sometimes referred as the anaphoric use" (BW p.68).

How then does the Anaphoric Use of "the" in the context of Hebrews 6:11-20 prove that Christians are continuously inheriting Abraham's EULOGIA and not some other EULOGIA? In this way: the term "promise(s)" is used three times in this context and "the" is used in all three occurrences. The three occurrences of "promise(s)" are:

1. "The" promise(s) Christians are continuously inheriting in verse 12.
2. "The" promise Abraham obtained in verse 15.
3. Heirs of "the" promise in verse 17.

In the third occurrence of "promise" in verse 17, "the" is in the Greek text although the translators did not translate it into English as they should have. "The" in this third occurrence of the term "promise," refers to "the promise" Abraham obtained in verse 15, identifying "the promise" that the heirs are to inherit in verse 17 as the same "promise" that Abraham "obtained" in verse 15. In other words, what the "heirs of the promise" of verse 17 are to inherit is the exact promise that Abraham obtained in verse 15. By common consent, theologians define the "heirs of the promise" in verse 17 as Christians, as well as Isaac, Jacob, Israel, etc.

This is to be expected; otherwise, Abraham's religion is superior to Christianity. (Verse 15 is the second use of "the" in conjunction with the word "promise" in this passage.)

Moreover, "the," used in this second occurrence of "promise" in verse 15, stating that Abraham obtained "the" promise, refers to the "promise(s)" that Christians are inheriting in verse 12. In other words, the "promise" Abraham obtained in verse 15, and the "promise(s)" Christians are continuously inheriting in verse 12 are the same. Verse 12 is the first occurrence of "promise(s)" in this passage.

From the preceding discussion, we see that the Christian "heirs" in verse 17, are to inherit the same promise that Abraham obtained in verse 15; who in turn obtained the same promises Christians continuously inherit in verse 12. Therefore, the promise(s) in all three passages are one and the same: Abraham's promise of EULOGIA, which includes health, wealth, and salvation, for the Abrahamic Seed Group forever.

Reason 3. The third reason that we know that Christians are inheriting Abraham's EULOGIA is that the author of Hebrews in verses 13-15 equated the "promise" that Abraham obtained with God's "promise to bless him." He equated the terms "promise" and "bless," making these terms synonymous because the content of what God "promised" Abraham was to "bless" him. Consequently, Abraham obtained what God had promised, which was EULOGIA. And, this promise of EULOGIA is the very same promise God guaranteed with his oath, a "promise to bless." He said, "Surely blessing, I will bless thee" (v.15). God simply backed his "promise to

bless" Abraham, with his oath. And in verse 15, this author declared that Abraham obtained this guaranteed "promise" to "bless." Therefore, this same "blessing," this same EULOGIA, is precisely what Christians are at present, continuously inheriting in verse 12.

"Blessing" and "bless," the translations of EULOGIA which we have documented by example, mean health and wealth in addition to salvation. Since Christians are continuously inheriting Abraham's promise of EULOGIA, then, in addition to salvation, Christians are inheriting health and wealth.

Reason 4. The final reason that we know Christians are continuously inheriting Abraham's EULOGIA is just plain, common sense. If the author of this passage did not mean that Christians continuously inherit Abraham's EULOGIA then common sense demands that he must drop Abraham completely out of the chapter. Why? Because Christians were included in the Abrahamic Covenant right along with Abraham. And that first circle of readers of the Epistle to the Hebrews knew it, just as you, the reader of this page, know it after reading this work. Since God included both Abraham and Christians in the covenant, for the author to present Abraham's obtaining EULOGIA, in which Christians were included, as an illustration that God keeps his covenant, would illustrate just the opposite unless Christians also obtain the same EULOGIA. If Abraham obtained his EULOGIA, then Christians must also obtain the same EULOGIA; otherwise God cannot consistently be relied upon to keep his covenant, since Christians, who were included in the same covenant, have to settle for something other than what they were promised along with Abraham.

If the promises Christians are continuously inheriting in verse 12 are not the same as Abraham obtained in verse 15, and if all the author is attempting to do in this context is prove to Christians that God will keep his promises to them because he kept his word with some Old Testament hero, then the author would logically use some Old Testament character in whose promises Christians were not included. If all the author is looking for is just an "illustration of faith," then Noah would do just fine. God promised him something that did not include Christians, i.e., escaping the flood. Had our author used Noah instead of Abraham, no one would assume that Christians are continuously inheriting Noah's promises, for they were not included in Noah's promises.

But when the author used Abraham's promises, in which Christians were included, as an illustration of faith, common sense demands that Christians also obtain the same promised EULOGIA. Otherwise, this vaunted "illustration of faith" illustrates *unbelief* instead of faith. If Abraham obtained his EULOGIA and Christians do not obtain the same EULOGIA, then God cannot consistently be trusted to keep his word. Why? Because Christians have to settle for something other than what they were promised along with Abraham.

Moreover, if the promises Christians are continuously inheriting in verse 12 are not the same as Abraham obtained in verse 15 (and the author still insists that Abraham be left in the passage), then common sense demands that the author completely eliminate verses 16-20, that is, the rest of chapter 6, because as it stands, it would make no sense. As is, it discusses the relationship of the "heirs of what Abraham was promised" to God, to his oath, to Abraham, to the "hope," to the forerunner, in short, to the Abrahamic Covenant, etc. None of the above would be relevant if the promises being inherited in verse 12 are not the same as Abraham obtained in verse 15.

In addition, the author would have to rewrite the balance of chapter 6, since, as it stands, the promises being continuously inherited in verse 12 are in fact Abraham's same EULOGIA of

salvation, health, and wealth backed by the oath in verse 14 and obtained by him in verse 15. The author must rewrite the balance of the chapter, in the form of a disclaimer. He must "disclaim" the fact that, as the passage stands, the promise(s) of verses 12 and 15 are the same. Common sense demands that the "disclaimer" read something like this: "Although, I structured this passage in a way that makes it appear that Christians are continuously inheriting Abraham's EULOGIA, this is not what I meant. I really meant to illustrate that Christians can depend on God to keep his word to them since he kept his word to Abraham. I also know that since Christians are having to settle for less than Abraham (everybody knows that Christians can't expect health and wealth), then my 'illustration of faith' actually builds *unbelief* rather than faith. My 'illustration of faith' builds unbelief because Christians are not receiving what they were promised as Abraham did even though they were included in the same promises God gave to Abraham."

Of course, the above is facetious. The author said what he meant: Christians are continuously inheriting Abraham's EULOGIA, which is "God's beneficial endowment of power to produce, for the Abrahamic Seed Group, well-being in every area of their lives." And, as we have seen, this well-being includes health and wealth in addition to salvation.

Previously, we noted Paul's statement, that those "which are of faith" (Christians) compose the Abrahamic Seed Group during the Christian era. Next, we see Paul maintaining that this same Seed Group, based on faith, receives, experiences, and participates in the very same EULOGIA of health and wealth that Abraham enjoyed. Paul said, "So then they which be of faith are blessed with faithful Abraham" (Galatians 3:9). "Blessed" in this verse is the translation of EULOGIA, which continues to mean God's endowment of beneficial power bestowed upon the Abrahamic Seed Group, which, as we have proved, produces the well-being of health and wealth in their lives in addition to salvation.

"With" in verse 9 is the translation of the Greek preposition SUN, meaning "together with." This word is used primarily of two or more persons sharing a common action or experience.

Listed below are three instances in John's gospel which illustrate the meaning of SUN.

1. "...Lazarus was one of them that sat at the table with him" (John 12:2). "With" is the translation of SUN. In this passage Jesus and Lazarus share a common action: "sitting around the table." The word that denotes that Lazarus is experiencing the same "sitting" as Jesus is SUN, the Greek preposition.
2. '...Jesus...went forth with his disciples over the brook Cedron...' (John 18:1). "With" is the translation of SUN. In this passage, Jesus and his disciples participate in the same "brook crossing." The word that denotes that Jesus experienced the same "brook crossing" as the disciples is the Greek preposition SUN.
3. "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee" (John 21:3). "With" is the translation of SUN. The disciples intend to share the same "a fishing" as Peter. The word that denotes the disciples intention of sharing the same "a fishing" as Peter is the Greek word SUN.

The above passages demonstrate SUN As the Greek preposition use to denote two or more persons sharing the same thing. Consequently, the use of SUN in Galatians 3:9 demonstrates that the Abrahamic Seed Group during the Church age still participate in the same EULOGIA as Abraham. In this volume, we have seen that the EULOGIA bestowed upon

Abraham contained health and wealth. We have also seen that this same EULOGIA containing health and wealth was bestowed upon the Abrahamic Seed Group with Isaac, then Jacob, then the Nation during the exodus, before the Law and after the Law. Now, the same health and wealth contained in the same word, EULOGIA, is shared by the Abrahamic Seed Group during the Christian era. Put Another way, the Abrahamic Seed Group have been, and still are participating in the same EULOGIA as Abraham for about twenty centuries at the time Paul was writing Galatians 3:9. In fact, the four ways Paul uses EULOGIA in this passage confirm our contention that the Seed Group have been and still are participating in Abraham's EULOGIA. They are as follows:

1. He places EULOGIA in the Indicative Mood.
2. He places EULOGIA in the Passive Voice.
3. He places EULOGIA in the Present Tense.
4. He casts EULOGIA as a Present of Past Action Still in Progress.

