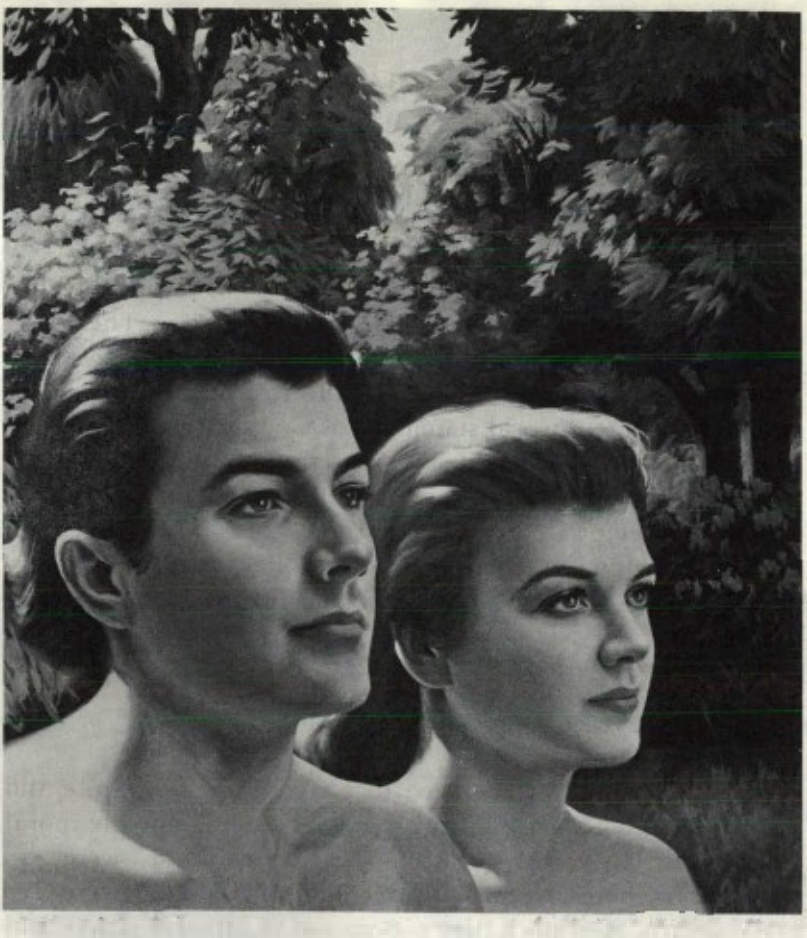
د

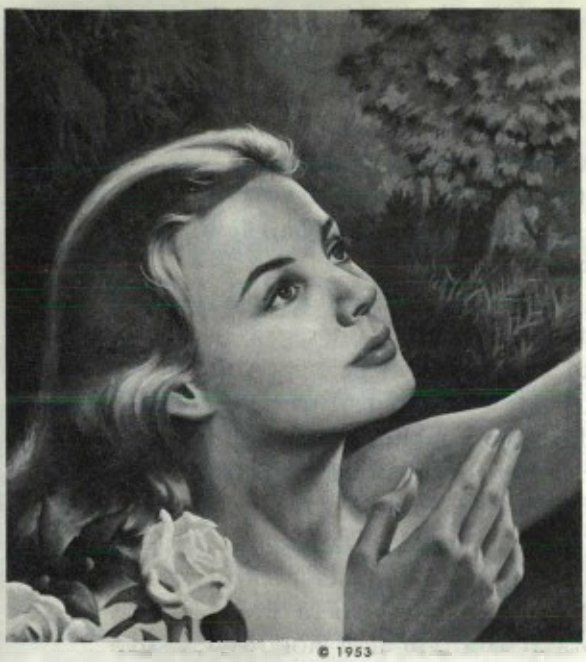
principles
exegesis

2. personality
3. dominion
Free moral agency

animals

gen Fall





celestial beings of Isaiah 6:2, *nachash* being virtually synonymous with *saraph*, indicating brilliance and fascination ([Bullinger], *The Companion Bible, on Num. 21:6, 9, notes; cf. Isa. 6:2,* note. See also App. 19, pp. 24, 25).

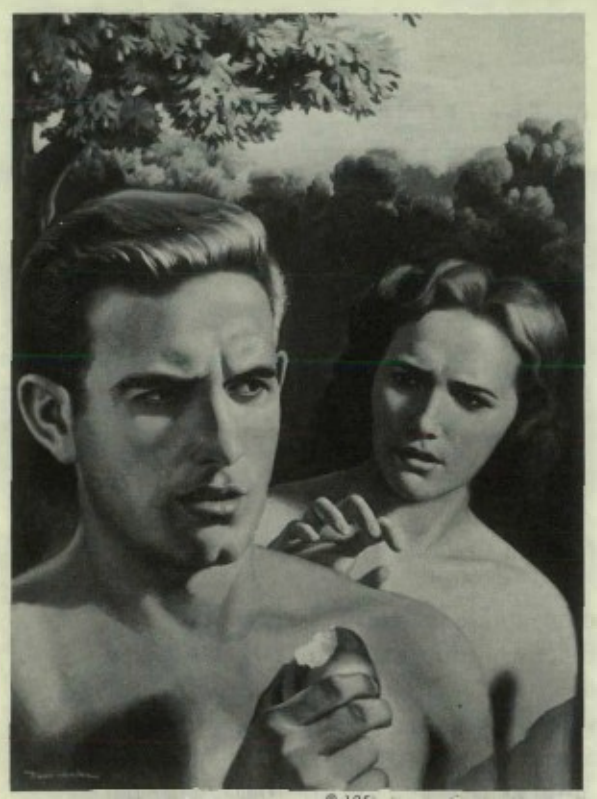
[3] The annals of antiquity reveal that in ancient times the serpent was always regarded with awe. As it had no eyelids—a transparent membrane taking the place of those movable veils—it was seemingly a creature with eyes always open. Accordingly it was considered the most vigilant and intelligent of all animals. In fact, the name dragon, a kind of serpent, means the one that sees, and was believed to see at night. Another recognized characteristic was that under an inoffensive appearance it often concealed a deadly venom.

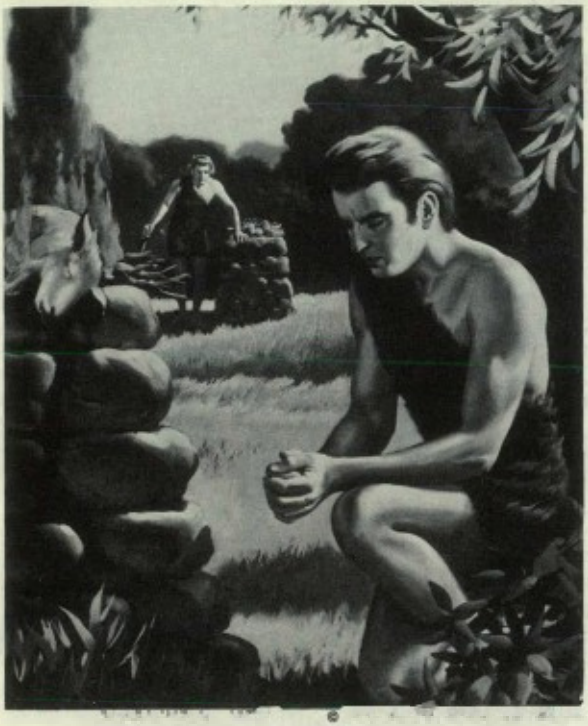
The Greek heralds, for instance, were symbolized by two serpents facing each other, signifying wisdom on both sides. And back in Egypt the gods and kings were always represented as having the *uraeus*, or coiled serpent, upon the head. In Greece, Pallas Athena, goddess of wisdom, wore a necklace of entwined serpents, sometimes with one at her feet.

[6] In this chapter God chose the earthly "*prince* of Tyrus"—who sought to assume the prerogatives of God (Eze. 28:1, 2), and whose heart was lifted up because of his "wisdom" and his "riches," but who would be overthrown (vs. 3, 10)—to symbolize none other than Satan himself, under the contrasting term "*king* of Tyrus" (vs. 12, 13).

