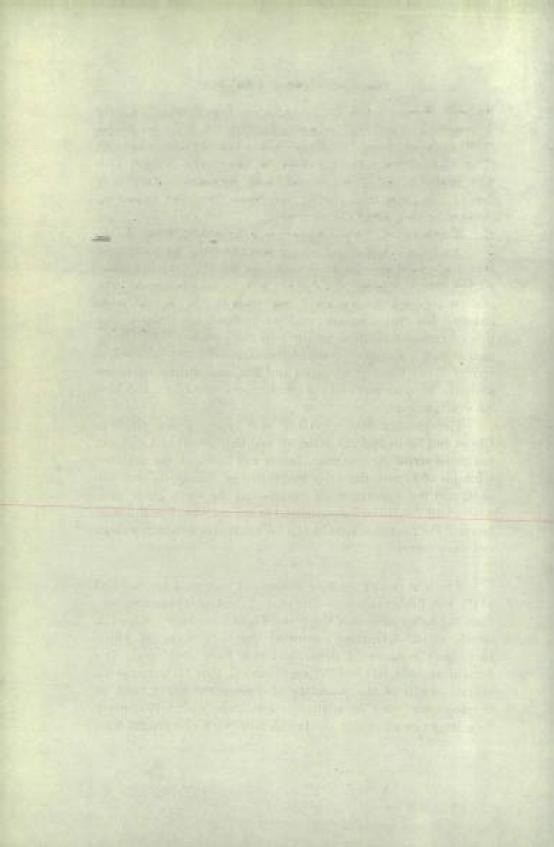
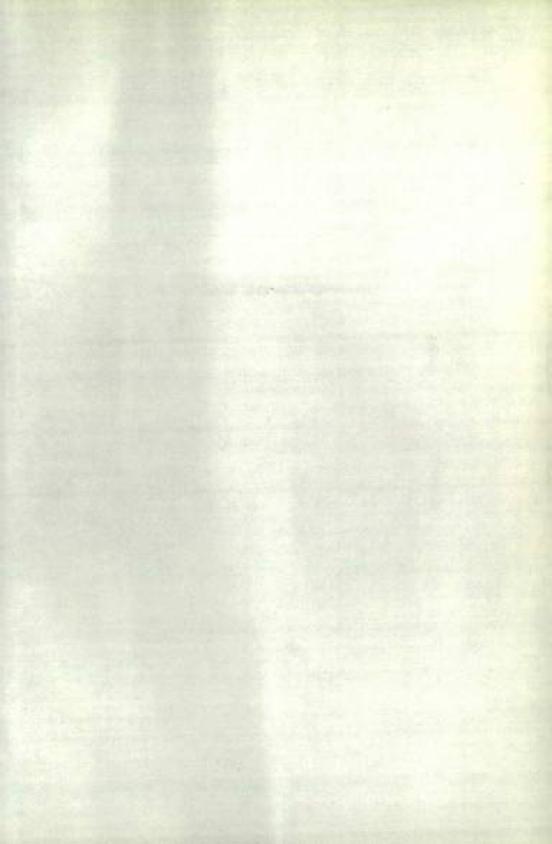


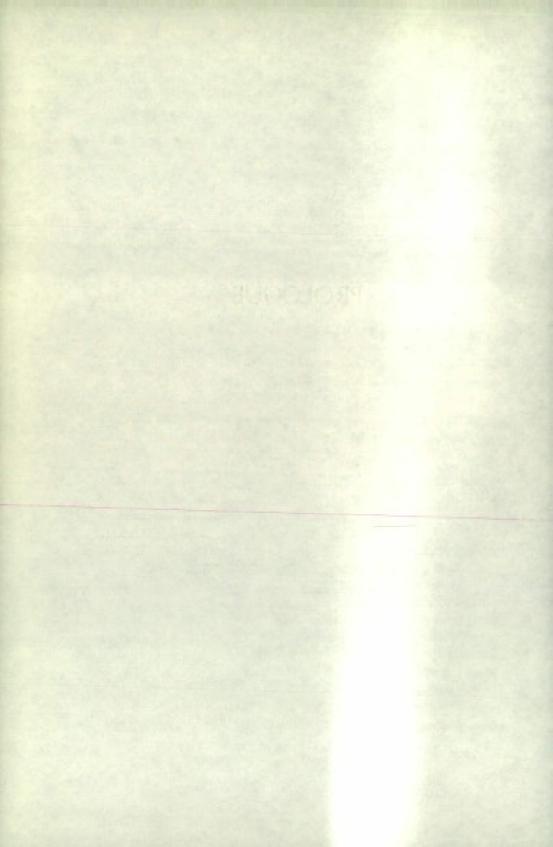
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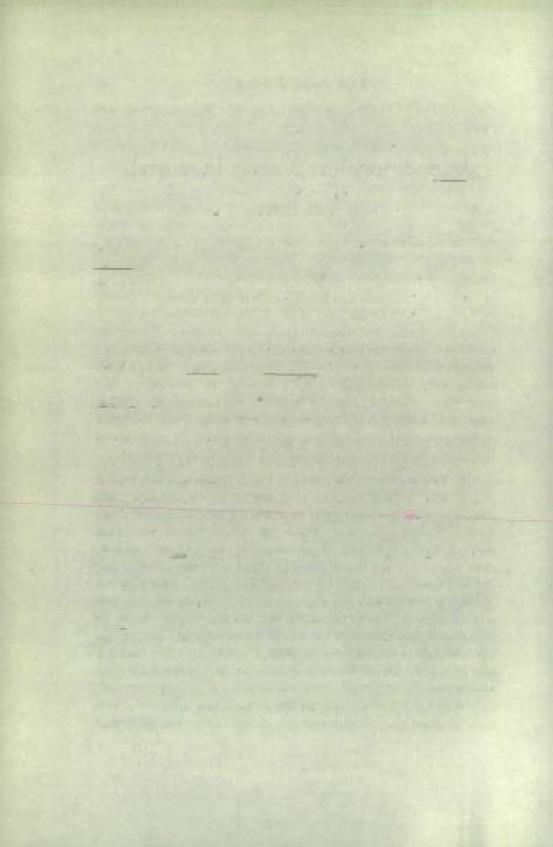
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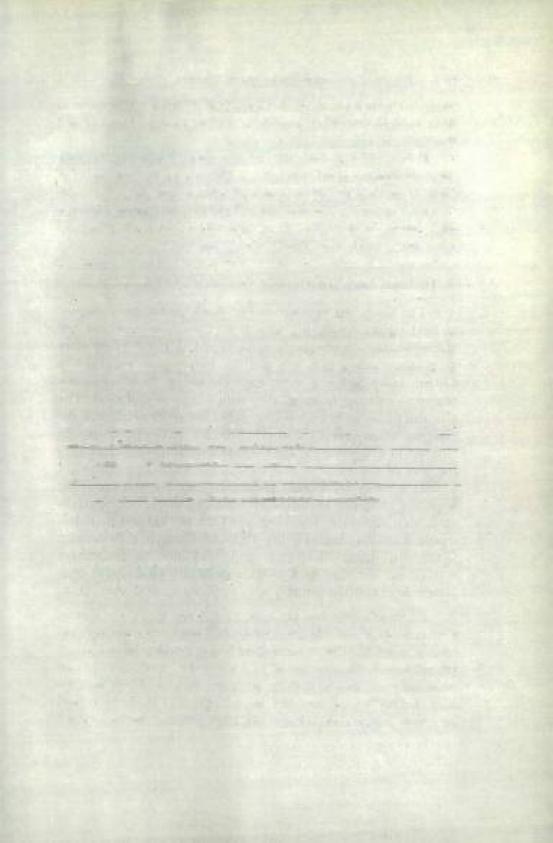


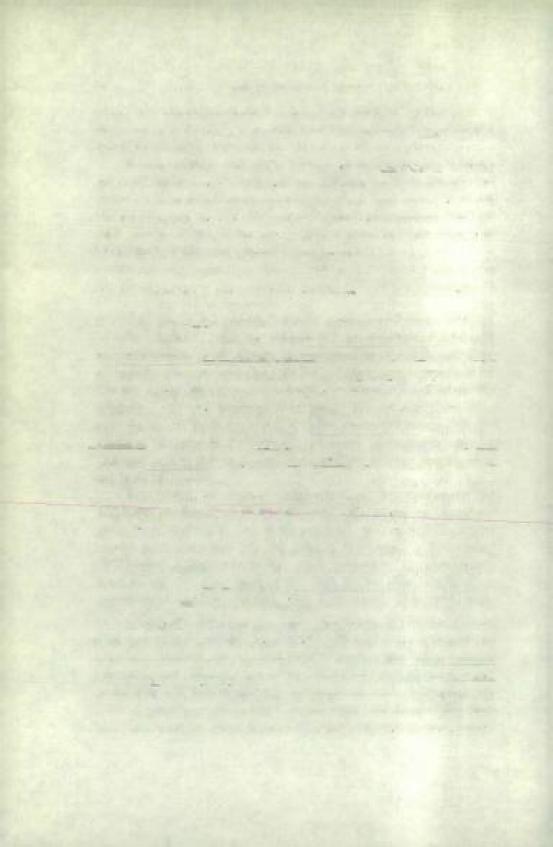


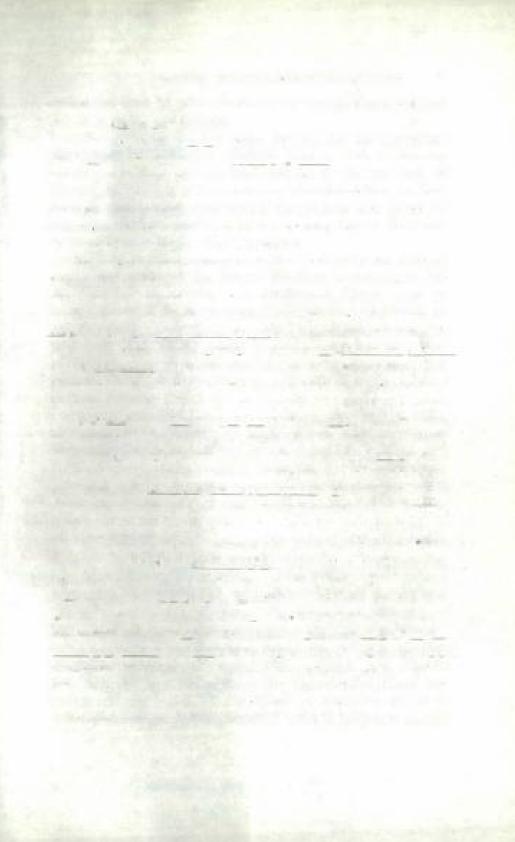


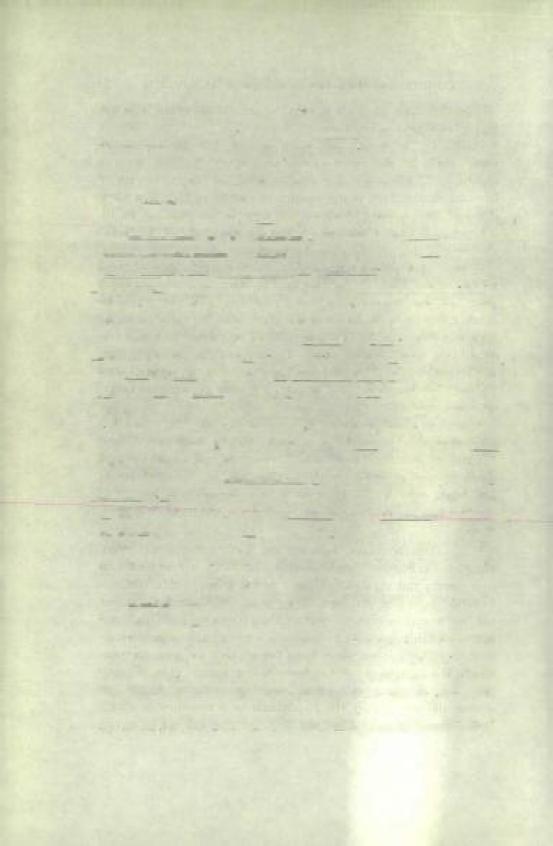
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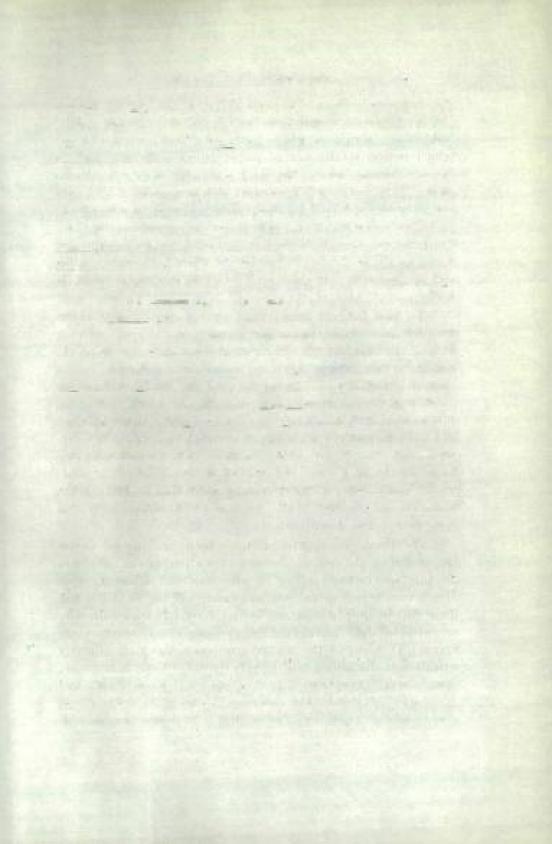


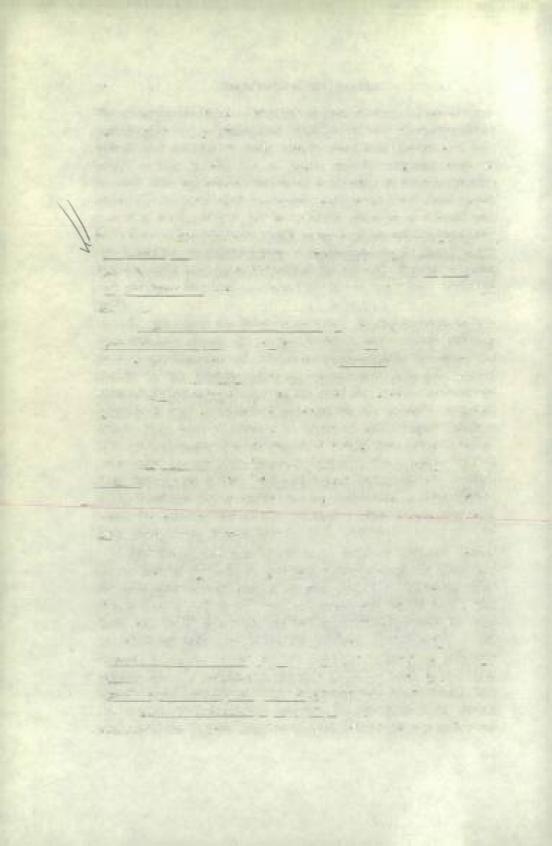


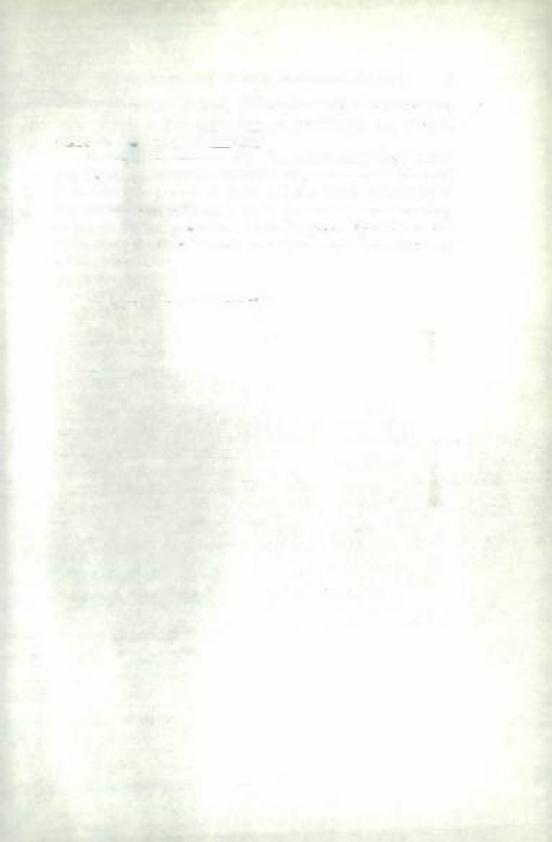


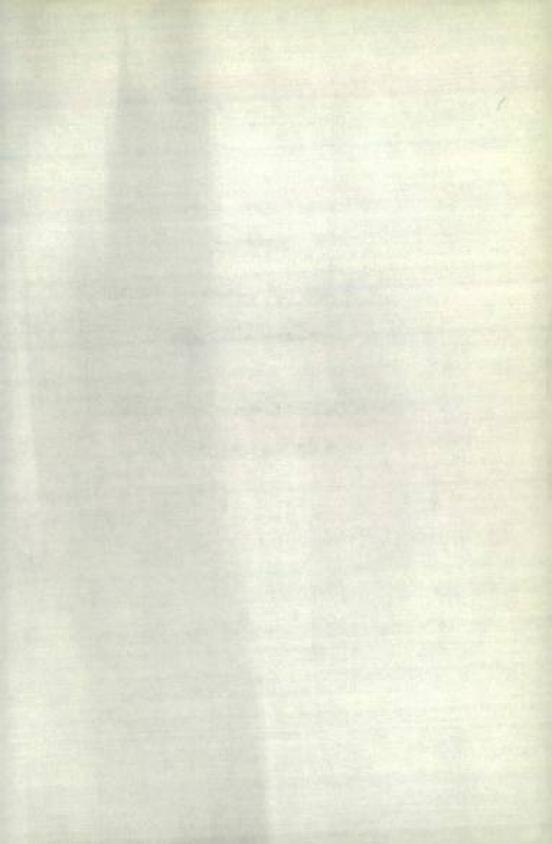


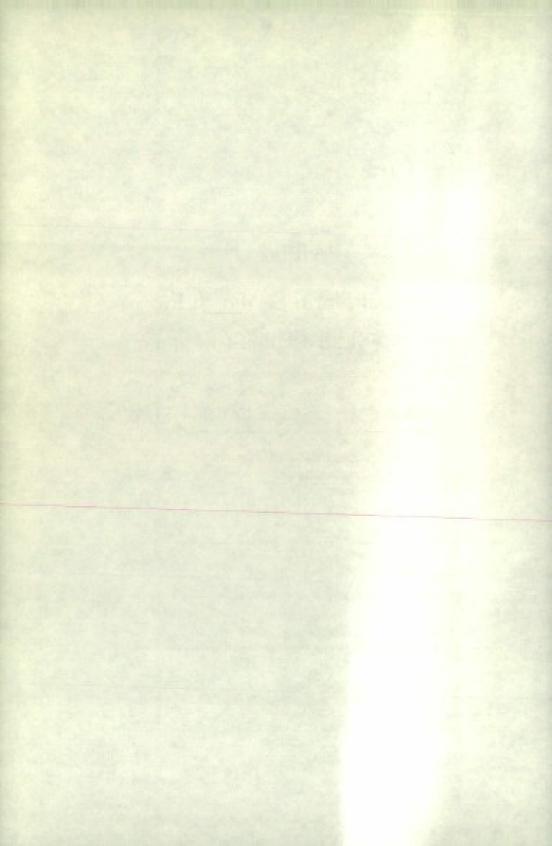








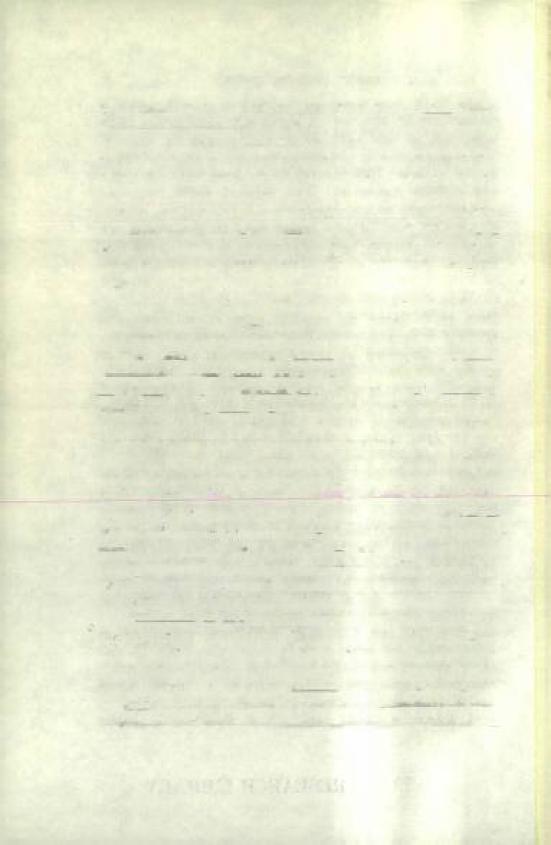




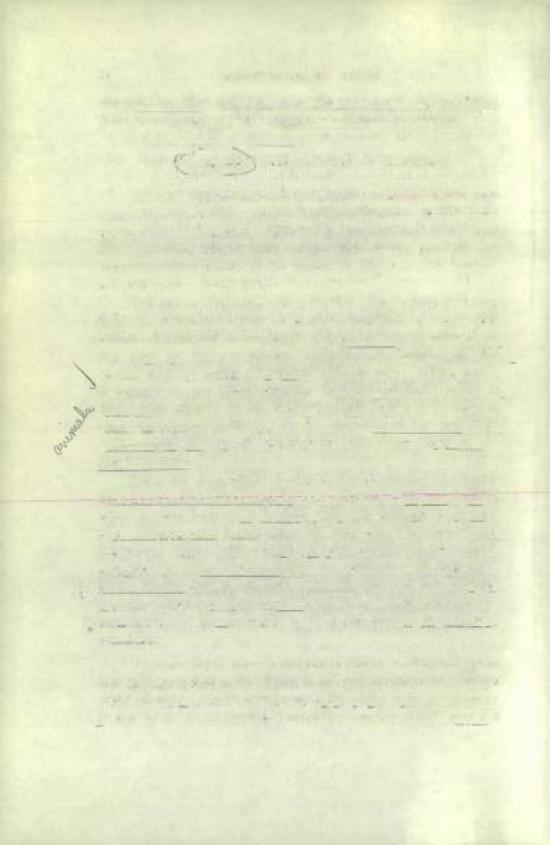
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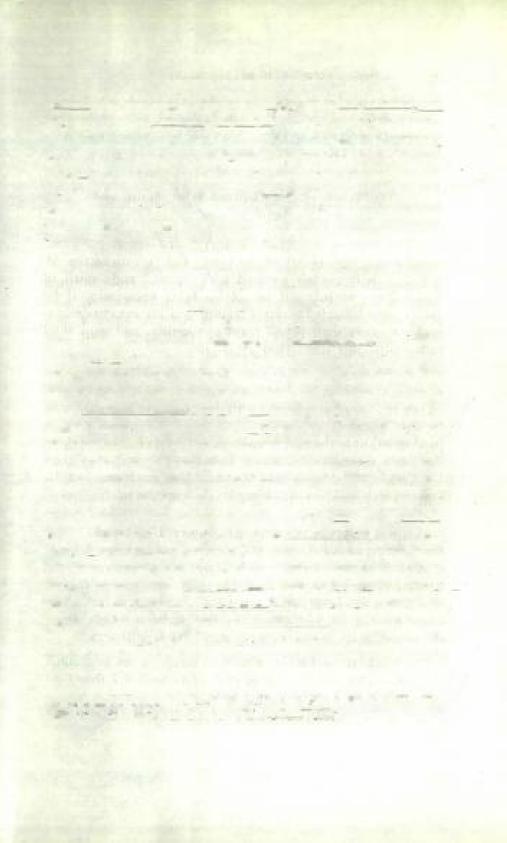


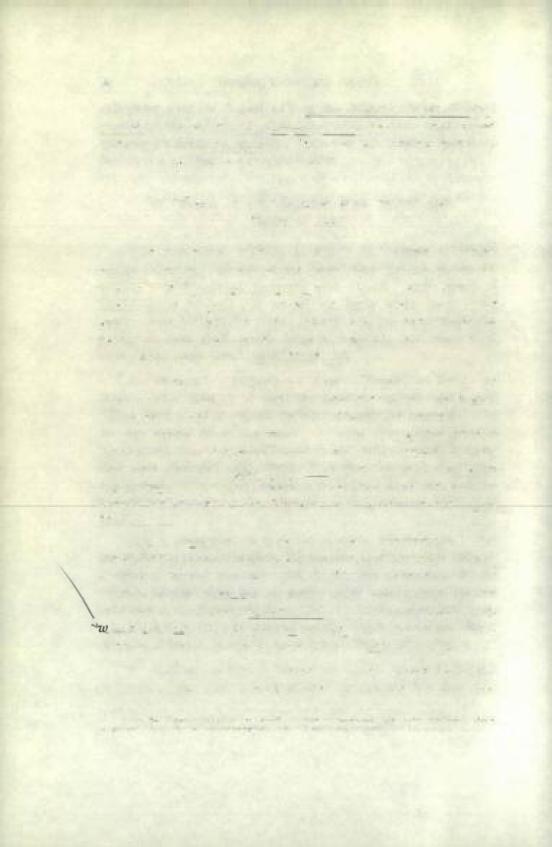
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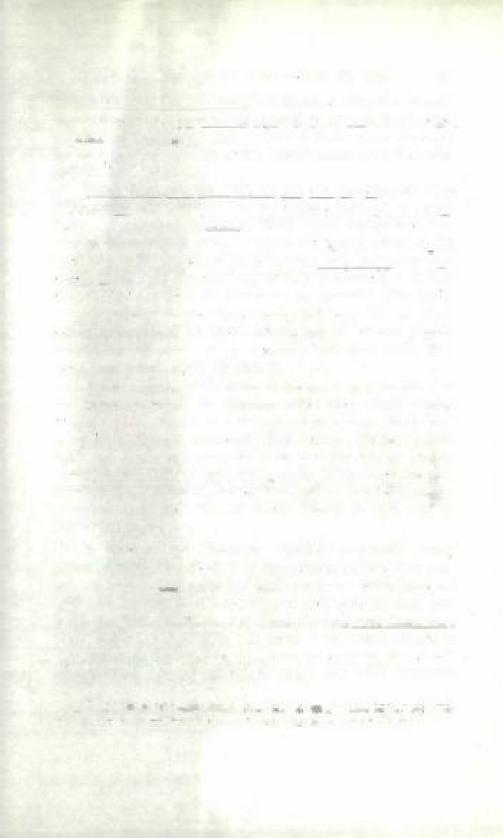


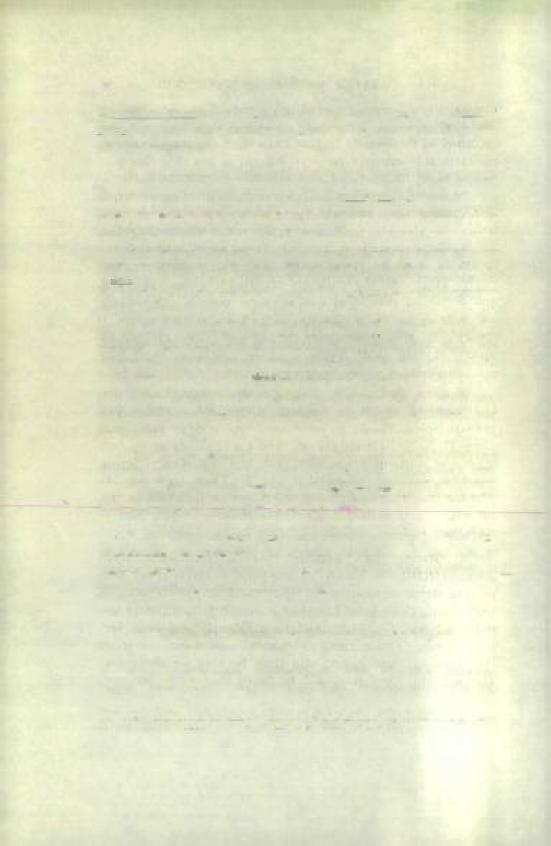
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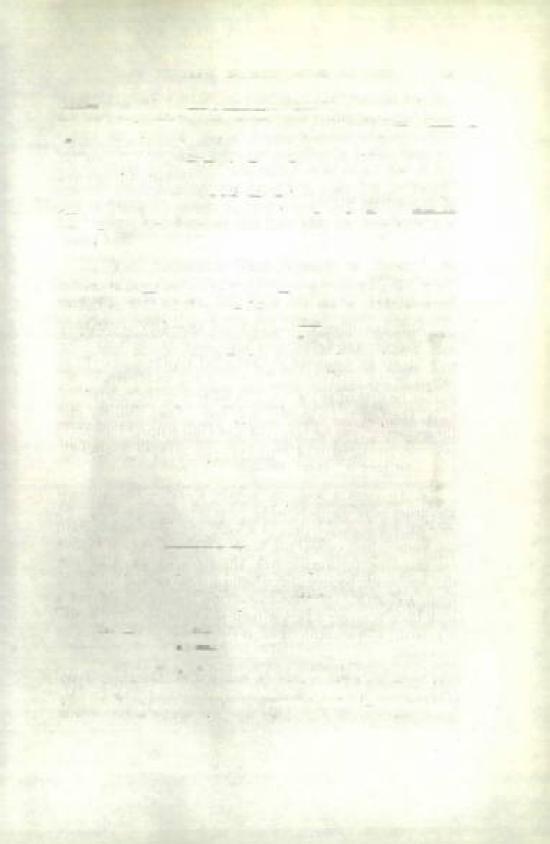


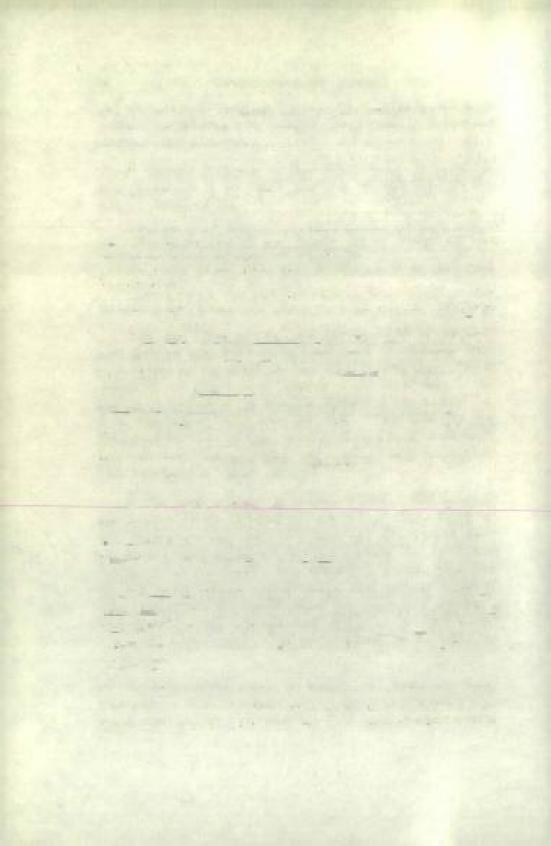


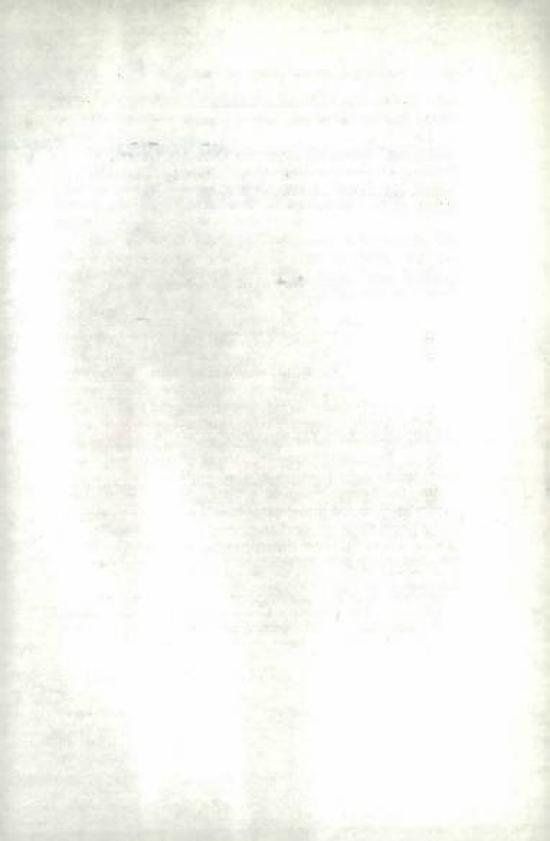




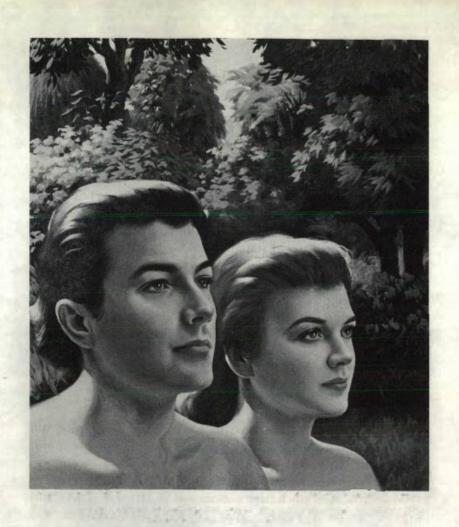






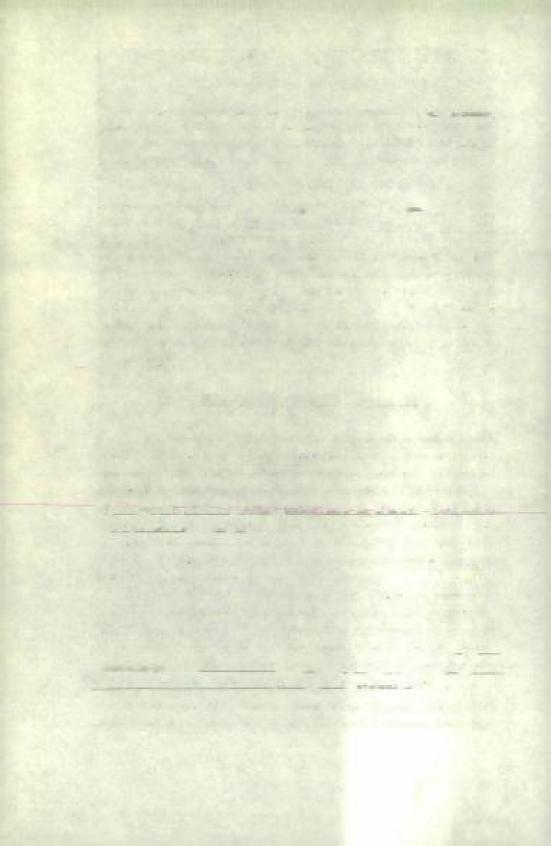


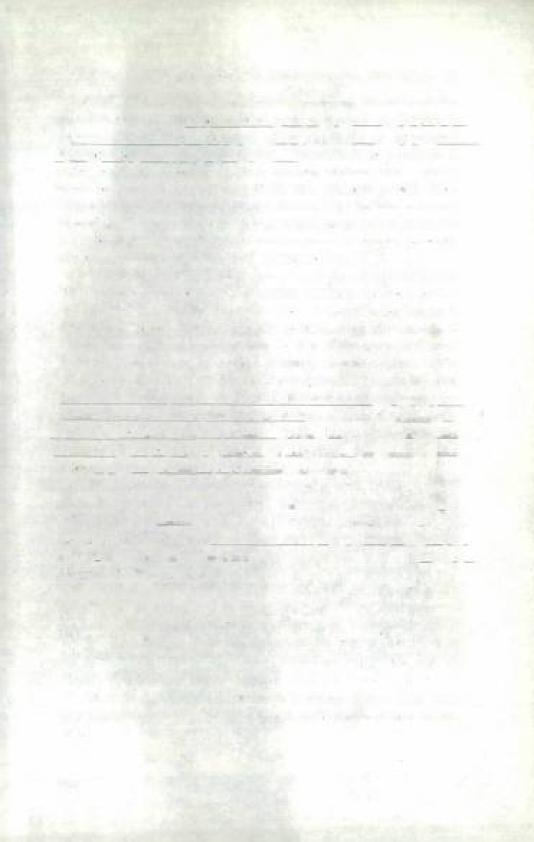
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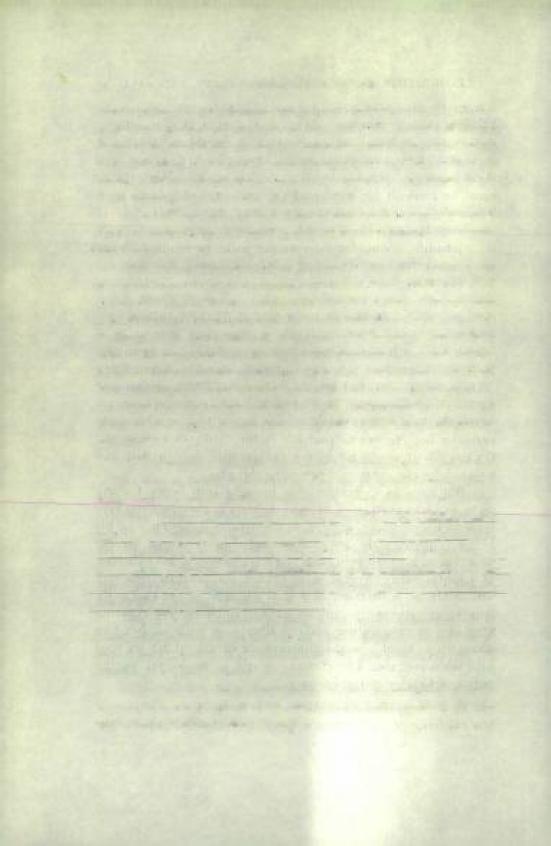


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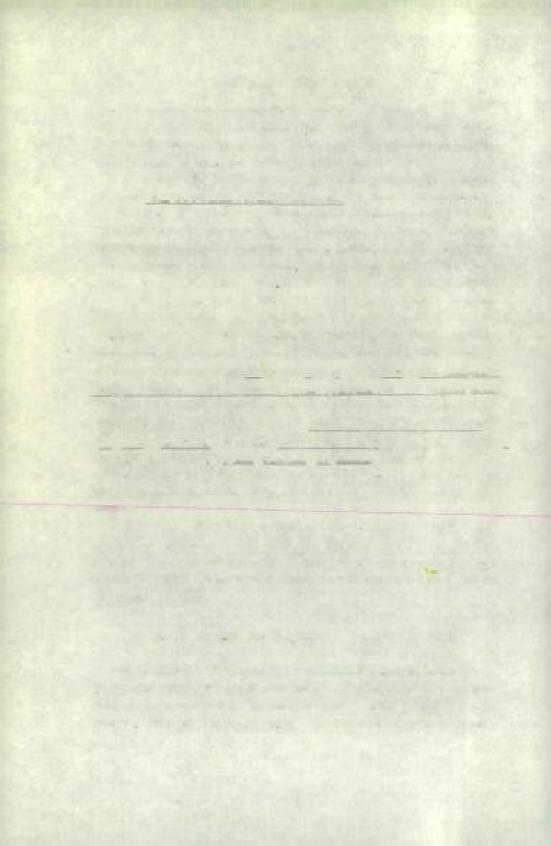








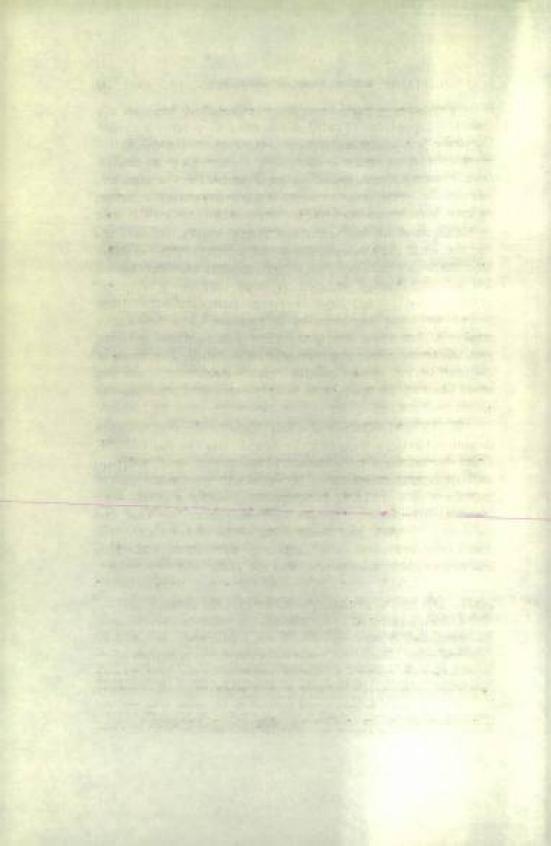
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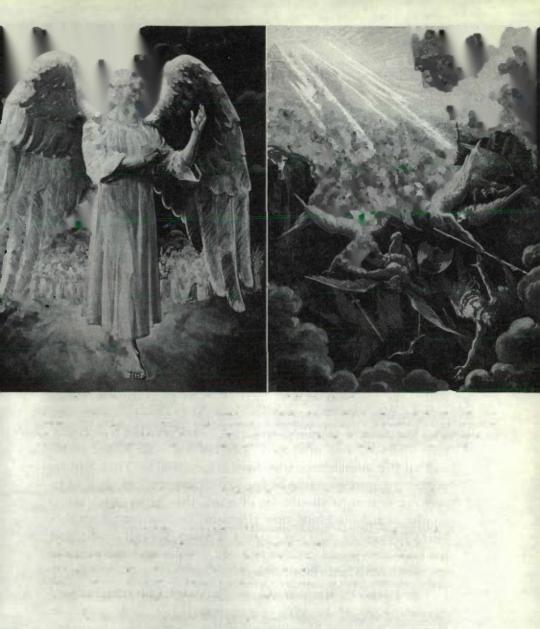


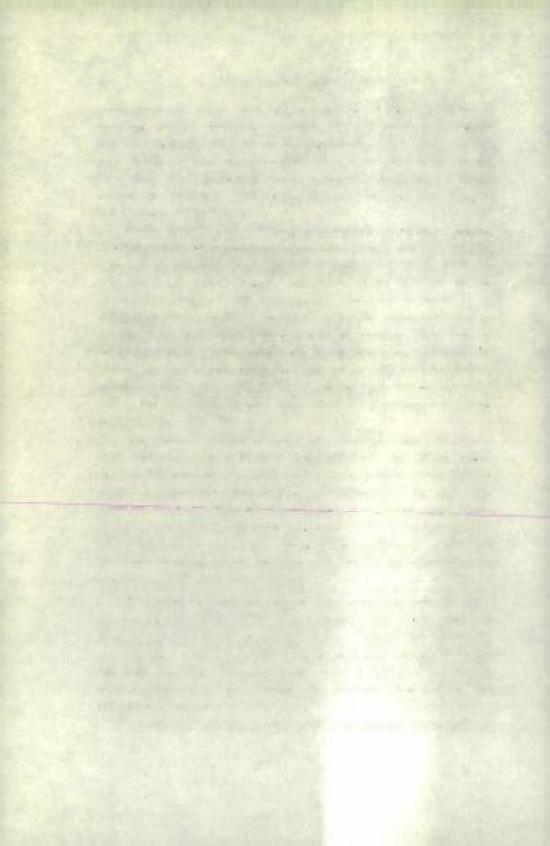
celestial beings of Isaiah 6:2, nachash being virtually synonymous with laraph, indicating brilliance and fascination ([Bullinger]. The Companion Bible, on Num. 21:6, 9, notes; cf. Isa. 6:2, note. See also App. 19, pp. 24, 25).

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.

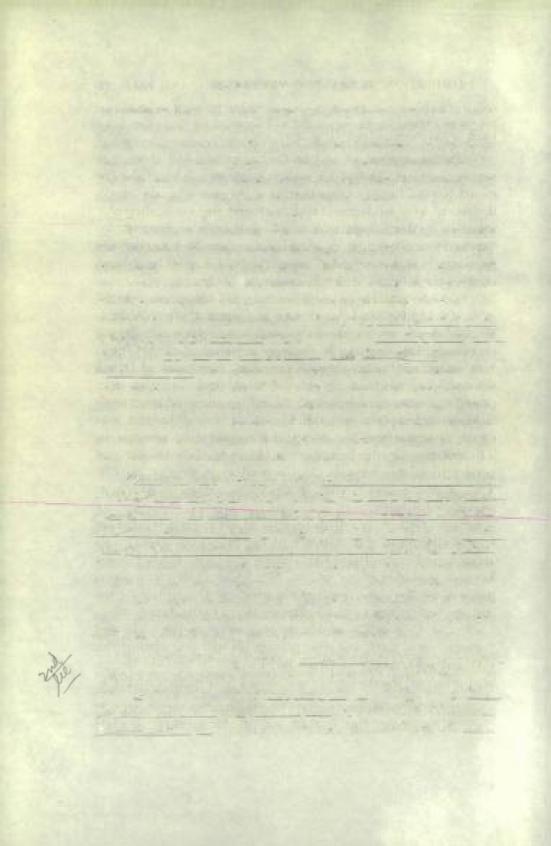
The Greek heralds, for instance, were symbolized by two serpents facing each other, signifying wisdom on both sides. And back in Egypt the gods and kings were always represented as having the uraesi, or coiled serpent, upon the head. In Greece, Pallas Athena, goddess of wisdom, were a necklace of entwined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

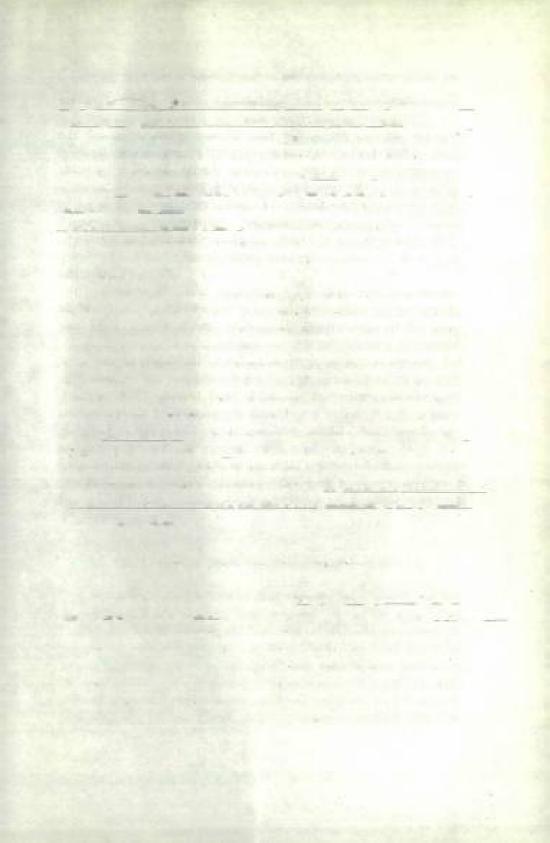


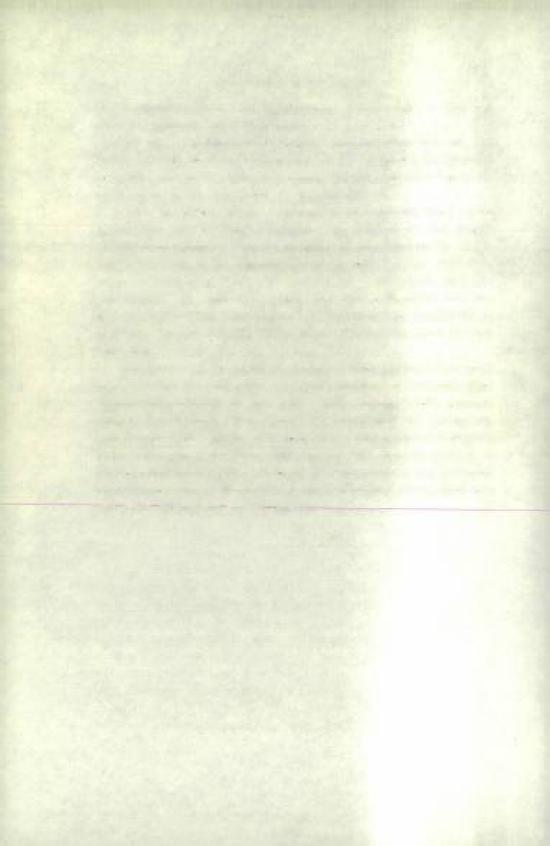




⁵ In this chapter God chose the earthly "prince of Tyrus"—who sought to assume the erogatives of God (Eze. 28:1, 2), and whose heart was lifted up because of his "wisdom" and a "riches," but who would be overthrown (vs. 3, 10)—to symbolize none other than Satan atmself, under the contrasting term "king of Tyrus" (vs. 12, 13).



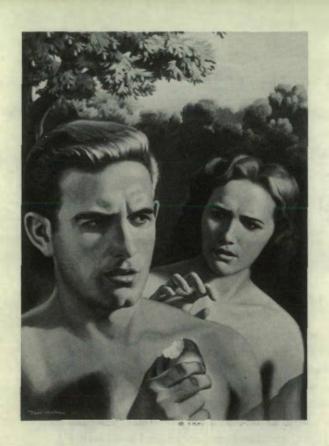




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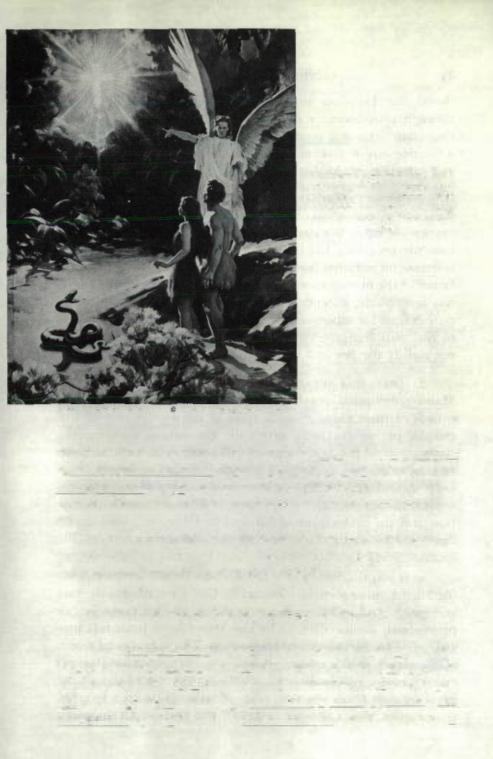
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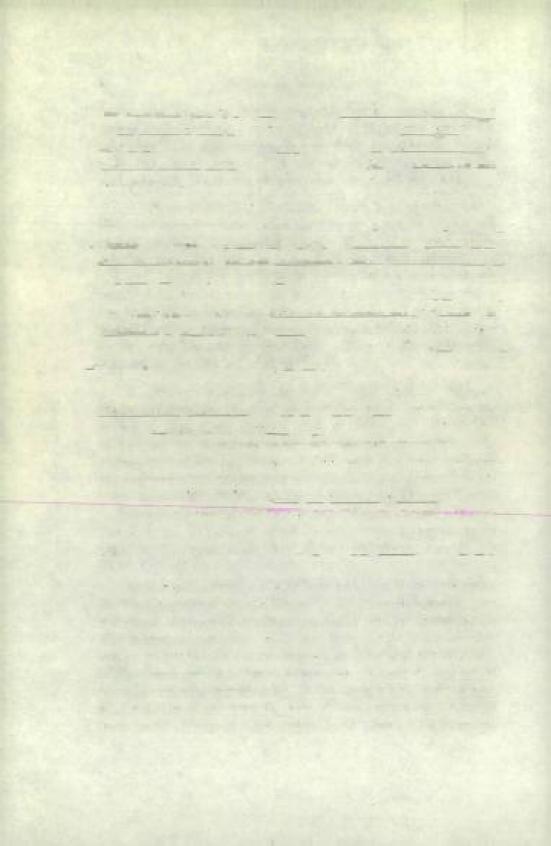
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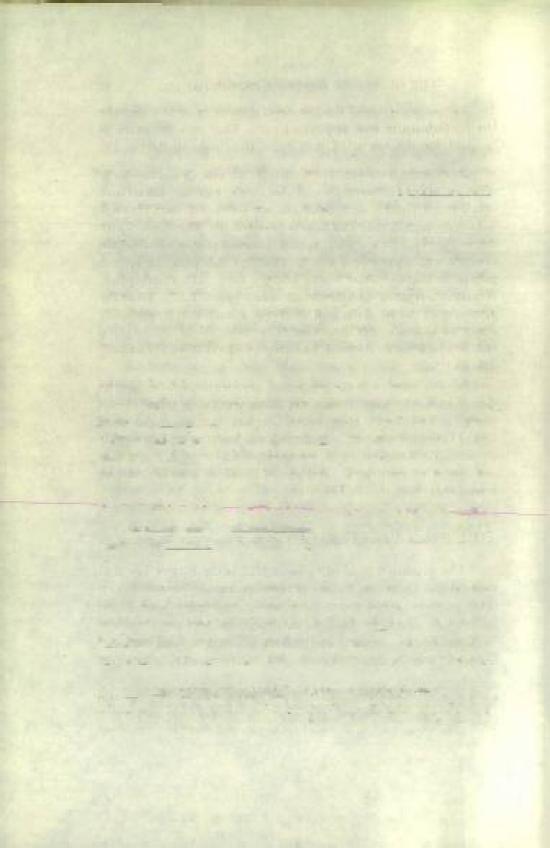
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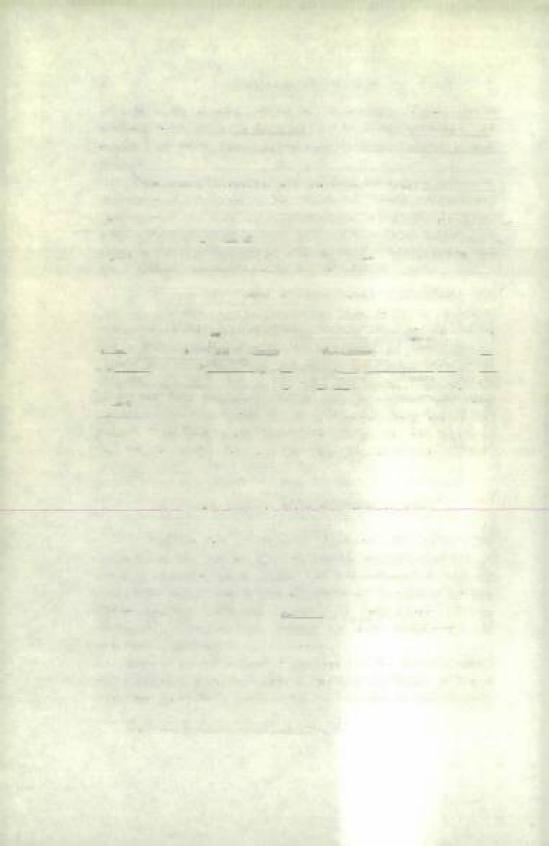
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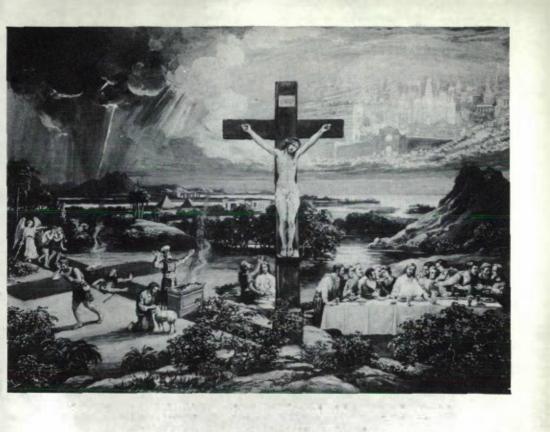




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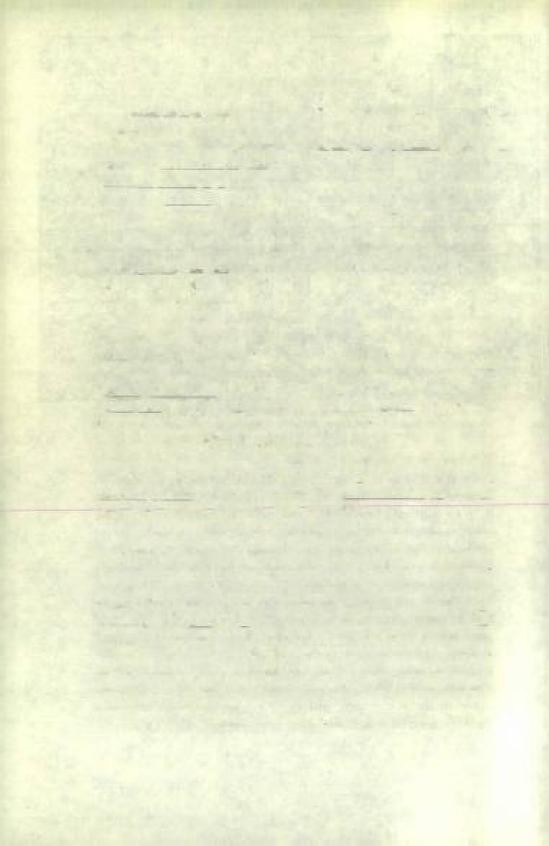
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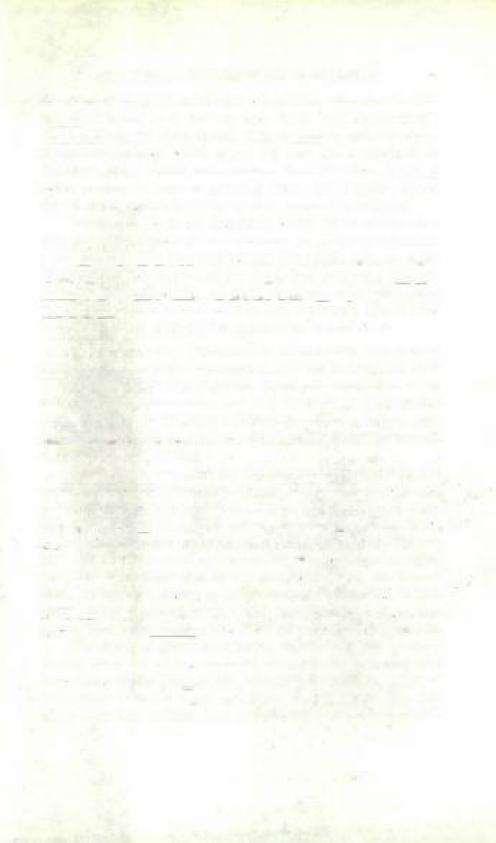
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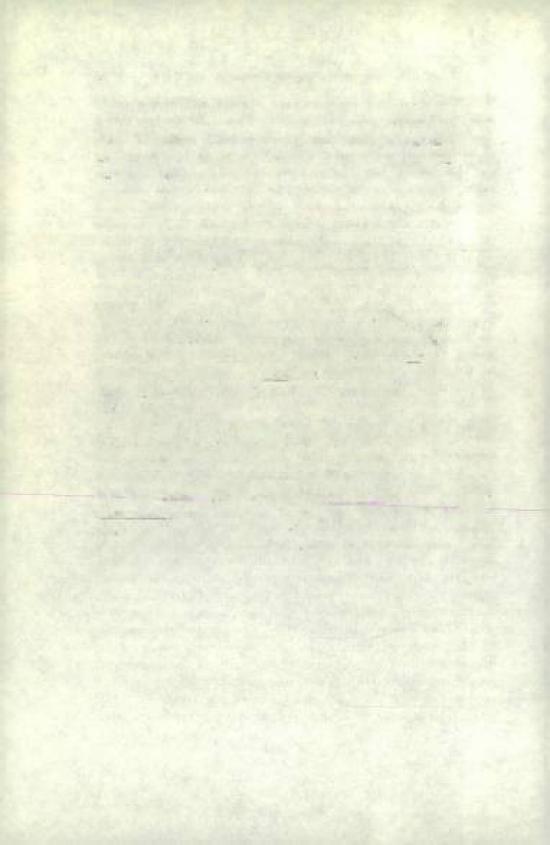
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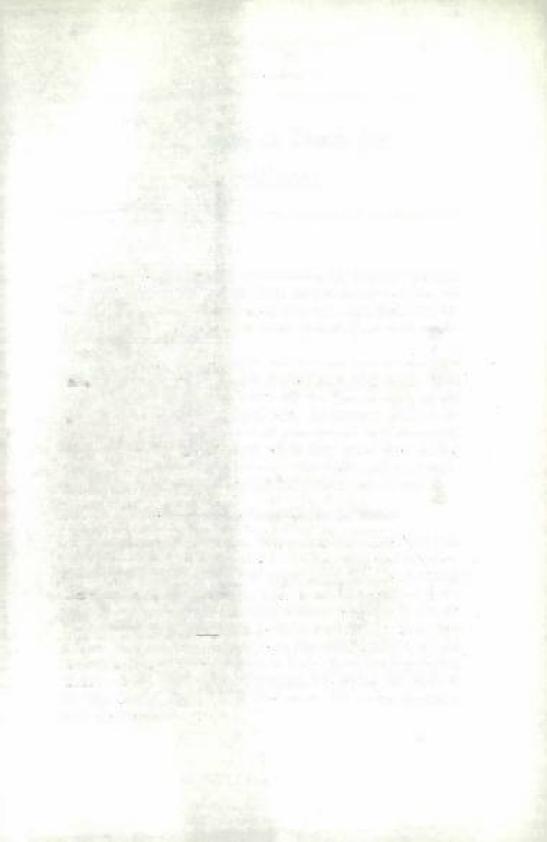
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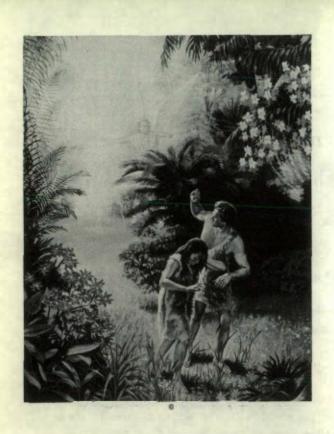
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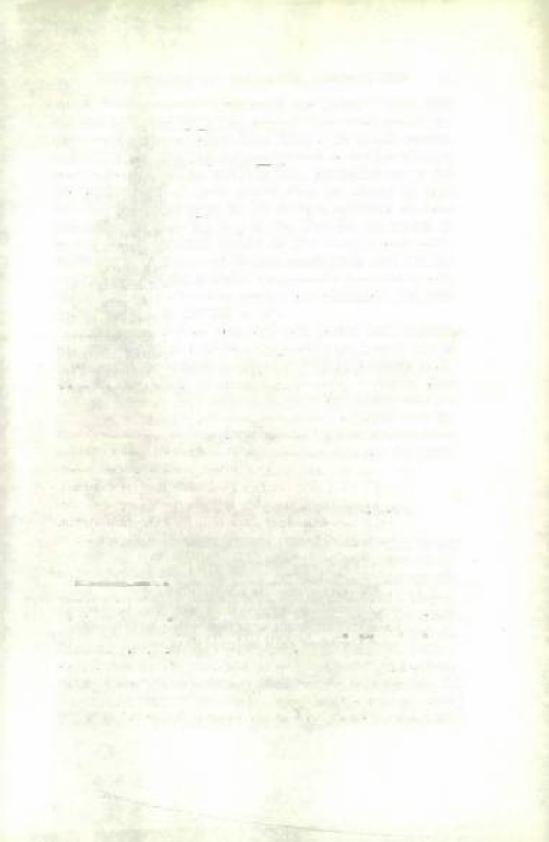


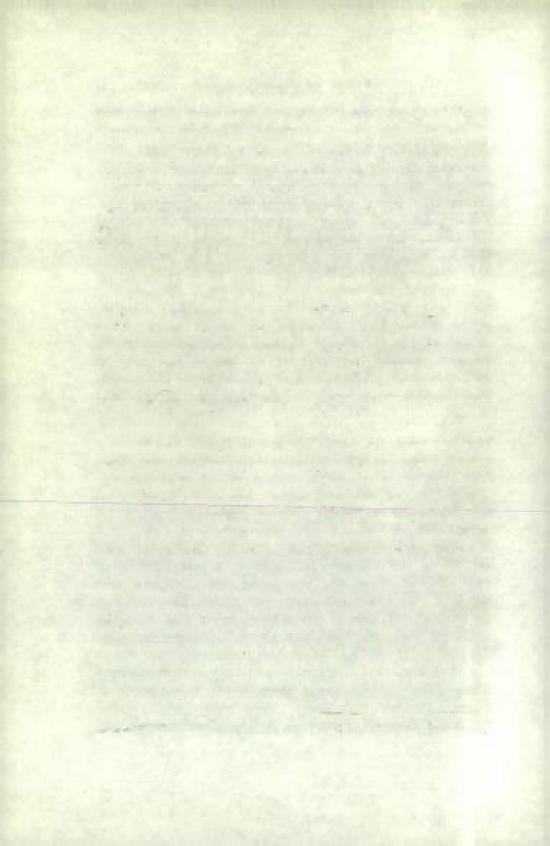


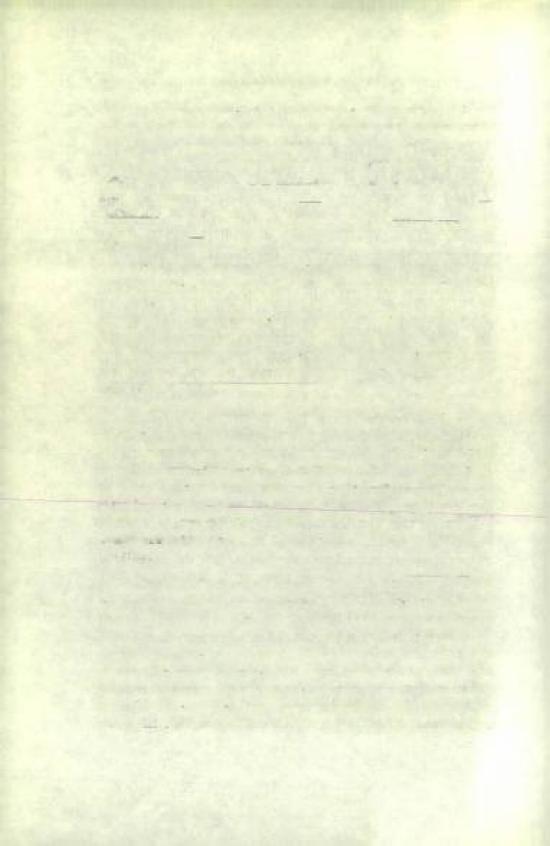


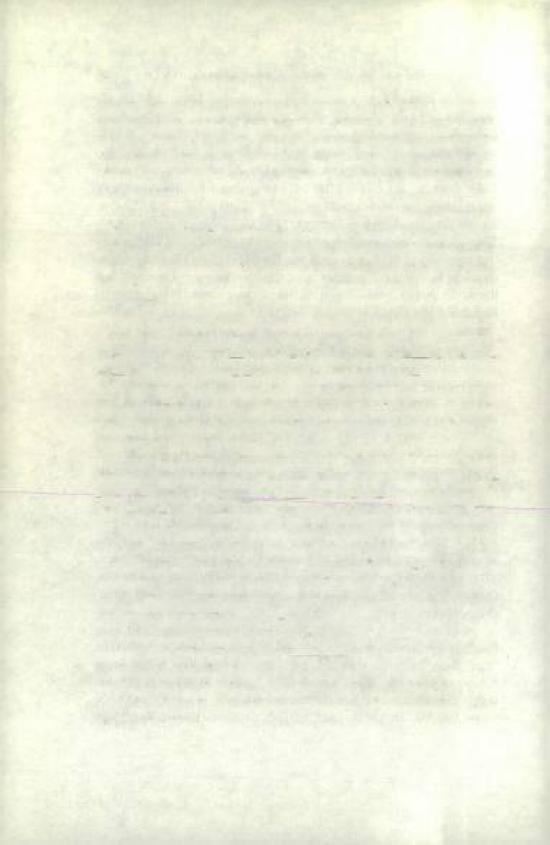
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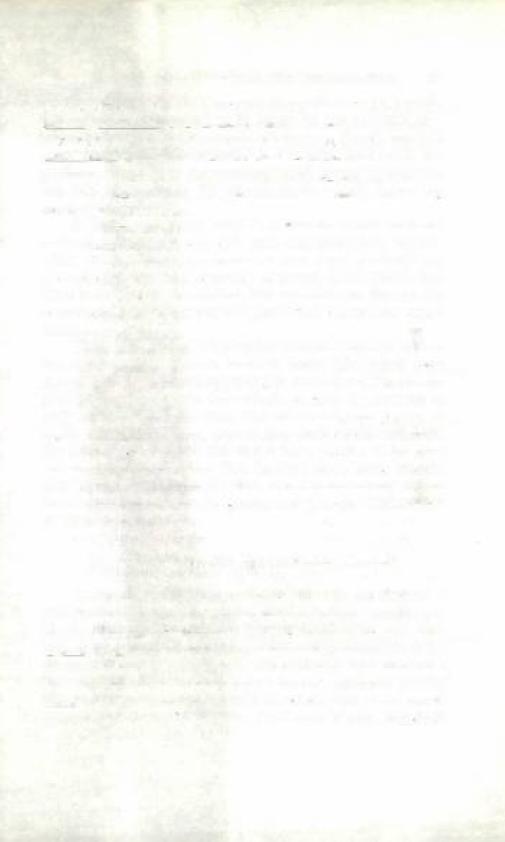
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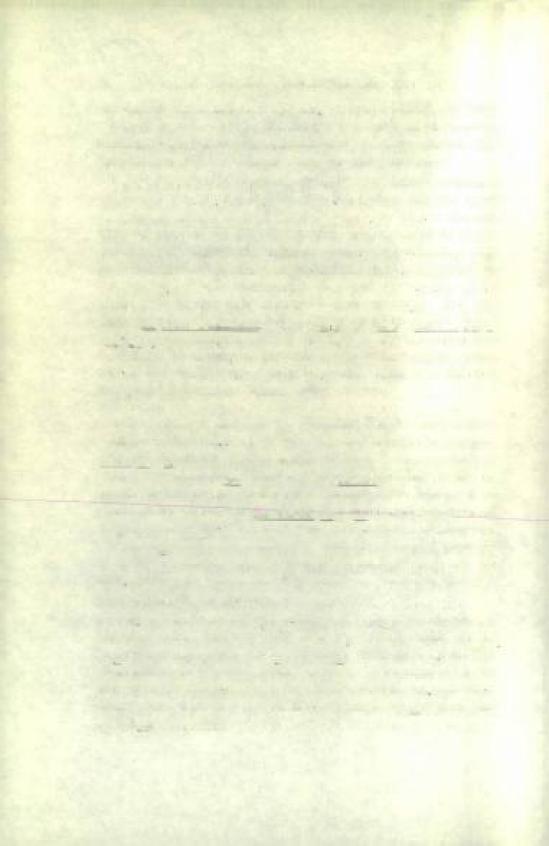


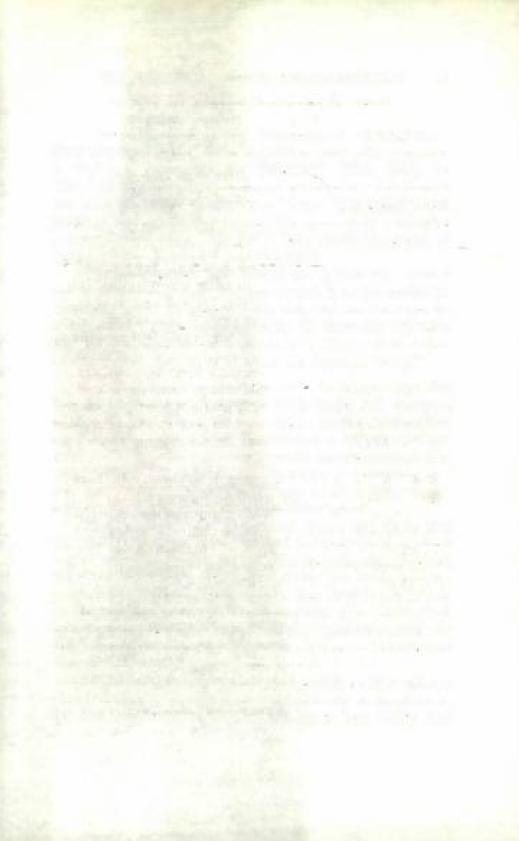


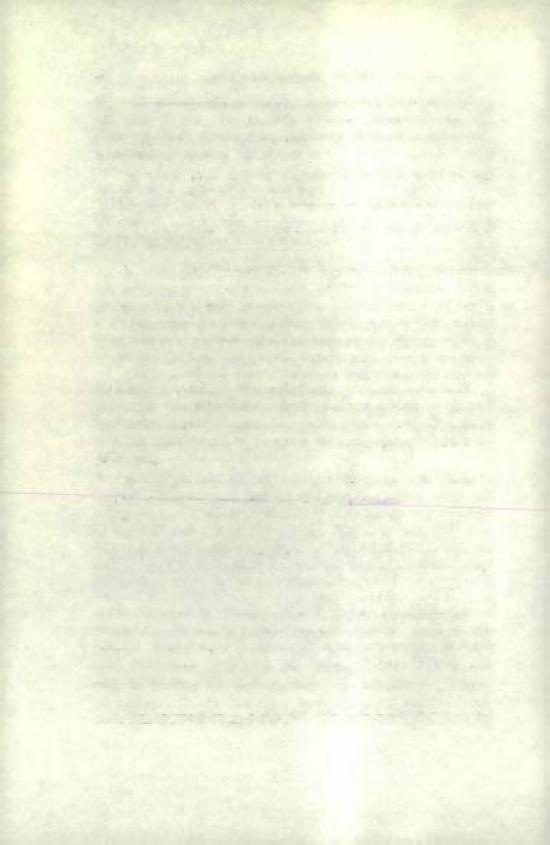


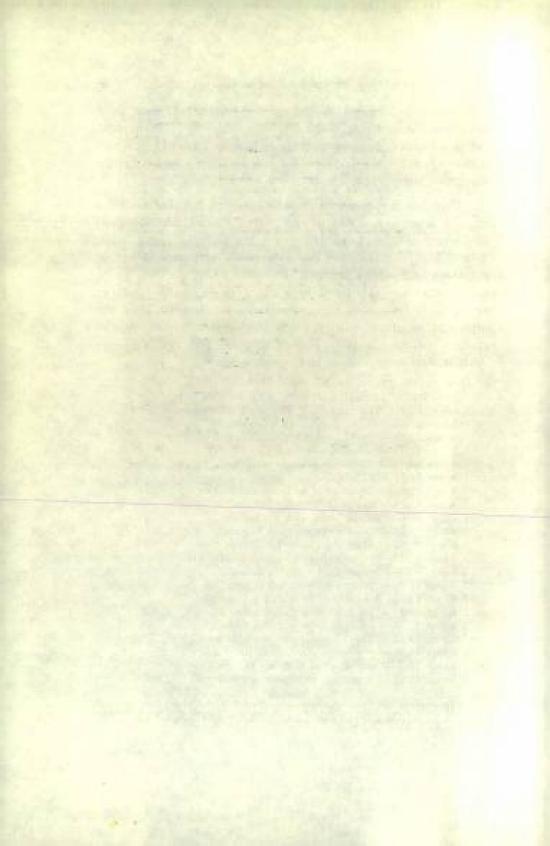


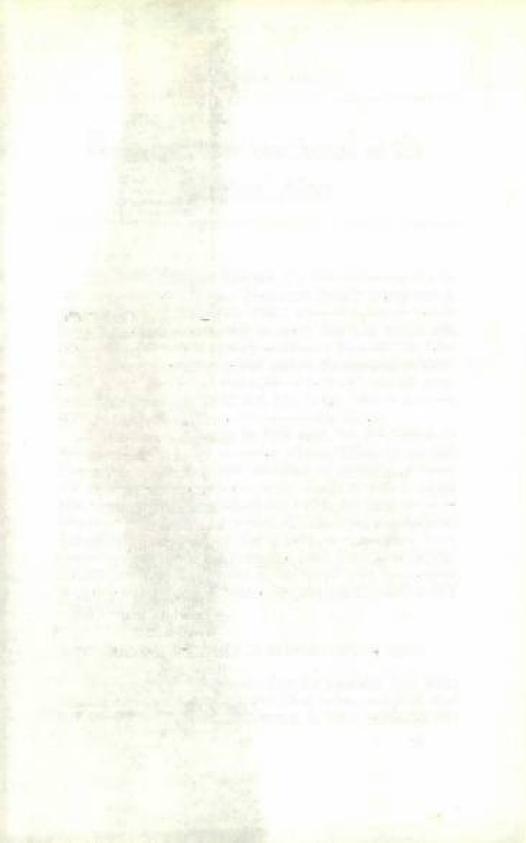


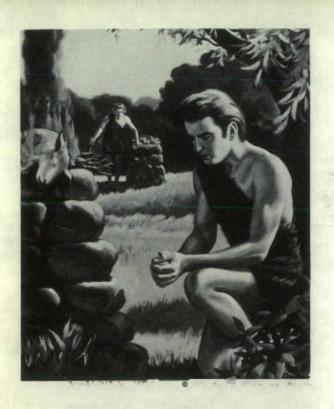






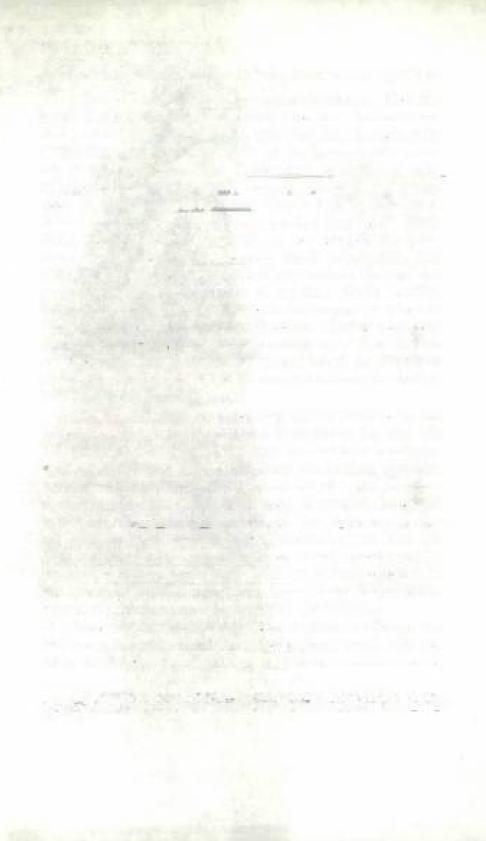






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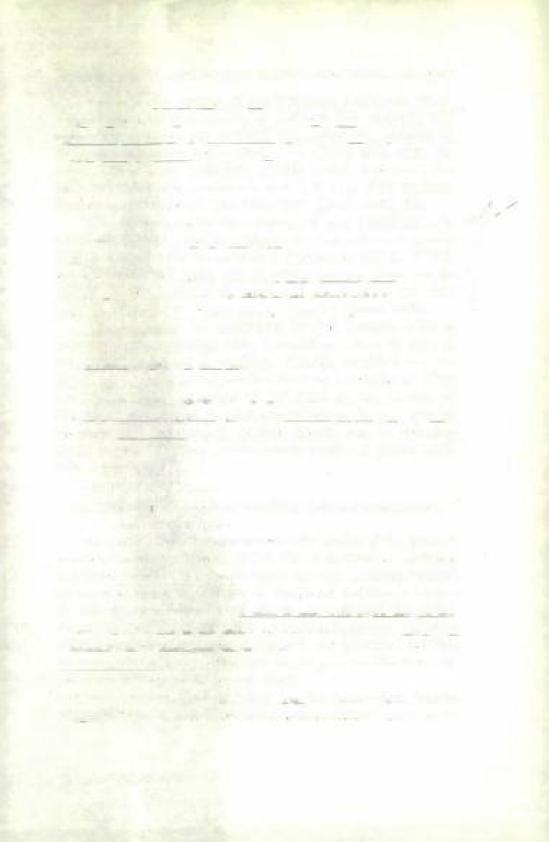


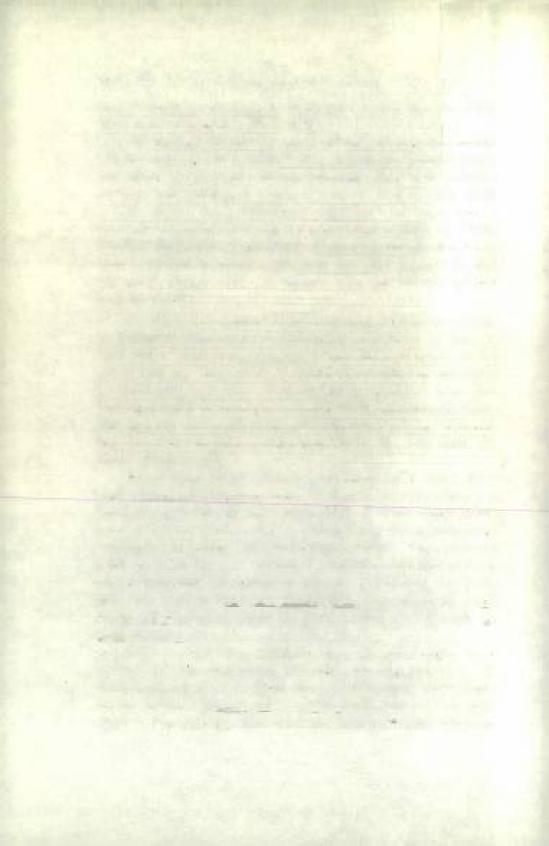


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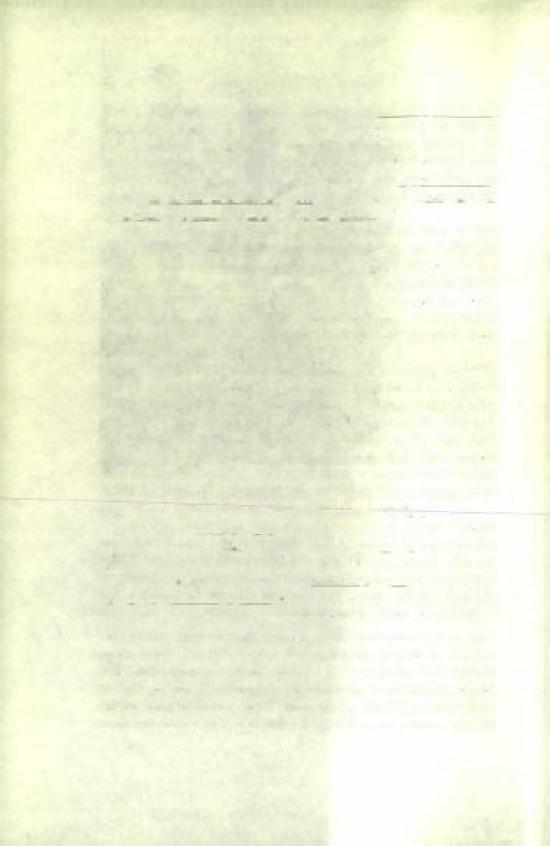
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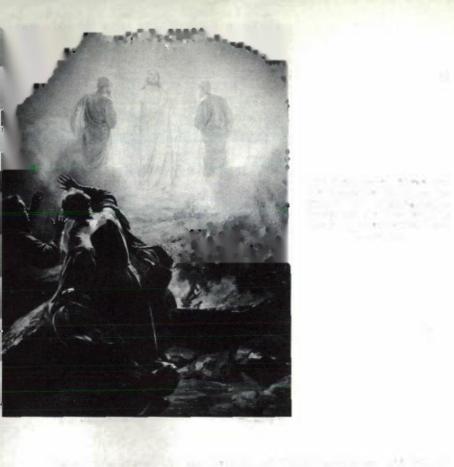




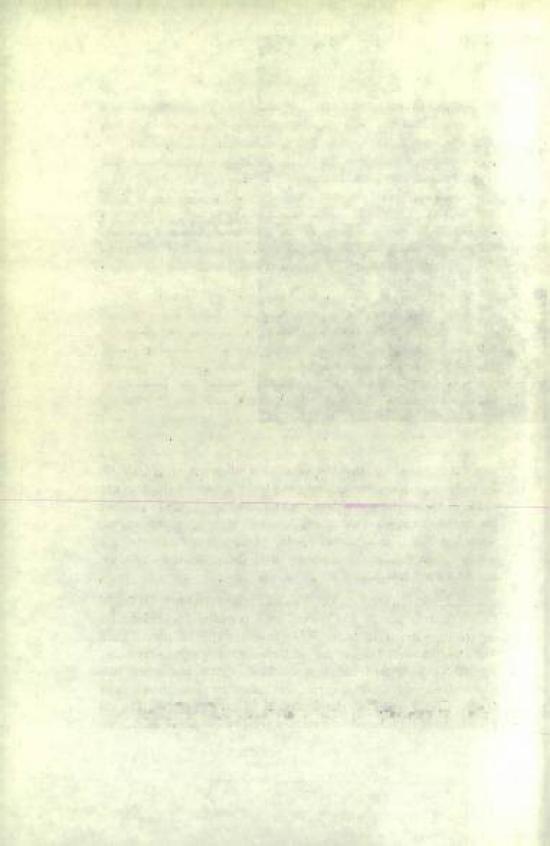


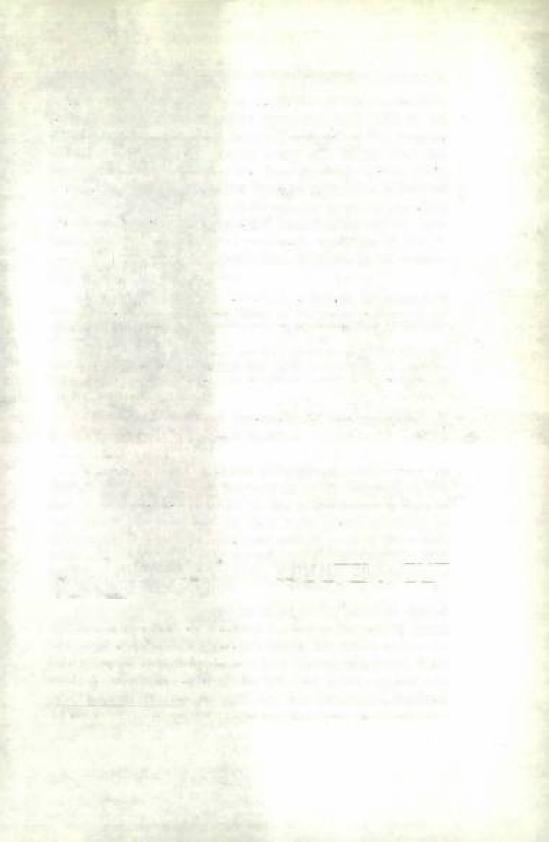


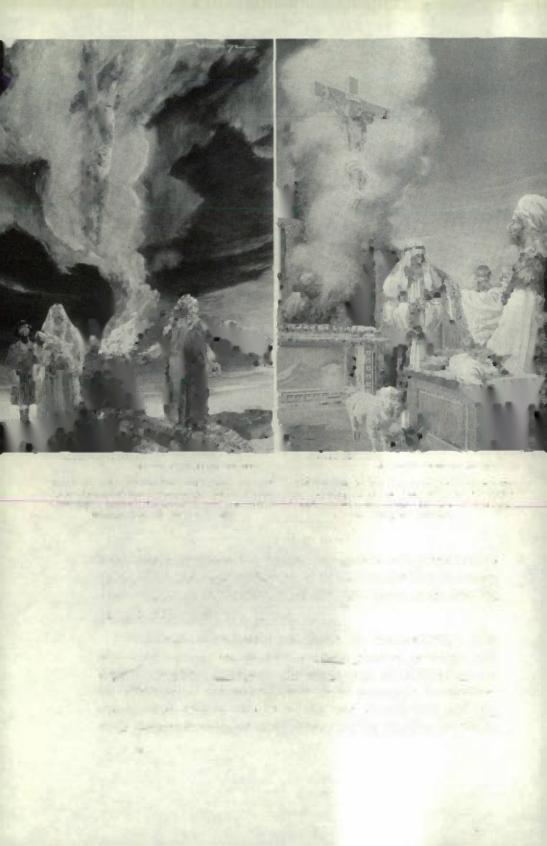
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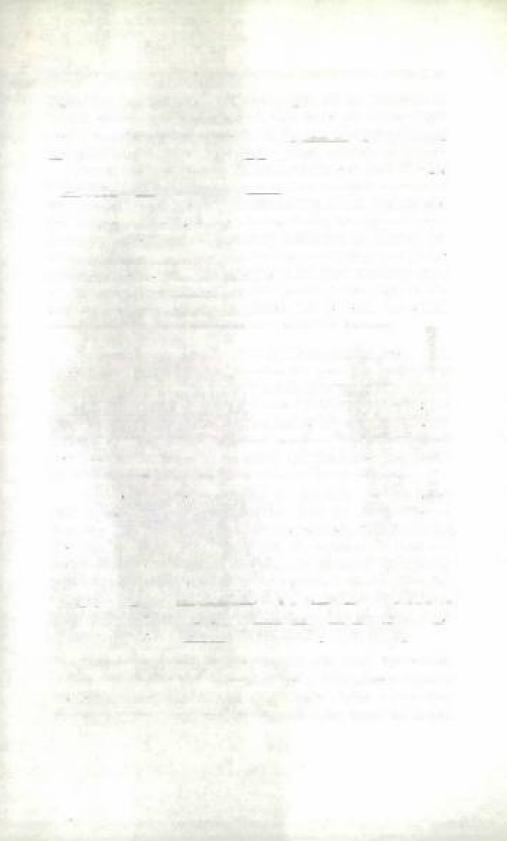