Following are explanations of these four uses of EULOGIA:

1a. In New Testament Greek, the Indicative Mood is the way a Greek describes what is really happening, something that is actually going on. It is the mood of reality as opposed to something that might be. Therefore, the Indicative Mood Paul used here demonstrated that the Abrahamic Seed Group was actually participating in Abraham's EULOGIA just as Isaac, Jacob, and the Nation really participated in Abraham's EULOGIA.

2a. In New Testament Greek, the Passive Voice is the Greek way of saying that the subject of a sentence does not perform the action occurring in the sentence, but receives the action. Someone does the action denoted in the sentence to the subject of the sentence. The subject does not do the action to himself. He simply receives what is being done to him by someone else. In this verse, the subject of the sentence is the Abrahamic Seed Group, who are presently, passively receiving the same EULOGIA that Abraham received, just as Isaac, Jacob, and the Nation received it from God for the same reason: they are included in the Abrahamic Covenant.

3a. In New Testament Greek, the Present Tense is the Greek way of describing action occurring in present time. The emphasis is not so much on the time element as on the action being in progress or continuous. In other words, the Greek Present describes continuous action in present time. In Galatians 3:9, Paul's use of the Present Tense denotes not only that Christians, the present Abrahamic Seed Group, are really receiving Abraham's EULOGIA, but that they are continuously receiving his EULOGIA. Christians are continuously receiving Abraham's EULOGIA during the Church age, just as Isaac, Jacob, and the Nation continuously received Abraham's EULOGIA during their "age."

4a. Finally, Paul used this Present, Passive, Indicative form of EULOGIA as a "Present of Past Action Still in Progress." Different grammarians give different names to this Greek construction, but they all recognize its one meaning. This use of the Greek Present Tense simply denotes an action or state of being that began, and has been going on in the past, and is still continuing in the present. In this construction, the past and present are gathered into a single word. John 5:6 illustrates, very simply, a Present of Past Action Still in Progress. In this passage, Jesus saw a man whose infirmity had lasted for thirty-eight years. "...Jesus...knew that he had been now a long time in that case..." "Had been" is a Present of Past Action Still in Progress, i.e., his infirmity began thirtyeight years ago and continues into the present.

This Present of Past Action Still in Progress is common in the Greek New Testament. We cite two other brief examples. In Luke 13:7, Jesus said, "...Behold, these three years I come

seeking fruit on this fig tree,..." "Come seeking" is a Present of Past Action Still Progress. He began three years earlier seeking fruit and is still seeking it. In John 15:27, Jesus said, "...ye have been with me from the beginning." "Have been" is a Present of Past Action Still in Progress that started when Jesus began his ministry and continues to the present. They started with Jesus in the beginning of his ministry: they are still with him in the present (three years later).

Based upon the above discussion of the nature of the Greek text, Paul's clear meaning forces us to conclude that the Abrahamic Seed Group began continuously participating in Abraham's EULOGIA (with the birth of Isaac) about two thousand years before Paul wrote Galatians, and they are still participating in Abraham's EULOGIA!

The reader should apply the [*Eight Questions of Scripture Analysis*](#) to this passage. The [*Eight Questions*](#) confirm that this is derived from the Abrahamic Covenant.

Next, Paul specifically states that every single kind and variety of Abraham's EULOGIA has been bestowed upon Christians during the Church age. He also declares that no part of Abraham's EULOGIA is denied to Christians, the "Membership Roster" of the Abrahamic Seed Group. Paul proves these two facts in Ephesians 1:3, which states that "...God ...hath blessed us with all spiritual blessings in heavenly places in Christ."

In this verse, Paul equates the expression "in Christ" with Promise 60, which states that, "In thy seed shall all families of the earth be blessed." And, in Galatians 3:16, Paul identifies "thy seed" as Christ. He wrote, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but one, And to thy seed, which is Christ." In addition, he stated practically the same thing by asserting that Christ is the seed that should come "to whom the promise is made" (Galatians 3:19). He is referring, of course, to Promise 60. Since Christ is the "seed" spoken of in Promise 60, then in place of the expression, "in thy seed" we may substitute the expression "in Christ." Then, Promise 60 would say, "In Christ shall all families of the earth be blessed." "In Christ" is a synonymous phrase or term with "in thy seed." In other words, "in Christ" and "in thy seed" mean the same thing.

It is no wonder, then, Paul said to the Ephesian Christians that "...God...hath blessed us with all spiritual blessings in the heavenly places in Christ" (Ephesians 1:3). (He included himself, a Christian, in the group of those blessed.) Since "in Christ" and "in thy seed" mean the same thing, then Paul actually combined his statement in Ephesians 1:3 with Promise 60. Ephesians 1:3 combined with Promise 60 would, therefore, state that "...God...hath blessed us (Christians) with all spiritual blessings in heavenly places in thy seed who is Christ, the one in whom all families of the earth shall be blessed." Consequently, since Christians are taken from this group called "all the families of the earth" in Promise 60, then they are included in and blessed by the Abrahamic Covenant during the Christian era by Christ the Seed.

Furthermore, Matthew Poole credits Paul's assertion in Ephesians 1:3 to the Abrahamic Covenant. He said that Paul "...seems to have respect to the promise made to Abraham, Genesis 22:18, that in his seed all the nations of the earth should be blessed; pointing out Christ as the seed...." (MP III p.662). H. W. Beyer also joined Ephesians 1:3 to the Abrahamic Covenant. He ascribed the basis of Paul's remarks in this passage to the Abrahamic Covenant when he said that Ephesians 1:3 "...fulfills what was promised to Abraham..." (TDNT p.276).

In addition, the linkage of Ephesians 1:3 to the Abrahamic Covenant is further enforced by Ephesians 2:11-3:6, which equates the expression "in Christ" with the "common-wealth of

Israel." The "commonwealth of Israel" is, of course, not national Israel, but the saved Remnant. (More on this in Volume III of this work.)

These statements by Poole and Beyer were necessary considering that all [*Eight Questions of Scripture Analysis*](#) when applied to this verse require "Yes" answers. The application of the [*Eight Questions*](#) most definitely proves that Ephesians 1:3 is derived from the Abrahamic Covenant:

1. Yes. God is involved by name.
2. Yes. We have proved that Christians compose the "Membership Roster" of the Abrahamic Seed Group during the Church age. Christians are the recipients of the "blessings" in this verse. Therefore, the Seed Group is involved.
3. Yes. The covenant terms are "God," "blessed," and "blessings." These "blessedblessings" are respectively, the translations of EULOGIA, the same word used throughout this work which, when applied to the Abrahamic Seed Group, means "God's beneficial endowment of power to produce well-being in every area of their lives," including health and wealth in addition to salvation.
4. Yes. The concept of "in Christ," based upon the covenant expression, "in thy seed," is present here.
5. Yes. "Blessings" are passing from God, the author of the covenant, to Christians, the present Seed Group to the covenant.
6. As we shall see momentarily, the blessings passing from God to Christians are "every single kind and variety" of Abraham's EULOGIA.
7. Yes. The term EULOGIA is part and parcel of the Sixty Promises.
8. Yes. "Every single kind" of EULOGIA certainly falls within the borders of the BARAK-EULOGIA definition.

The expression "all spiritual blessings" in verse 3, appears to be plural. It is, but only in a roundabout way, since in the Greek text the singular is used. What the Greek actually says is "every kind or variety" of EULOGIA. Since the Greek calls for "every kind or variety" of EULOGIA, a plural translation is accurate, for "every single one" could certainly be taken as "all." Actually, "all" is the translation of PAS, which, when used without the article as it is here, means "every, every kind or variety" (WEV. I, p.146), and therefore "all" kinds or "all" varieties of EULOGIA. Since EULOGIA includes health and wealth (two of the varieties of EULOGIA) then health and wealth are bestowed upon the Christian Seed of Abraham by the God of the covenant. Furthermore, "every kind and variety" includes every EULOGIA in the covenant that pertains to the Abrahamic Seed Group. Every EULOGIA contained in the Abrahamic Covenant, for the benefit of the Abrahamic Seed Group, belongs to Christians. Christians enjoy the same BARAK-EULOGIA that Abraham, Isaac, Jacob, and Israel enjoyed.

Further, "hath blessed" is an Aorist Participle. In Greek, the Aorist Tense refers to a finished act. And, since the act is finished, it is therefore in past time. This finished act, this "hath blessed," is the centuries-old decree of Promise 60, "In thy seed shall all nations of the earth be blessed" (Genesis 22:18).

Subsequently, the expressions "spiritual" and "in heavenly places" simply mean that these varieties of EULOGIA originate with God in heaven, and are applied to the Abrahamic Seed Group by his Spirit. These EULOGIA are the result of the covenant, not the result of "self-effort." They are bestowed by the Spirit in accordance with the covenant; they are not achieved by selfeffort or works.

The last Scripture considered in this section showing that Christians enjoy Abraham's same EULOGIA, is Galatians 3:13-14. This passage states that, "Christ hath redeemed us from the curse of the law...That the blessing of Abraham might come on the Gentiles through Jesus Christ;..." The purpose of the redemption is that Abraham's EULOGIA might come on the Gentiles. "That" is the translation of HINA, which means "in order that." "Might come on" is the translation of GINOMAI, which means "to come into existence." GINOMAI is also in the Subjunctive Mood, which, when combined with HINA, as it is here, is the regular Greek construction to show the purpose of the action of the main verb. These verses employ the regular method the Greek used to construct a Purpose Clause. (See DM pp.282-3, RD p.340, JGM p.132, and EBD pp.84-86.) In other words, this Purpose Clause demonstrates the purpose of our redemption to be the coming of Abraham's EULOGIA upon the Gentile Christians, as well as Jewish Christians.