2nd file

Redemption





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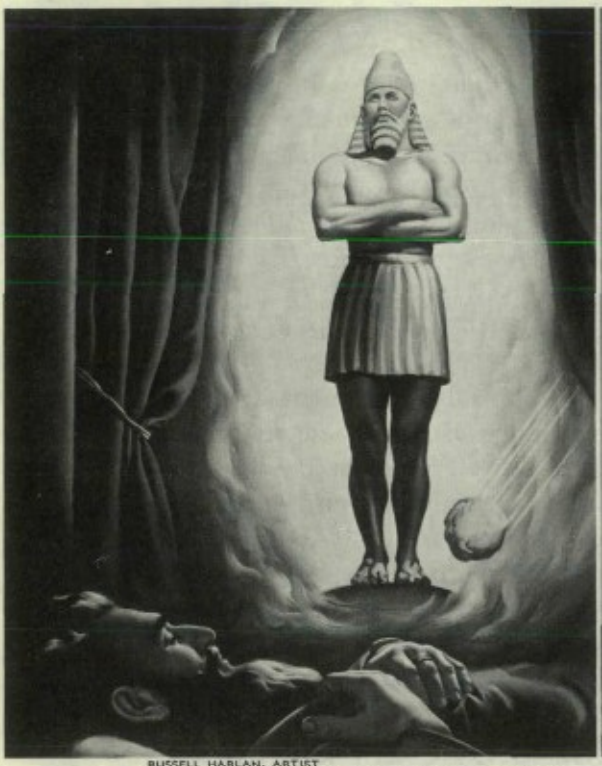
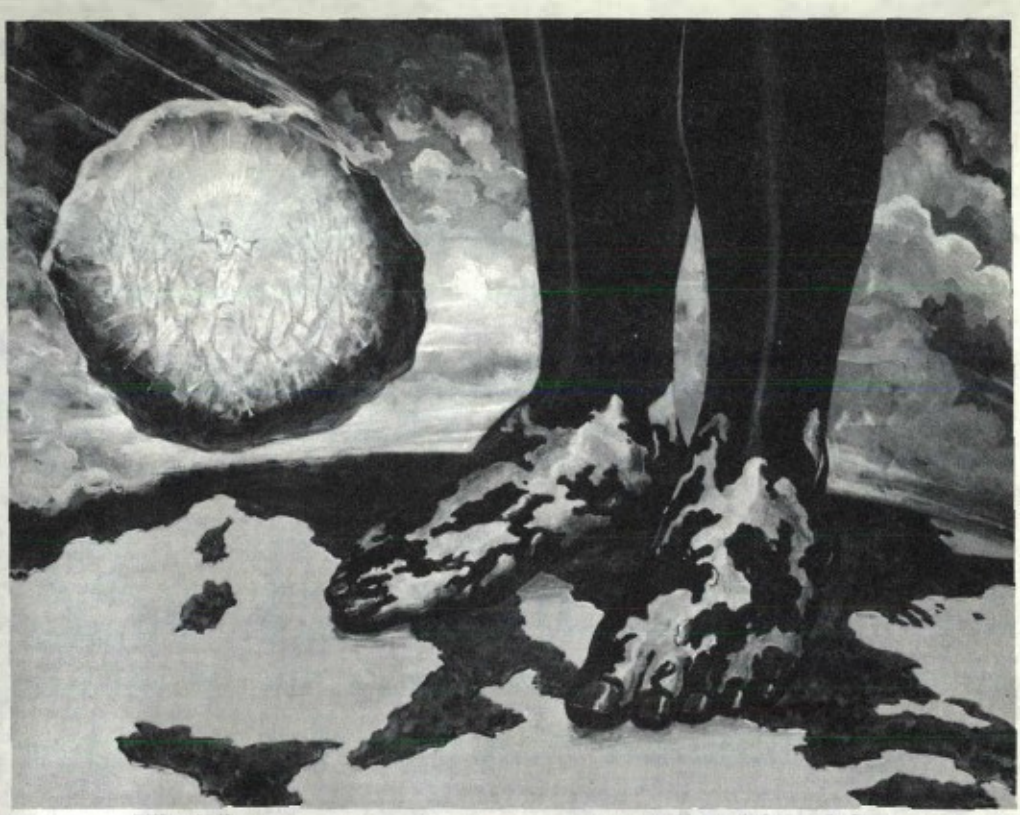
3 O.T. TRTS

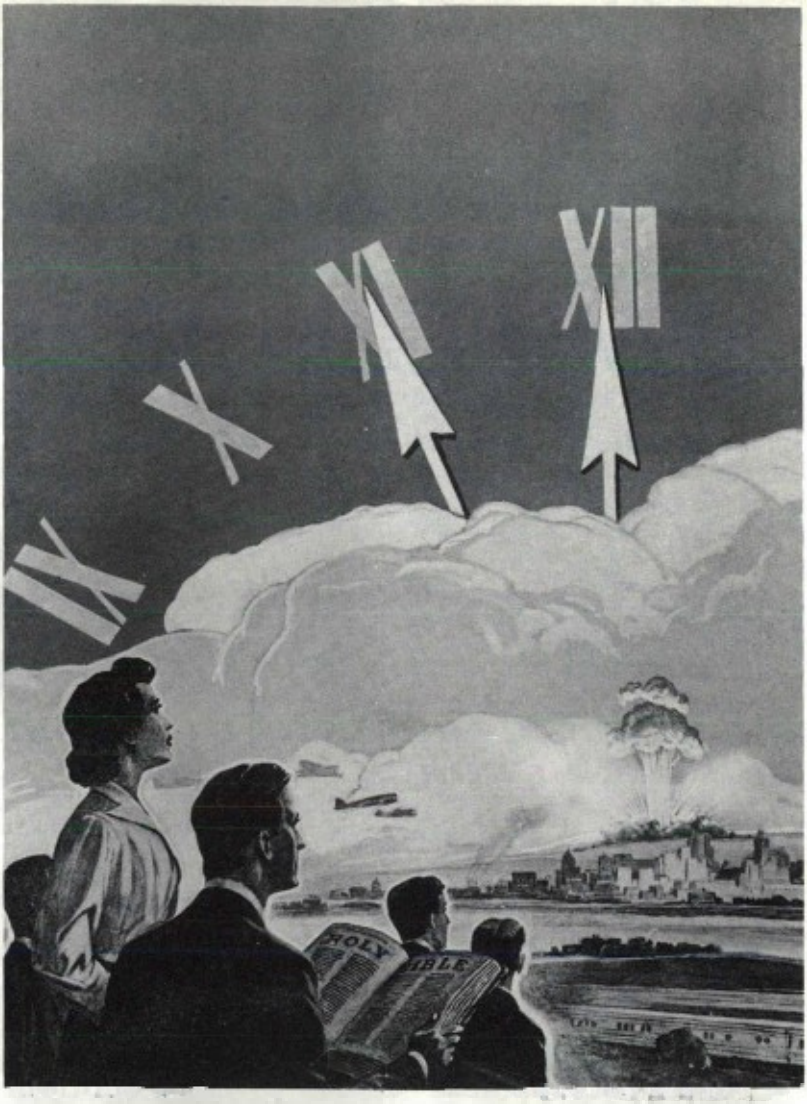
[4] *Allusions to the "worm" that feeds upon the "carcases," or dead bodies, appear frequently in the Old Testament, and are actually used to exclude all hope of restoration, and to declare that the punishment is eternal and without hope.* (See Job 17:14; 19:26; 24:20; Isa. 14:11.)