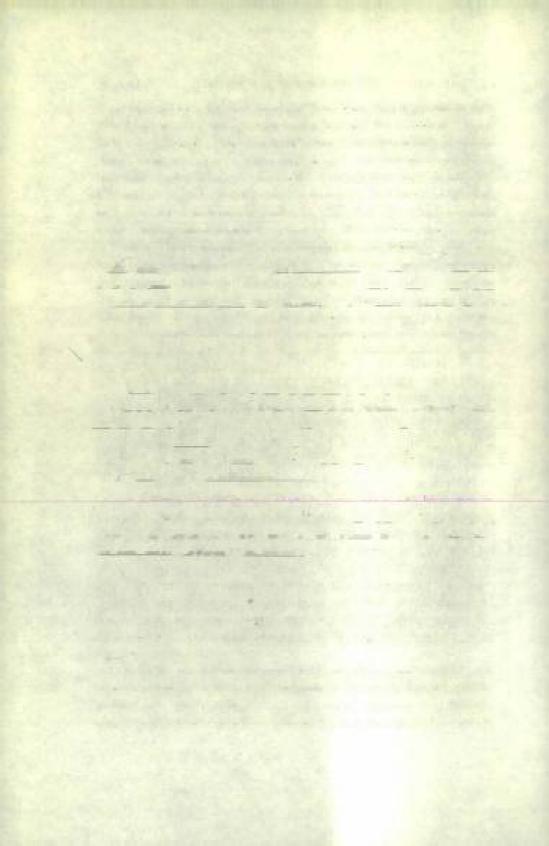
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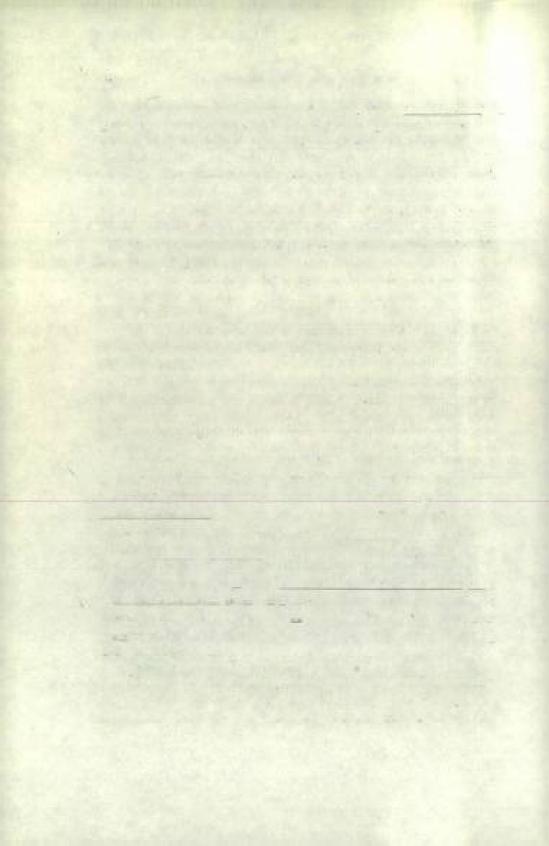




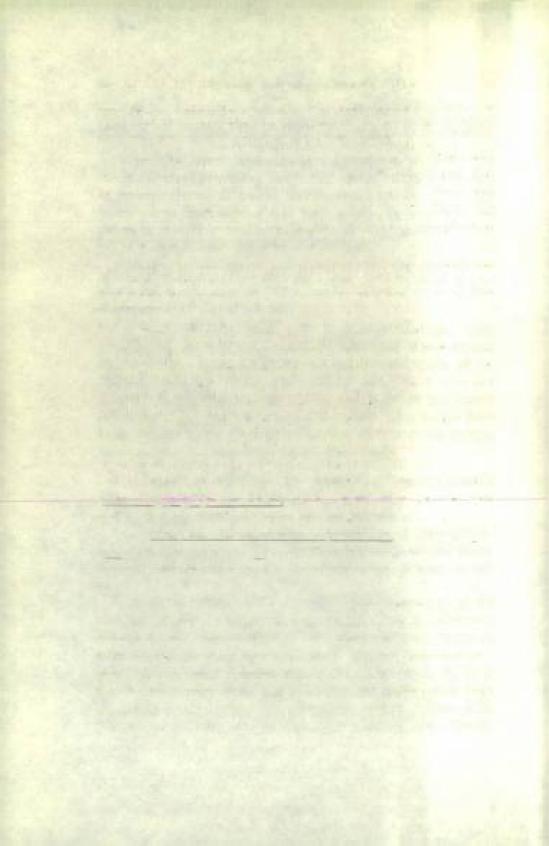


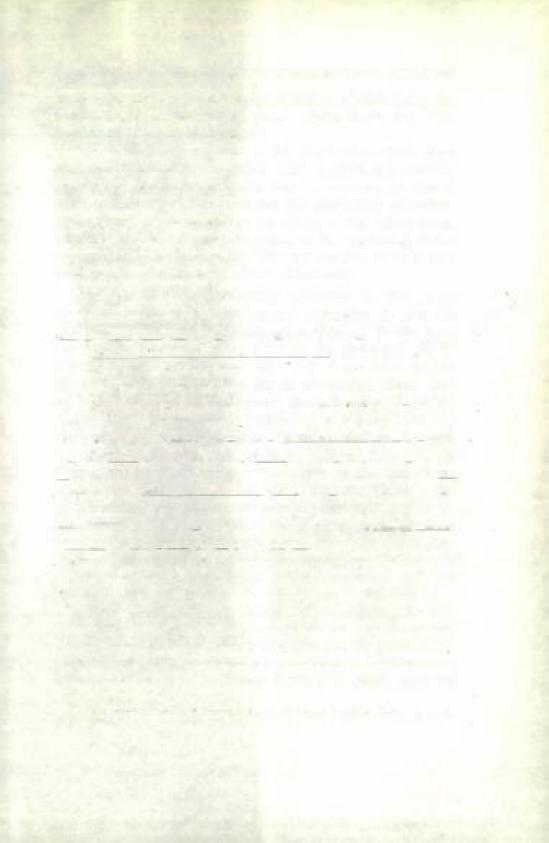


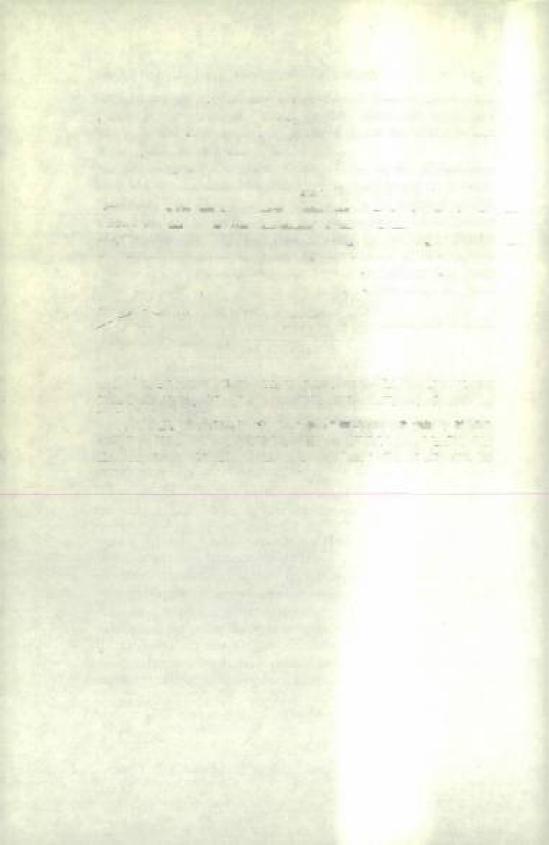




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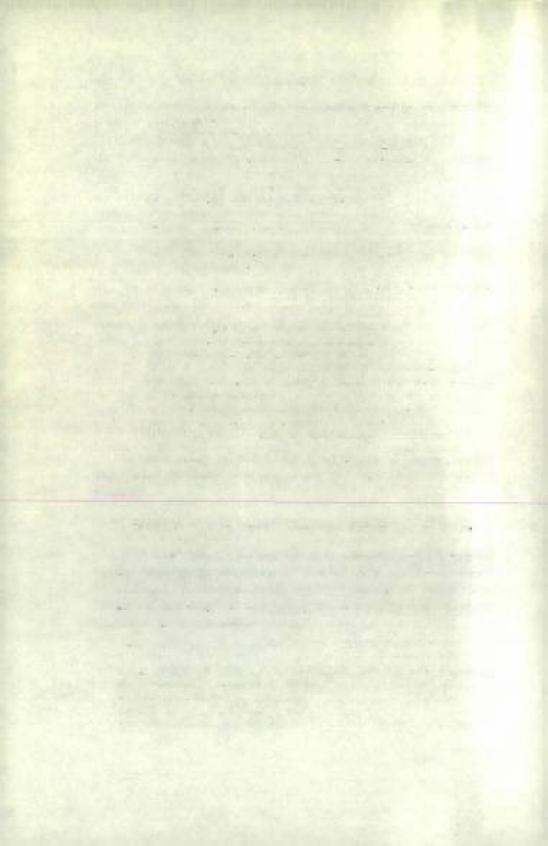
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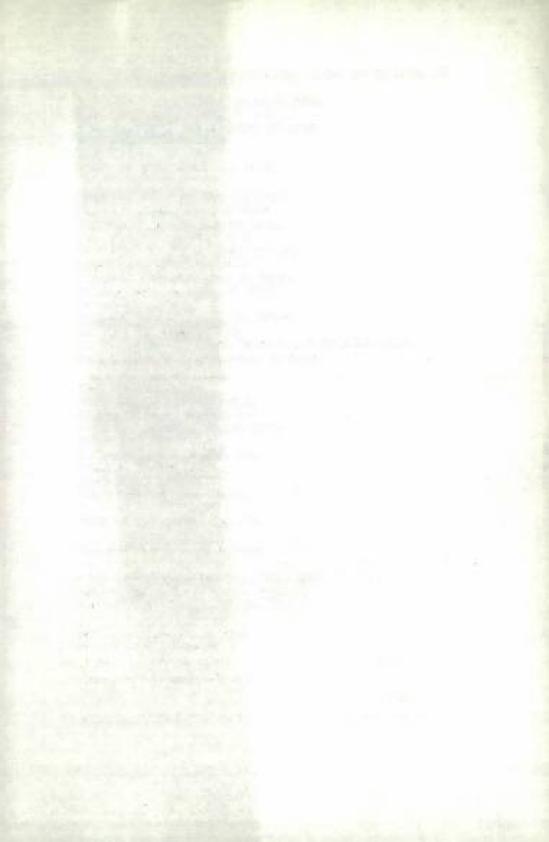
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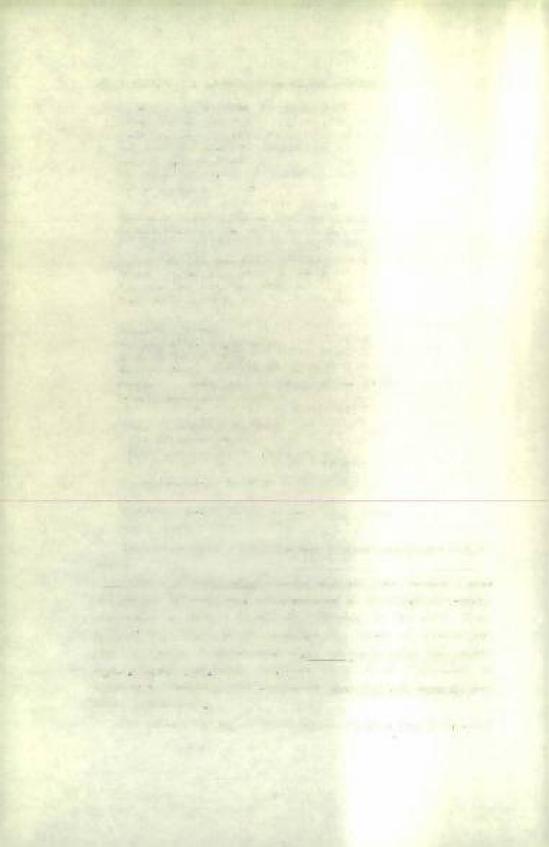
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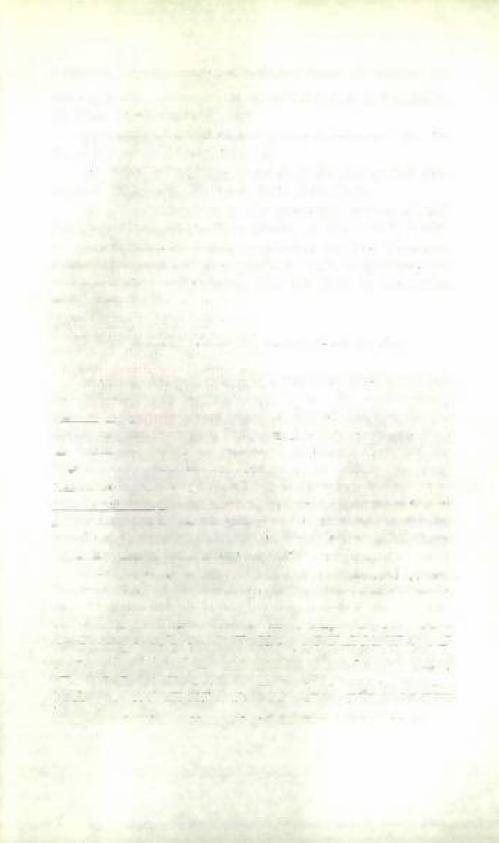
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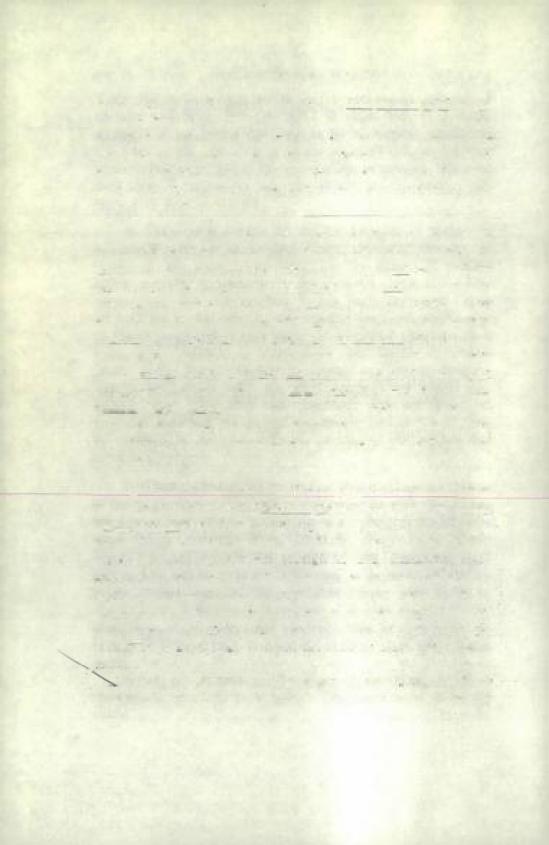
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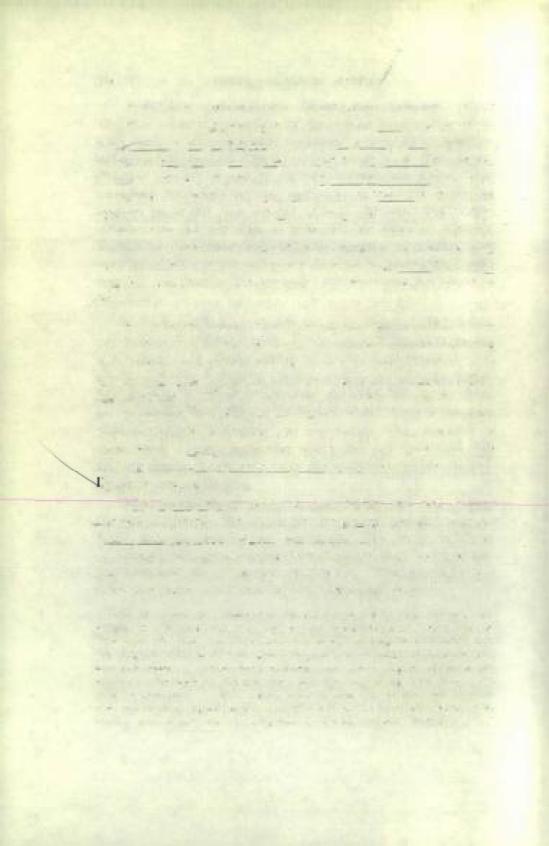












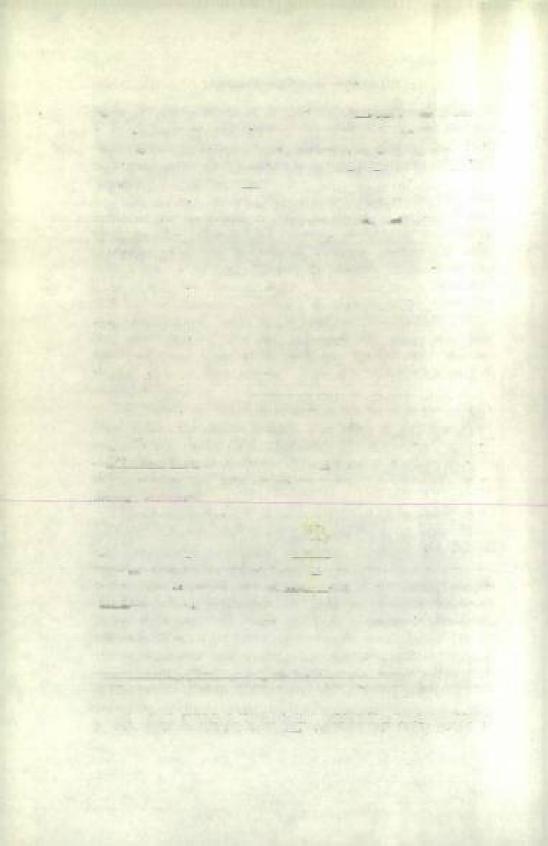
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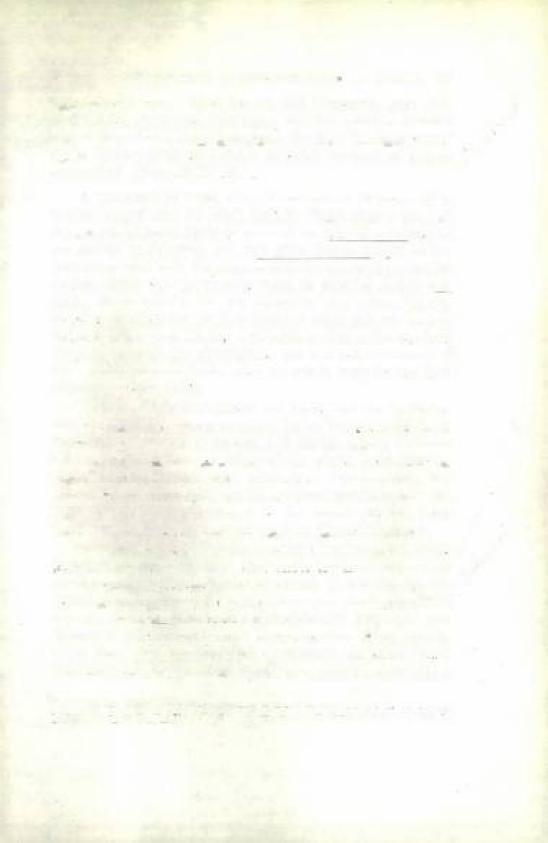
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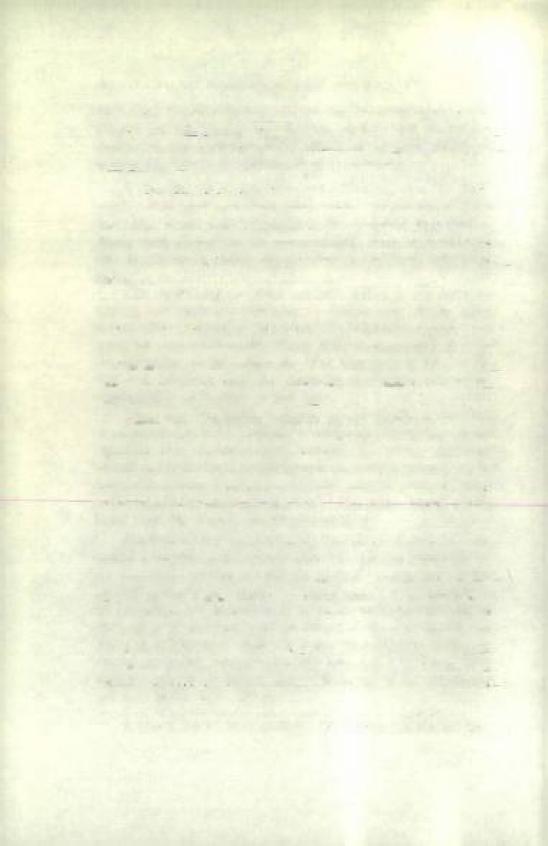
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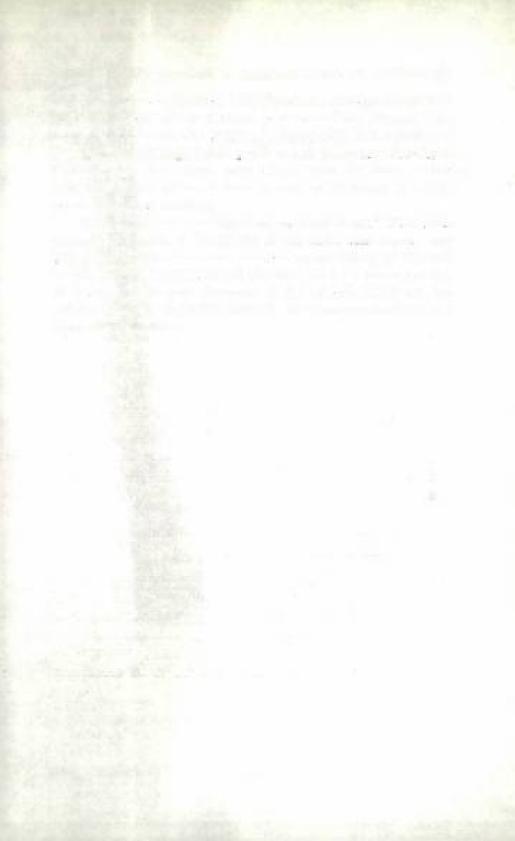


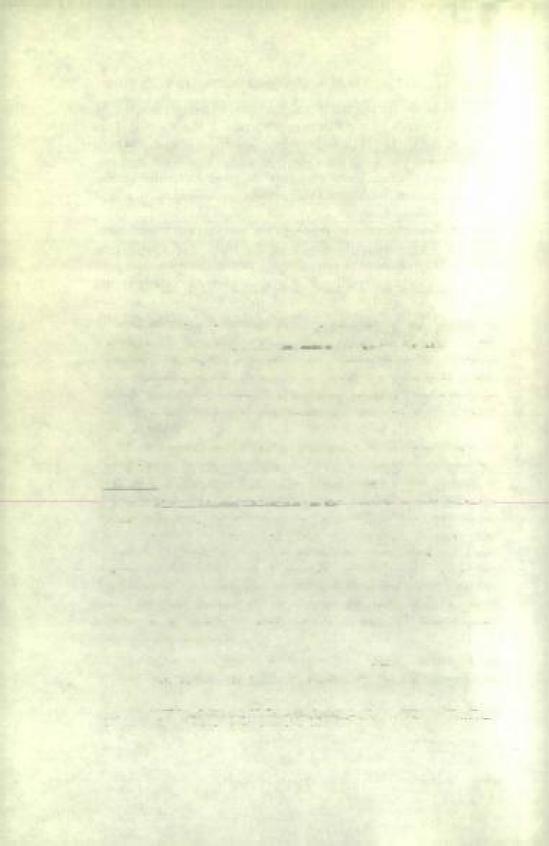
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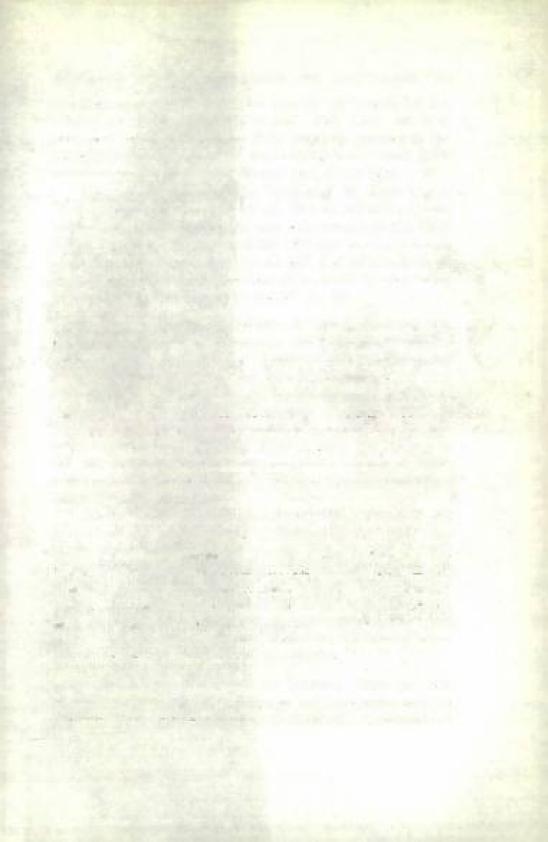
⁴ Allusions to the "worm" that feeds upon the "carcases," or dead bodies, appear frequently in the Old Testament, and are actually used to exclude all hope of restoration, and to declare that the punishment is eternal and without hope. (See Job 17:14; 19:26; 24:20; Isa. 14:11.)

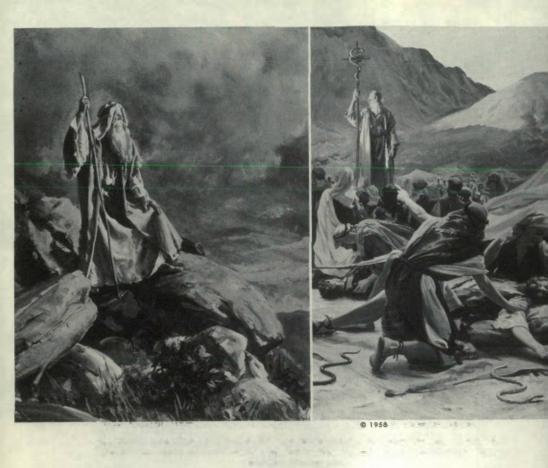


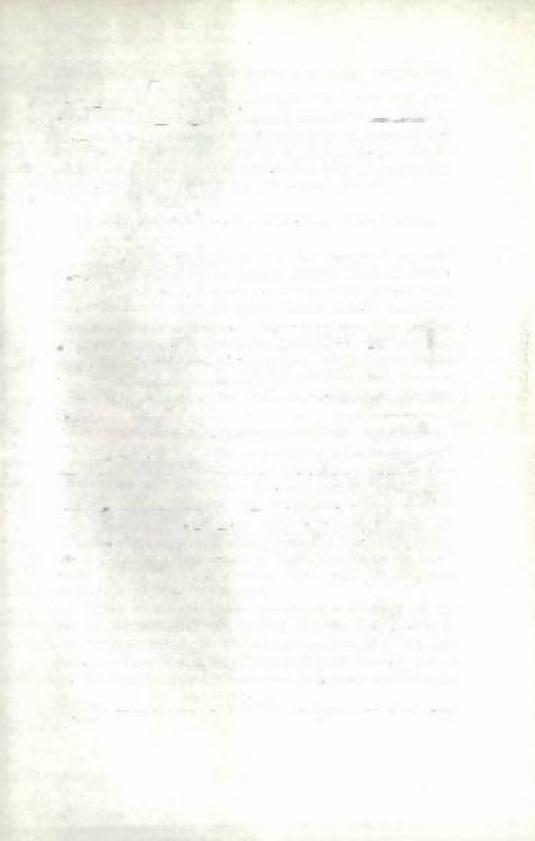


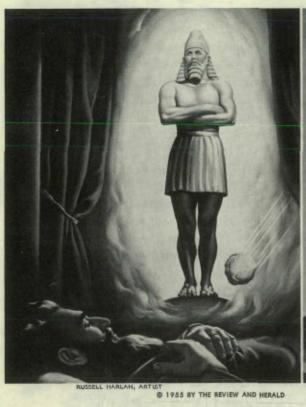






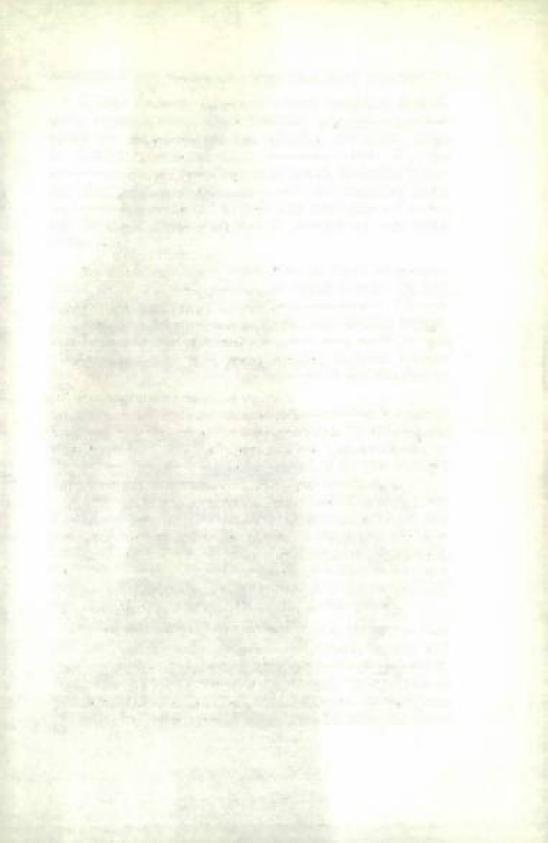


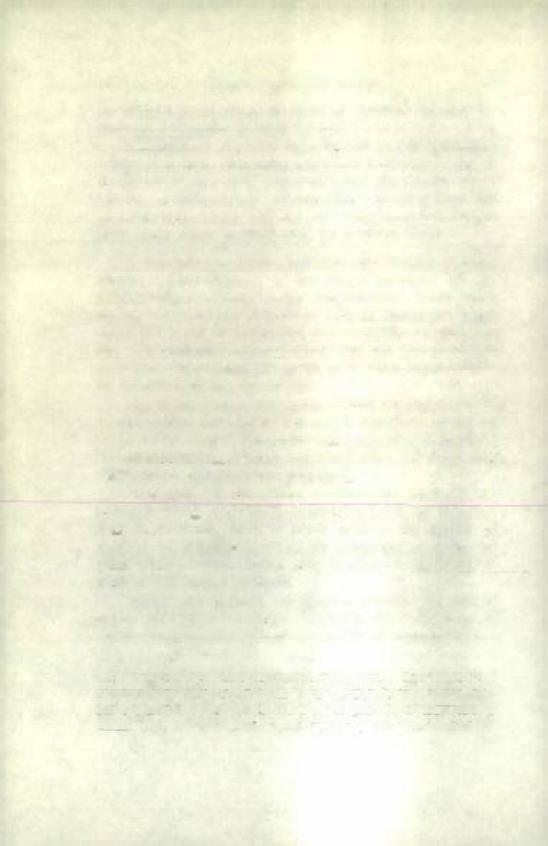






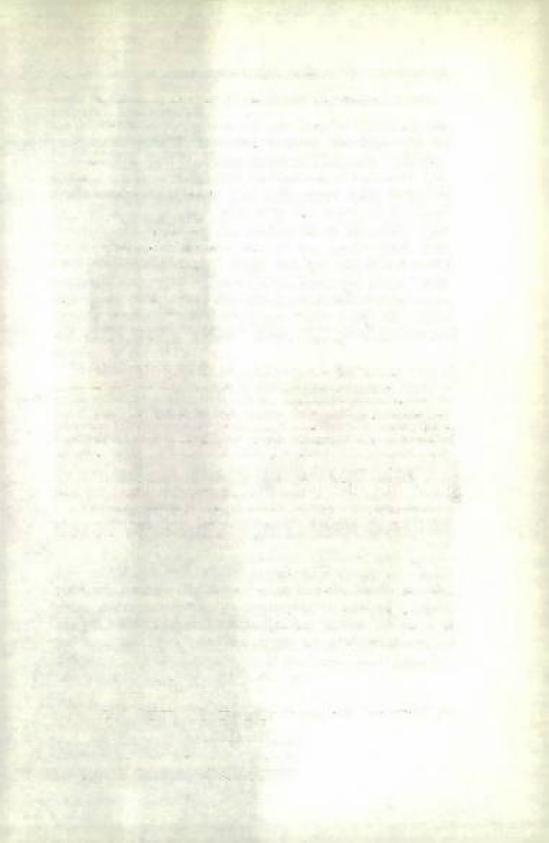


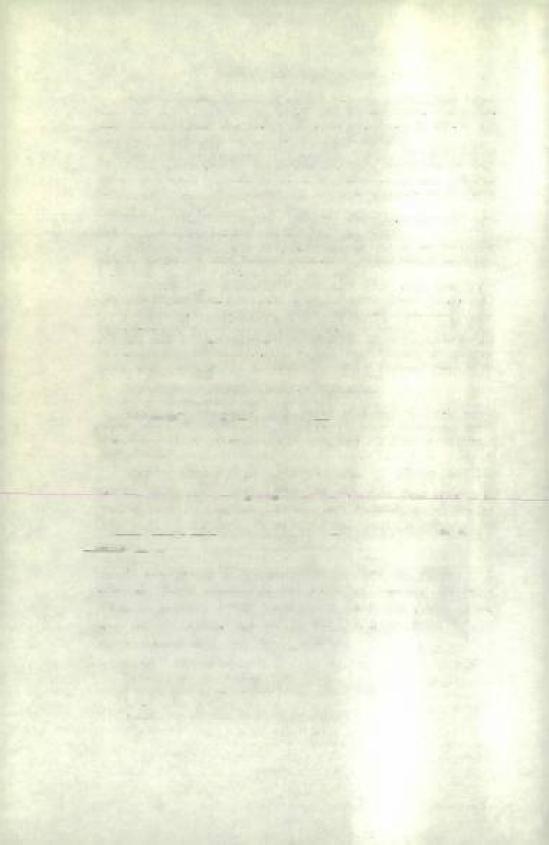




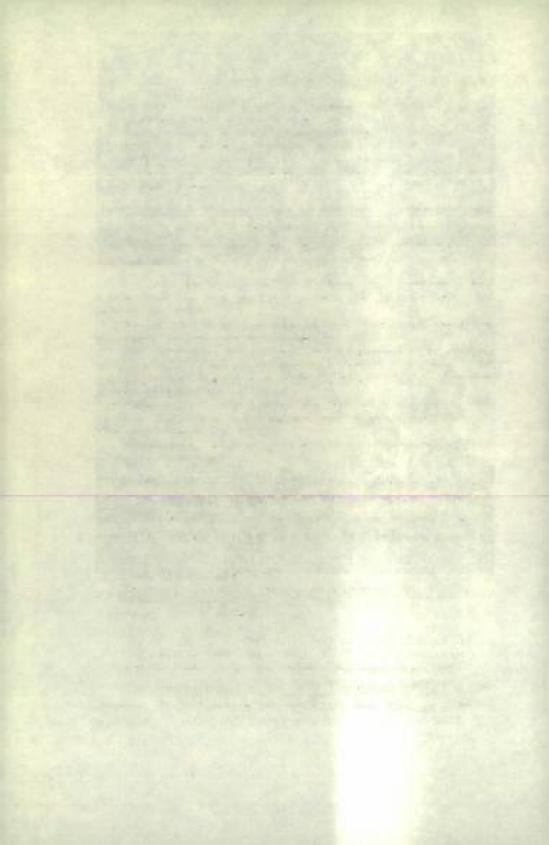




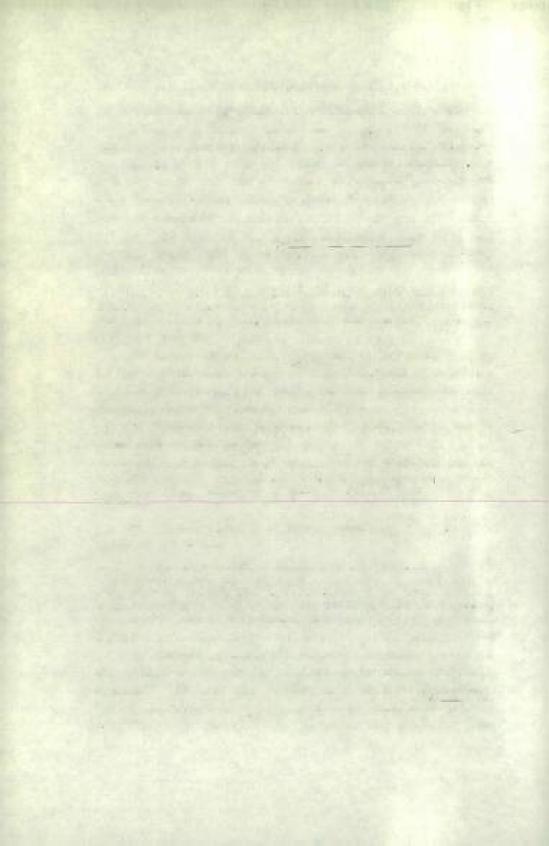


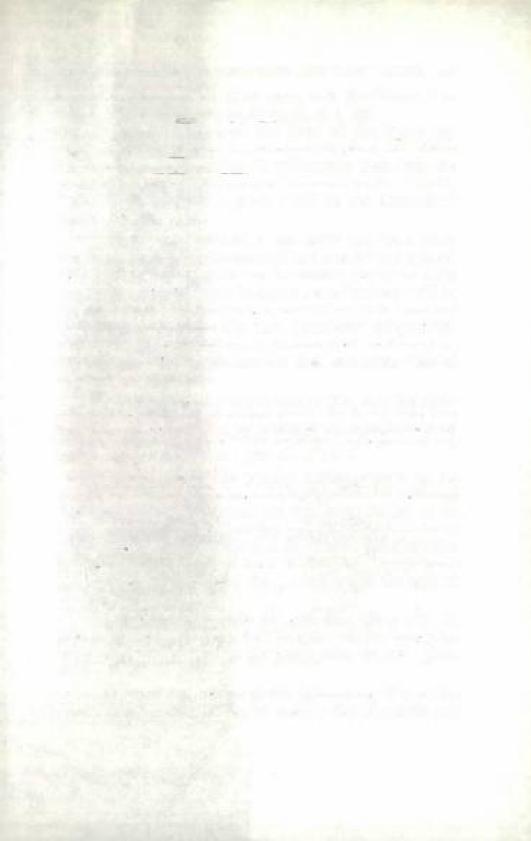


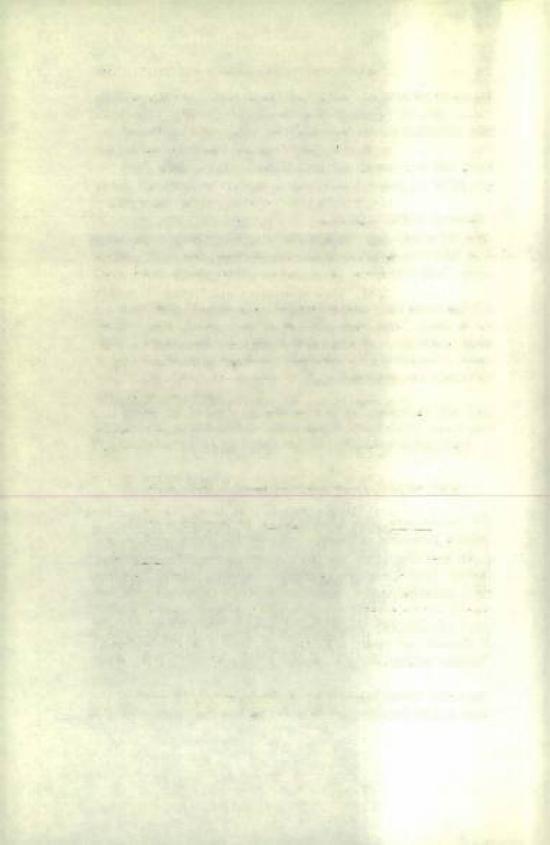


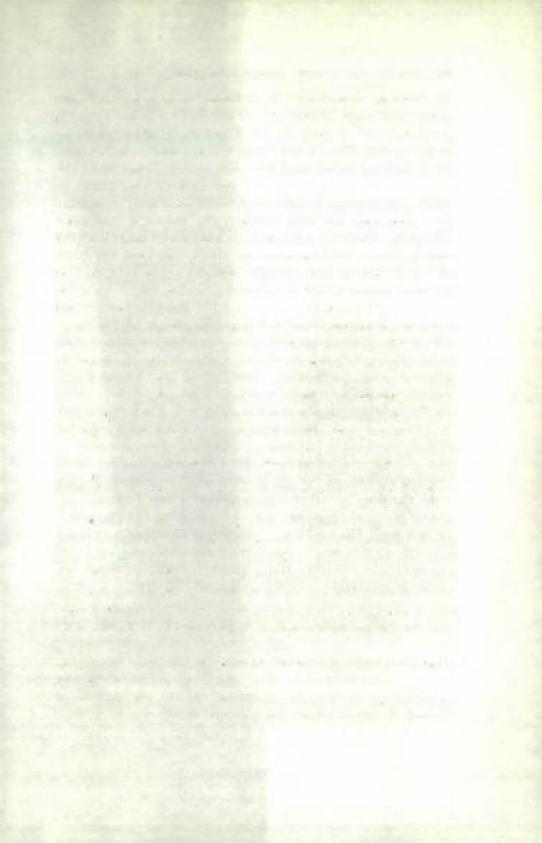


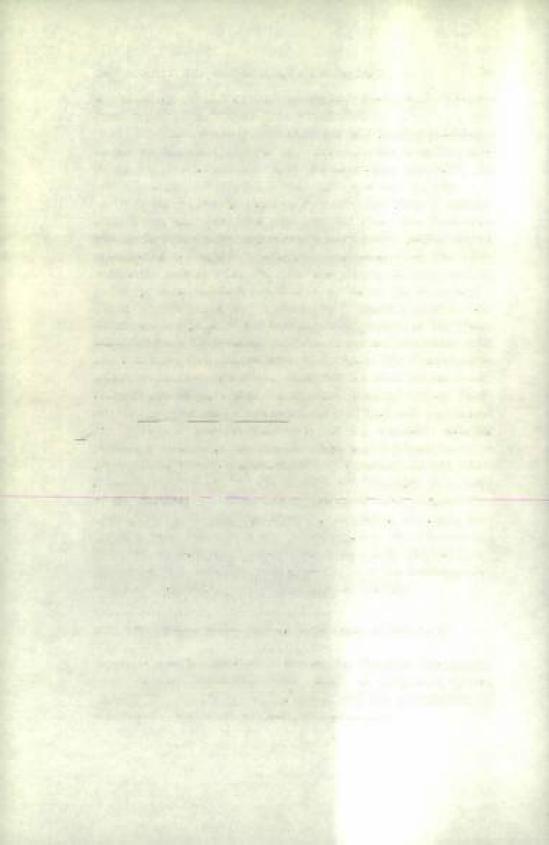
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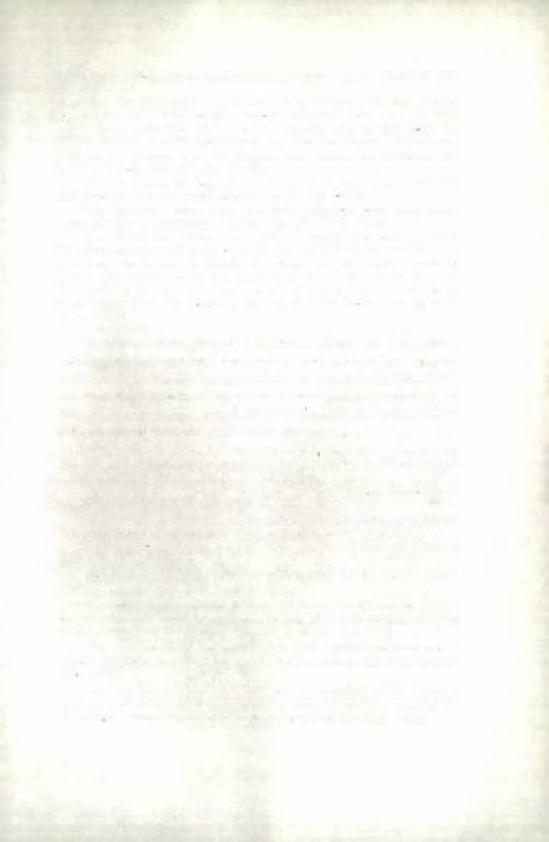


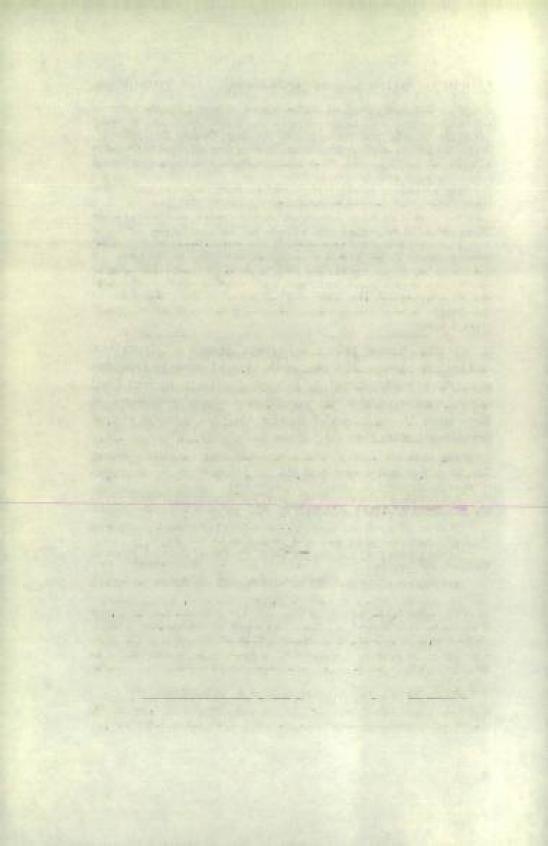


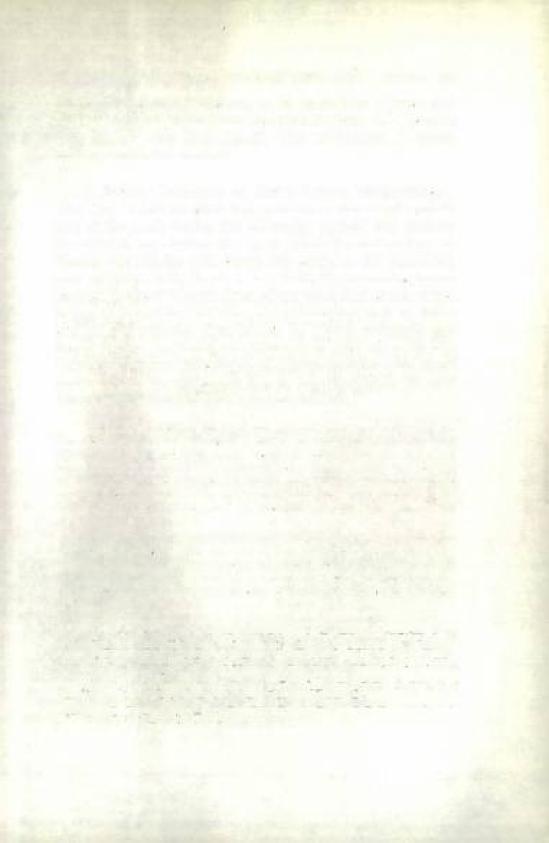


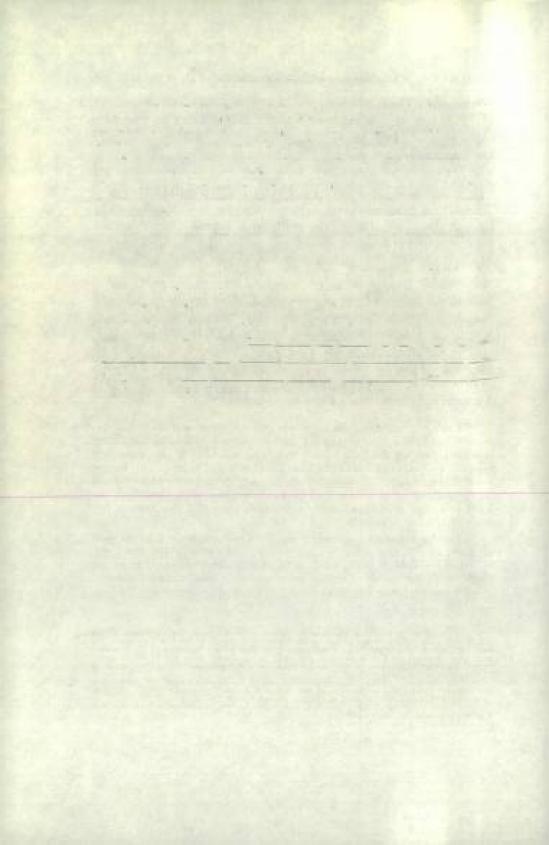










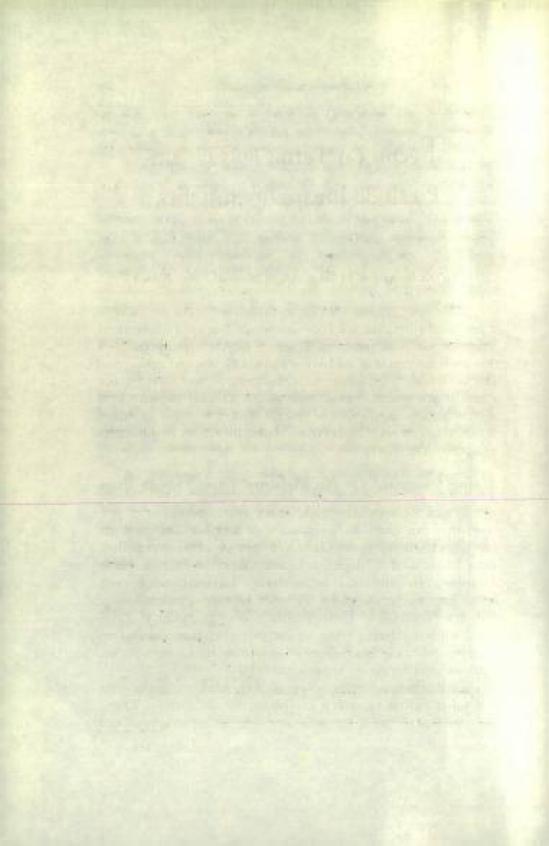


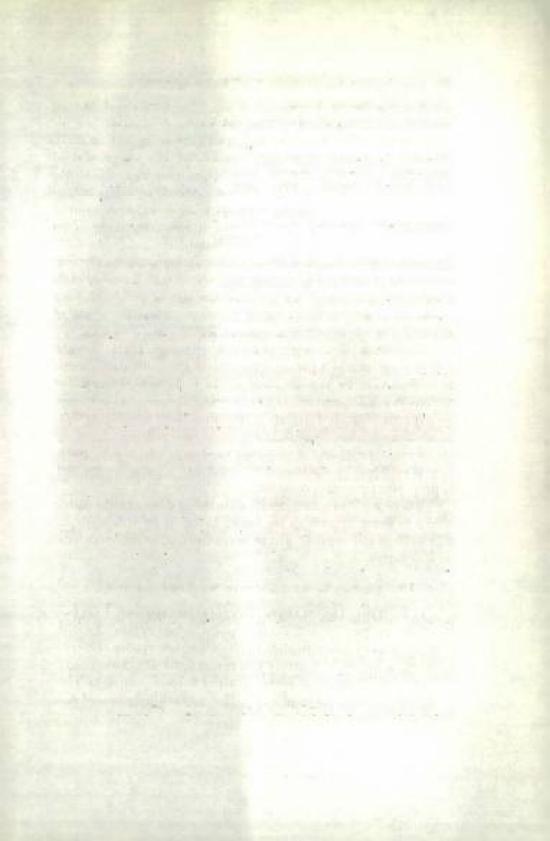
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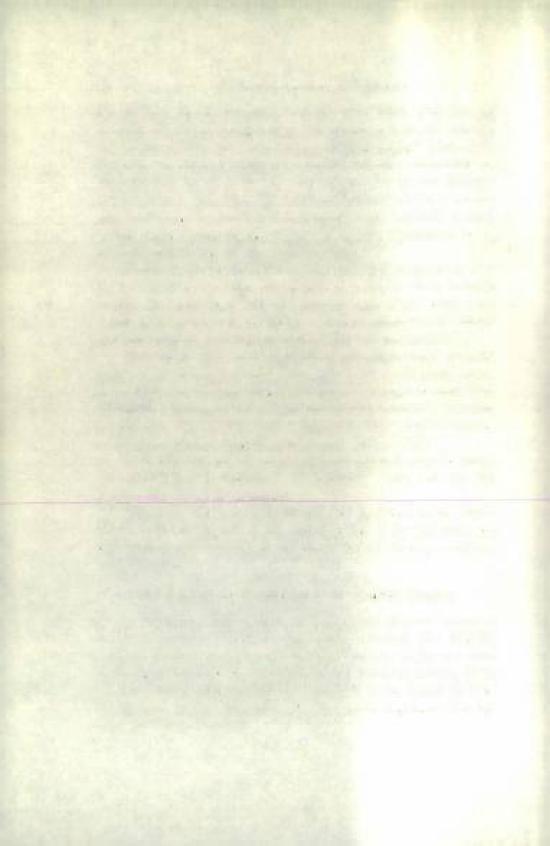
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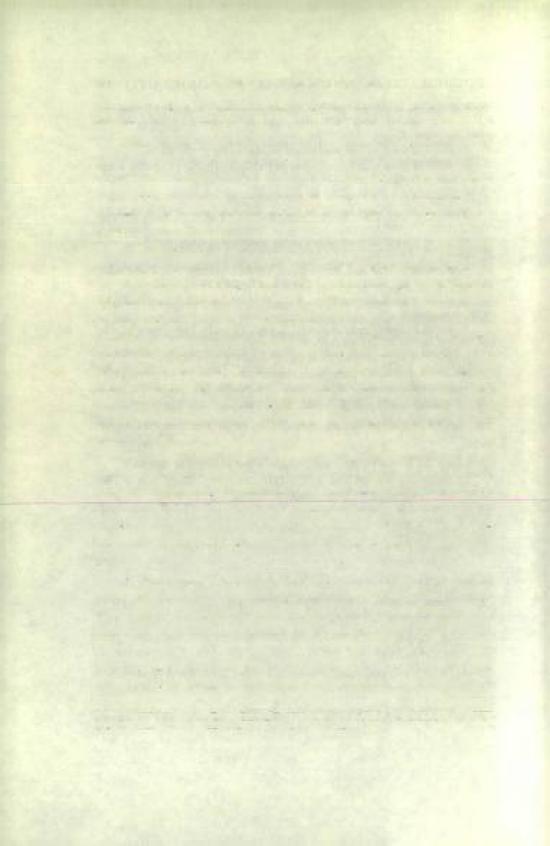
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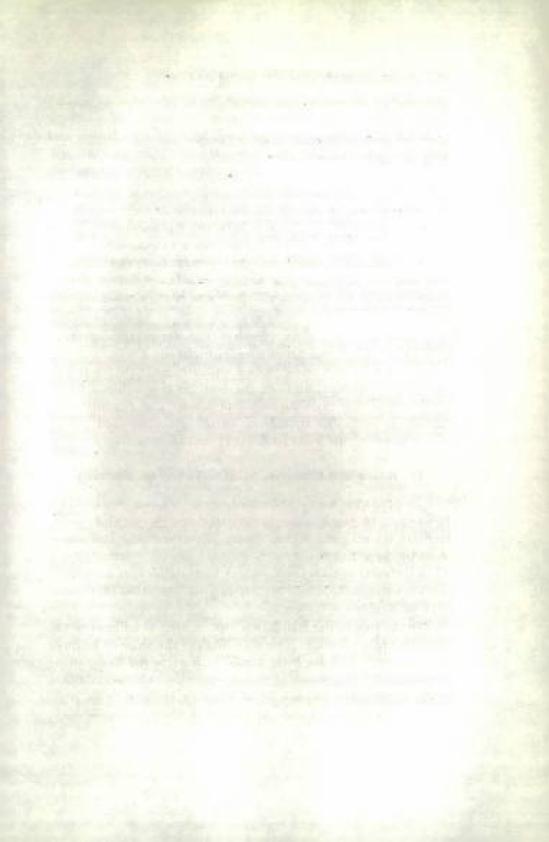


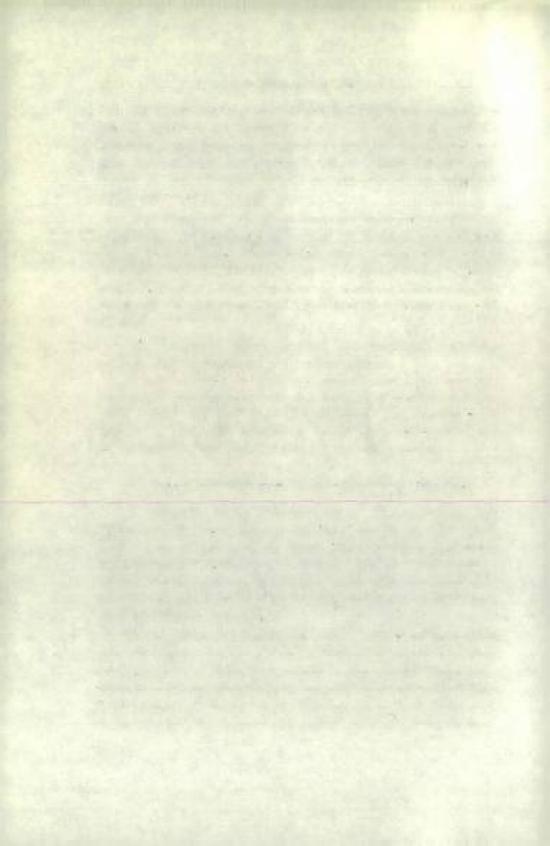


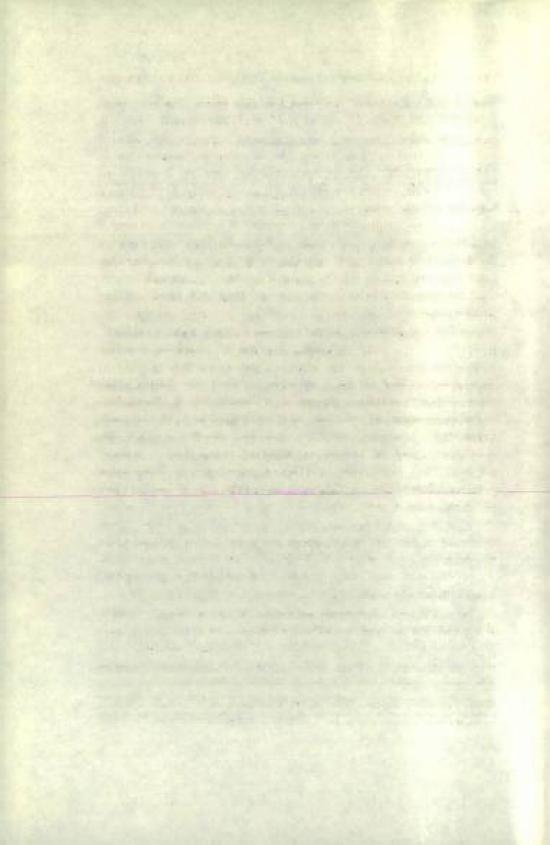


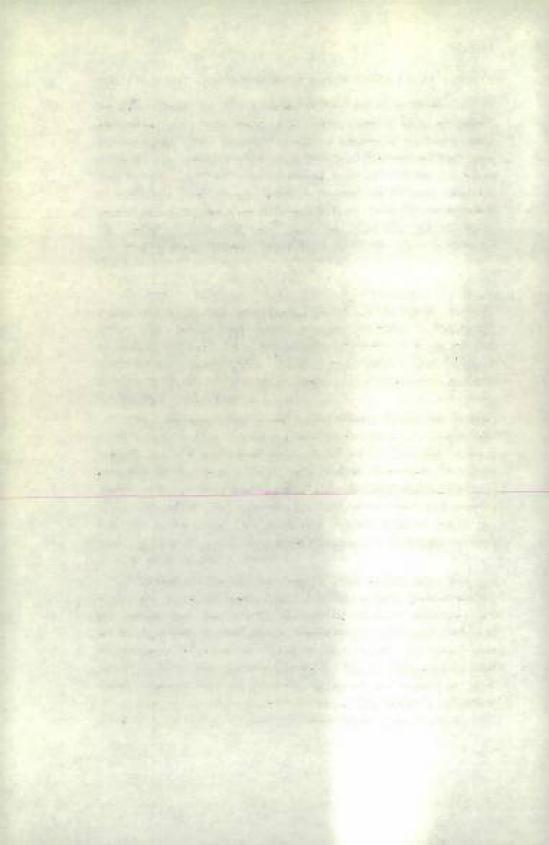
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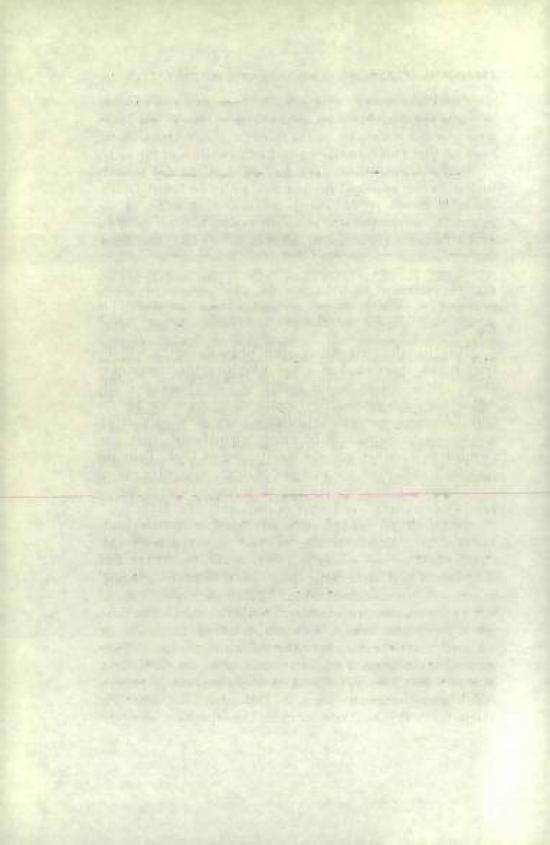


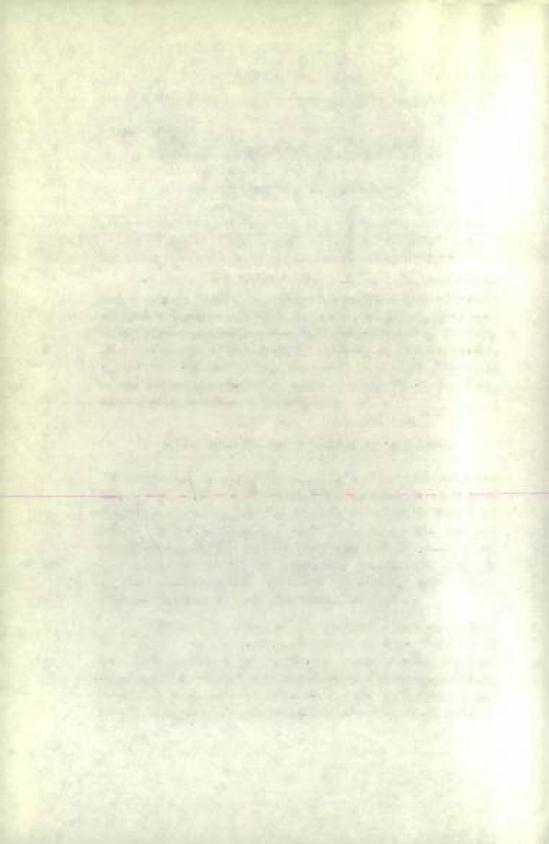






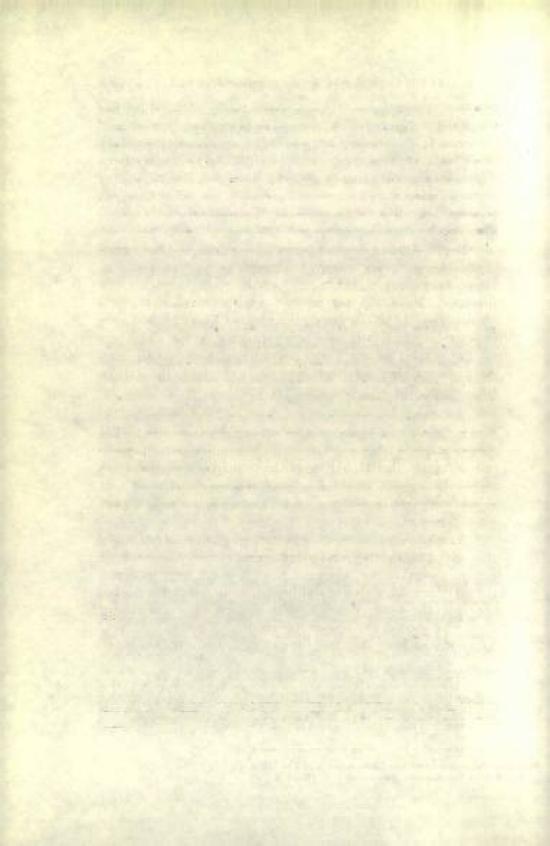


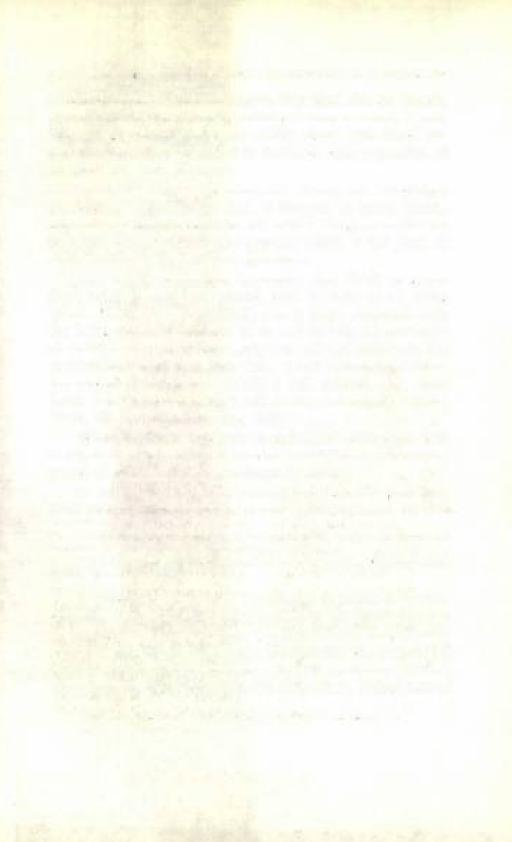


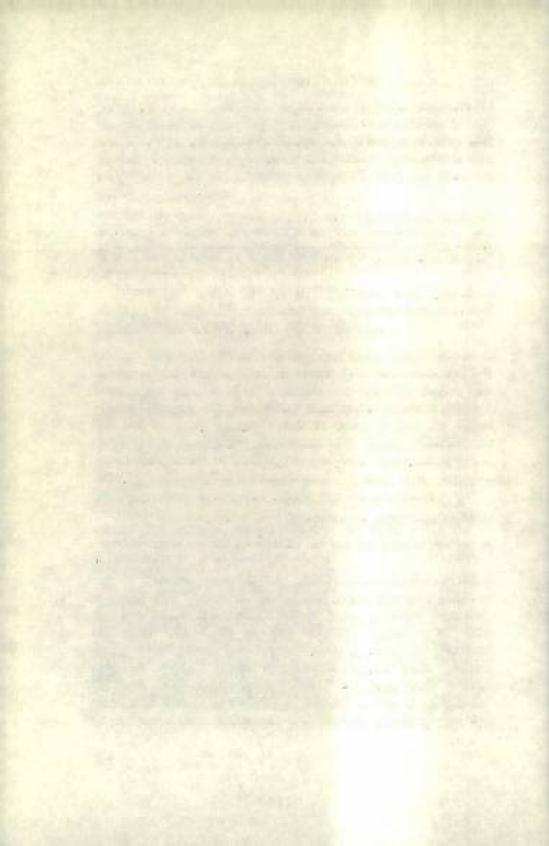




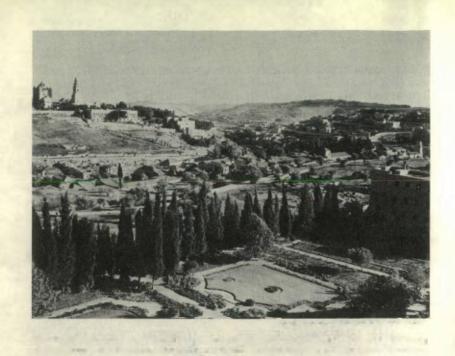








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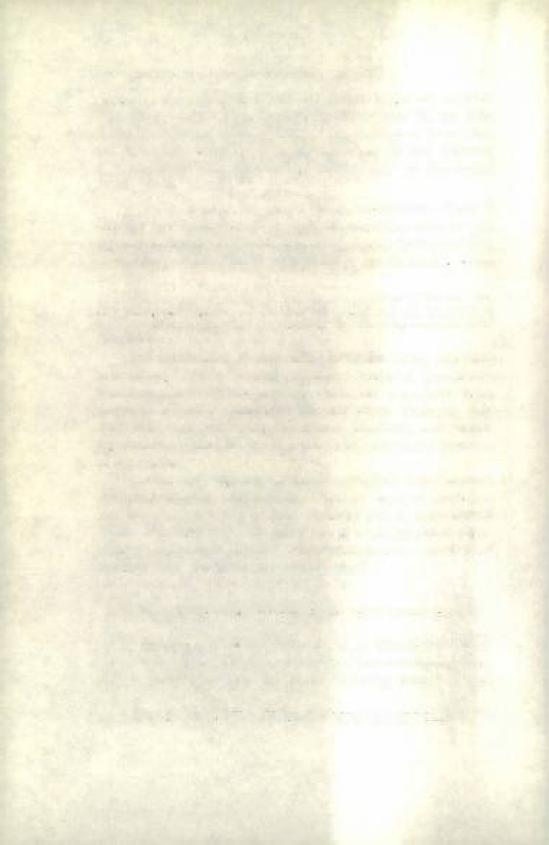


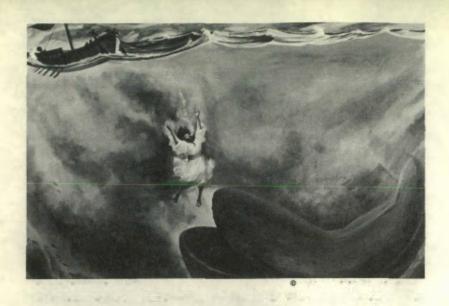
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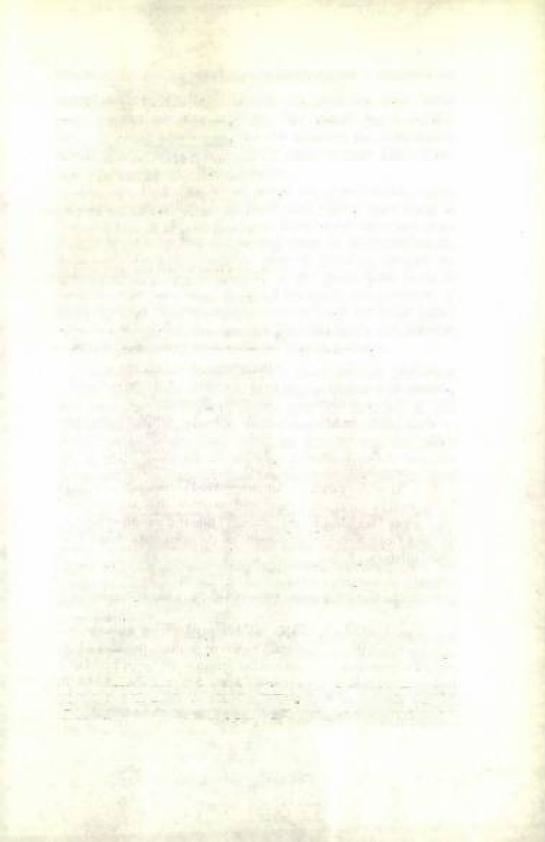
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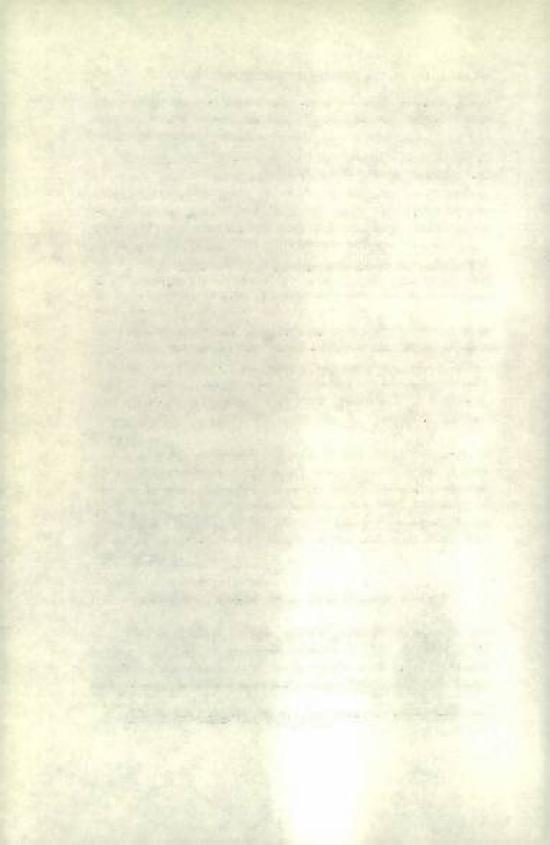
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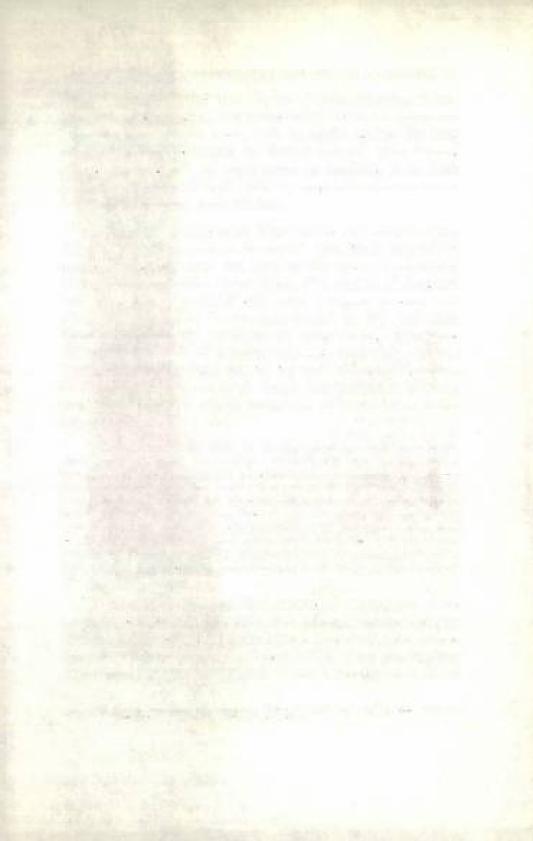
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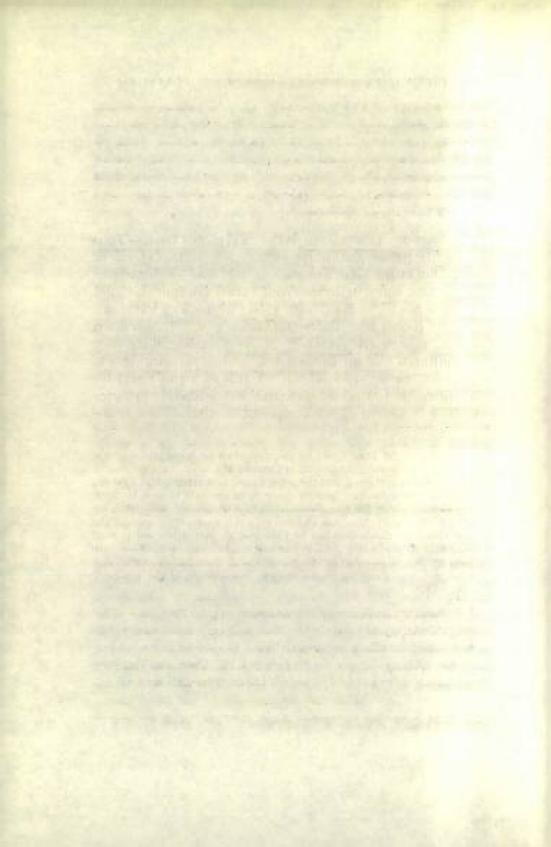


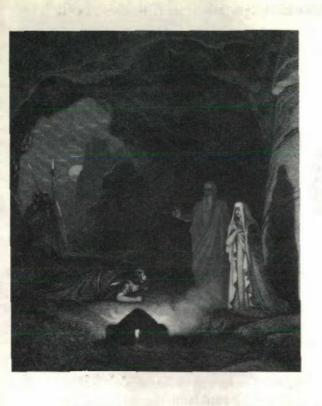






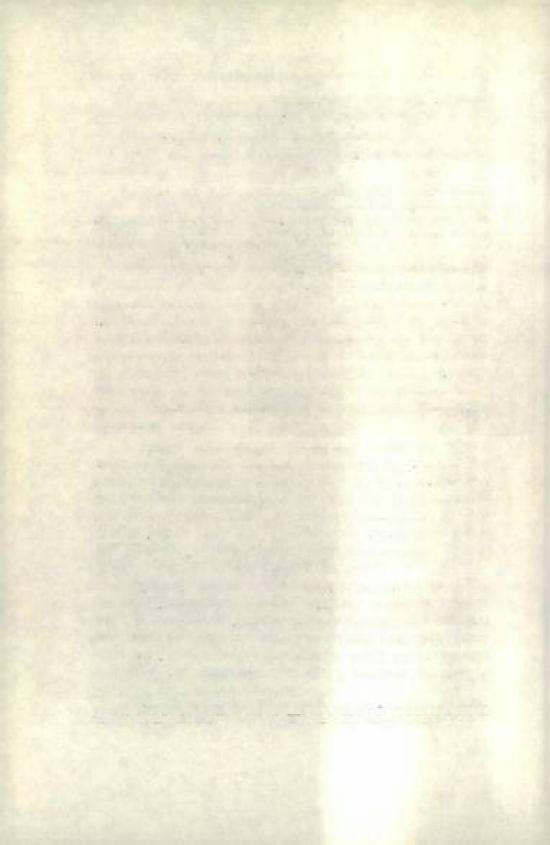


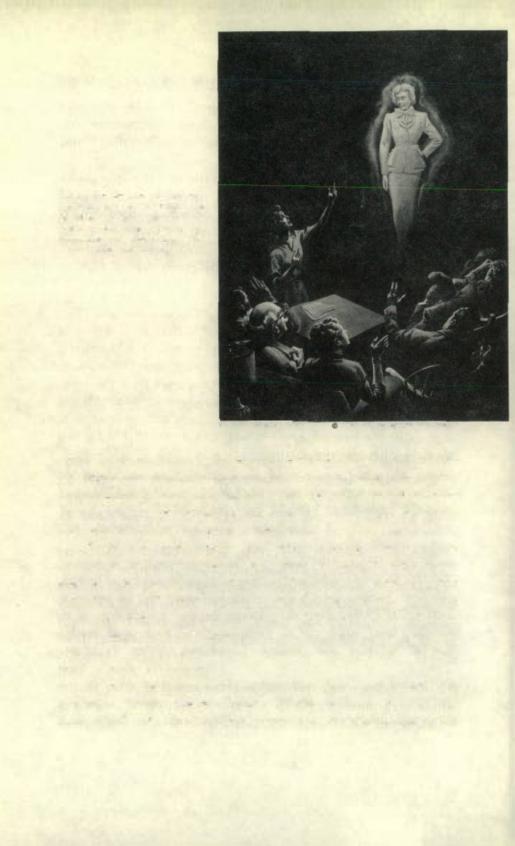


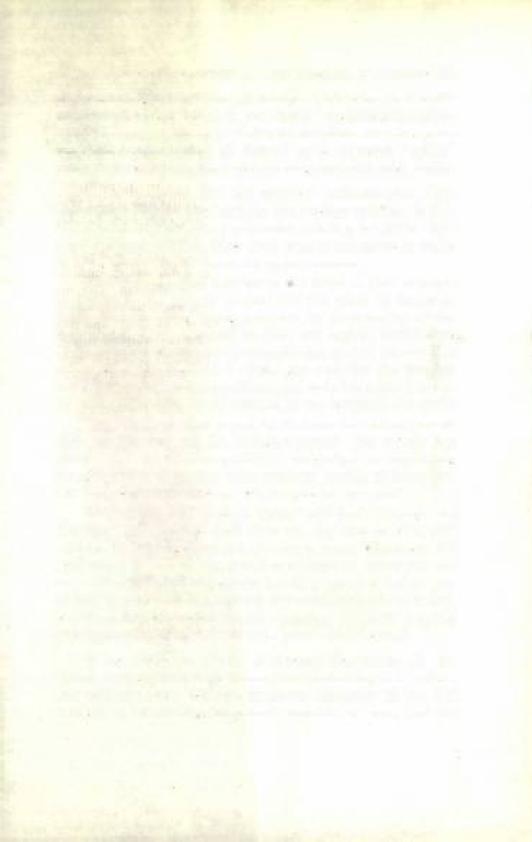


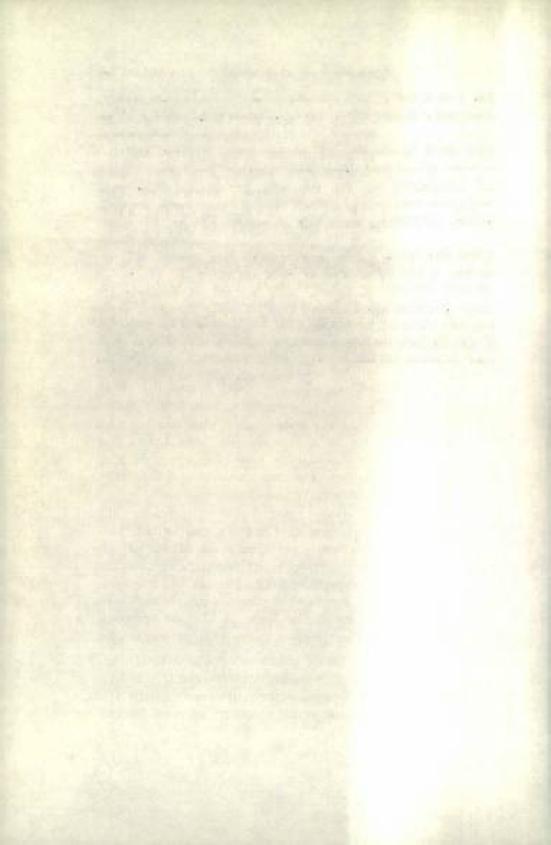
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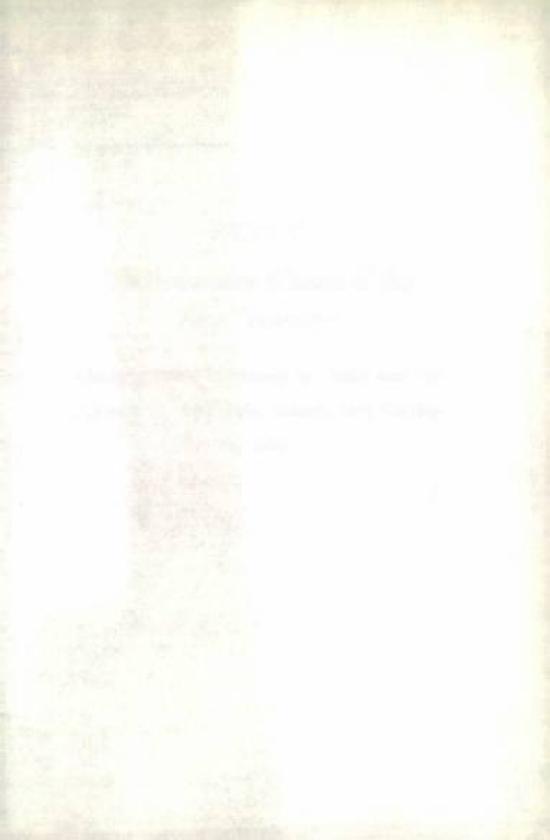
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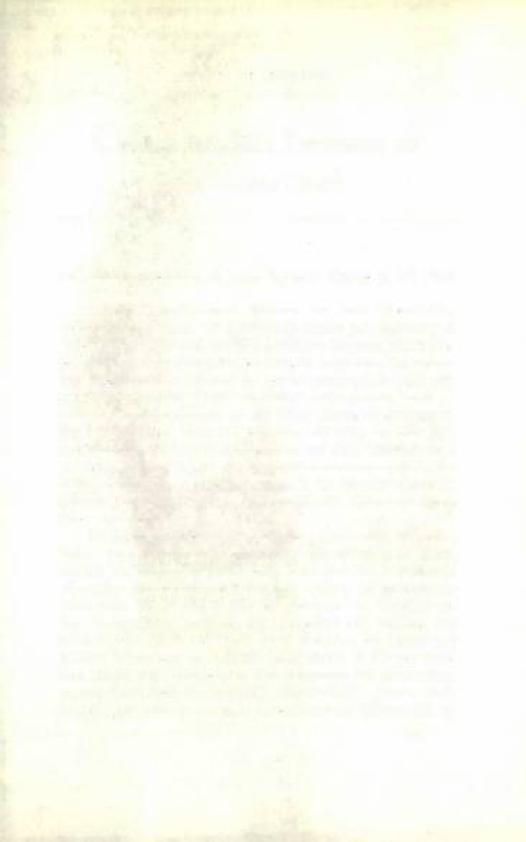


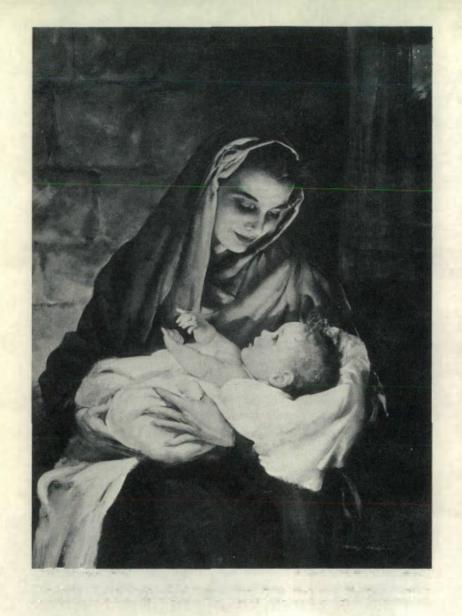
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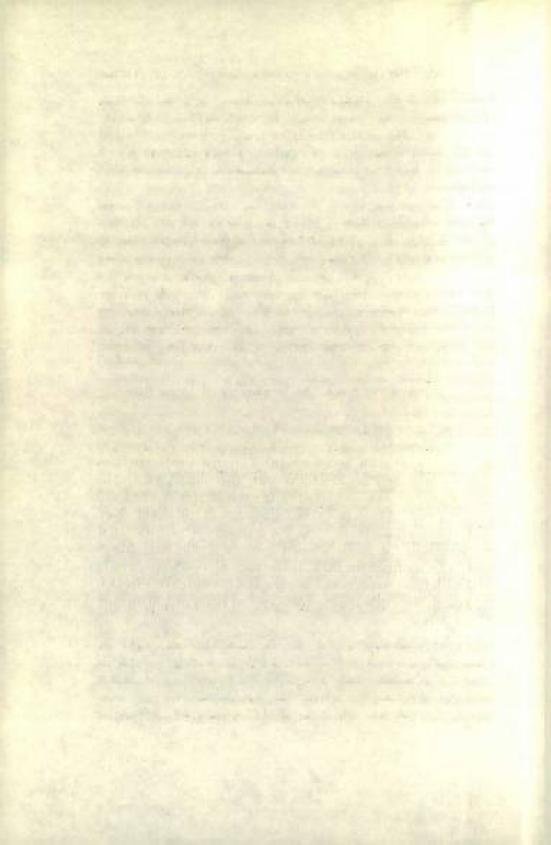