"Blessing" translates EULOGIA, the beneficial power of God producing wellbeing. "Of Abraham" is a Possessive Genitive. In Greek, the Possessive Genitive is one of the ways in which the Greek would signify possession. To state it Differently, in the expression, "the book of John," "of John" is the Possessive Genitive showing that the book "belongs to John," the book is "John's" book. Consequently, the expression, "the blessing of Abraham" means that it is Abraham's blessing that actually "comes into existence" for the benefit of the Gentiles as the direct result of the redemption. Previously, we determined that Abraham's "blessing" included health and wealth in addition to salvation. We have also determined that this EULOGIA that Abraham enjoyed was the same for the Abrahamic Seed Group. We demonstrated this by applying concrete Scripture examples to Isaac, Jacob, Israel, and now Christians. And, as We previously demonstrated, these blessings for the Seed Group are "in thy seed," which is Christ.

Furthermore, the expression in Galatians 3:14, "through Jesus Christ," should be translated "in Jesus Christ." This is so because the word here, translated "through," is the Greek preposition EN, which is a synonym of our English preposition "in." Abraham's EULOGIA becomes the Gentiles' EULOGIA "in Jesus Christ," not "through Jesus Christ." This is the literal fulfillment of Promise 60, which stated that "In thy seed shall all the nations of the earth be blessed." This is also a commentary upon Paul's statement concerning "all thy seed," which he equated with Promise 30. Therefore, the purpose of the redemption was that Abraham's EULOGIA of health and wealth in addition to salvation might actualize (come into existence) for the Gentiles. If then, these blessings are available to Christians today, why don't we hear more about it?

Why isn't this "good news" of Abraham's health, wealth, and salvation thundered from every street, rooftop, and pulpit in the world? Why isn't this "good news" being constantly proclaimed? What is the reason for secrecy? Modern theology gives us some theories why health and wealth are not the Christian's Abrahamic inheritance. In the next section, we examine and refute six of them. Your faith will be built up as you see the 'theories of men' logically and scripturally disposed of. The next section will convince you, Abraham's blessings are yours by faith, even now, if you're a Christian.

Chapter Four

Modern Theological Theories Attempting to Take Away the Christian's Abrahamic Inheritance of Health and Wealth.

In this section, we examine and refute six of modern theology's finest, most popular theories. These six theories attempt to provide rational "reasons" grounded in theology why Christians cannot expect health and wealth from their covenant God. As the readers see for themselves these six theories dashed to pieces on the rocks of logic and Scripture, their hearts will be thrilled beyond measure and their faith will be built up. In addition, their minds will accept that believers can defend themselves logically against Satan's "theory" devices.

The Fulfillment Theory

This theory states that the Abrahamic Covenant was completely fulfilled in Joshua's day. Since it was fulfilled then, the Covenant simply "ran its course" and is no longer in force. This theory is based upon a faulty interpretation of three Scriptures.

1. "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Joshua 21:45).
2. "...ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Joshua 23:14).
3. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses..." (1 Kings 8:56).

Of course, the covenant was actually fulfilled in Joshua's day but Joshua's day was not the end of history. History, at that point, was still unfolding. Indeed, history is still unfolding. In other words, the covenant was fulfilled up to that point in history. But, since history was not "complete" at that point, neither was the covenant fulfilled, "complete" at that point, because the covenant endures "forever," (See Concordance.) Therefore, as long as history is unfolding, the covenant endures to cover it. In addition, if the covenant was fulfilled and therefore no longer in force, why did Paul say that Jesus came "...to confirm the promises made unto the fathers"? (Romans 15:8). Unless the context indicates otherwise, "the fathers," in Scripture, includes Abraham, Isaac, and Jacob. In other words, Jesus came to confirm the promises (the Abrahamic Covenant) made to Abraham, Isaac, and Jacob. "Confirm" here translates BEBAIOS, which means to cause to stand firmly and securely. If the covenant had been fulfilled in Joshua's day, why did Jesus come to cause the Sixty Promises to stand firmly and securely? Furthermore, Promise 60 involved the appearance in history of Jesus the Seed. Had the covenant been fulfilled, "complete" in Joshua's day, Jesus would have been born at that time into the human stream of existence. But, he was not born for centuries past the time of Joshua. Therefore, the covenant was not fulfilled in Joshua's day. Also, if the covenant had been fulfilled in Joshua's day, no one would have been saved since. Salvation, in both Testaments, is based upon the Abrahamic Covenant. Salvation is part and parcel of the Abrahamic Covenant. Had it been fulfilled and therefore terminated, no one would have been saved from Joshua's day until this present time, which includes those saved during the Church age. Unless one possesses a willingness to declare that salvation ceased in Joshua's day, he cannot say that the covenant was fulfilled and therefore

terminated in Joshua's day. Moreover, if the covenant was terminated in Joshua's day, then the Apostle Paul didn't know what he was talking about in Galatians 3. In our previous study of Galatians 3, we noted that Paul emphatically declared that the covenant is still very much in force. If the Fulfillment Theory is accurate, then Galatians 3 is wrong. If this is so, then any claims of divine inspiration for Paul's writings go out the window. So does any claim for inspiration of our New Testament since Paul wrote so much of it. And, if the Fulfillment Theory is correct, then Mary, the mother of Jesus, was badly mistaken. She credited the birth of Jesus to the statements God made to Abraham. She said that the Lord "...hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed forever" (Luke 1:54-55). Mary understood that the covenant covered the Seed Group "forever." Had the covenant been fulfilled in Joshua's era, they forgot to tell Mary. Furthermore, they also forgot to tell Zacharias, the father of John the Baptist, that the covenant had been fulfilled. For he also attributed the birth of Jesus to the Abrahamic Covenant. He said that Jesus was born "To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham" (Luke 1:72-73). Had the covenant been fulfilled, it is inconceivable that neither Mary nor Zacharias knew about it. Also, it's incredible that the Holy Spirit would lead Luke to write these two passages in such a way as to leave the impression that the covenant was valid, if in fact, it wasn't. Finally, if the Fulfillment Theory is correct, then Judaism prior to Joshua Chapter 21 is superior to both Judaism after this point, and the Christian religion of the present. Why? Because, as we have seen, health and wealth are guaranteed by the Covenant to the Abrahamic Seed Group no matter in which era they live. Therefore, the Seed Group living prior to Joshua 21:45 had health and wealth guaranteed. The religions of Judaism and Christianity after the time of Joshua 21:45 do not have health and wealth guaranteed to them, since both are part of the Abrahamic Covenant and that covenant is no more, according to the Fulfillment Theory.

The Residential Theory

This theory states that the blessings of Abraham were in force only as long as his physical descendants were "in the land." This theory ties the "blessings" to the "land." It declares that when Israel was driven from the land because of disobedience, it also had "the blessings" taken away. Consequently, Abraham's blessings are no longer in force for his Seed Group since the Seed Group no longer occupies and controls the land in the manner spoken of by Moses. This theory is false for six reasons:

Reason 1. Earlier in this work, we showed that the covenant blessings were essentially the same for Abraham, Isaac, Jacob, and Israel during the exodus, Israel between the exodus and the giving of the Law, and Israel after the giving of the Law. We determined that the same blessings of health and wealth were available to them all because of their inclusion in the Abrahamic Covenant. Whether before or after the conquest of Canaan made no difference. The covenant blessings remained identical. If the blessings were indeed tied to the land, then how could they all experience them before they ever got into the land? In other words, Abraham, Isaac, Jacob, and Israel during the exodus, and Israel between the exodus and the giving of the Law had the identical blessings of health and wealth that Israel had after entering Canaan and for the same reason: these two blessings are attributed to the Abrahamic Covenant while they were not yet occupying the land as specified by Moses. Had the blessings been tied to the land, the enjoyment of them by Abraham, Isaac, Jacob, and Israel prior to the Law could not have been attributed to the Sixty Promises. To put it differently, the blessings enjoyed by Abraham, Isaac, Jacob, and Israel before Israel began the conquest of Canaan were all attributed to the Abrahamic Covenant. The blessings Israel enjoyed after the conquest of Canaan began were also attributed to the Abrahamic Covenant. All the blessings Enjoyed by Abraham, Isaac, Jacob, and Israel, whether before or after the conquest, were basically the same blessings: health and wealth, which are

credited to their inclusion in the covenant. The Nation of Israel did in fact lose the land plus all the blessings of Abraham because of disobedience. And, unfortunately, the saved Remnant of Israel during this period lost the land, because the nation of which they were a part were driven out. But, the saved Remnant were miraculously sustained by God during the dispersion, and were returned to the land after seventy years. The balance of unsaved Israel perished. The saved Remnant has existed and been blessed by the God of their covenant down through the centuries, even to this hour. We shall say much more on the distinction between the saved Remnant and the Nation of Israel in Volume III of this work, The Unbroken Force of Abraham's Blessings. Therefore, the blessings of health and wealth are not tied to the land. To argue otherwise violates Paul's thesis of Galatians 3 that no third party can change the terms or duration of the covenant. Adding the stipulation of "land occupying" to receive the blessings is a "third-party," busybody addition which is not authorized by God. Abraham, Moses, preacher, teacher, theologian, writer, or anyone else.