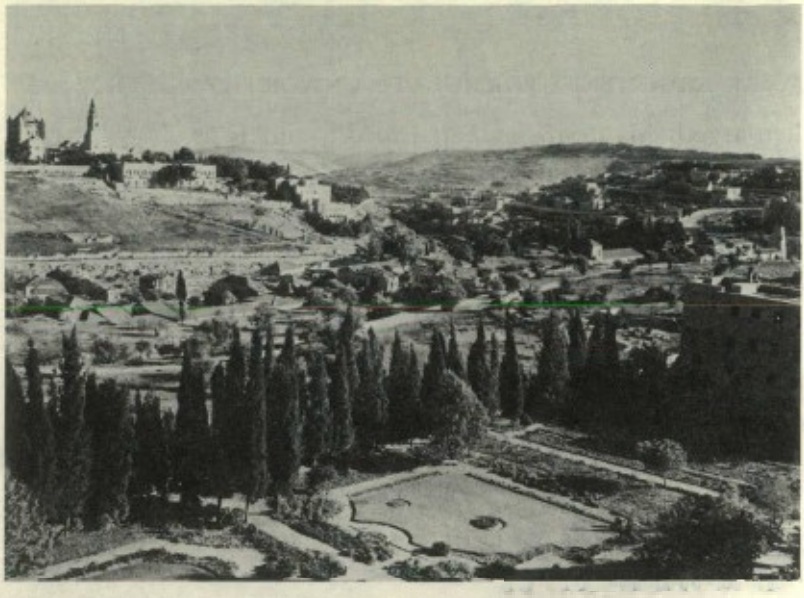


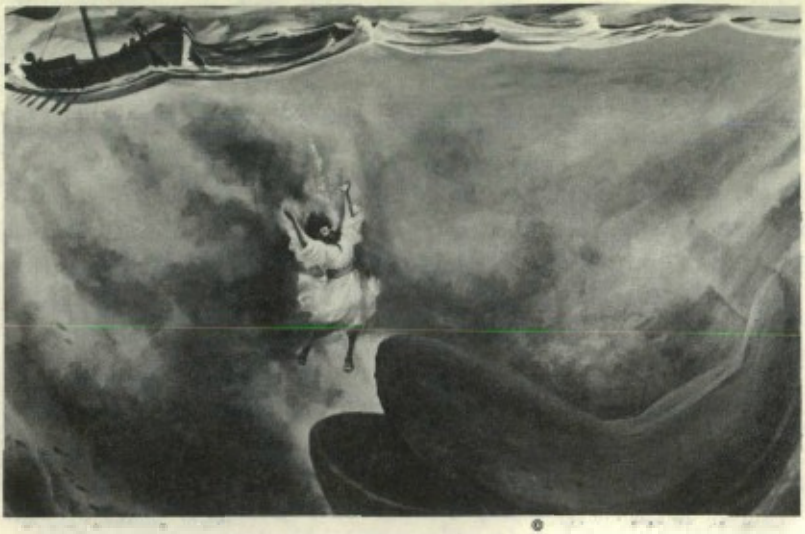
RUSSELL HARLAN, ARTIST

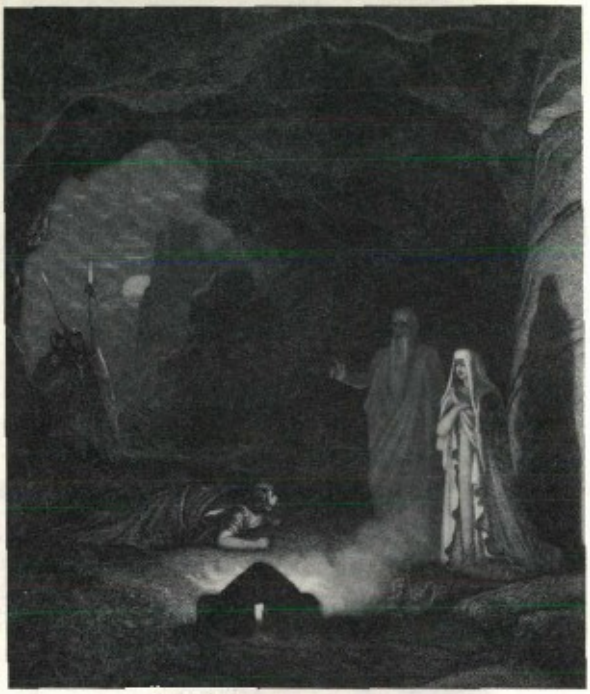
PAUL REMMEY, ARTIST



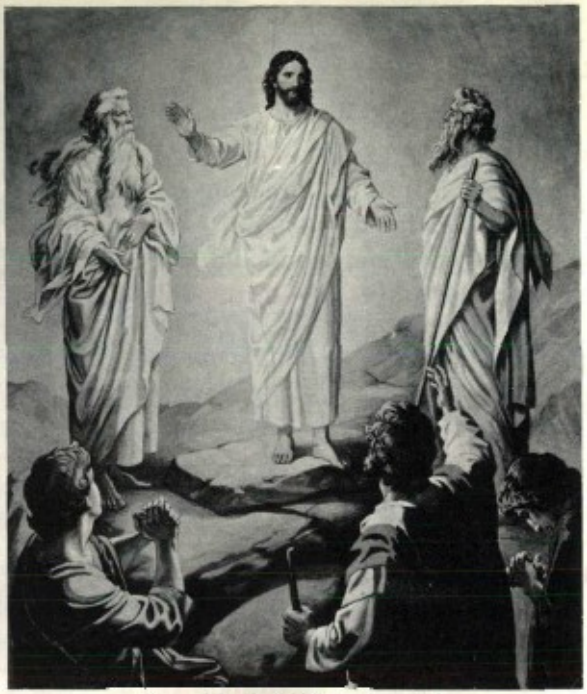

IX
X
XI
XII
HOLY
BIBLE



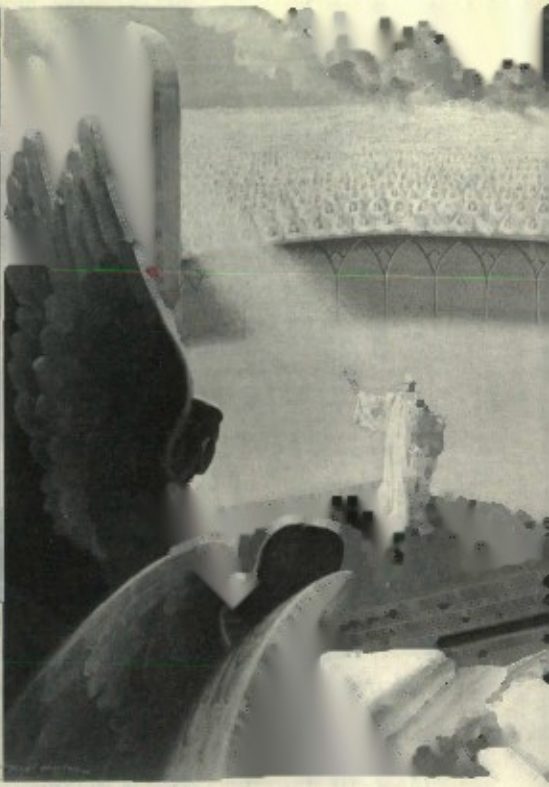


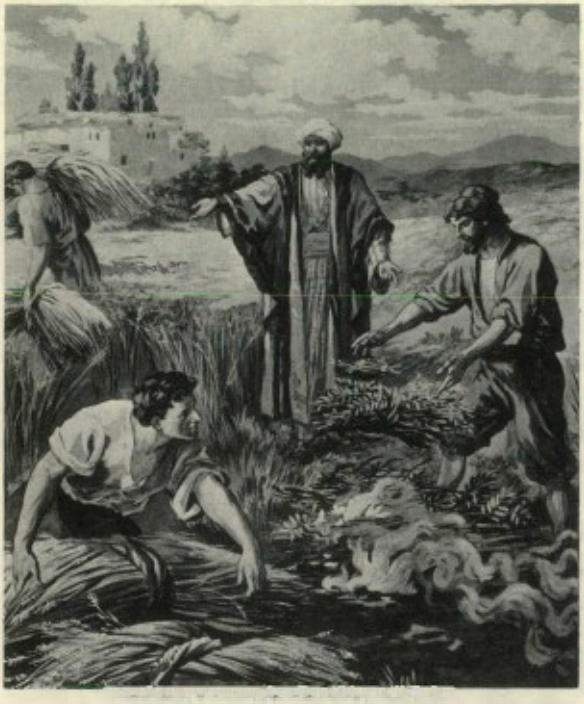


[8] *Zōē aiōnios* (life everlasting). Note that the adjective "everlasting" (*aiōnios*) appears only with *zōē*, never with *psuchē*. (See John 3:15, 16, 36; 4:14, 36; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:25, 50; 17:2, 3.) *Aiōnios* occurs with *zōē* 16 times in John's Gospel and