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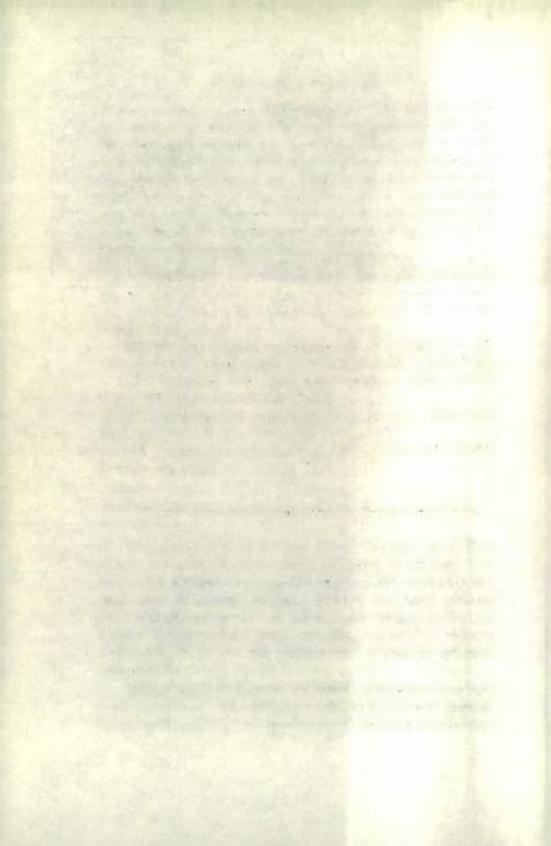




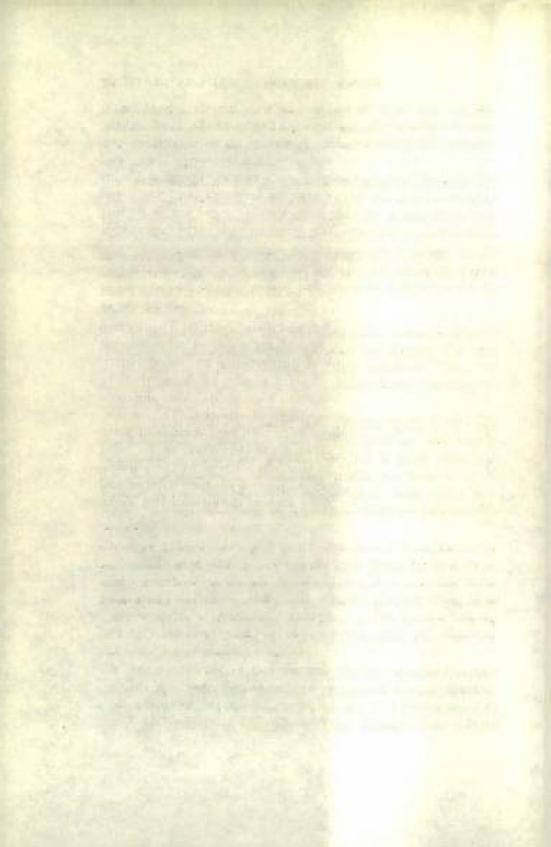
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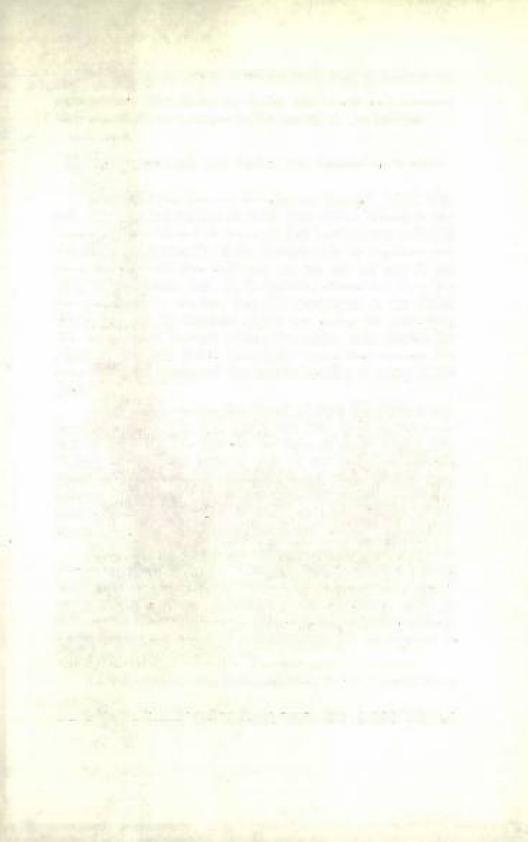
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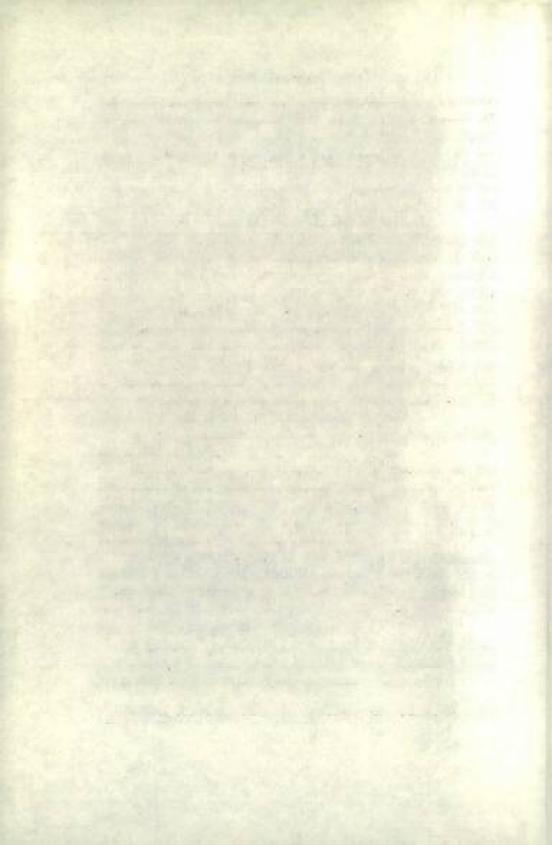
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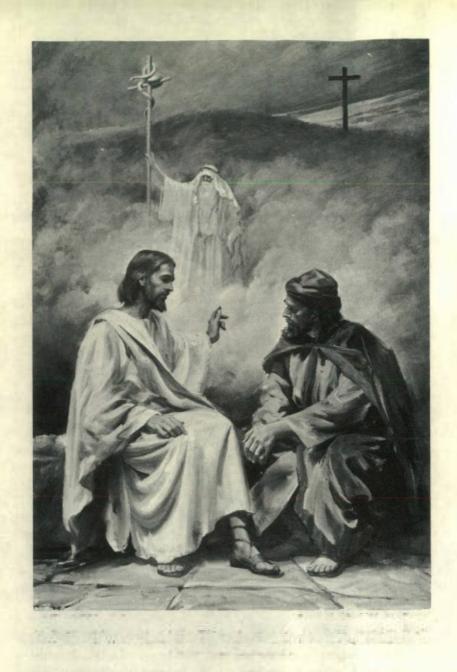
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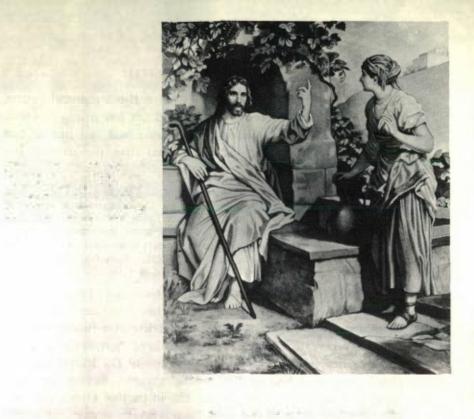


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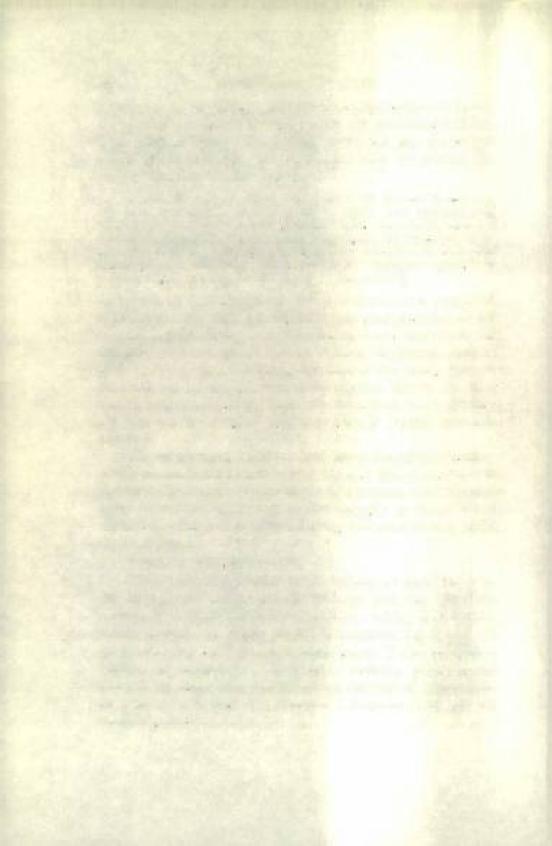
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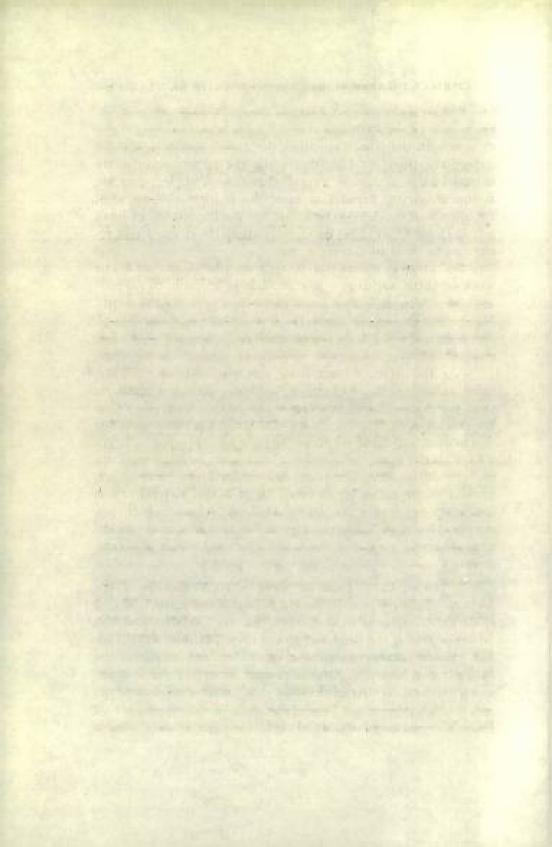
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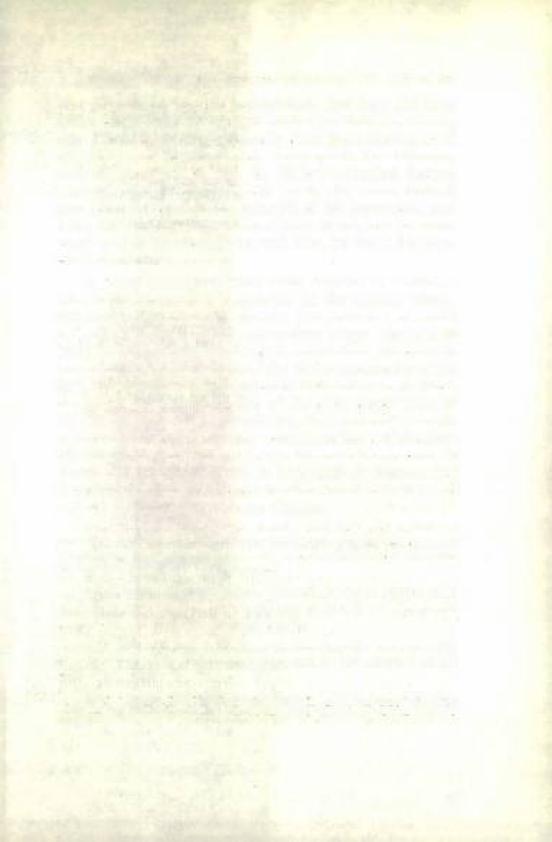
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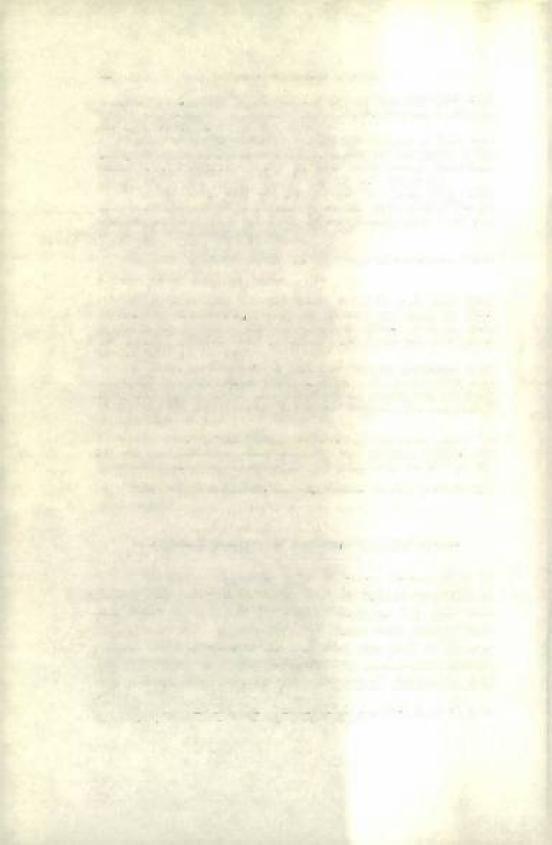
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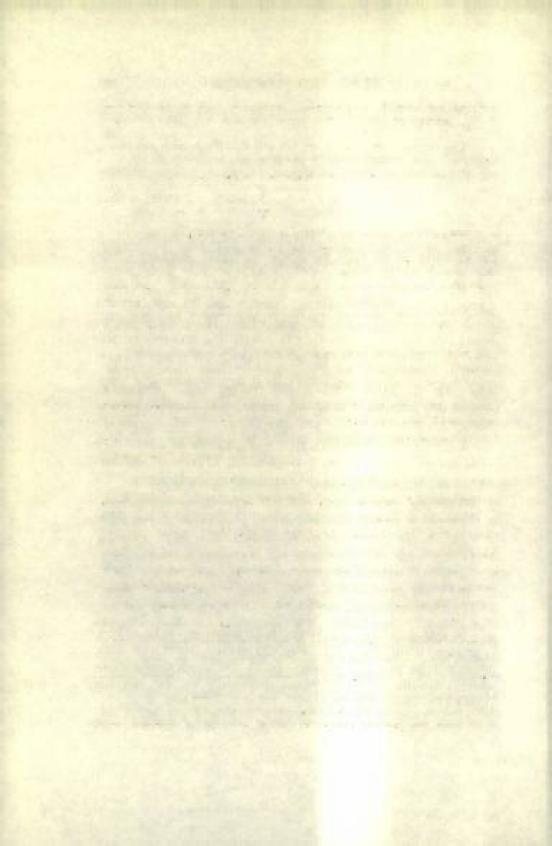


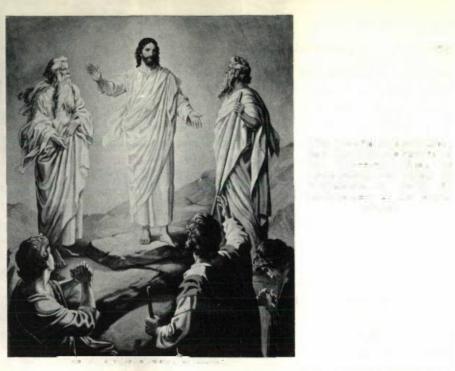
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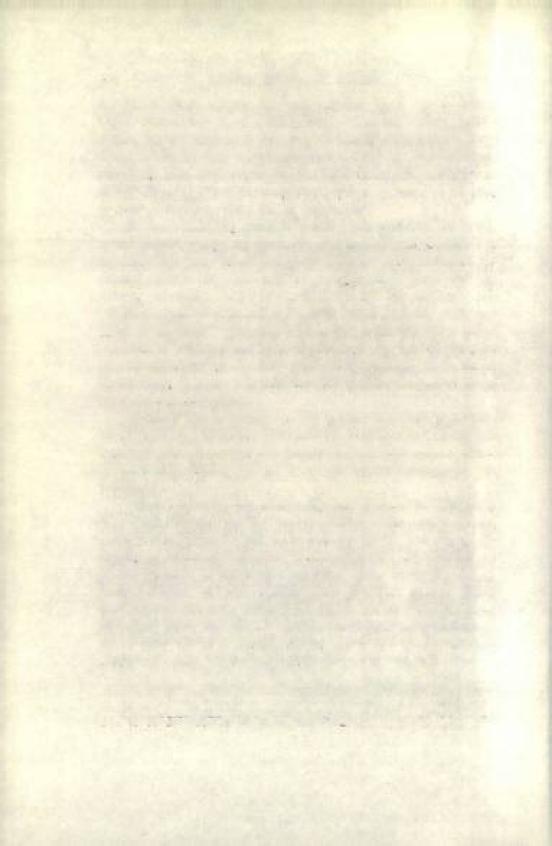




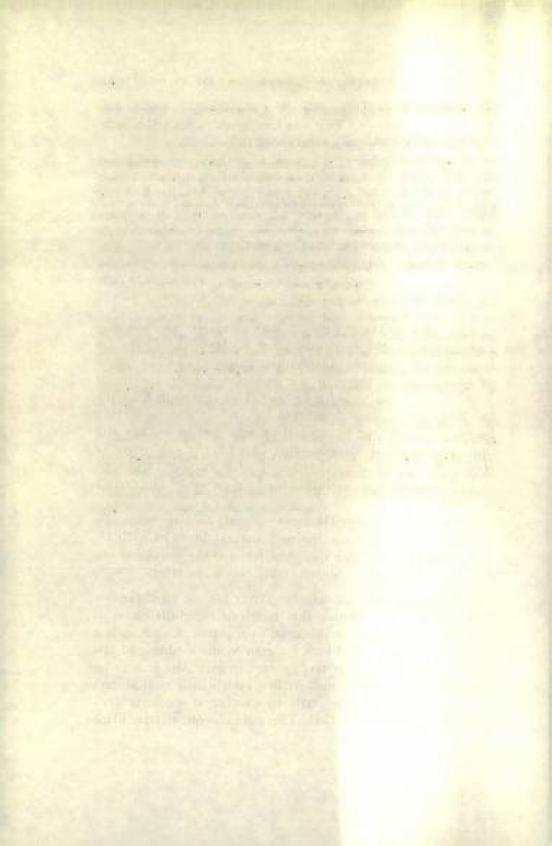


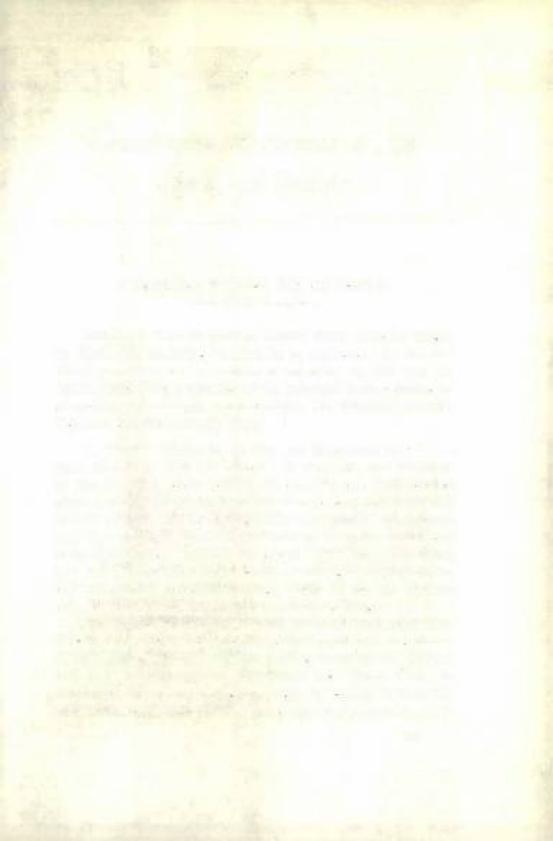






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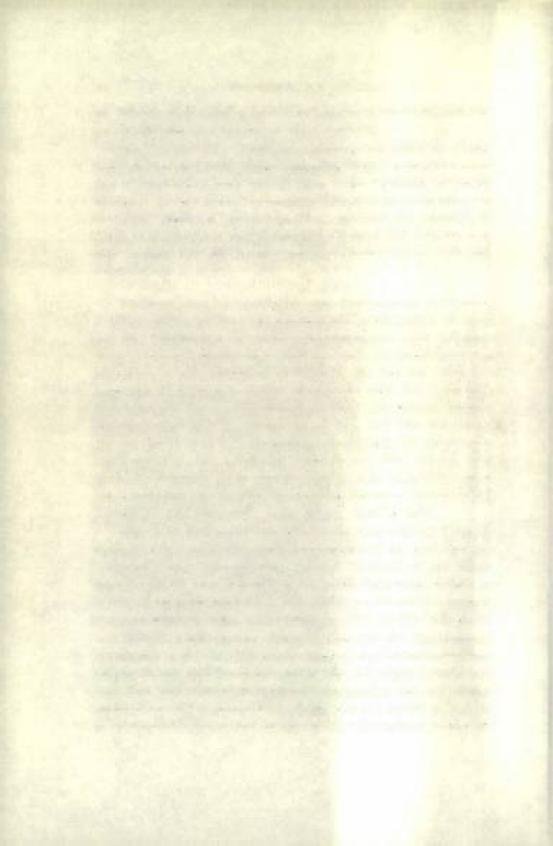
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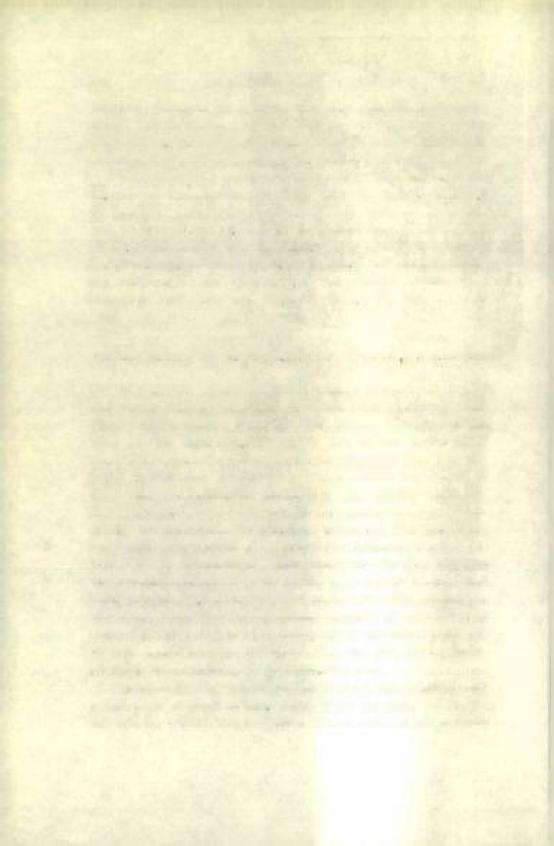
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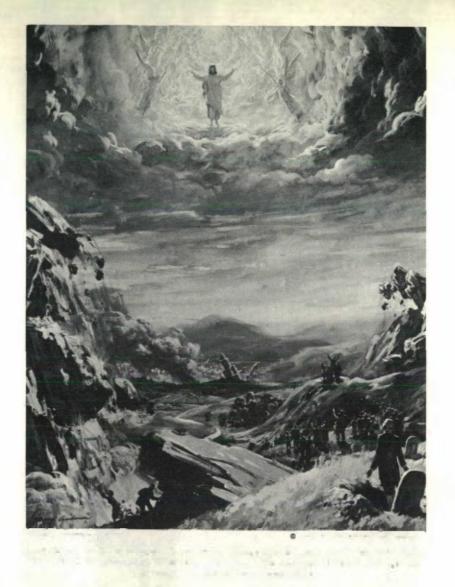
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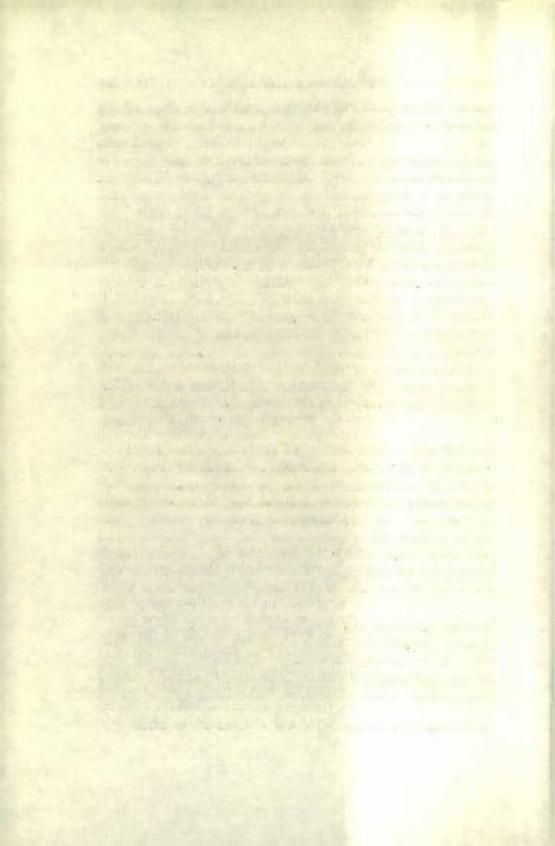


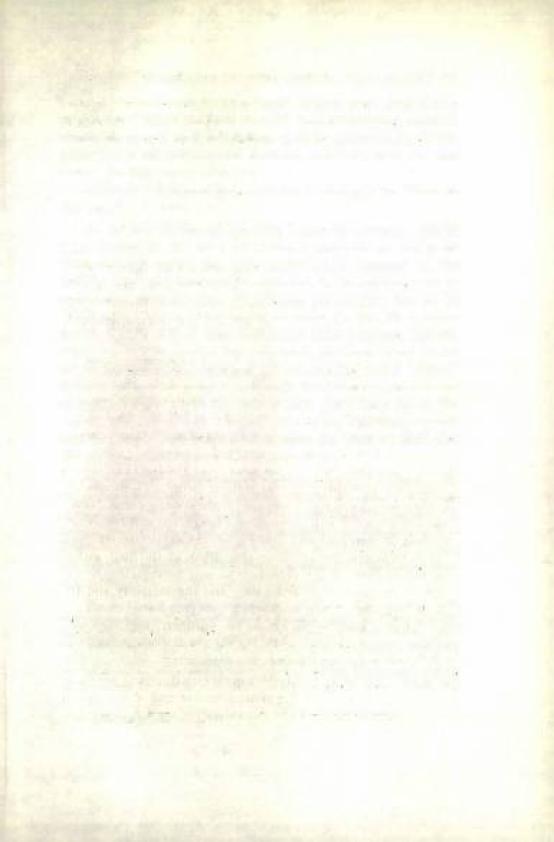
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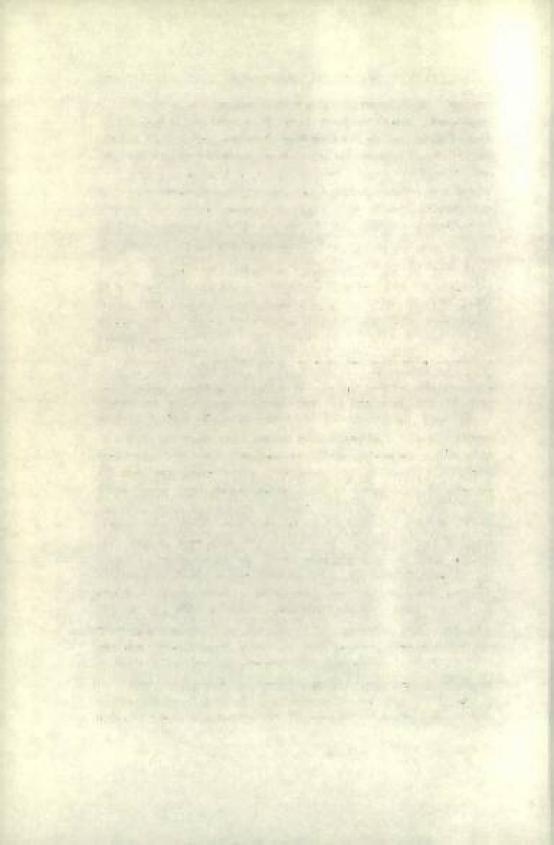


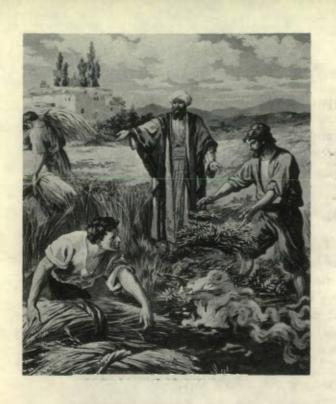












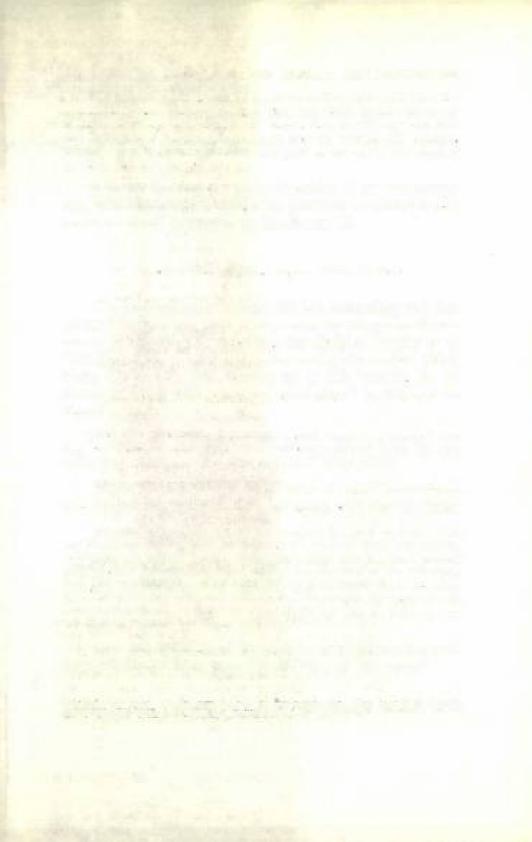
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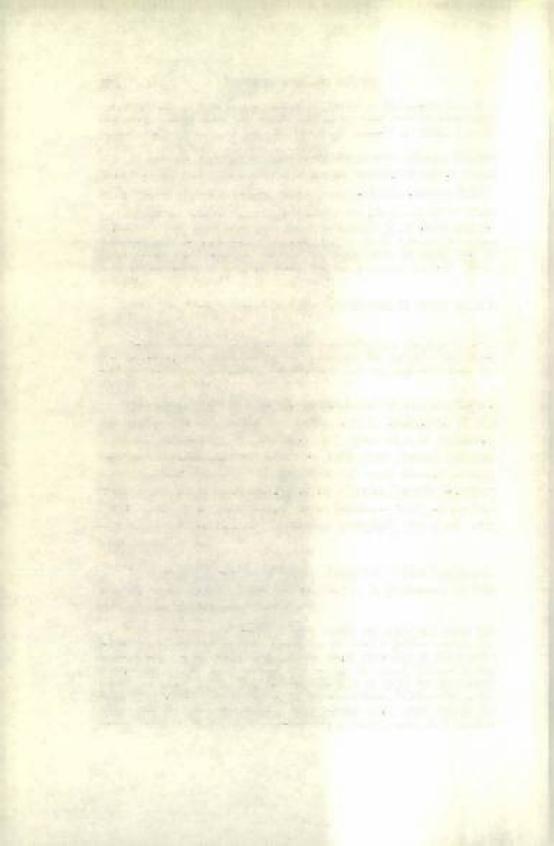
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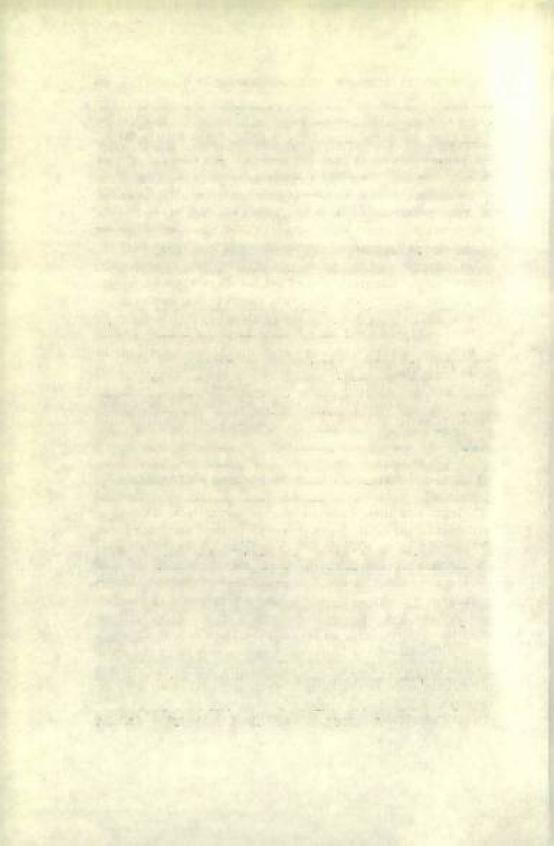
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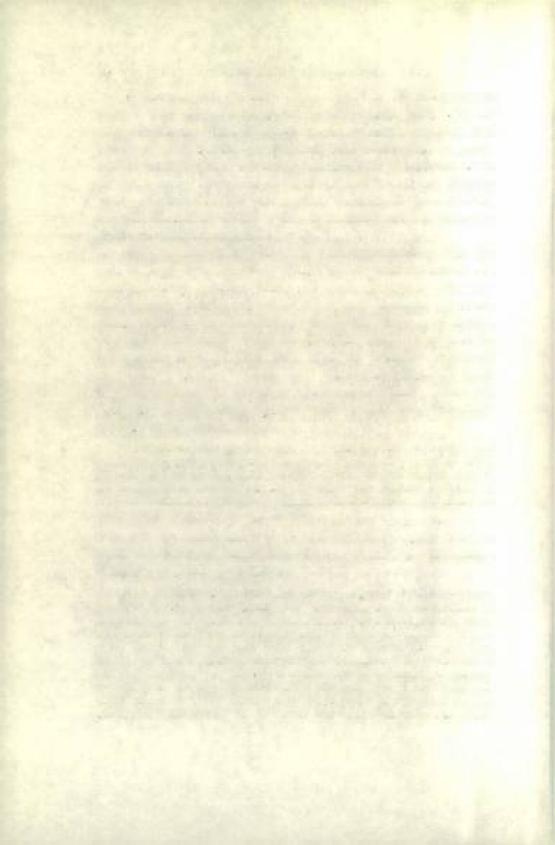


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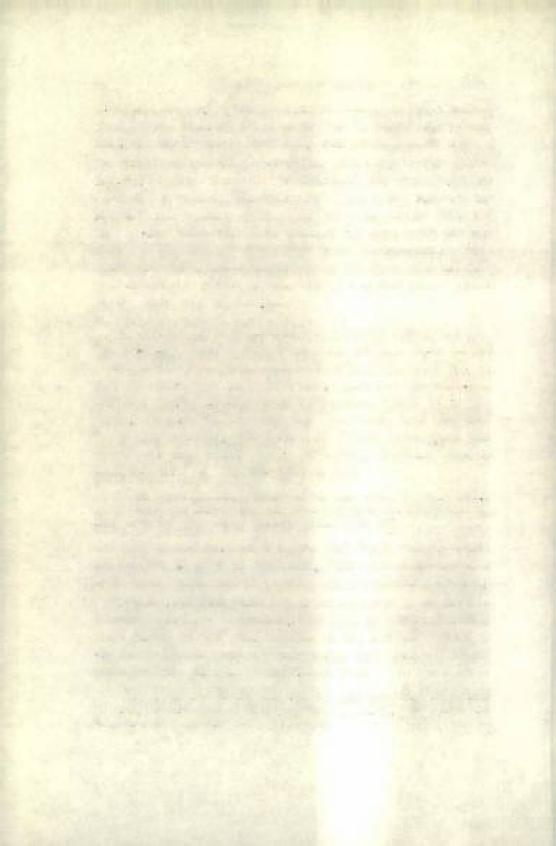
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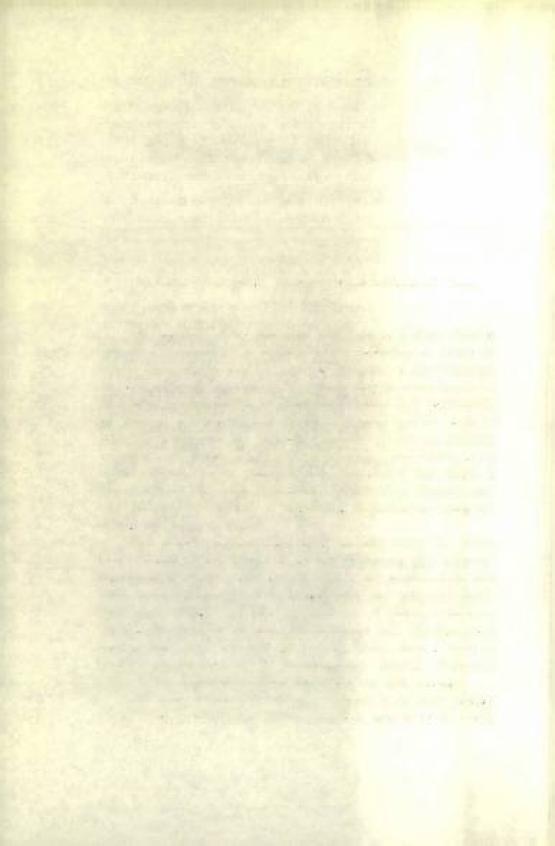
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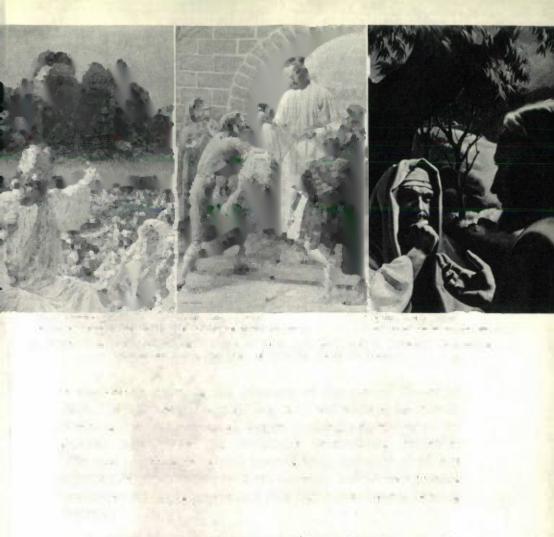
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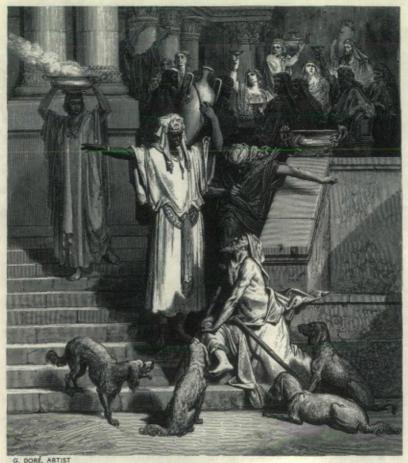
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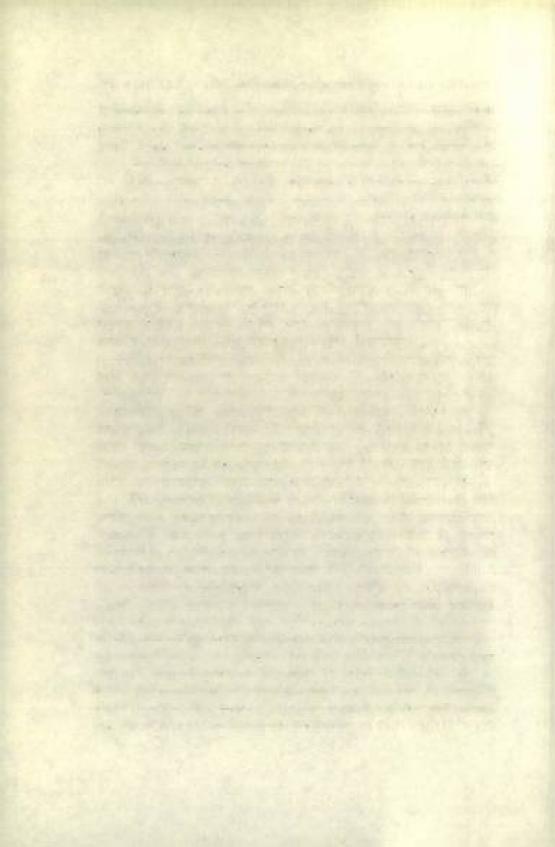
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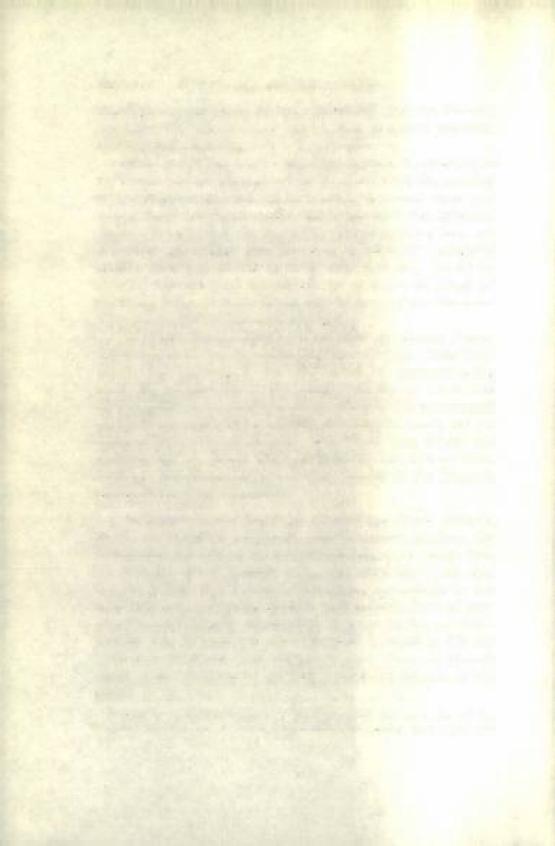
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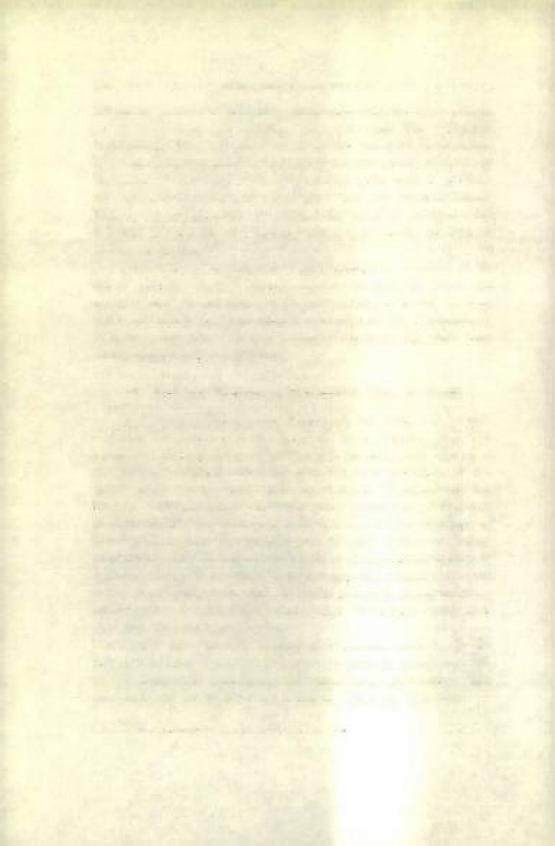
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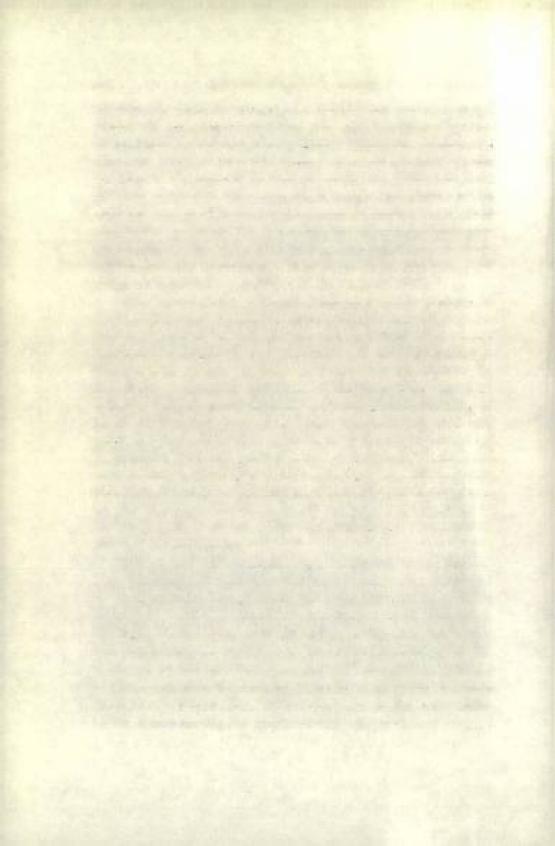
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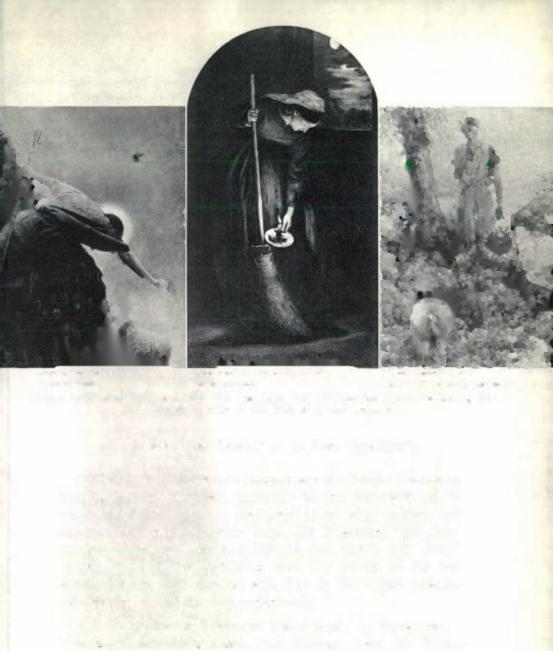


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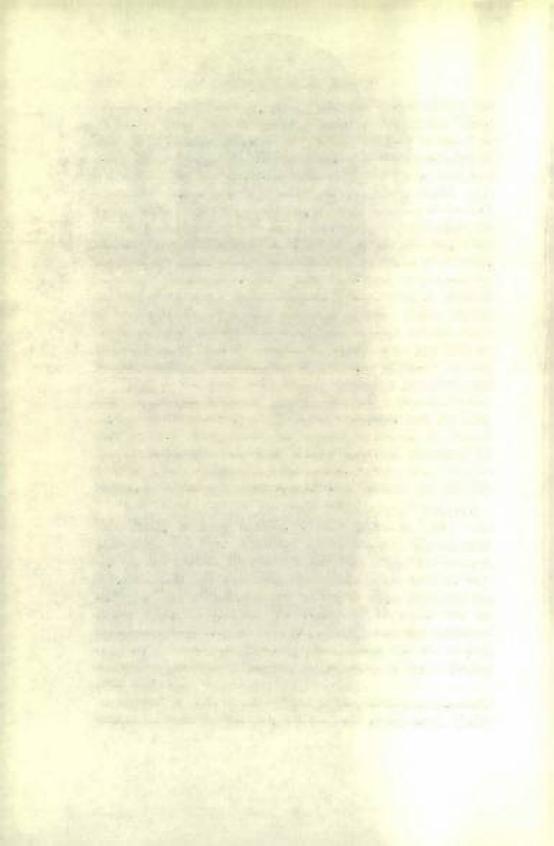




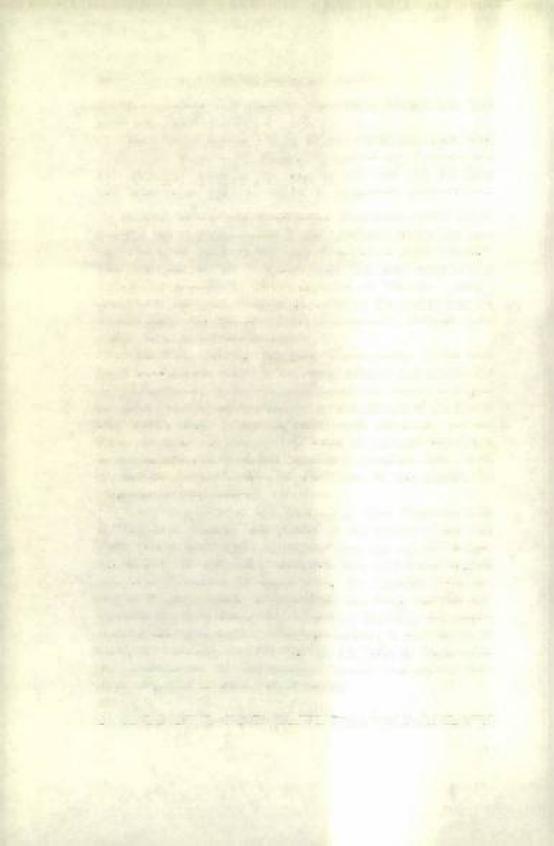


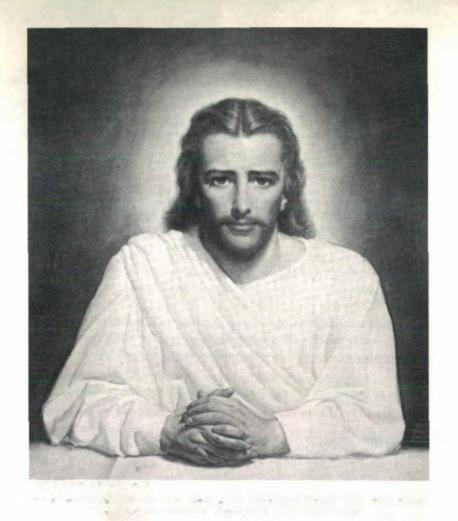


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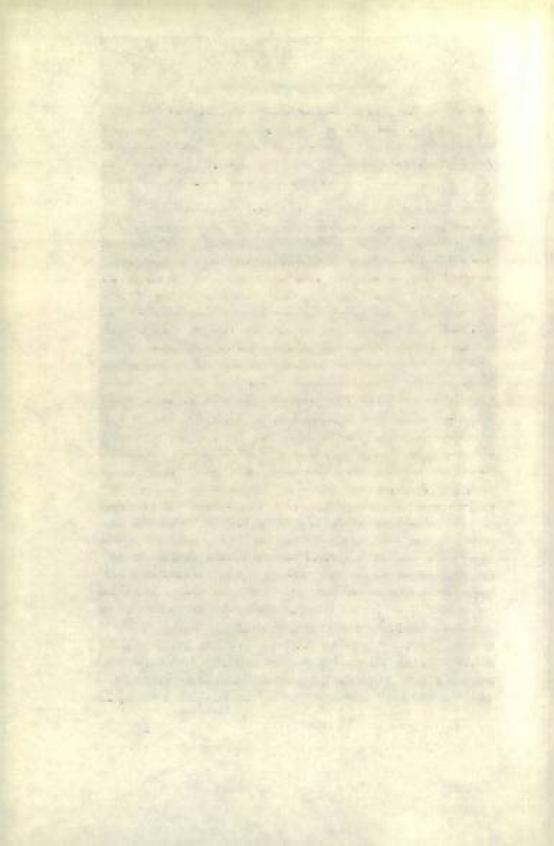


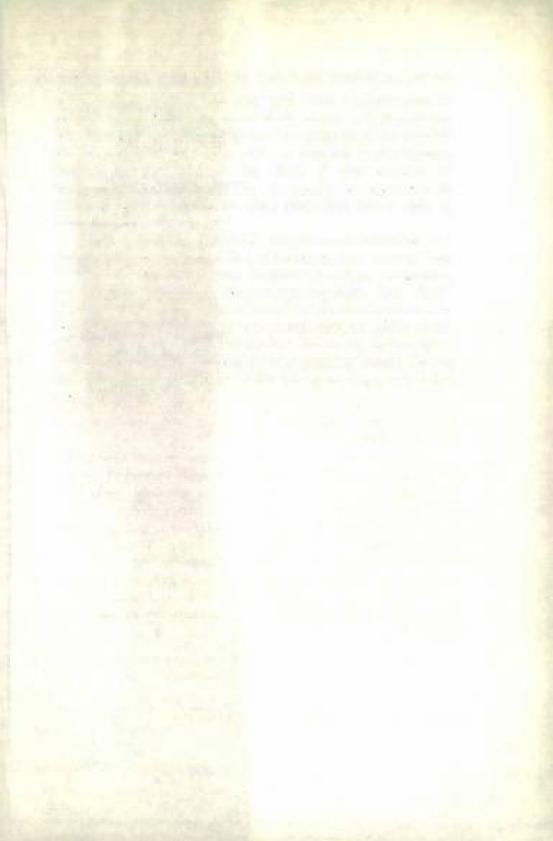
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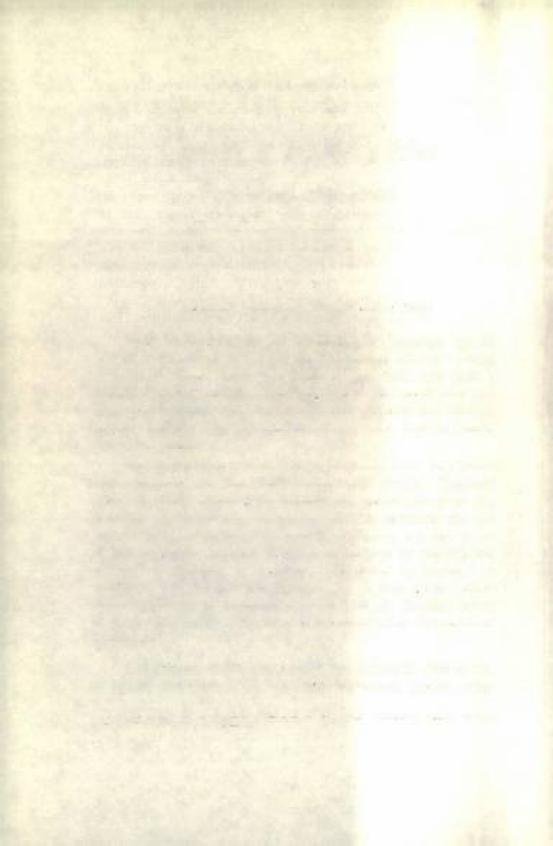




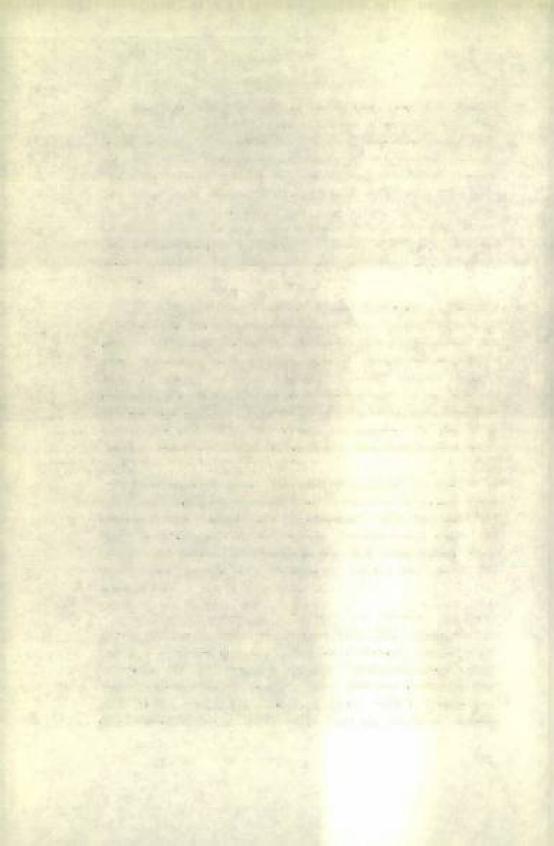
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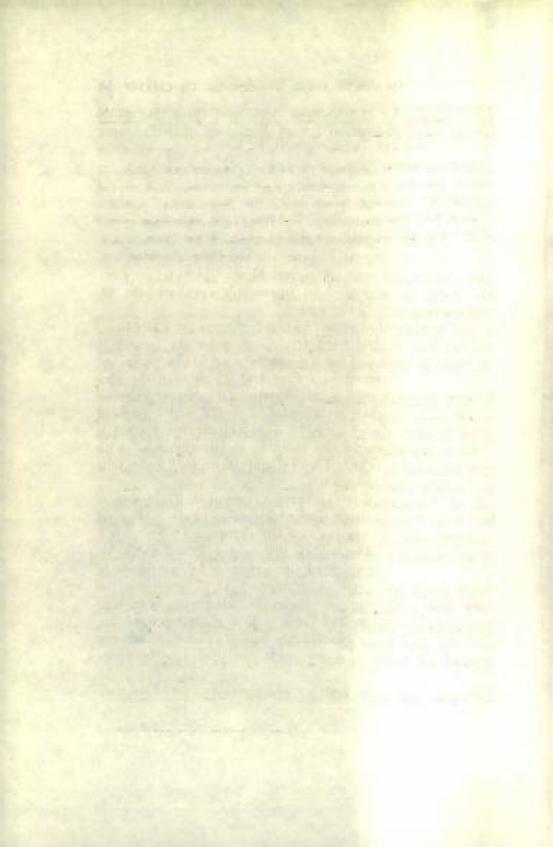
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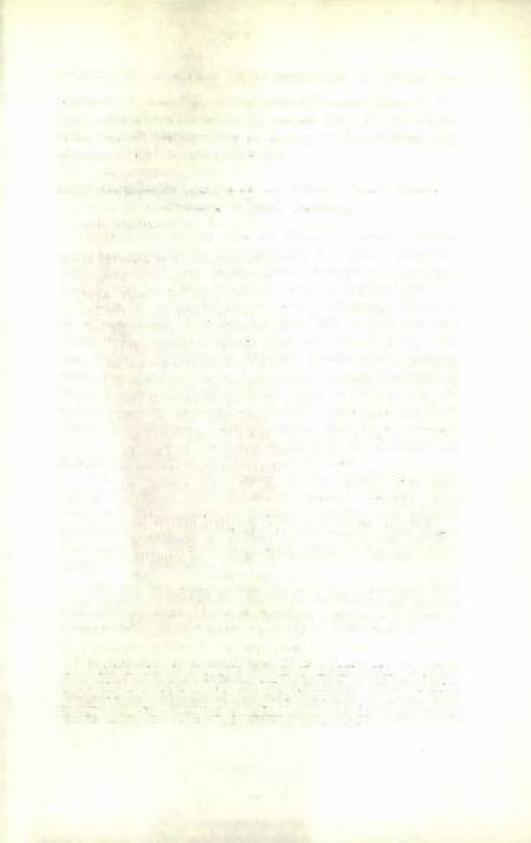
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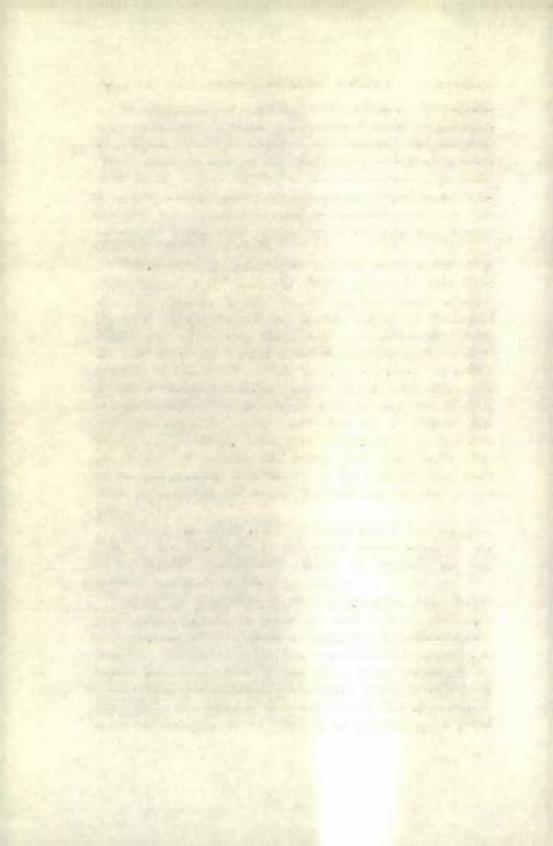
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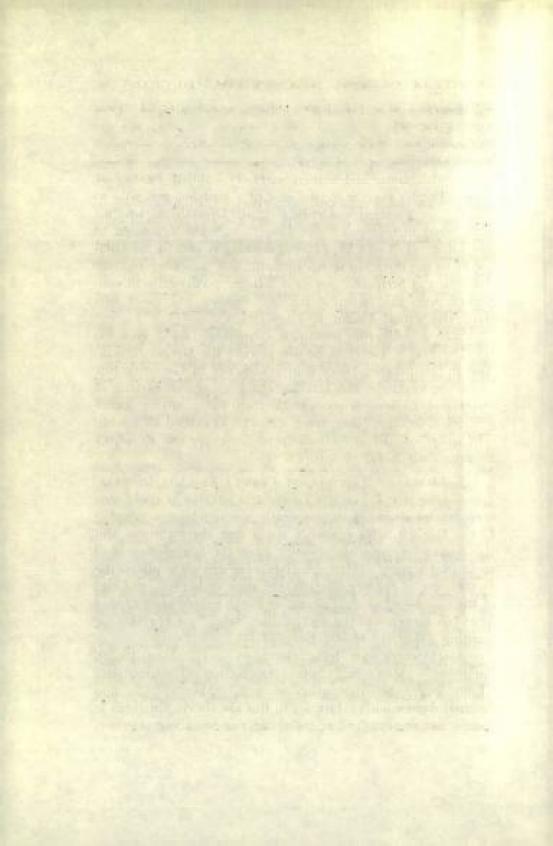


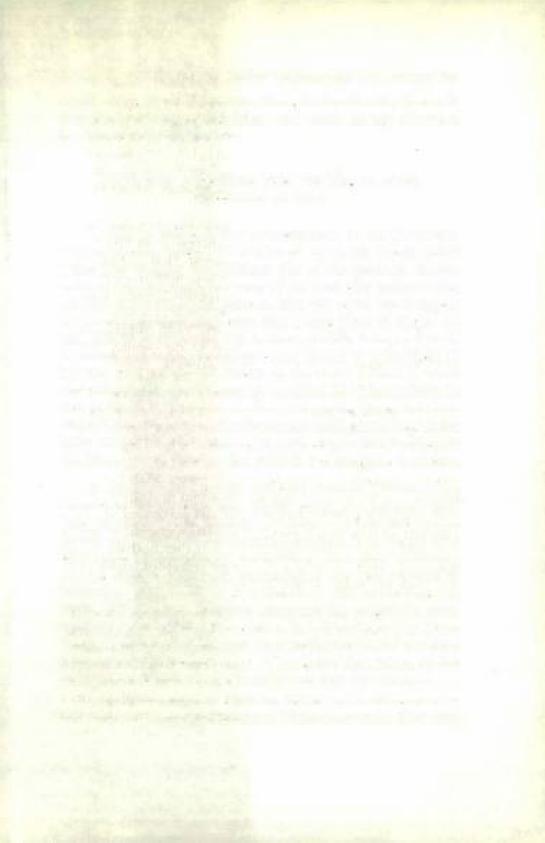


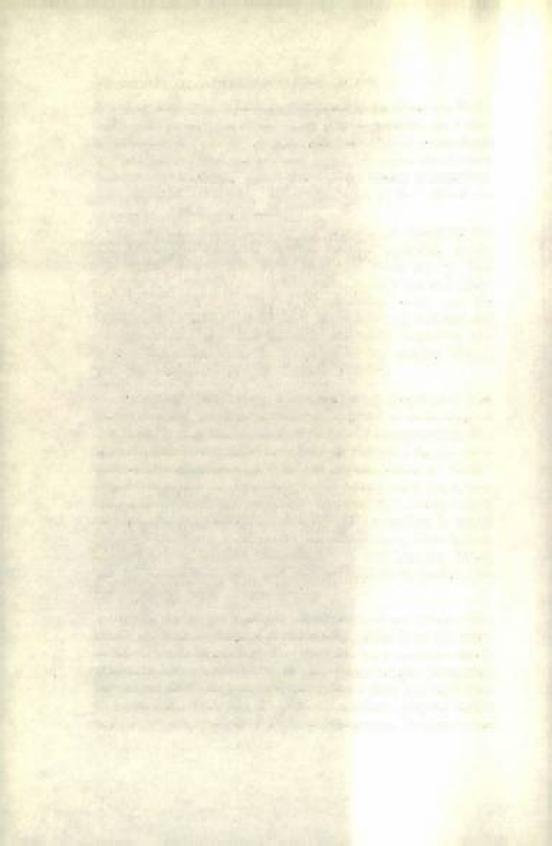
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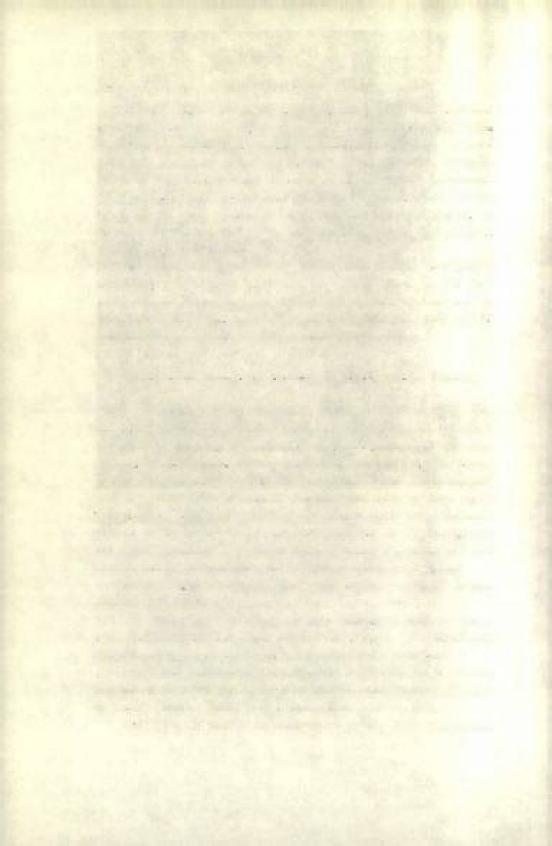
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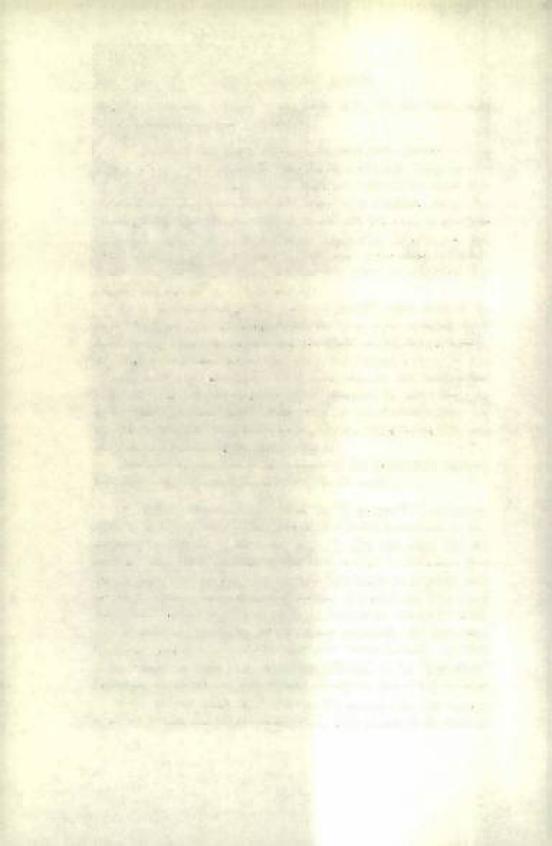
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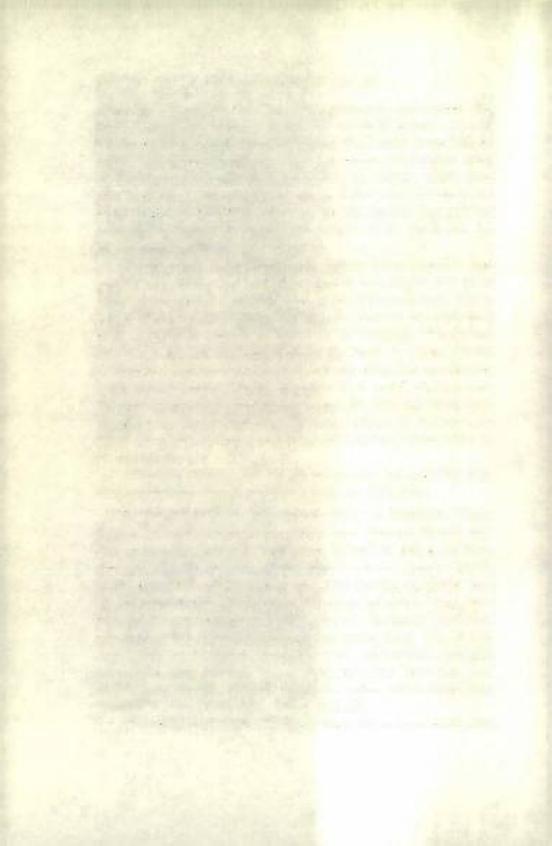


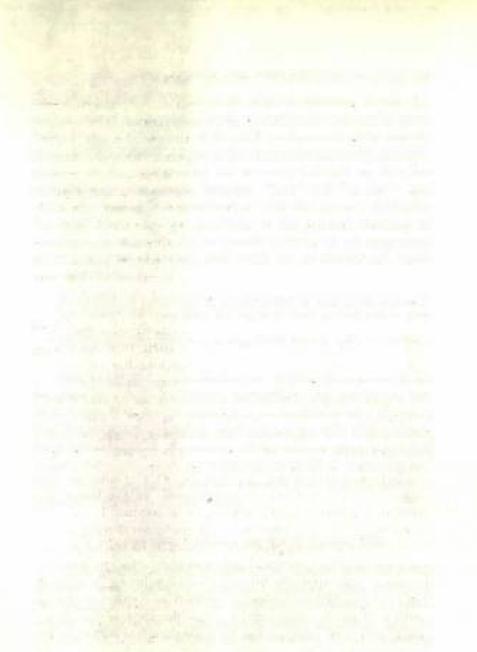
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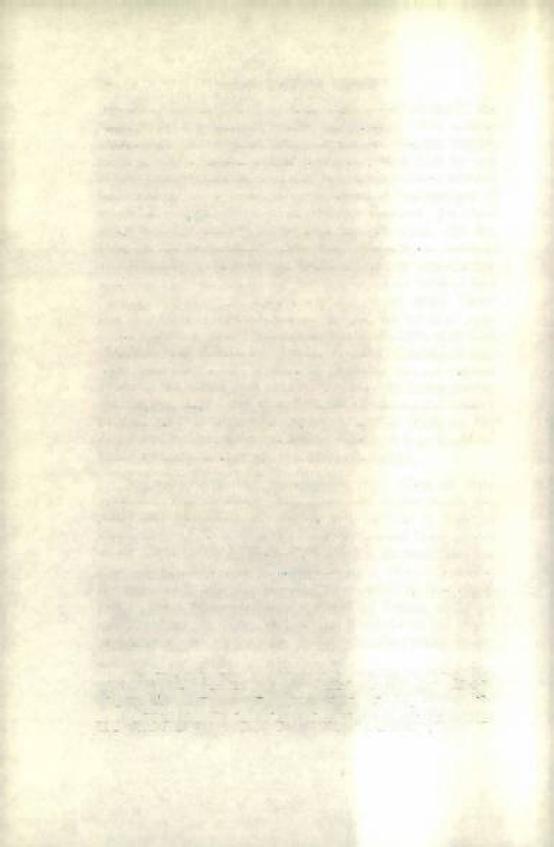
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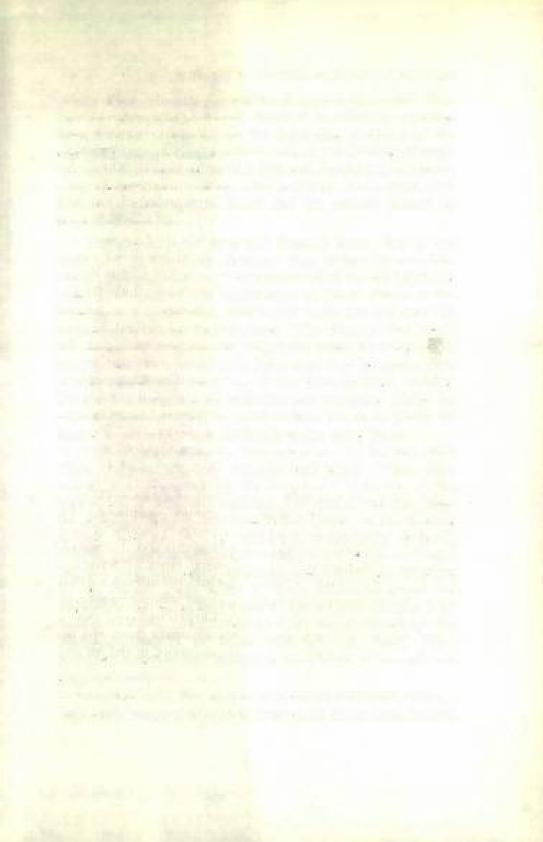


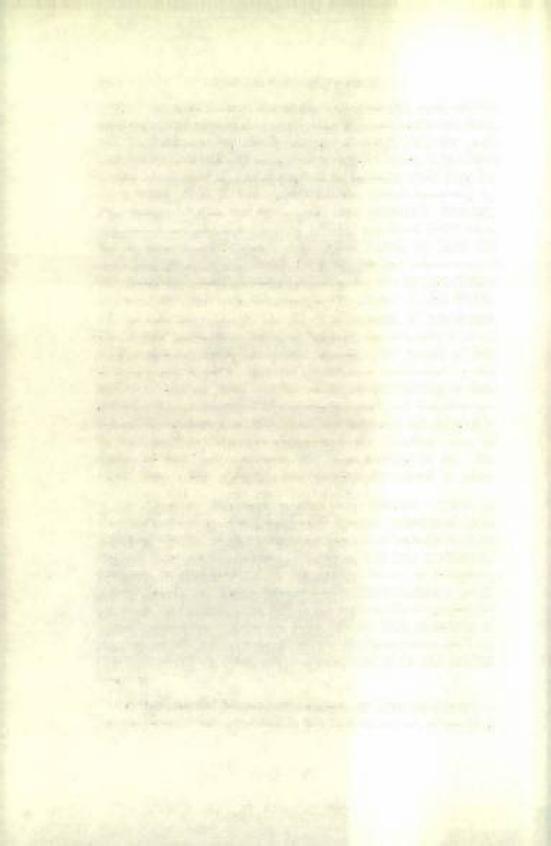
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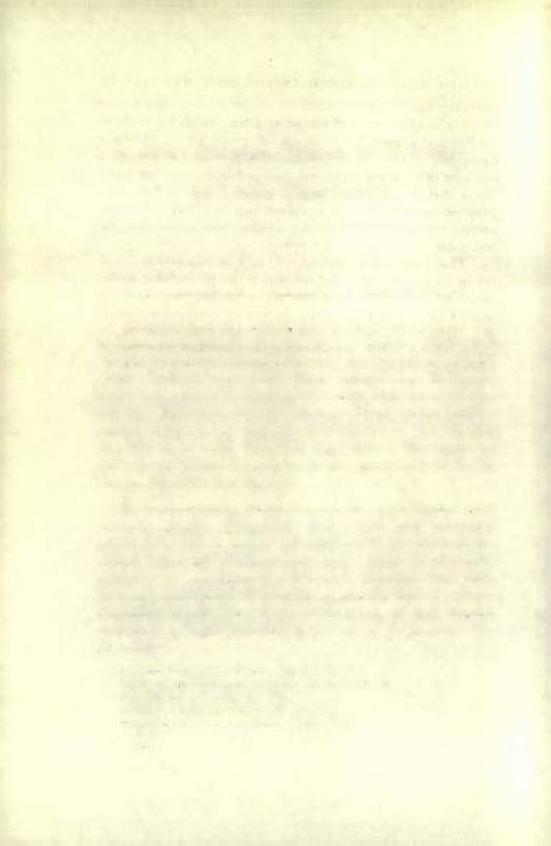


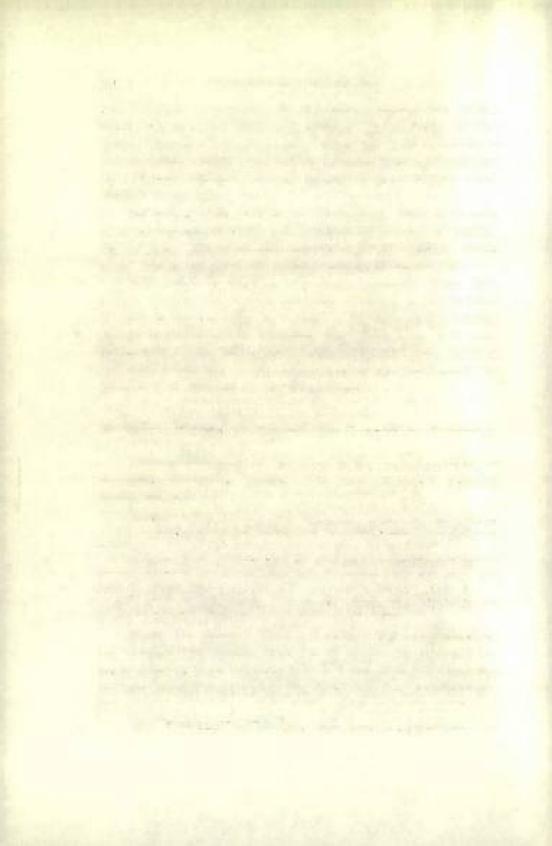
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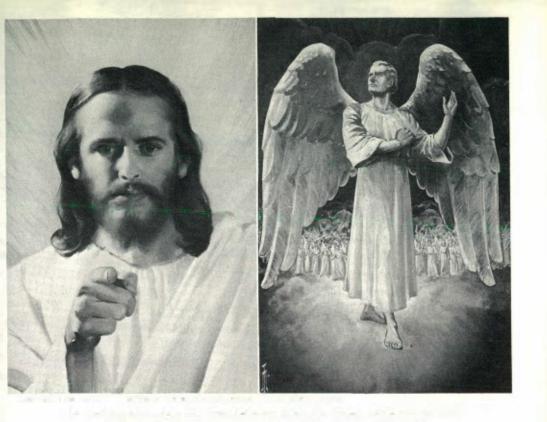
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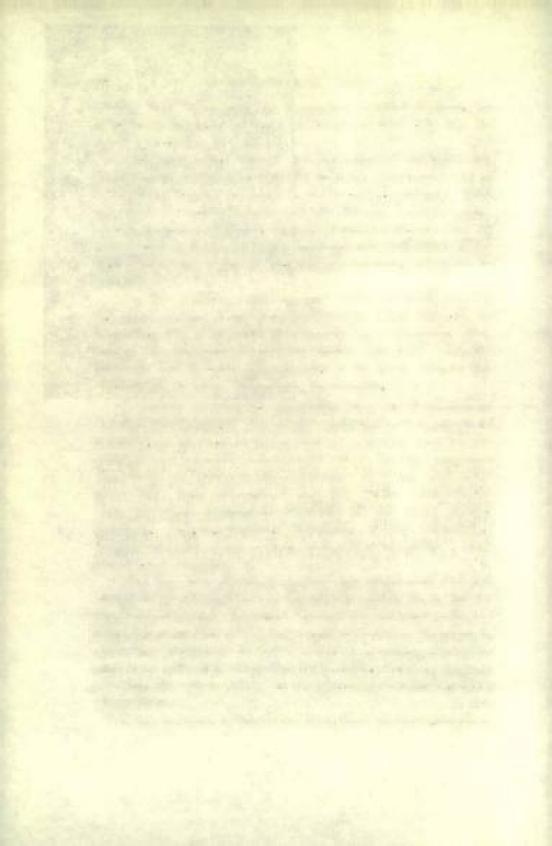


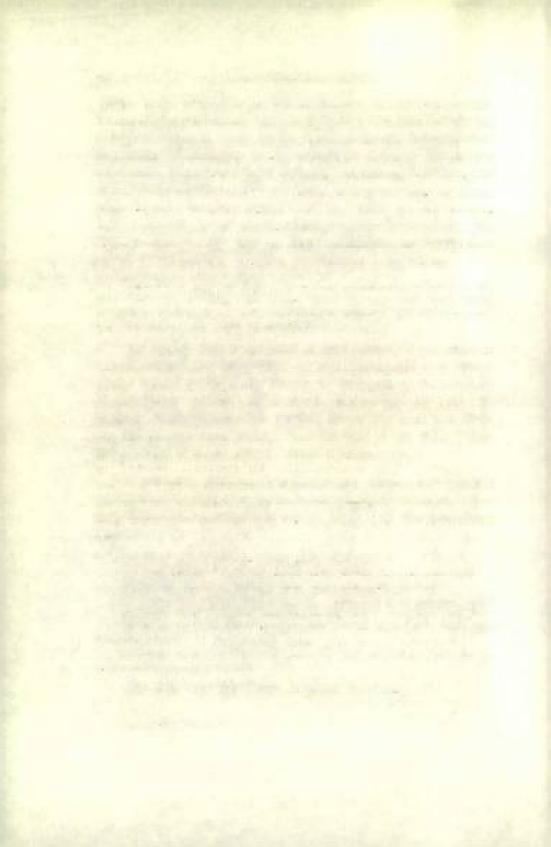


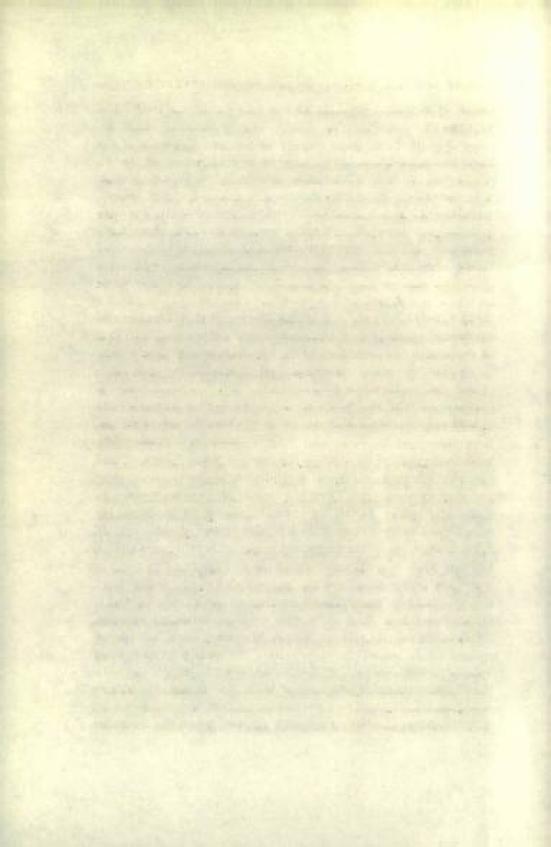


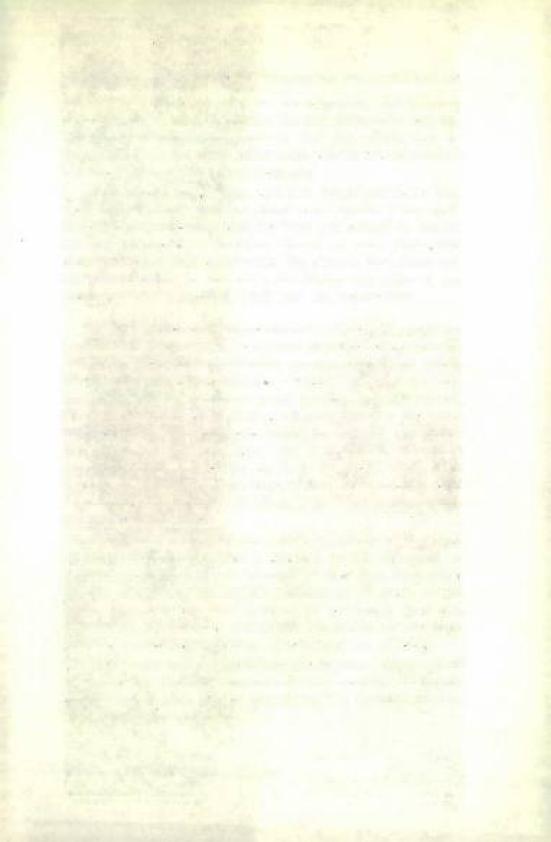
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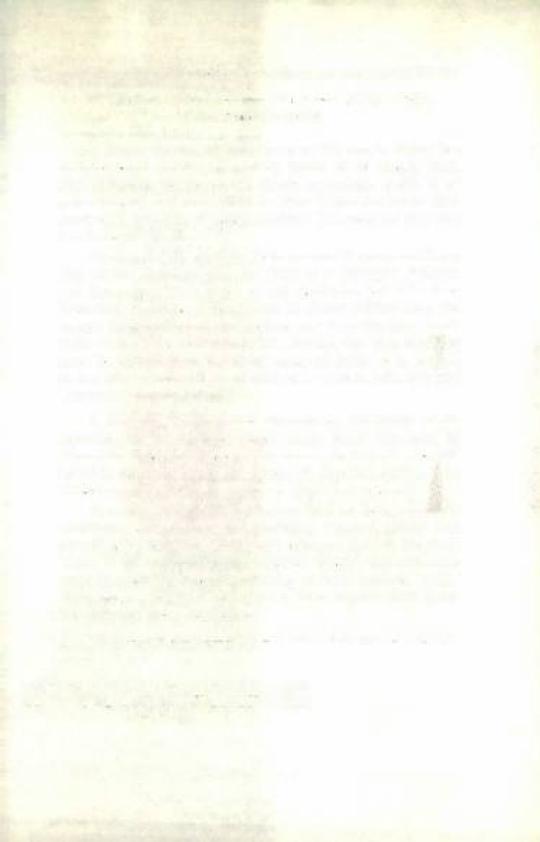