Reason 2. They were not in the land when the Seed (Christ) came. Promise 60 talks about Christ, the Seed, in whom all nations shall be blessed. This Seed (Jesus) came at a time when Israel was not in the land. And, the "all nations" of Promise 60 have been blessed by him for an additional two thousand years since he came. Furthermore, this two thousand years of continuous blessing of the Seed Group has been occurring during a time in which Israel neither occupied nor controlled the land for one day in the manner specified by Moses. If not occupying and controlling the land in the manner specified by Moses (This would invalidate the Sixty Promises according to the Residential Theory), then how could Jesus be the Seed of Promise 60, born as he was when Israel was not in the land? He could not. As a matter of fact, the logical conclusion of this theory is this: for the Seed to come when Israel is in the land, Jesus would either have had to come prior to Israel's being driven from the land or he could not come until they are completely restored to the land in the manner prescribed by Moses. According to this theory, the Church age must begin sometime prior to the Babylonian Captivity or it cannot begin at all, until some time in the future when God restores Israel to the land. Yet, we know that Christ, the Seed, came nearly two thousand years ago "in the fullness of time." To be a proponent of the Residential Theory is to deny that Christ is The ultimate blessing of the Abrahamic Covenant.

Reason 3. If the blessings terminated with the dispersion of Israel from the land, then no one has been saved, since Israel was driven out of it centuries before Christ was born. This is so, since salvation is attributed to the Abrahamic Covenant by all credible, Christian, theological systems. This theory contradicts not only the great fact that people are being saved every day, even now, but also the specific case of Zacchaeus. In Luke 19:9, Jesus precisely attributed the "salvation" that came to his house that day to the fact that he was a member of the Abrahamic Seed Group. He said, "...This day is salvation come to this house, for so much as he also is a son of Abraham." To be a proponent of the Residential Theory is to deny that salvation during the Church age is the most important provision of the Abrahamic Covenant.

Reason 4. This theory contradicts Paul in Galatians 3. This theory, again, is a thirdparty addition which changes the terms and conditions of the covenant.

Reason 5. This theory also negates the "forever" aspect of the covenant. If the blessings terminate when Israel isn't in the land, then the covenant is not "forever." Yet, Scripture plainly declares otherwise. (See the Concordance.)

Reason 6. If this theory is correct, then Judaism, prior to Israel's being driven out of the land, was superior to both Judaism and Christianity that has occurred since. Health and wealth were guaranteed prior to the dispersion. Since the dispersion, according to this theory, they are not

valid any more. Therefore, Judaism prior to the dispersion, surpasses Judaism after the dispersion and Christianity because it offers more.

The Example Theory

This theory says the passages in the New Testament concerning Abraham and his covenant simply mean Abraham possessed a strong faith and that we should copy him as our example of faith. Christians are simply to learn to "trust" God as Abraham did. We should "copy" his strong faith and learn to "believe hard" as he did. This view contradicts Galatians 3. Neither Abraham's faith, nor his lack of faith, nor the strength of his faith has anything at all to do with Paul's thesis in Galatians 3. In that passage, Paul validated the continuing force of the Sixty Promises-(BARAK-EULOGIA)-Covenant Structure in at least seven ways:

1. The covenant has been authorized.
2. The results of that authorization are still standing.
3. It has not been canceled.
4. No third-party additions are allowed to change either the terms or the duration of the covenant.
5. It has not been unauthorized.
6. With the death of Abraham, it cannot be unauthorized.
7. It has not been reduced in status so that it no longer works.

Whether Abraham had strong faith, weak faith, much faith, or no faith at all means nothing in Galatians 3. The covenant continues in force for the above seven reasons regardless of his faith. Of course, Abraham gave us a great example of how we should trust God. But, according to the Apostle Paul, his faith or the lack of it has nothing to do with the continuing force of the covenant. In addition, if the covenant is no longer in force and Abraham is just our example, this also negates the "forever" aspect of the Abrahamic Covenant. Finally, if Abraham's example is all that is left for us of the Sixty Promises, then Judaism surpasses Christianity since it provided, through the Abrahamic Covenant, both health and wealth.

The Division Theory

This theory divides the Abrahamic Covenant into sections. It states that Section One is the salvation part of the covenant. According to this theory, Section One, or salvation, is still in force. It says that this "Salvation Section" is what Paul is referring to in Galatians 3 and other New Testament passages. Section Two of the Abrahamic Covenant contains the provisions of land, health, wealth, etc. These provisions of Section Two of the Abrahamic Covenant are not valid any more. If this is true, if the covenant is now divided, why are the Scriptures silent about it? Why can't the advocates of this theory produce just one verse that declares it? Just one verse might convince us! Where is just one verse? Why didn't Paul mention this "Sectional Covenant" in Galatians 3? He did not mention this "Sectional Covenant" for the same reason he never mentioned oxycalifers. They do not exist. Neither does any division of Abraham's Covenant exist except in fables. The Apostle Paul confirms, validates, verifies, and corroborates the "foreverness" of the entire Abrahamic Covenant with his Seven Point Demonstration of the continuing force of the entire Abrahamic Structure. (See the Example Theory.) Having done this, Paul then attributed the ground for the "Inheritance" of the Abrahamic Seed Group during the Church age to the continuing force of the entire Abrahamic Structure, just as the ground for the "Inheritance" during the Old Testament era was the Abrahamic Structure. Had the covenant been "sectional," Galatians 3 would have been an ideal place for Paul to have said so. But nowhere in this passage, or anywhere else, does he even imply such a thing. Instead, he demonstrates that the entire covenant is presently in force. In addition, no Scripture in either Testament supports this theory. But, not only is there no Scripture to support any such "dividing up" of the Abrahamic

Covenant, the Division Theory also contradicts the New Testament concept of "the Inheritance." Paul sets the tone for the doctrine of the Inheritance in Galatians 3:18, the passage briefly mentioned above. In this passage, Paul equates the Inheritance with the Abrahamic-Sixty Promises-(BARAK-EULOGIA)- Covenant Structure. He said, "For if the inheritance be of the law, it is no more of promise: but God gave it (the inheritance) to Abraham by promise" (Galatians 3:18). "Inheritance" is the translation of KLAROS. This is addressed to Christians, the present "Membership Roster" of the Abrahamic Seed Group. Also, we discussed previously, both Peter's remark that Christians were "to inherit" (KLAROS) blessing, or EULOGIA, and the author of Hebrews remark that Christians are now continuously "inheriting" (KLAROS) Abraham's same EULOGIA. We also learned that this EULOGIA Christians are "inheriting" includes health and wealth. Consequently, health and wealth are indeed part of the Christian's "Inheritance." For this reason, Paul wrote to the Christians in Thessalonica saying, "...I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thessalonians 5:23). In this passage, "whole" is the translation of HOLOKLAROS. This Greek word combines HOLO, which means "whole," with KLAROS, which means "inheritance." KLAROS is the same basic word used by Paul in Galatians 3:18, by Peter in 1 Peter 3:9, and by the author of Hebrews in Hebrews 6:12 and 17. (See our previous discussion of these passages.) This combination, then, means "whole inheritance." Therefore, Paul means for the "whole inheritance" of these Christians to be preserved blameless. "Preserved" translates TAREO, which means "to watch over," "to keep," "to reserve," "to give heed to," or "to preserve." "Blameless" translates the adverb AMEMPTOS, meaning "not faulty," "unblamably," or "nondefectively." In other words, Paul prayed that God "would watch over and preserve" their "whole inheritance," keeping it "nondefective." And notice what Paul designates as the content of this "whole inheritance: their spirit, their soul, and their body." Most born-again theologians have no problem with "non-defective" spirits and souls for Christians. But, many of them are shaken upon realizing that Paul included a "non-defective" body in the Christian's inheritance. Think of it! And, thank God as you think of it! The Christian's inheritance includes a "non-defective," healthy body because of his "membership" in the Abrahamic Seed Group. Luke used this same word, HOLOKLAROS, to describe the healing in the first recorded miracle in Acts 3:16. A lame member of Abraham's physical seed lay at the beautiful gate of the temple. Seeing him in that helpless condition, Peter said to him, "...In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). Later, they challenged Peter about it, and he said that faith in Jesus' name "...hath given him this perfect soundness in the presence of you all" (Acts 3:16). "Perfect soundness" translates HOLOKLAROS, which means "whole inheritance." Since this word was applied by Paul to *body*, *soul*, and *spirit*, we may conclude that now this lame man possesses a "non-defective" body. In addition, we may conclude that his spirit and soul were either already "non-defective," that is, he was already a born-again Christian or that as a result of this miracle he became a born-again Christian. At any rate, because of this miracle, the lame man now enjoys his "whole inheritance"—a "nondefective" *spirit*, *soul*, and *body*. Therefore, if health is no longer valid for the Abrahamic Seed Group, why did Paul include a healthy, "non-defective" body in the Christian's Abrahamic Inheritance? Now, we can understand Jesus' reason for healing the woman who had the spirit of infirmity for eighteen years. Jesus laid hands on her and she was healed. The synagogue went into an uproar because he healed her on the Sabbath. Jesus asked them, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:16). Notice the reason Jesus gave for healing her: she was a daughter of Abraham. She had "membership" in the Abrahamic Seed Group. "Ought" in this verse translates the Greek impersonal verb DEI, which means, "it is necessary, given the nature of the case." This word, DEI describes a "necessity." The nature of the case here was that this bowed woman was a member of the Abrahamic Seed Group. Jesus had no choice. He must heal her (DEI is translated "must" in Matthew 6:21; 17:10; 24:6; 26:54). Her "membership" in Abraham's Seed Group presented him with a "necessity." He "ought," that is, he

"must" heal her. The "necessity" for her healing gripped his mind so acutely that he healed her on the Sabbath. Had the covenant been divided, with the "Healing Section" no longer in force, Jesus would not have healed this woman just because of her "membership" in the Abrahamic Seed Group. Finally, to advocate the Division Theory is to argue that Judaism surpasses Christianity. Since Judaism provided health and wealth, Christianity had better do the same. Otherwise, Judaism offers more and is therefore superior. This is the logical resting place of the Division Theory.