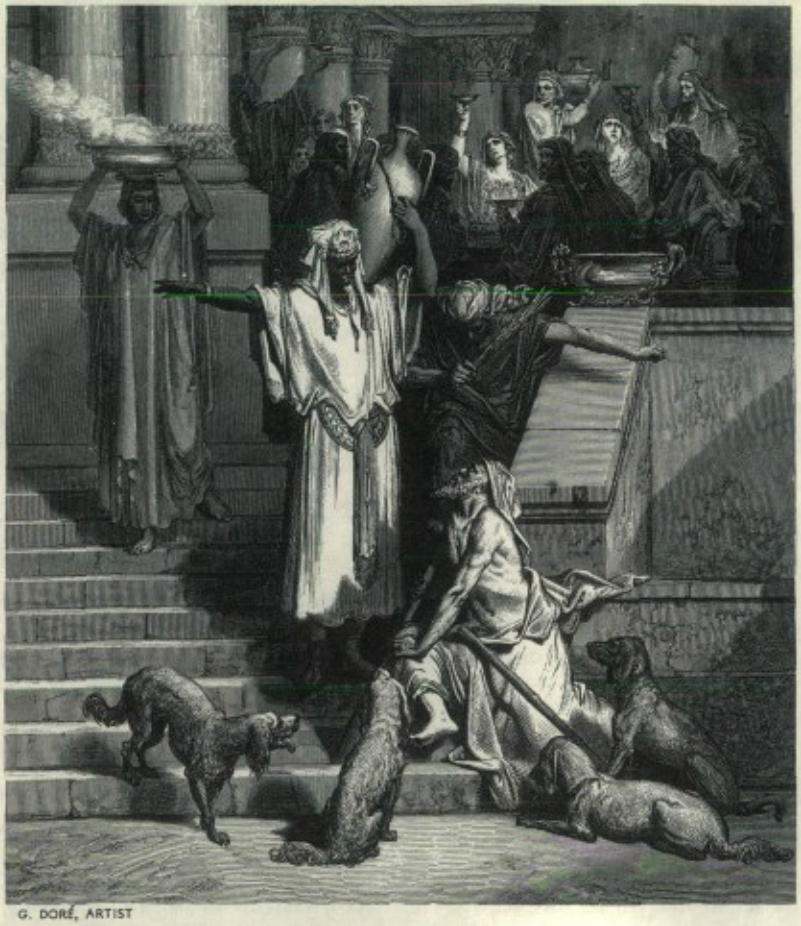


PERCY LEASON, ARTIST

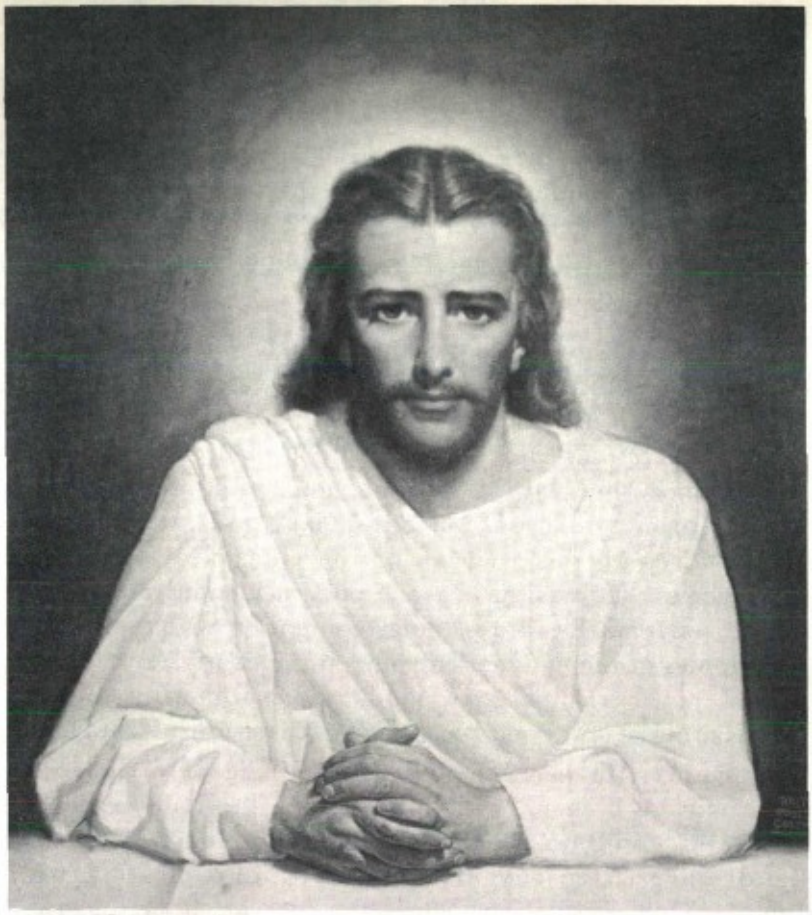


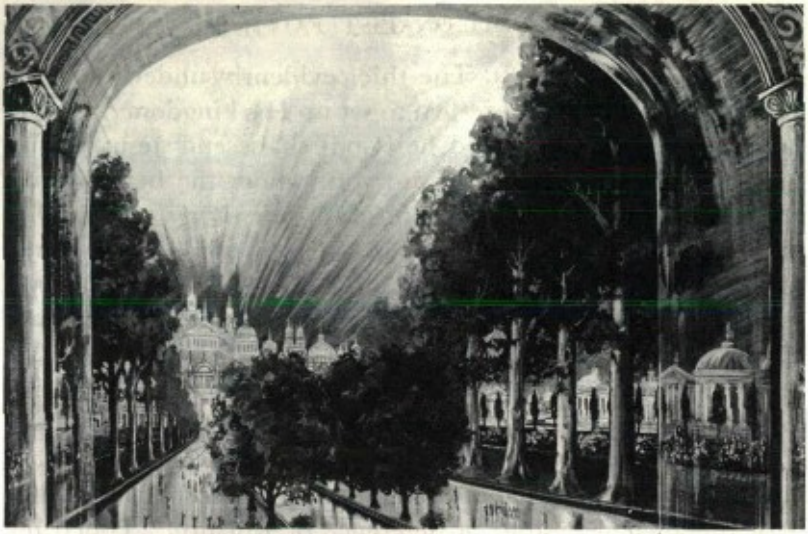


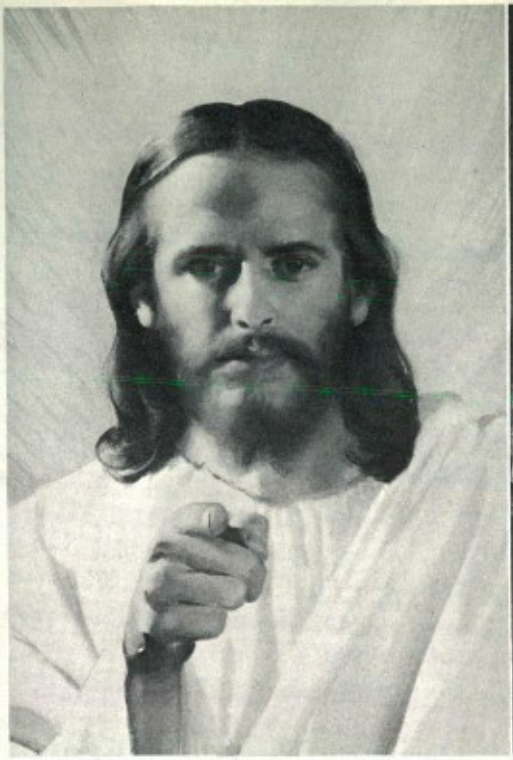
GUSTAV RICHTER, ARTIST



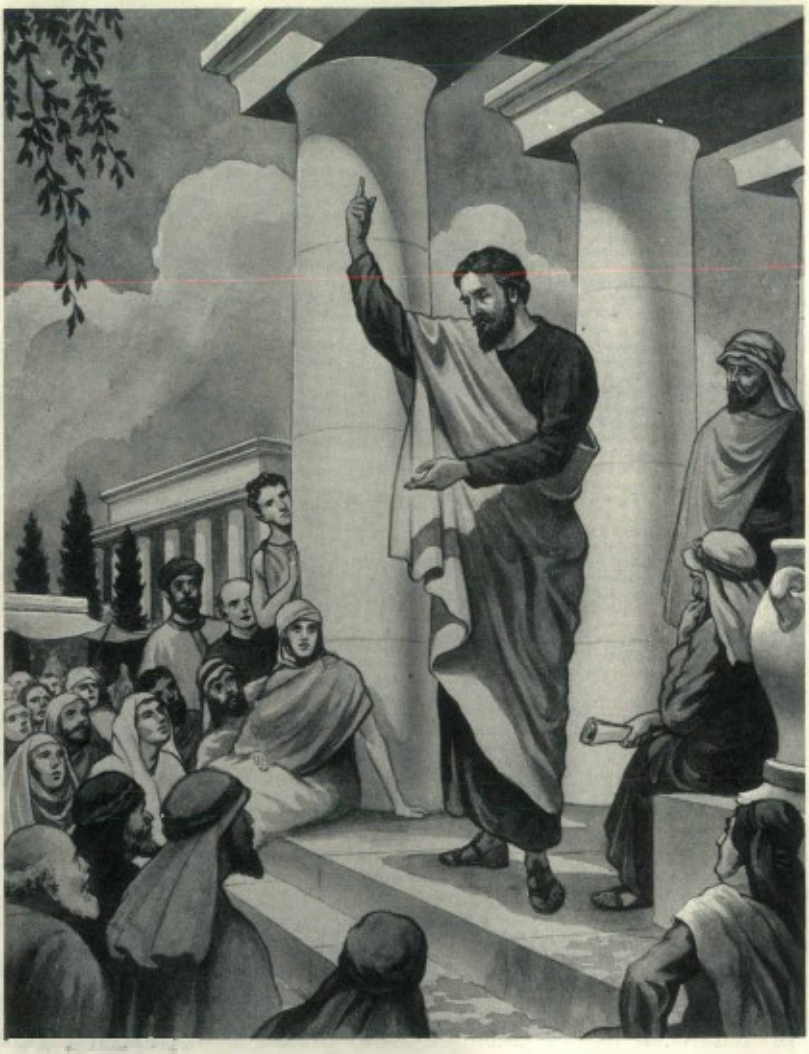
G. DORÉ, ARTIST



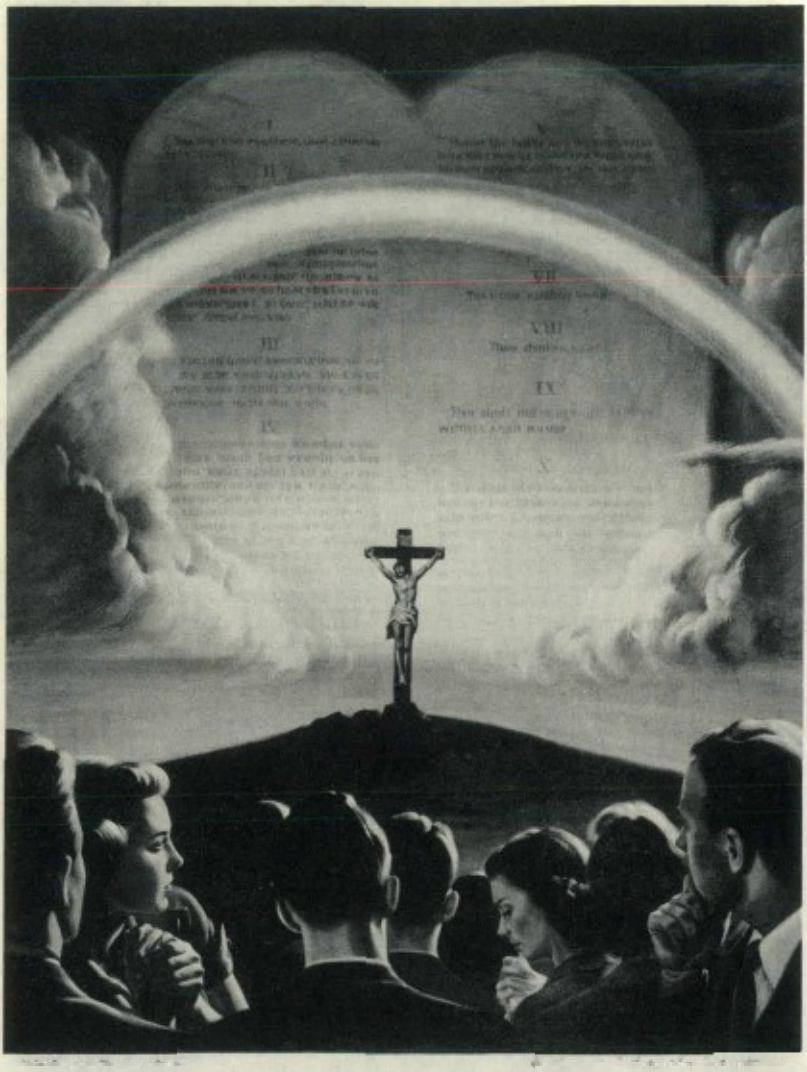


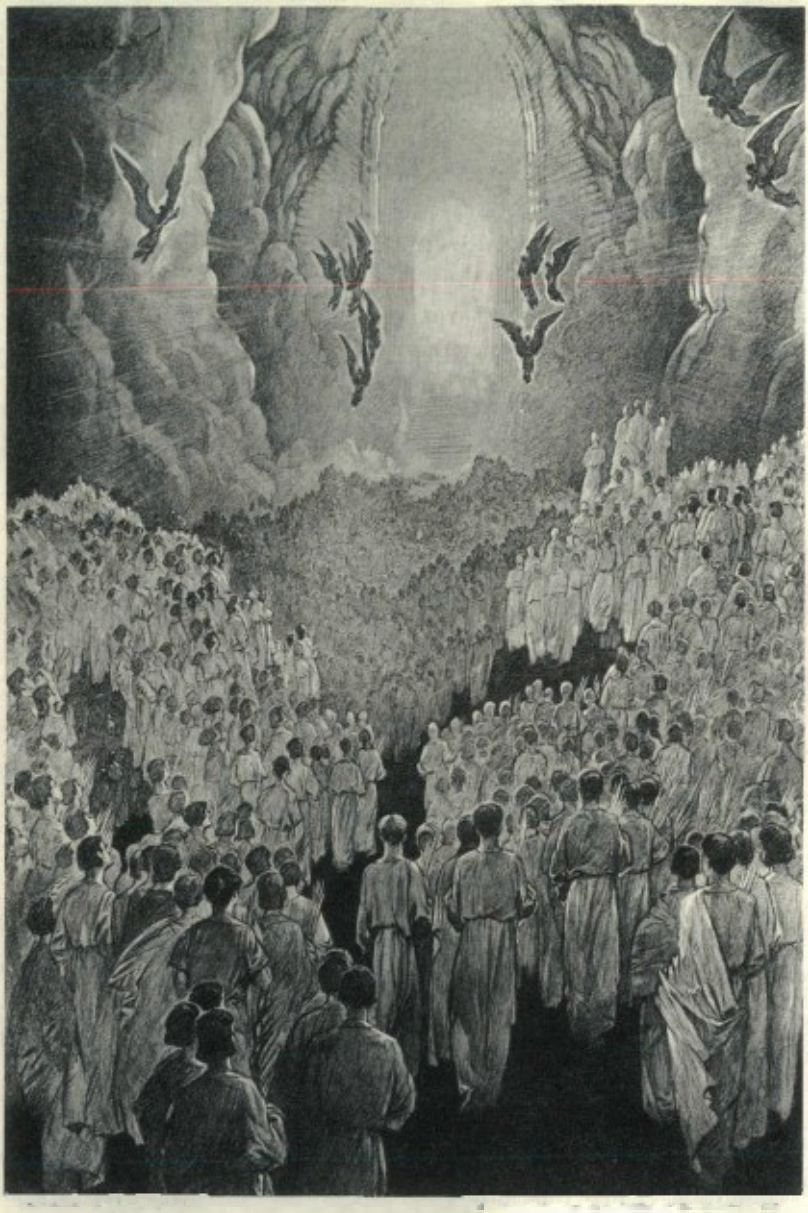