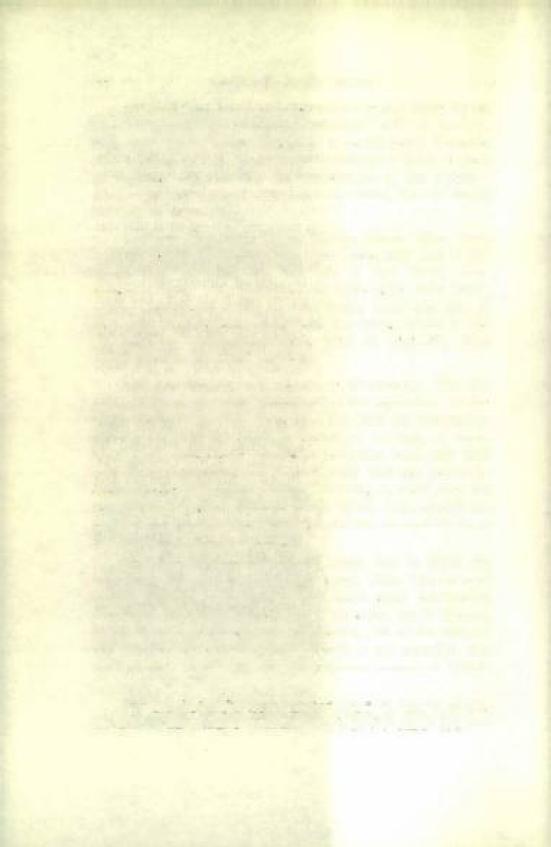


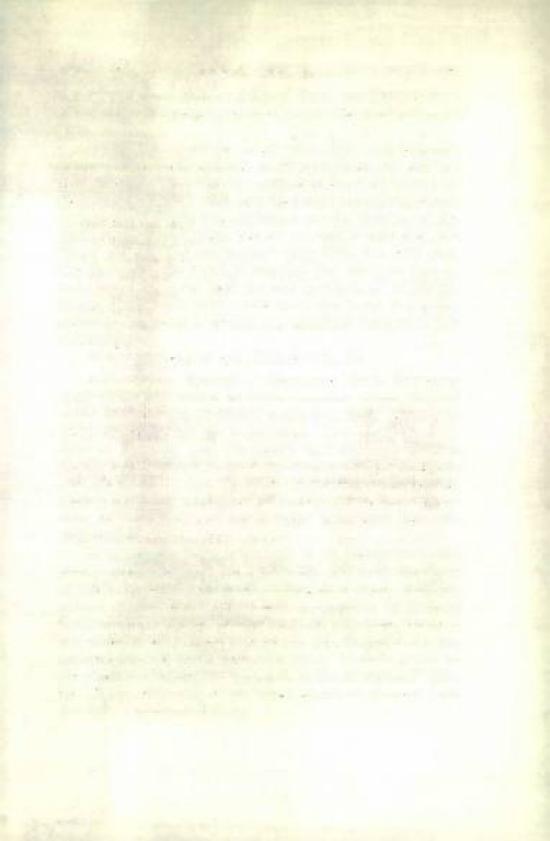


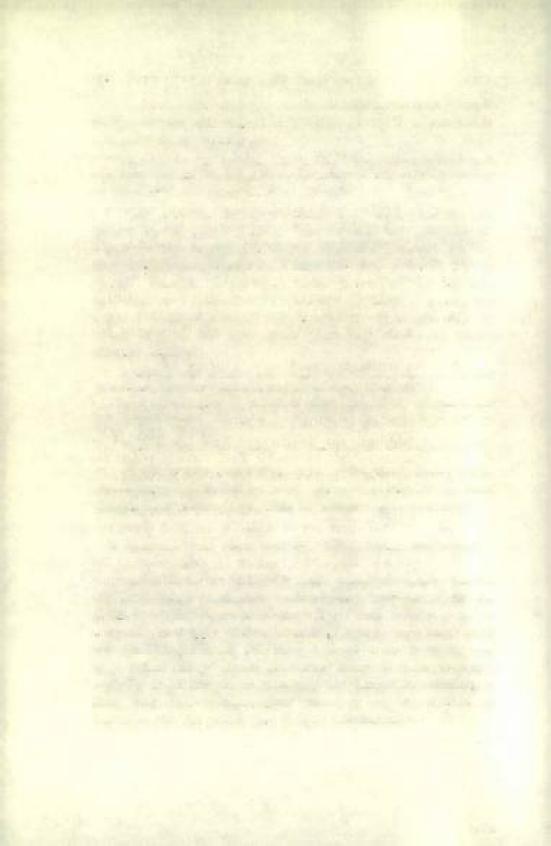




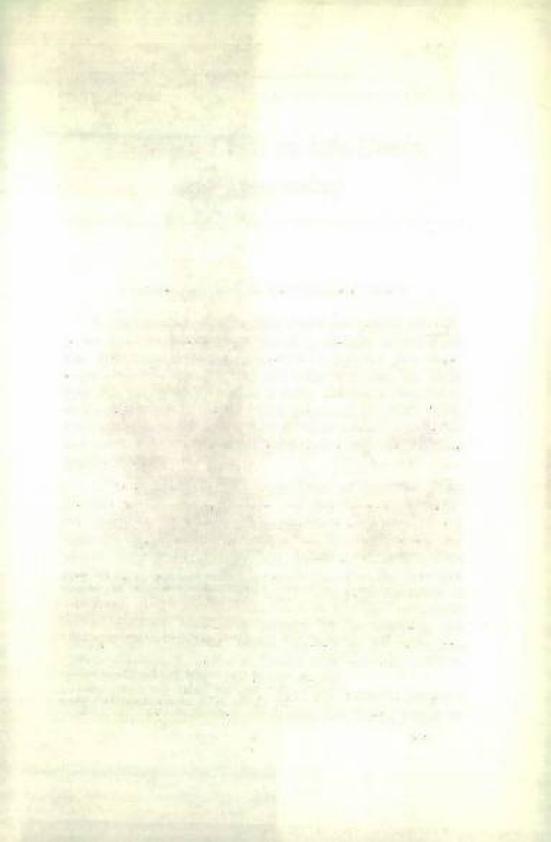


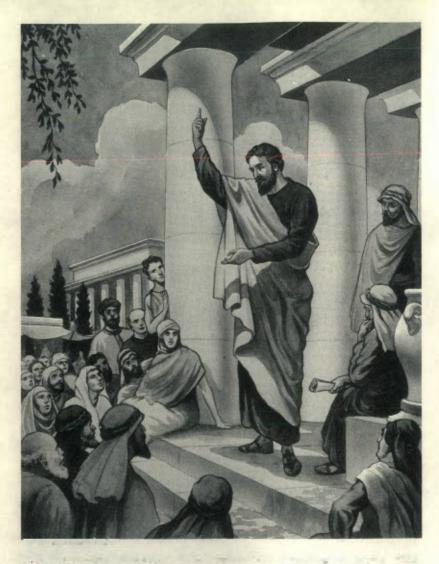




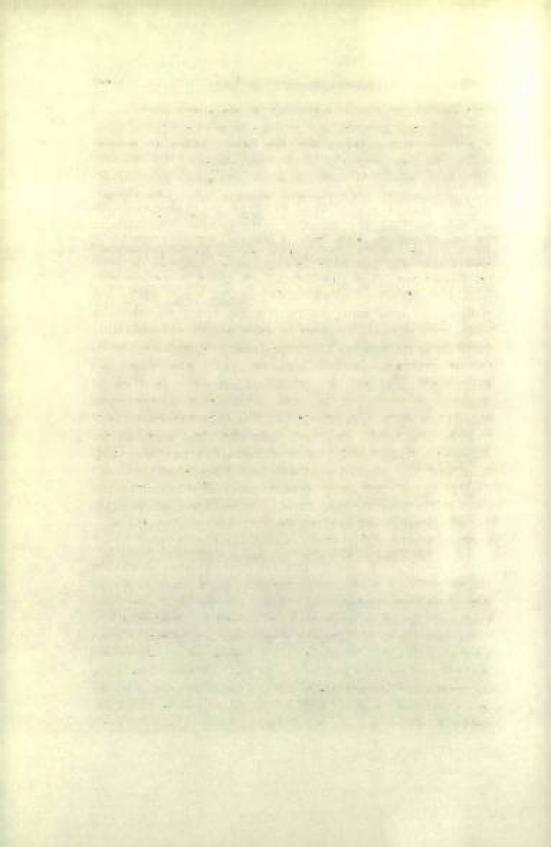


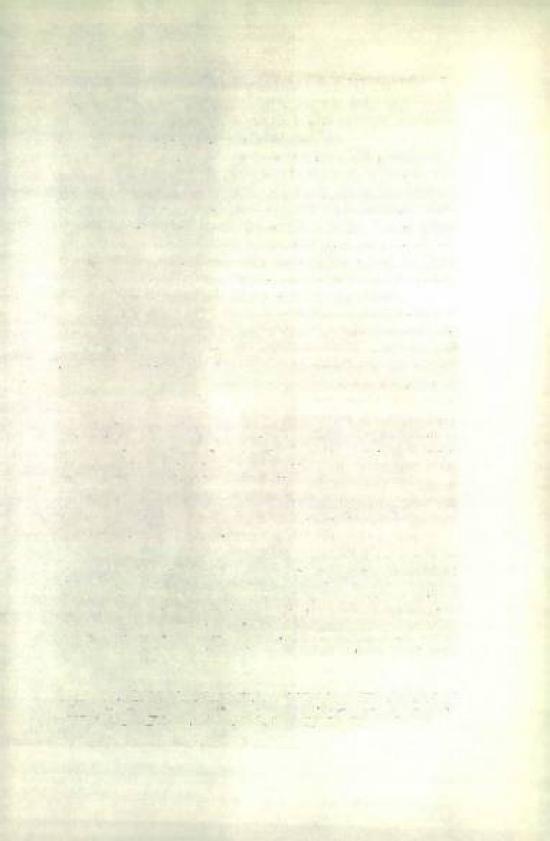
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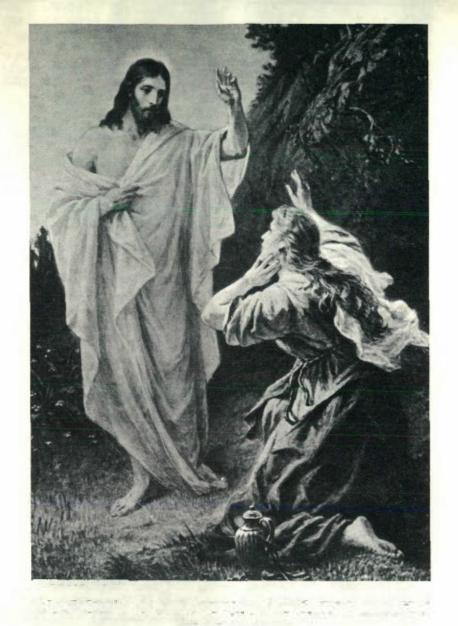


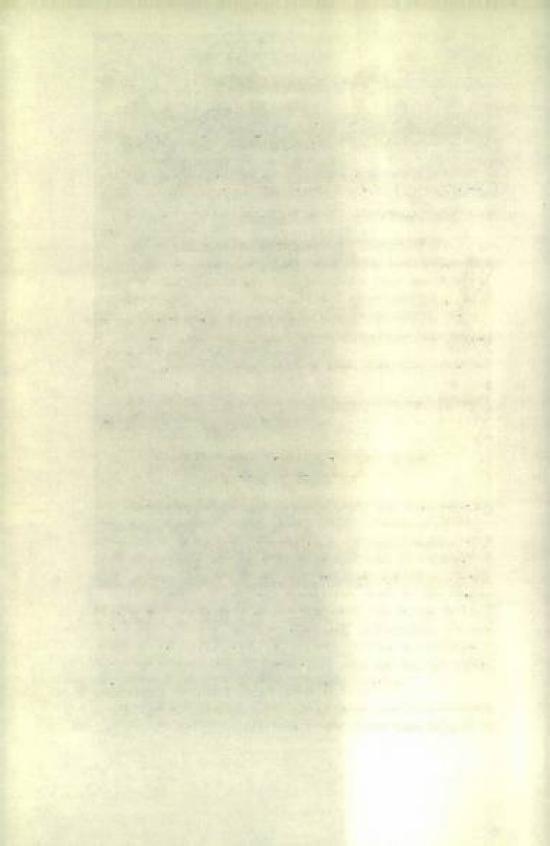
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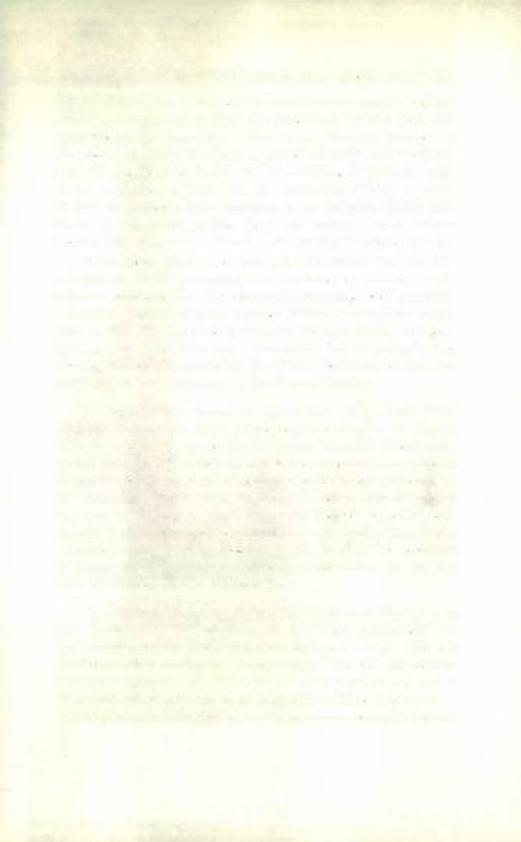








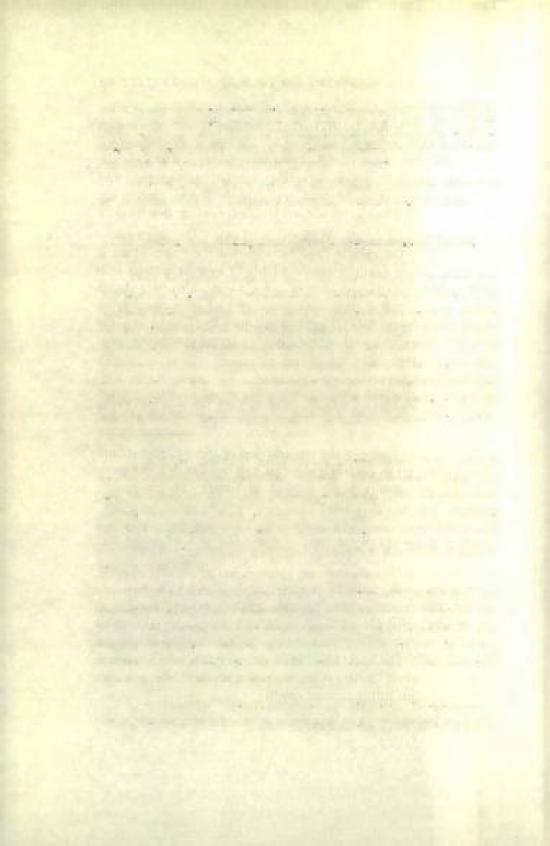


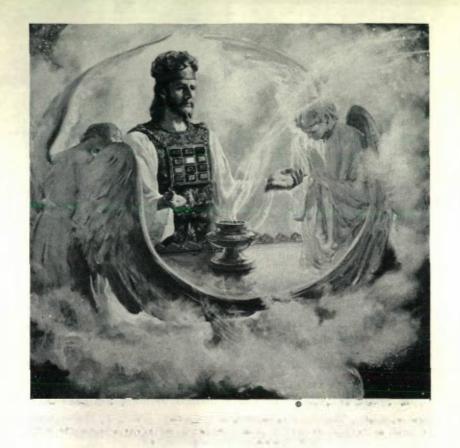




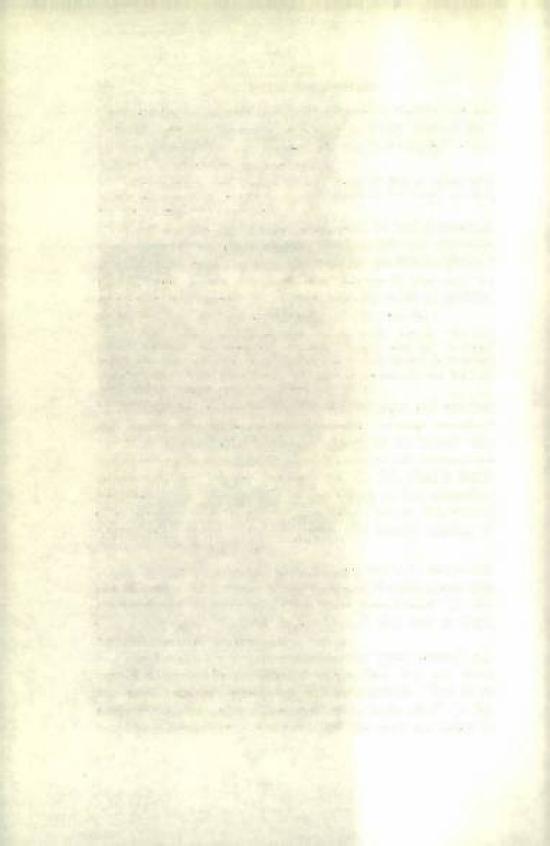
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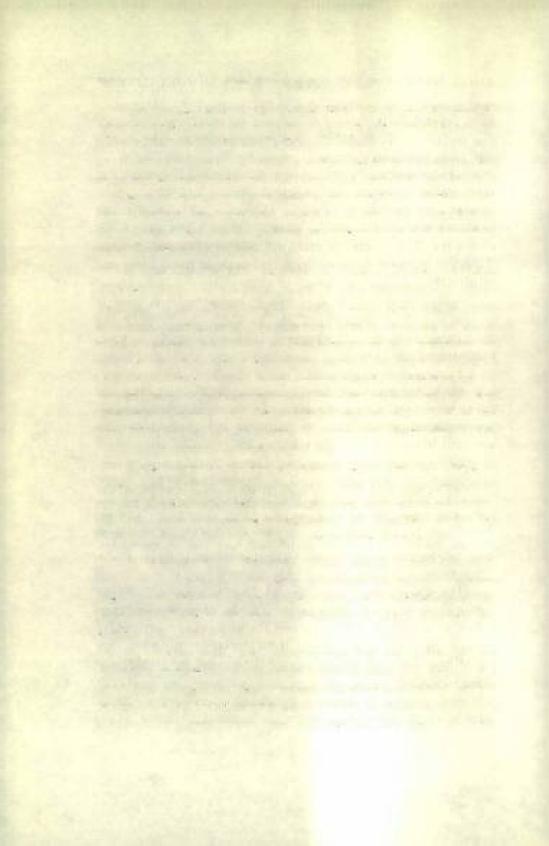




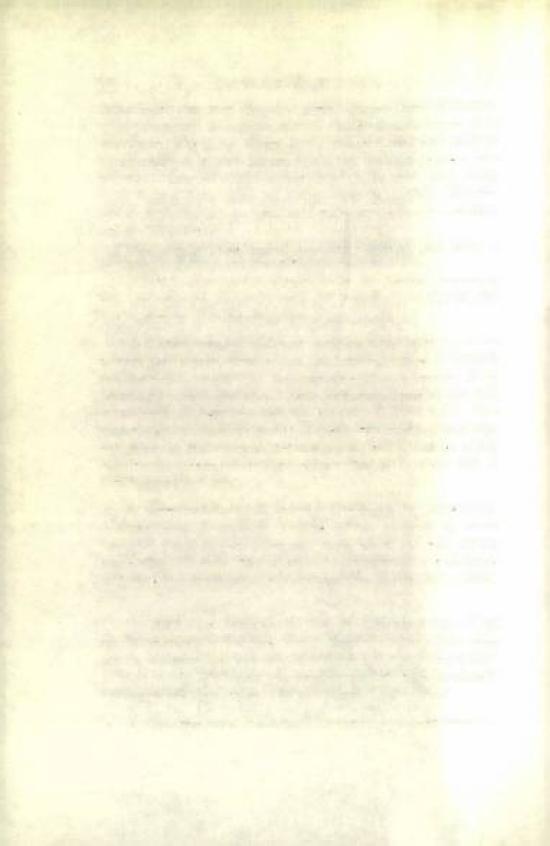
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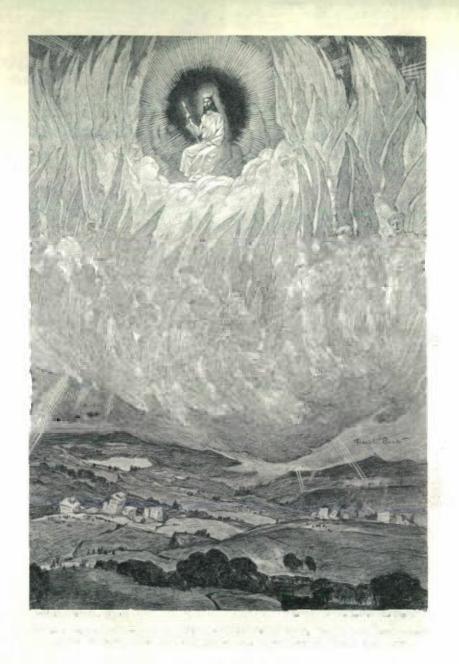


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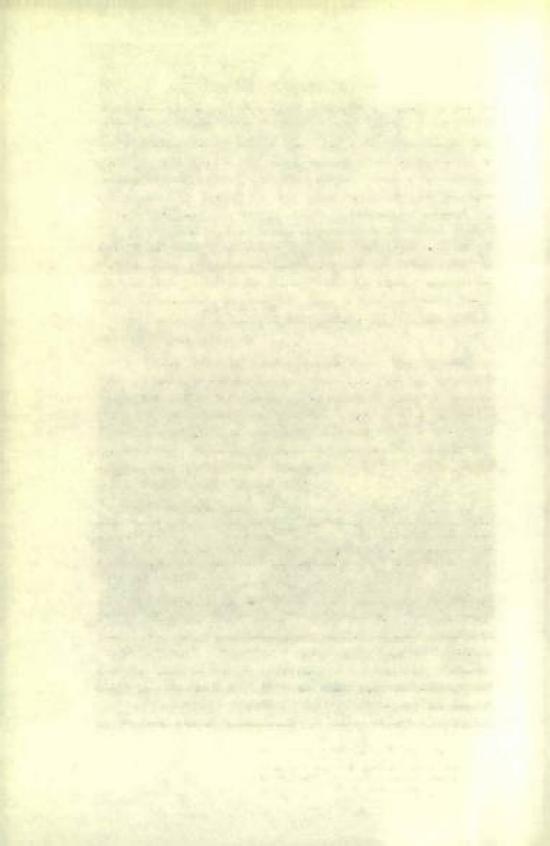


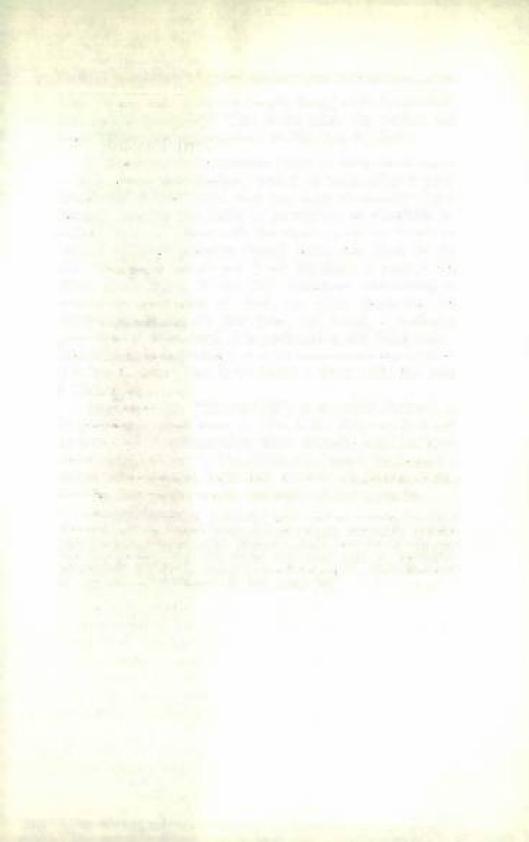


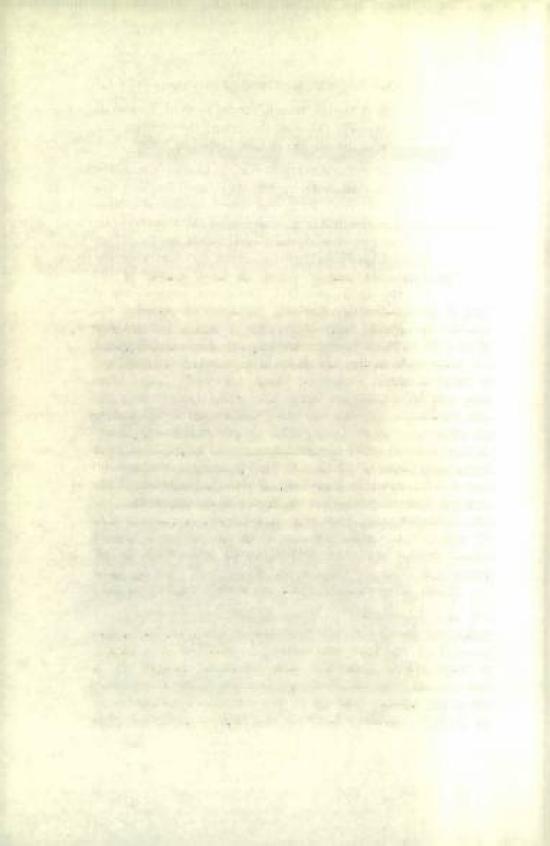


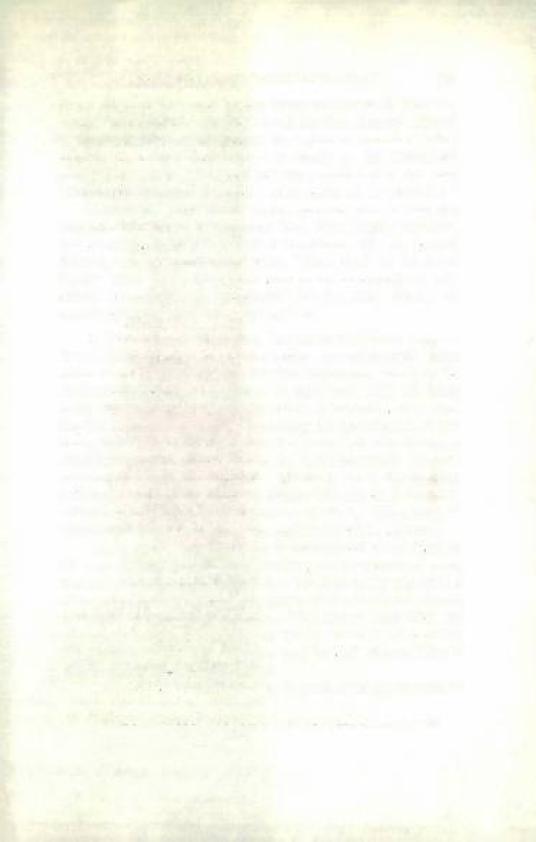
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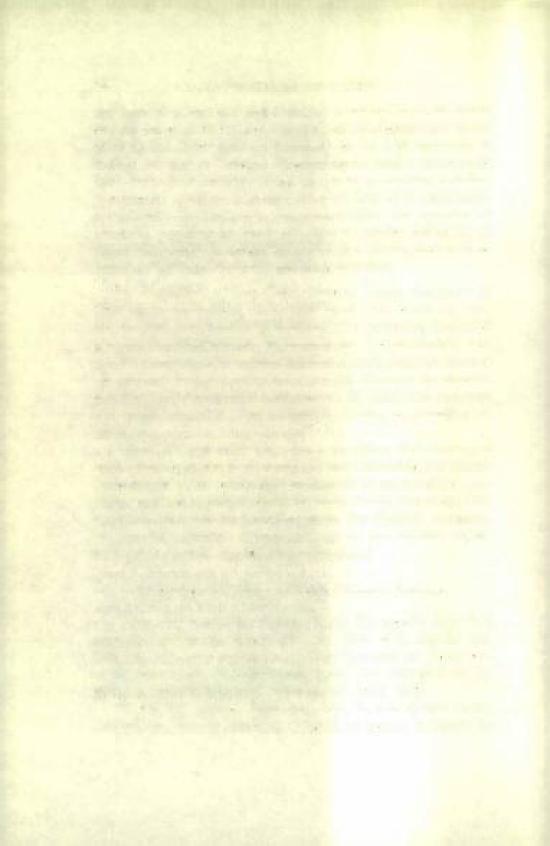
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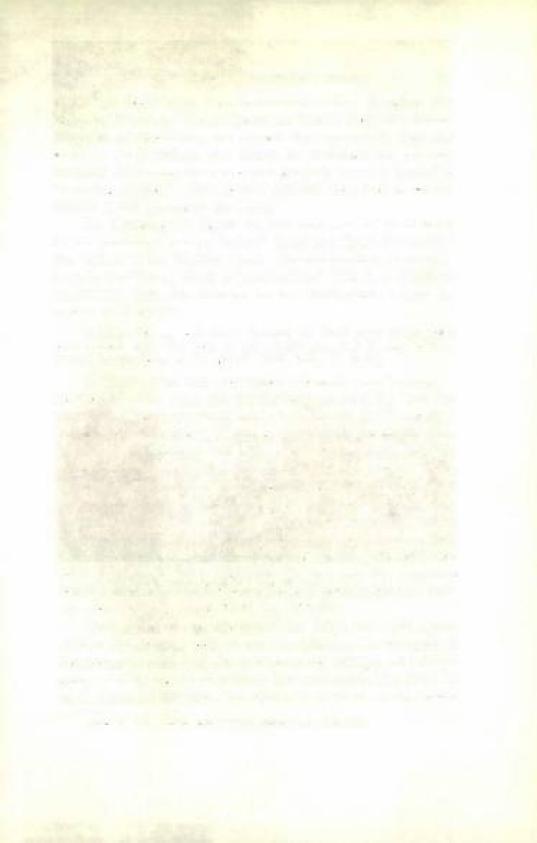


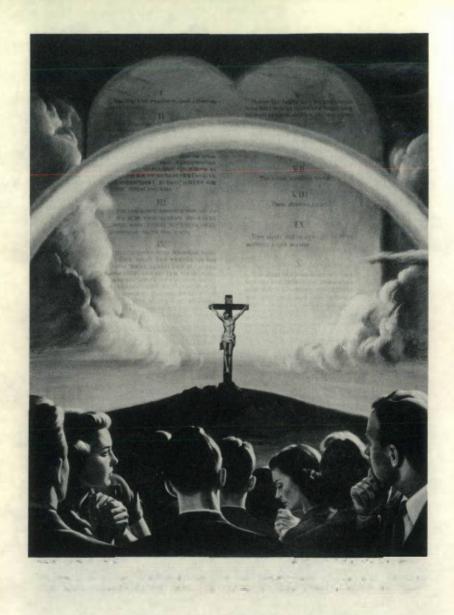








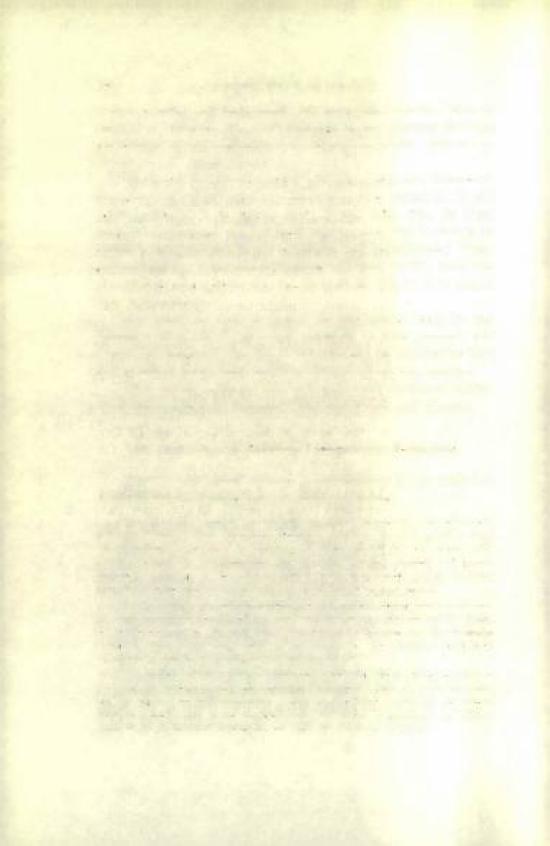




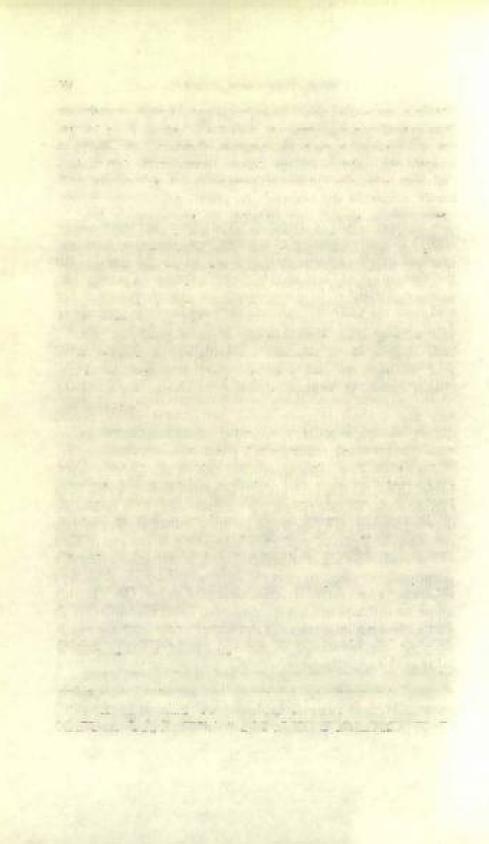
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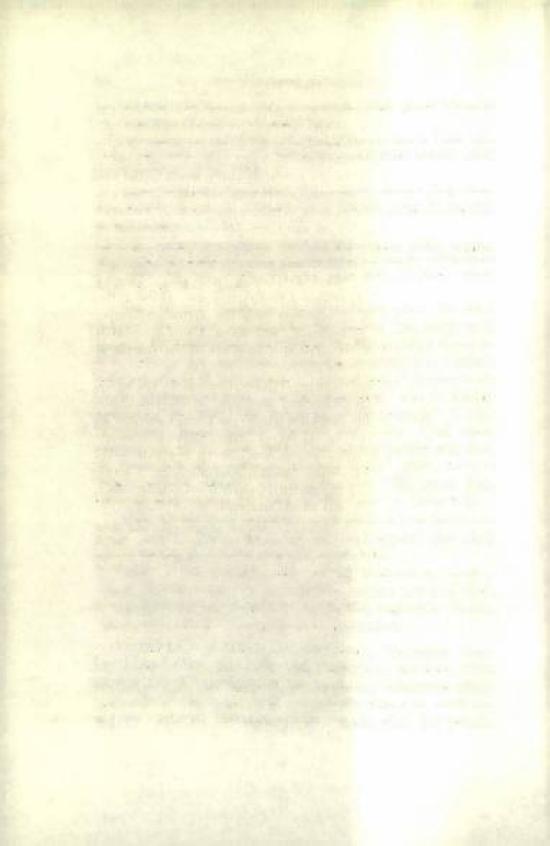
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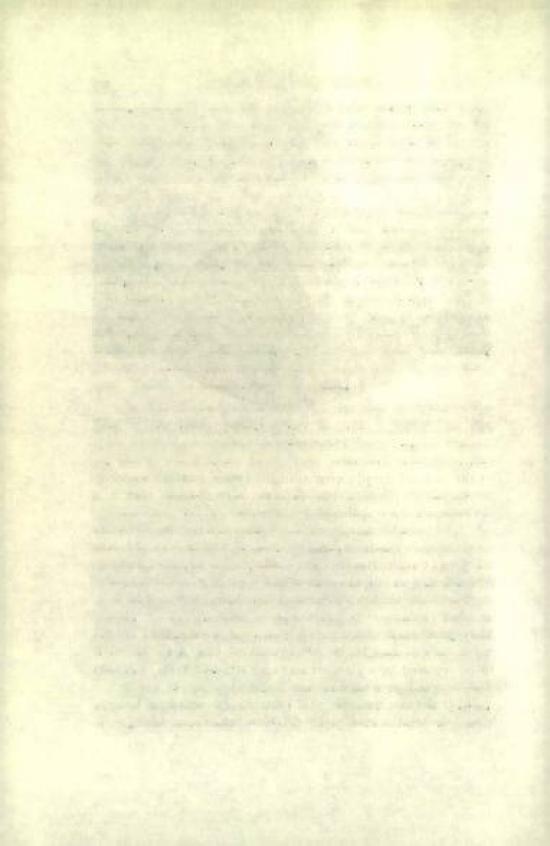
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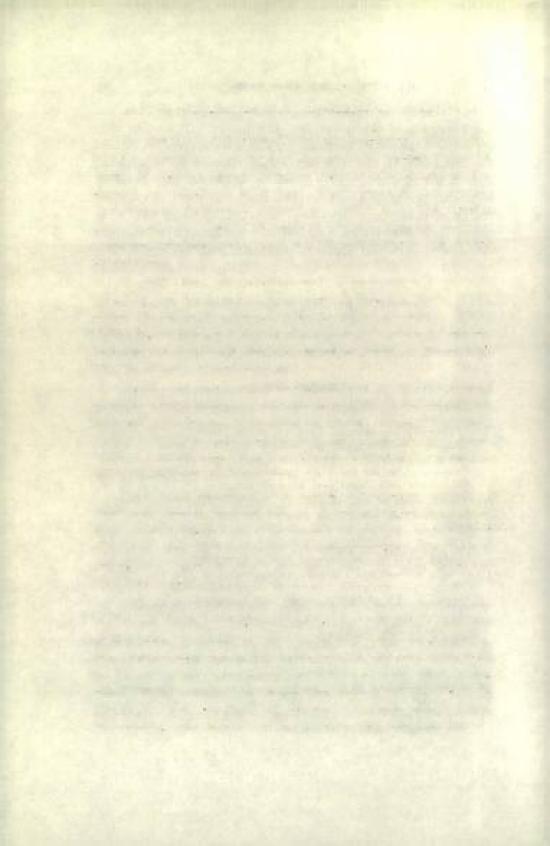
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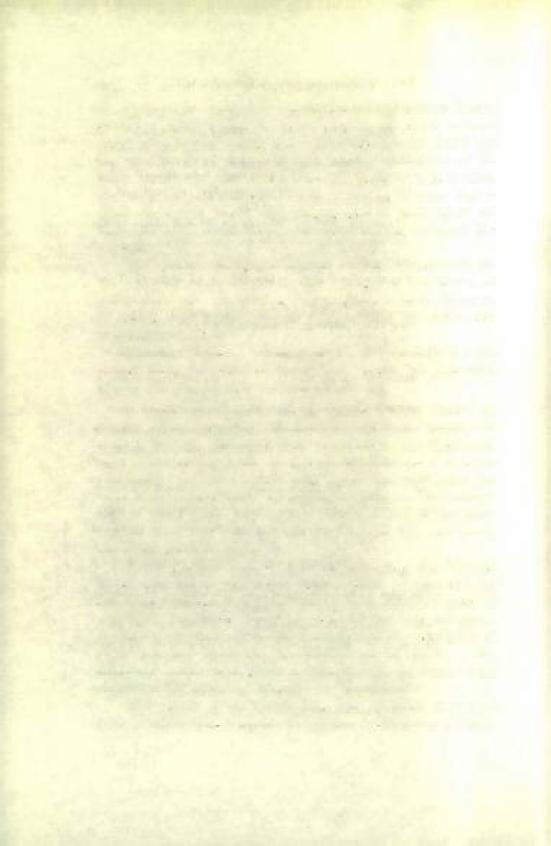
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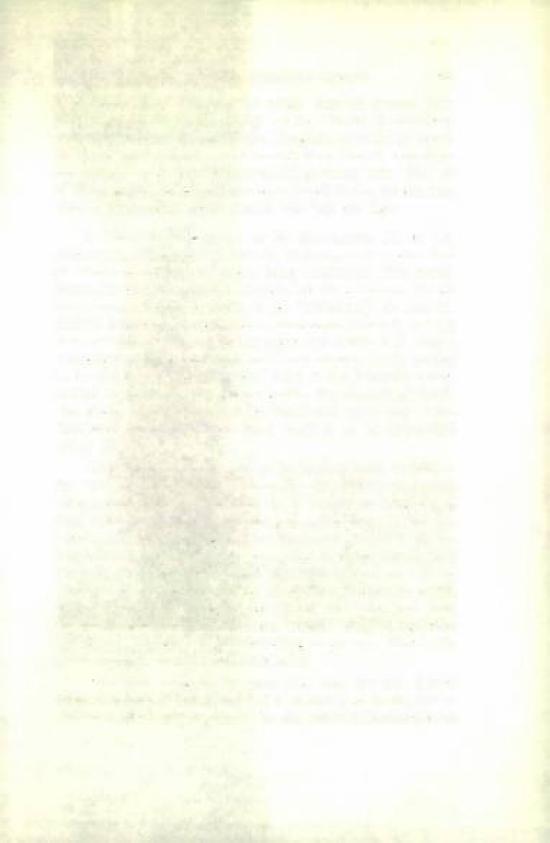
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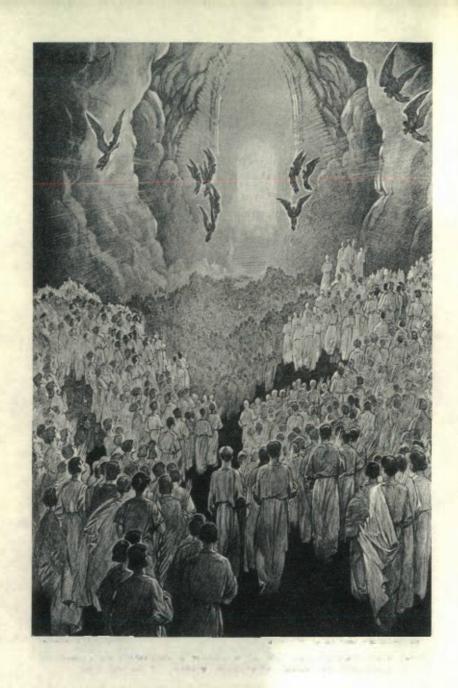
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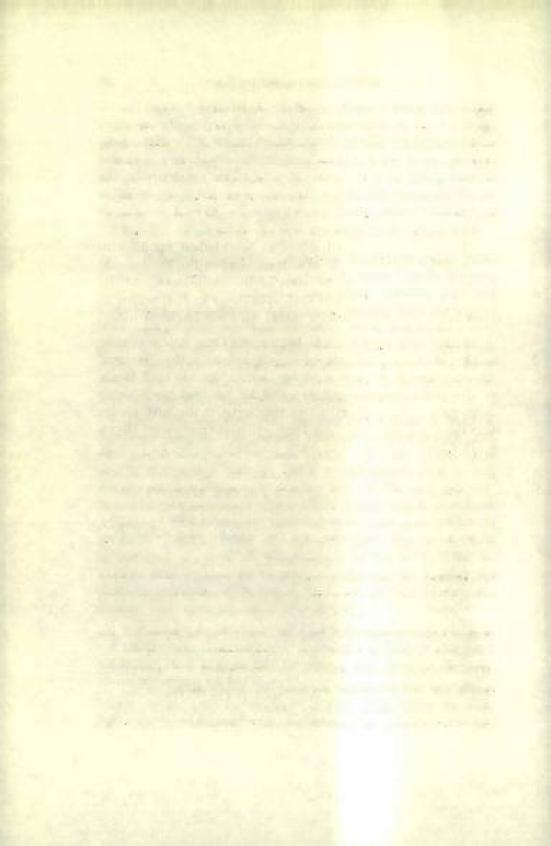
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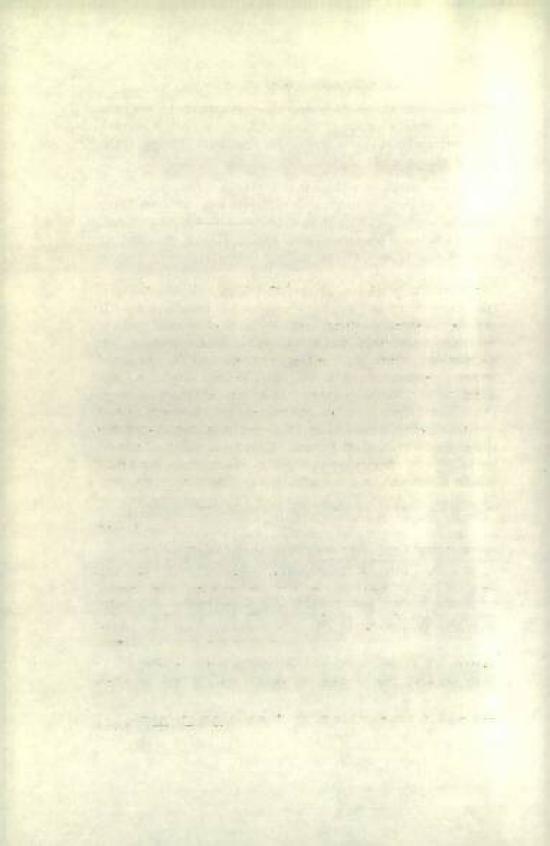






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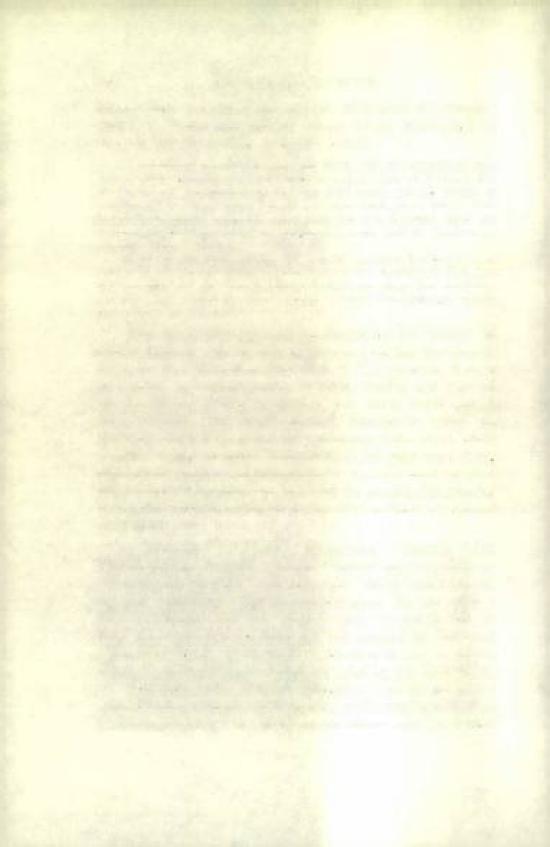


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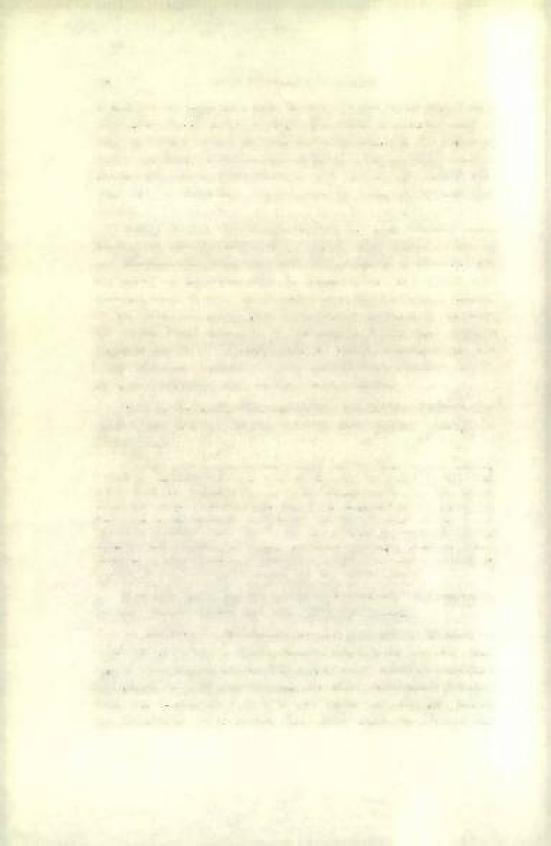
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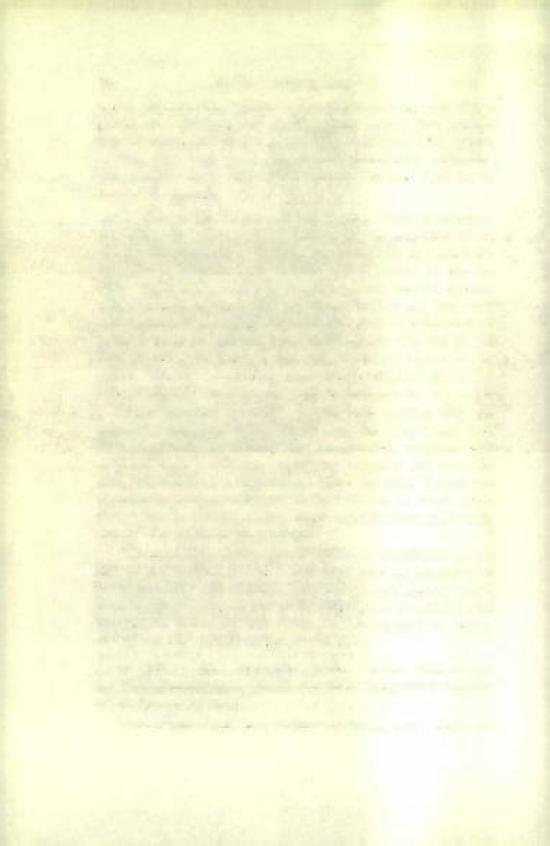
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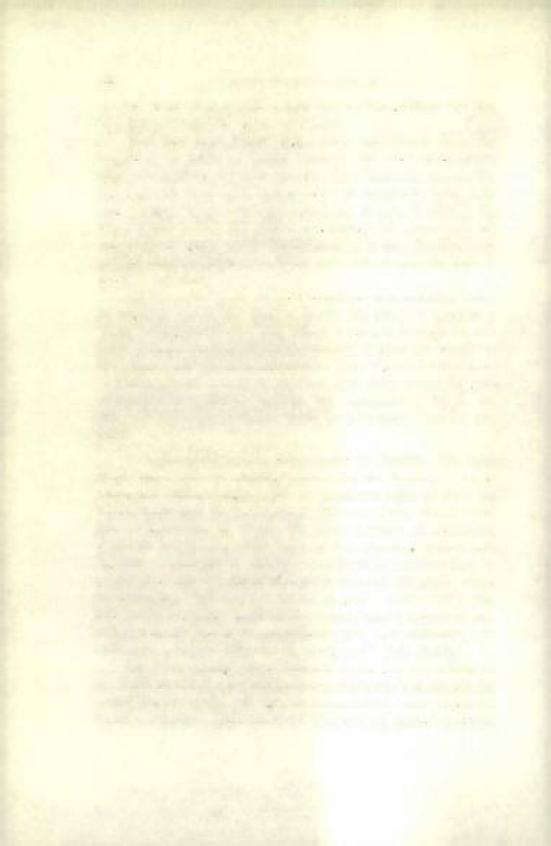




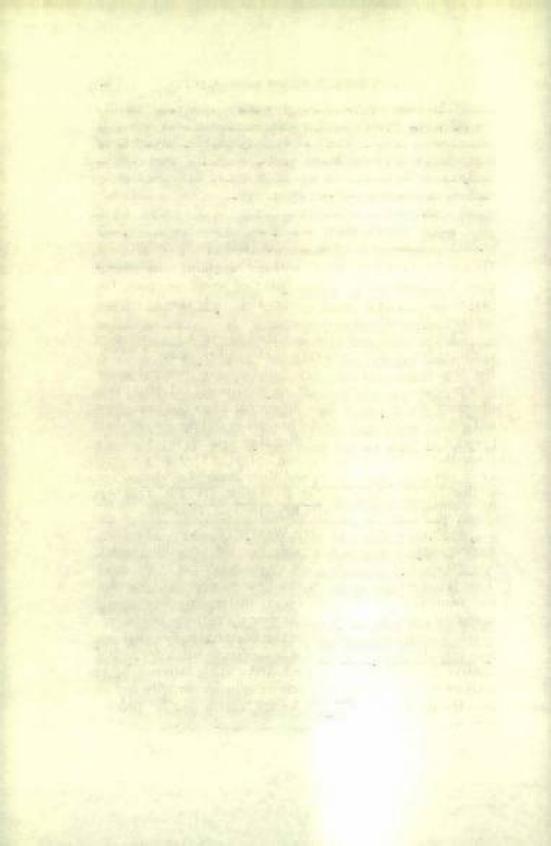
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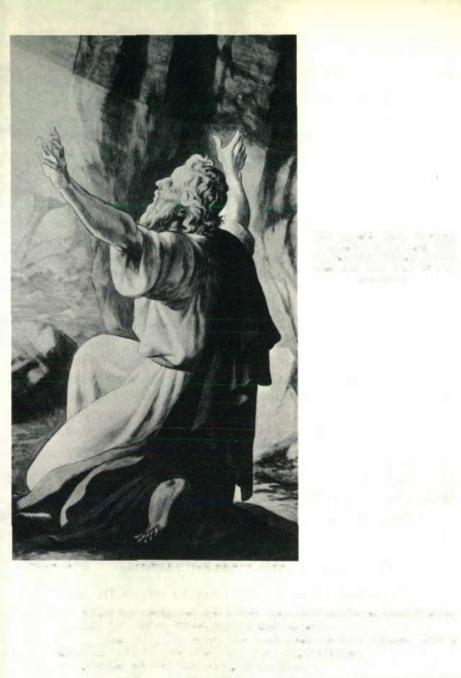


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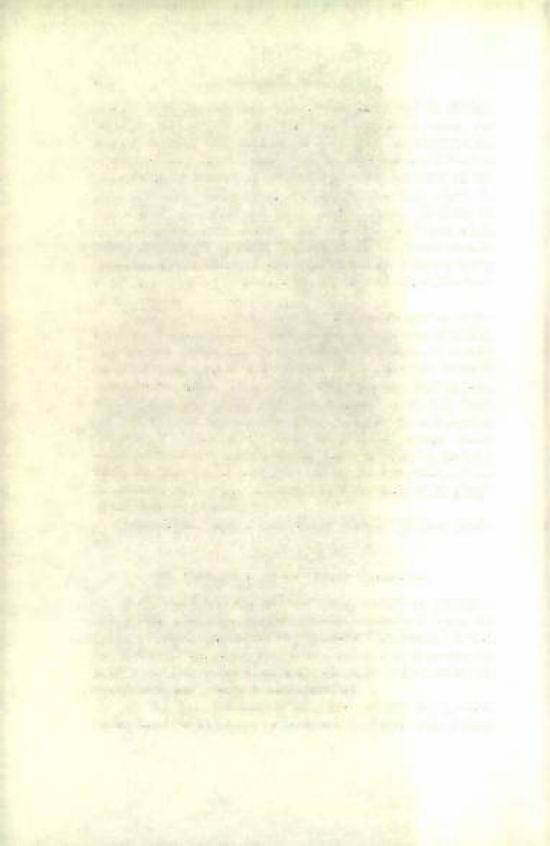
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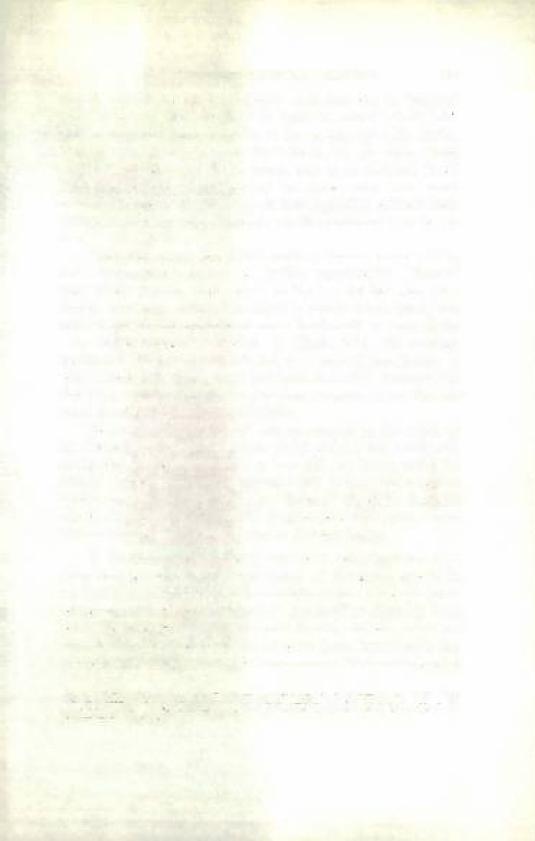


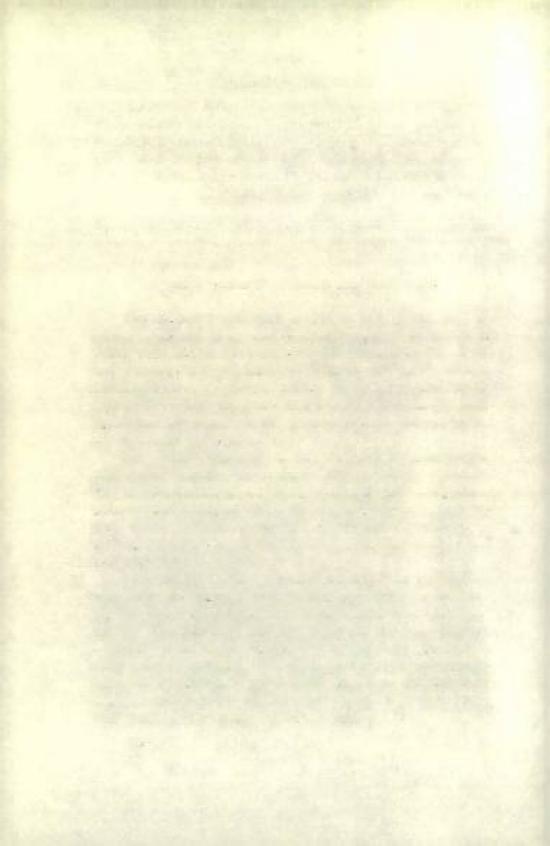


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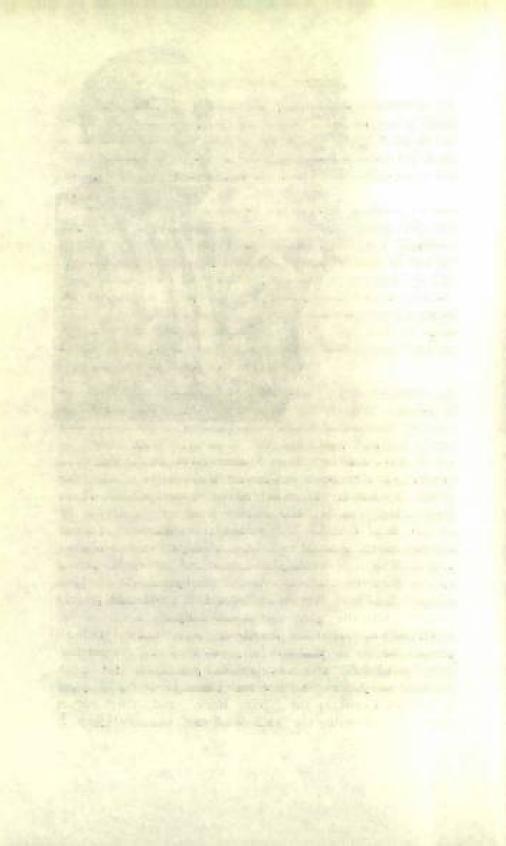
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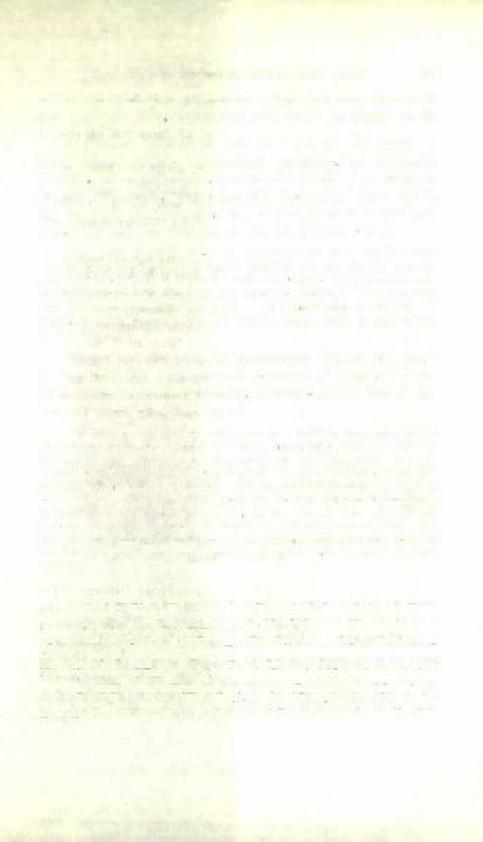


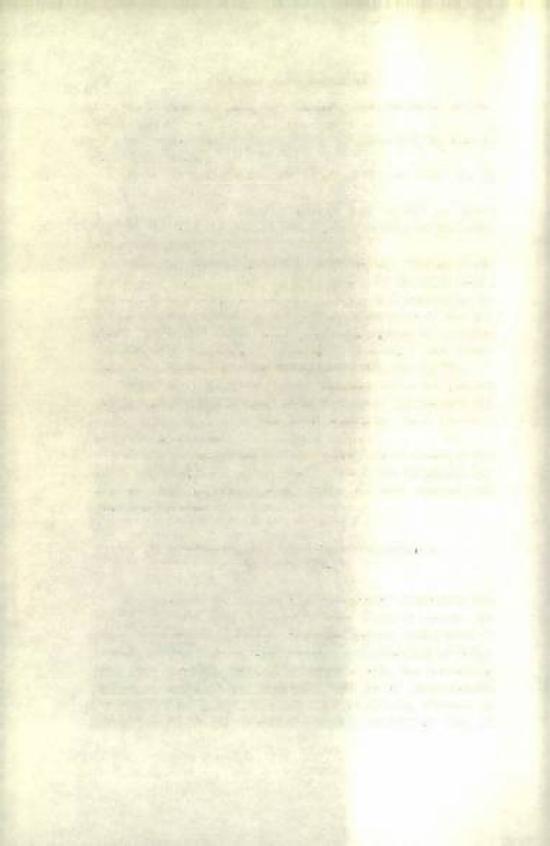




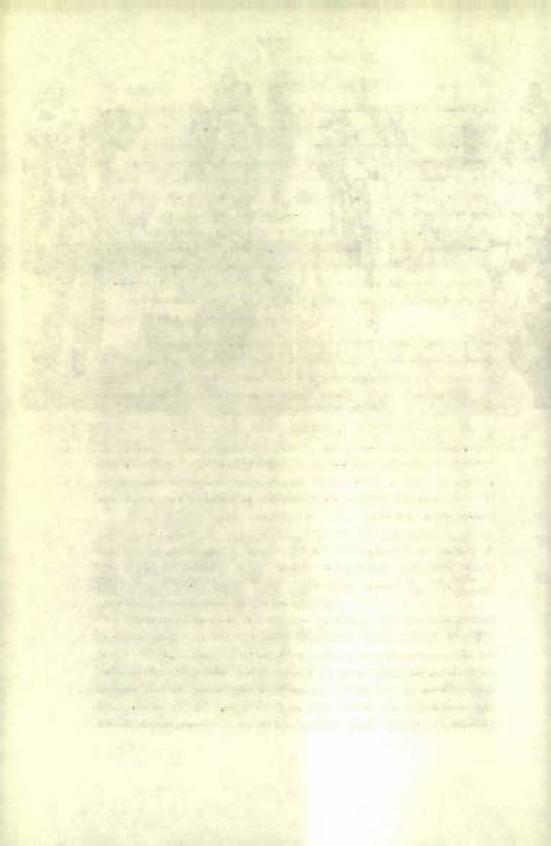


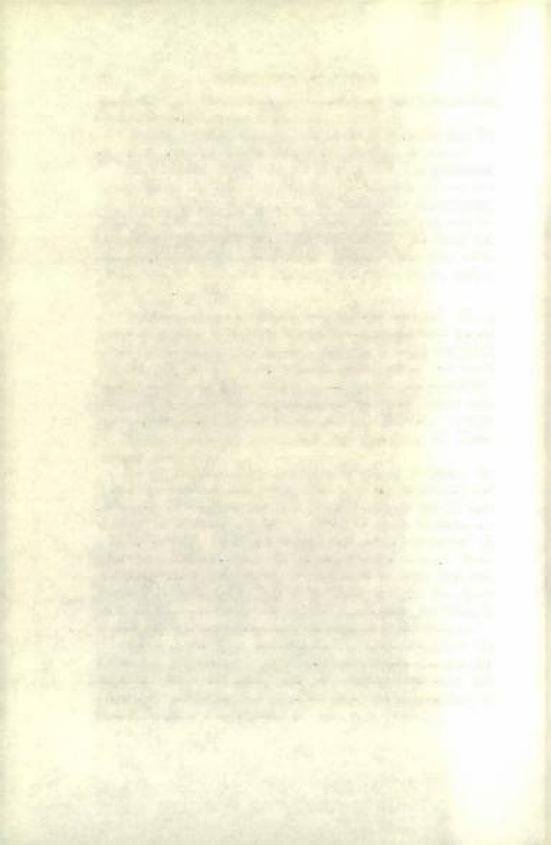






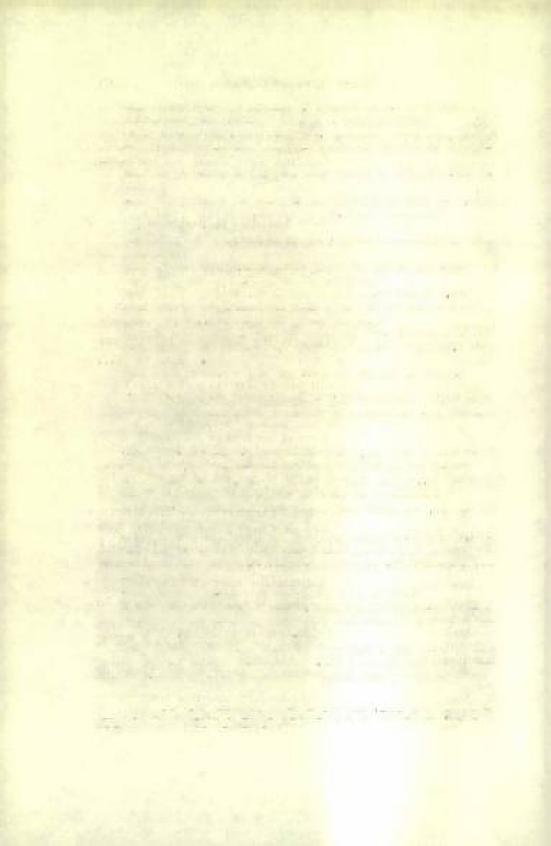






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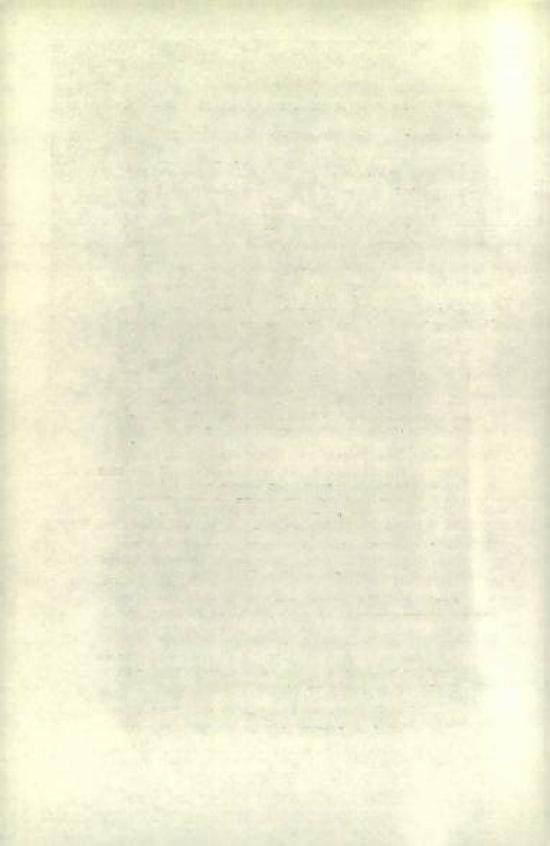
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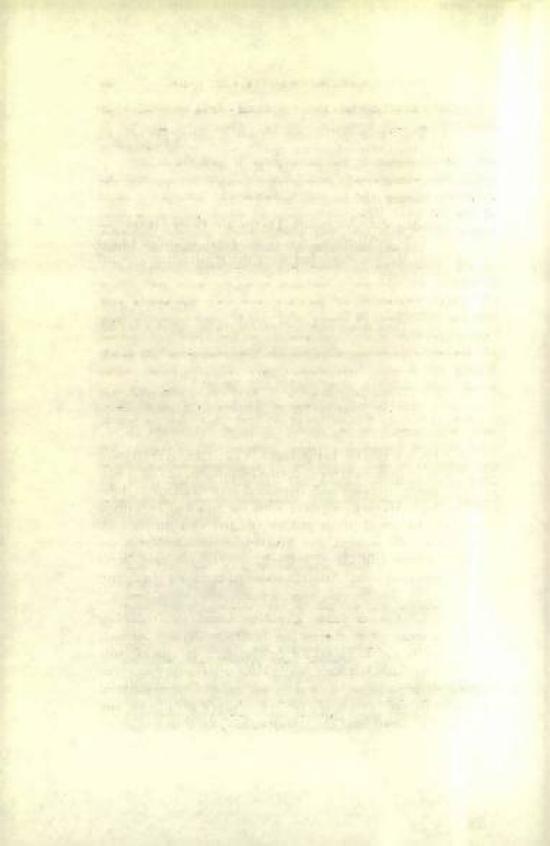
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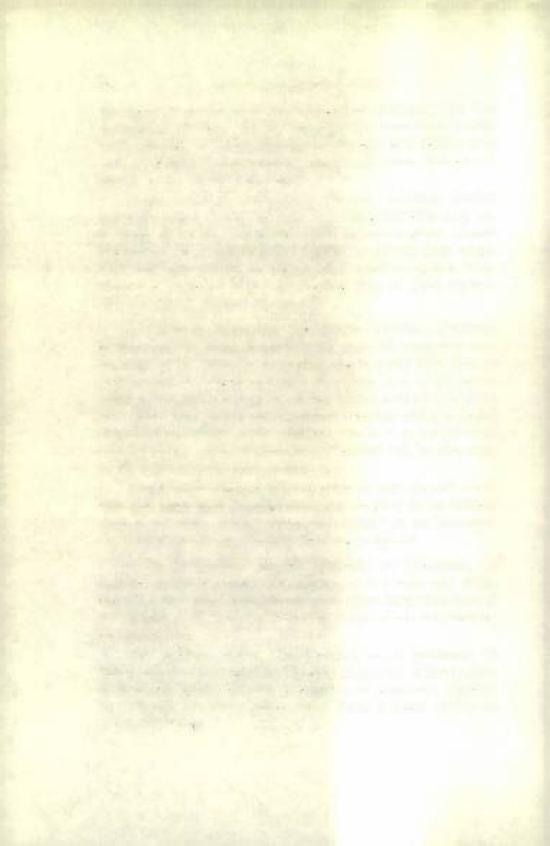
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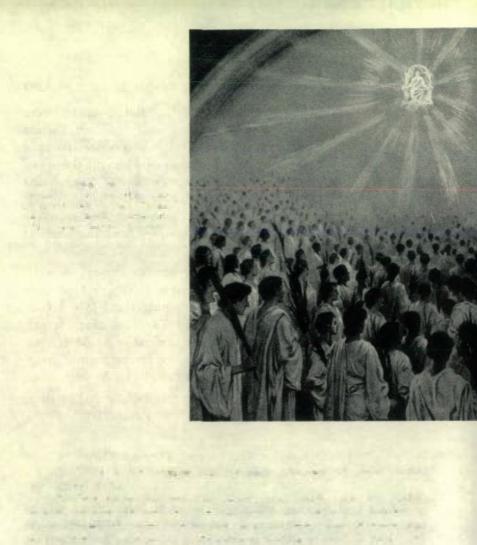


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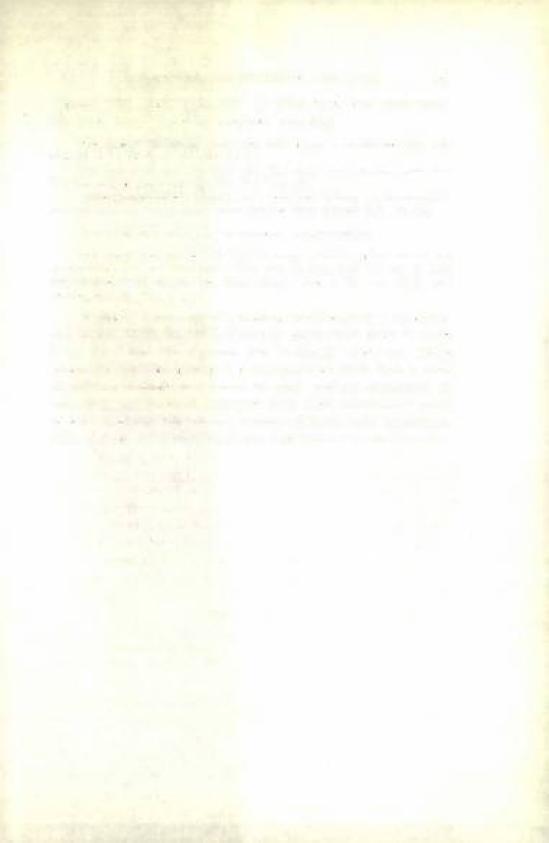


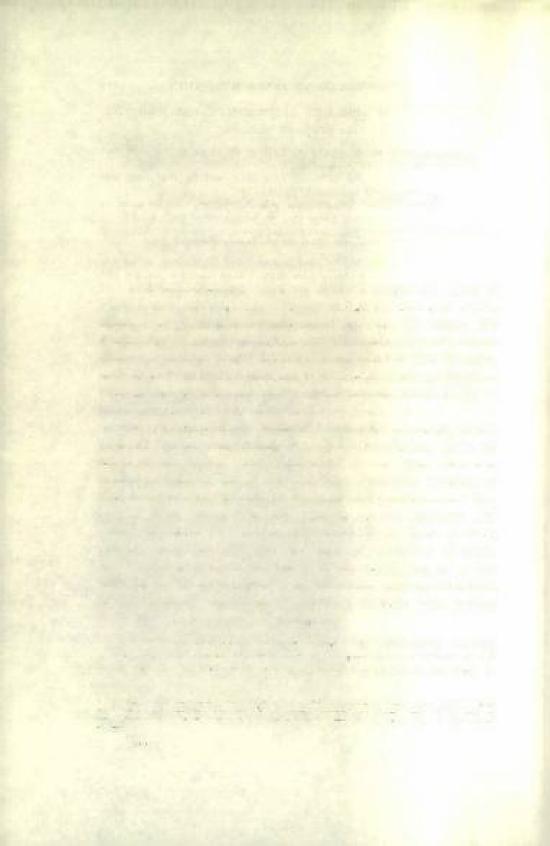
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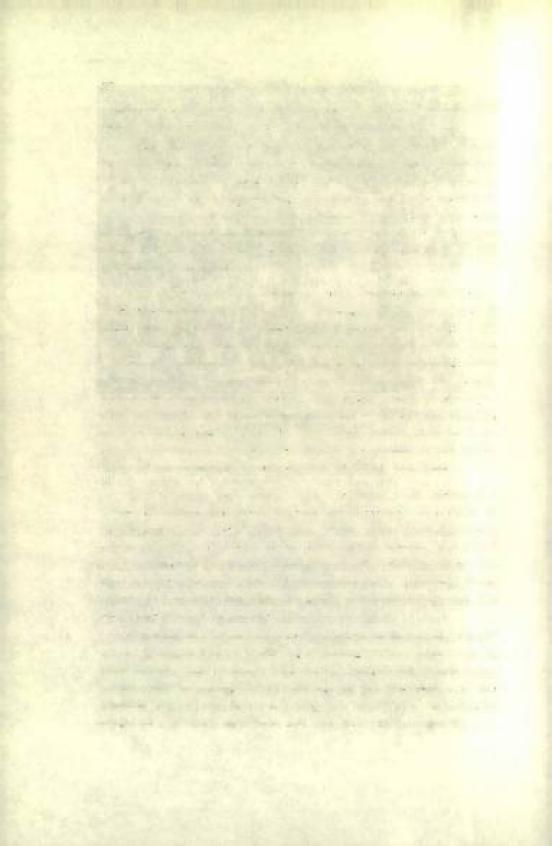




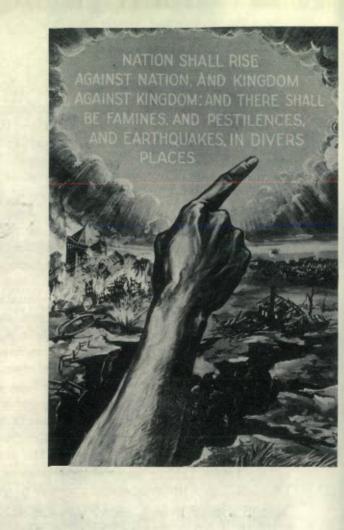
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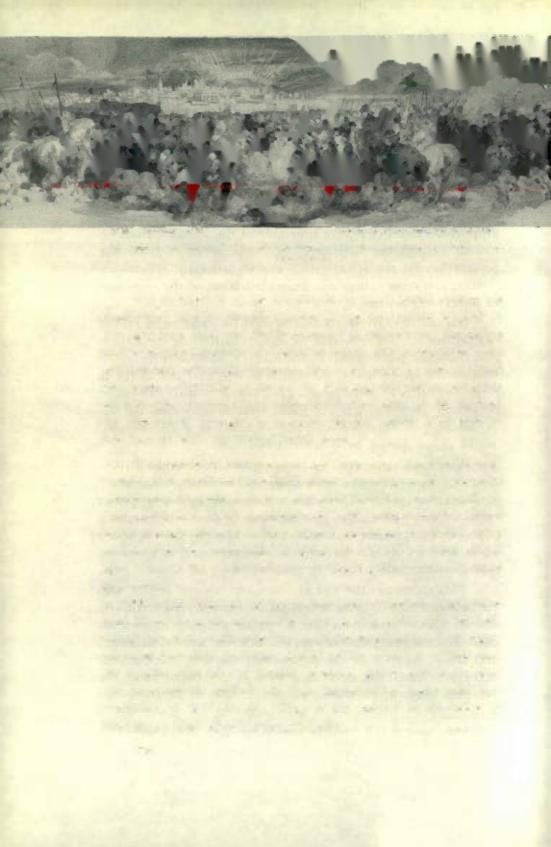


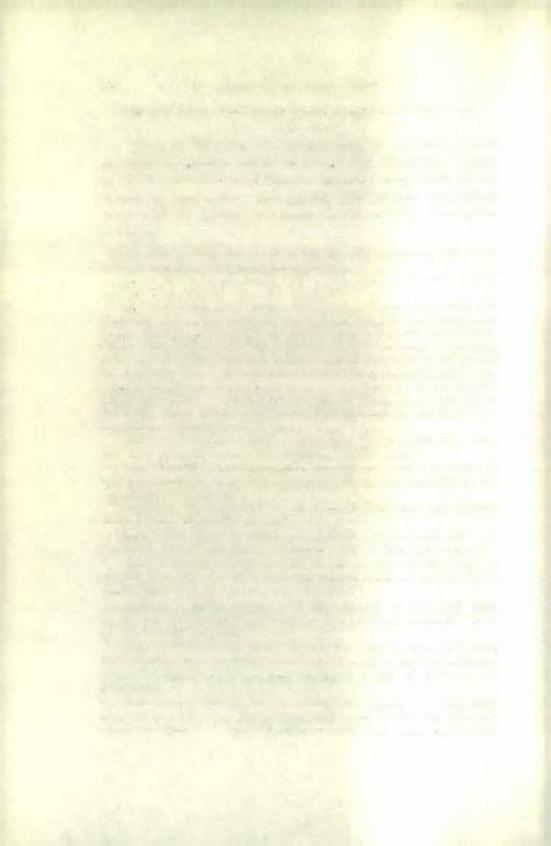
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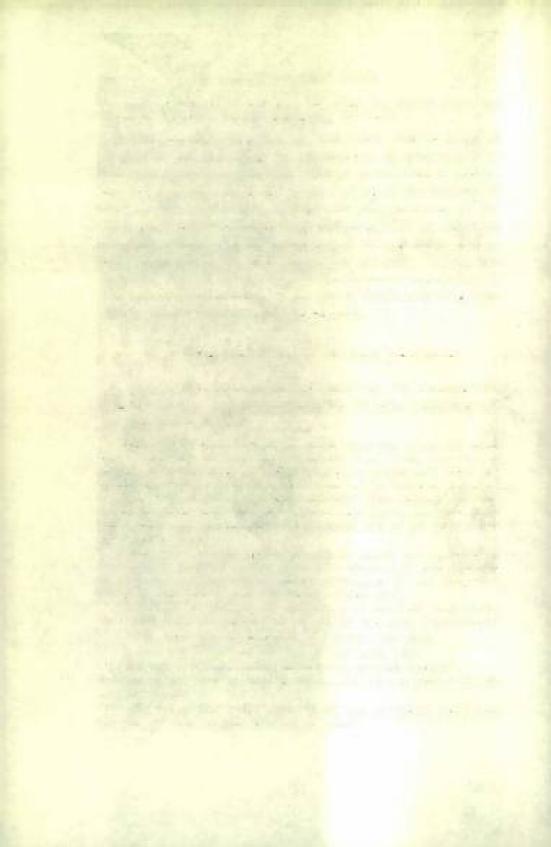


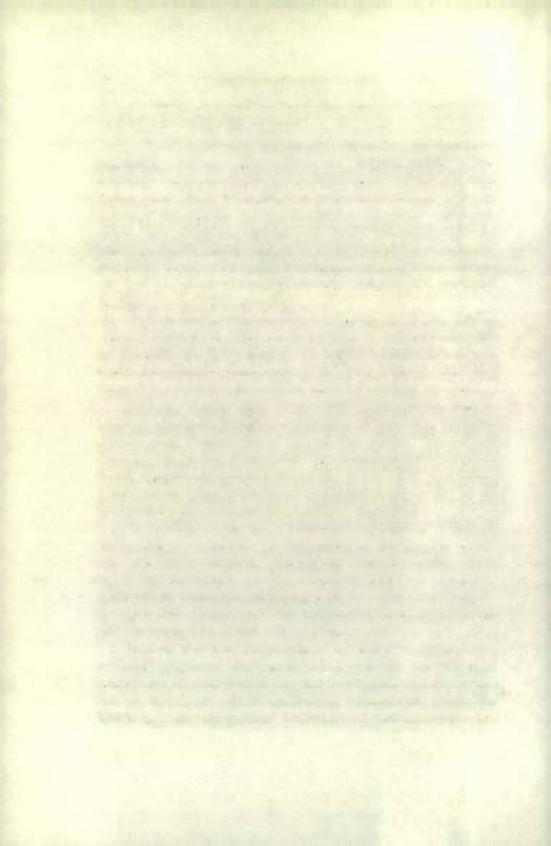


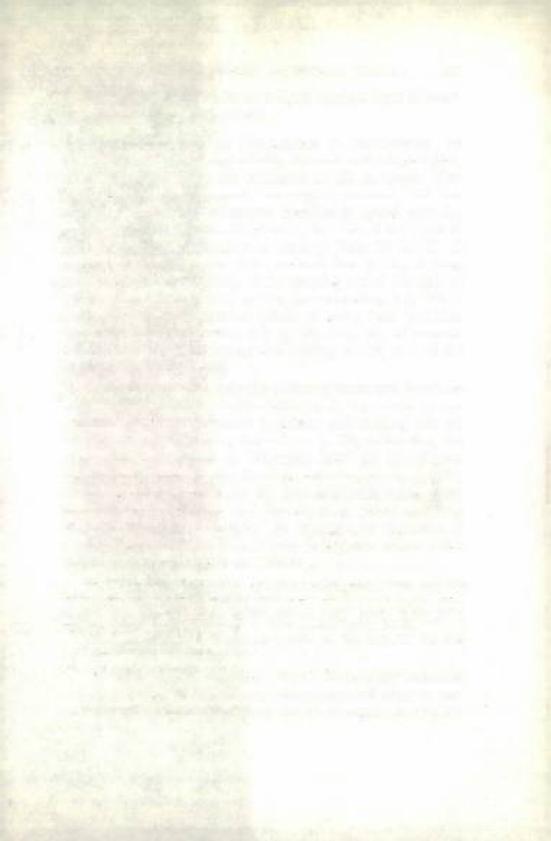


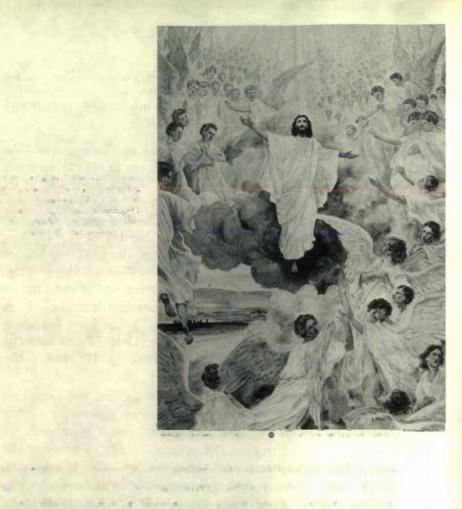
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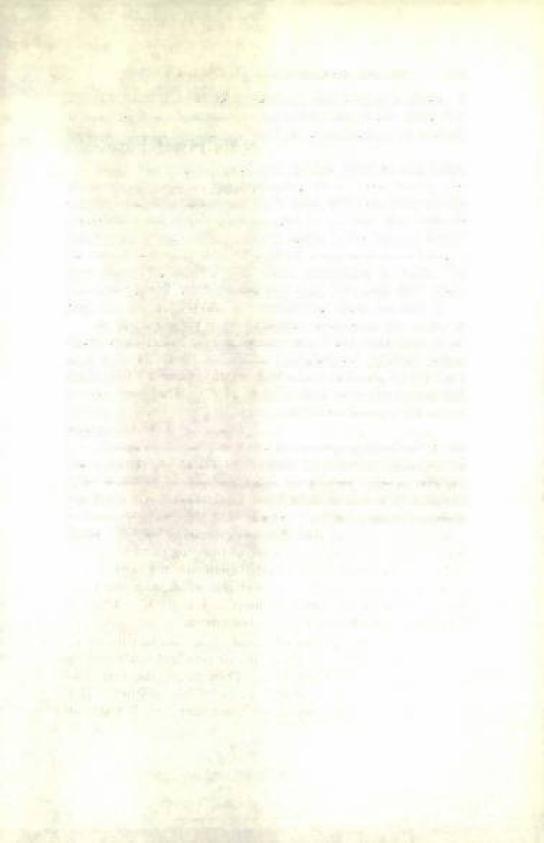


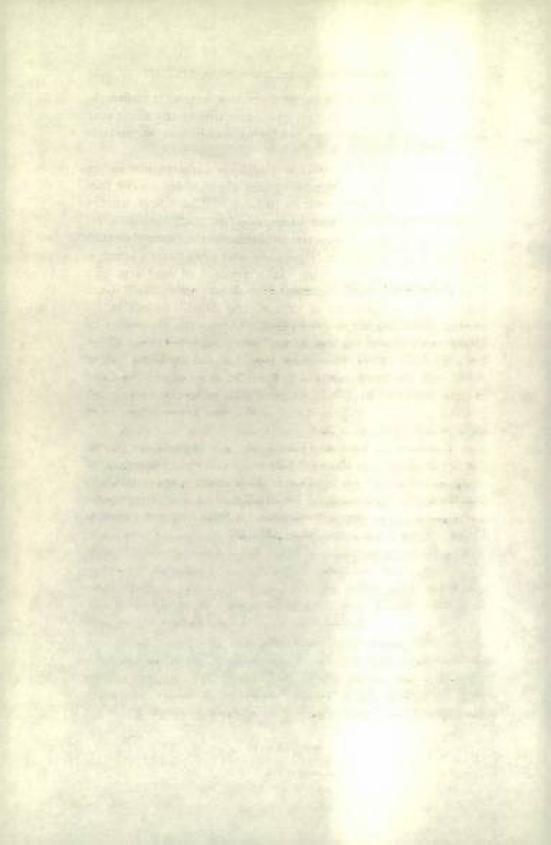
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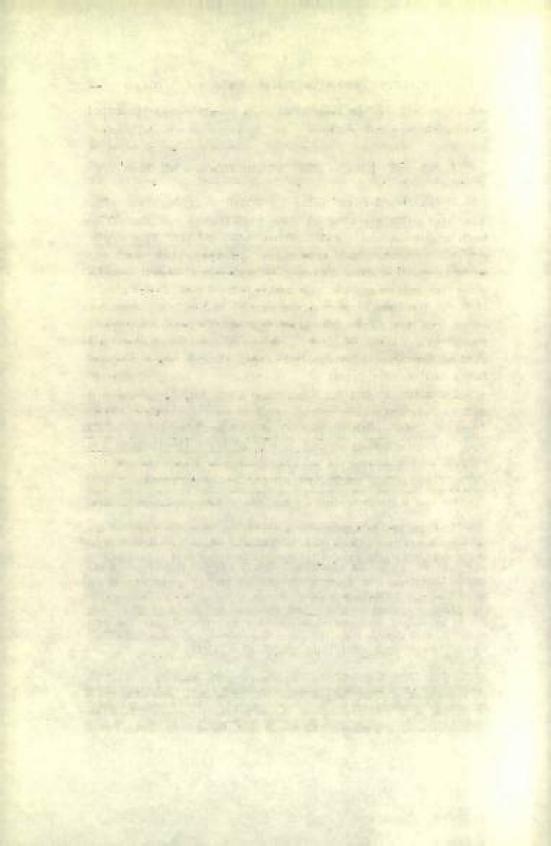
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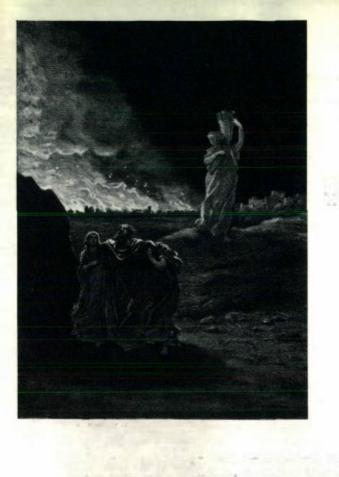
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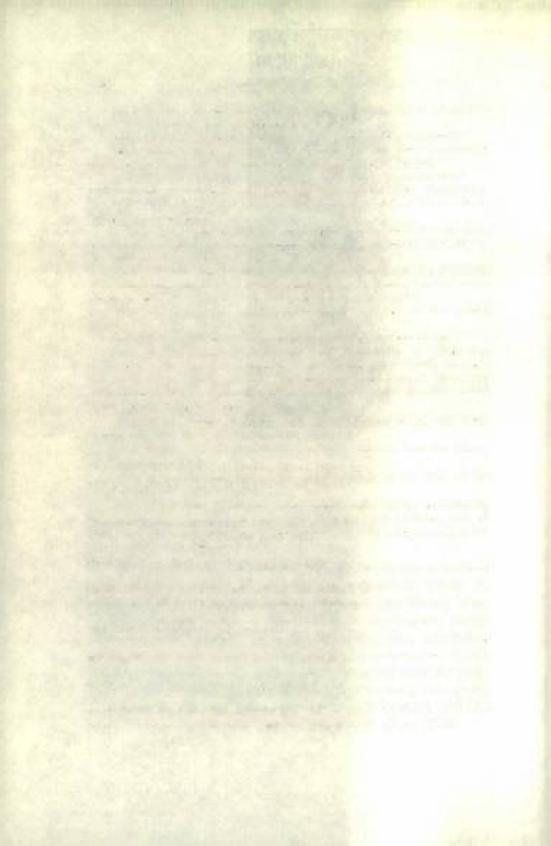