Paul's Notorious Thorn Theory

How can physical healing be the Christian's inheritance when "everyone" knows that Paul had a thorn in the flesh? Why, "everyone" knows that Paul got the "big head," and God made him sick (his thorn) and refused to heal him of it, even though he asked him three times to do it. And, "everyone" knows that God refused to heal him of this devastating sickness that he gave him so he could use this sickness to make and keep him humble. Why, "everyone" knows this "Bible Truth" since we've heard it all our lives. Yes. We have all heard this "Bible Truth." But, this case which we have heard about all our lives is blatantly false. To begin with, Paul was not "bigheaded" in this passage. The expression, "should be exalted above measure," (2 Corinthians 12:7), is the translation of HUPERAIRO. This word is the combination of HUPER, meaning "above" or "over," with AIRO, meaning "to raise." HUPERAIRO, then, means to "raise above." In addition, HUPERAIRO in this verse is in the Passive Voice, which means that the "raising above" or the "exalted above measure," was not done by Paul. This would require the Active Voice. Instead, others exalted Paul above measure. This is the regular function of the Greek Passive Voice. In other words, the Greek, as in English, uses the Active Voice when the subject of the sentence performs the action described in the sentence. He uses the Passive Voice when the subject of the sentence receives the action described in the sentence when someone other than the subject of the sentence performs the action. In this case, Paul, the subject of the sentence, receives the action of being exalted by others. He is not exalting himself. Consequently, "should be exalted," HUPERAIRO, is in the Passive Voice. Put simply, Paul had quite a reputation. Those who had heard of him held him in high esteem. They "exalted him above measure." Why? Paul was exalted above measure by other people because of "the abundance of revelations" that he had received from God. "Abundance" is the translation of HUPERBOLA, the combination of HUPER, meaning "over, above, beyond," with BALLO, meaning "to throw." HUPERBOLA, then, means "a throwing beyond" or "abundance." Paul mentions one of these revelations in this chapter. He told about the man "... caught up to the third heaven" (2 Corinthians 12:2). Because of his great reputation, this being exalted beyond measure on the part of others for his abundance of revelations, Paul was given a "thorn in the flesh." What was this thorn? Who gave it to him? When we identify the thorn, we will also know who gave it to him. Paul precisely identifies his thorn in this passage. The thorn was a "messenger of Satan." "Messenger" translates ANGELOS, which means "angel." The thorn in Paul's flesh was Satan's angel! Notice that the text does not state that this thorn was God's angel. Therefore, Satan, not God, gave the angel (thorn) to Paul. This angel was not God's to give. Why, then, did Satan send his angel to Paul? Satan sent his angel to buffet Paul. "Buffet" translates KALIPHIDZO, which means "to hit or strike with a tightly clenched fist." In other words, Satan was livid over Paul's reputation that God gave him an abundance of revelations. Consequently, Satan sent his angel to kill Paul by inflicting physical wounds on his body by stonings, shipwrecks, hungerings, beatings, staying in the deep a day and night, journeyings, etc. Satan caused these buffetings "...in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Corinthians 11:26-27). In addition, "buffet," or KALIPHIDZO, is in the Present Tense, which denotes

continuous action or action that is in progress during the present time. The Present Tense of "buffet," means that Satan's angel kept on striking Paul. The Present Tense denotes no let-up in the striking. He was striking Paul and he was "keeping on striking him." Fearing for his life, Paul asked the Lord three times to make Satan's angel depart from him. "Depart" is the translation of APHISTEMI, meaning to "stand away from," which is in the Aorist Tense. The Aorist Tense defines action, not as a process, but as a point. Three times Paul requested that Jesus require Satan's angel to "stand away from" him in one fell swoop. He asked the Lord to rid him of it in one decisive, complete act—not a long, drawn-out process. This is the most common use of the Greek Aorist Tense. In 2 Corinthians 12:9, the Lord answered, "...My grace is sufficient for thee: for my strength is made perfect in weakness...." The translation "is sufficient" appears to translate two Greek words, the linking verb "is" plus the adjective "sufficient" simply describing what kind of grace it is, i.e., a "sufficient kind of grace." But this translation misleads. There is no linking verb (is) and there is no adjective (sufficient) in this sentence. This sentence contains only one verb, the verb ARKEO. And Paul casts this verb in the Active Voice, indicating that the Lord's grace actively "did Something." The Active Voice does not indicate that the Lord's grace is of a certain kind, like "is sufficient." This translation misleads. Then, what does ARKEO mean? ARKEO properly means "*to ward off*" (HAGL p.51). Thayer elaborates on this basic, proper meaning and says that ARKEO means "...to be possessed of unfailing strength, to be strong, to suffice, to be enough (against any danger; hence *to defend, ward off*...)" (JHT p.73). Siede says that as far back as Homer, ARKEO means "...to give protection, *ward off*, to have power, to help" (NID III, p.727). Vine declares, "ARKEO primarily signifies to be sufficient, to be possessed of sufficient strength, to be strong, to be possessed of sufficient strength, to be strong, to be enough for a thing; hence *to defend, to ward off*...' (WEV, I, p.234). ARKEO means possessing enough power to give protection and *defend against by "warding off."* And, each individual context in which ARKEO occurs in the Greek New Testament, reveals just what is being "*warded off*" in each particular context. ARKEO occurs eight times in the Greek New Testament; four times in the Active Voice, and four times in the Passive Voice. In all four instances in the Active Voice, ARKEO means to "ward off" adverse consequences caused by some need, i.e., something beneficial that is lacking in each context. Cited below are all four uses of ARKEO in the Active Voice in the Greek New Testament which illustrates the above.

1. Matthew 25:9 — "But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." The scene, here, is the ten virgins, five wise and five foolish. The foolish want some of the oil belonging to the wise, who refused to let them have any. They refused because a divided oil supply would result in the adverse consequences of not enough oil for all. "Enough" is the translation of ARKEO. In this passage, the adverse consequence to be "warded off" is the danger of the bridegrooms' appearance while they are away buying the oil they do not possess. This adverse consequence happened to the five foolish virgins. They were away when the bridegroom came. Consequently, they had the door to the wedding shut in their faces. This lack of, and need for the beneficial oil, caused the adverse consequence of a shut wedding door. Since an adequate oil supply, "enough" oil, would fill the lack and meet the need, then enough oil would, consequently, "ward off" this danger of a "shut wedding door." Therefore, the translators chose the word "enough" as the translation of ARKEO in this passage. The following, expanded translation of the Greek into English makes the above discussion clear. "Lest by no means the divided oil wards off the adverse consequence of the shut wedding door for us and for you."

2. John 6:7 — "Phillip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Phillip made this statement at the feeding of the five thousand people. The adverse consequences Jesus "warded off" here were hunger, weariness, and possibly even sickness produced by hunger. The lack of beneficial bread caused these

adverse consequences since they simply didn't have enough for everyone to eat. Their bread supply was not "sufficient." "Sufficient" translates ARKEO. The accurate, literal translation reads that their bread supply "suffices not for them," or does not "ward off" the adverse consequences of hunger for them.

3. John 14:8 — "Phillip saith unto him, Lord, shew us the Father, and it sufficeth us." In this context, Phillip considered his inability to see the Father with his physical eyes as an adverse consequence. Since this adverse consequence was caused by his need for seeing the Father, then to actually see him would "ward off" whatever Phillip considered adverse about it. So, he said to Jesus, "...shew us the Father, and it (this showing) wards off the adverse consequence for us."

4. 2 Corinthians 12:9 In this passage, the adverse conditions are the physical "blows" Paul experiences, caused by the demonic being, Satan's angel, doing everything in his power to kill Paul physically. Now, when Jesus said, in response to Paul's urgent plea for help, "My grace suffices thee," just exactly what did He mean?