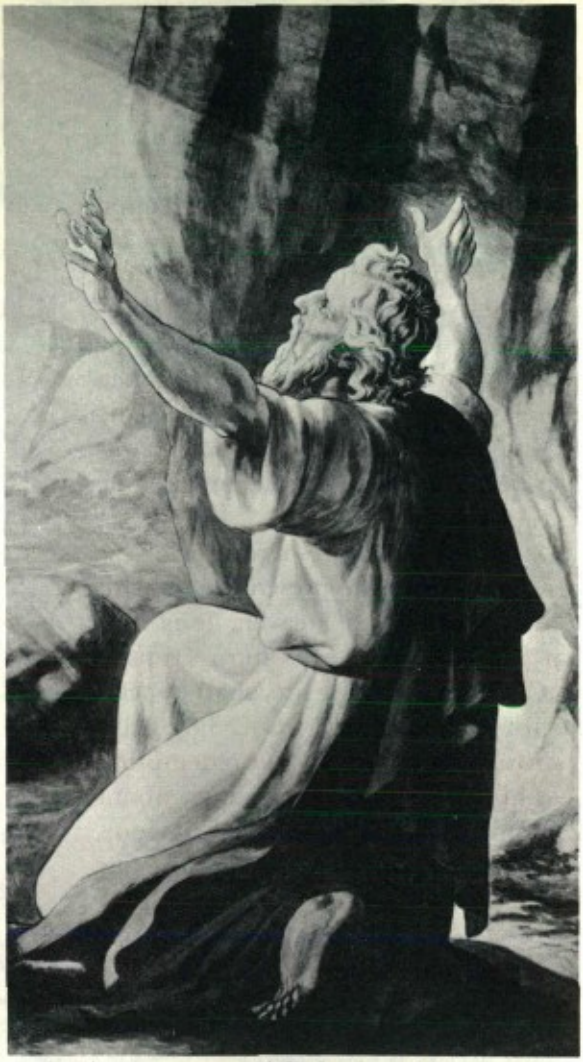

A. CISERI, ARTIST
REVIEW PICTURES

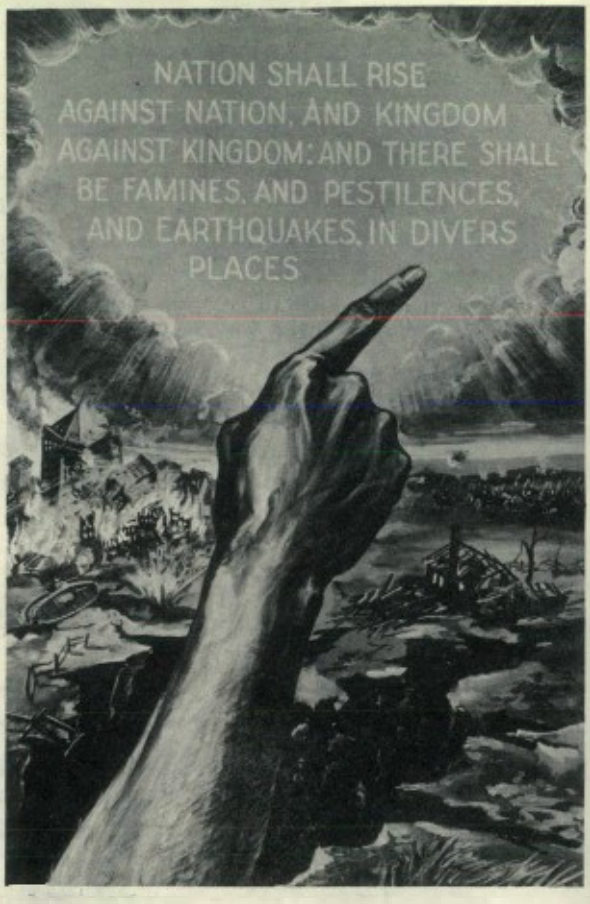


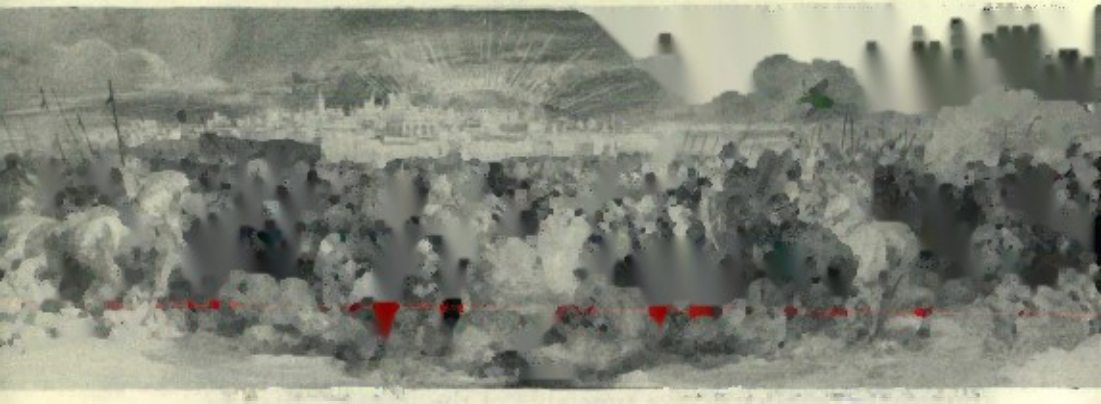

IESVS NAZA
RENVS REX
IVDÆORVM








NATION SHALL RISE
AGAINST NATION, AND KINGDOM
AGAINST KINGDOM: AND THERE SHALL
BE FAMINES, AND PESTILENCES,
AND EARTHQUAKES, IN DIVERS
PLACES