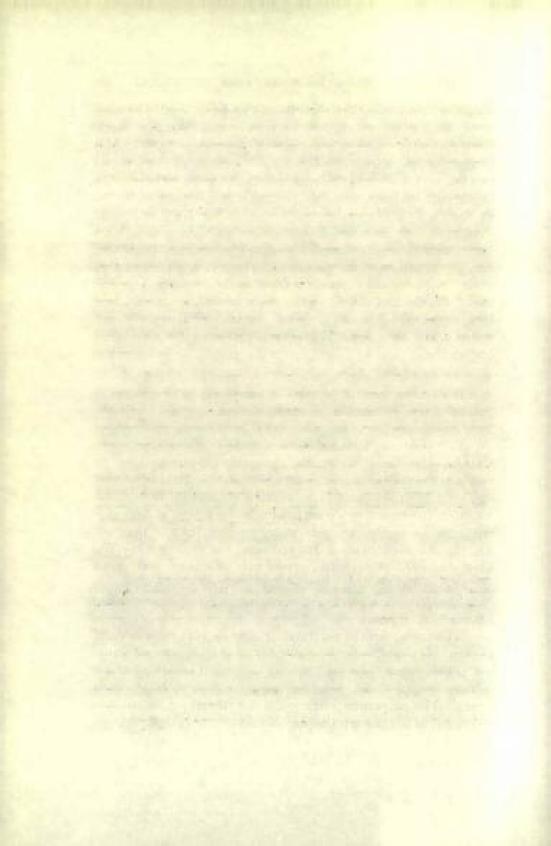


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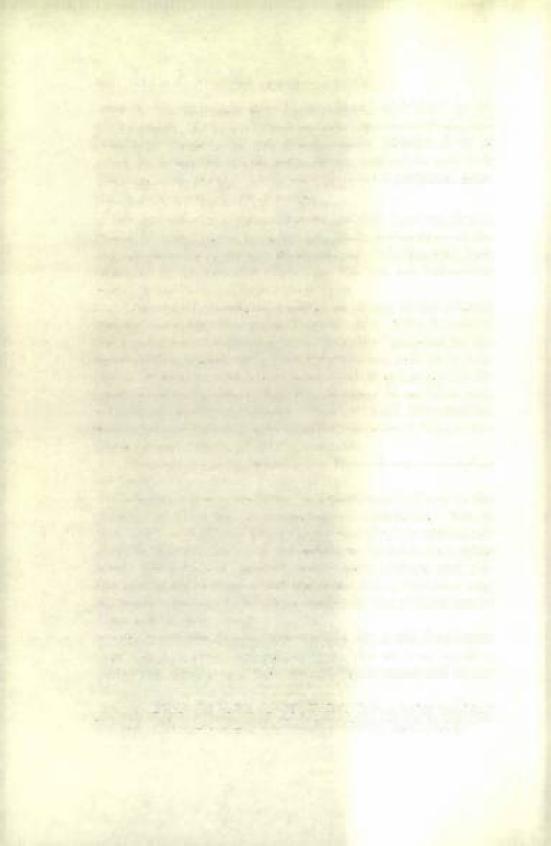
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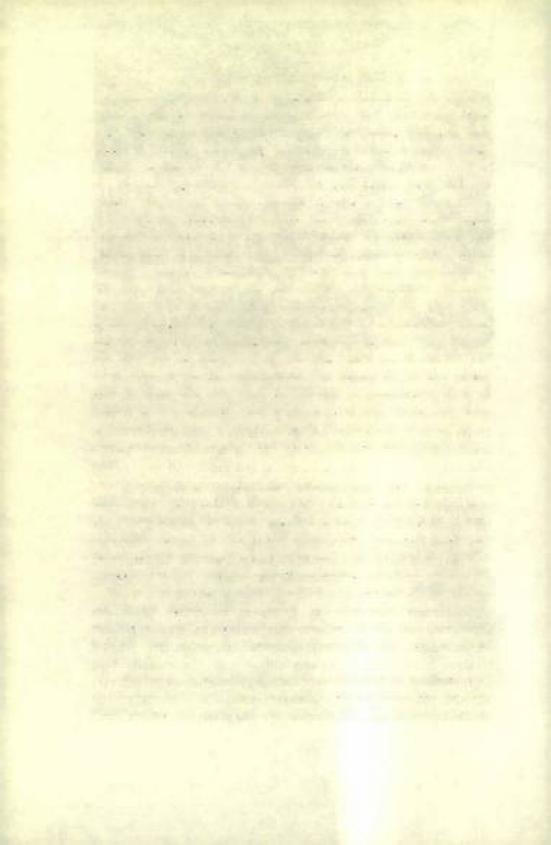
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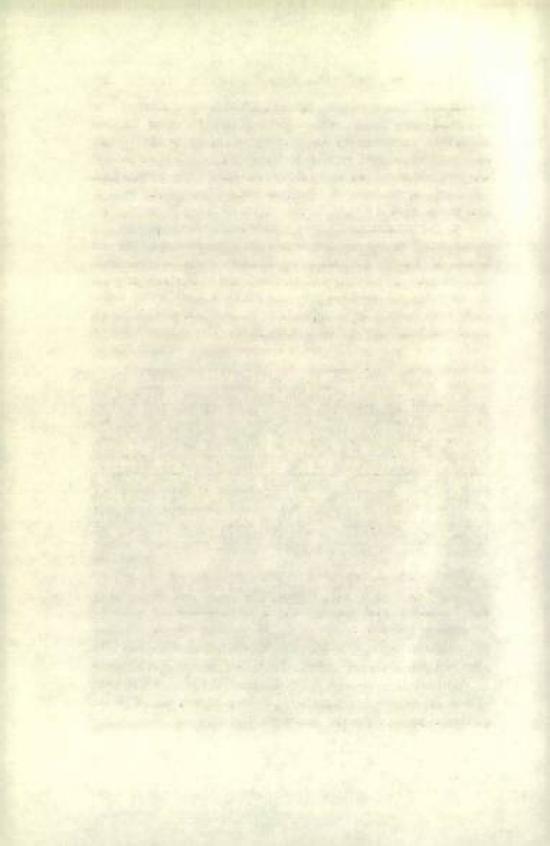


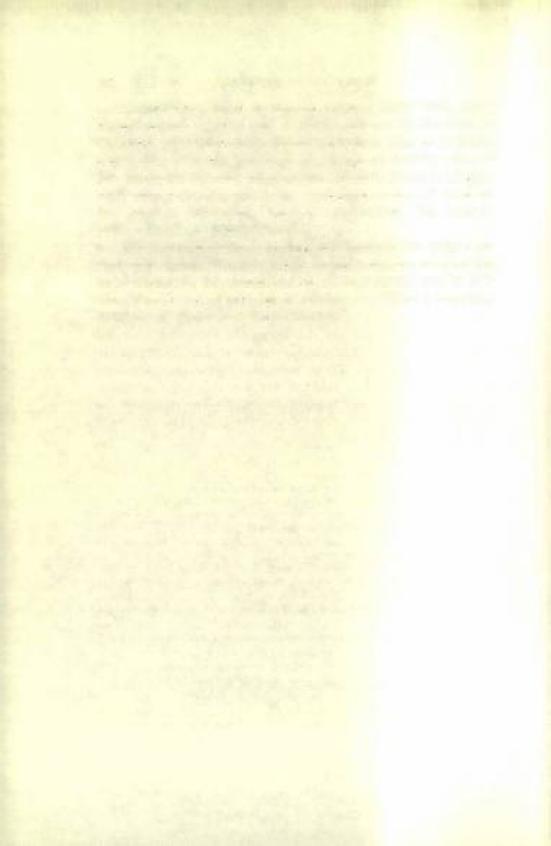


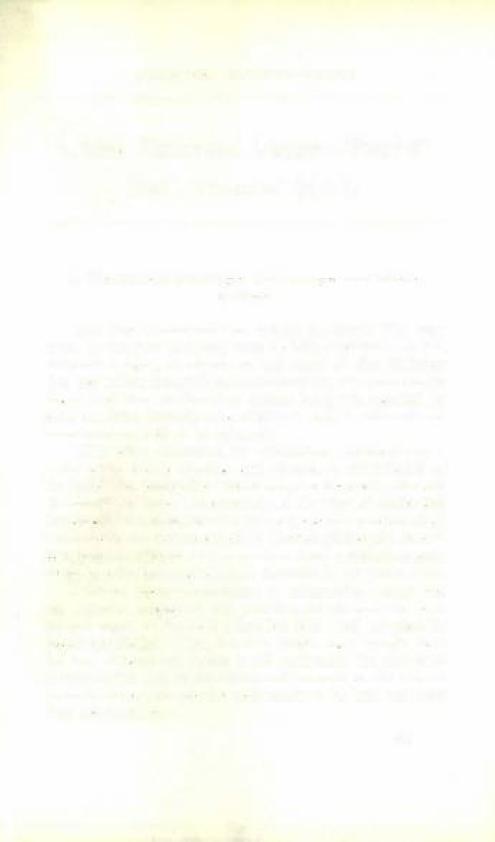
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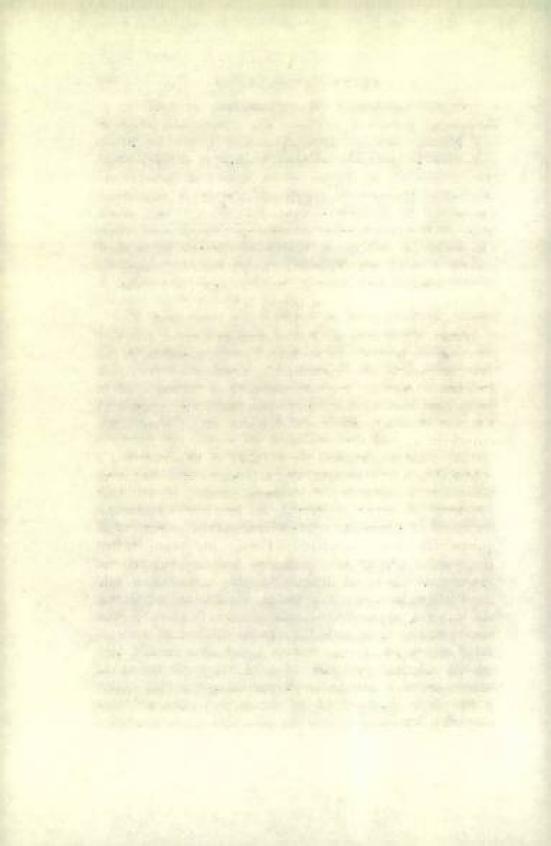
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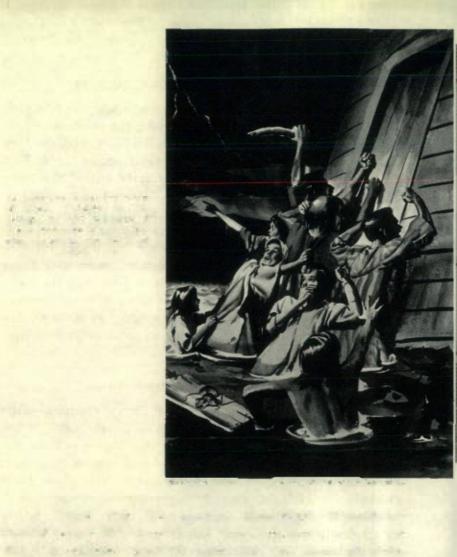


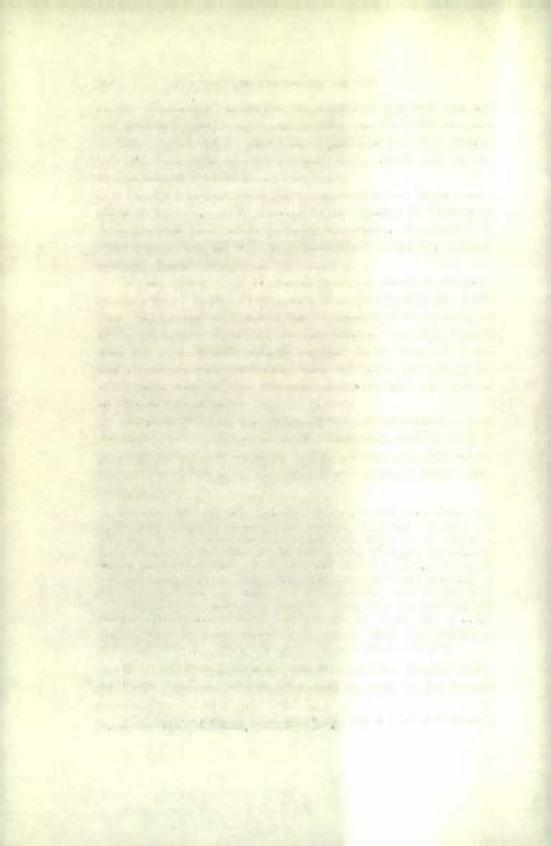




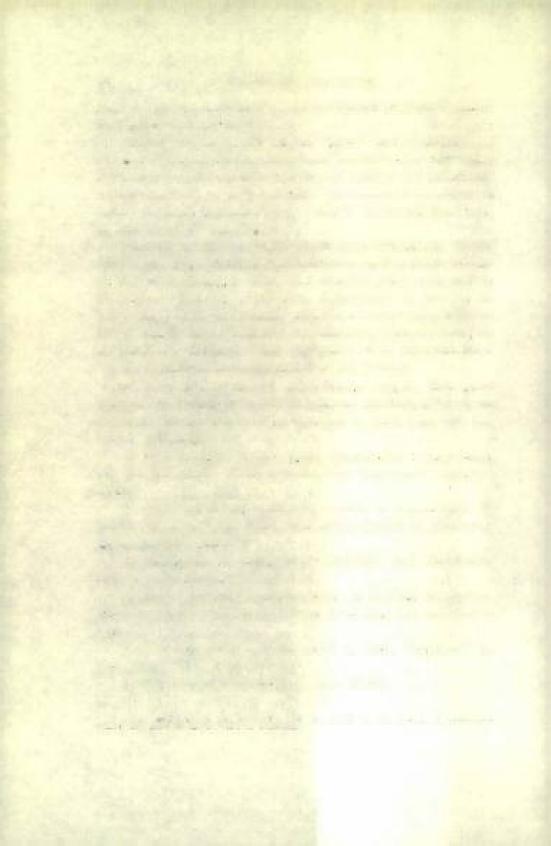


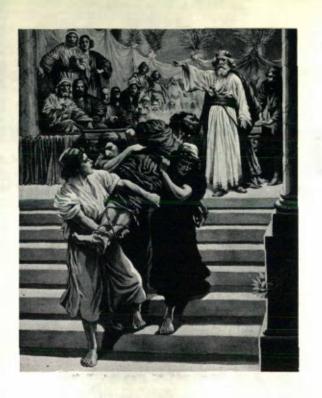






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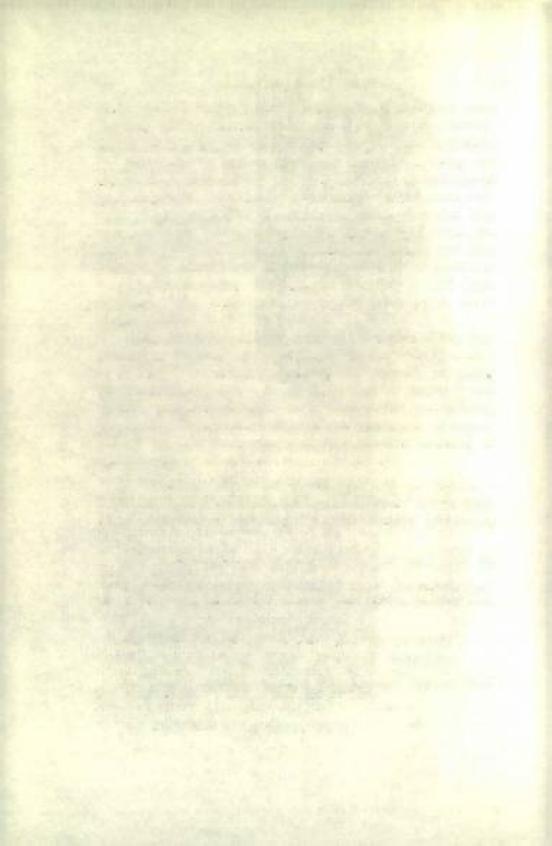


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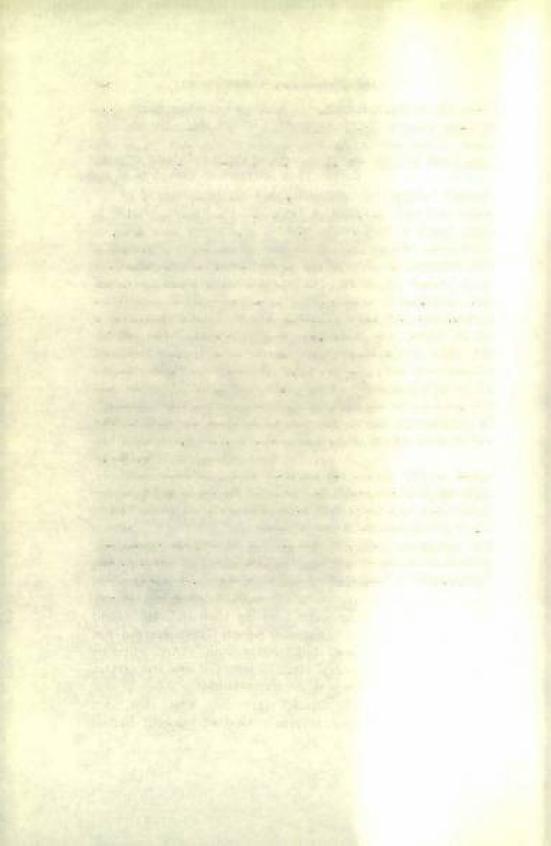
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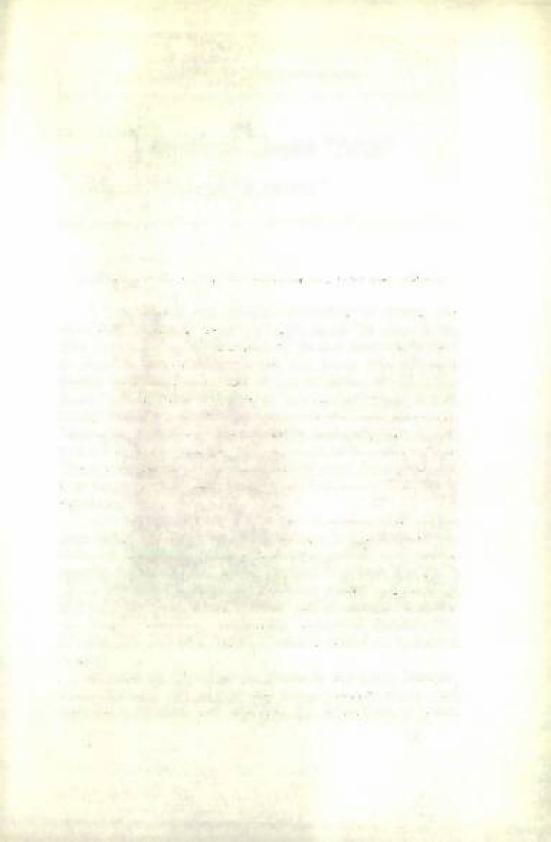
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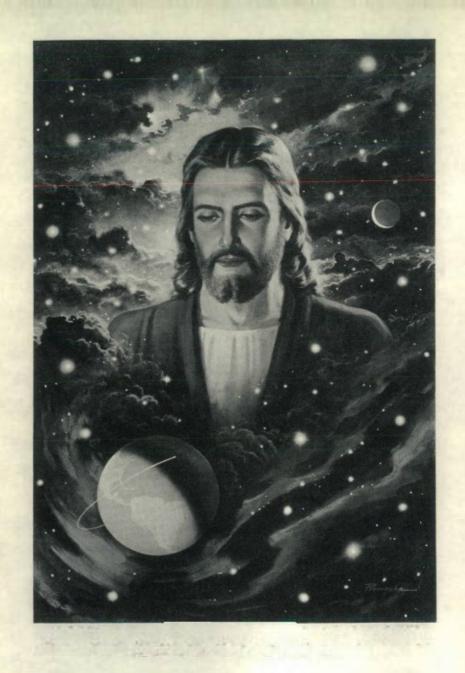
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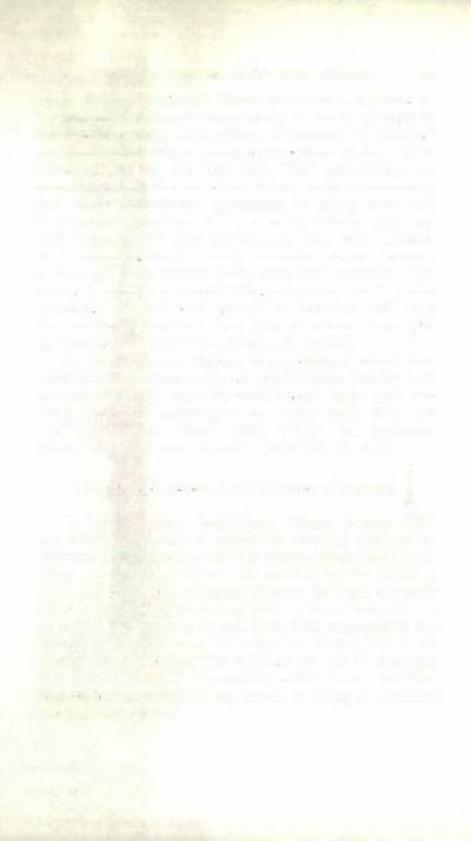


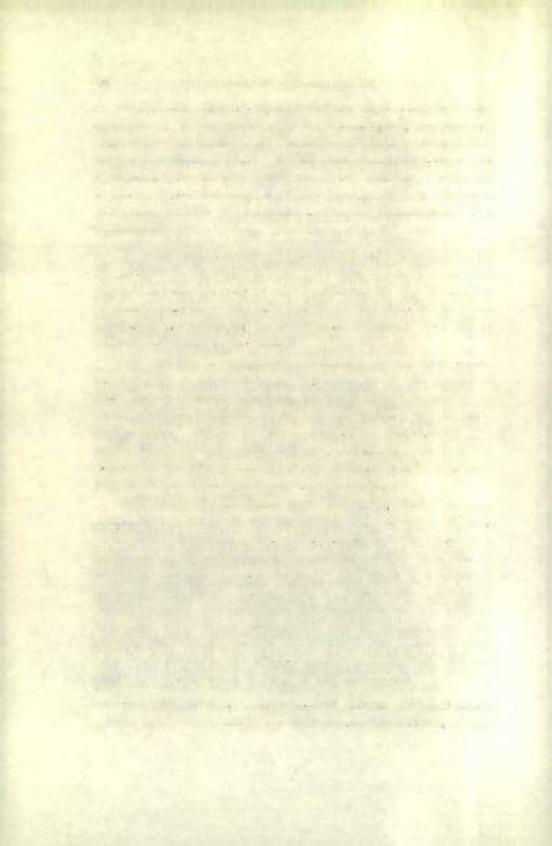
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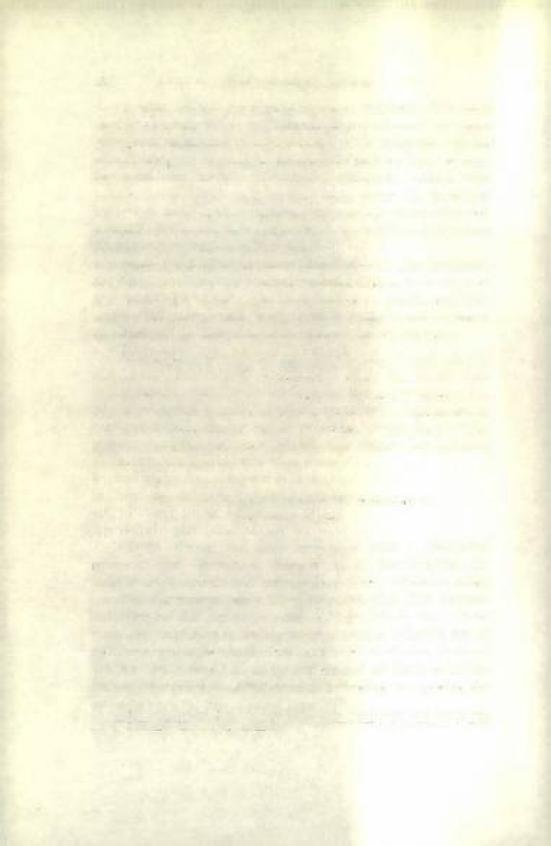


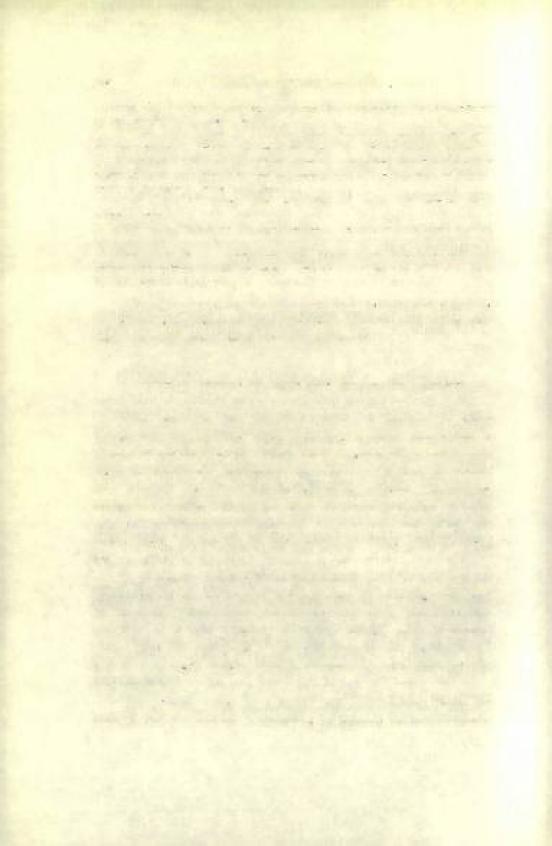


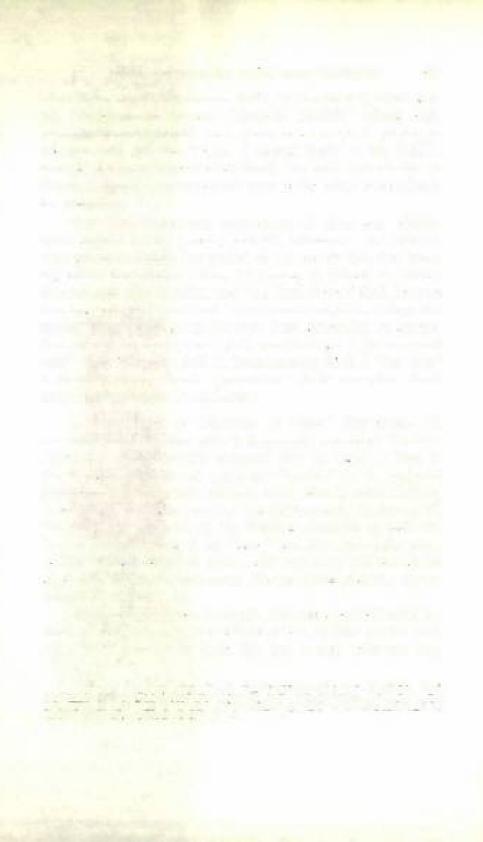


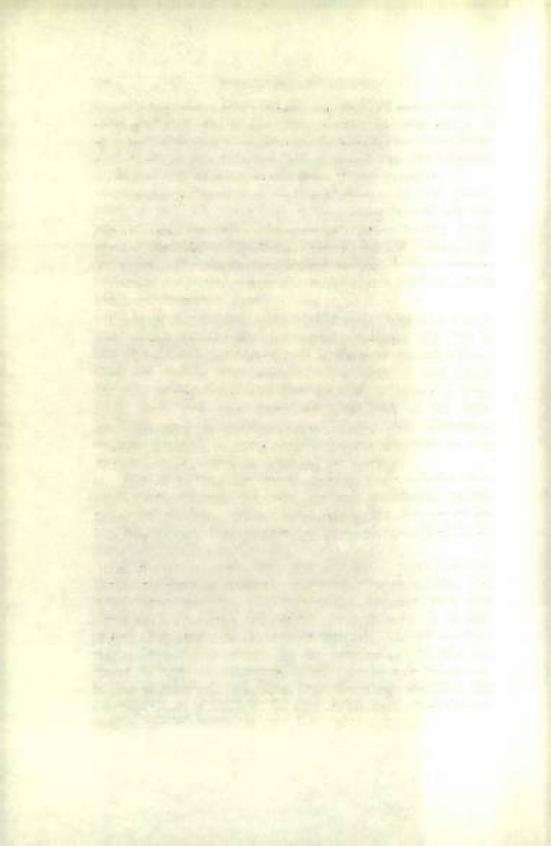


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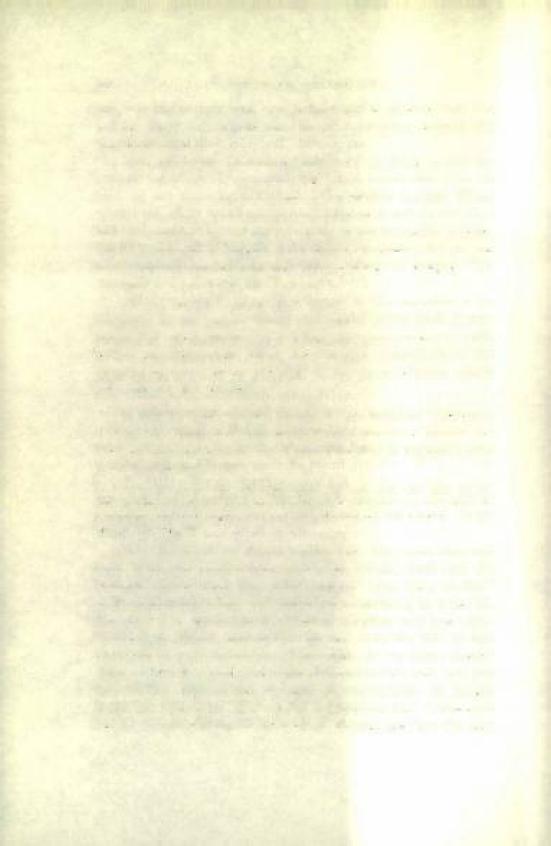


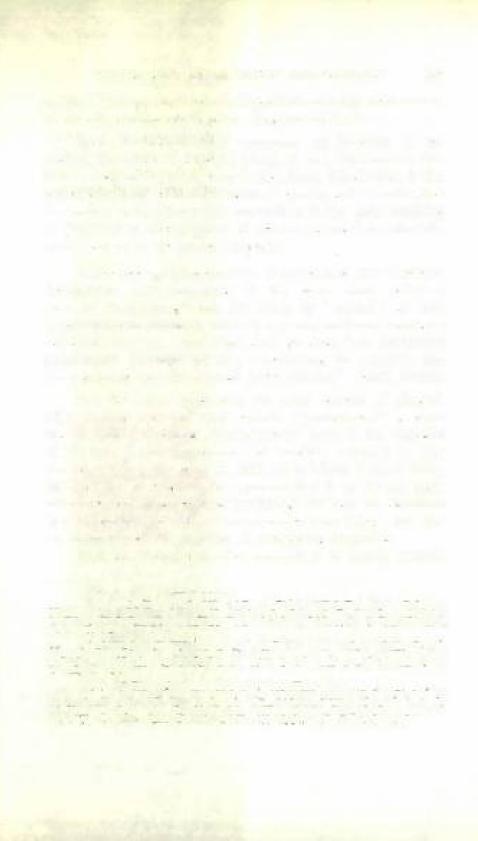


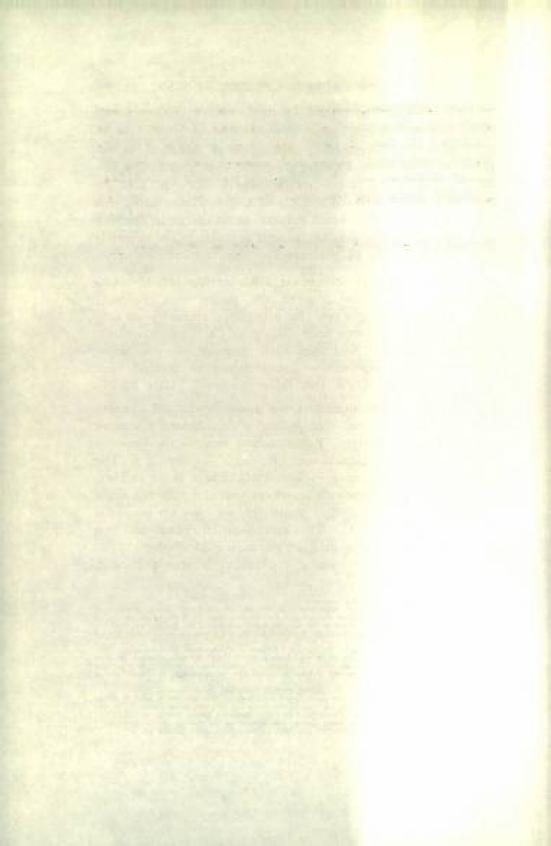


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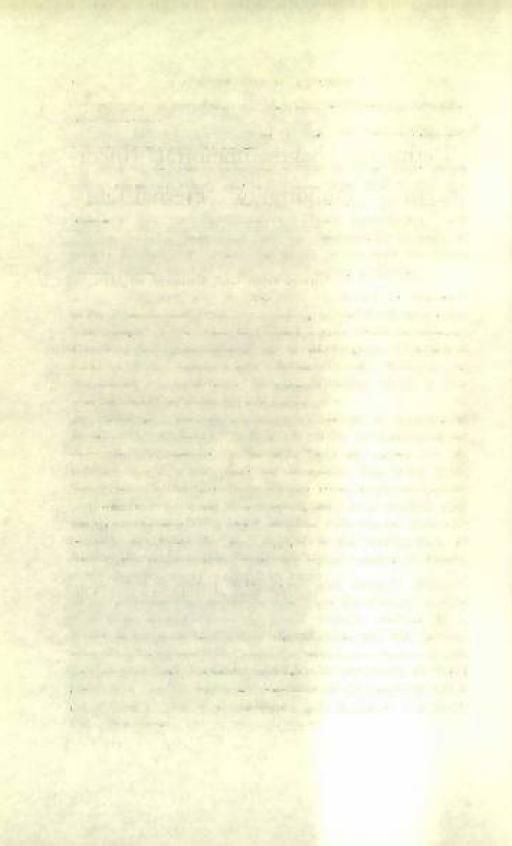


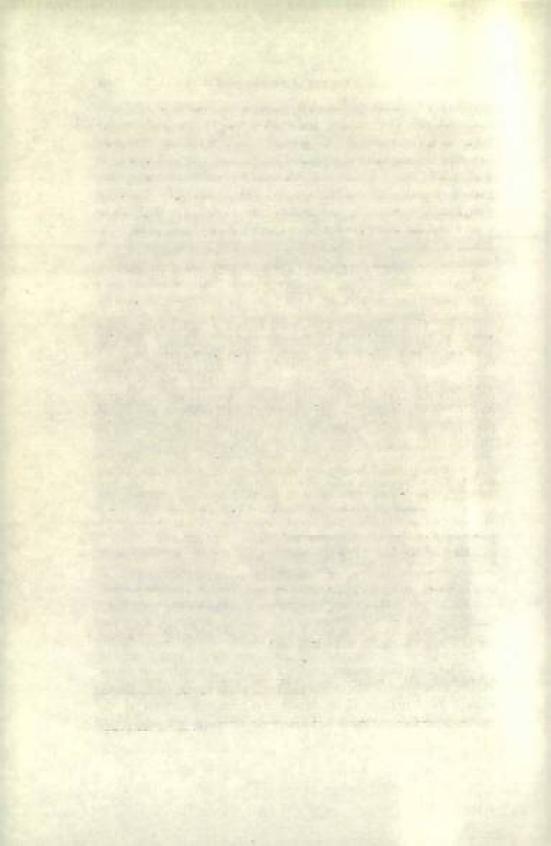




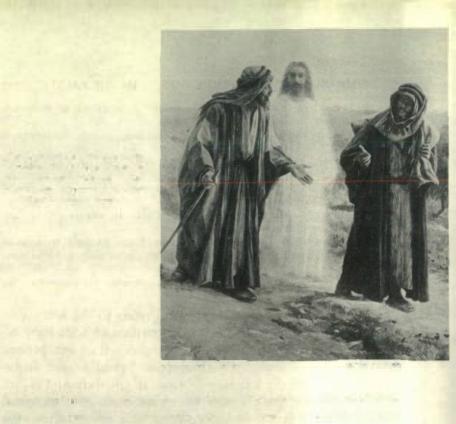
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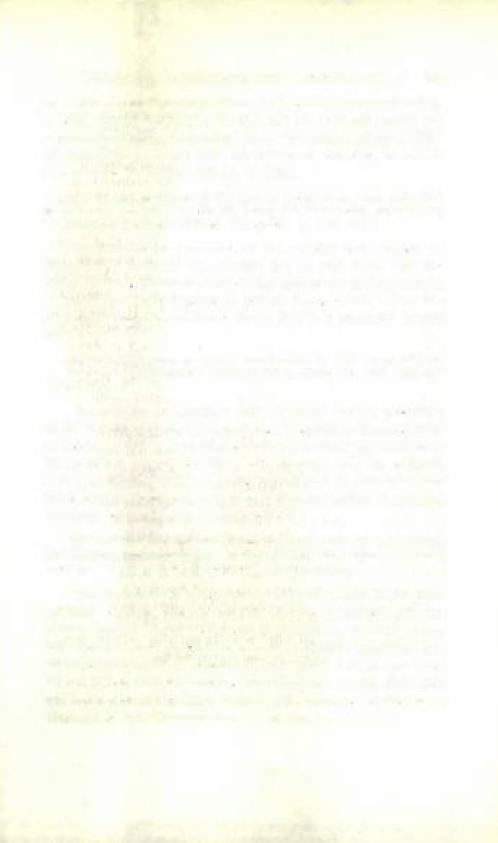
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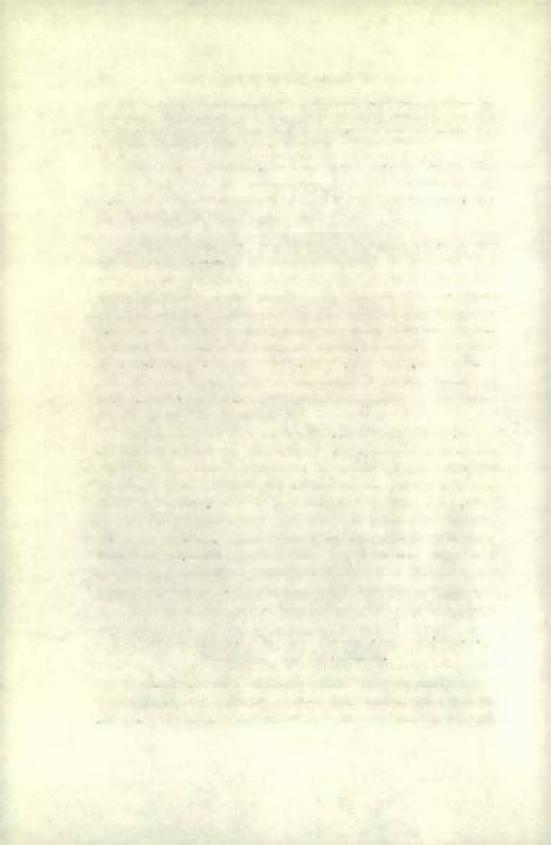
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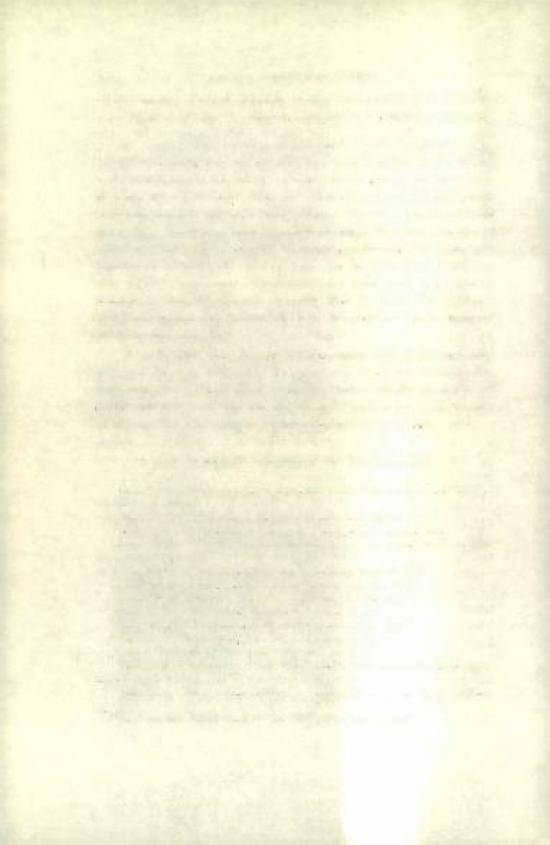




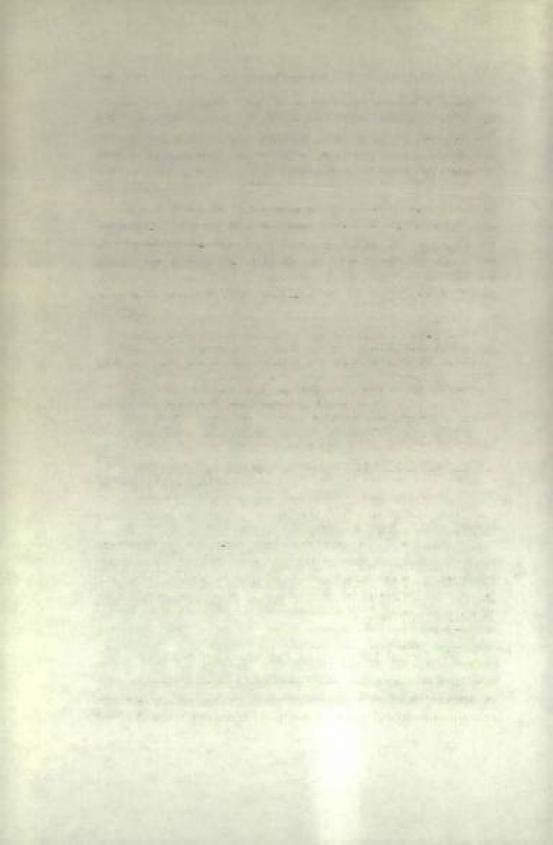
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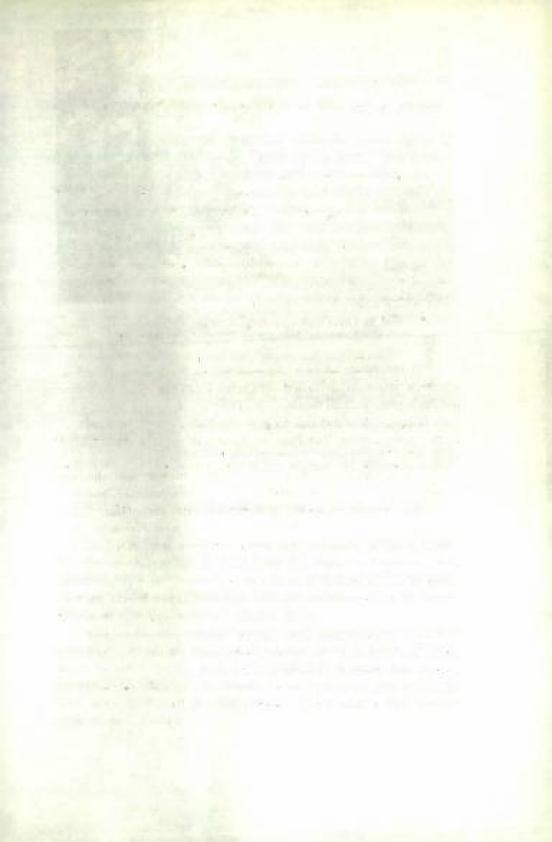
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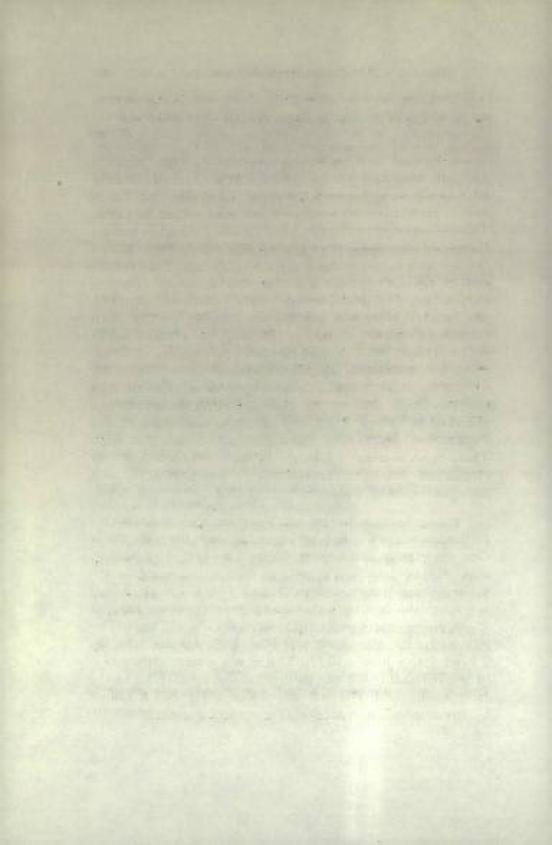
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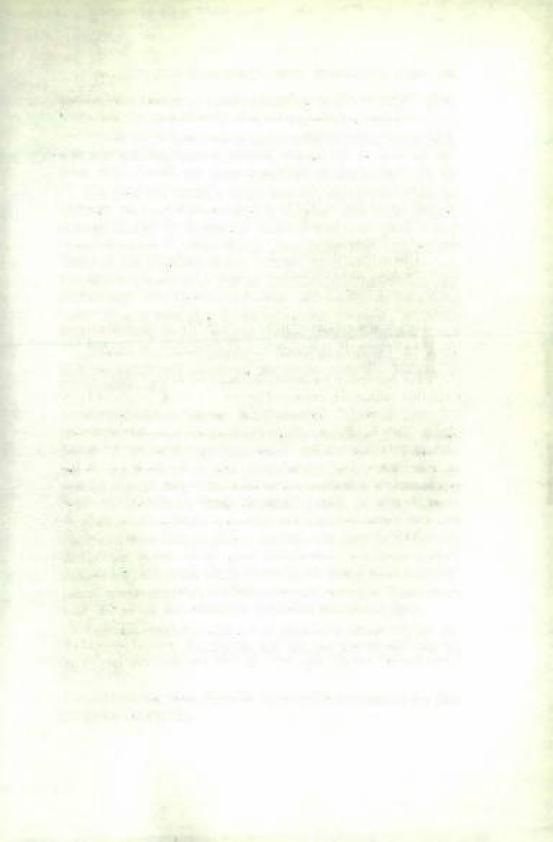
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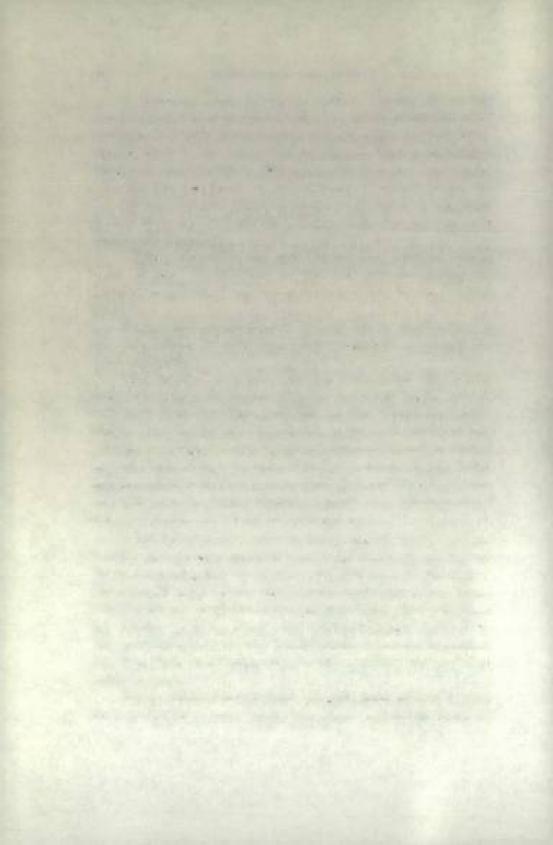
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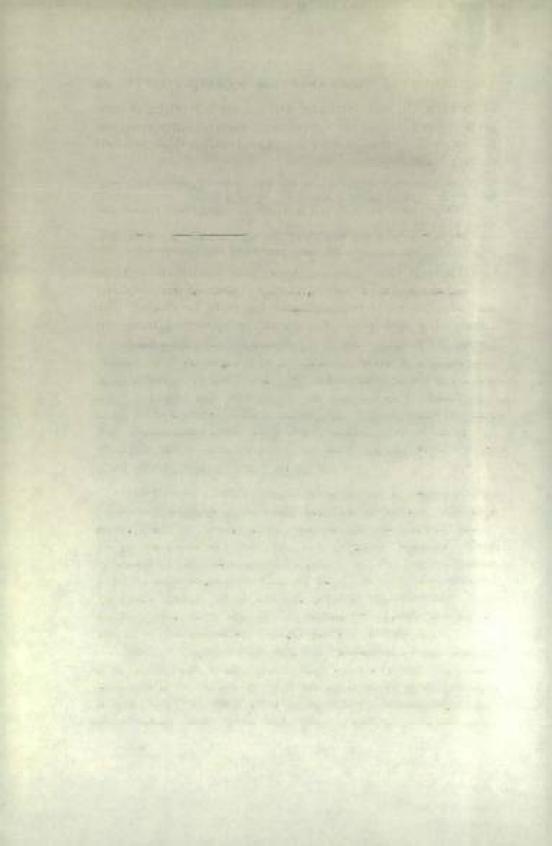
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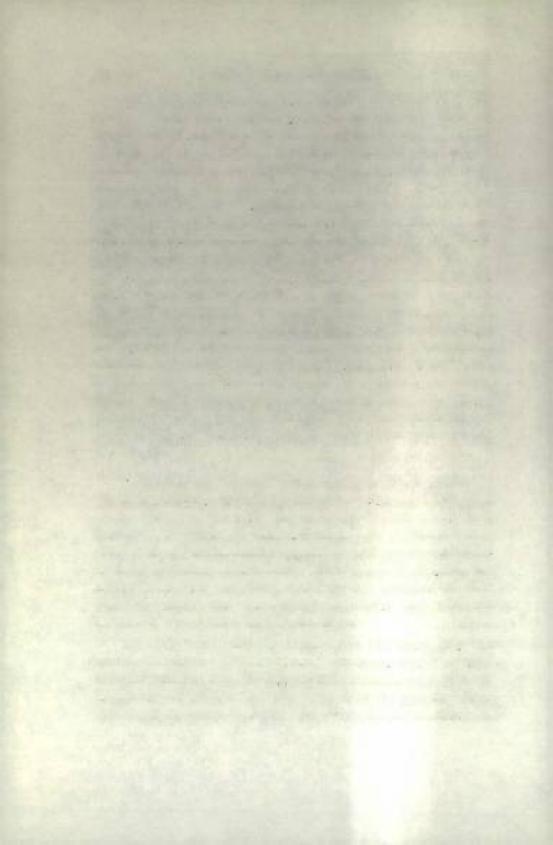


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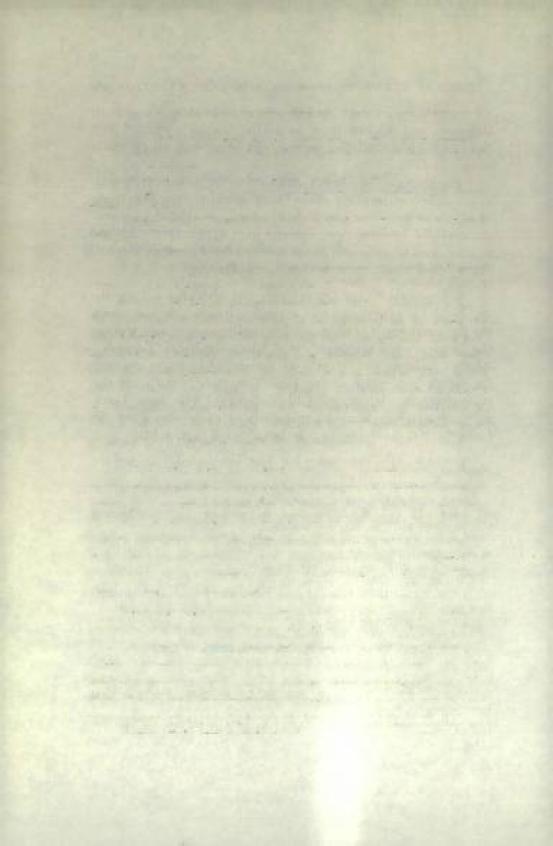
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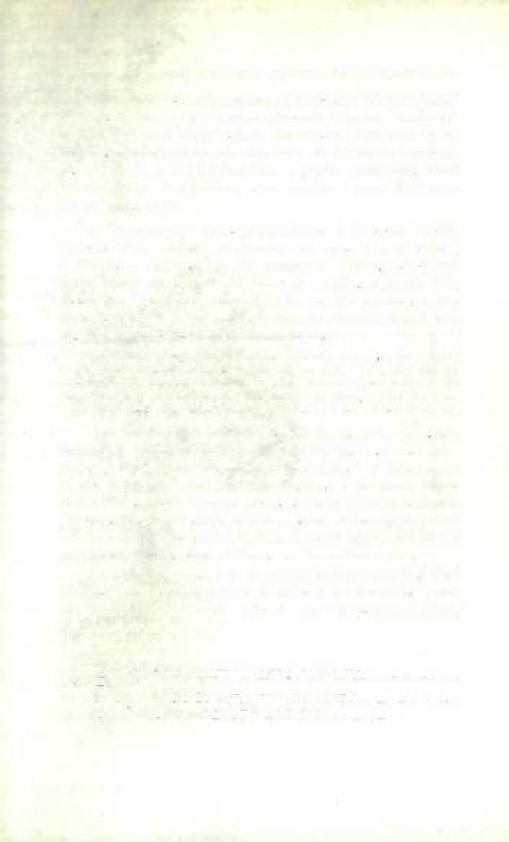
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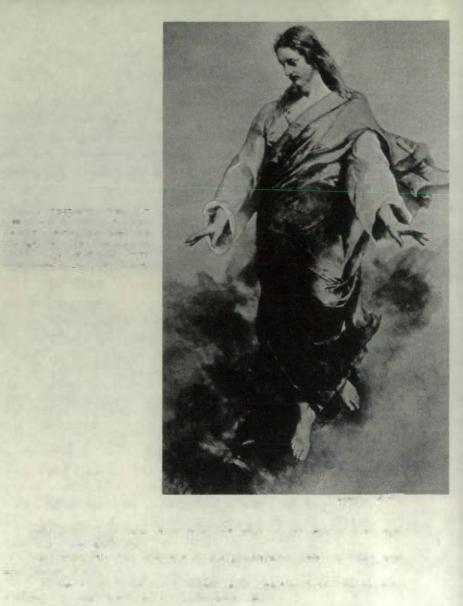
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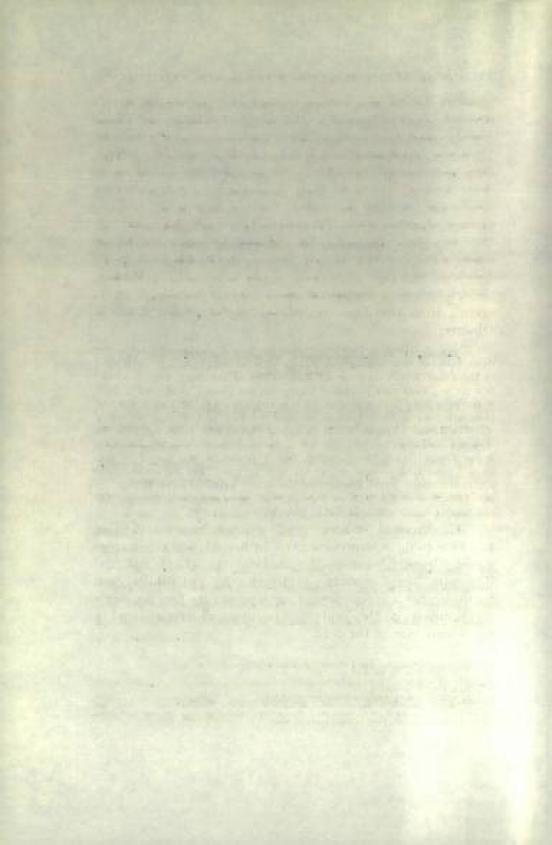


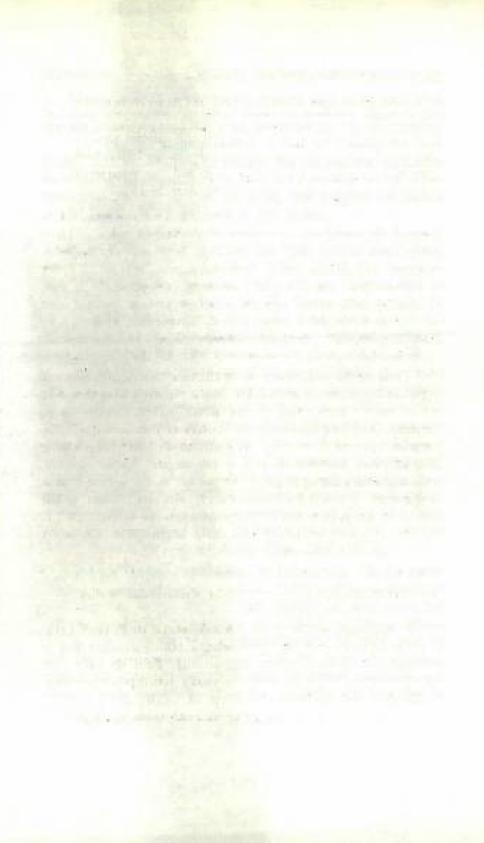


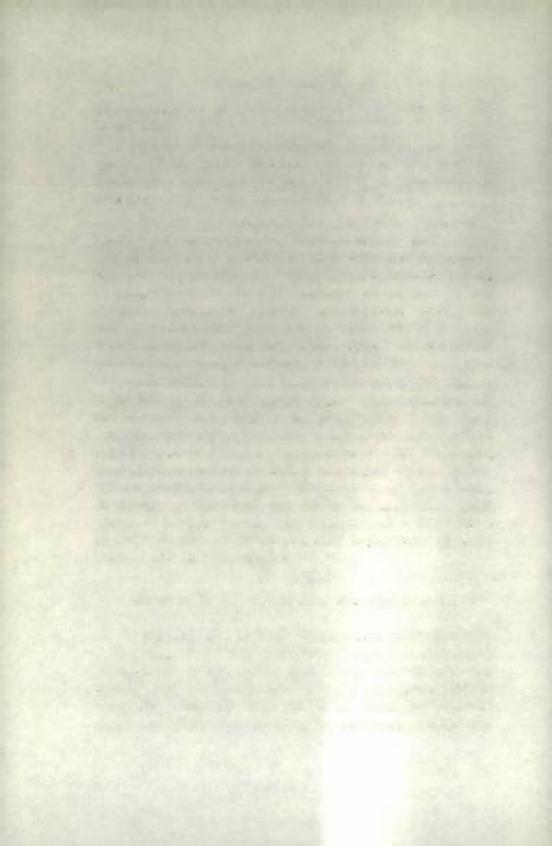
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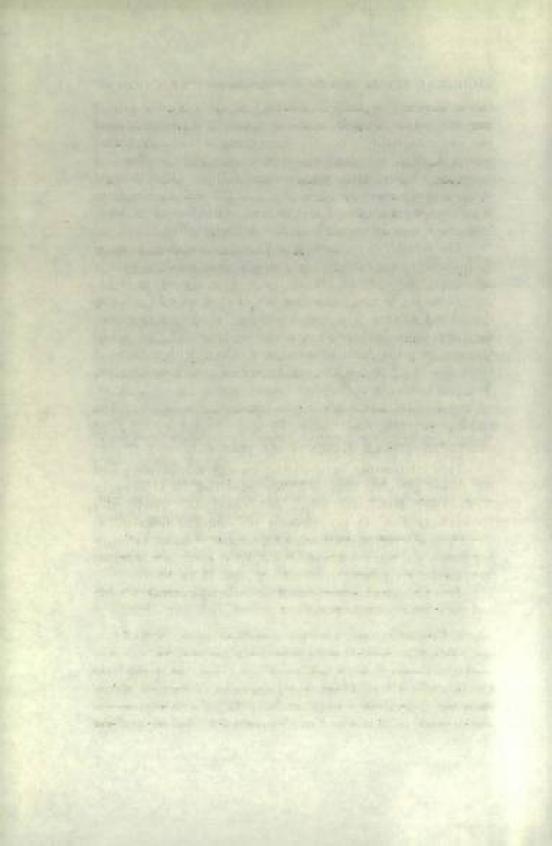
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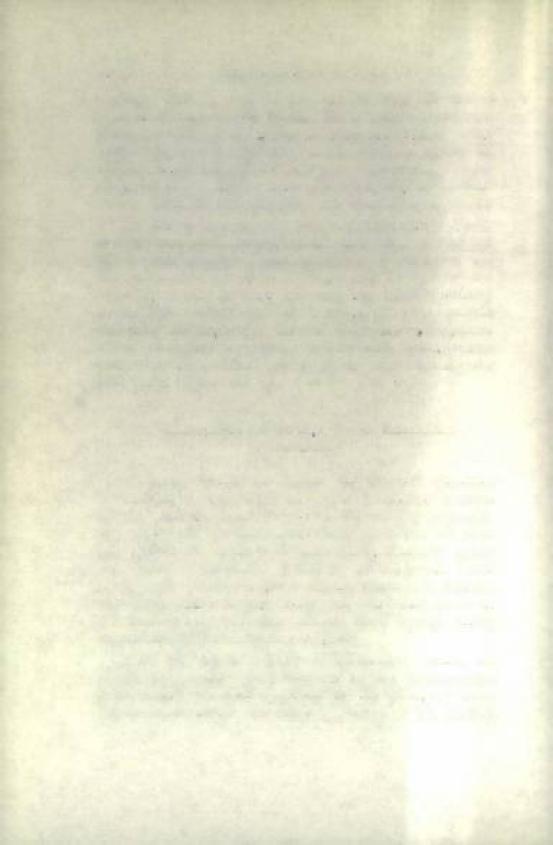




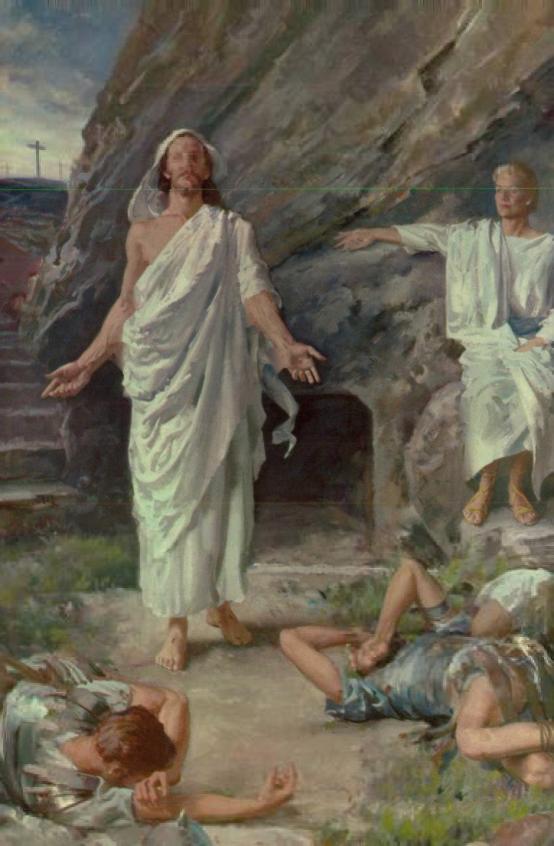
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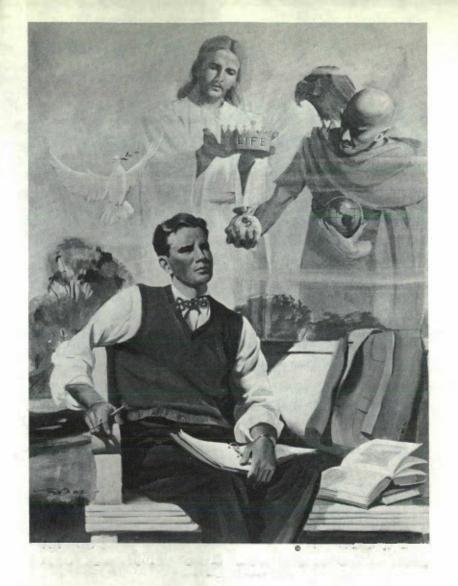


10 Paul invoked unusually strong language in dealing with quibblers on this point, employing the term "fool" (aphron, "without mind," "senseless," "destitute of sound principle"). He was a bit impatient with valueless, hypothetical quantions Christ also twice used the same in Luke 11.40 and 12.20 in dealing with the strong Christ also twice used the same in Luke 11.40 and 12.20 in dealing with quibblers on this point, employing the term "fool" (aphron, "without mind," "senseless," "destitute of sound principle"). He was a bit impatient with valueless, hypothetical quantions (Christ also twice used the same transfer of the same tran





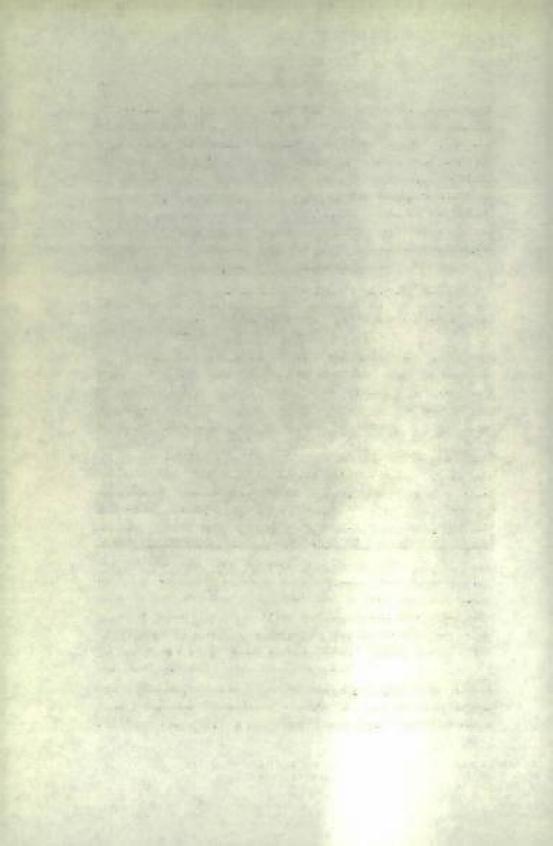


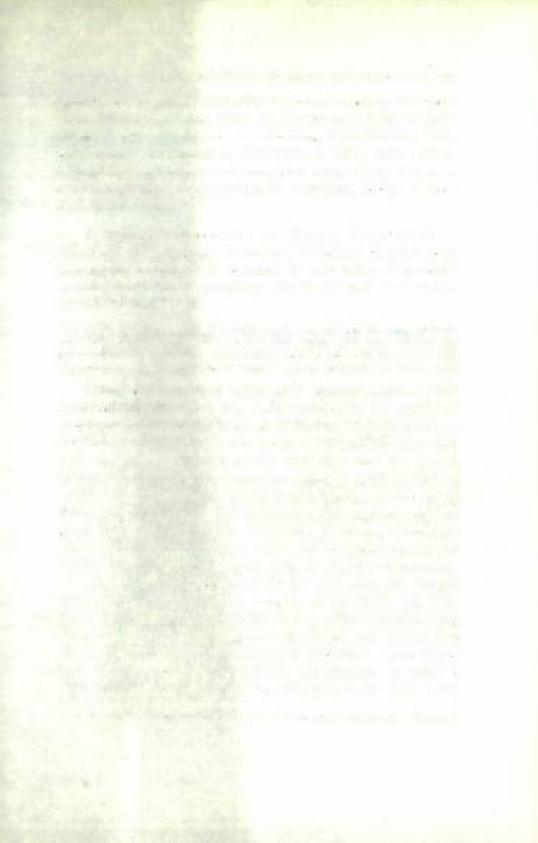


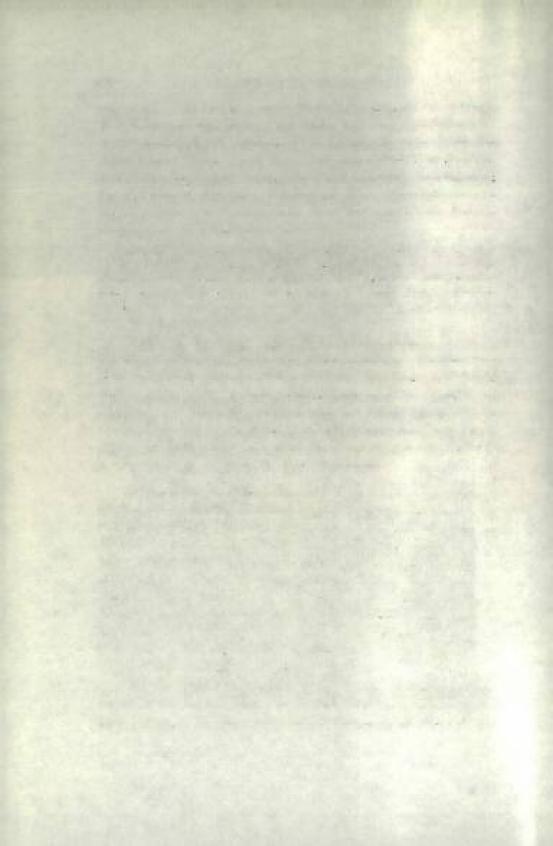
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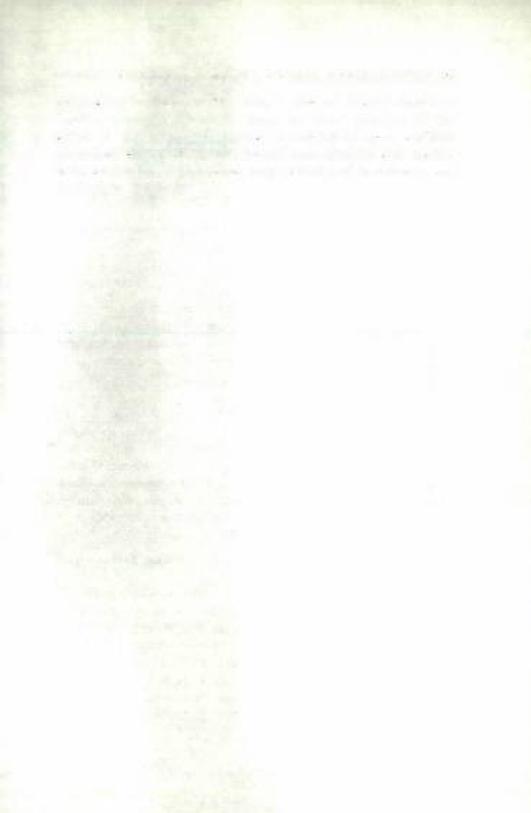
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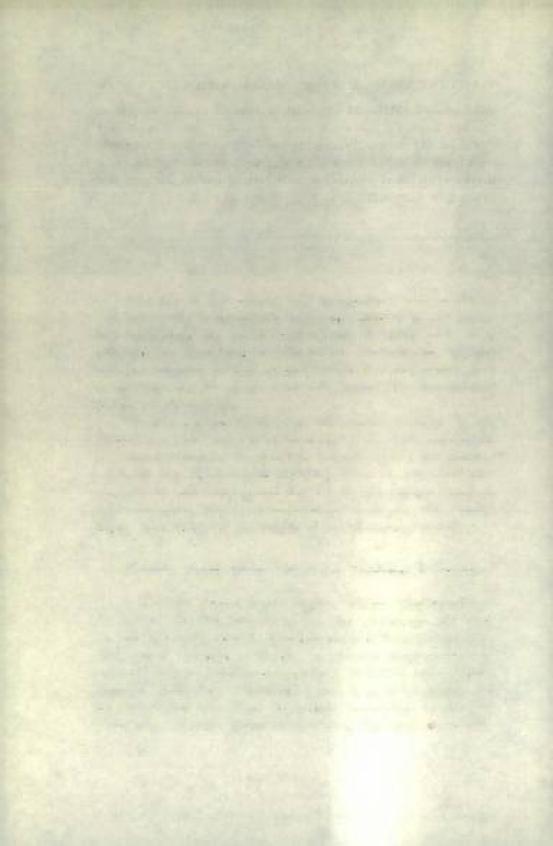
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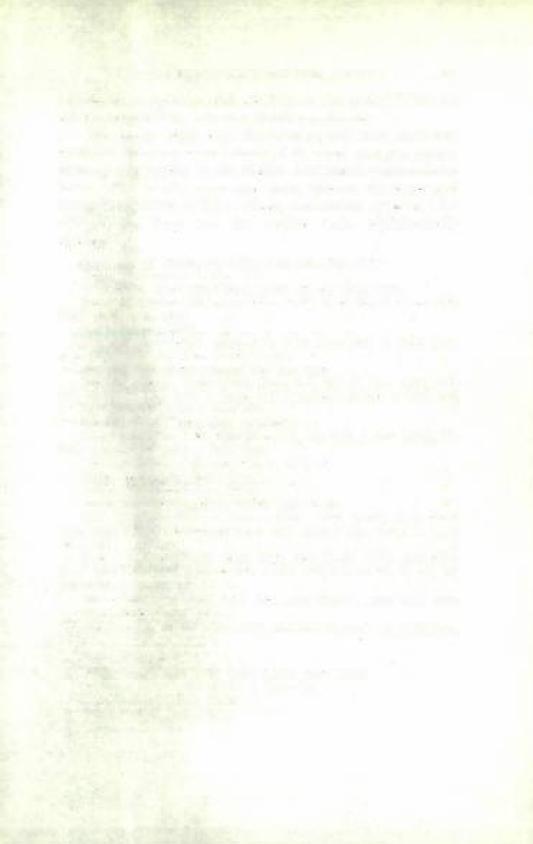




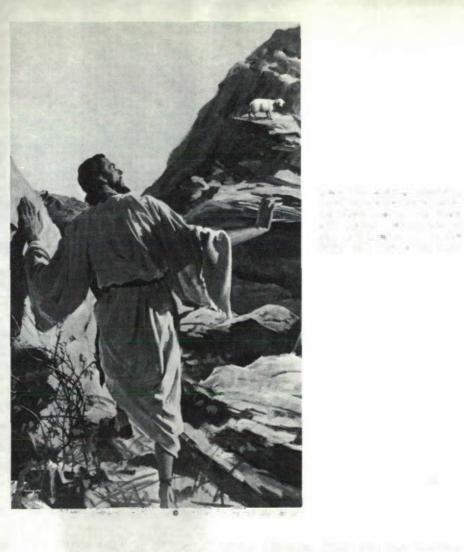






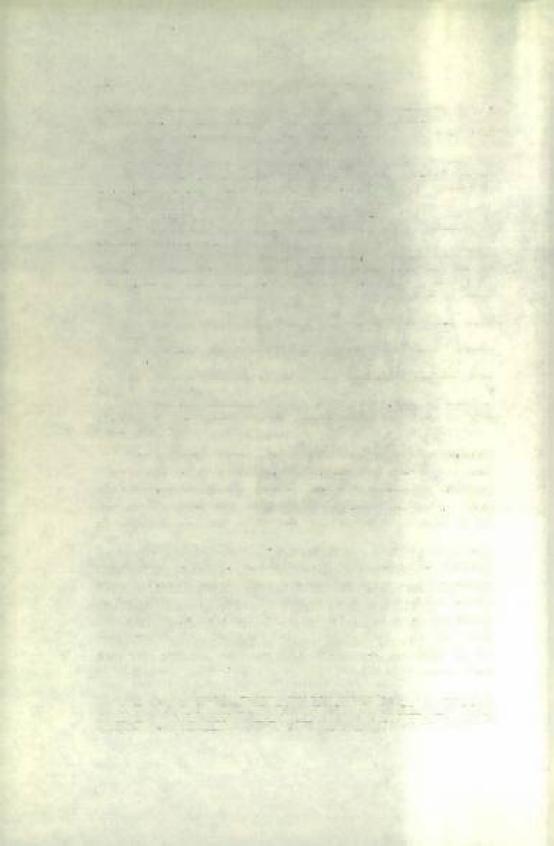


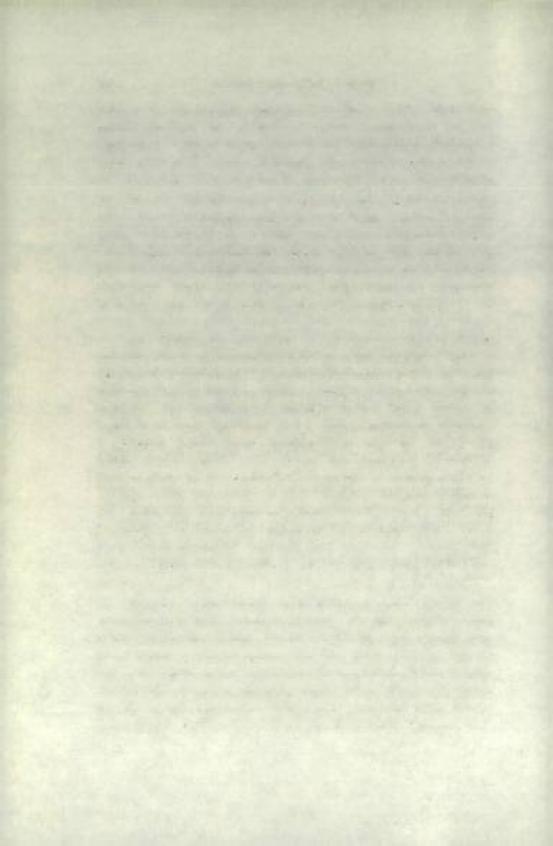
the University of Lausanne, and appears in The Problem of Immortality (1892), Supplement VI ("List of Biblies Terms Used to Denote Destruction") nn 445-45? These are terms

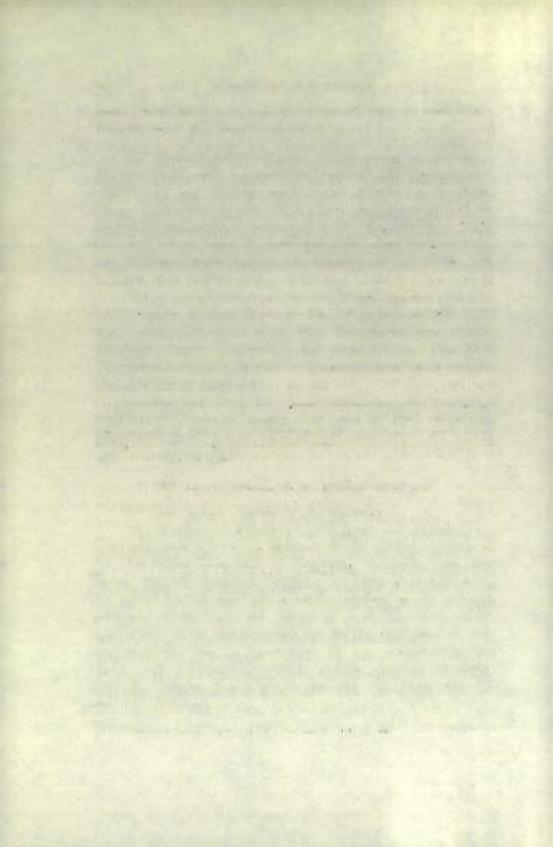


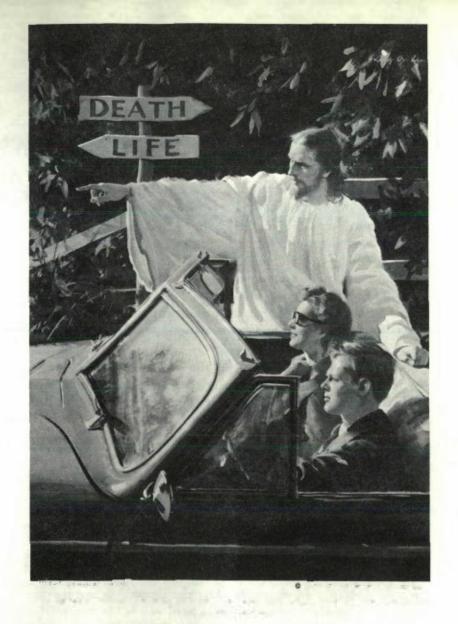
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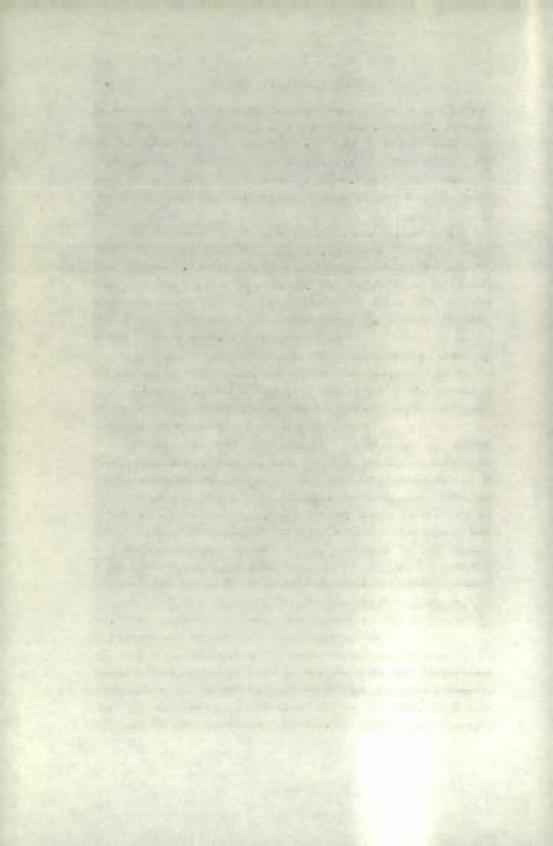


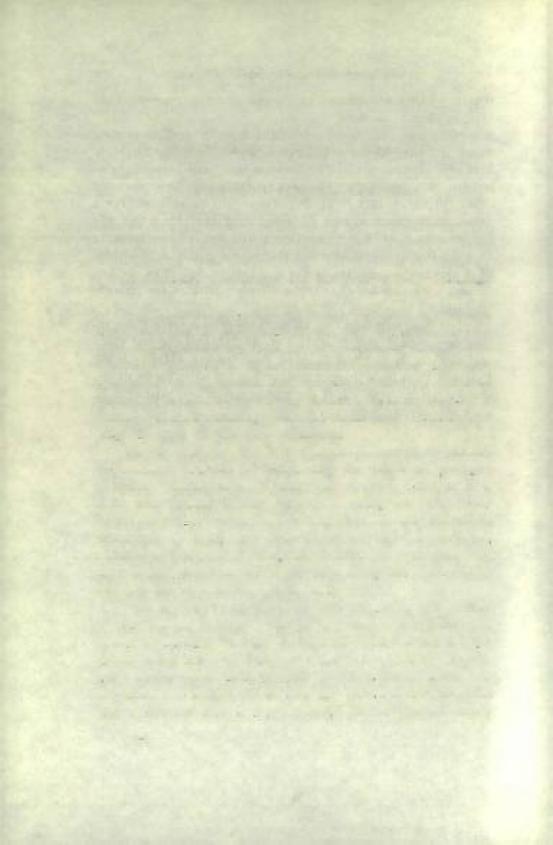


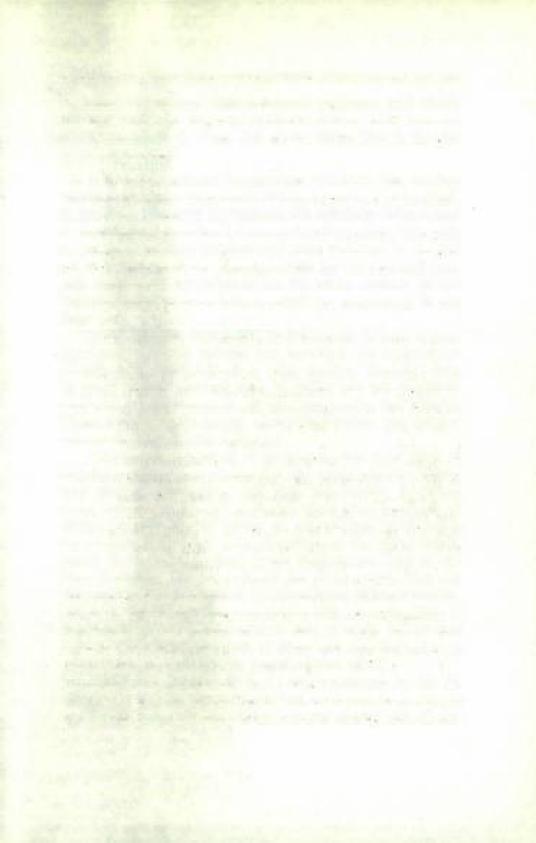


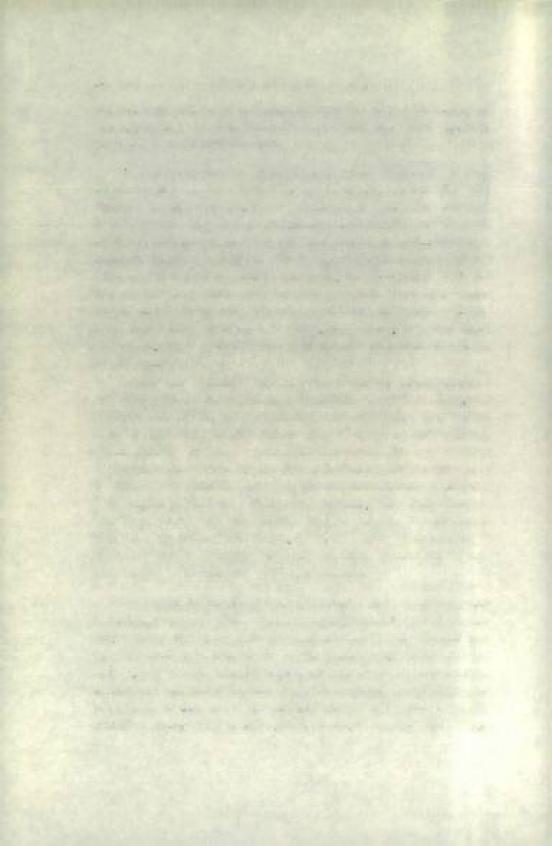


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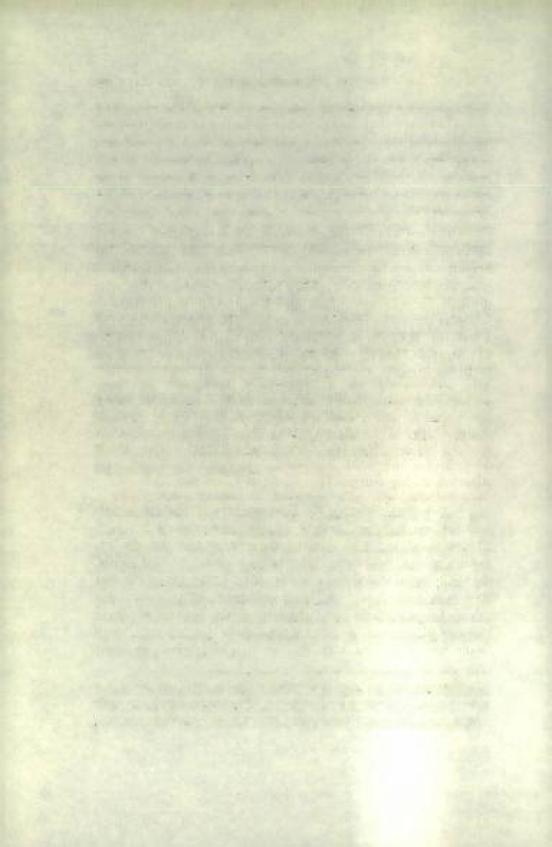


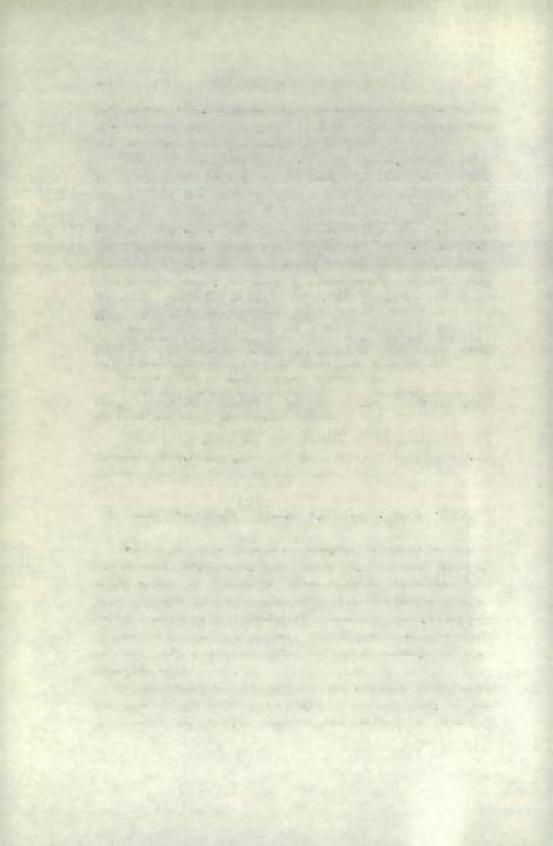




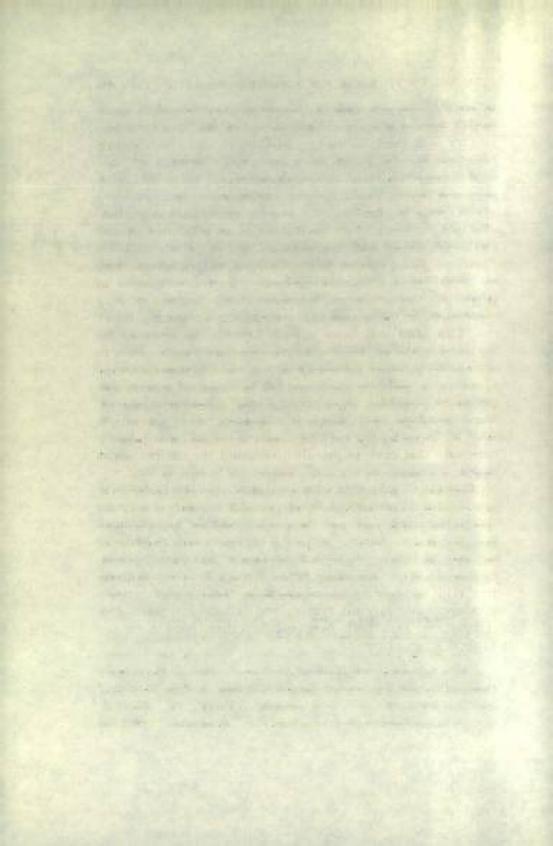


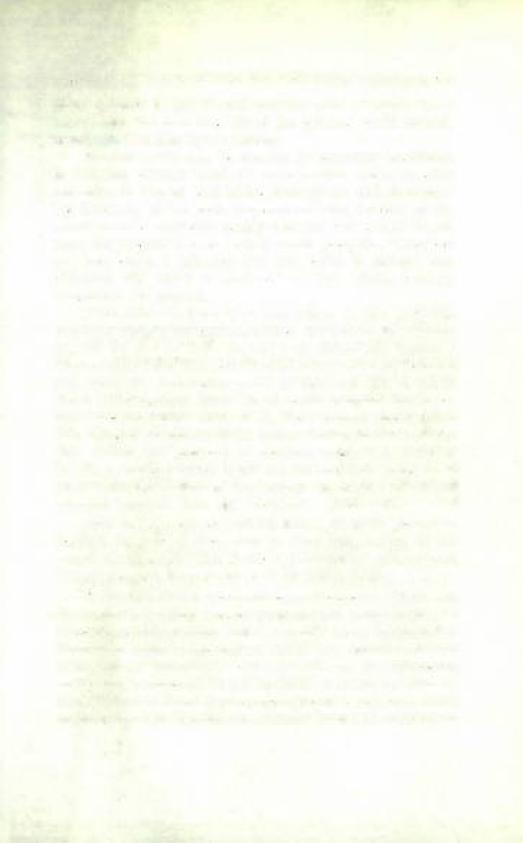
¹ Presumptive evidence of the Innate Immortality of the soul is often put forth on the basis of its general belief among the nations of antiquity. But an appeal to a consenus sentium does not constitute proof, any more than does the argument of man's inner aspirations. The fact that the vast majority 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.