From the four Greek dictionaries we quoted earlier, we determined that ARKEO means "possessing enough power to give protection and to defend against by warding off." We further determined that each individual context reveals just what is being "warded off." We have already examined three contexts and discovered what various, adverse conditions, caused by the lack of or need for some beneficial thing were "warded off." In Matthew 25:9, we found that a sufficient oil supply "warded off" the adverse condition of "a shut wedding door." Enough oil had the "power" to "defend them against," i.e., to "ward off" the closed wedding door. In John 6:7, the adverse conditions were hunger, weariness, and sickness caused by the lack of bread. "Enough" bread provided the "power to" defend them against," i.e., to "ward off" the adverse condition of hunger, etc. In John 14:8, seeing the Father "warded off" whatever adverse conditions Phillip felt from this lack. In 2 Corinthians 12:9, the repeated Blows of Satan's angel are the adverse conditions Paul experiences. The initial cause of these adverse conditions is, of course, Satan. The context makes this plain. Satan sent the angel to Paul. But the angel continues his physical attacks on Paul for only one reason: Paul lacks enough strength to counterattack and force the demon being to depart from him. Paul's absence of strength allows the continuation of the adverse "beatings." Jesus acknowledged once and Paul acknowledged twice his problem of lack of power to dispel, i.e., to "ward off" Satan's angel. Jesus acknowledged Paul's absence of power with his remark in verse 9 that "...my strength is made perfect in weakness." "Weakness" is the retranslation of ASTHENIA, the combination of A, meaning "negative," with STHENOS, meaning "strength." ASTHENIA, then, means a negation or the absence of strength. Jesus recognized Paul's problem as the "absence of strength" to overcome Satan's angel. But Jesus said to his greatest soldier, "Hang on! Help is on the way. Your back's to the wall and you haven't strength to prevail. But, I have all power. And it's in situations like yours that I bring my power to completion. My complete power will defend you and keep on defending you. My complete power will protect you and keep on protecting you. My complete power will ward off that demon from you and keep on warding off that demon from you!" "Strength" in verse 9 is the translation of DUNAMIS, which means "power." Our word "dynamite" comes from DUNAMIS. "Perfect" in verse 9 translates TELEIOO, which means "bring to completion," i.e., nothing lacking, it is complete. Therefore, the translators used "perfect." In other words, Jesus told Paul that in situations where his warriors lacked prevailing power that he brings his complete power to bear, "protecting" and "defending them by "warding off" adverse conditions caused by their lack of power. No wonder Paul wrote, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:9b-10). "Infirmities" in verses 9 and 10, is the translation of ASTHENIA, the same word translated

"weakness" in verse 9. "Weak" in verse 10 is also the same basic word, ASTHENIA. In all, this word occurs four times in verses 9 and 10, and means in each instance, "absence of strength." "Power" in verse 9 translates DUNAMIS, the same word translated "strength" in verse 9. "Powerful" in verse 10 is the same basic word DUNAMIS. This word occurs three times in these two verses. Paul, the greatest warrior, took pleasure in situations where he lacked strength. He discovered in that condition, Christ's "complete power" rested upon him: "protecting, defending, and warding off" from him those adverse conditions caused by his own lack of beneficial strength. "Rest upon" is the translation of EPISKANA. This word combines EPI, meaning "upon," with SKANA, meaning "tent." EPISKANA, then, means to cover over like a tent. At Paul's weakest point, Christ's power covered him like a tent. This covering rendered him powerful. Paul's adverse conditions were damages to his body caused by his lack of strength to stop the demon. No, Paul was not demon possessed, but under continuous demonic attack from without. Sickness was not his "thorn." The demon was his "thorn." It would be rather naive, however, to believe that any man could endure the physical abuse that Paul did and not be sick from it. He had to become ill at times. But in this context, the "thorn" is the demon. If any sickness is implied, that is just one of the adverse conditions created by the demon and allowed to continue because Paul lacked the strength to stop him. Now we can answer the question we asked previously. When Jesus told Paul, "My grace suffices thee," what exactly did he mean? He meant that, "I am going to protect you, Paul, my greatest warrior. I am going to defend you. I will bring my complete power to bear in your adversity, my power before which nothing can stand, and I will ward off that demon, making him stand away from you in one act. But, not only will I do this, I will keep on doing it. I will keep on protecting you. I will keep on defending you. I will keep on warding off the demon from you. I will keep on making the demon stand away from you!" ARKEO in this passage is in the Present Tense, which means continuous action in present time. No wonder Paul took such pleasure in this. And, no wonder he took pleasure in the other things in verse 10 that caused Christ's power to cover him like a tent. The Greek text refuses to allow the traditional view of this passage, which states that God refused to "ward off" this thorn and instead substituted his "sufficient kind" of grace in place of a complete deliverance, that is, a "warding off." The supposed result of such a fabled substitution is, of course, to enable Paul to keep on carrying his thorn in the flesh, but "act like a man" while doing so. But, in no way can anyone stretch the borders of ARKEO enough to cover any idea of "substitution." Nothing in this word even implies "substitution." The word means "possessing enough power to give protection and defend against by warding off." "Substitution" is not a synonym for "possessing enough power to give protection and defend against by warding off." If, therefore, Paul really meant that God substituted his grace in place of a Complete "warding off," a complete "making the demon stand apart from him in one act," then a word other than ARKEO would have been used. ARKEO absolutely does not mean "substitution." Finally, the New Testament writers cast ARKEO in the Passive Voice when the need had already been fulfilled and the adverse conditions caused by the need or lack had already been "warded off." Then, ARKEO is translated "content" in all four occurrences of the Passive Voice in the Greek New Testament. The following brief discussion demonstrates this:

1. In Luke 3:14, the soldiers suffered no adverse conditions caused by lack of "wages" since they were receiving "wages." Therefore, Jesus told them to be "content" (ARKEO) with their "wages."
2. In 1 Timothy 6:8, Paul mentions no adverse conditions caused by lack of "food and raiment" because they have "food and raiment." Therefore, Paul said to be "therewith content" (ARKEO).
3. In Hebrews 13:5, the author cited no adverse conditions caused by the lack of "things" since they already have "things." Consequently, the author tells them to be "content" (ARKEO) with such "things" as they have.

4. In Third John 10, Diotrephes suffered no adverse conditions caused by a lack of "malicious words." But, even this doesn't "content" (ARKEO) him. In addition, he refused to receive the brethren.

One final appeal to common sense. If Paul really had developed the "big head," if he really had become "proud" over his revelation, position, or for any other reason, the last thing in the universe Satan would do is send his angel to buffet and kill him. For when Paul or any Christian becomes "proud," Satan is tickled pink. Not only does he love it, but he will help you become "prouder." No, Paul was not "proud" in this context. Jesus absolutely "warded off" Paul's thorn and kept it "warded off" for the rest of his life.

The Perfect Canon Theory

This theory states that simultaneous with the writing of the last book in the New Testament, all the supernatural and the miraculous were removed from the Church. This includes tongues, knowledge, prophecies, hearings, etc. This theory leaves the Church with pastorteachers, evangelism, helps and administrations. But the supernatural, miraculous intervention of God in the affairs of the Church, consistently delivering healing and prosperity as their inheritance, according to this theory, terminated with the writing of the Book of Revelation. This theory is based on a faulty interpretation of 1 Corinthians 13:8-13, but more specifically, verse 10. What exactly, then, does this passage mean? In the following discussion, we present a simple analysis of the entire passage that the reader can easily grasp. For the sake of clarity, the reader will observe that this passage is composed of three simple parts.

Part 1. Those conditions in the Church contemporaneous with Paul's writing of 1 Corinthians 13. Those conditions were designated as contemporary to Paul by his use of "now" which he used twice in verse 12 and once in verse 13.

Part 2. Those conditions in the Church Paul considered future. These conditions were designated by Paul's use of the Future Tense as well as his use of the word "then" which he used twice in verse 12.

Part 3. The dividing line between what Paul considered present to himself and what he considered future is verse 10. This verse describes something that is "coming" that is to be "perfect." And, when that which is "perfect is come," the conditions in the Church that were contemporaneous with Paul's writing to the Corinthians (the conditions of 1 above) would change. They would become the conditions of 2 above.

Proceeding further with this analysis, we determine just what the conditions were that were contemporaneous with Paul, what those conditions are to change into in the future, and just what this "perfect" thing is in verse 10 that causes the change of the conditions in the Church Paul devoted almost half of this chapter to describe. First, we list the conditions contemporaneous with Paul's writing to the Corinthians. Then, we list those conditions Paul listed that were future to him. Finally, we identify the "perfect" thing that causes the great change from "Now" to "Then" in the conditions in the Church.

NOW! THOSE CONDITIONS CONTEMPORANEOUS WITH PAUL'S CORINTHIAN LETTER

1. "...we know in part,.." (v.9). 2. "...we prophesy in part" (v.9). 3. "...we see through a glass, darkly;.." (v.12). 4. "...I know in part;.." (v.12). 5. "Now abideth faith, hope, and charity,..the greatest of these is charity" (v.13).

In Conditions 1, 2, and 4, "in" should be translated "out of" because Paul used the Greek word EK which means "out of." This Greek preposition, EK, regularly means "out of." In other words, what they "knew" and what they "prophesied" was derived "out of" part (MEROS) of the "whole." They could not tap the "whole" to draw up their "knowing" and their "prophesying." They could only draw "out of" a part of the whole. The balance of the whole was hidden from them in Paul's day. In Condition 3, "glass" is the translation of ESOPTRON which means "mirror." In Paul's day, "mirrors" were mostly made of polished metal. The images reflected by them were not the clearest. Although the object of the reflected image was, of course, in front of the mirror, it appeared to the eye as if it were behind the mirror. Consequently, the viewer felt as though he was looking "through" the mirror to see an object on the other side of it. This caused the reflection to be rather "obscure" or to appear "darkly." "Darkly" is the translation of AINIGMA which means "obscure" or "not clear." Our English word "enigma" comes from AINIGMA.