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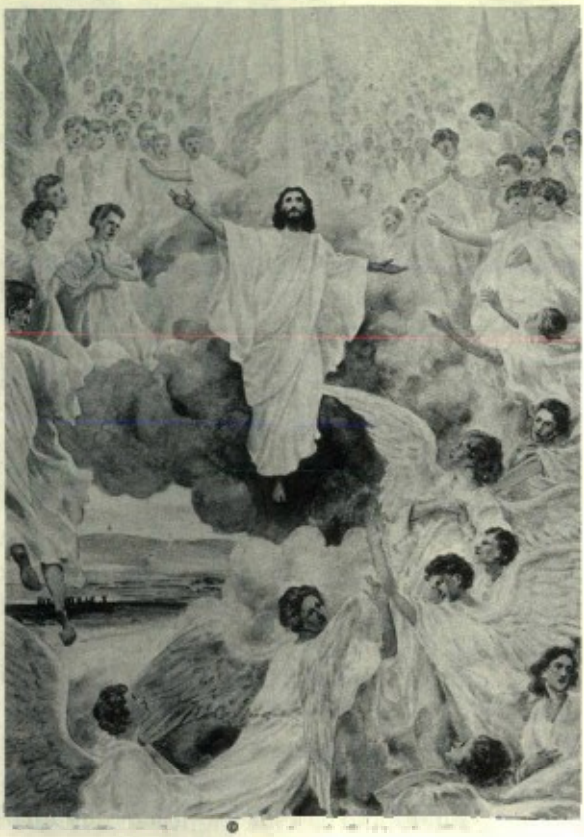

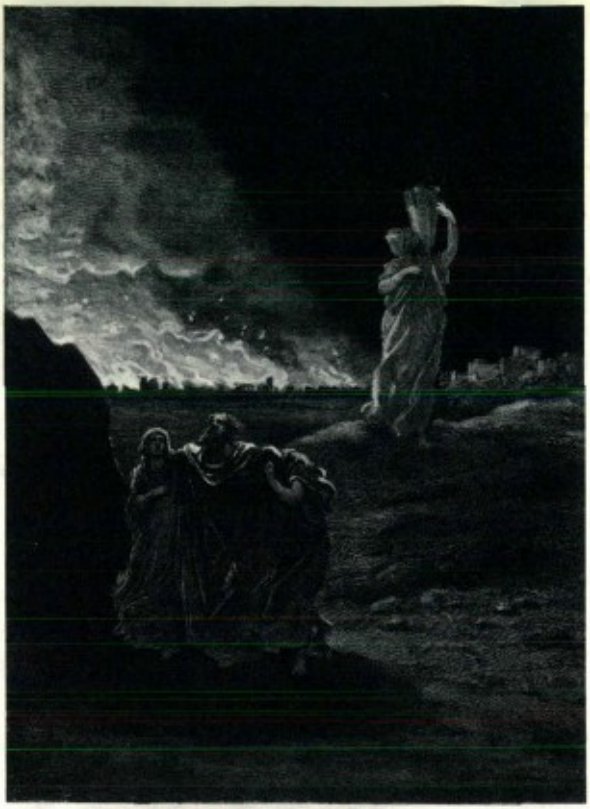

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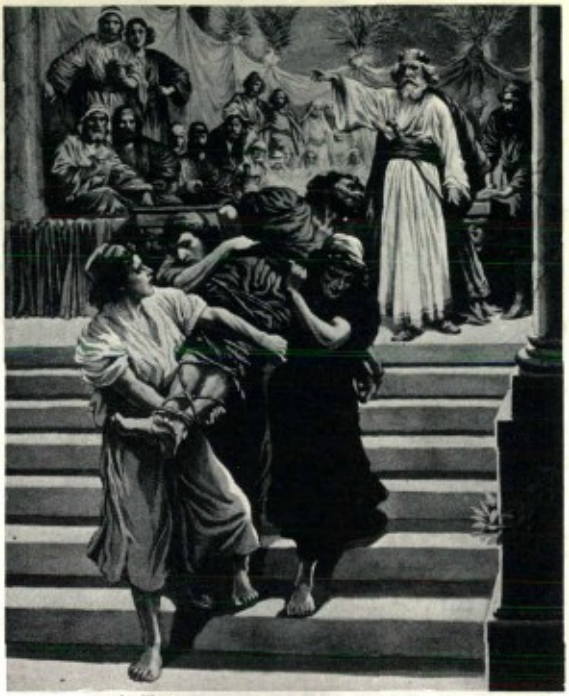
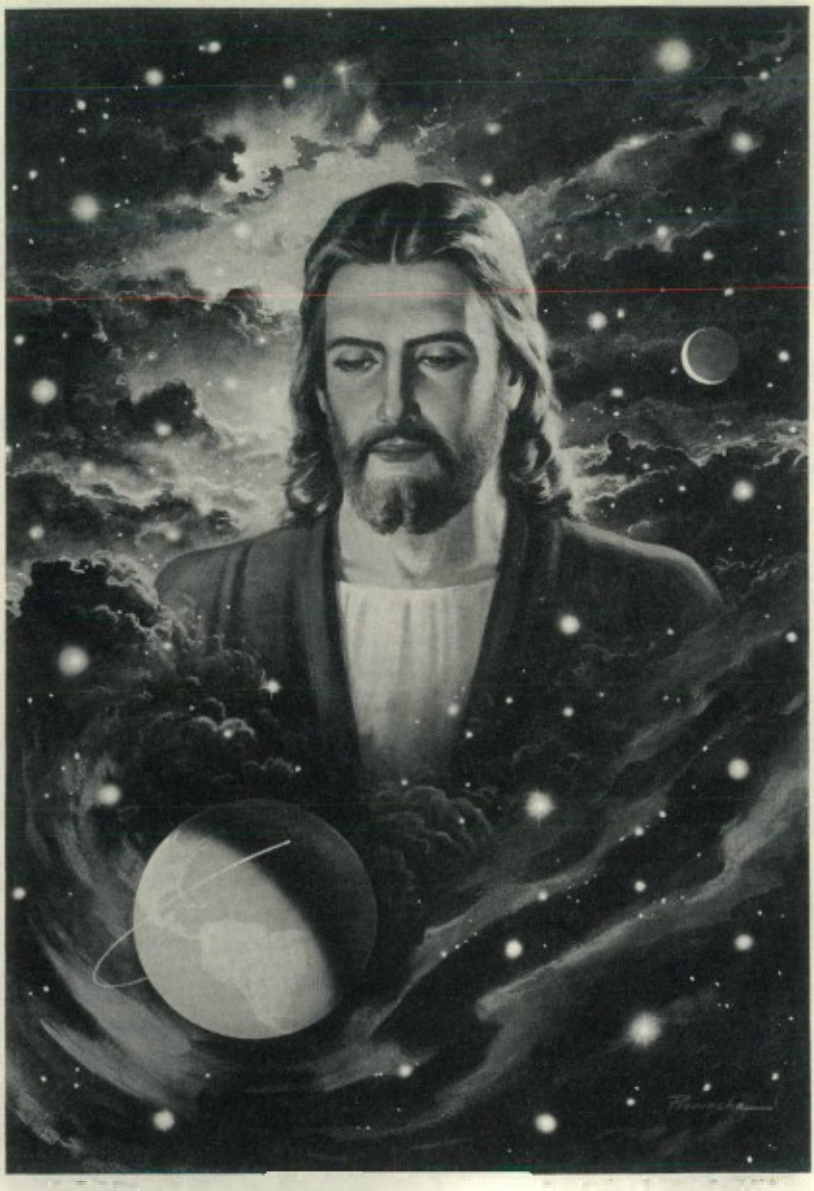
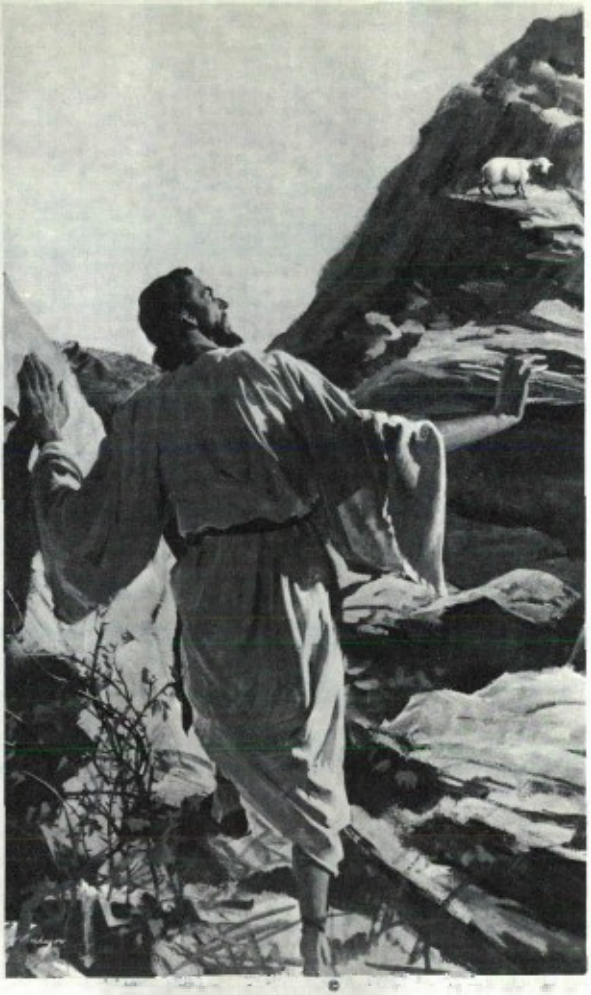