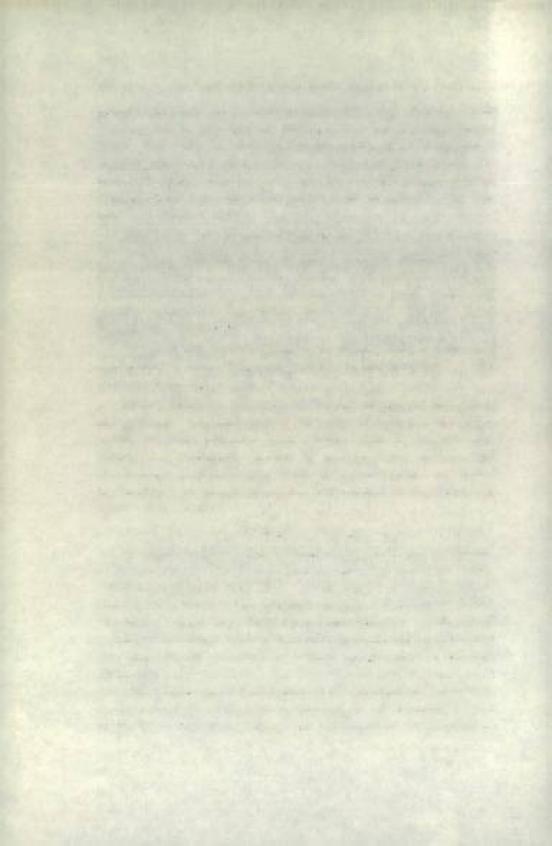


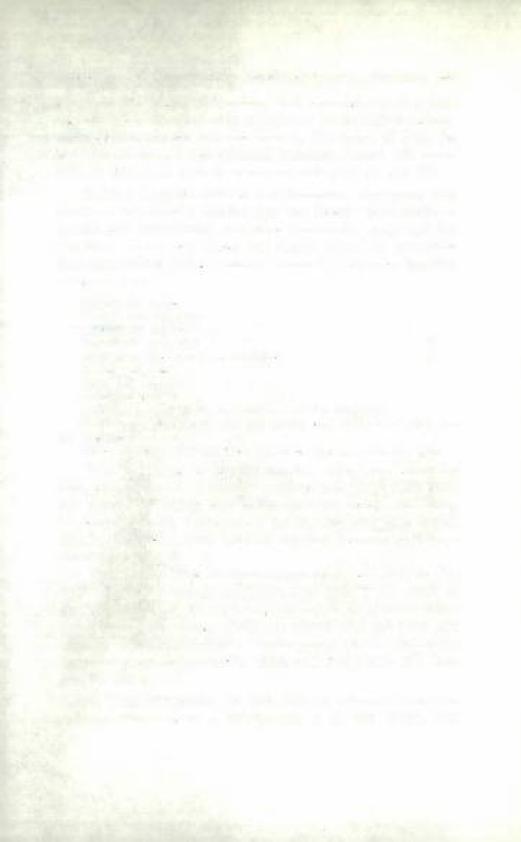


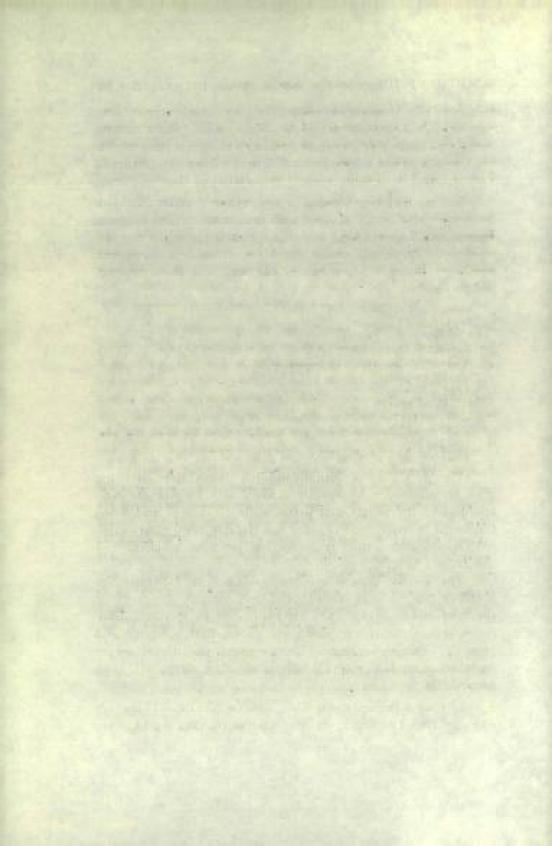
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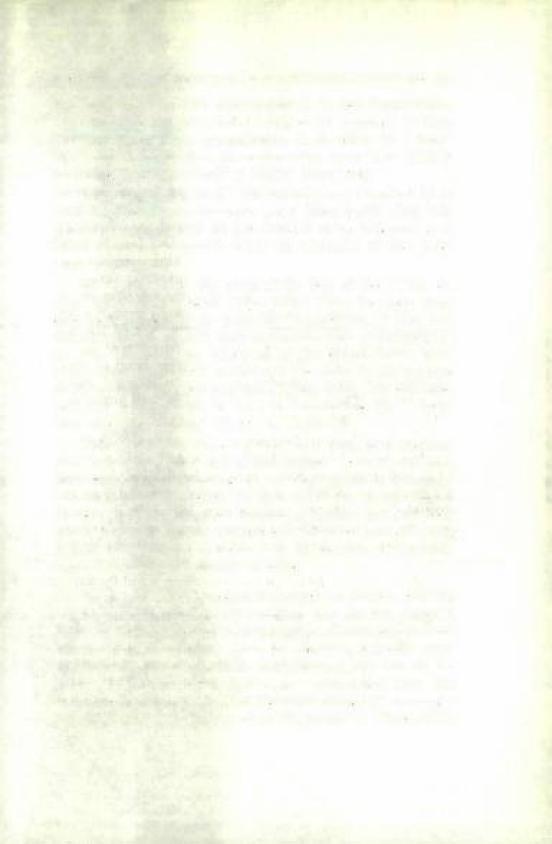


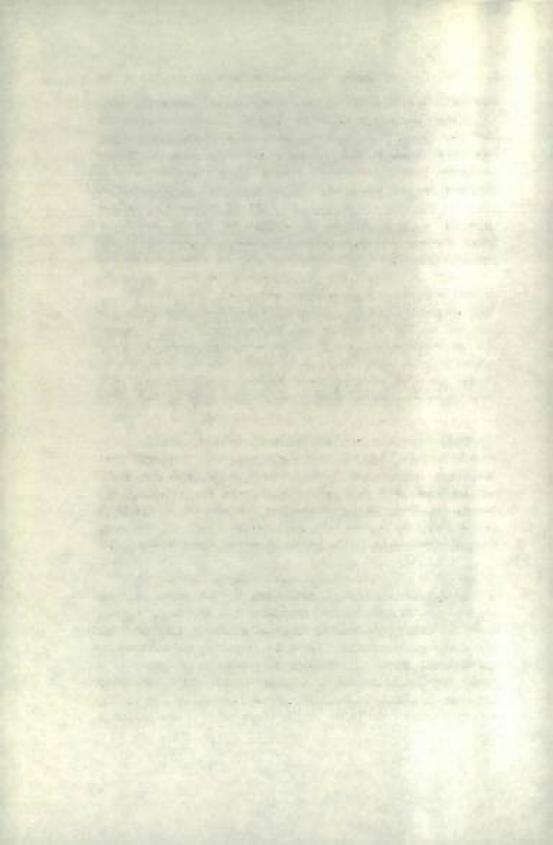




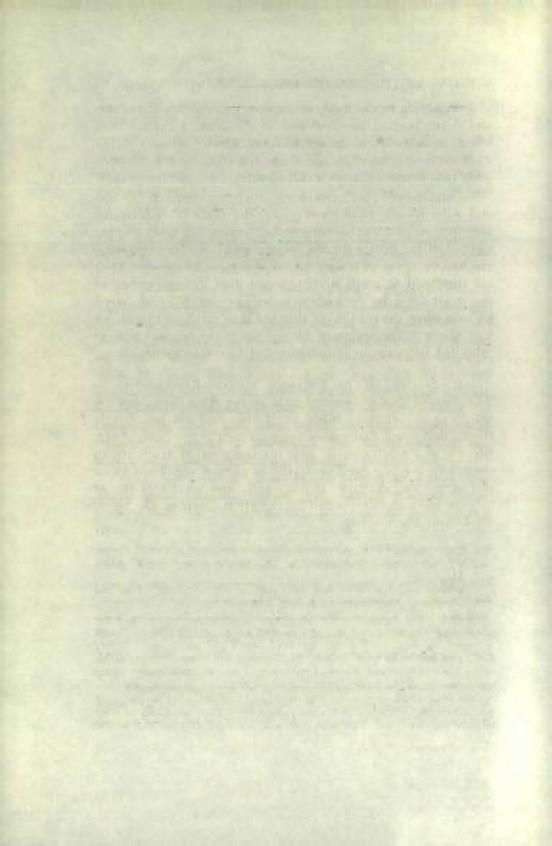


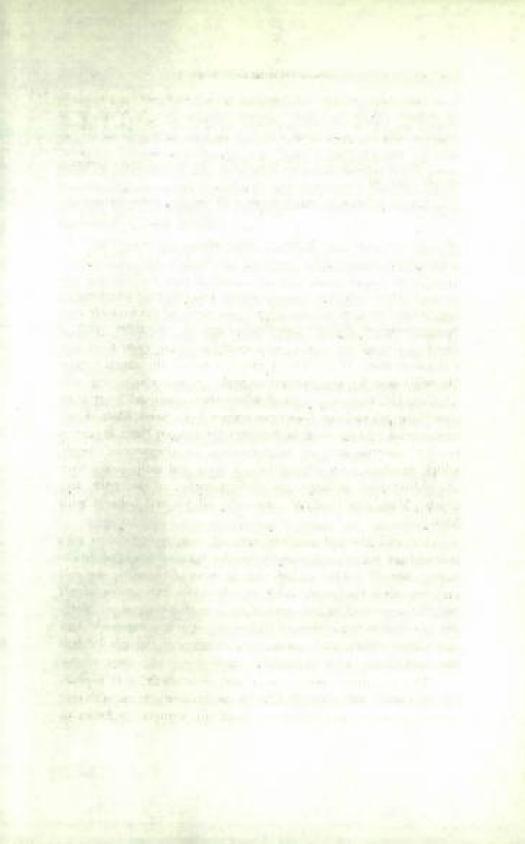


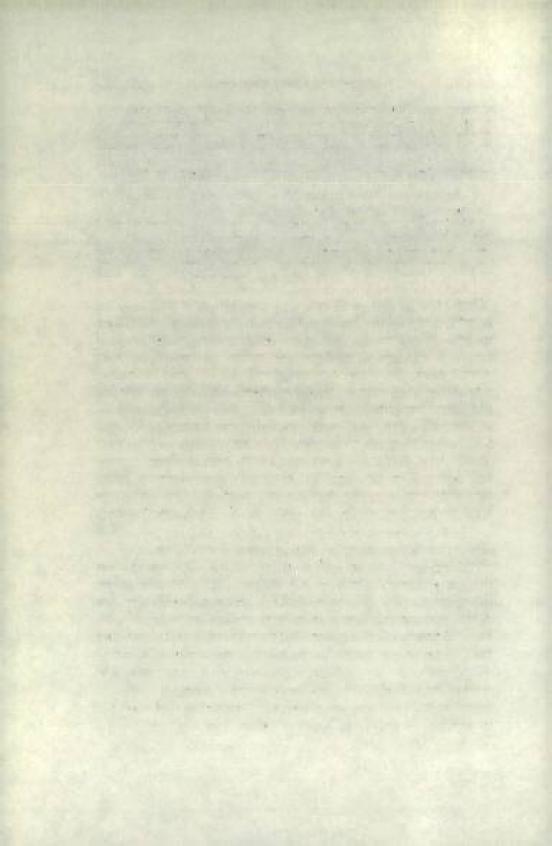




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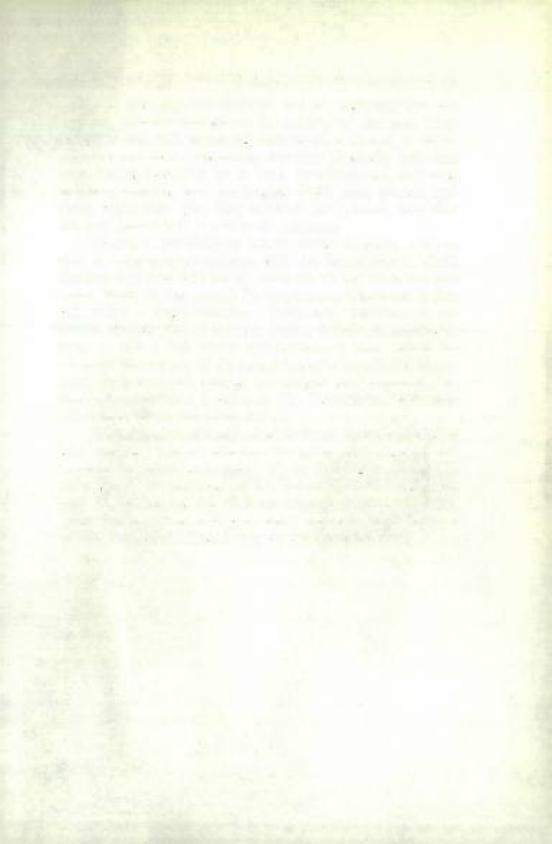


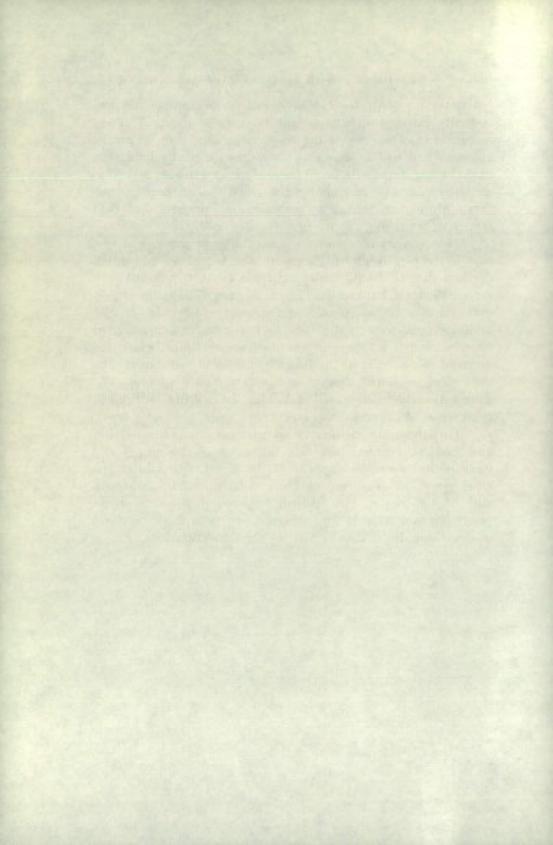


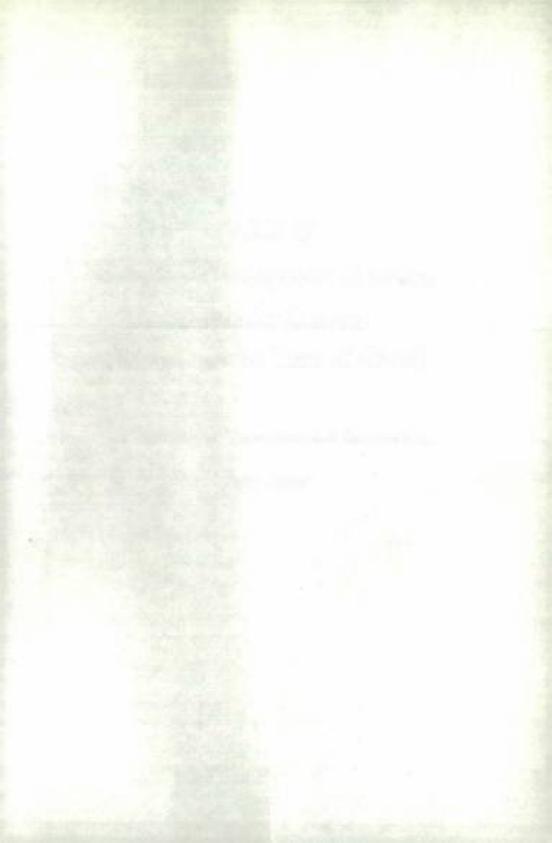


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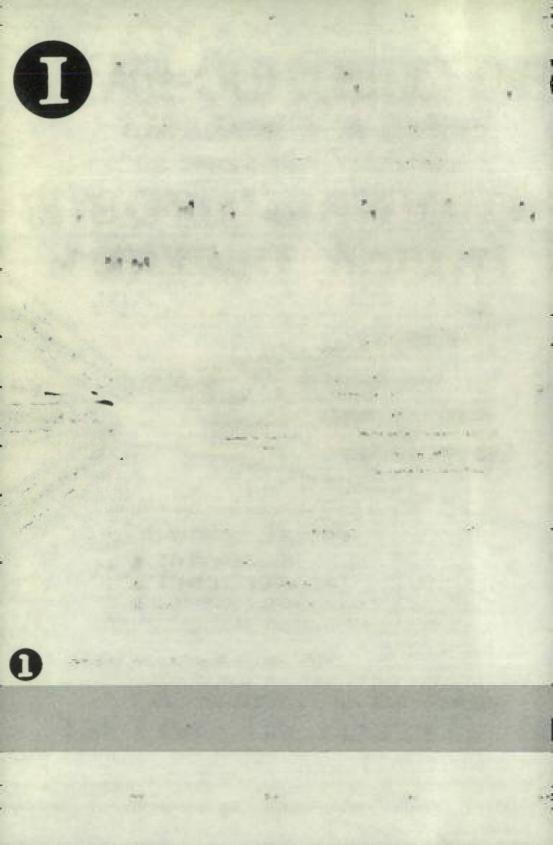






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PARMENIDES (Pantheism)
(Pre-existence)

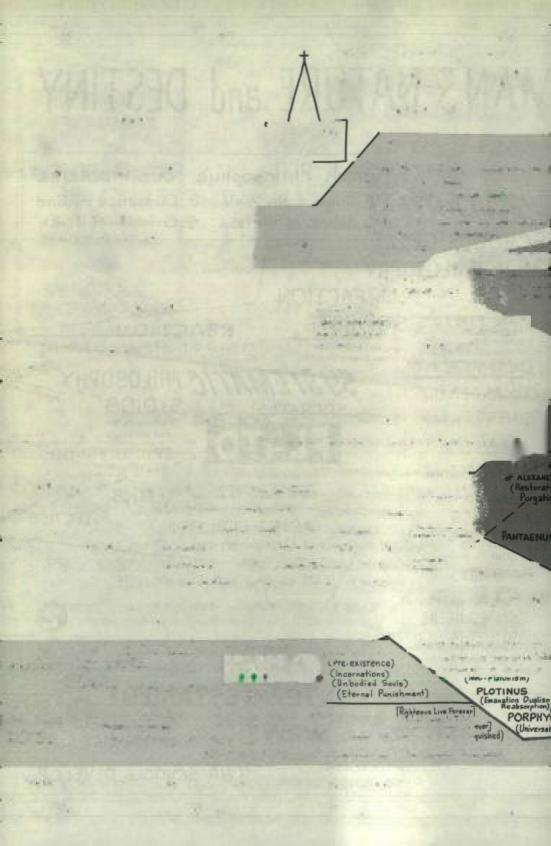
DEMOCRITUS (Materialism)

COMPROMISERS

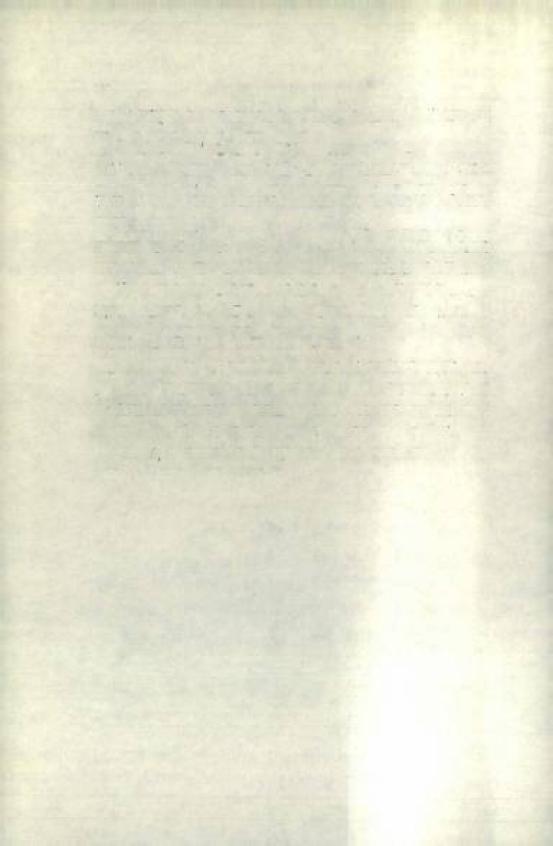
EMPEDOCLES (Dualism & Transmigration)

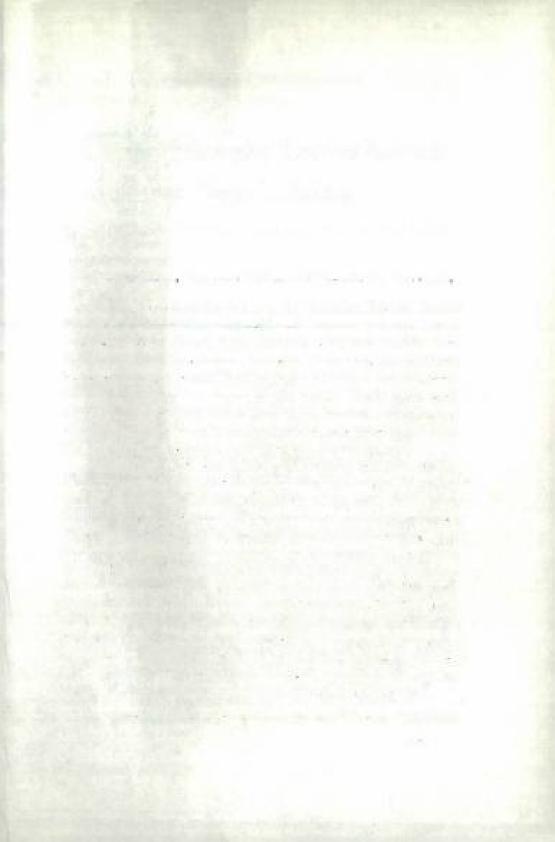
(PERIPATETICS)

ABANDONS:
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REINCARNATION

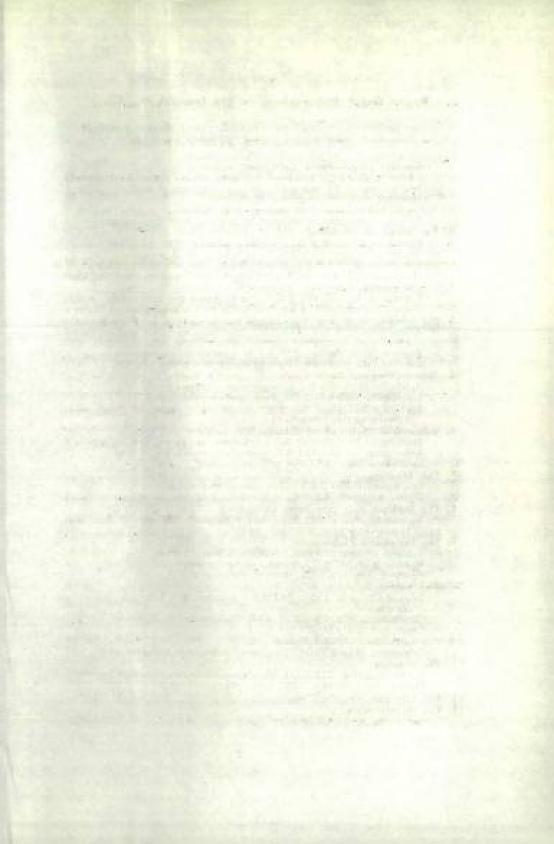


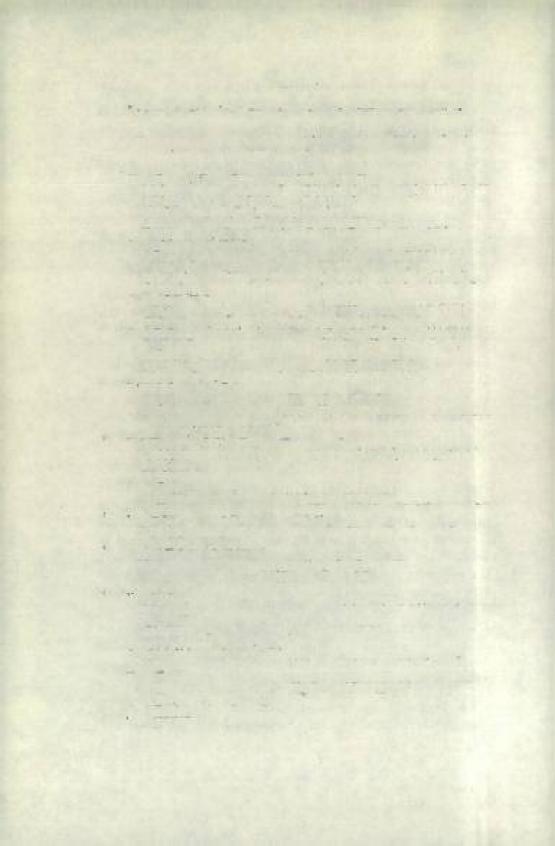
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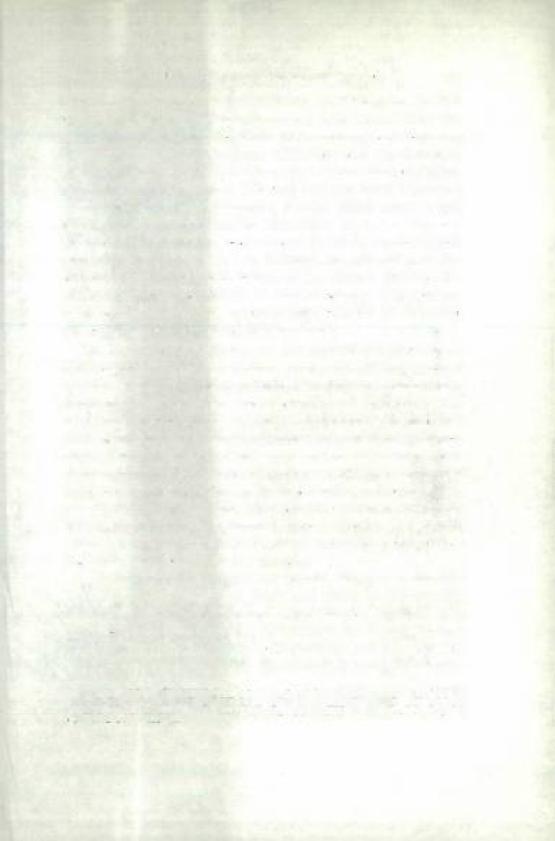


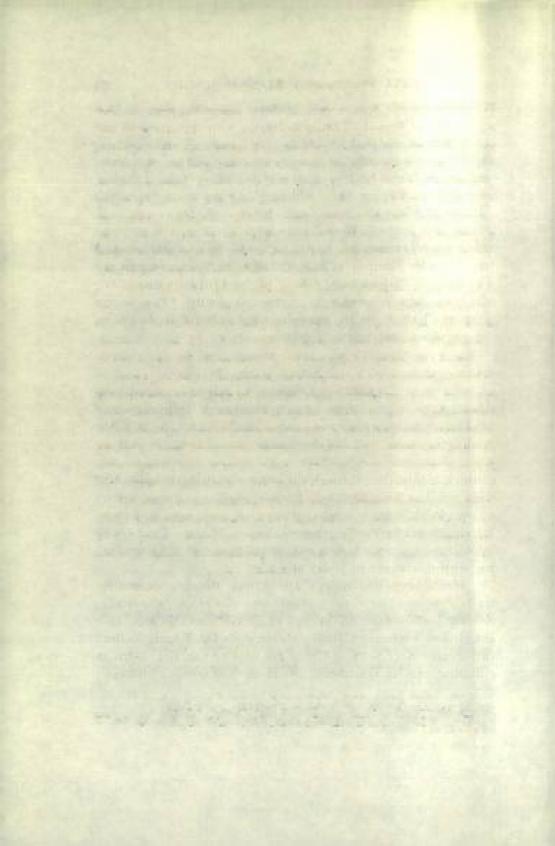


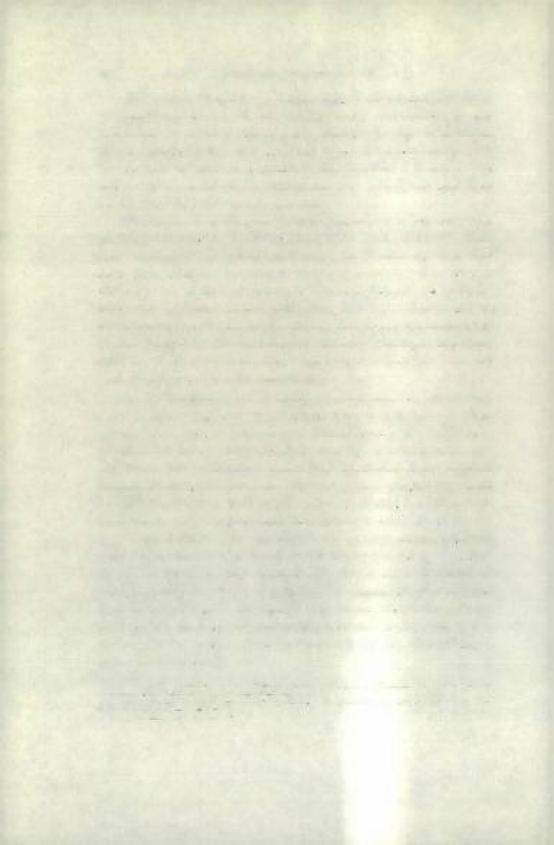


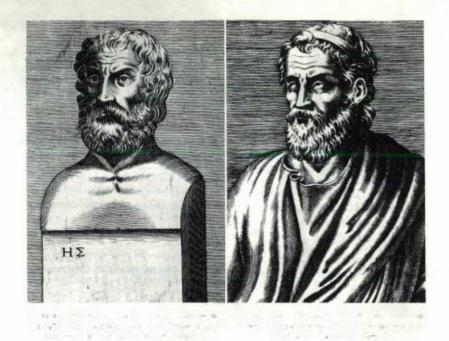


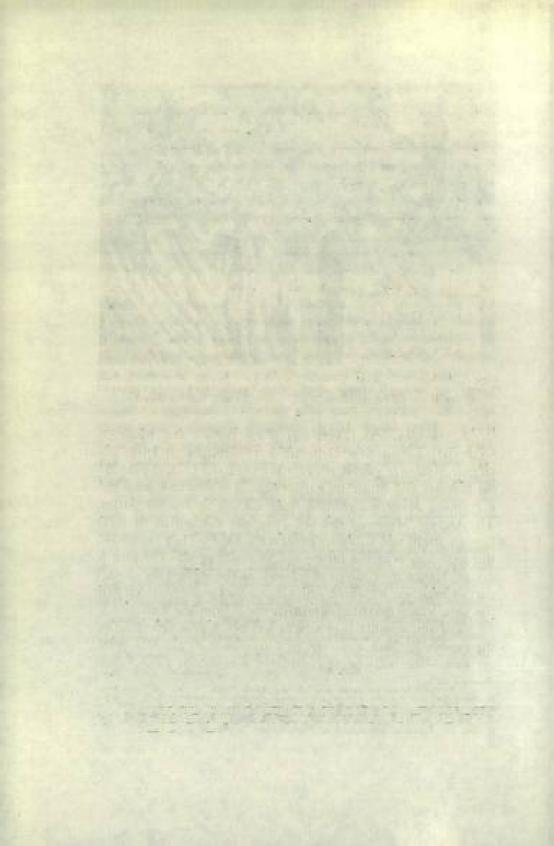


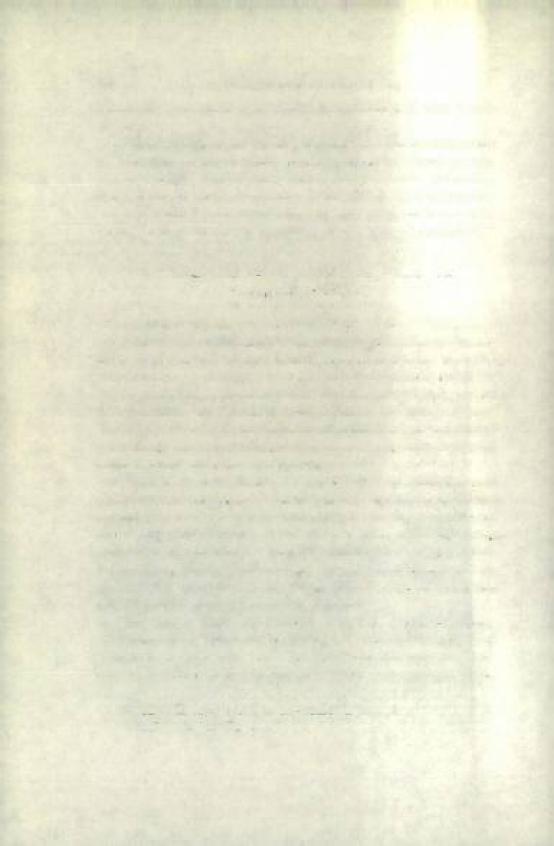




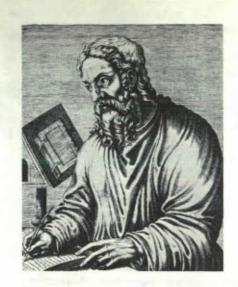




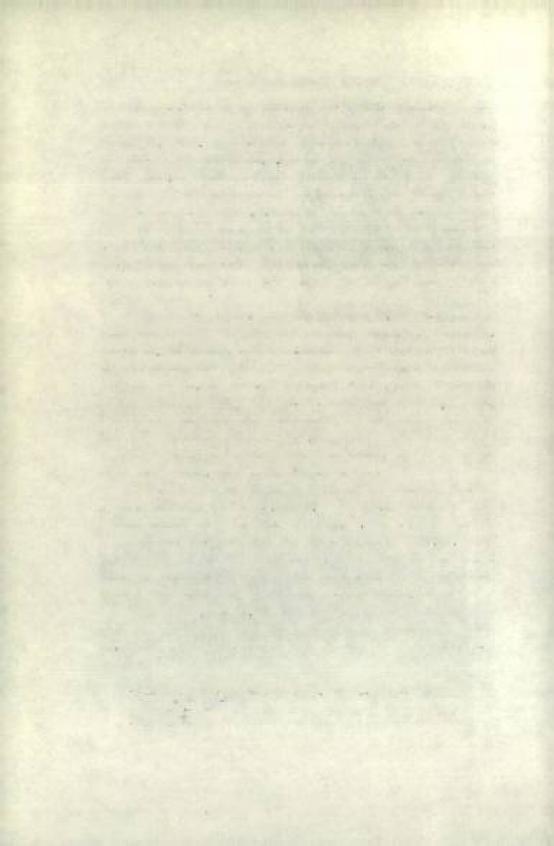




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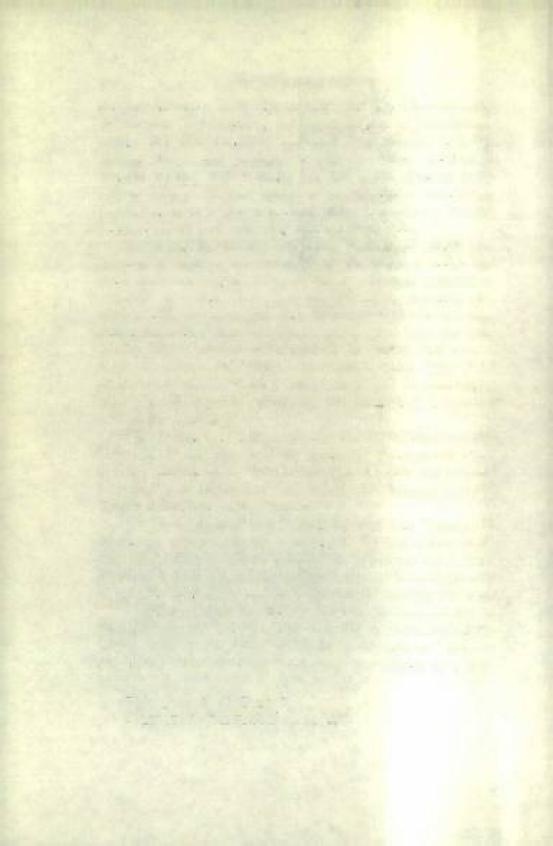
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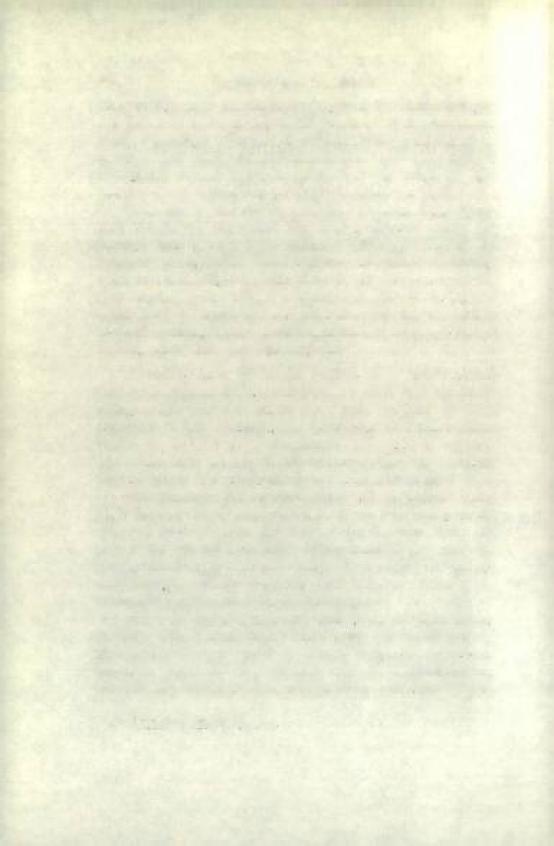
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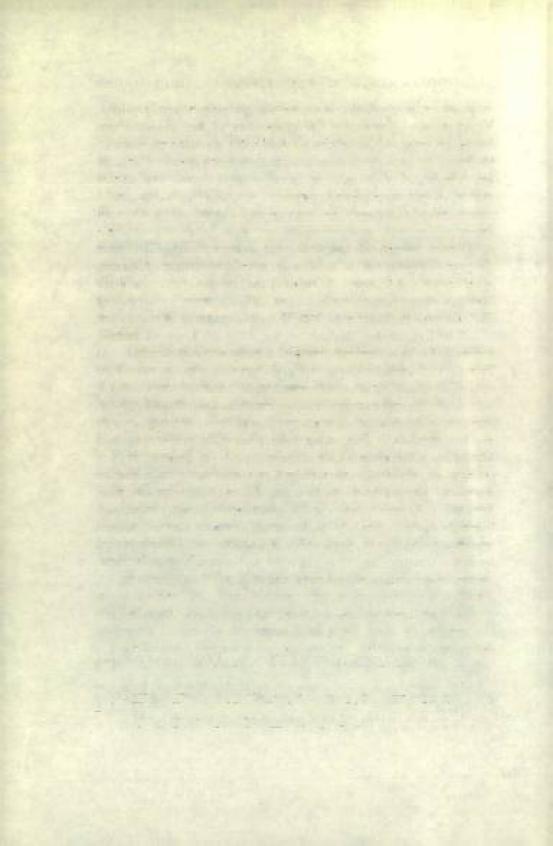
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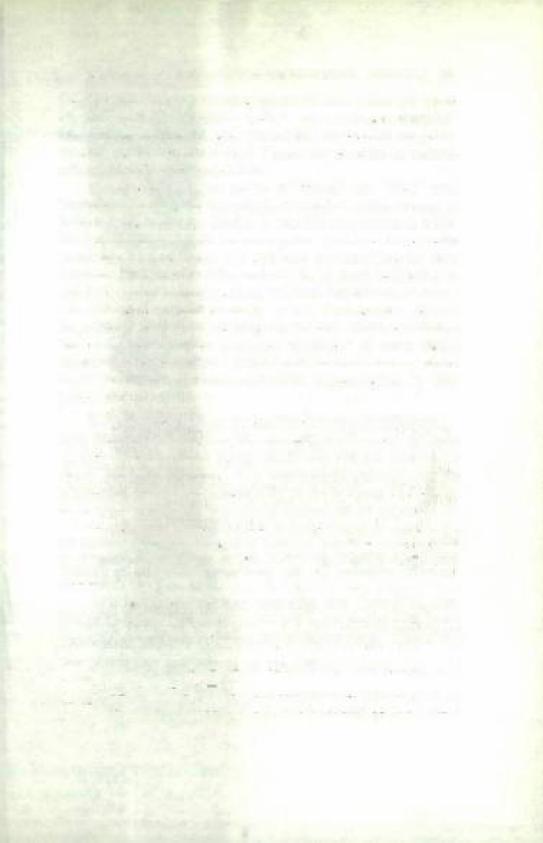


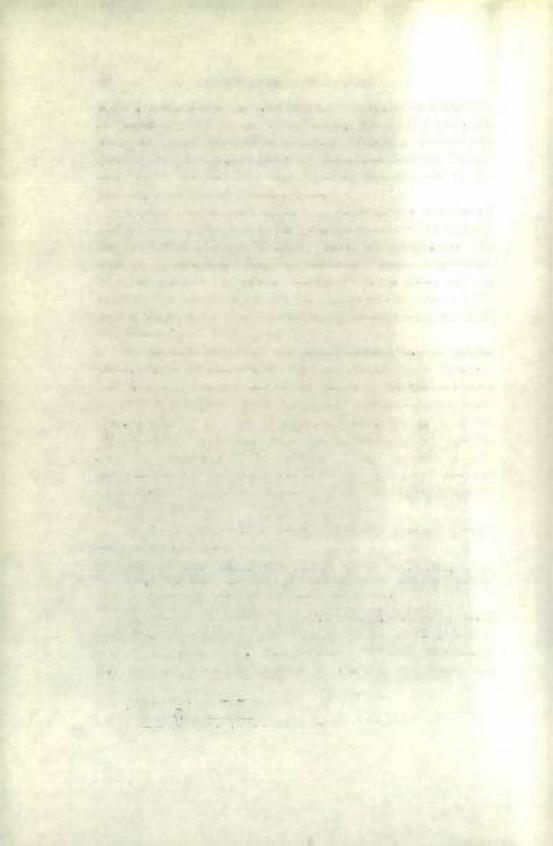
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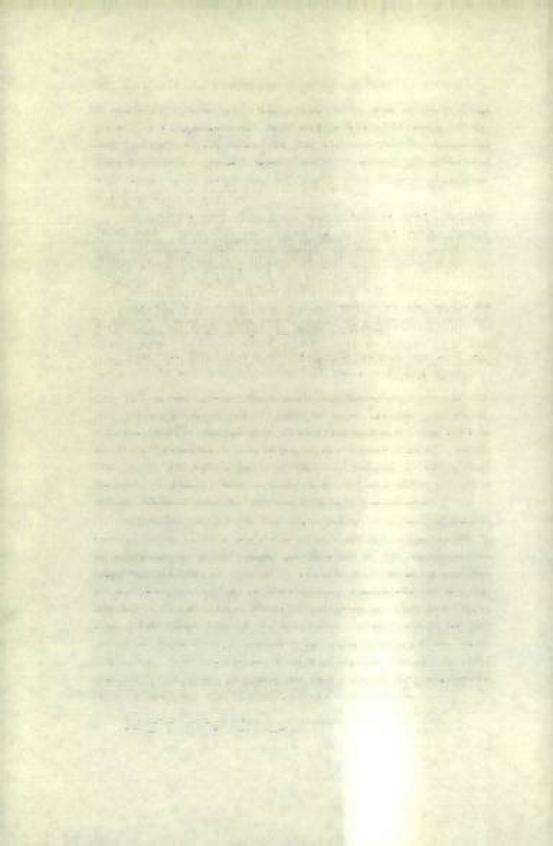
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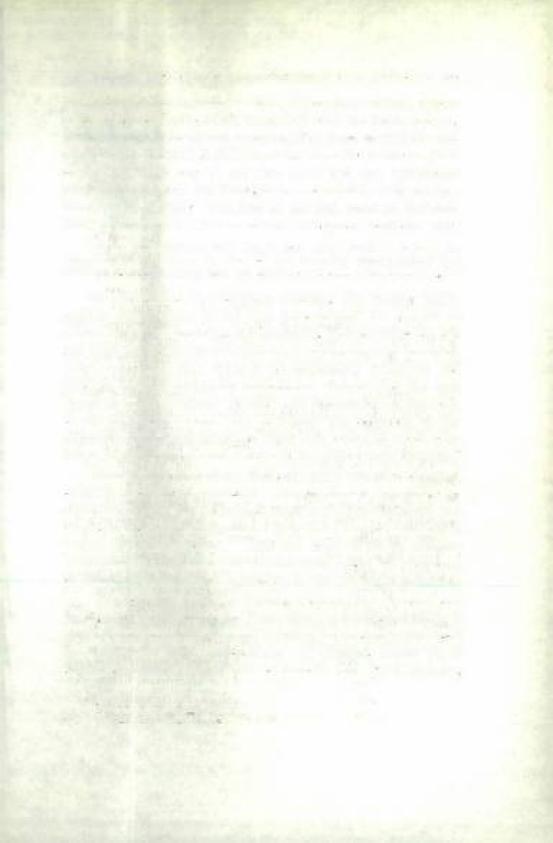
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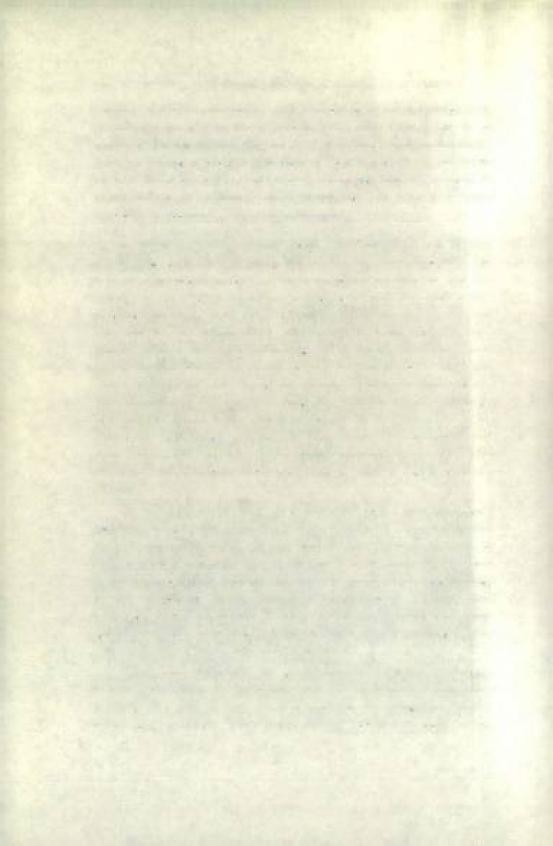




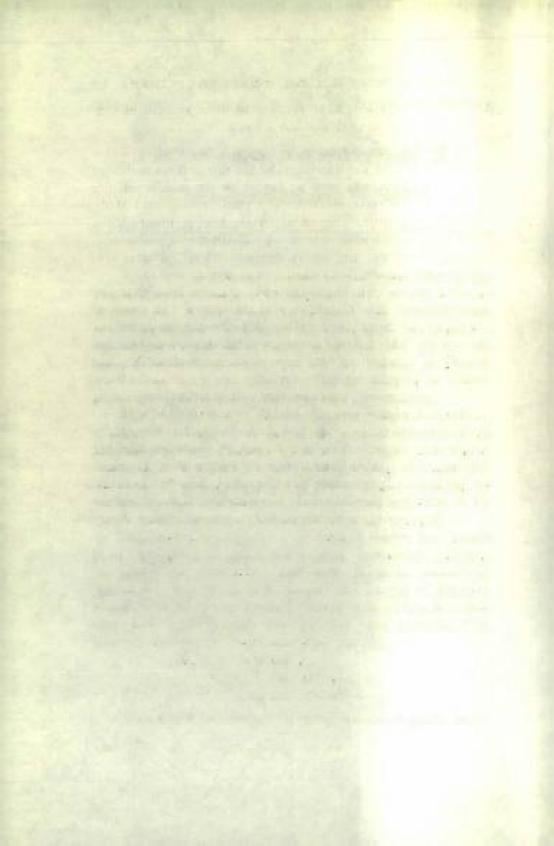


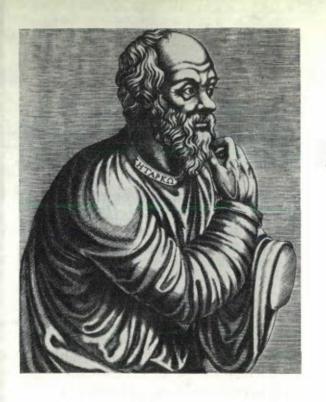






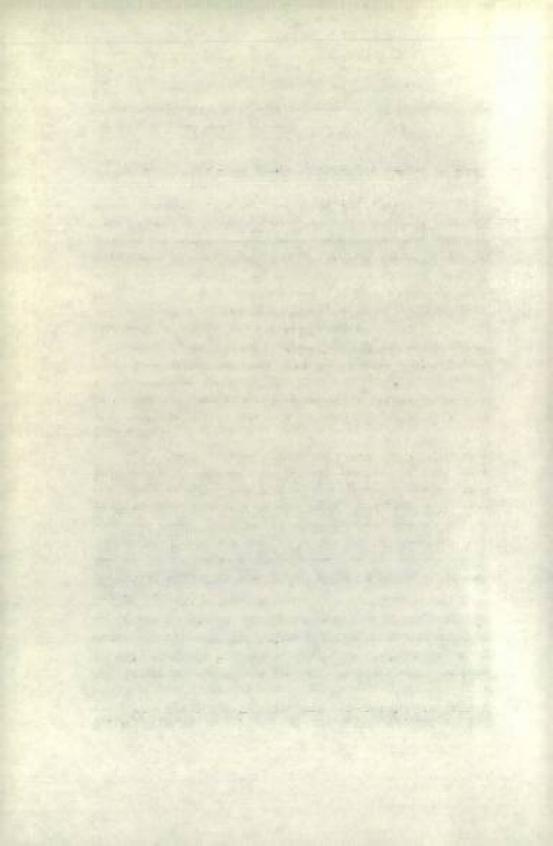
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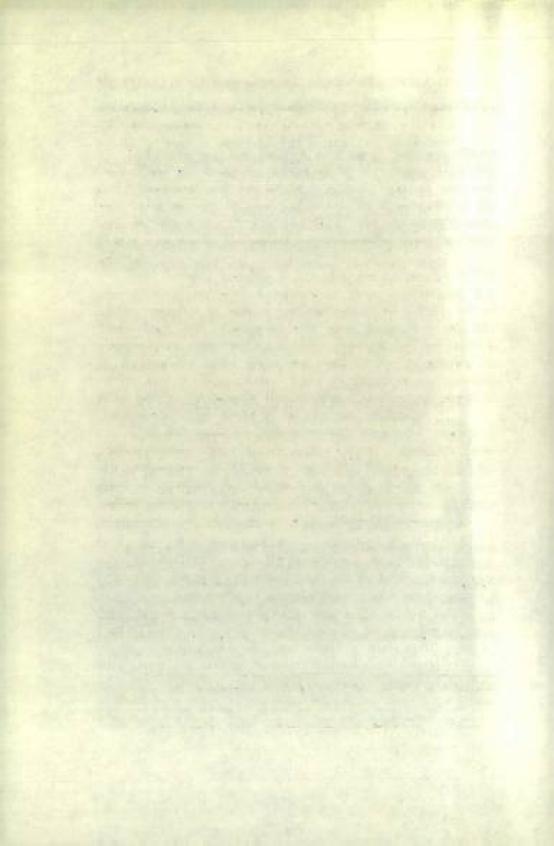


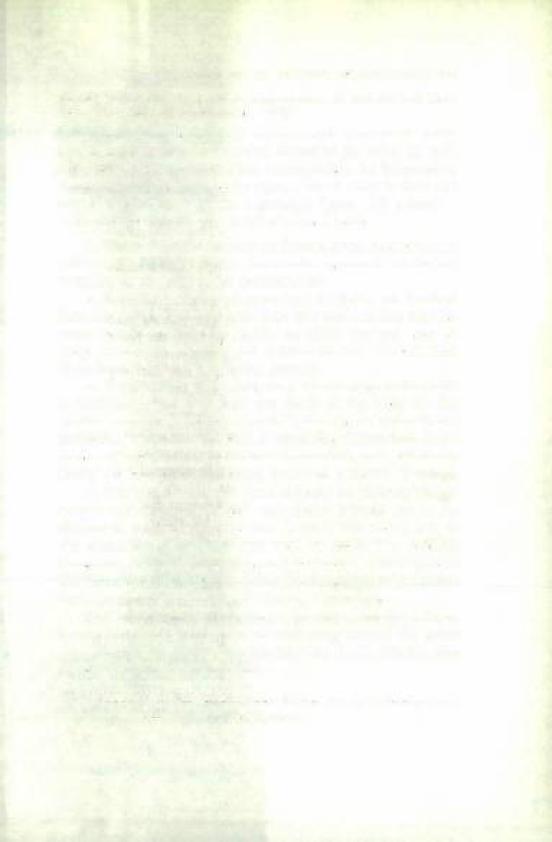


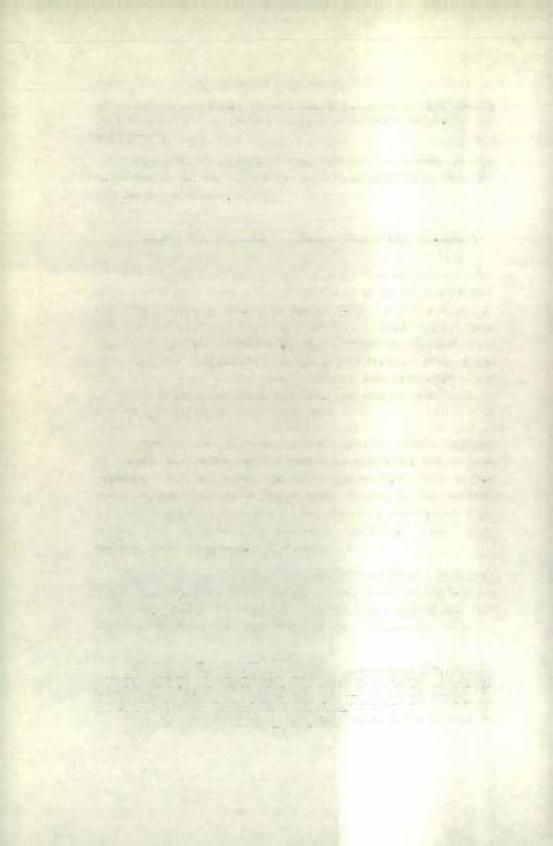
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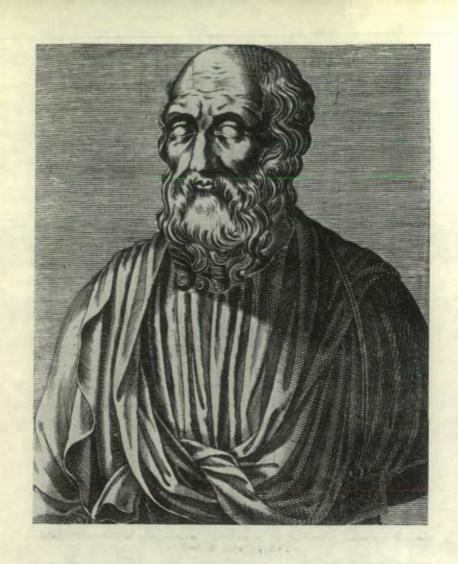






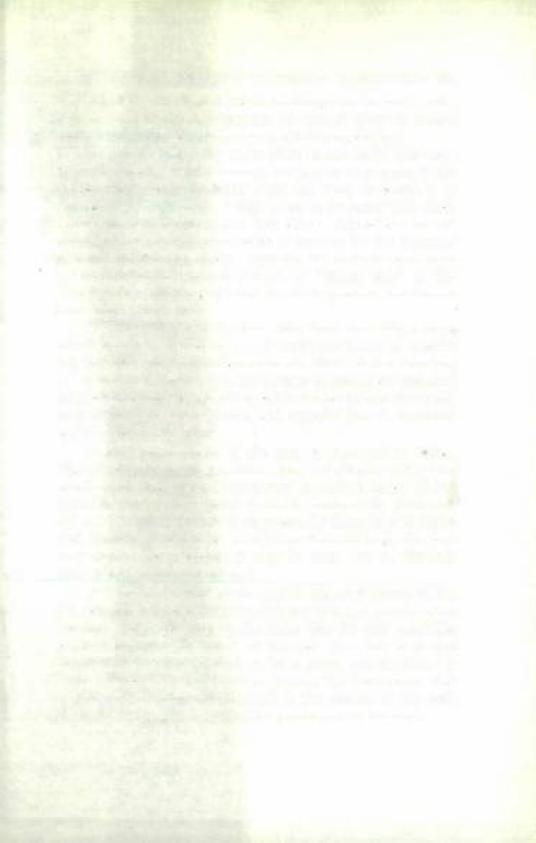


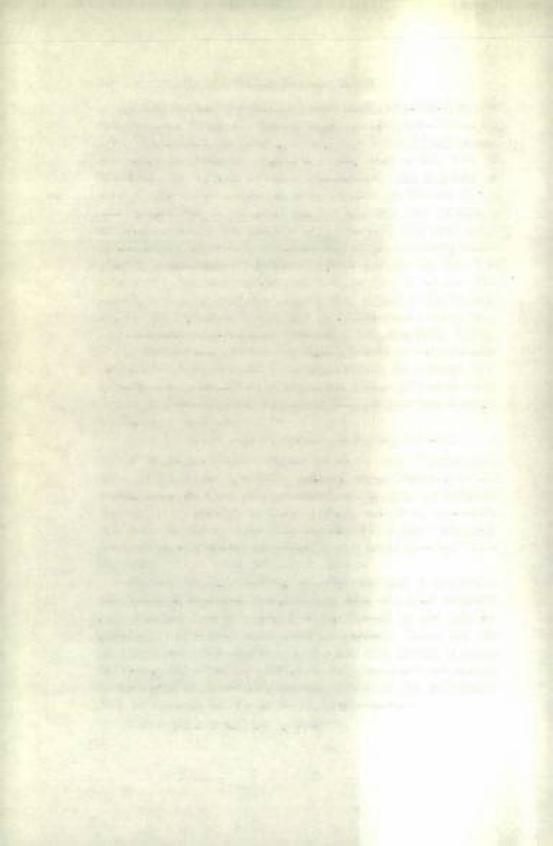
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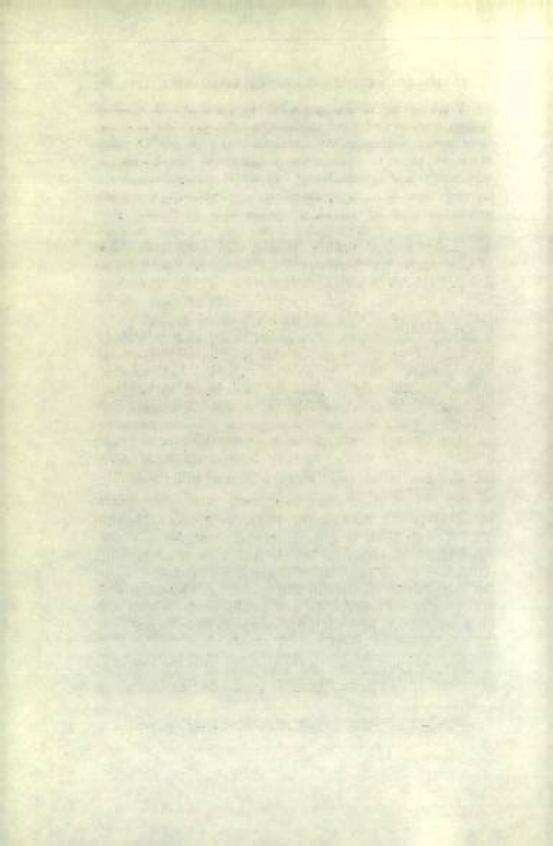
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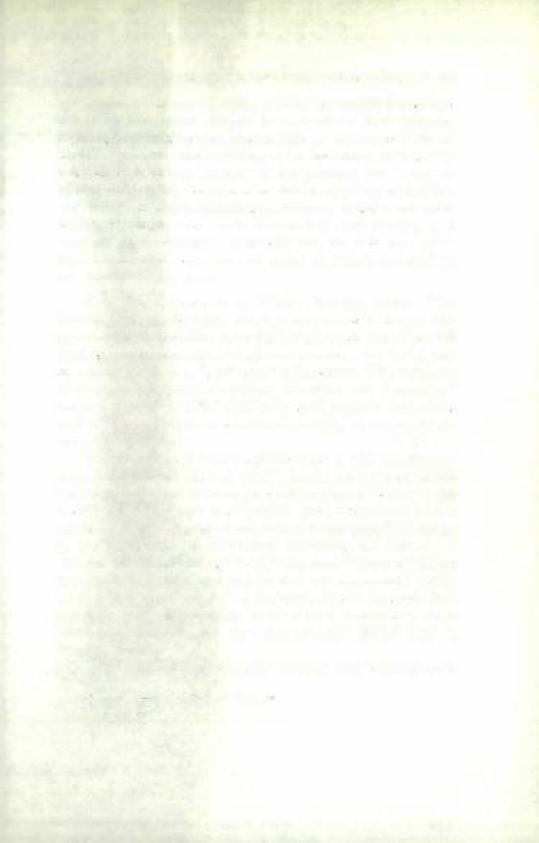
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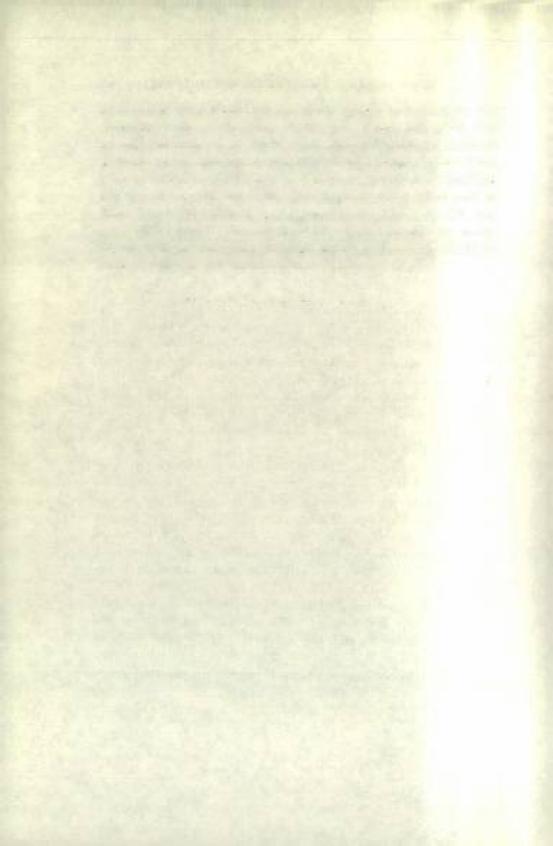




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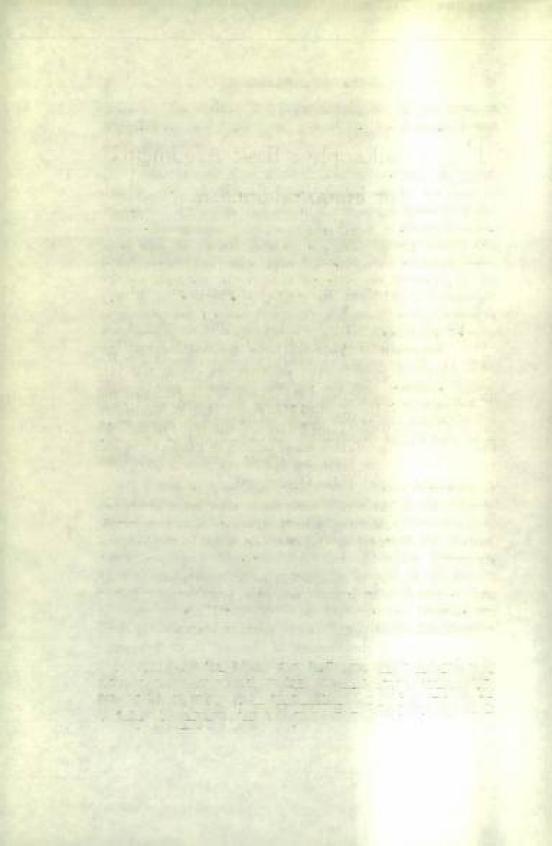


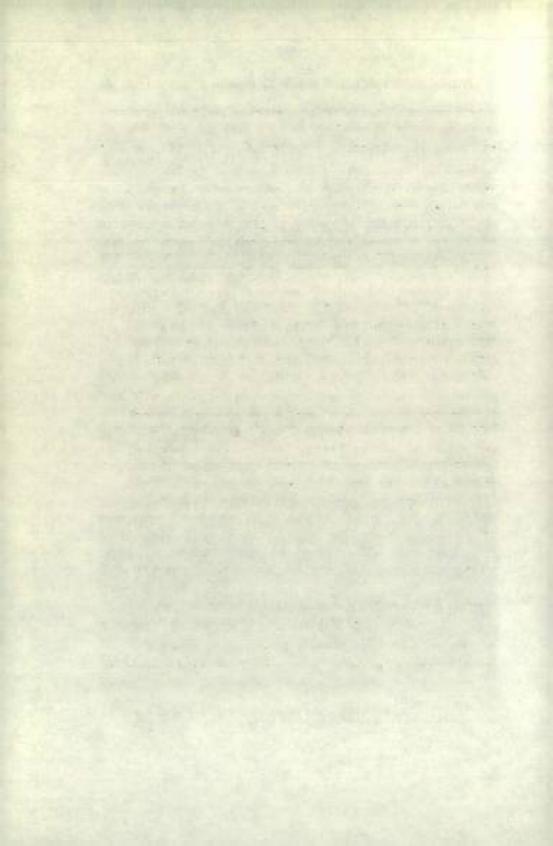
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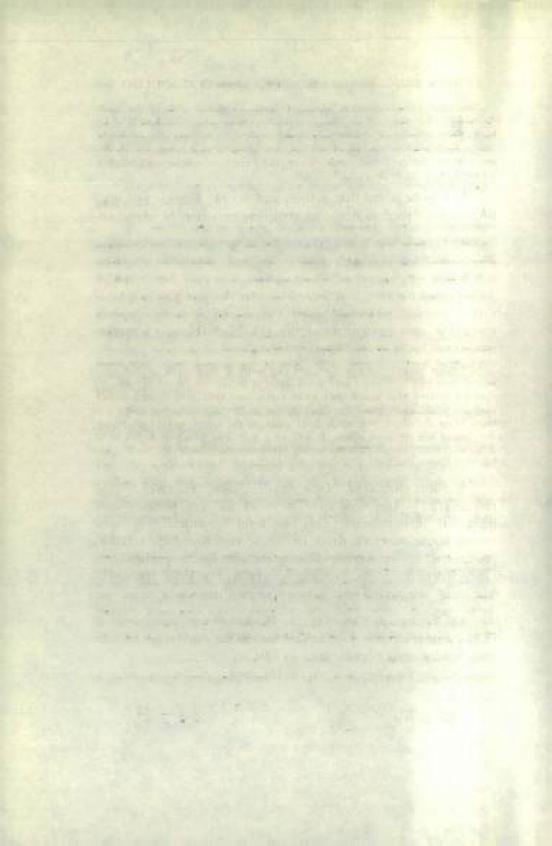
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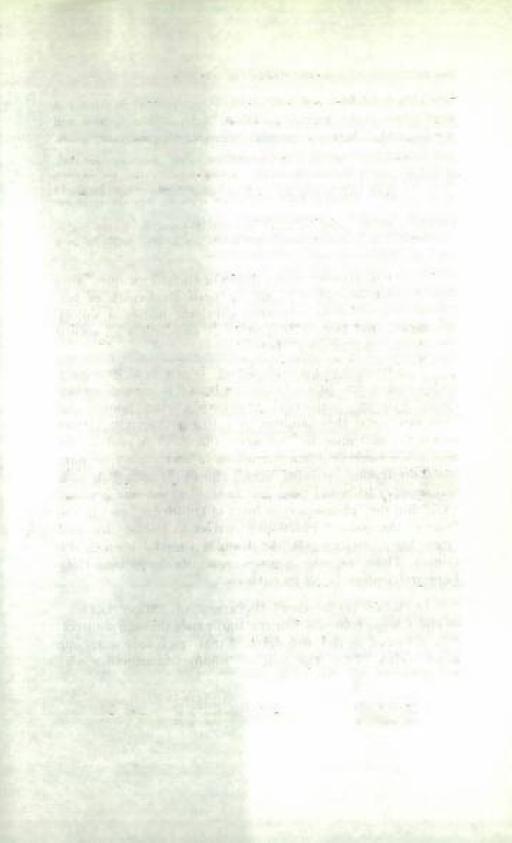
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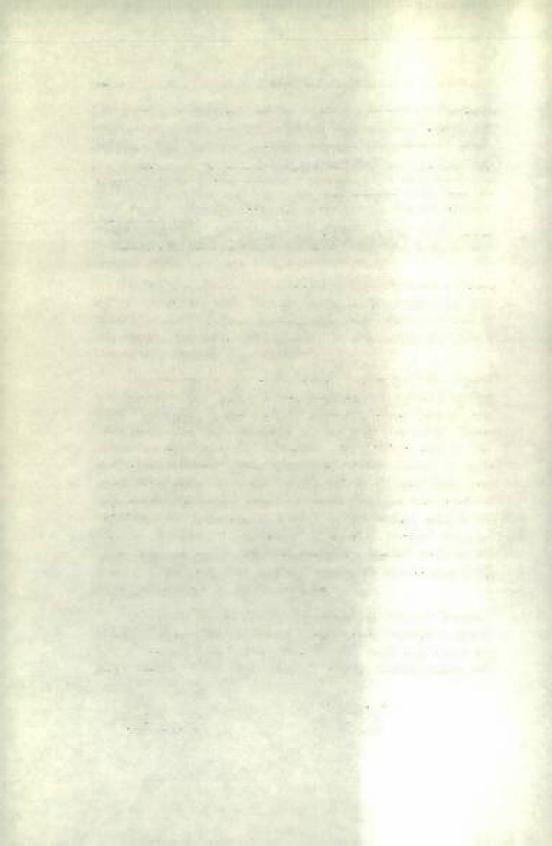


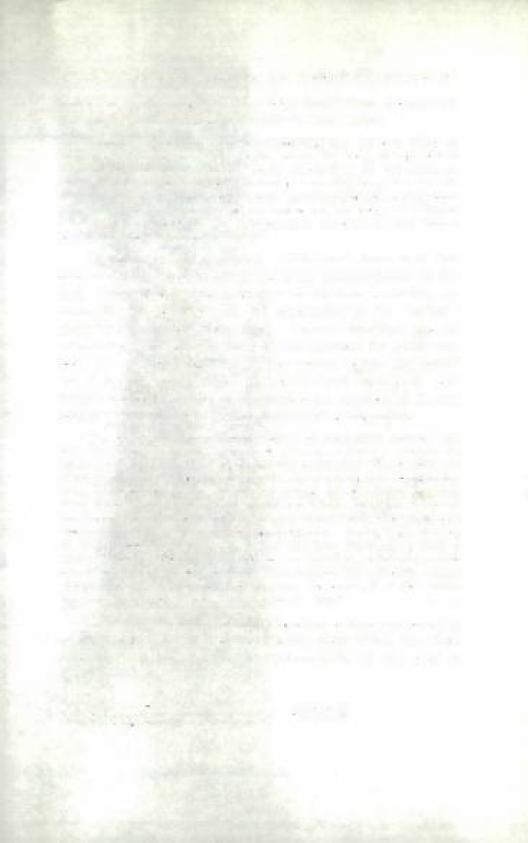


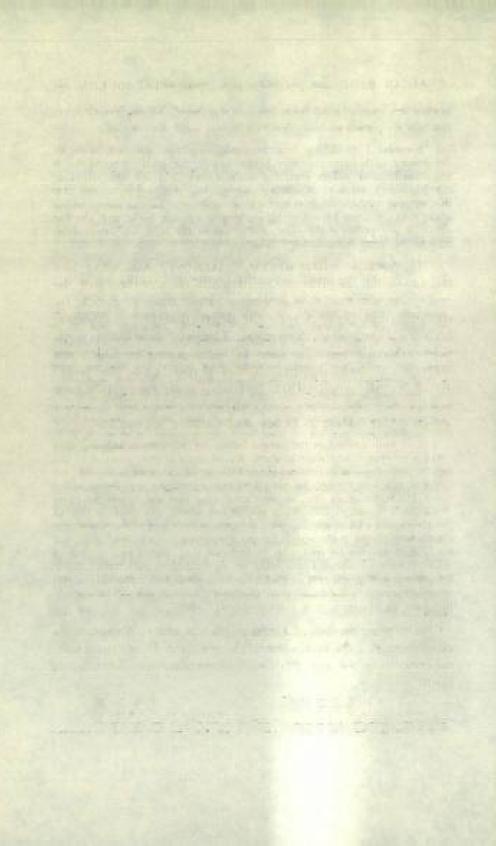
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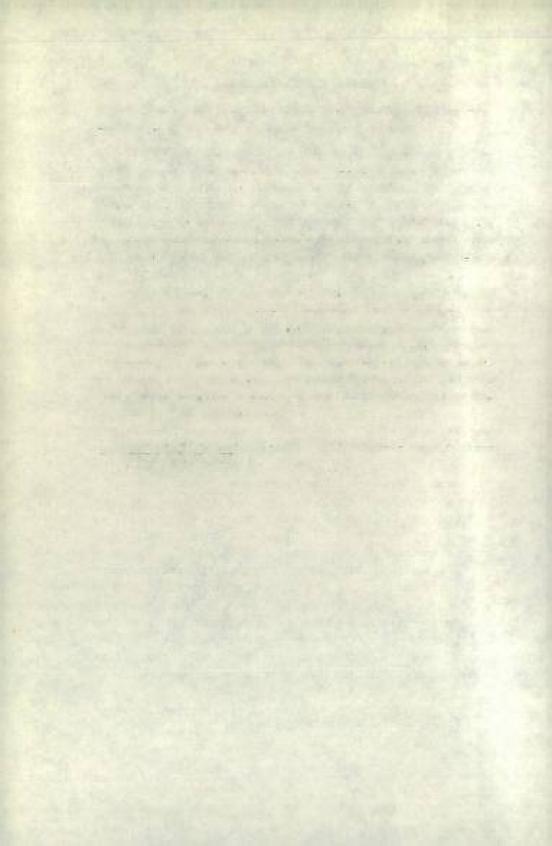
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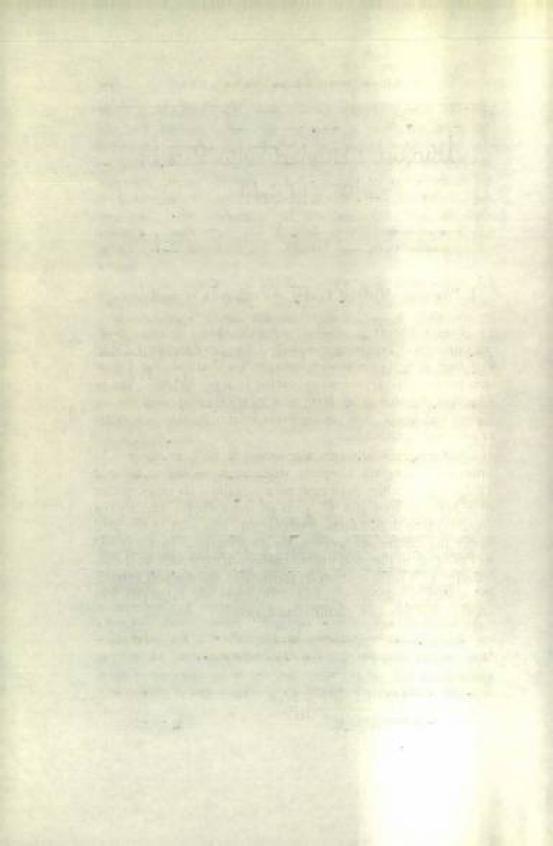
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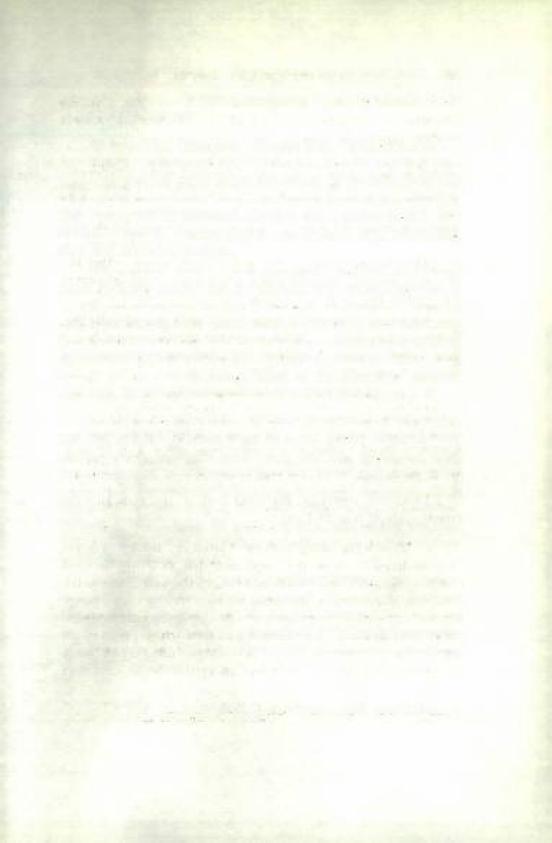
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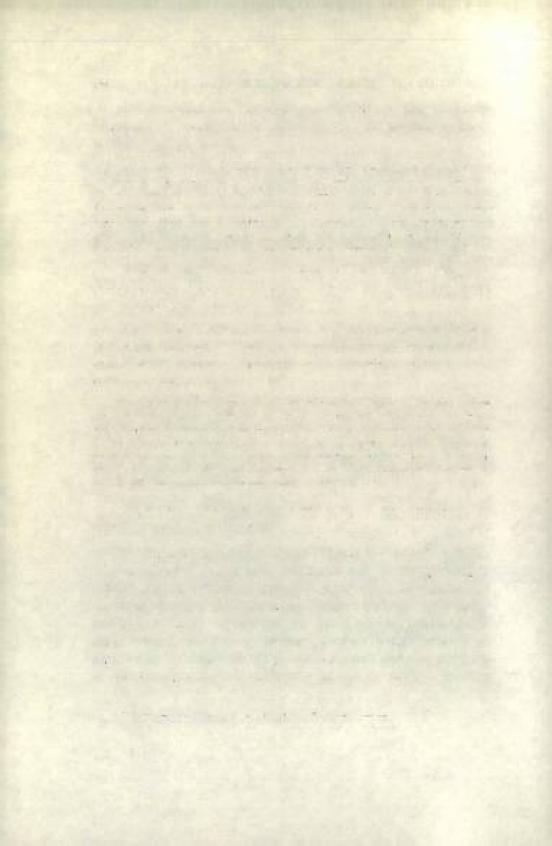
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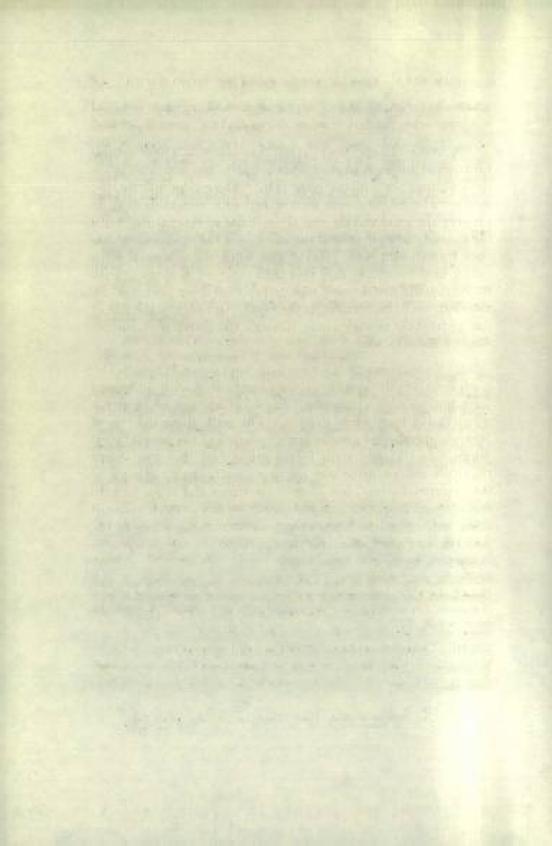
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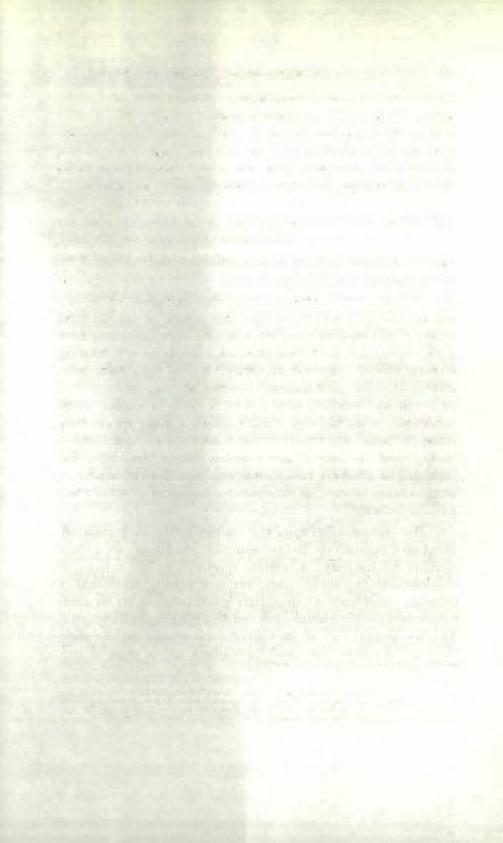






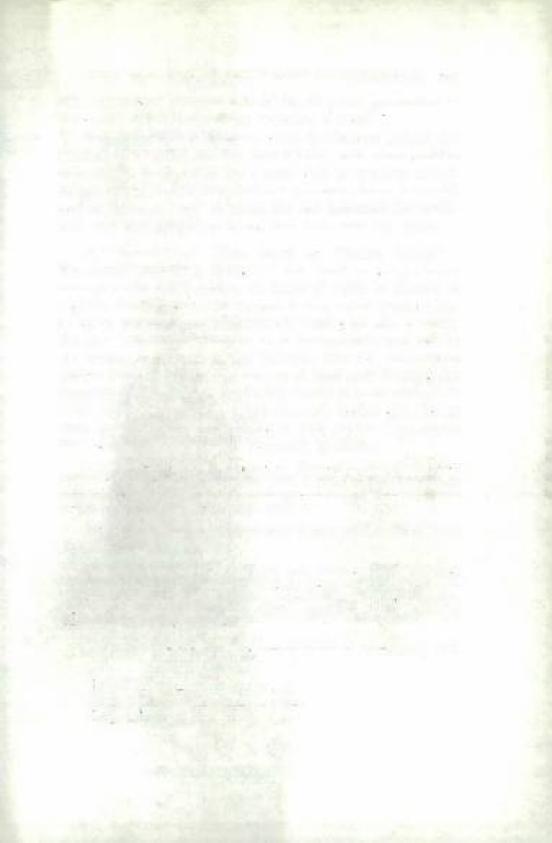
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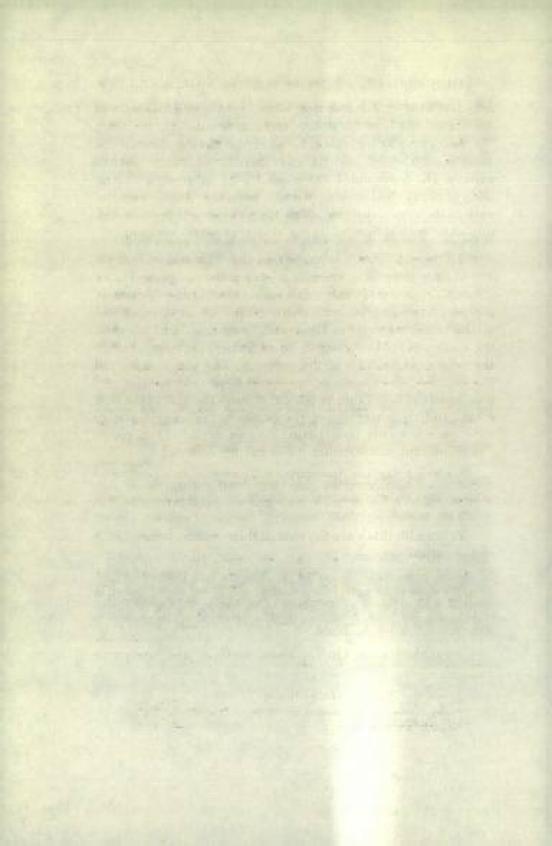


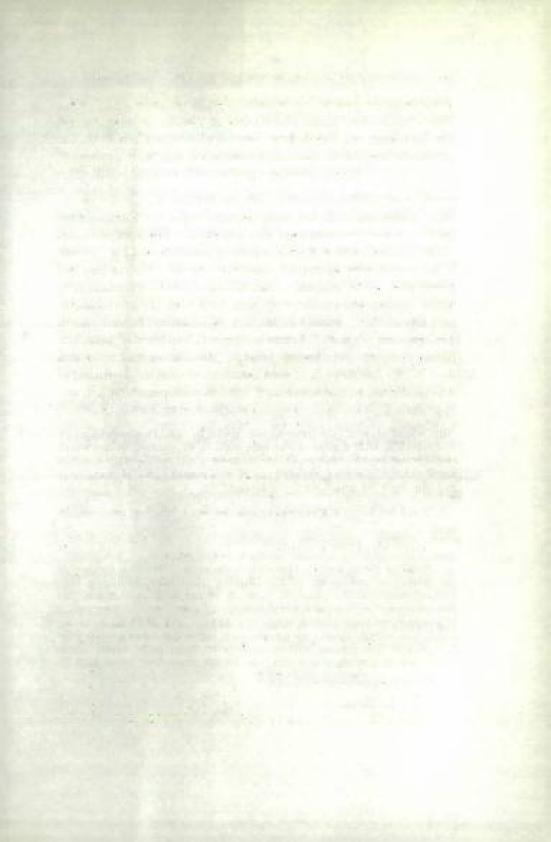


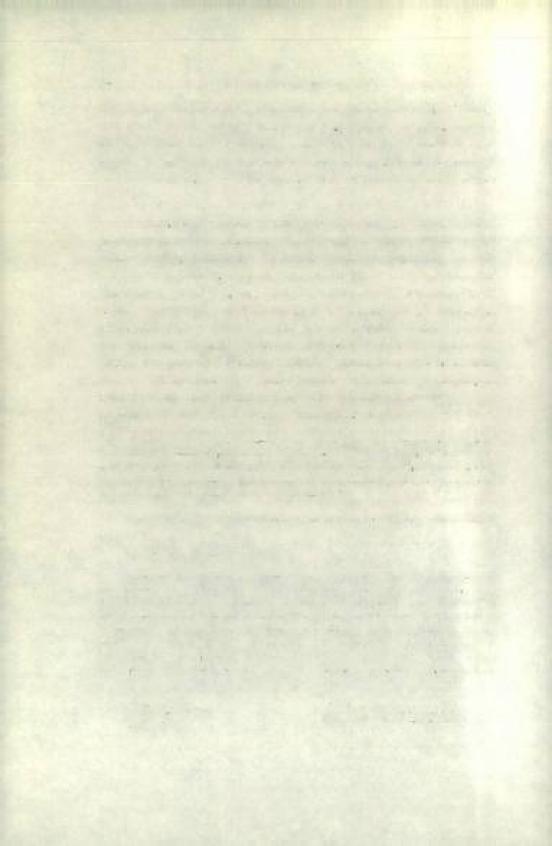
²⁰ Glenn R. Morrow, Introduction to Jowett, Plato's Timaeus, in LLA, No. 14, p. vii. Timaeus has been regarded as one of Plato's most important works. It was, in fact, almost the only work of Plato known to Europe in the Middle Ages (Introduction, p. xxiii).