THEN! THOSE CHANGED CONDITIONS IN THE CHURCH THAT WERE FUTURE TO PAUL'S CORINTHIAN LETTER

1. Prophecies shall fail (v.8).

"Shall fail" is the translation of KATAR-GEO which means "worked down and no longer working." Paul places this word in the Future Tense, indicating that the time when prophecies no longer work, is future to his writing the Corinthians. He also placed it in the Indicative Mood, the Greek way of describing an actual occurrence. As such, the Indicative Mood denotes that this future "rendering inoperative" of prophecies was to be a real, actual occurrence. He also placed KATARGEO in the Passive Voice which means that prophecies will have this inactive state done to them. Putting it all together (Future, Passive, Indicative), the statement should be translated, "prophecies shall be rendered inoperative." "Cease" is the translation of PAUO which means "to come to an end" or to "take ones rest." Paul placed this word in the Future Tense indicating that the cessation of tongues is future to his Corinthian Letter. In addition, Paul also places it in the Indicative Mood, which in Greek demonstrates actuality or reality. In other words, the future end of tongues is to be actual, real. This is not something that might happen. The Indicative means it will really happen. Further, Paul places PAUO in the Middle Voice, which means that the subject participates in the results of the action of its verb. Since "tongues" is the subject, tongues participate in the action of ceasing. Combining all of the above, the actual translation of Condition 2 should read, "Tongues shall take their rest," or "Tongues shall come to their own end."

3. Knowledge shall vanish (v.8).

"Shall vanish" is the translation of KATAR-GEO, the same word Paul used concerning Condition 1 above (prophecies). In this statement, he also cast KATARGEO in the Future, Passive, Indicative as it was in Condition 1 above. Consequently, every-thing said about it in Condition 1 applies here also. The proper translation then, of Condition 3 is, "knowledge shall be rendered inoperative."

4. "...that which is in part shall be done away" (v.10).

"In" in this verse is also the Greek preposition EK meaning "out of." The expression "shall be done away" is the translation of KATARGEIO described above. Also, in this passage, KATARGEIO is Future, Passive, Indicative as described above. The expression "that which" is the translation of TO which means "the thing." A complete translation, then, of Condition 4, is "the thing out of part (as opposed to the whole) shall be made inactive (or rendered inoperative)." "The thing" in this passage, obviously is composed of three parts: tongues, prophecy, and knowledge.

5. "...but then, face to face..." (v.12).

The expression "face to face" is the translation of PROSOPON PROS PROSOPON. PROSOPON, meaning "face," is the combination of PROS, meaning "towards," plus OPS meaning "eye." The combination, then, means "towards the eye" or "face." The full expression here means "face towards face." This expression is used three times in the Greek Scriptures. In Genesis 32:30, after wrestling all night to receive the blessing from the angel, Jacob, assuming the angel to be God, said, "...I have seen God face to face...." In this case, Jacob experienced an actual, physical "face to face" seeing. In addition, Gideon used this same expression in Judges 6:22, concerning the angel of the Lord who made fire come out of the rock and consume the flesh and cakes. "And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face." Gideon actually, physically saw the angel "face towards face." Both Scriptures cited above from the Greek Old Testament, the Septuagint (LXX), used the expression PROSOPON PROS PROSOPON as Paul did in 1 Corinthians 13:12. Consequently, Condition 5 simply means that in the conditions of the Church future to Paul's Corinthian Letter, Christians will see Jesus "face to face." While commenting on this passage in his Word Pictures in the New Testament, A.T. Robertson likens this triple use of PROS to John 1:1. He says that PROS, here, means actually facing one, as the Word (Jesus) actually "faced" (PROS with) God in John 1:1. Consequently, since Jacob and Gideon actually faced the angel, Paul declared a future time in which the Church will also actually, physically "face" the Lord.

6. "...then shall I know even as also I am known" (v.12).

The words "know" and "known" in "Then shall I know even as also I am translate EPIGINOSKO, which means "to know fully." The word "know" in verses 9 and 12, and the word "knowledge" in verse 8, are all translations of GINOSKO and GNOSIS, which simply mean "to know" and "knowledge." GINOSKO and GNOSIS do not mean "to know fully" or "full knowledge" as EPIGINOSKO in verse 12. Paul's statement, "as also I am (fully) known," becomes the standard for the Christians' ability "to (fully) know" sometime future to Paul's Corinthian Letter. How, then, was Paul fully known? The Lord fully knew and continues to fully know everything about Paul. The way in which the Lord fully knows Paul is the standard by which Christians (future to Paul's Corinthian Letter) will fully know the Lord, his plan, his creation, his people, his love, his character, his attributes, his Word, his purpose, etc. The preceding analysis of 1 Corinthians 13:8-13 differentiates very distinctly between the conditions in the Church contemporaneous with Paul's Corinthian Letter and those conditions in the Church future to Paul's Corinthian Letter. The question now turns on this: When are those conditions contemporaneous with the Corinthian Letter to end and those future conditions to begin? By common consent, Paul's statement in verse 10 which declares, "But, when that which is perfect is come, then that which is in part shall be done away," draws the dividing line between those contemporaneous and future conditions in the Church. What exactly does "that which is perfect" mean that Paul said should "come" that would cause such radical changes? "Perfect" is the translation of the adjective form of the Greek noun TELOS which means "end." The verb form of

TELOS, which is TELEOO means "to carry out a thing to the full end." The adjective form used here, TELEION, defines something that has "reached the end of a process and is therefore complete, finished, fully developed, and mature." Since the process is complete, there is nothing left to be done in the process. Therefore, the thing can be considered "perfect," hence, our translation "perfect." But, what process is in view here, that having been completed, will bring about the radical changes in the conditions of the Church Paul so carefully points out in this chapter. The Perfect Canon Theory views this "complete process" as the completion of the books of the New Testament. This theory states that with the writing of the last book of the New Testament, i.e., the completion of the Canon of Scripture, that all the miraculous was withdrawn. In other words, this theory leaves the entire Church age (since the writing of the Book of Revelation) with no tongues, prophecy, and no knowledge received directly from God. But, they don't stop here. They remove all healing as presented in the Abrahamic Covenant and guaranteed to Abraham's seed. In addition, they remove all the supernatural and miraculous. They allow us pastorteachers, evangelism, helps and administrations. Are they correct in thinking that the "perfect," completed, finished process in verse 10 is in fact the completion of the New Testament Canon? No, they are not accurate in this view at all. Common sense drives this view from the field. According to this theory, since John finished the Book of Revelation in 96 A.D., Christian knowledge of the things of God should be equal to the knowledge God had of Paul. Is this the case? Do Christians know God, Jesus, his plan, creation, people, love, character, attributes, purpose, etc., as fully as God knew those things about Paul? No, we do not know about God and the things of God as fully as God knew Paul and the things about Paul mentioned above. Furthermore, if this theory is correct, we should not only know all this about Paul since God knew all this about Paul, (and God's knowledge of Paul is the standard of our knowing during these future conditions), but we should know the answers to a lot of other questions that are unanswered today. For instance, if we had "full knowledge," we should know precisely the age of the earth. Is it billions of years old as the evolutionists claim? Is it only a few thousand years old? If we had "full knowledge" now, during the Church age as this theory claims we have, we should know how old the earth is since God fully knew how old Paul was. In addition, we would also know the identity of Cain's wife since God fully knew Paul's marital status (or the lack of it). We would also know more about Melchizedek. Who were his parents? Where and when was he born? Was he born at all and when did he die? Did he die? Why was he considered so superior? A "full knowledge" would provide answers to these and all questions since God fully knew all this about Paul. Obviously, the completed, "Perfect" Canon Theory doesn't provide the answers to all questions. Therefore, until one can prove that he can know as fully now, during the Church age, as God fully knew Paul, one cannot conclude that the completed, "perfect" process in verse 10 was the writing of all the New Testament books. But, not only is the Church unable to "fully know" God and the things of God since the completion of the Canon, she has also been unable to see Jesus "face to face." If the "Perfect Canon Theory" is correct, then all Christians, not only would be able to know things as fully as God knew Paul, but they should see Jesus "face to face" (in person), at least every now and then. Have the followers of this theory seen Jesus "face to face" lately? Have they ever seen him "face to face" at all? Have you, dear reader, ever seen Jesus "face to face"? Until the followers of this theory can prove that the Church "knows" as fully as God knew Paul and that they have seen Jesus "face to face," then, we *must* conclude that the completed "perfect" process in verse 10 is absolutely *not* the New Testament Canon. But, if it is the New Testament Canon, then we *must* conclude that the New Testament Canon is not yet complete since these two conditions of "fully knowing" and seeing Jesus "face to face" have not occurred yet. If this is the case, i.e., if the Canon is not yet complete, then for these two conditions to come to pass, the Canon must be completed at some point in the future. This would require someone to write at least one other New Testament book that would be accepted as inspired. Of course, this will not happen as the Canon is in fact complete or "perfect." Therefore, the completed, "perfect," process in verse 10 did not refer to the Canon, but to some other

completed, "perfect" process future to Paul's Corinthian Letter which would usher in these new conditions. What, then, was this future, completed process? This process is the "end of time" as we understand it, culminated and completed by the second coming of Christ. The Church will not be able to "fully know" like God "fully knew" Paul until the second coming of Christ. In addition, no Scripture even implies that the Church will see Jesus "face to face" until he returns for her. Then, and only then, will the Church see Jesus "face to face." John affirms this position. He said "...when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). At that point, and not before, shall we "see him as he is," and that "face to face." Also, at that point, and not before, we shall "be like him" which includes, among many other things, our ability to "fully know" since he certainly "fully knows."