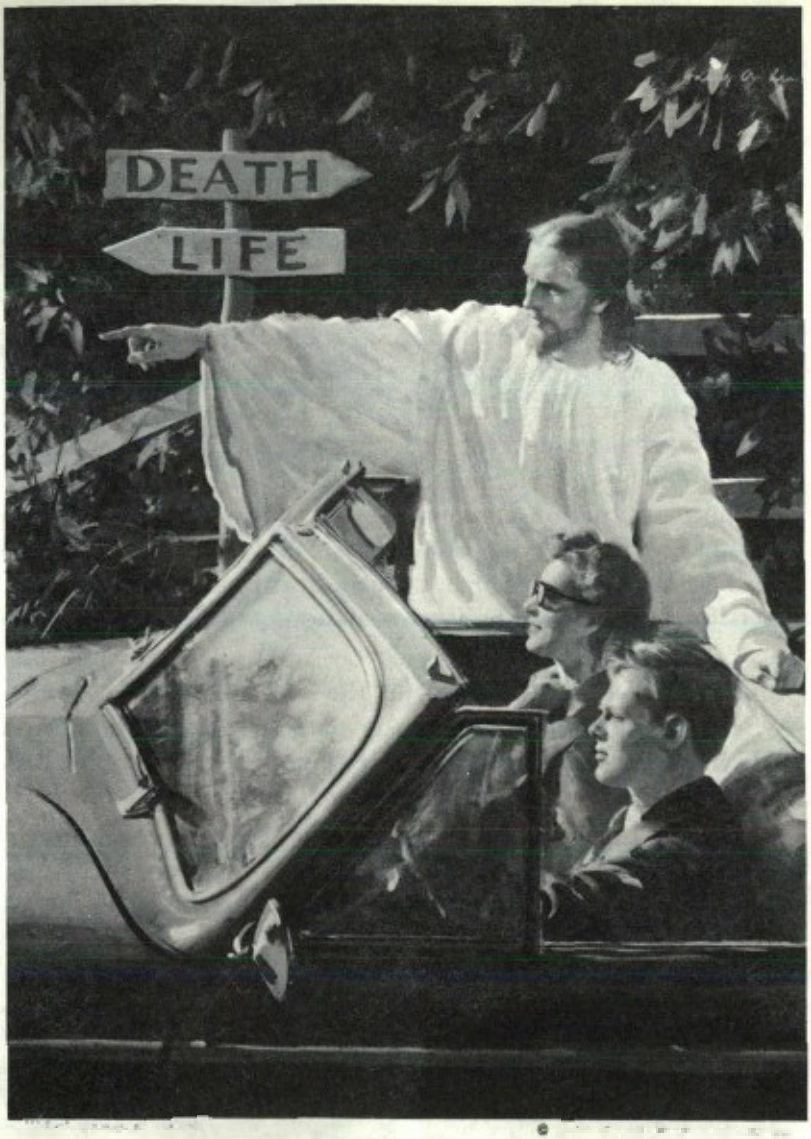


[10] Paul invoked unusually strong language in dealing with quibblers on this point, employing the term "*fool*" (*aphrōn*, "without mind," "senseless," "destitute of sound principle"). He was a bit impatient with valueless, hypothetical questions. Christ also twice used the same term in Luke 11:40 and 12:20 in dealing with the [illegible] tical Pharisees—"Thou


LIFE

the University of Lausanne, and appears in *The Problem of Immortality* (1892), Supplement VI ("List of Biblical Terms Used to Denote Destruction"), pp. 445-452. These are terms




DEATH
LIFE

[1] Presumptive evidence of the Innate Immortality of the soul is often put forth on the basis of its general belief among the nations of antiquity. But an appeal to a *consensus sentium* does not constitute proof, any more than does the argument of man's inner aspirations. The fact that the vast majority once believed the world to be flat did not make it so. Universal hunger for Immortality is *implanted* by God as an incentive to seeking and finding immortality. But it must be in God's way and upon His terms.

# I

1

(Pantheism & Reincarnation)

**PARMENIDES** (Pantheism)
(Pre-existence)

(PERIPATETICS)

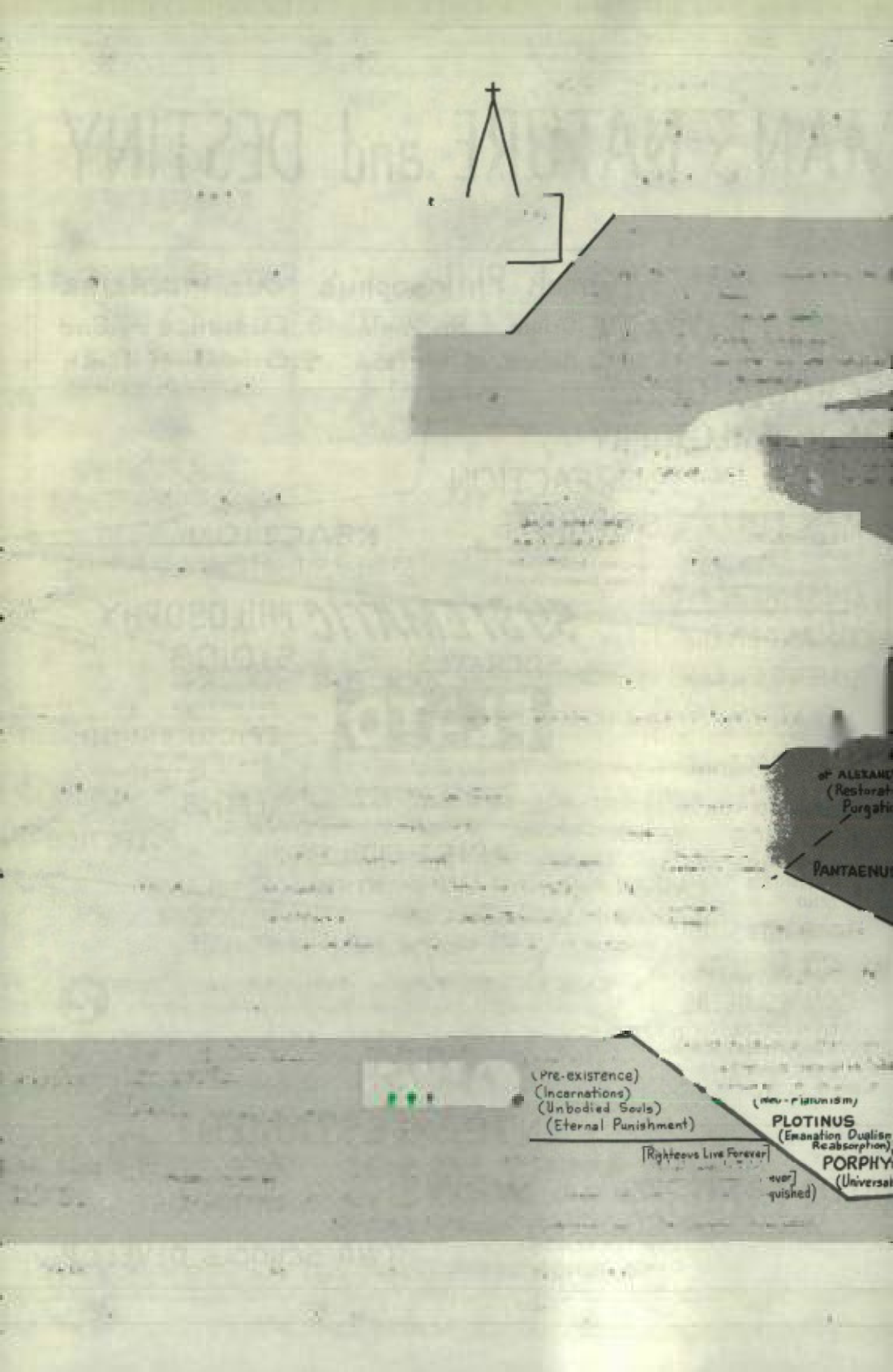
ABANDONS:
PERSONAL IMMORTALITY
DENIES:
PRE-EXISTENCE
REINCARNATION

**DEMOCRITUS** (Materialism)

## COMPROMISERS

**EMPEDOCLES** (Dualism & Transmigration)
(Dualism)

2


(Pre-existence)
(Incarnations)
(Unbodied Souls)
(Eternal Punishment)
[Righteous Live Forever]
PLOTINUS
(Emanation Duplise
Reabsorption)
PORPHY
(Universal
PANTAENU

GNOSTICISM MANICHAEISM (Dualism ; Fantastic Postulates)

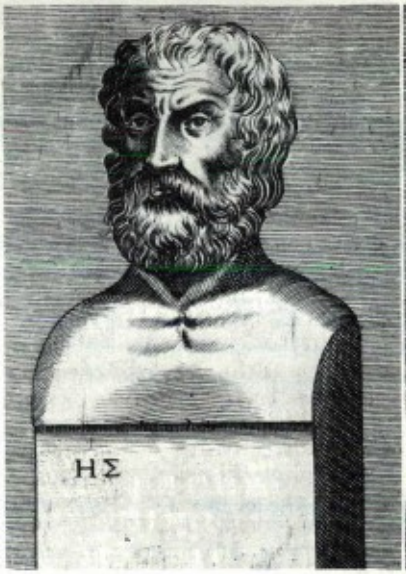
2

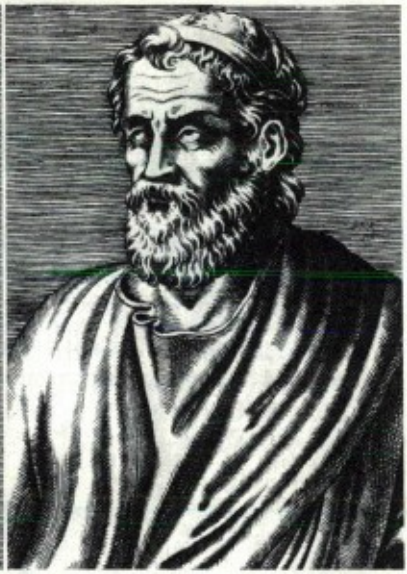
d Salvation)