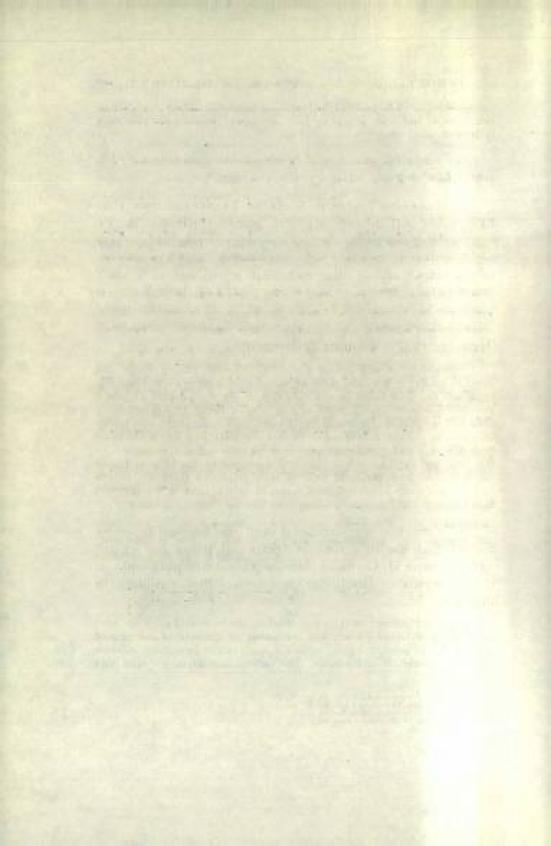
²⁷ Ibid., p. x. Dr. Morrow is professor of philosophy, University of Pennsylvania.

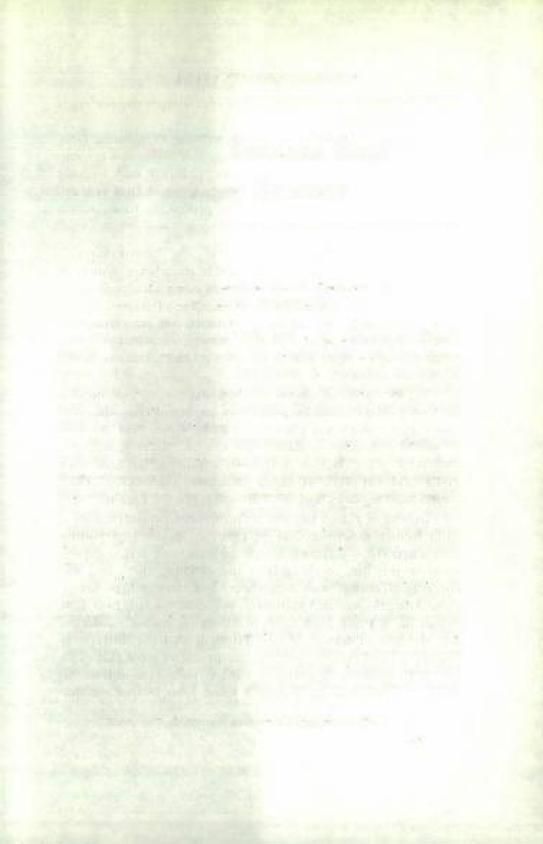


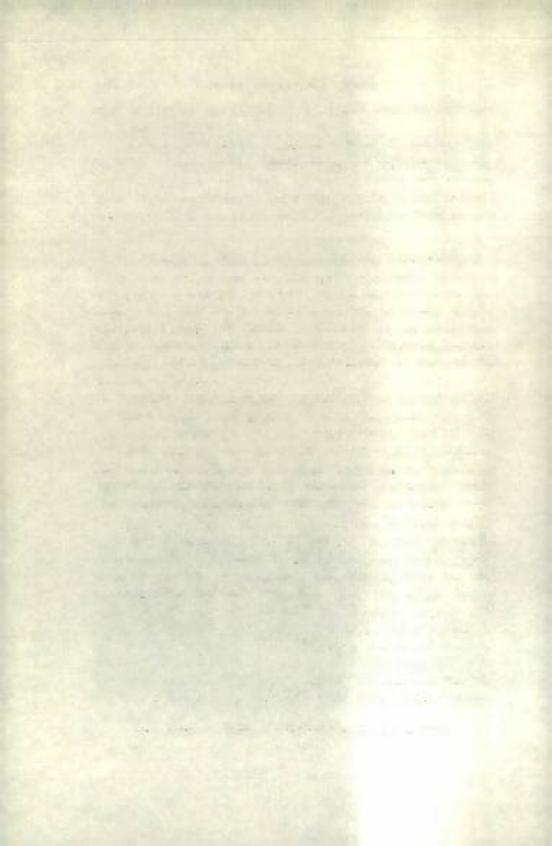


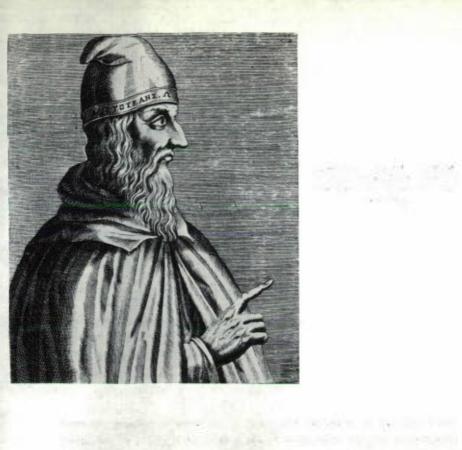


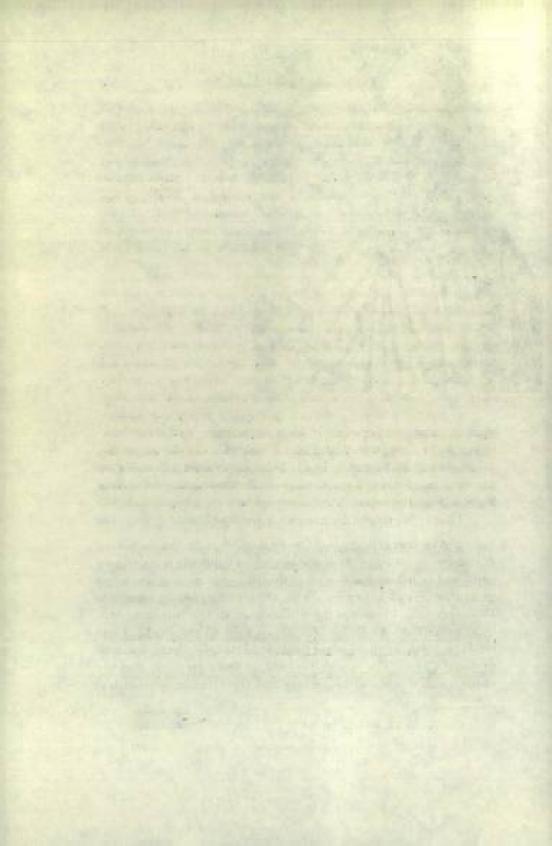




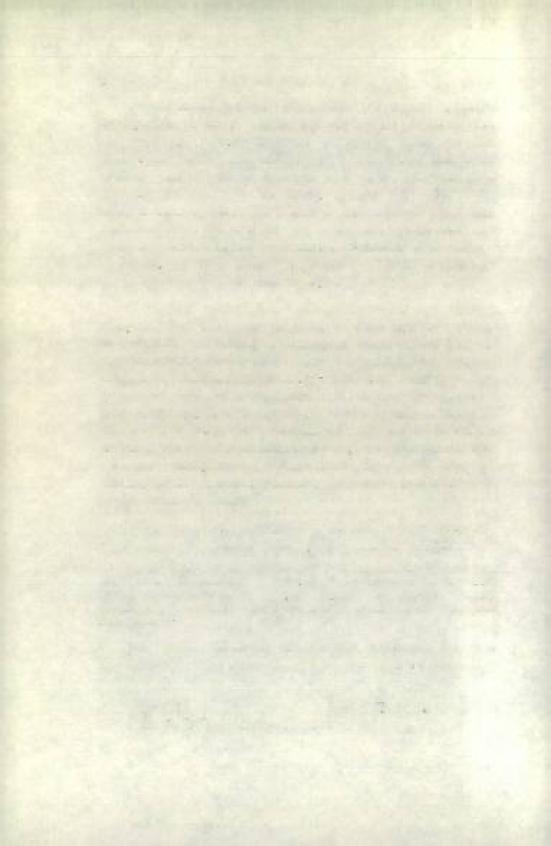


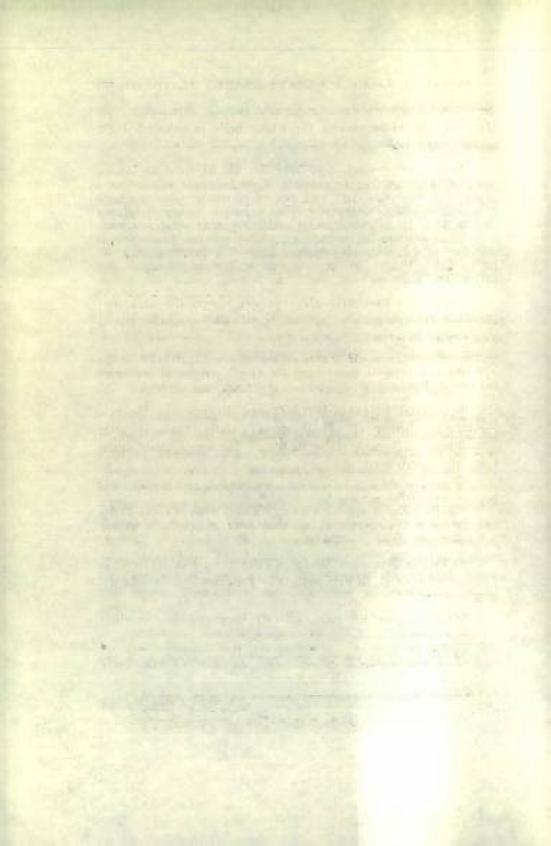


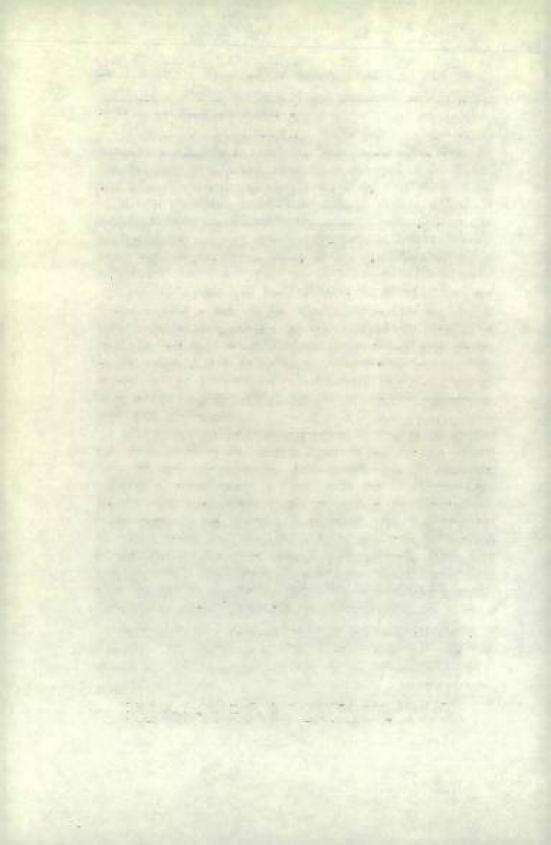


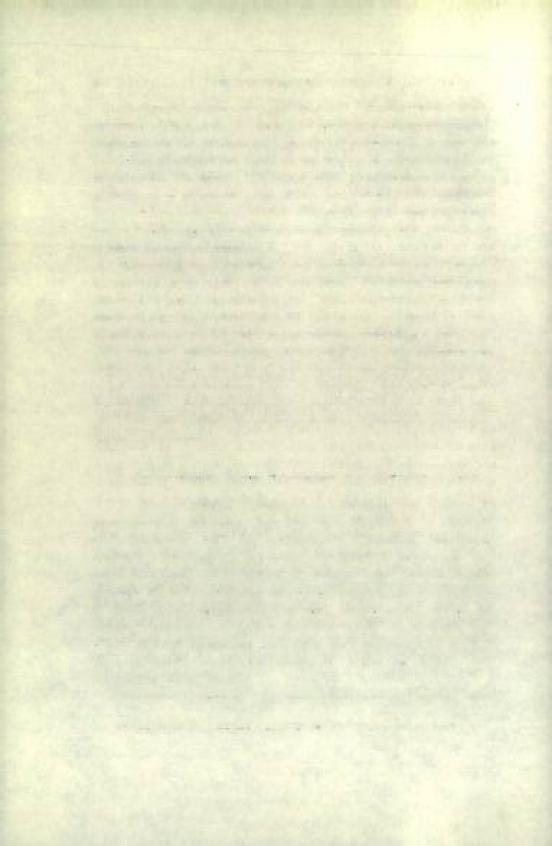


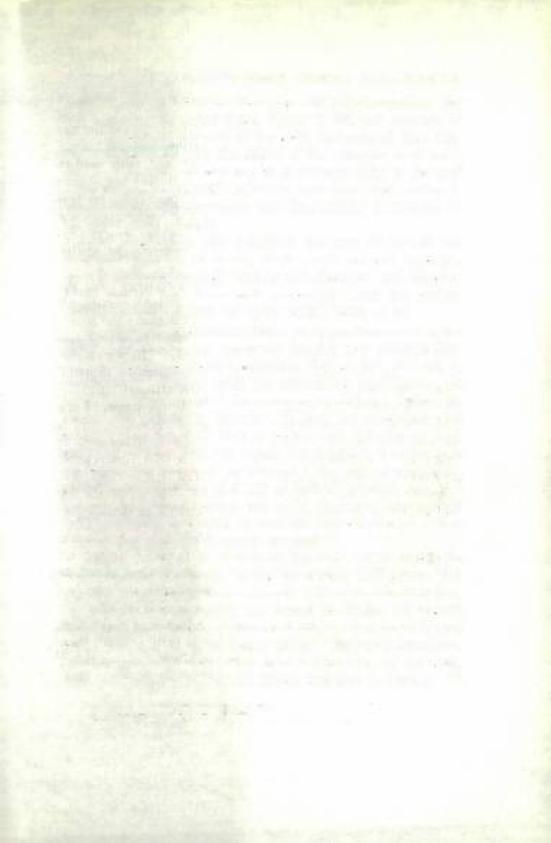
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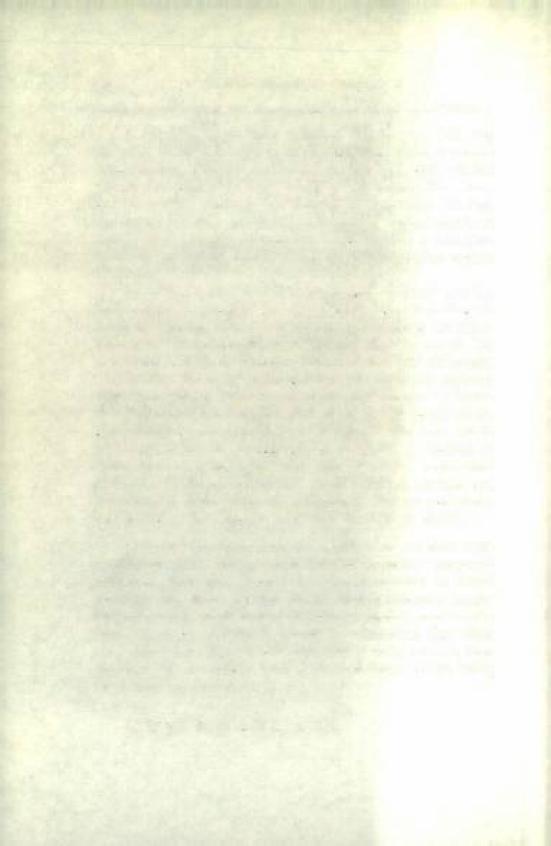




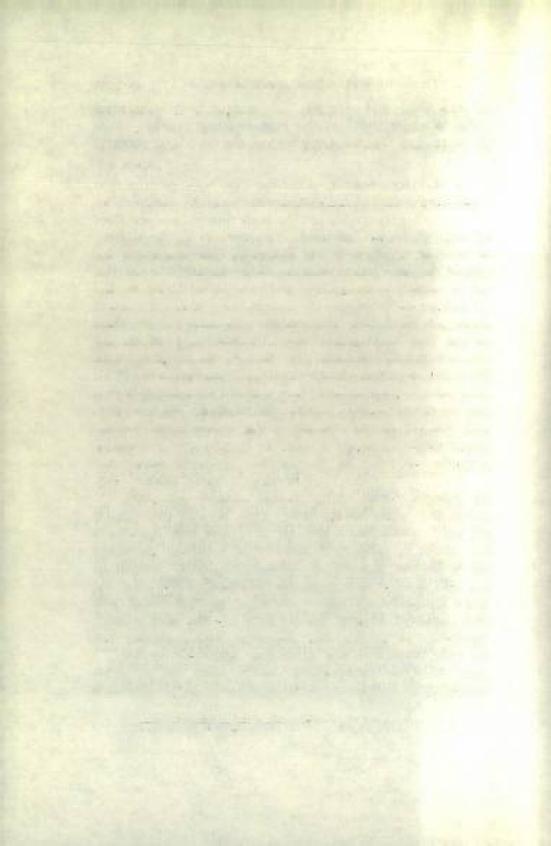


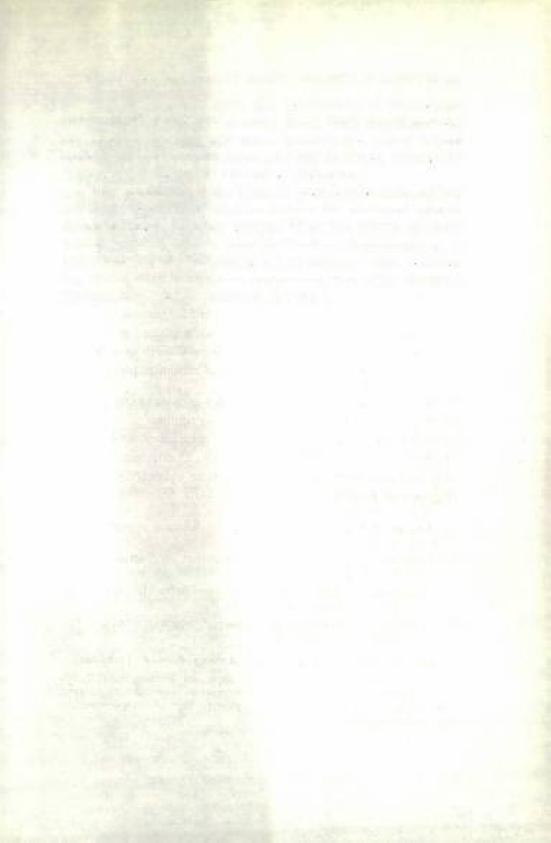


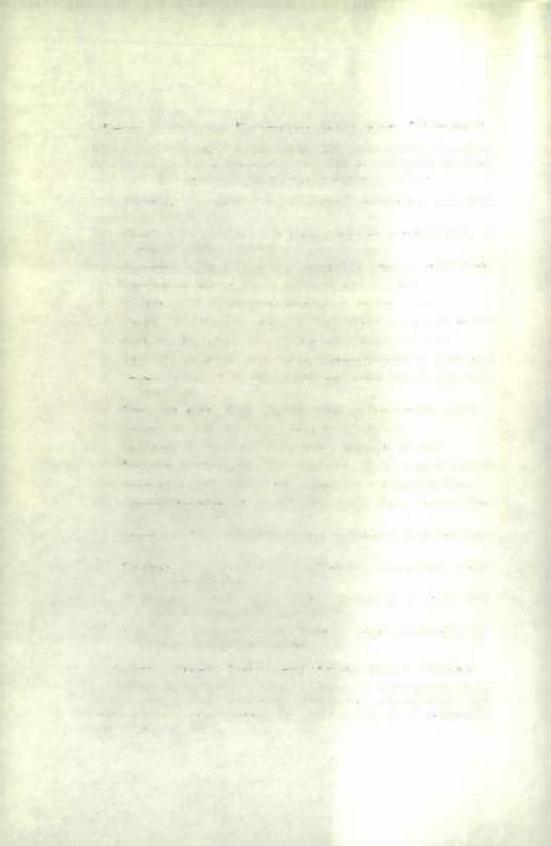




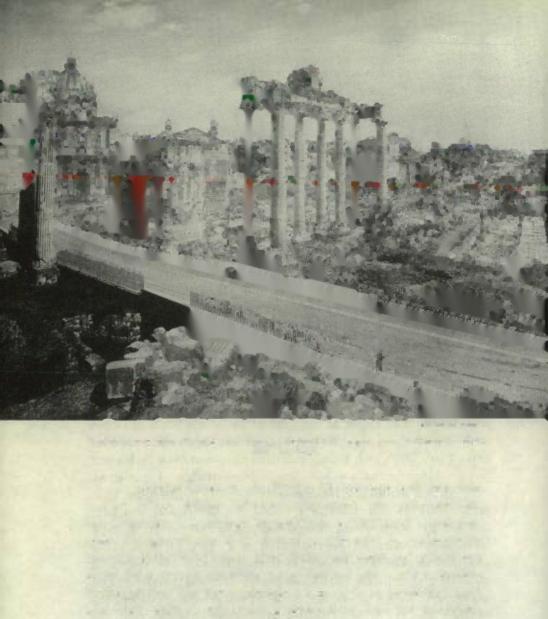
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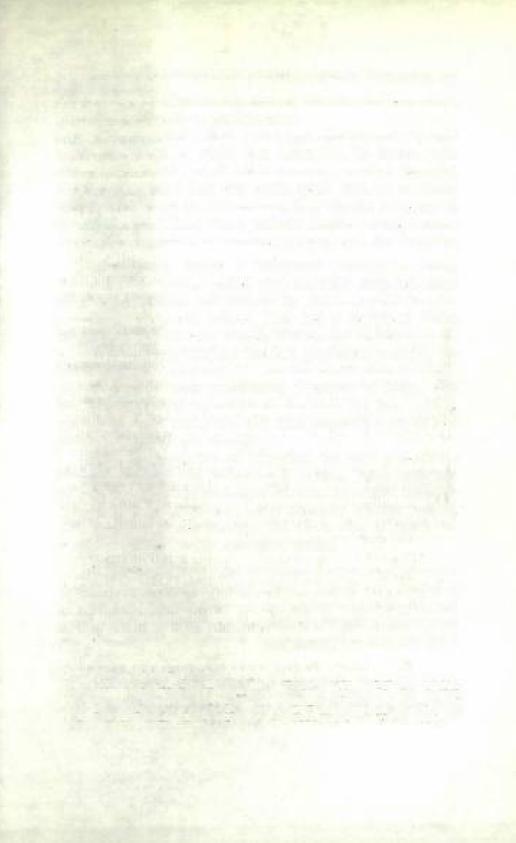


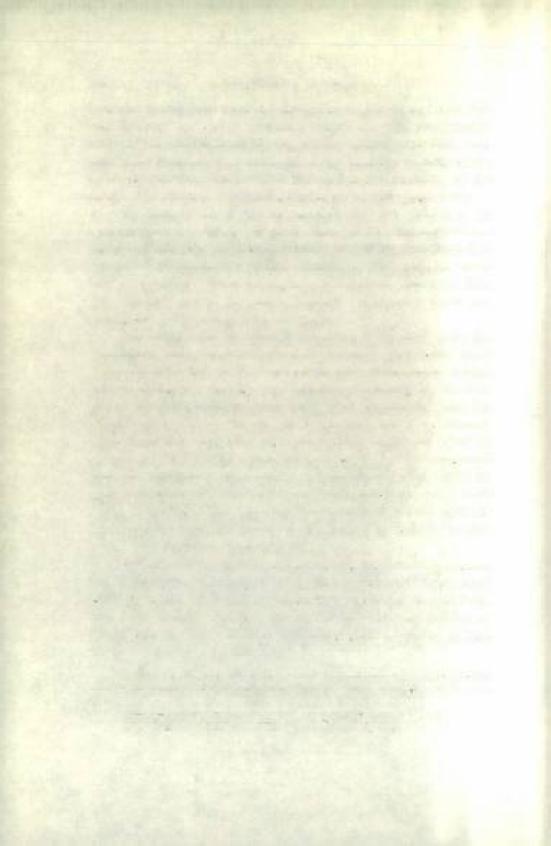




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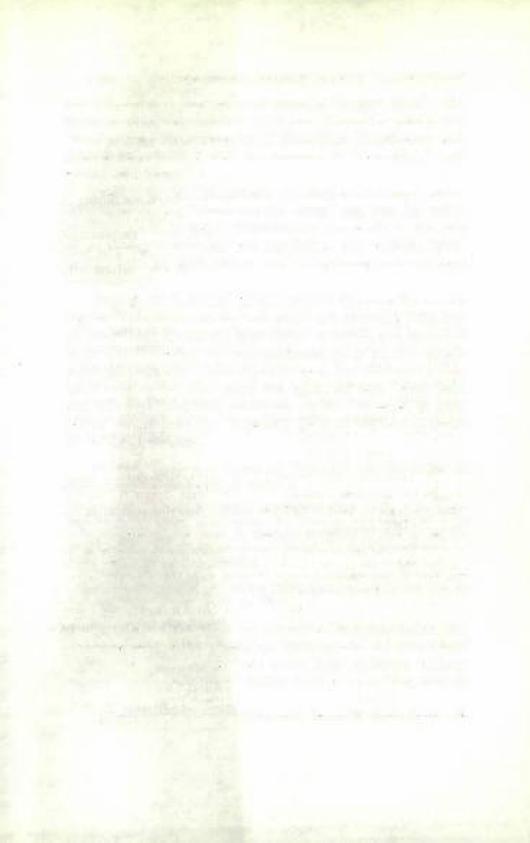
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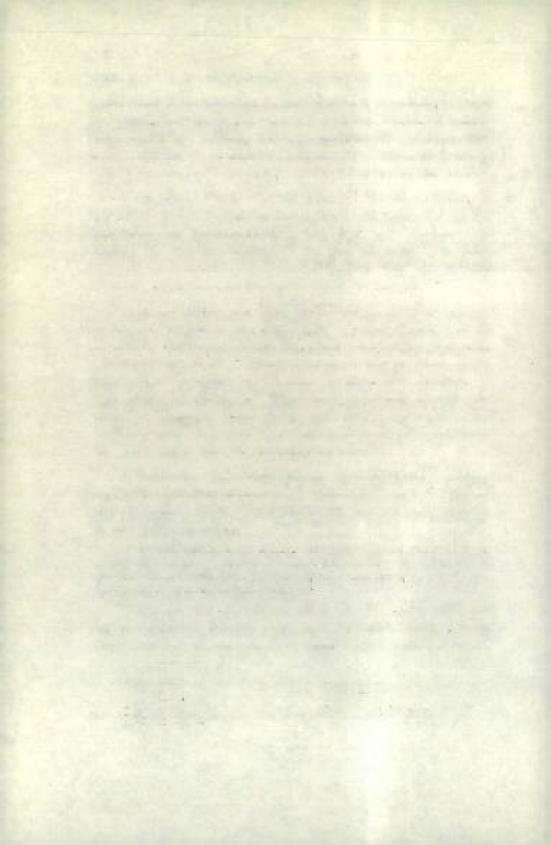
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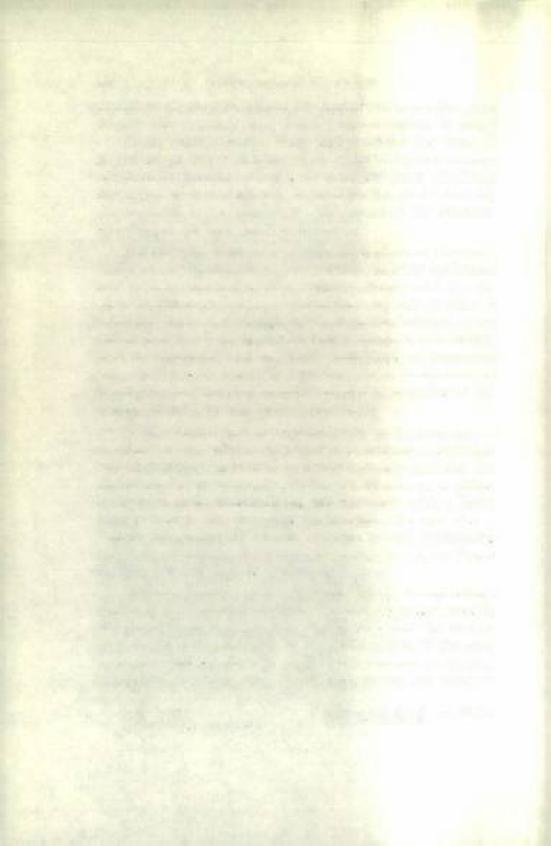
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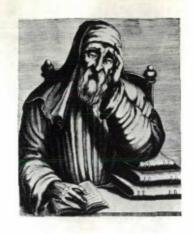
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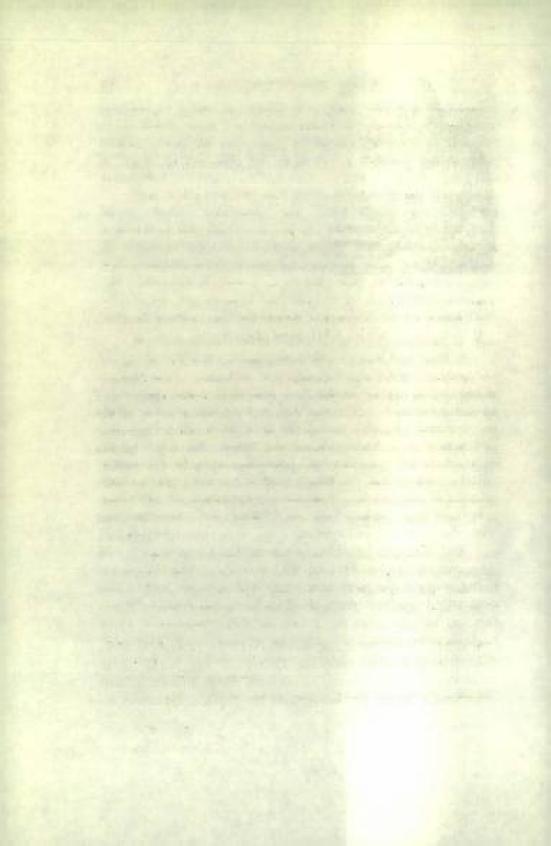
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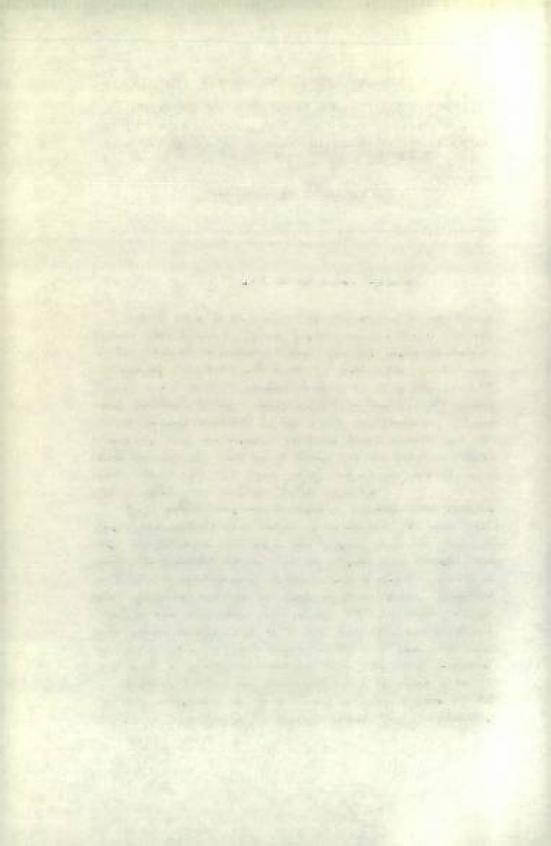
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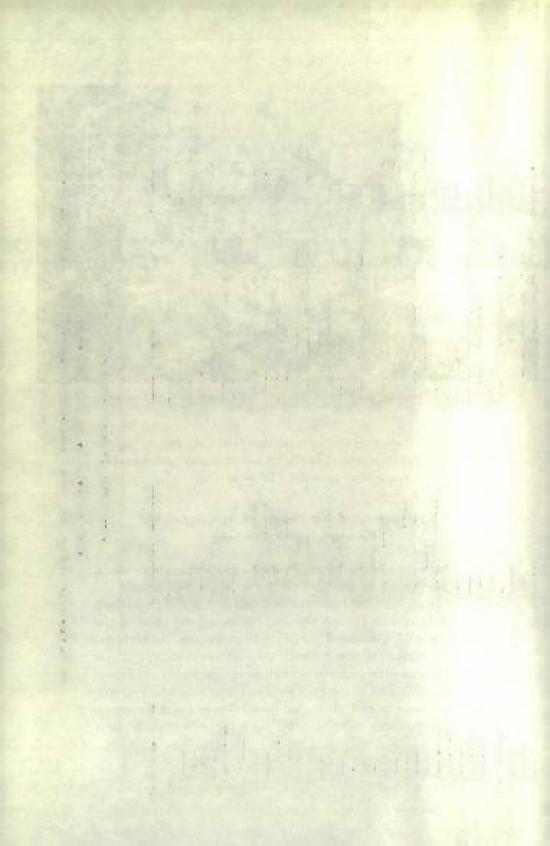


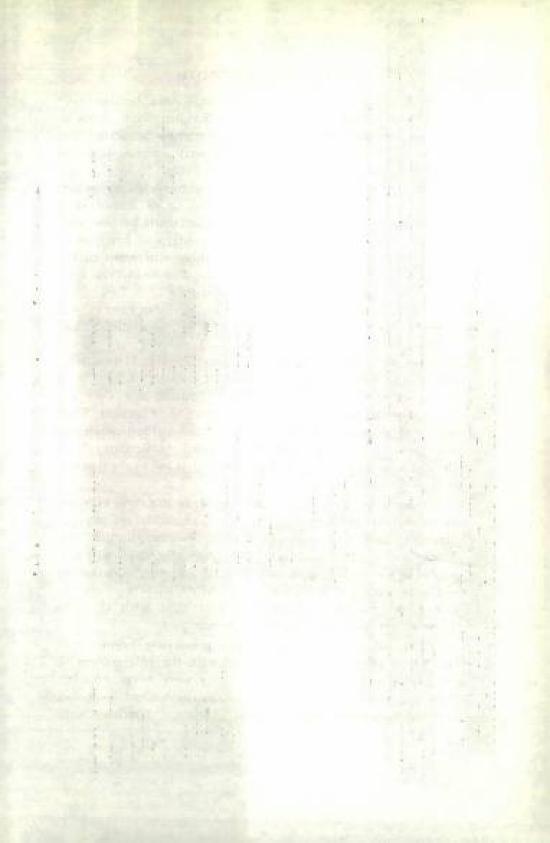


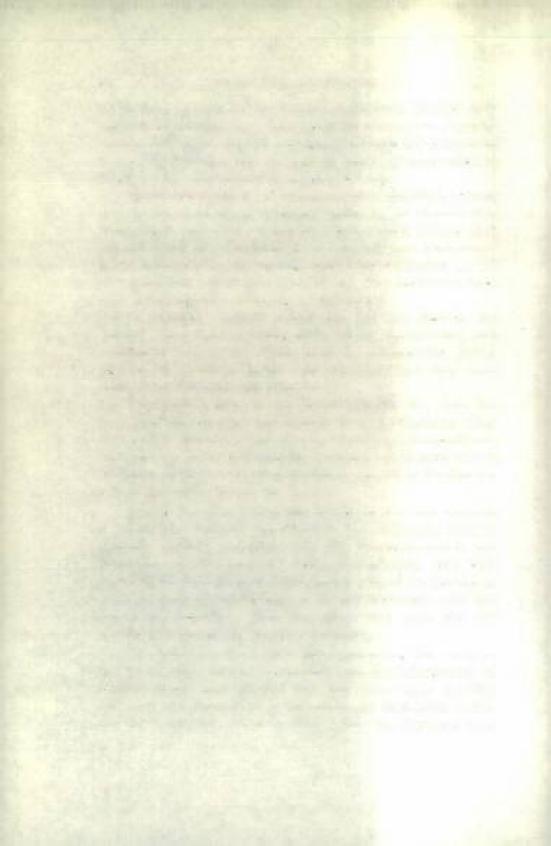


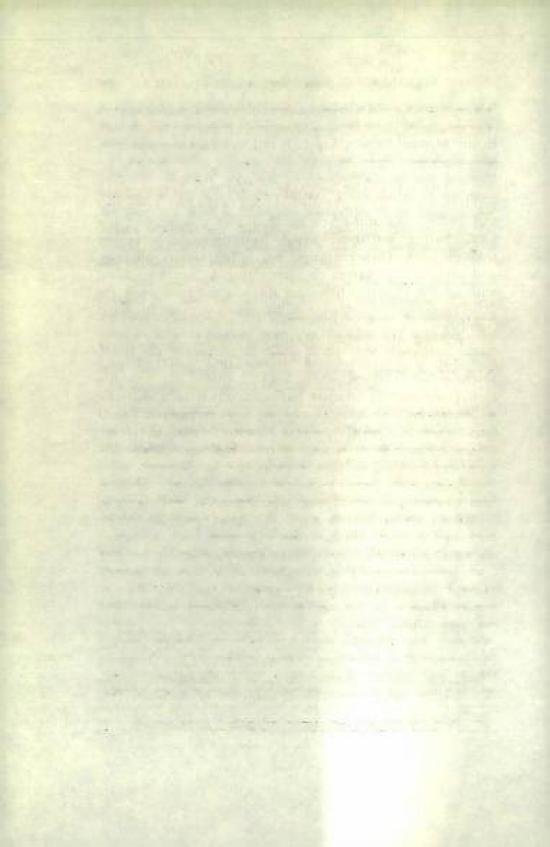
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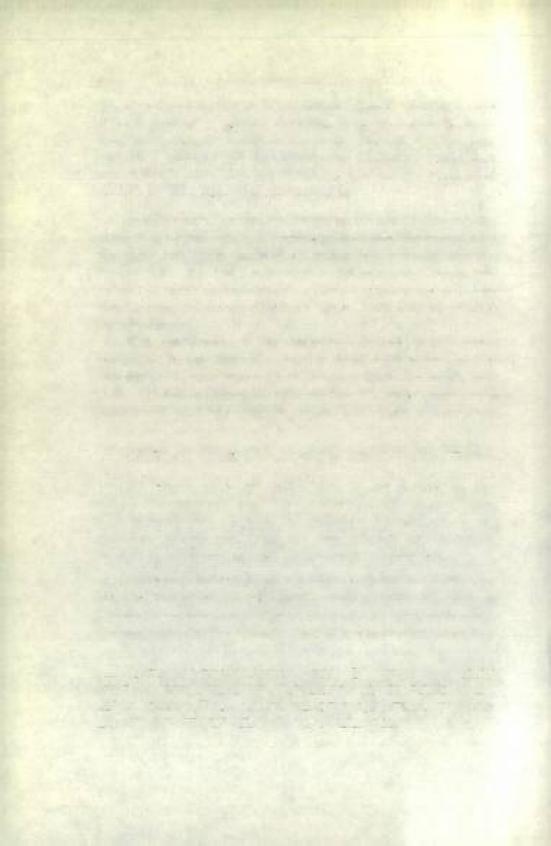
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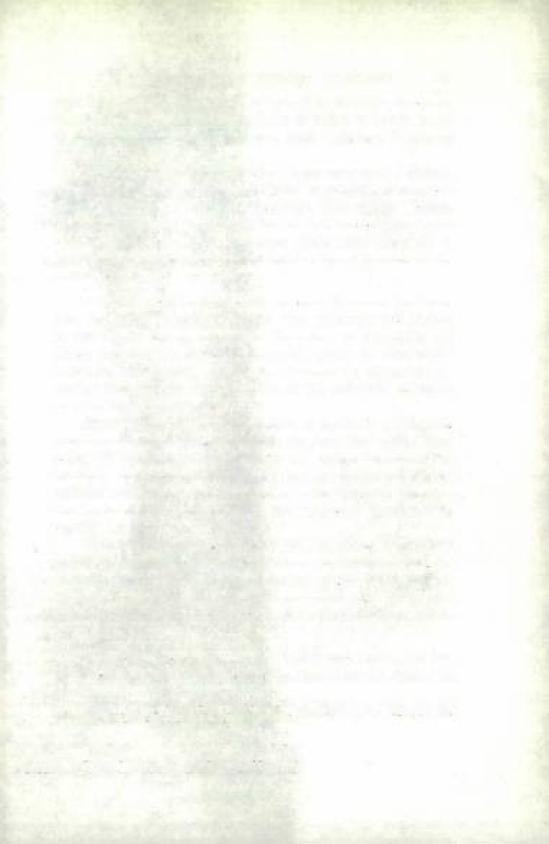


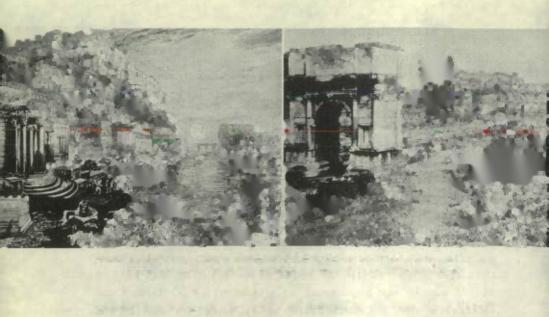






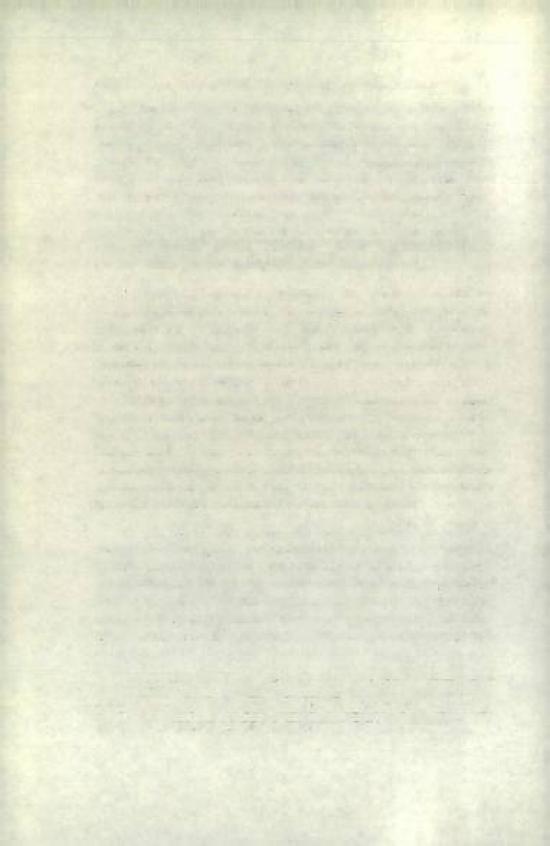






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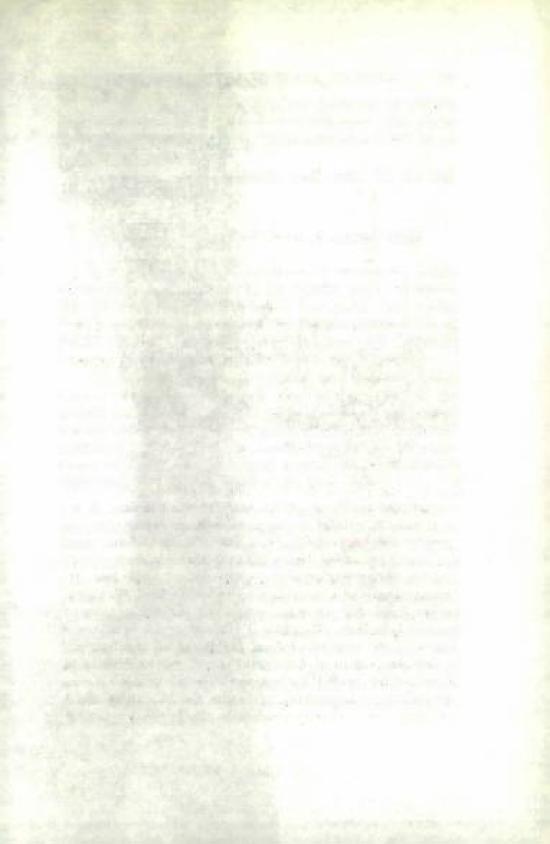




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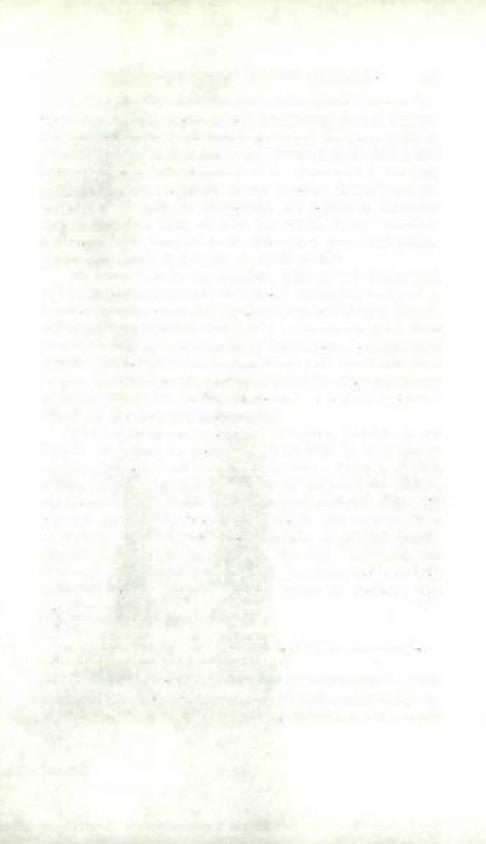


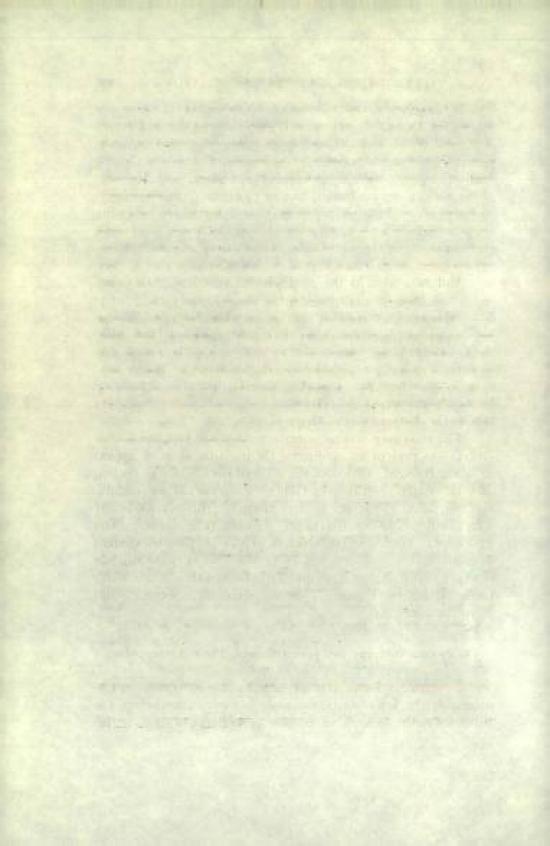


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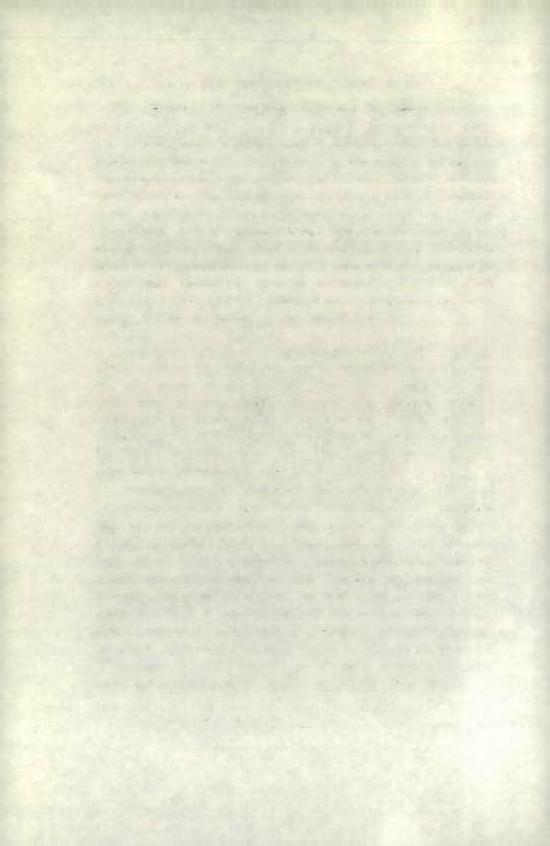
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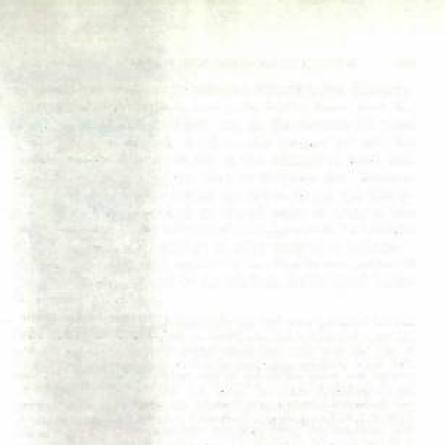


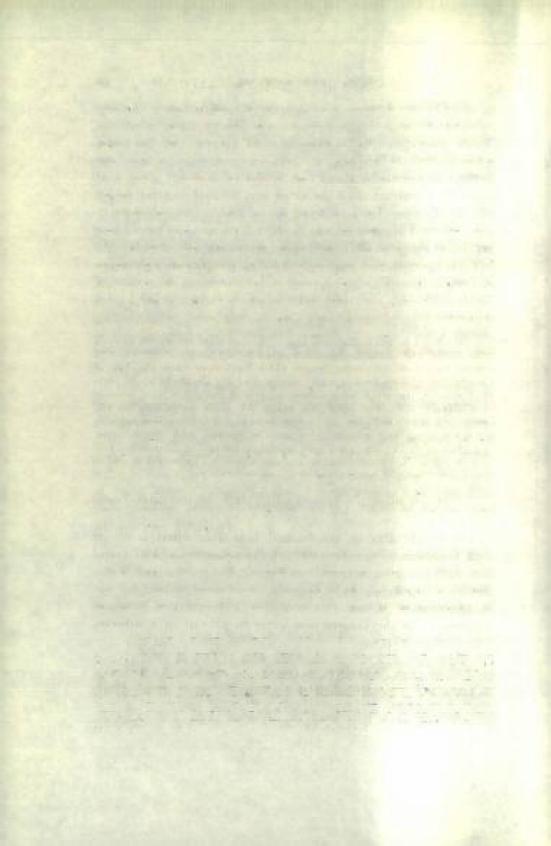


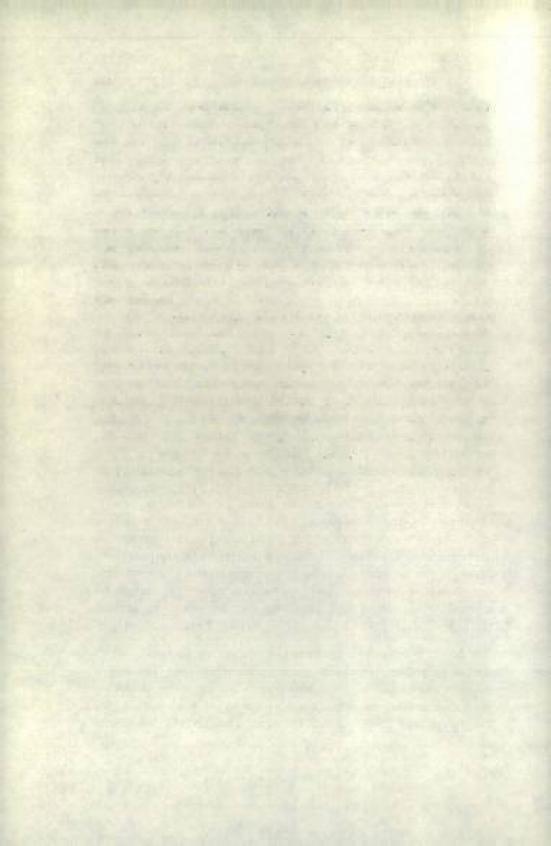
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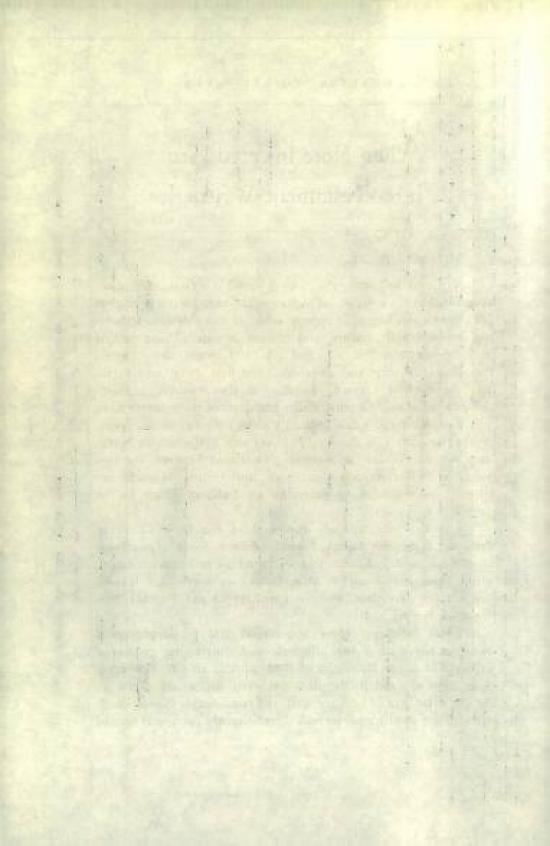
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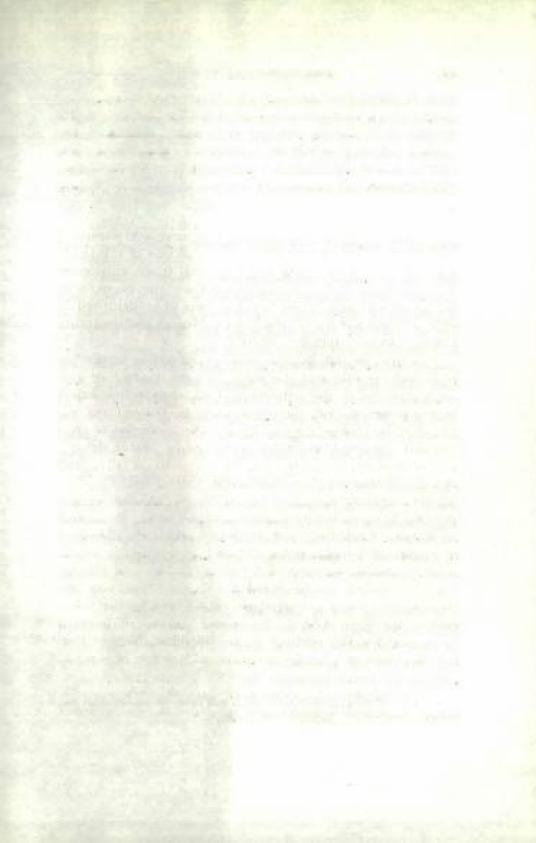


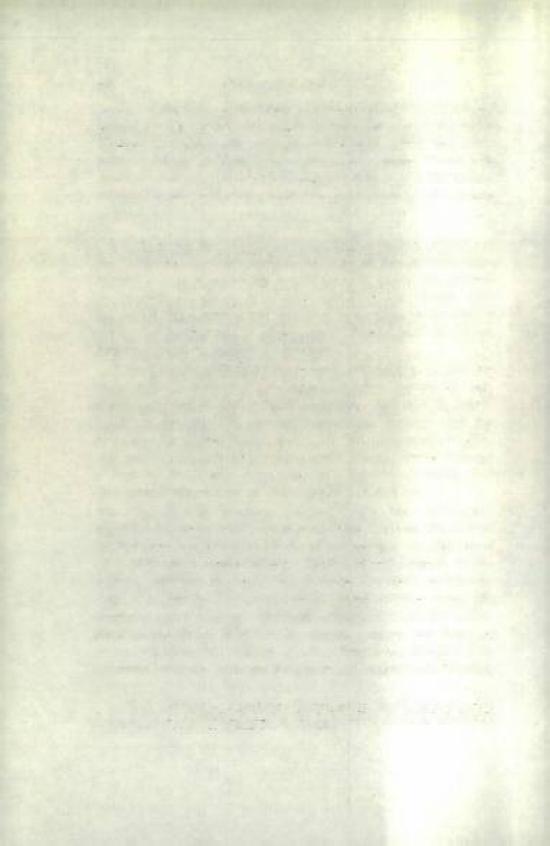




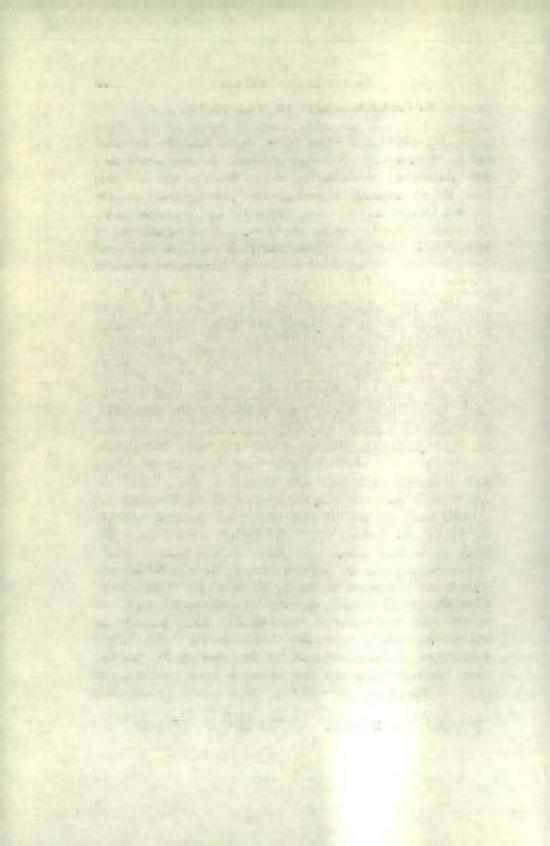




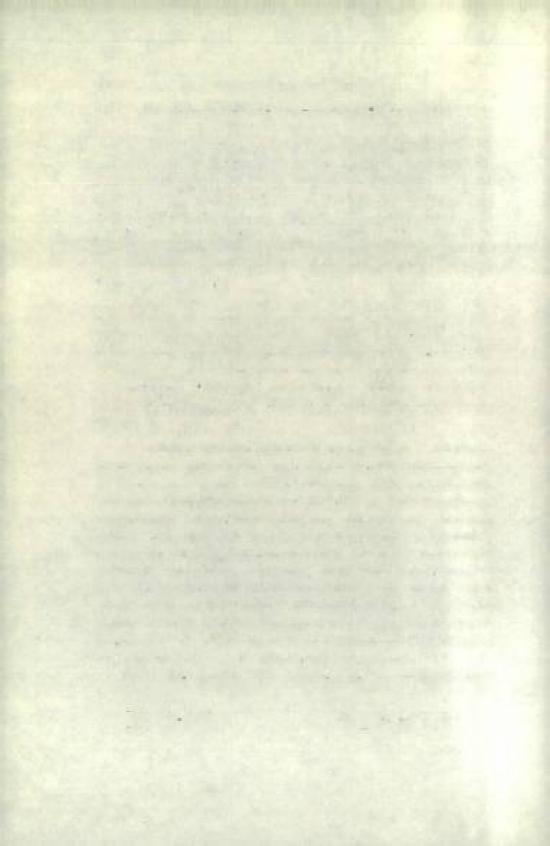


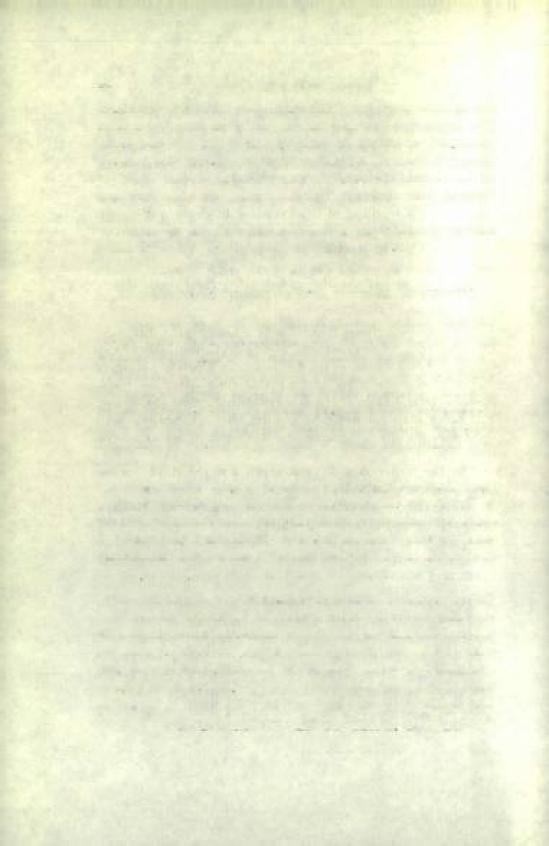


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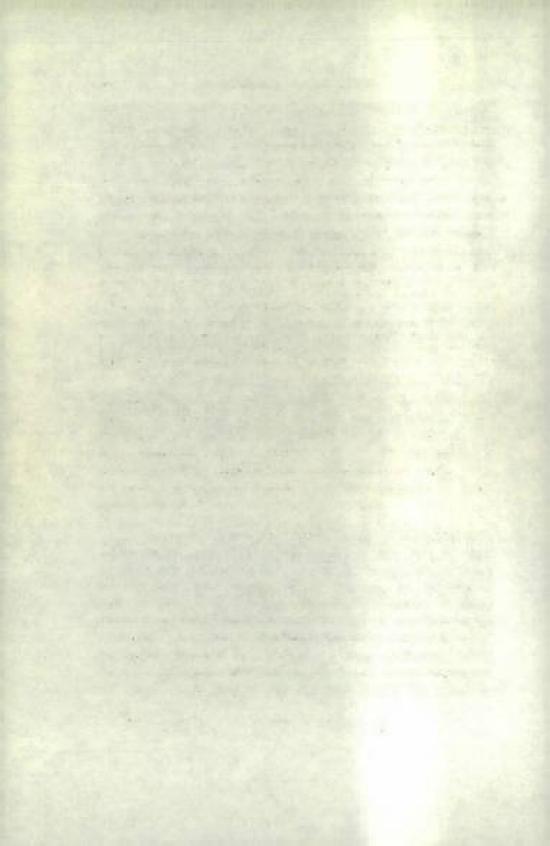


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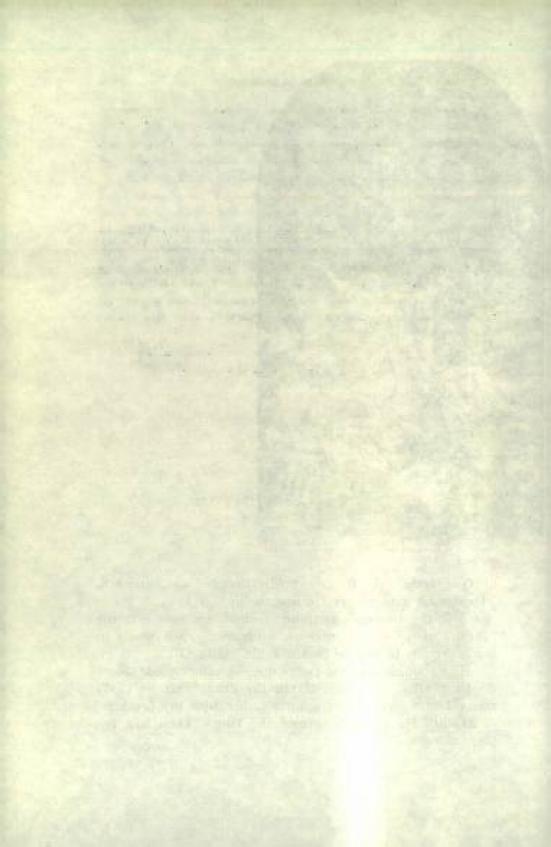




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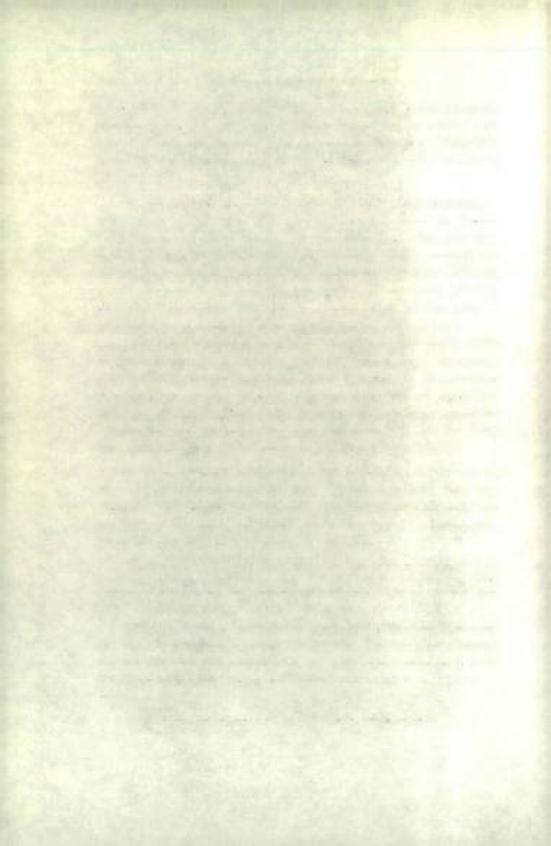
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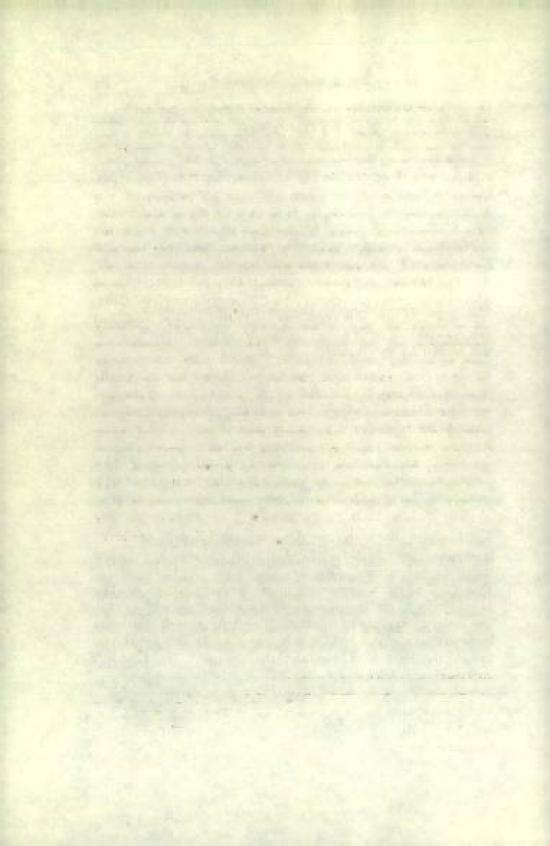
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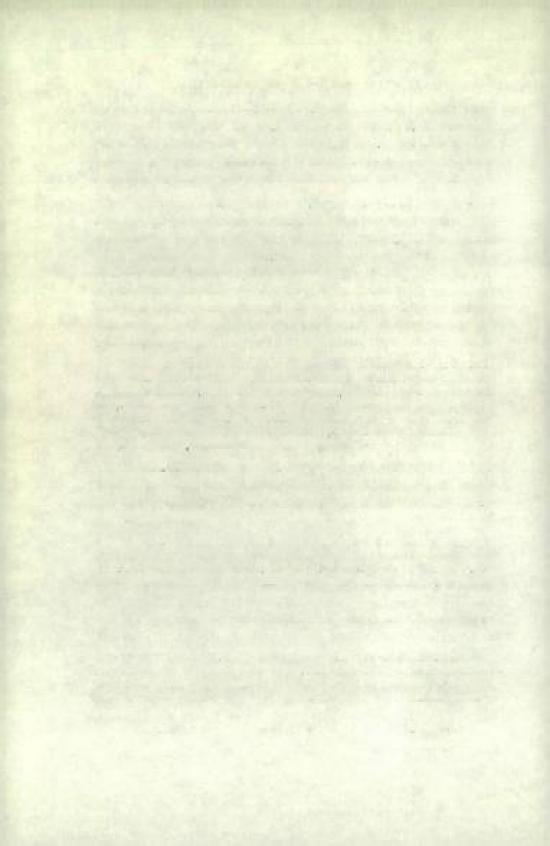
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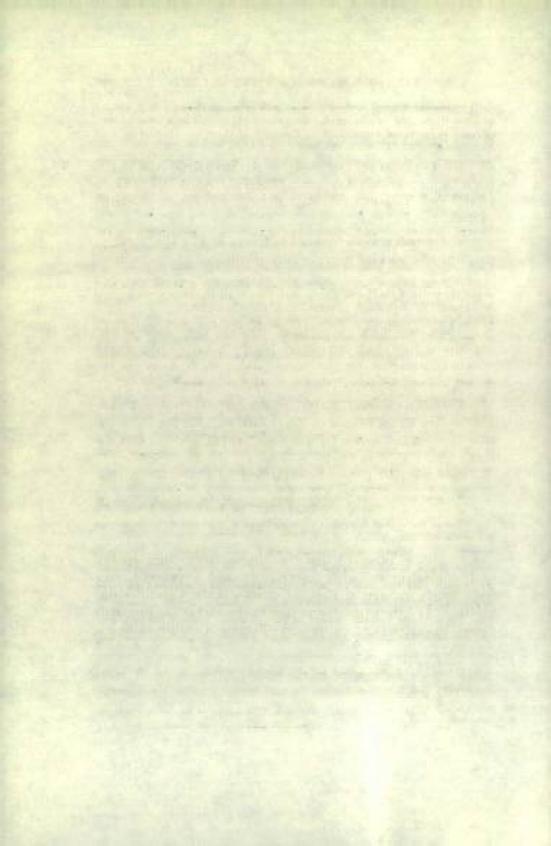


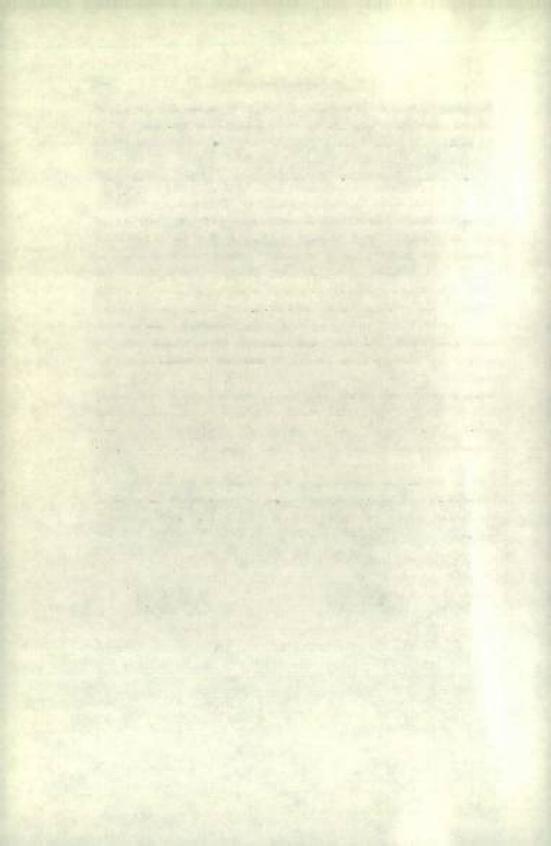
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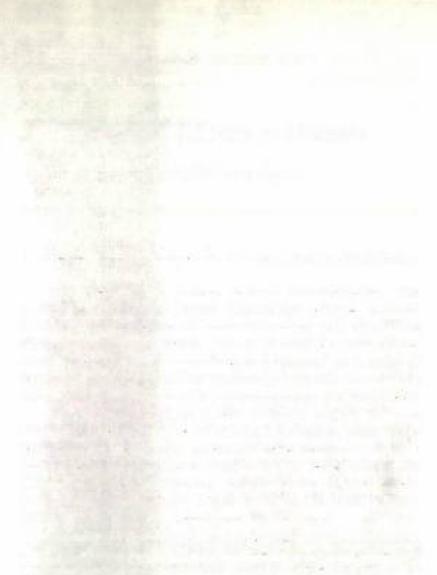


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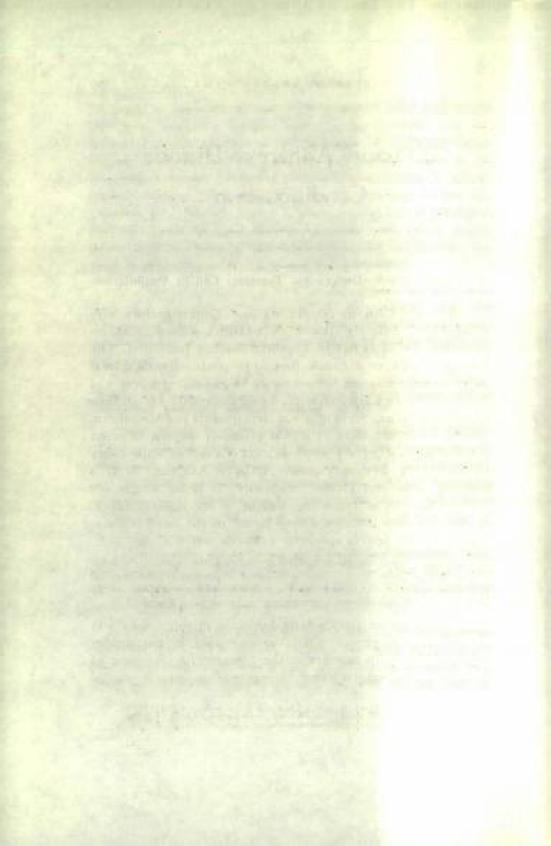
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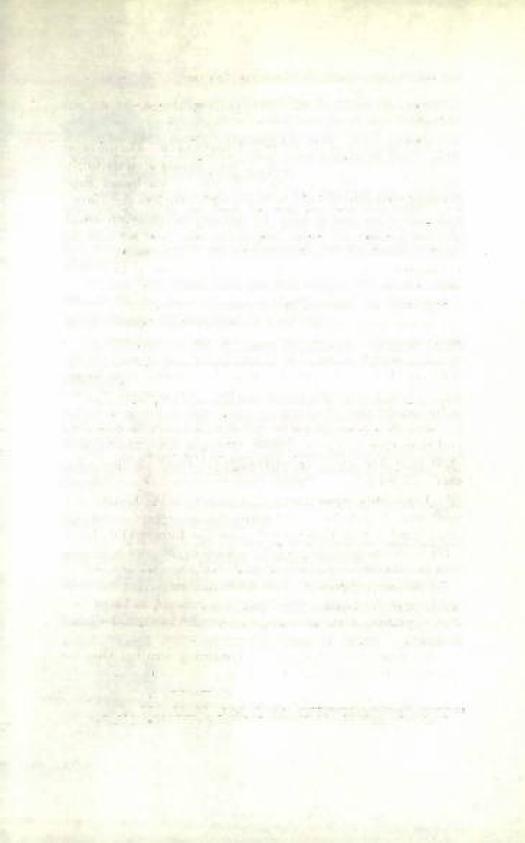


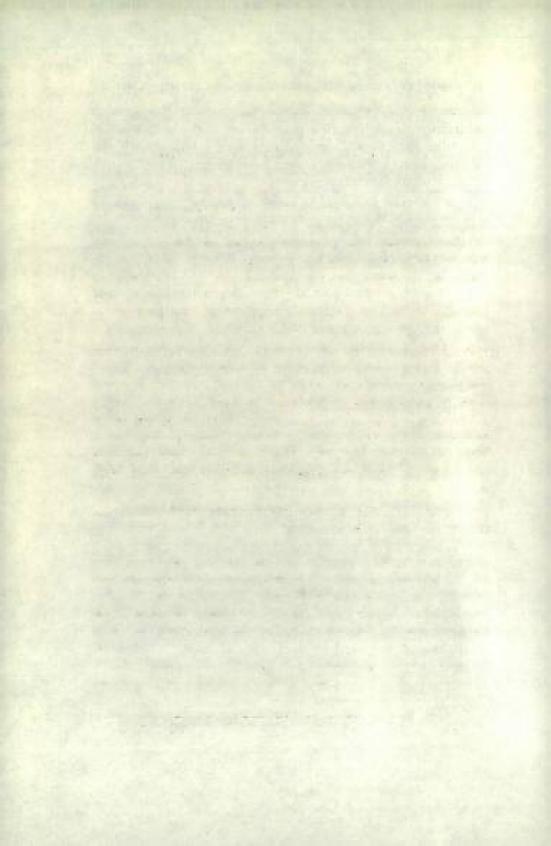


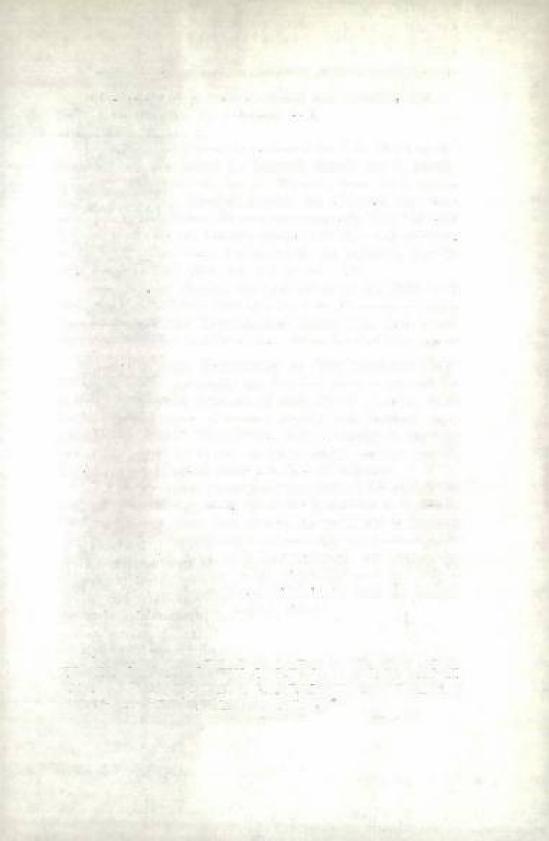


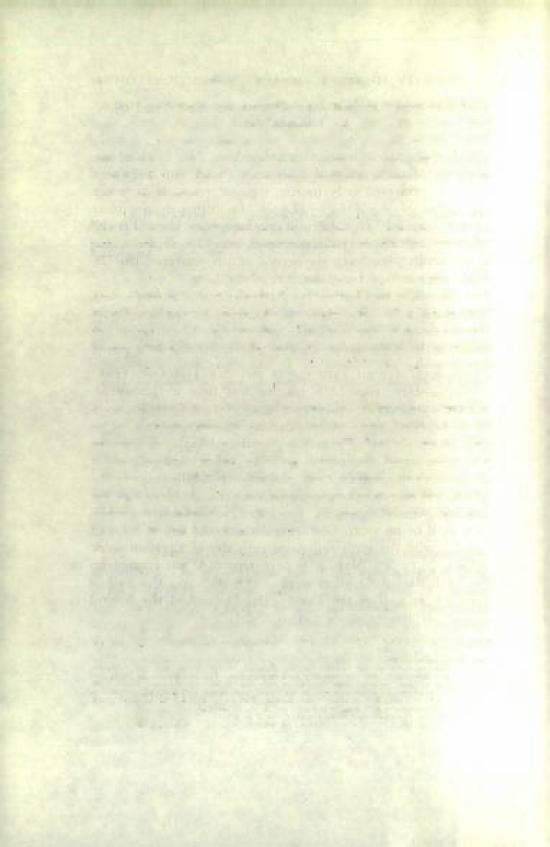
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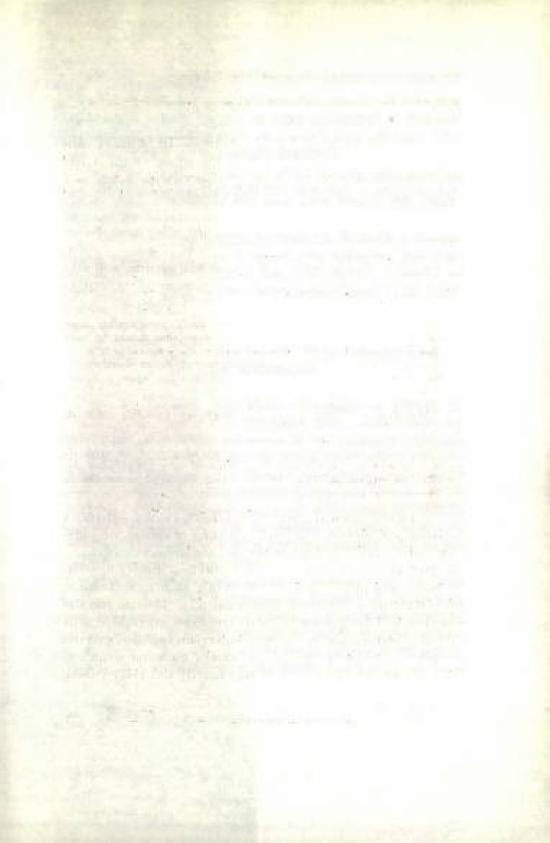


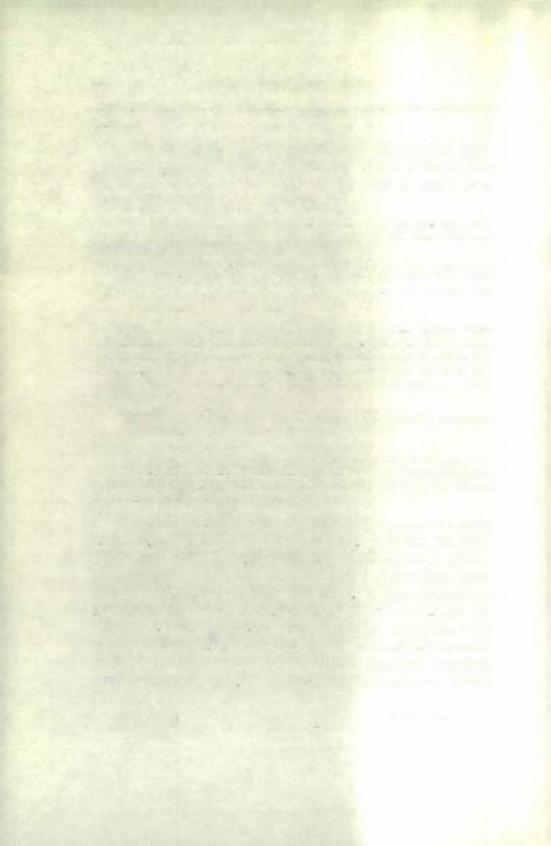




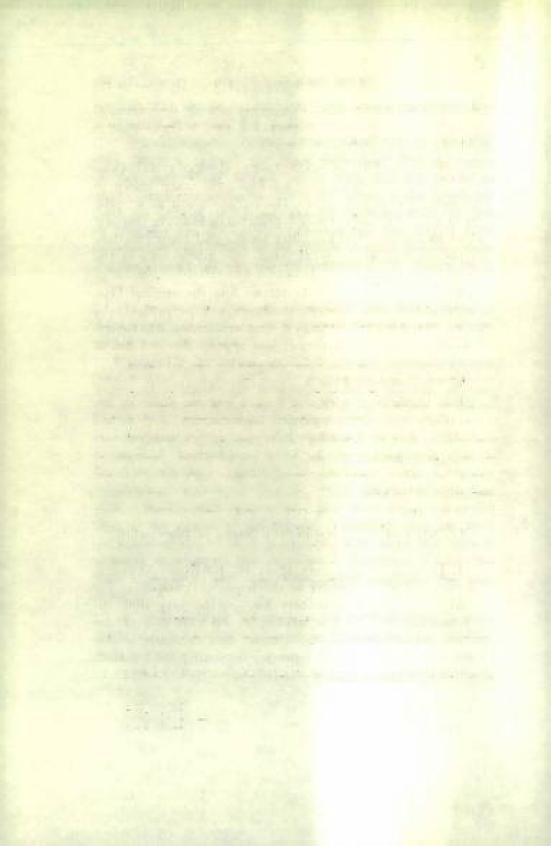


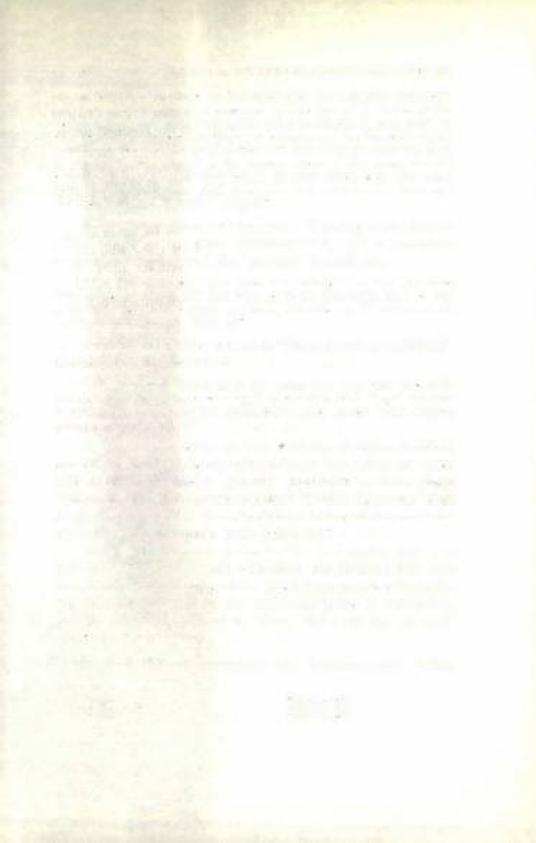


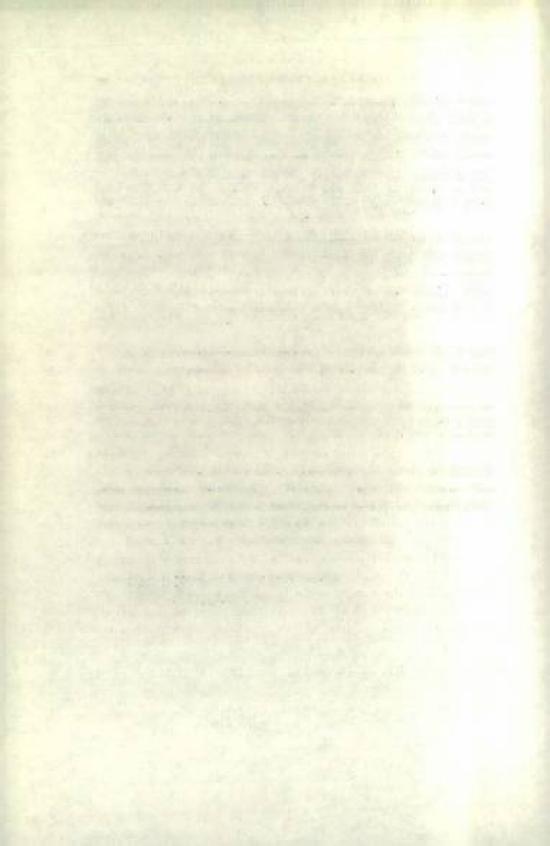


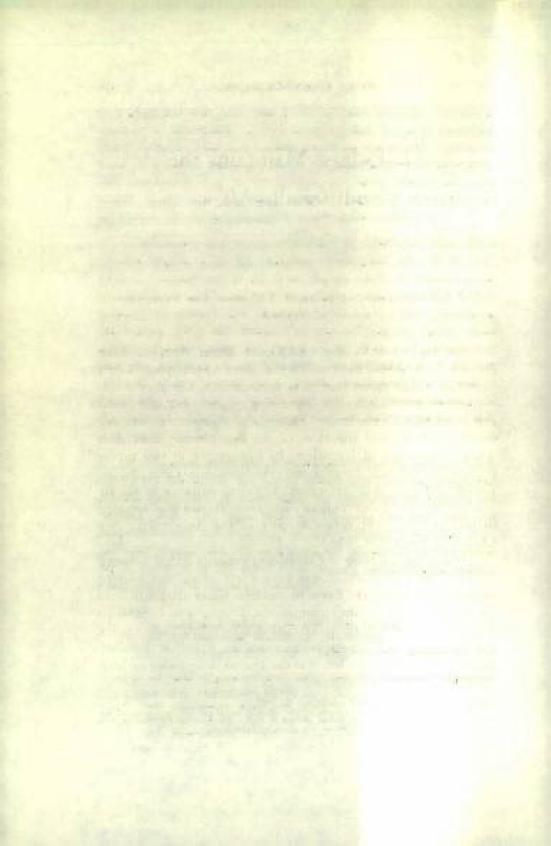


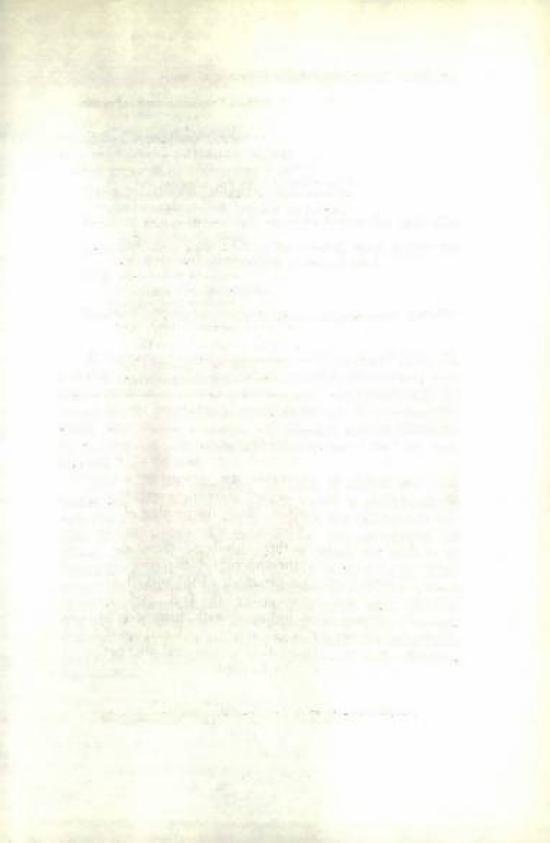
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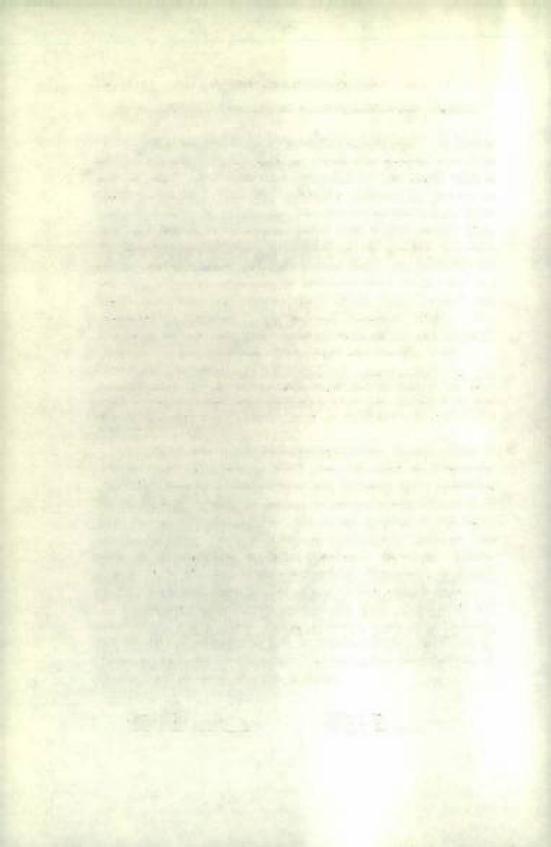