The best, most solid, conservative Bible scholarship, confirms that the completed "perfect" process in verse 10 is in fact the second coming of Christ (at least our tenure in heaven), and not the completed Canon. See the comments on this passage by the following:

1. John Calvin states that the completed process in verse 10 begins at death and completely manifests itself at the day of judgement, (and not during the Church age).
2. Matthew Henry views the conditions future to the Corinthian Letter as occurring during our future life in heaven (and not during the Church age).
3. Matthew Poole asserts these future conditions will occur when we come to heaven (and not during the Church age).
4. Adam Clarke ascribes these future conditions to the state of eternal blessedness (and not to the Church age).
5. The Expositor's Greek Testament declares that these future conditions begin with the second coming of Christ and not at the completion of the Canon (and therefore are not ours during the Church age).
6. The Pulpit Commentary says that these future conditions will occur when the Church reaches the measure of the fullness of the stature of Christ. Then, this commentary says the "face to face" meeting will only occur at the second coming of Christ (and not during the Church age).

See their respective comments in detail in their commentaries on this particular Passage.

Finally, 1 Corinthians 13:8-13 boldly declares just the *opposite* of what The Perfect Canon Theory says the passage teaches. Rather than tongues, prophecy out of part, and knowing out of part being somehow done away with during the Church age, all three continue in full force until the second coming of Christ. Furthermore, not only do the above continue in full force to the end of the age, but so does the supernatural and the miraculous. Therefore, nothing, including this theory and God himself, can ever terminate the Abrahamic Covenant, which includes for the Seed Group, the blessings of healing and prosperity as well as salvation.

Every person has the right to choose not to believe in tongues, prophecy, knowledge, healing, the miraculous, the supernatural, prosperity, and the Abrahamic Covenant. But no one can sensibly, credibly base his/her disbelief on 1 Corinthians 13:8-13.

To further refute the misinterpretations of this "Perfect" Canon Theory is needless. Just as God kept that which Paul committed to him, will he do less for us, his "children of promise"? No,

for God alone is faithful and just, keeping his sworn promise to the end that he may establish our hearts. Volume III of this work reaffirms The Unbroken Force of Abraham's Blessings to the Seed Group during the Church age, while Volume IV shows us exactly how we can obtain these "blessings of promise," (healing and prosperity in addition to salvation) contained in the Abrahamic Covenant.

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KATARGEIO
KLAROS
KOOM
KURAO
LOGOS
MEROS
OPS
PAS
PAUO

PRO
PROS
PROSOPON
SKANA
STHENOS
SUN
TAREO
TASSO
TELEION
TELEIOO
TELEOO
TELOS
THETEO
TO

Glossary of Greek and Hebrew Words

Terms defined here are translated in their proper usage and applications of the Scriptures used throughout this volume.

* Denotes meaning

A: Greek negative

AINIGMA: Translated "darkly" * "obscure," "not clear"

AIRO: * "to raise"

AKURAO: Combination of two Greek words: A – Greek negative plus KURAO – “authorized” or “confirmed” * to “negate the confirmation,” “unauthorize,” or “unconfirm”

AMEMPTOS: Translated “blameless” * “not faulty,” “faultless,” “unblamably,” “non-defectively”

Anaphoric Use of the Article: * to denote previous reference

ANGELOS: Translated “messenger” * “angel”

APHISTEMI: Used in the Aorist Tense, viewing action as a point – one decisive complete act. Translated “depart” * “to stand away from”

ARGOS: Combination of two Greek words: A – Greek negative plus ERGON – “work” * “negation of work,” “absence of work,” simply “no work”

ARKEO: Translated “enough,” “sufficient”
Active Voice - * “to ward off,” “defend”
Passive Voice - * “content”

ASTHENIA: Combination of two Greek words: A – “negative” with STHENOS – “strength”; translated “weakness,” “infirmities” * “a negation or absence of strength”

ATHETEO: Combination of two Greek words: A – Greek negative plus THETEO – “to place,” “to set,” “to put”; translated “disannuleth” * “a negative placement,” “set aside,” or “unplace”

BALLO: * “to throw”

BARAK: Hebrew word translated “bless,” “blessed,” “blessing.” (Relating to those 60 specific promises of the Abrahamic Covenant) * “to endue with beneficial power” – Old Testament abundant life where God alone is the source of “blessing” for every area of life

BARAK-EULOGIA: * “God’s beneficial enduement of power to produce well-being in every area of life”

BEBAIOS: Translated “sure,” “confirm” * “cause to stand firmly and securely,” “steadfast,” “sure”

DEI: Greek impersonal verb translated “ought” * “it is necessary, given the nature of the case”; describes a “necessity,” a “must”

DIA: * “through”

DUNAMIS: Translated “strength,” “powerful” * “power”; English word dynamite derived from DUNAMIS

EK: Greek preposition * “out of”

EN: *Translated “through,” synonym of our English word “in”

EPI: * Greek preposition meaning “upon” or “over,” “during the time of”

EPIDIATASSO: Combination of three Greek words: EPI “upon” with DIA – “through” and TASSO – “to arrange orderly”; translated “addeth” * means “rearrangement in the Greek New Testament

EPIGINOSKO: Translated “know” * “to know fully,” to have “full knowledge”

EPISKANA: Combination of two Greek words: EPI – “upon” with SKANA – “tent”; translated “rest upon” * together “to cover like a tent”

ERGON: * “work”

ESOTROPON: Translated “glass” * “mirror”

EU: * “well”

EULOGIA: Combination of EU meaning “well” with LOGOS meaning “speech” * “well spoken” (In the LXX, EULOGIA is the usual translation of the BARAK group, meaning “blessing”)

GAR: Used to present ground for a previous assertion, translated “for”

GINOMAI: Translated “might come on” * “to come into existence”

GINOSKO: Translated “know” * “to know” – not a full knowing or knowledge

GNOSIS: Translated “knowledge” * to have a “knowledge” of; not a full knowing or knowledge

Greek Definitive Article: Usually translated by the English word “the”

HINA: Translated “that” * “in order that”

HOLO: * “whole”

HOLOKLAROS: Combination of two Greek words: HOLO – “whole” with KLAROS – “inheritance” * “whole inheritance” “perfect soundness”

HUPER: * “above,” “over”

HUPERAIRO: Combination of two Greek words: HUPER – “above” or “over” with AIRO – “to raise” * “to raise above,” * “a raising above,” or “exalted above measure – Passive Voice 2 Cor. 12:7

HUPERBOLA: Combination of two Greek words: HUPER – “over, above, beyond” with BALLO – “to throw” * “a throwing beyond,” “abundance,” “abundance of revelations” – 2 Cor 12:2

KALIPHIDZO: Present Tense denoting continuous action; translated “buffet” * “to hit or strike with a tightly clenched fist”

KATA: * “according to,” * “down”

KATARGEO: Combination of two Greek words: KATA – “down” plus plus ARGOS – “not working,” “inactive,” “inoperative” * “reduced in status or rank to position of no longer working or being active” * “of none effect”

KLAROS: Translated “inherit,” “inheritance”

KOOM: Translated “established” * “to continue”

KURAO: Translated “confirmed” * noun form – “lord” or “one in authority” * verb form – “authorize” or “confirm”

LOGOS: * “speech,” “word”

MEROS: * part of the “whole”

OPS: * “eye”

PAS: Used without the Article – “every, every kind or variety” * “all” kinds of “all” varieties of EULOGIA

PAUO: Translated “cease” * “to come to an end,” “to take one’s rest”

PRO: Greek preposition meaning previously

PROS: * “towards”

PROSOPON: * “face”

PROSOPON PROS PROSOPON: Combination of “PROSOPON – “face,” PROS – “towards,” and OPS – “eye”; translated “face to face” * “towards the eye”; full expression “face towards face”

SKANA: * “tent”

STHENOS: * “strength”

SUN: Greek preposition translated “with” * “together with”

TAREO: Translated “preserve” * “to watch over,” “to keep,” “to reserve,” “to give heed to,” “to preserve”

TASSO: * “to arrange orderly”

TELEION: Adjective form of TELOS, translated “perfect” * “reached the end of a process and is therefore complete, finished, fully developed, and mature”

TELEIOO: Verb form of TELOS translated “perfect” * “to carry out a thing to the full end,” “bring to completion”

TELEOO

TELOS: Greek noun * “end”

THETEO: * “to place,” “to set,” “to put”

TO: * “the thing”

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ABOUT THE AUTHOR

JAY SNELL is a former Southern Baptist Evangelist. He holds the Southern Baptist record for the number of evangelistic campaigns held in a given time span. As a pastor, every church he served experienced exploding growth. One church he pastored gained over five hundred in average Sunday School attendance his first twelve months in the field. Considering the location of this church, the condition of the buildings and the poor financial posture, this ministry also set records. And during that same pastorate, Jay led that state in baptisms all five years he was there.

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