2nd COUNCIL of CONSTANTINOPLE 544

3

PROCLUS

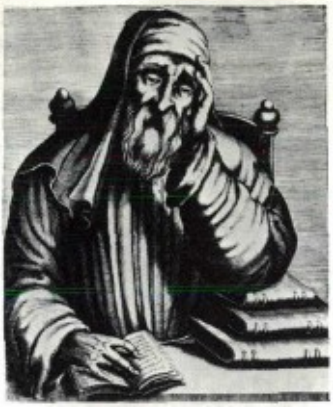

ΗΣ

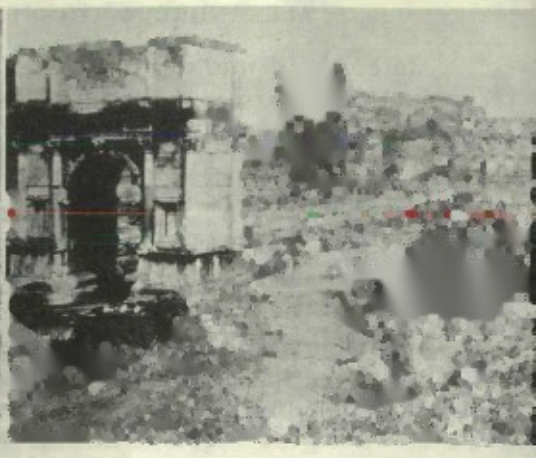



ΠΤΑΡΚΩ

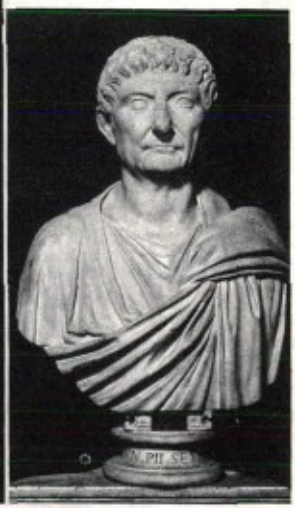
[26] Glenn R. Morrow, Introduction to Jowett, *Plato's Timaeus*, in LLA, No. 14, p. vii. *Timaeus* has been regarded as one of Plato's most important works. It was, in fact, almost the only work of Plato known to Europe in the Middle Ages (Introduction, p. xxiii).

[27] *Ibid.*, p. x. Dr. Morrow is professor of philosophy, University of Pennsylvania.





BETTMANN ARCHIVE



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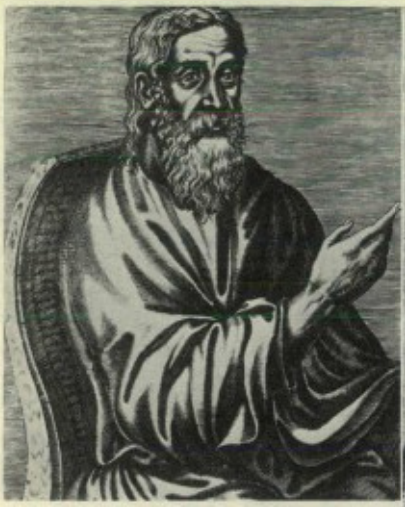
[29] Accordin [illegible] the sense of apotheosis shows that among the Greeks deification and immortalization were synonymous terms, immortality being the prerogative of the gods. The evident inference is that man, not being a god, without this process has not immortality." See also Beecher, *op. cit.*, p. 212.

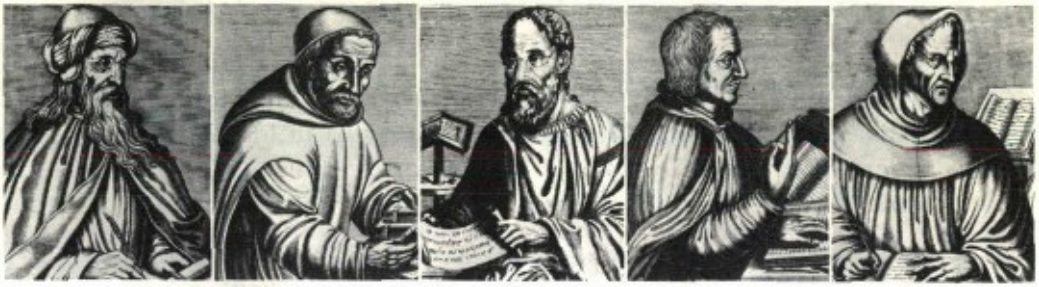
[30] Beecher (*op. cit.*, p. 214) calls attention to the fact that Justin here uses the same word (*aperanton*) that Pindar does when he says (N. viii. 64), "Some men seek gold, and [illegible] (*pedion aperanton*) a vast or unbounded extent of land"; and (in P. ix. 61) where [illegible] *peirantou*)."

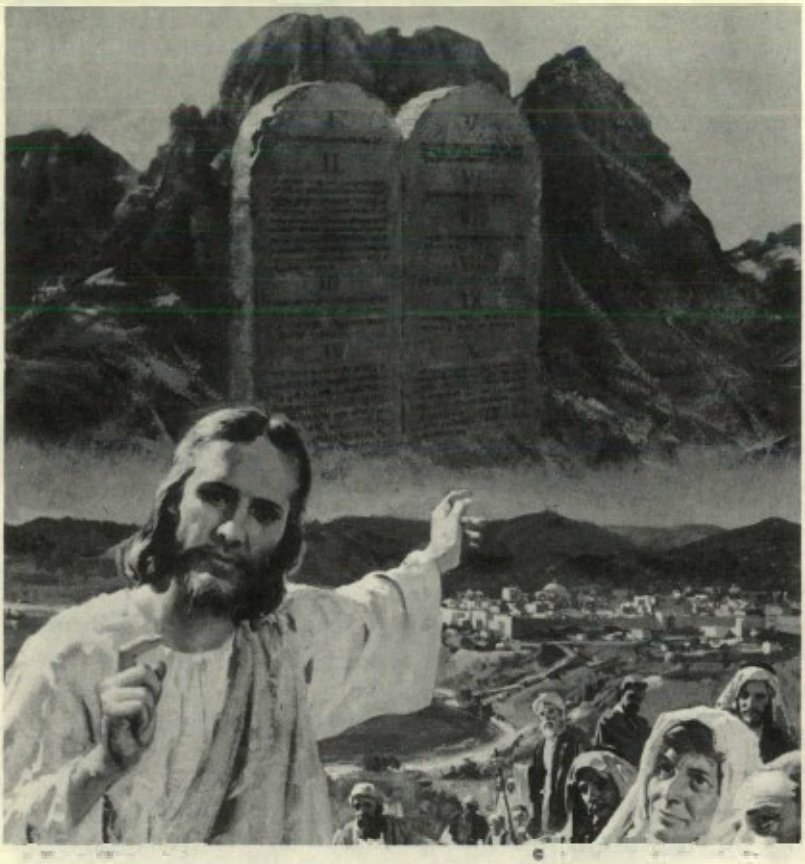
[1] Leading authorities on Gnosticism include Seviney, Barrie, Lea, Rust, Kraeling, [illegible]r, Möller, Gieseler, Neander, Hase, Schaff, Hilgenfeld, King, Harnack, Mansel, [illegible] ssense, Angus, Case, Moehlman. More recent is R. M. Grant, *Gnosticism*

[8] Tertullian, *Against Marcion*, book 3, chap. 7, in *ANF*, vo
[9] Tertullian, *On the Resurrection of the Flesh*, chap. 24,
[10] Tertullian, *An Answer to the Jews*, chap. 9, in *ANF*, vol.
[11] Tertullian, *Apology*, chap. 32, in *ANF*, vol. 3, pp. 42, 43.
[12] Tertullian, *Against Marcion*, book 3, chap. 35, in *ANF*, vol
[13] Tertullian, *Apology*, chap. 21, in *ANF*, vol. 3, p. 35.
[14] Tertullian, *On the Resurrection of the Flesh*, chap. 22,

[25] *Ibid.*, chap. 3, p. 547. (Italics supplied.)
[26] Tertullian, *A Treatise on the Soul*, chap. 4
[27] *Ibid.*, chap. 10, p. 189.
[28] [illegible]







[illegible] Daniélou, *Théologie du Judéo-Christianisme*, Tournai, 1958, p. 24. However, dissenting views have been expressed by K. G. Kuhn, "Die beiden Messias Aarons und Israels," *New Testament Studies* 1 (1955), pp. 171ff.; and A. S. van der Woude, *Die messianischen Vorstellungen der Gemeinde von Qumrân*, Assen, 1957, p. 215. De Jonge has since modified his view, holding that while the *Testaments* may be originally Jewish, they "underwent at any rate a thoroughgoing Christian redaction" ("Christian