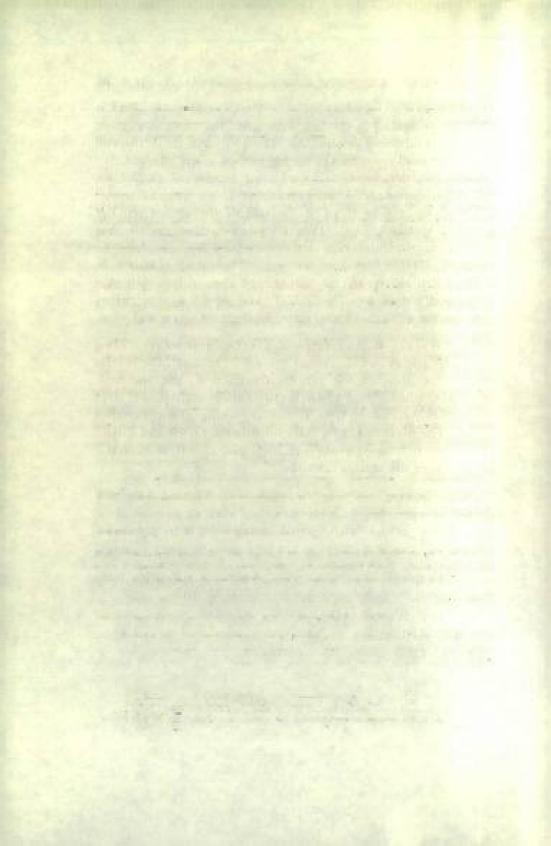






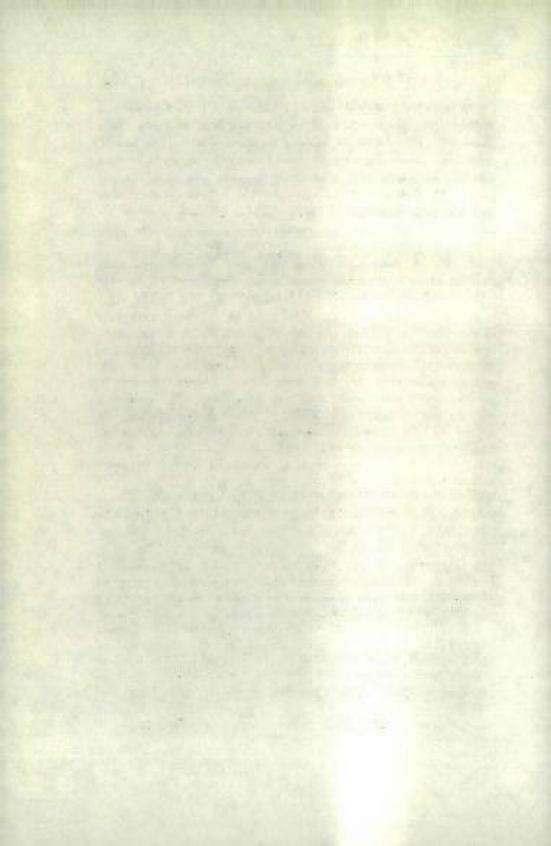


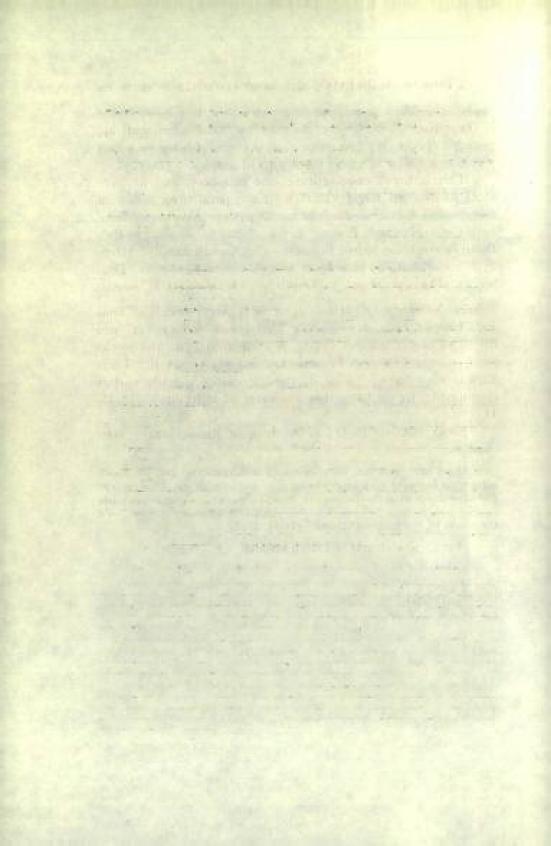
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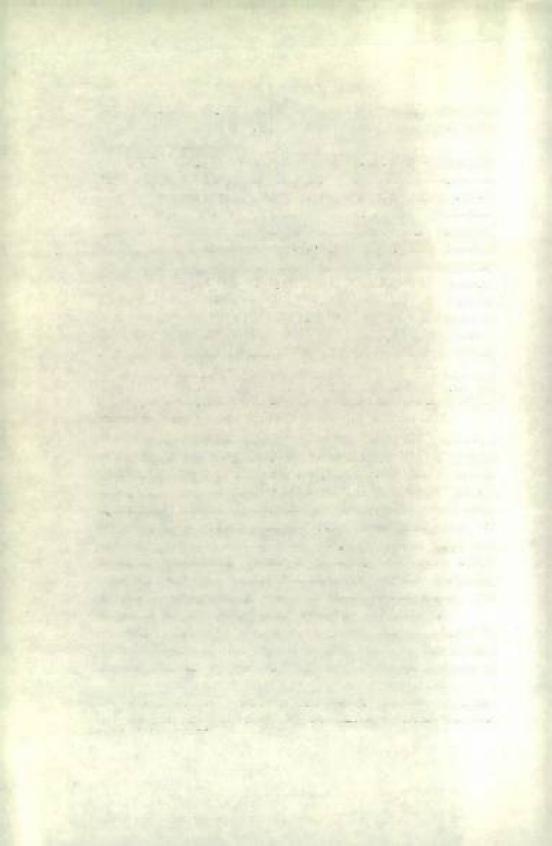


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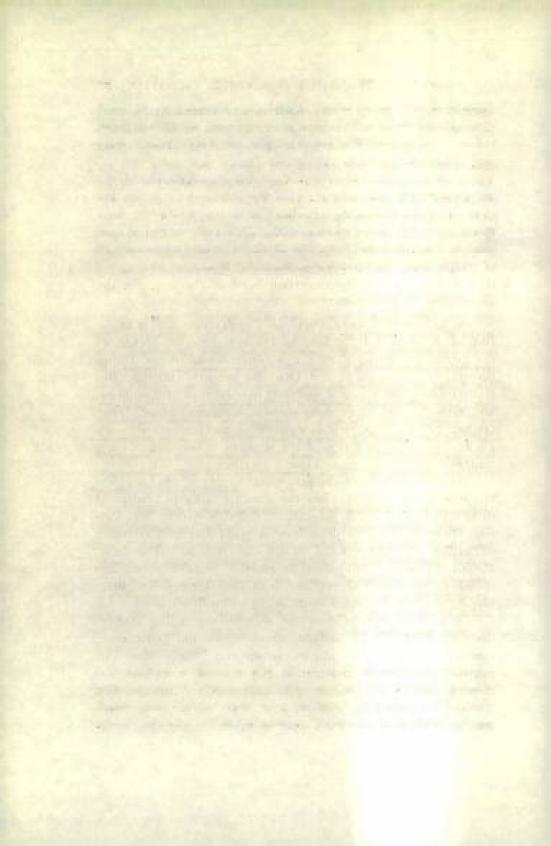
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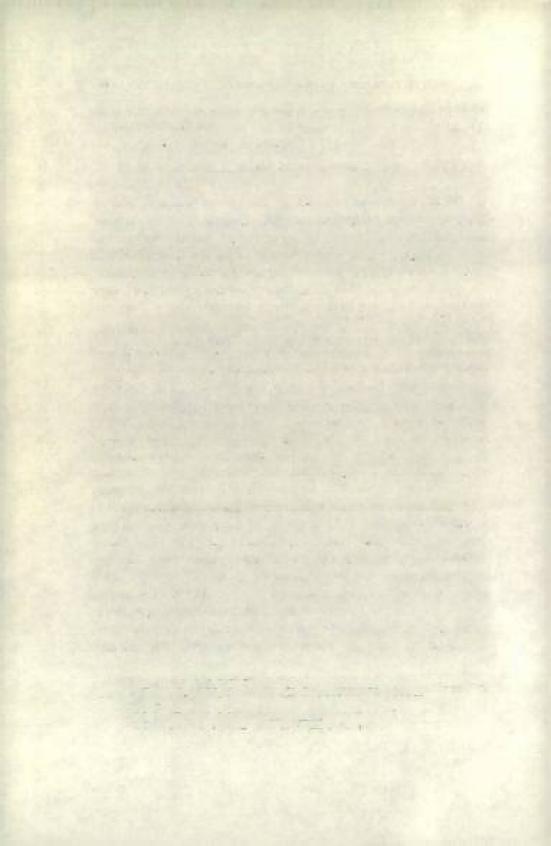


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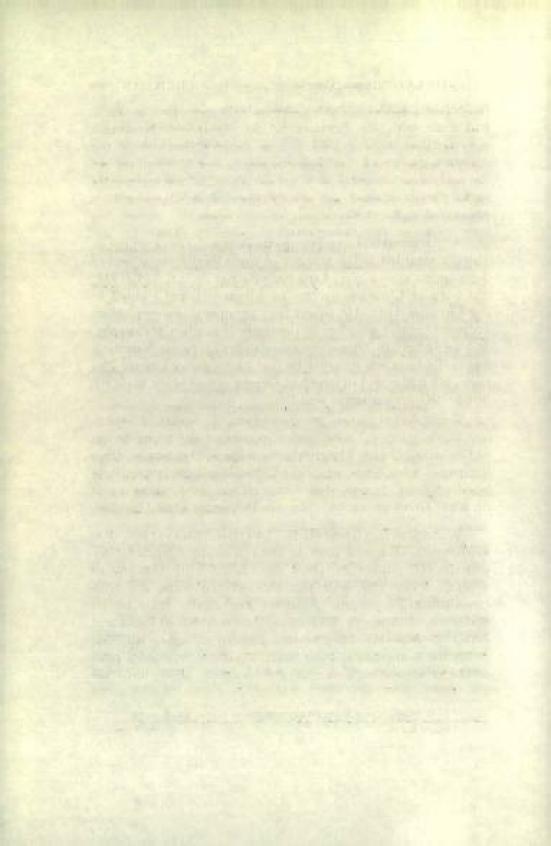


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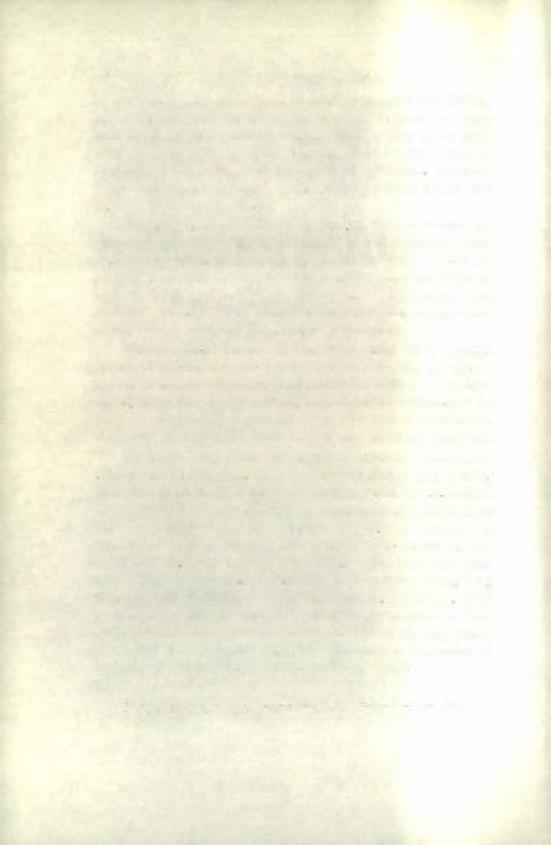
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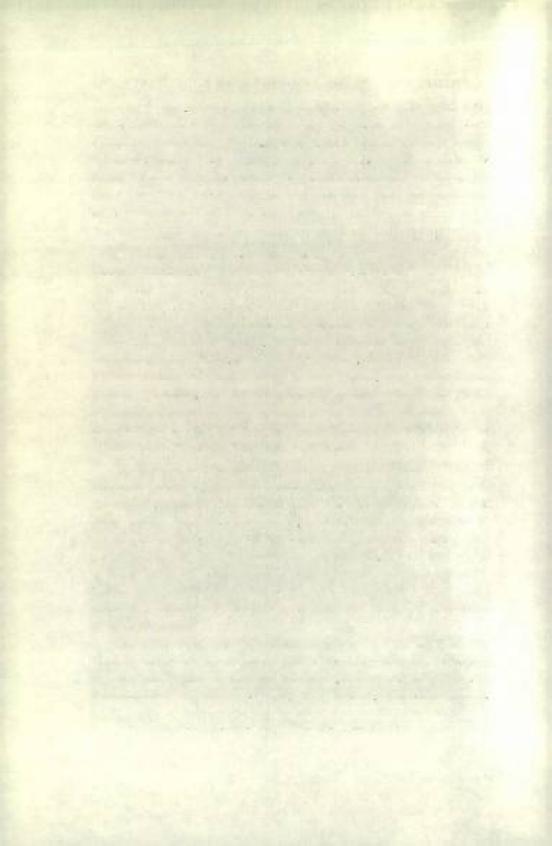
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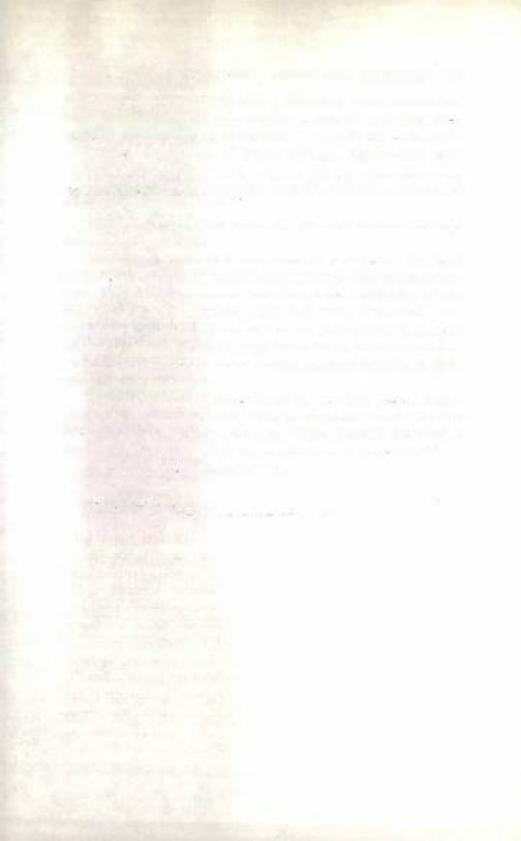


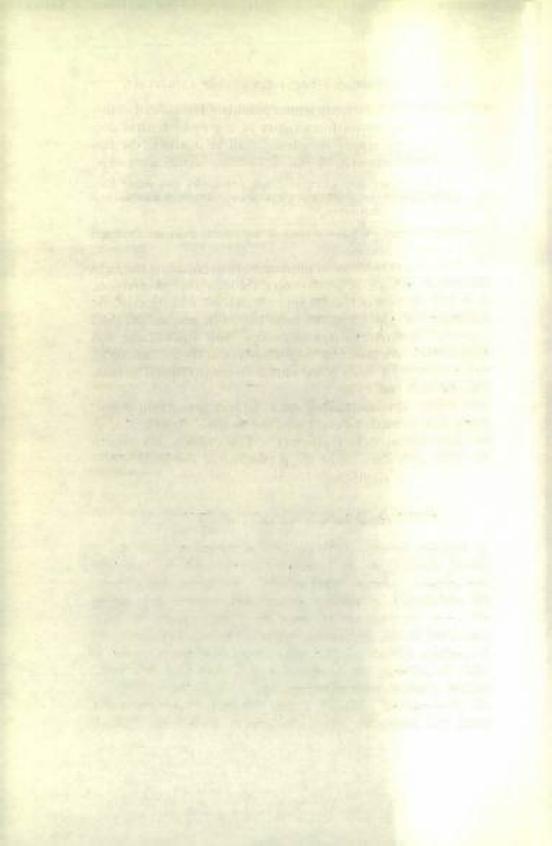


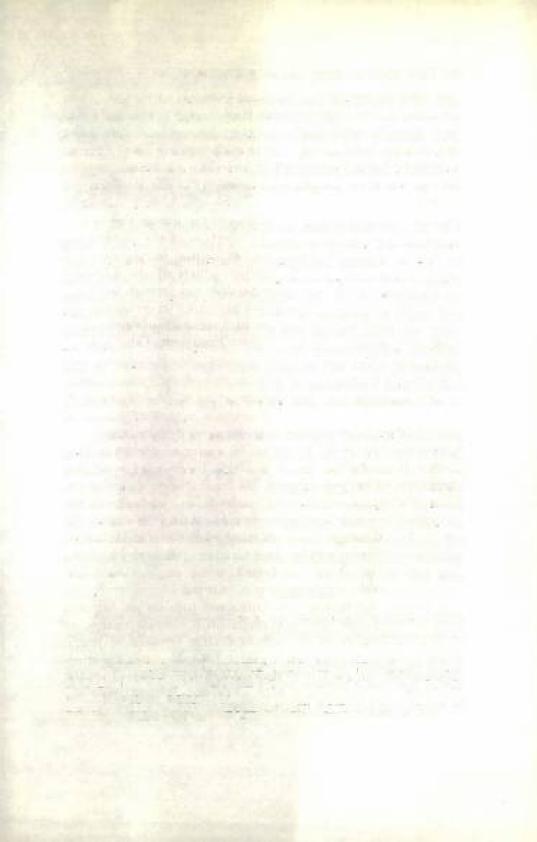
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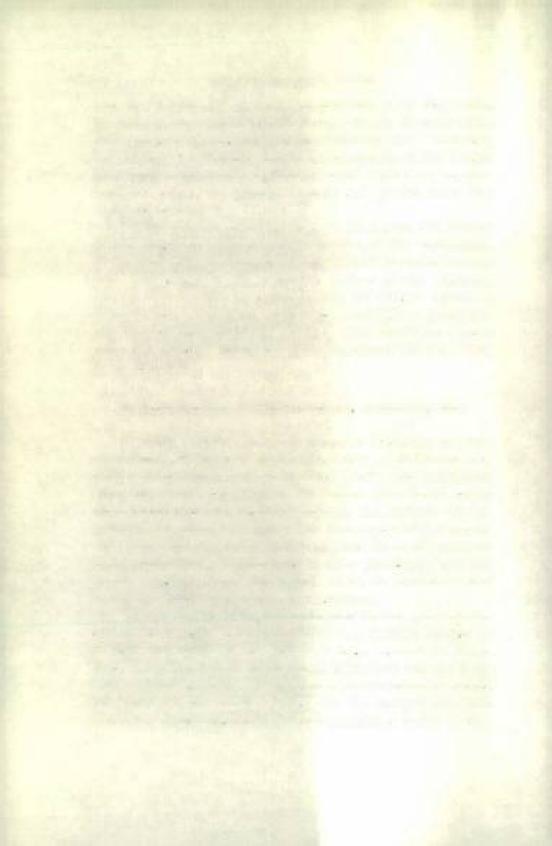
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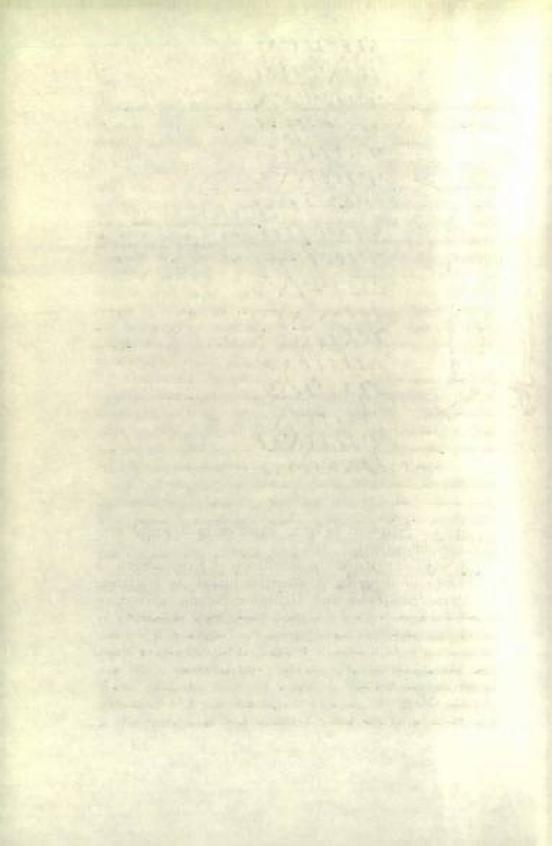


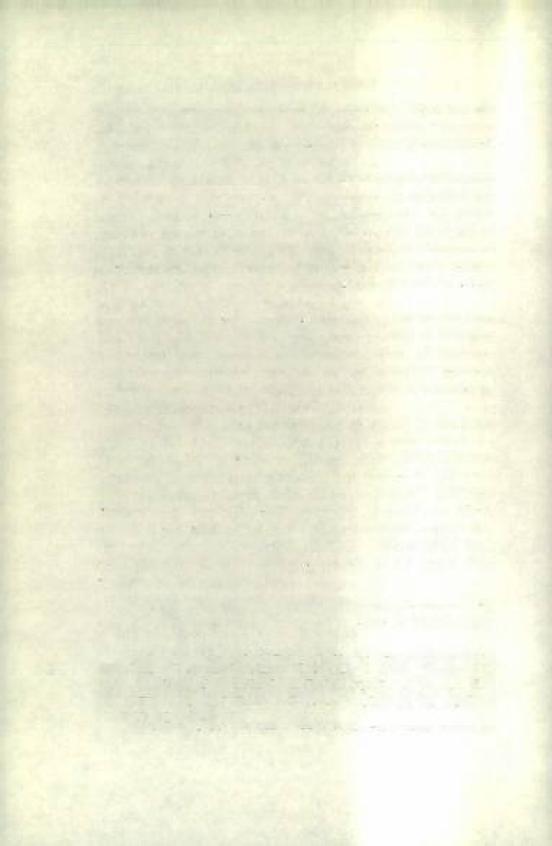


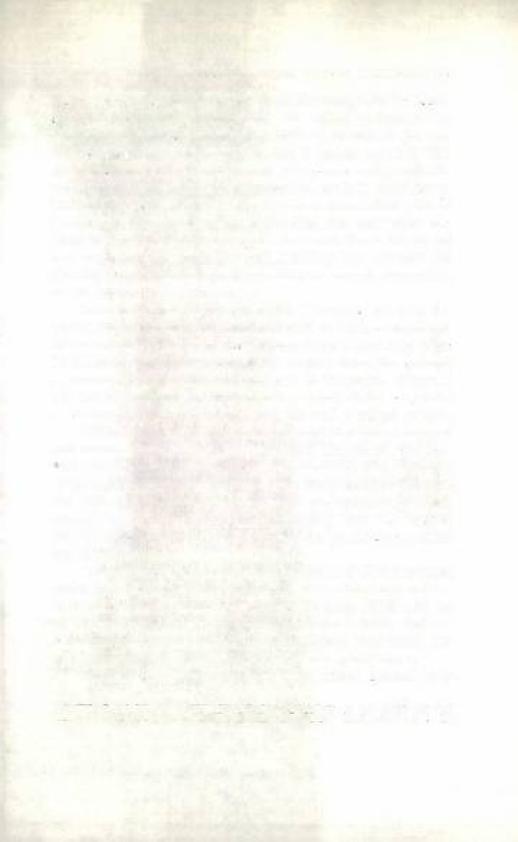




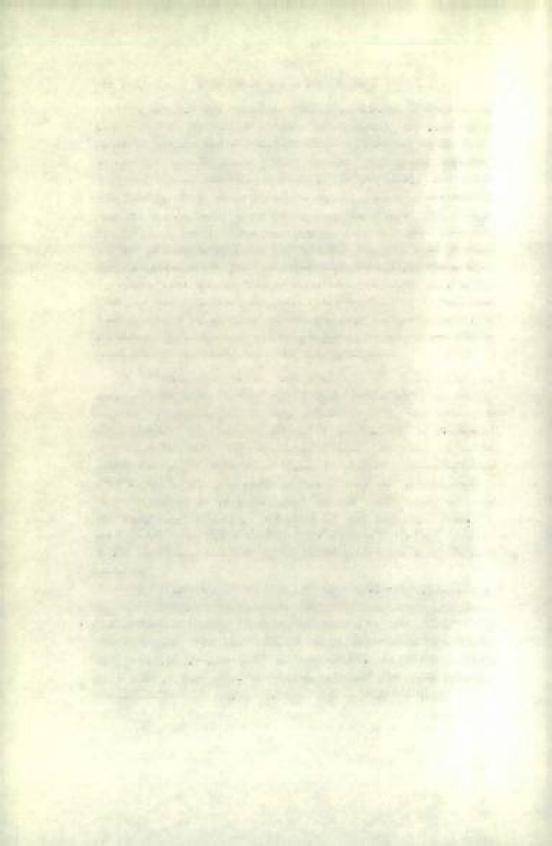




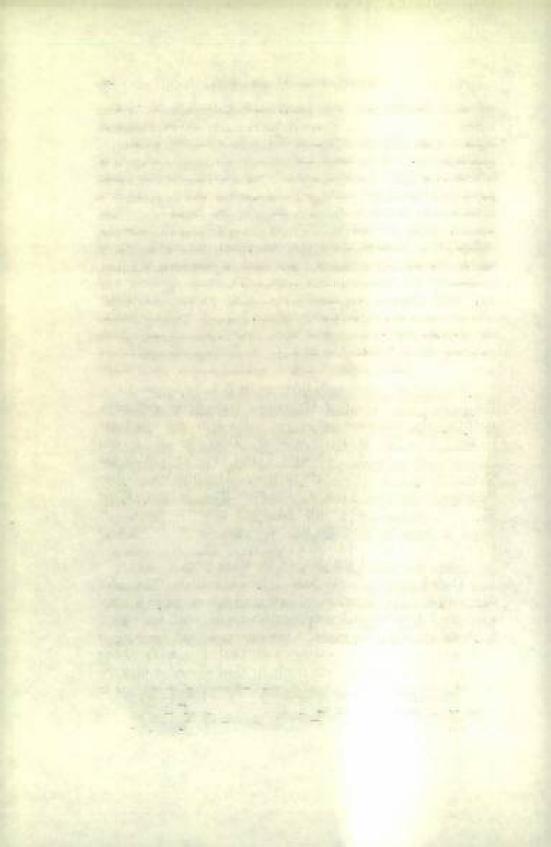


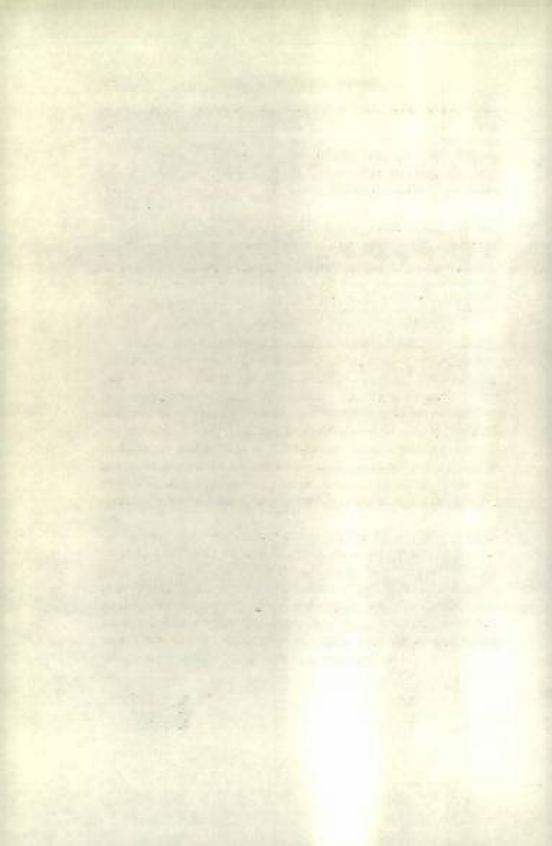


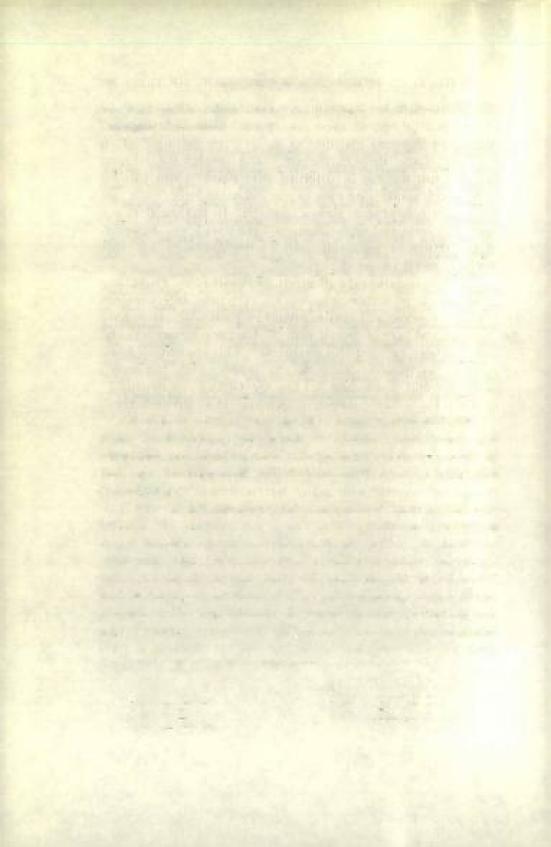
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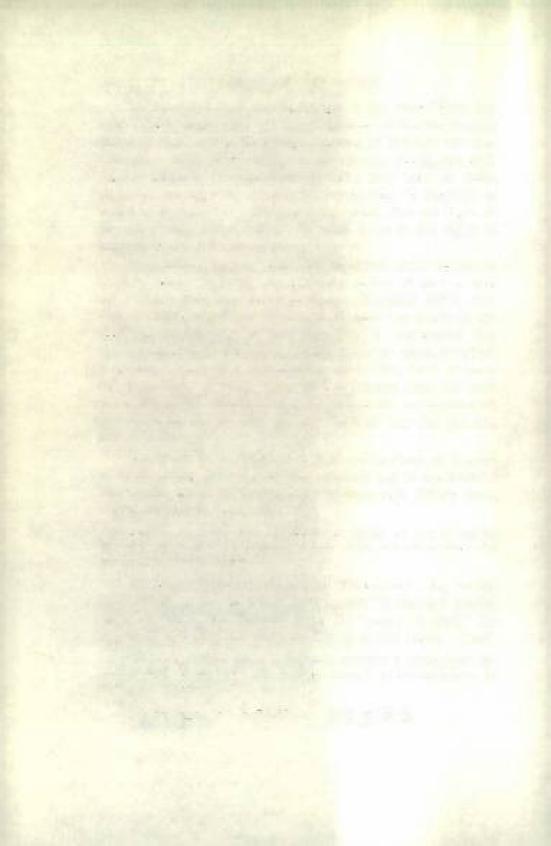
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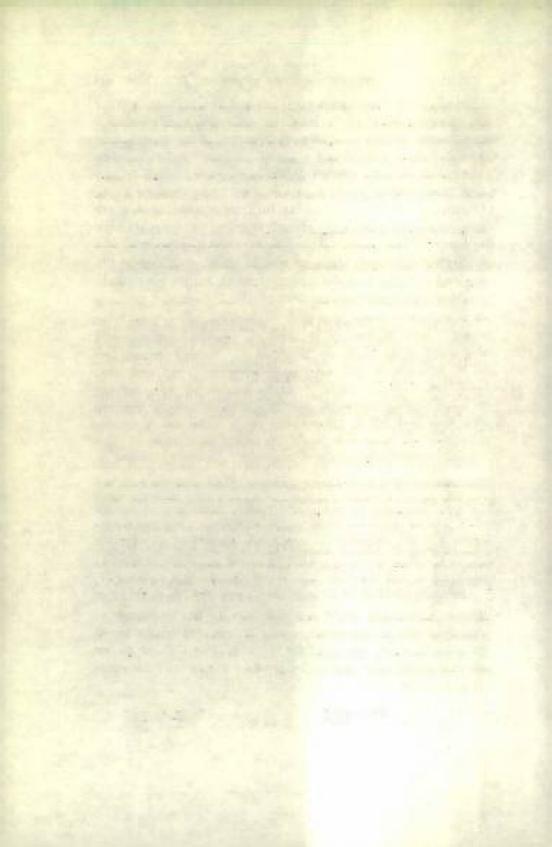




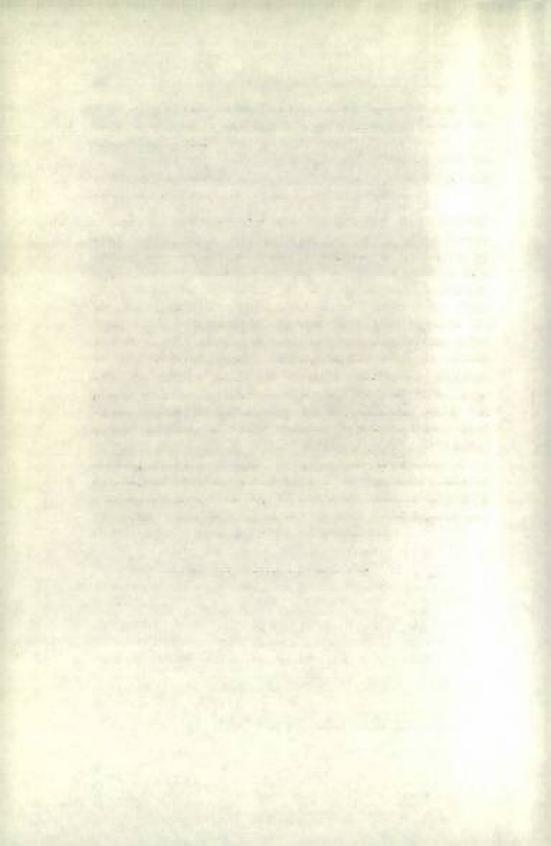
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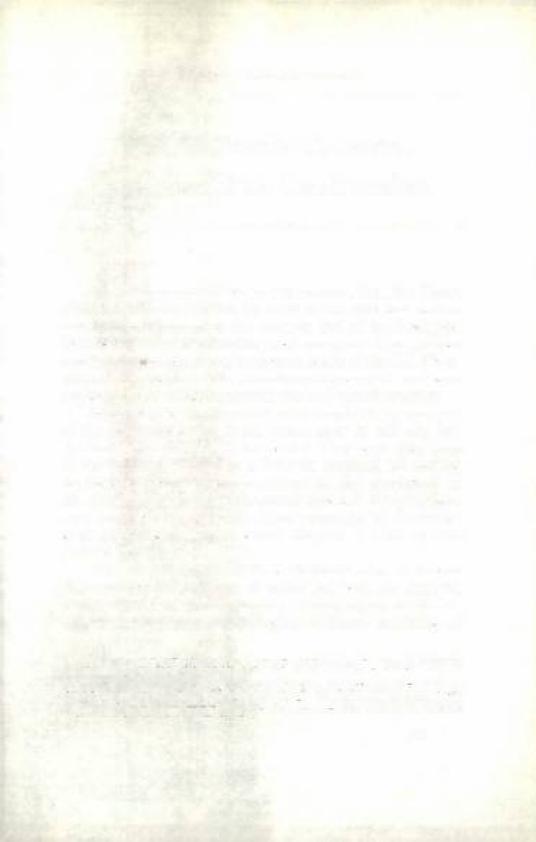


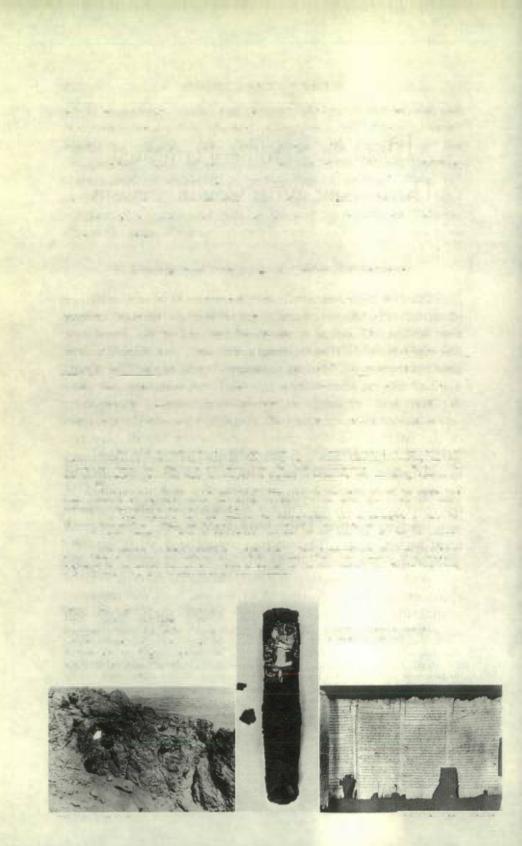
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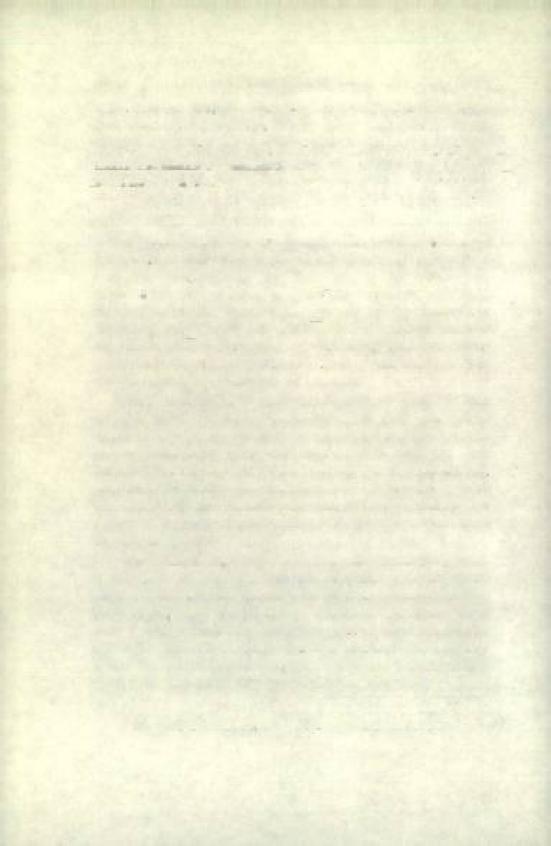


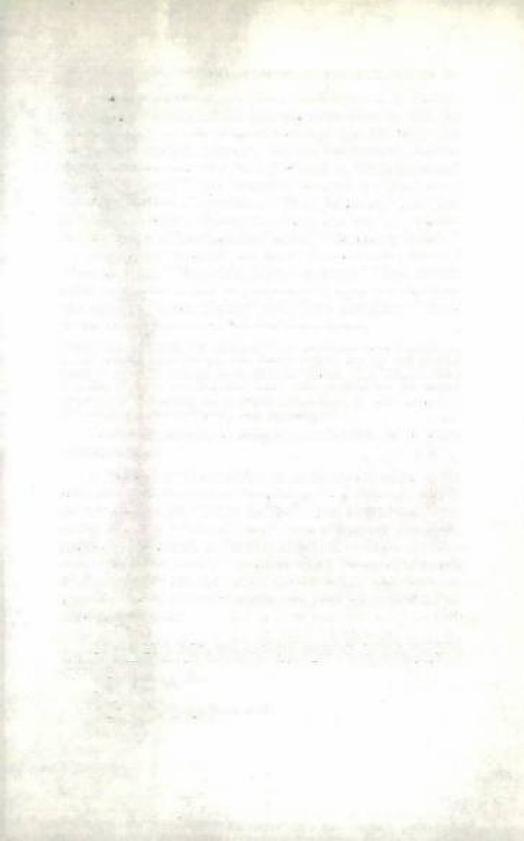
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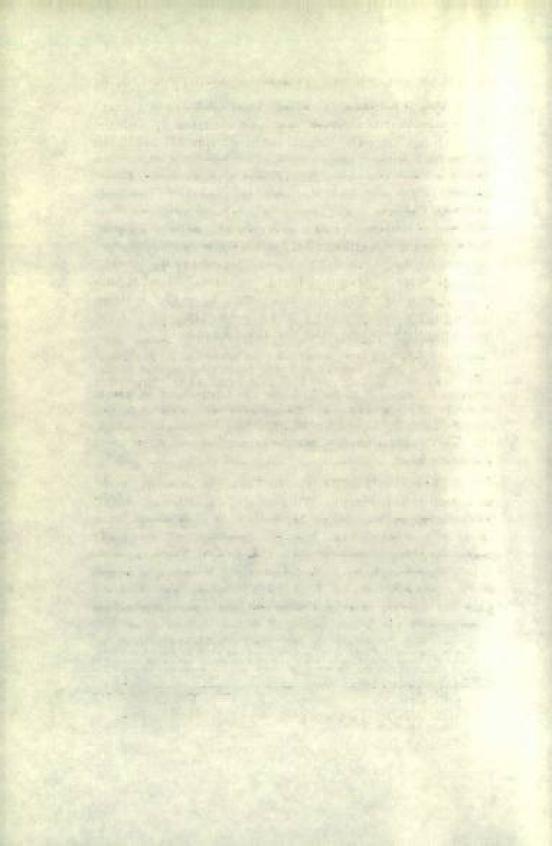












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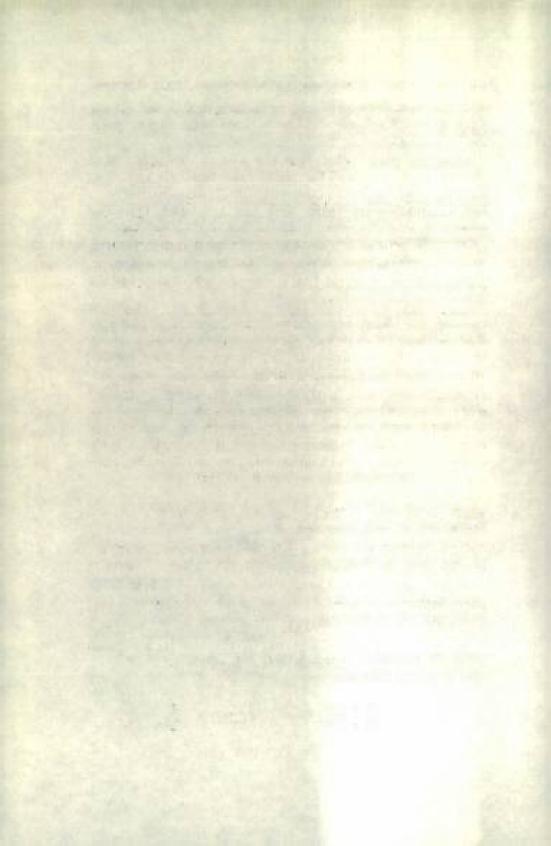
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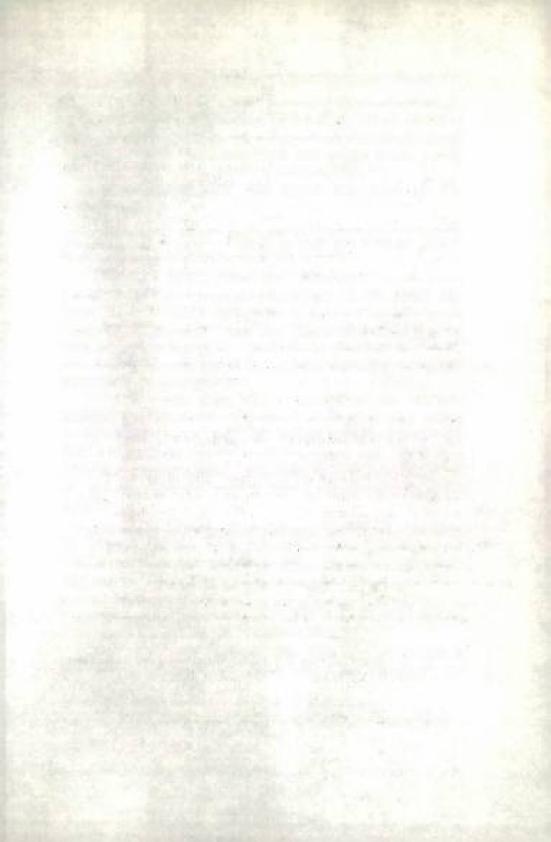
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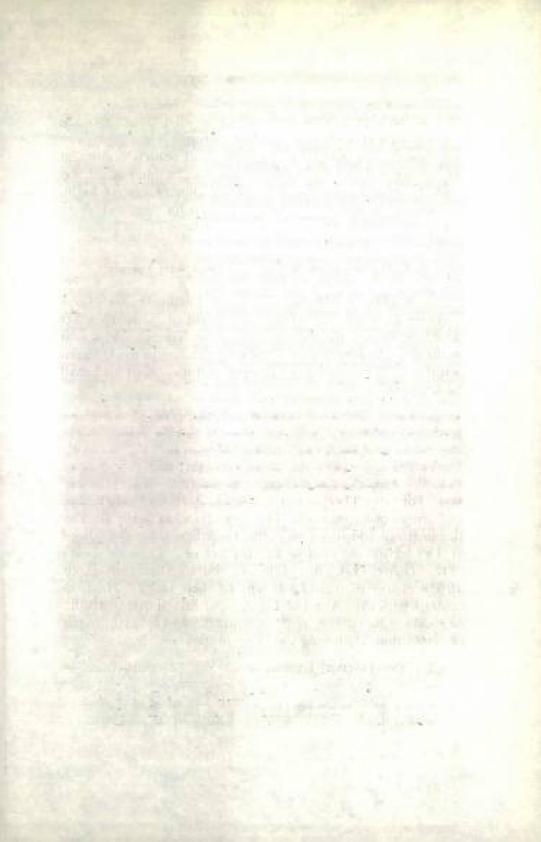
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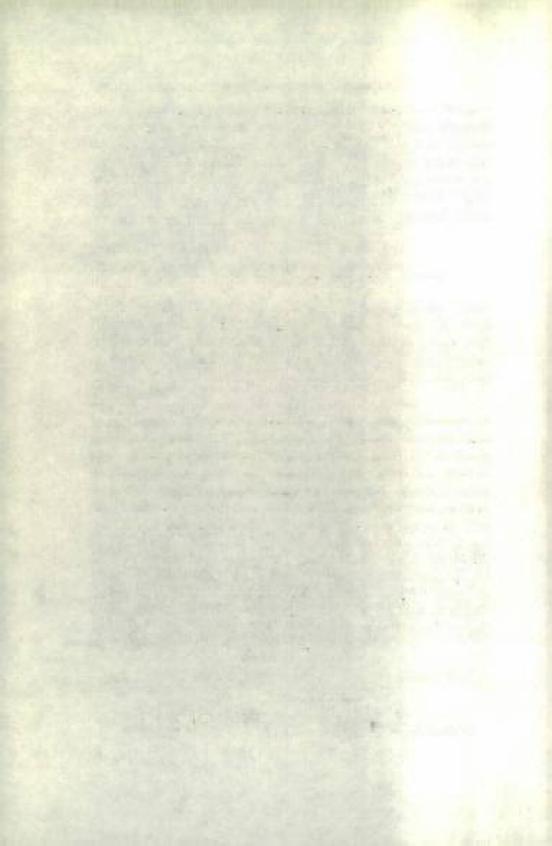
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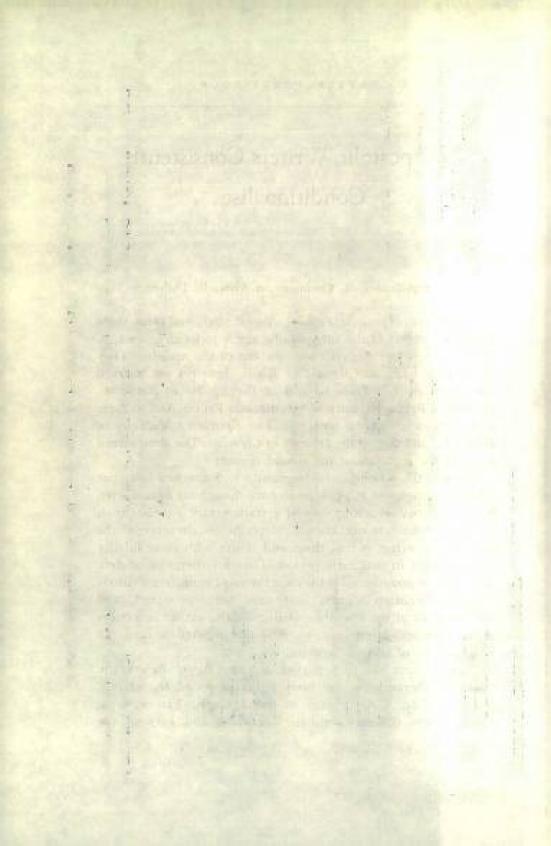
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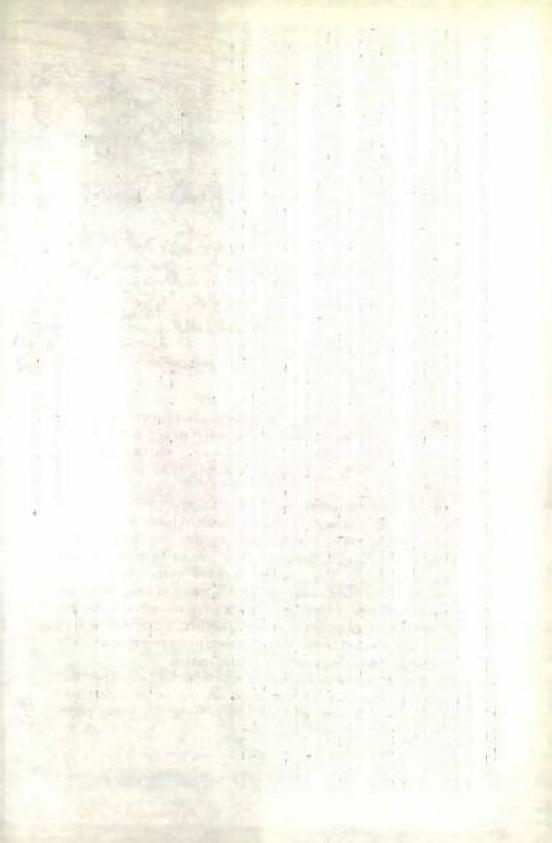


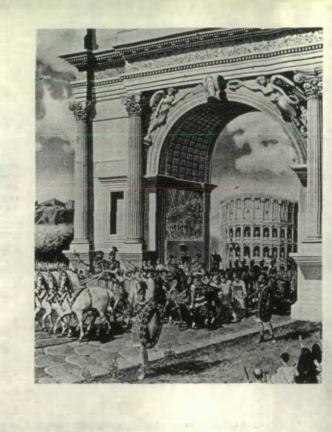


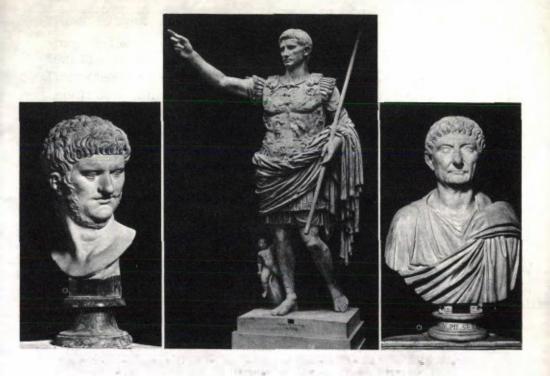
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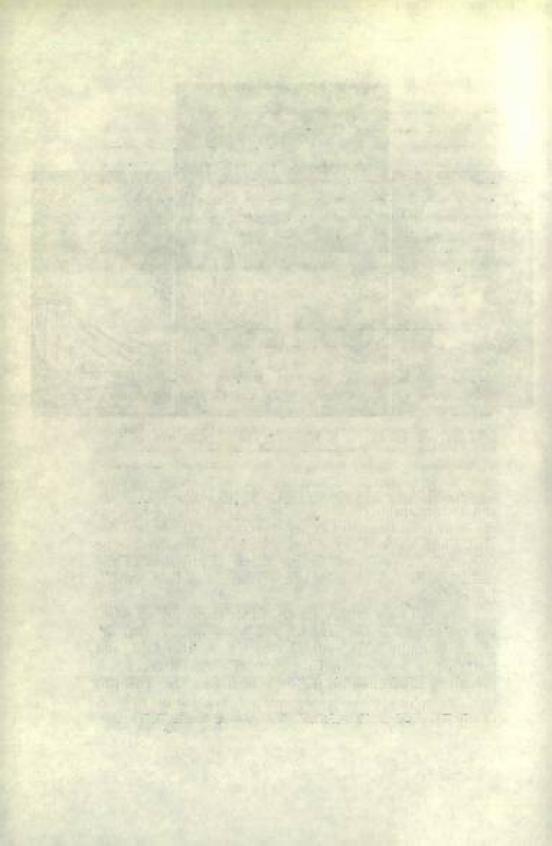
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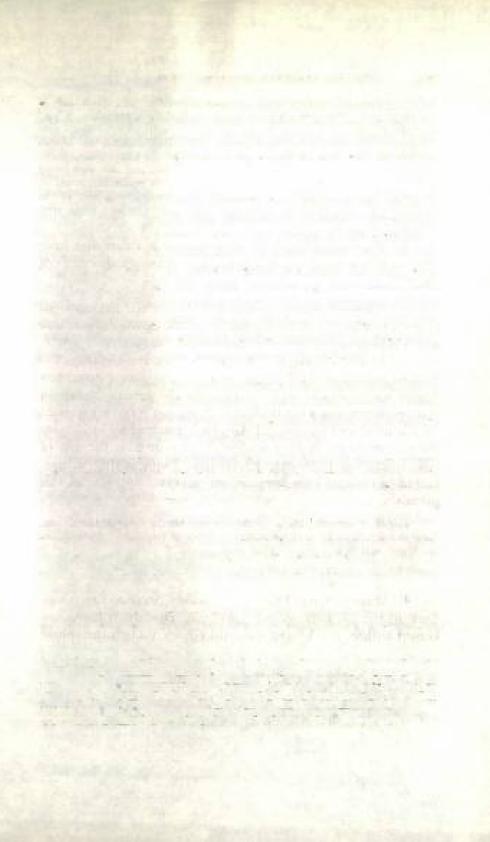


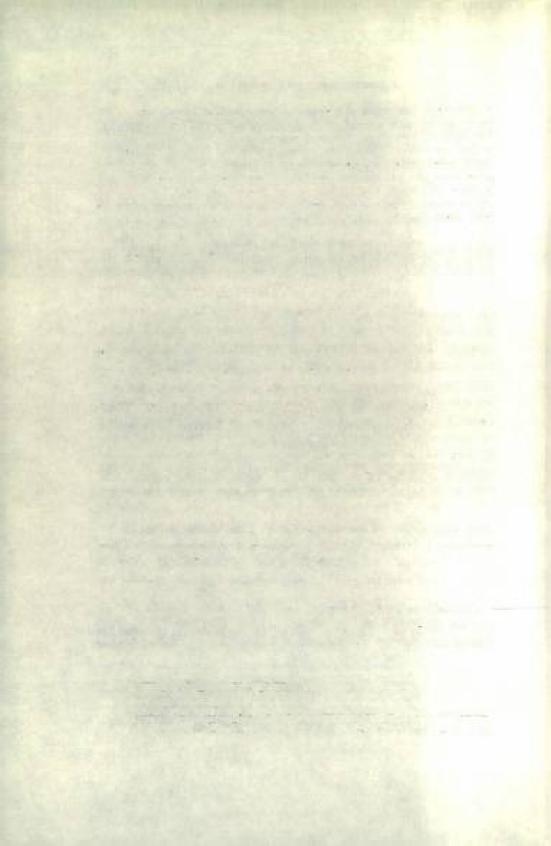


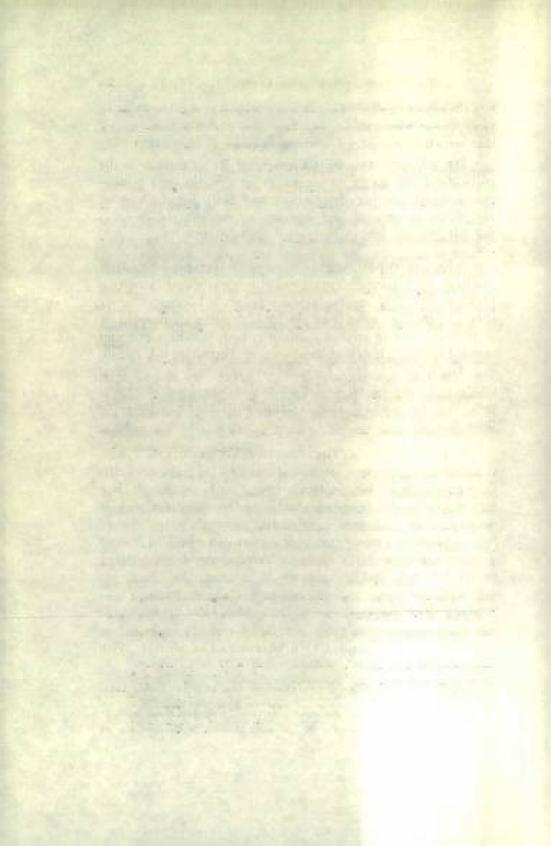




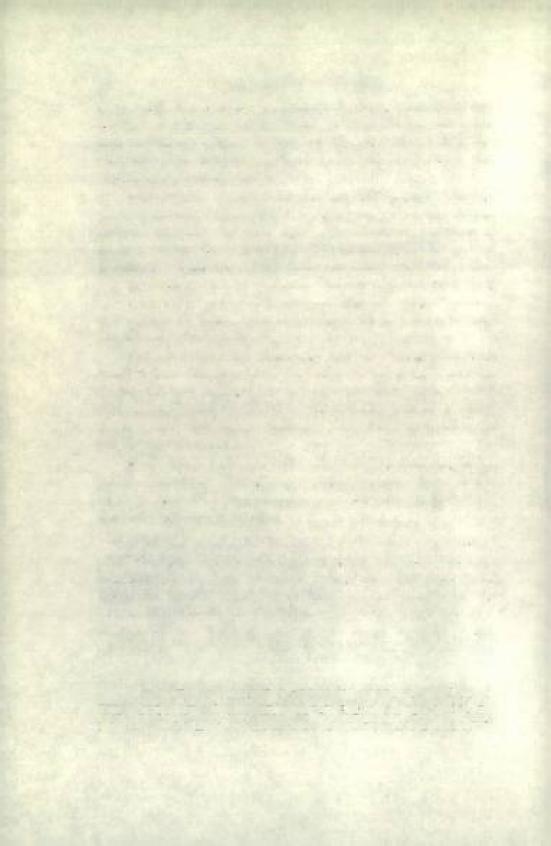








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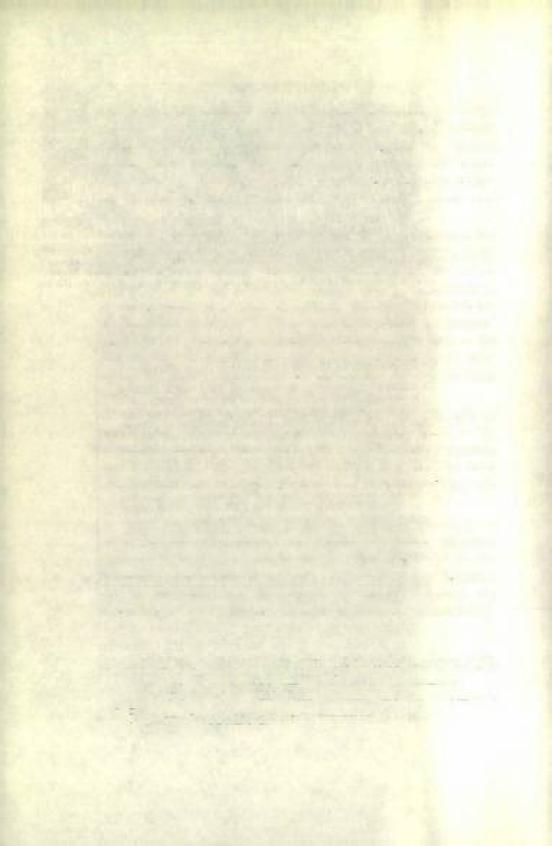


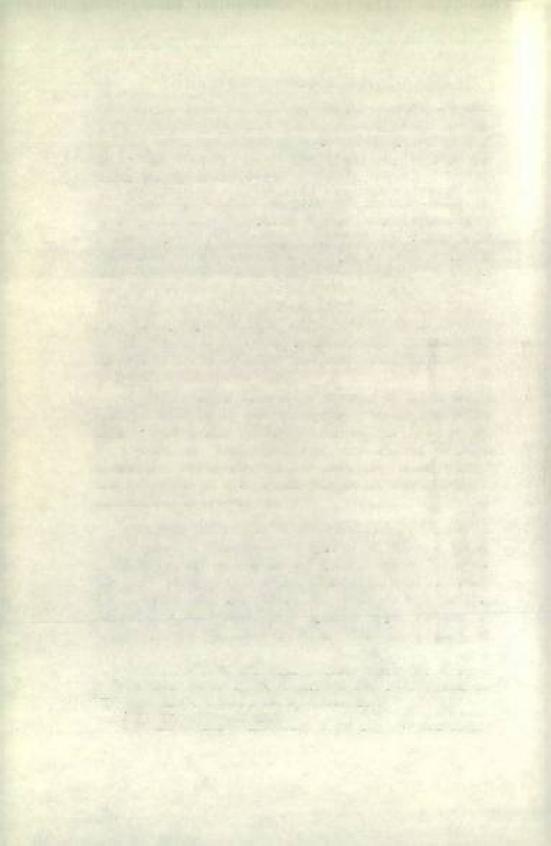


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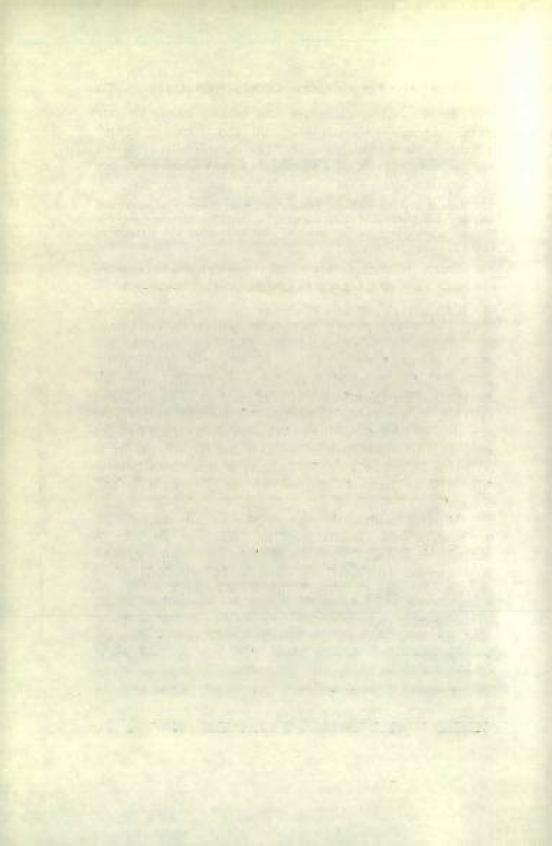
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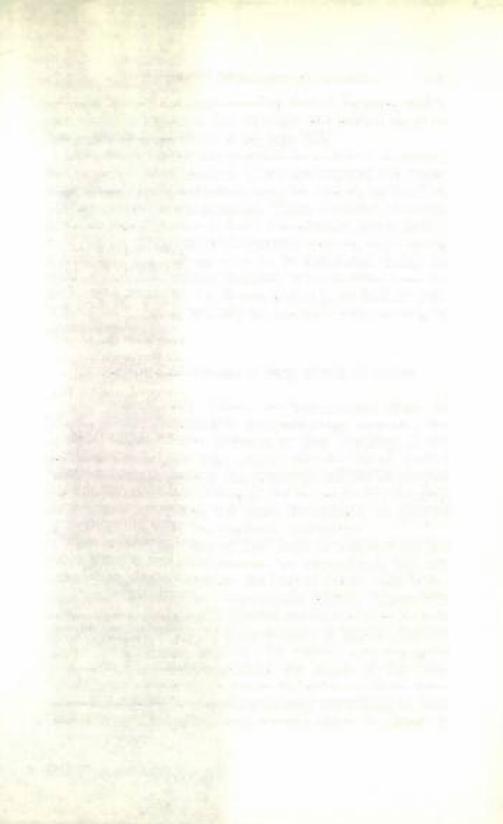
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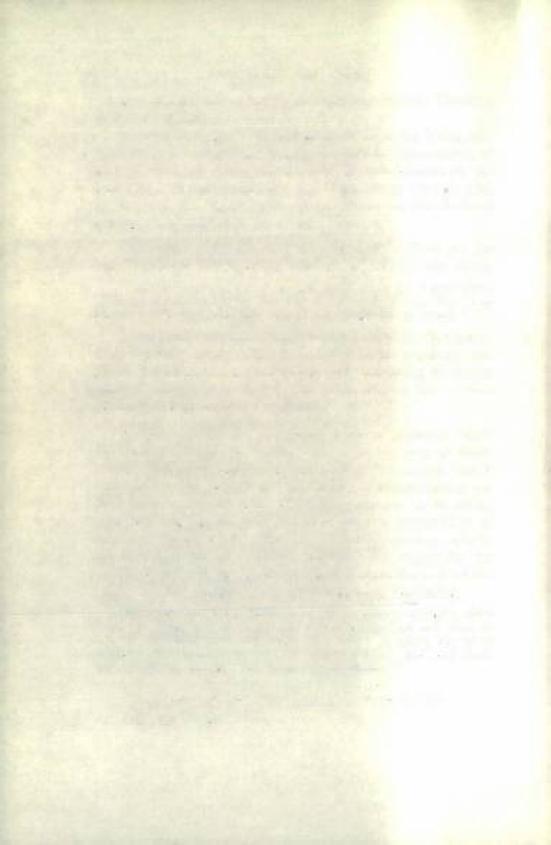




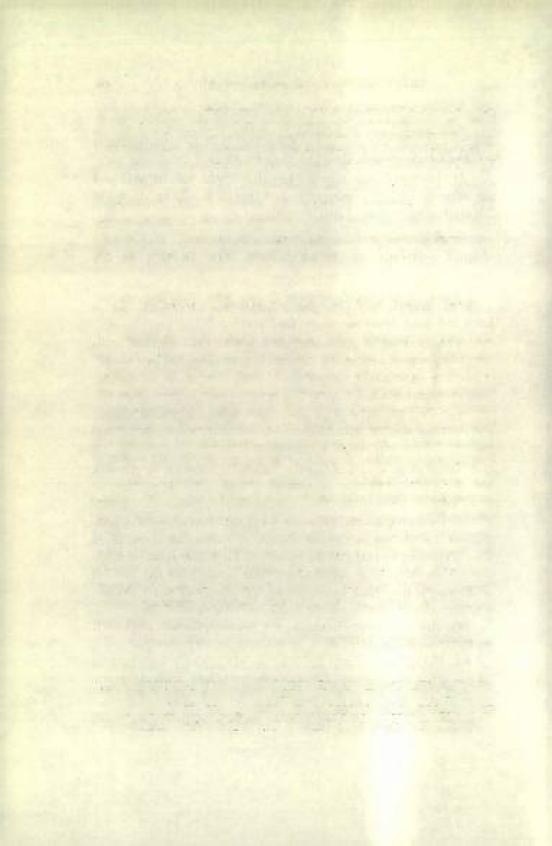
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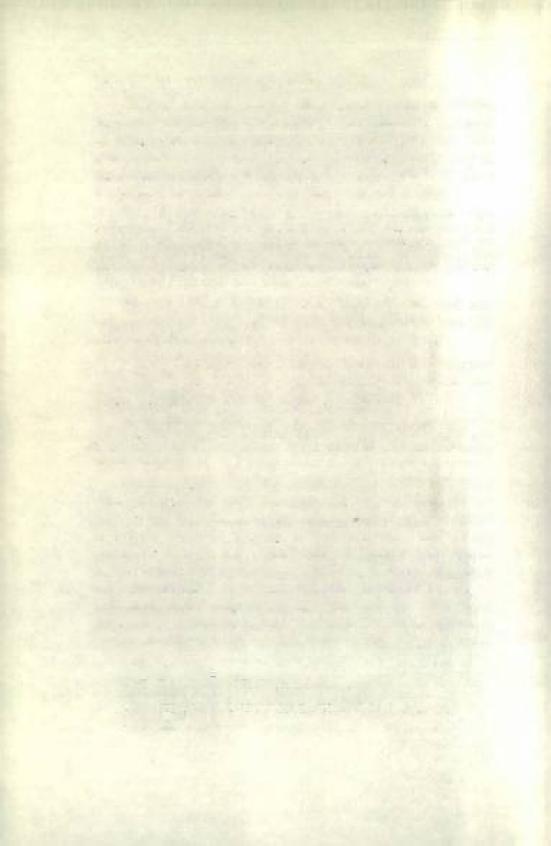


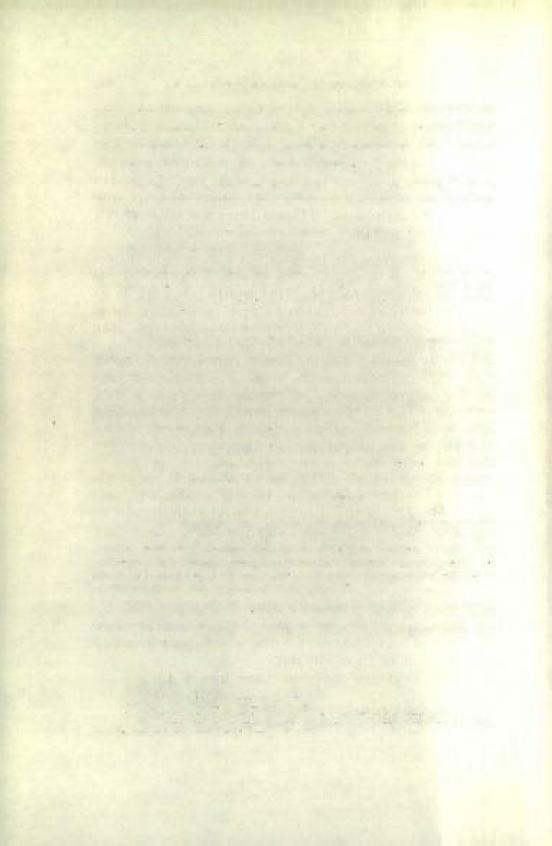


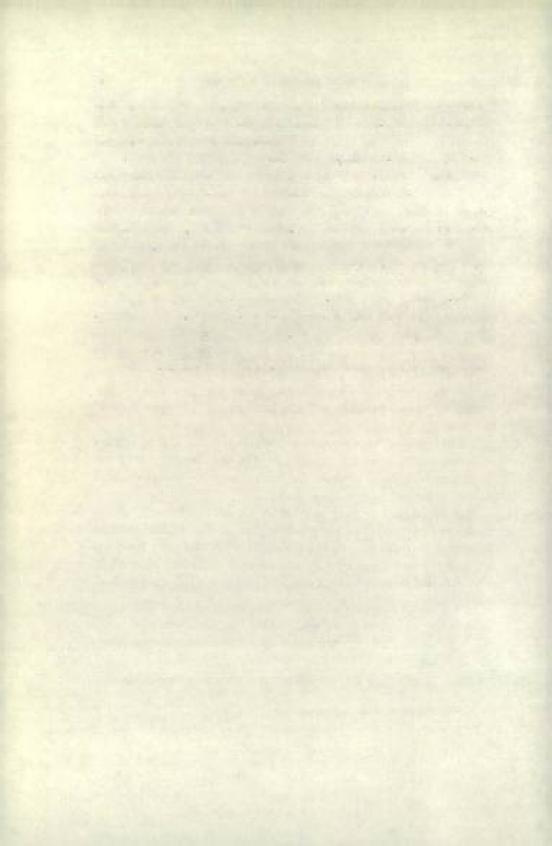
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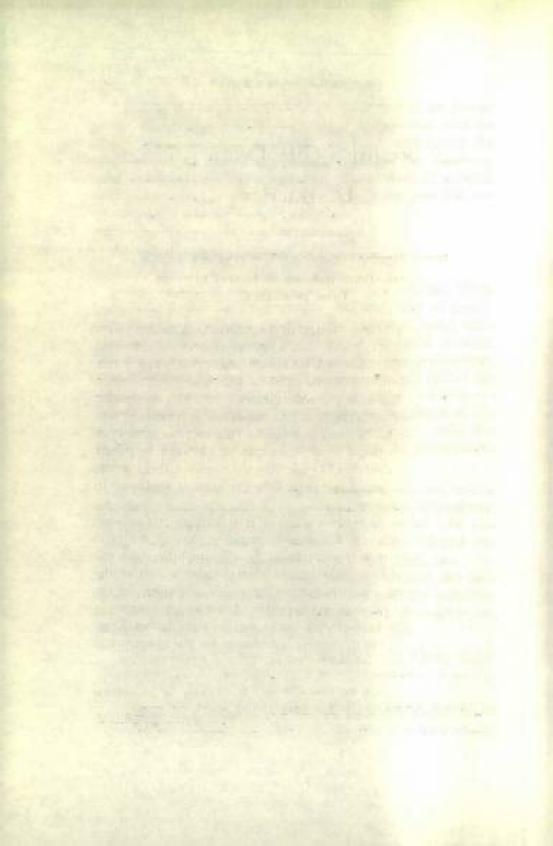
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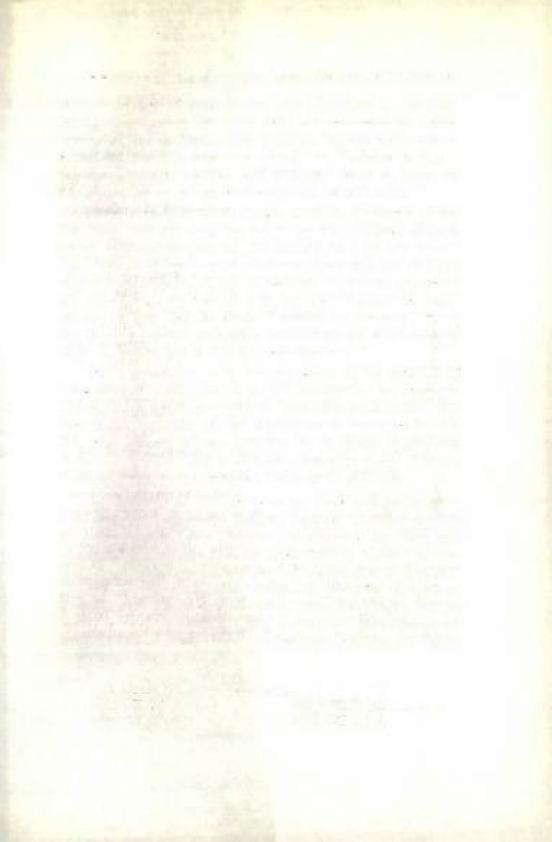


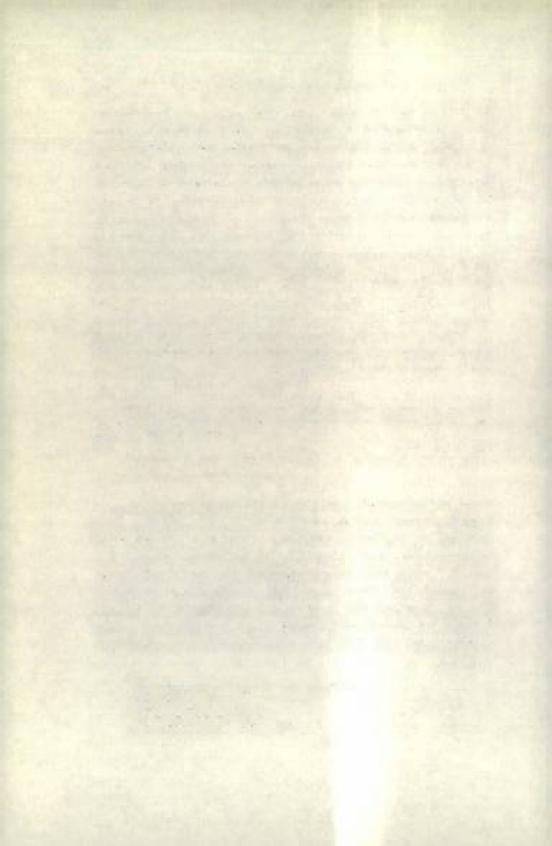




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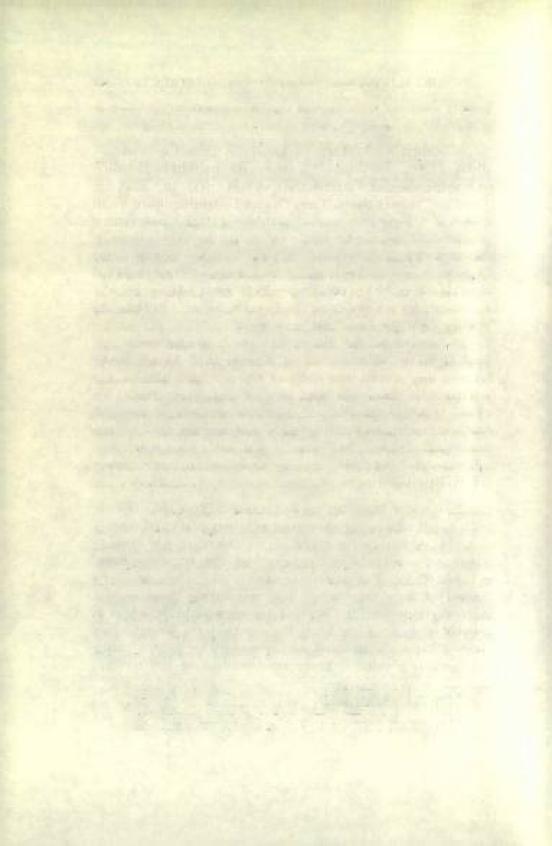




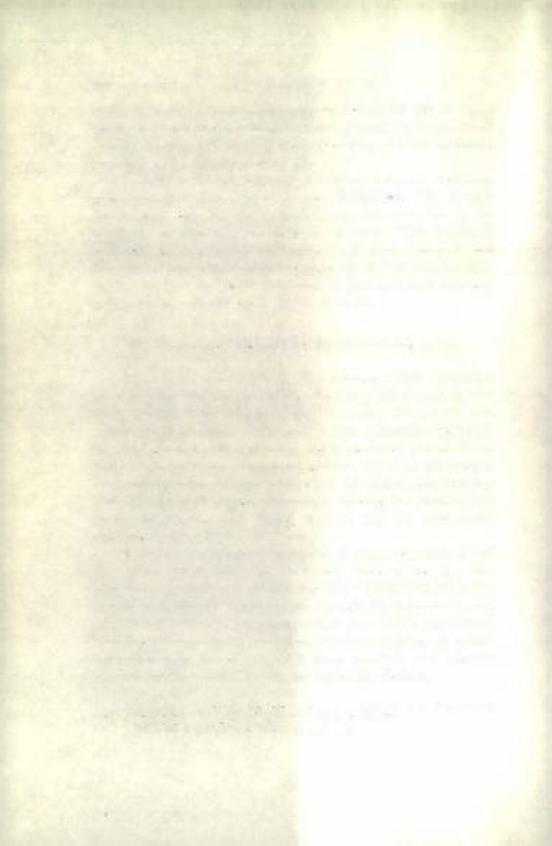


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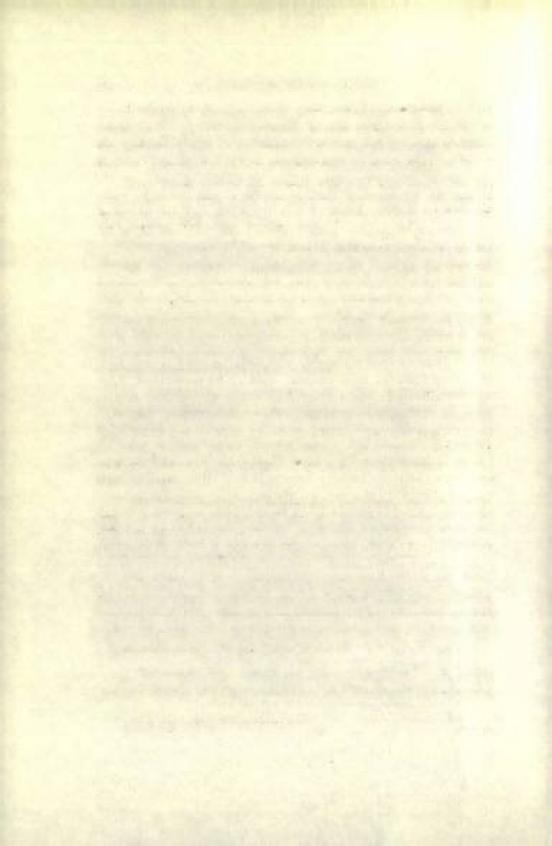
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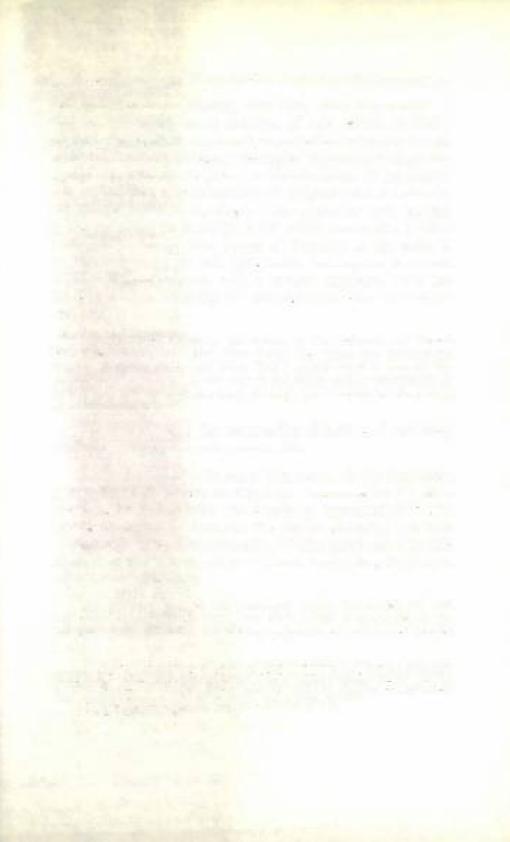


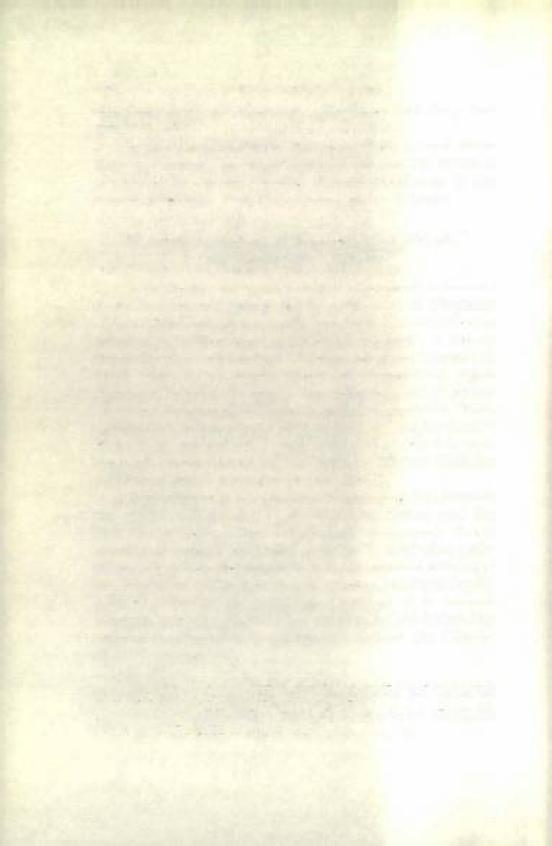
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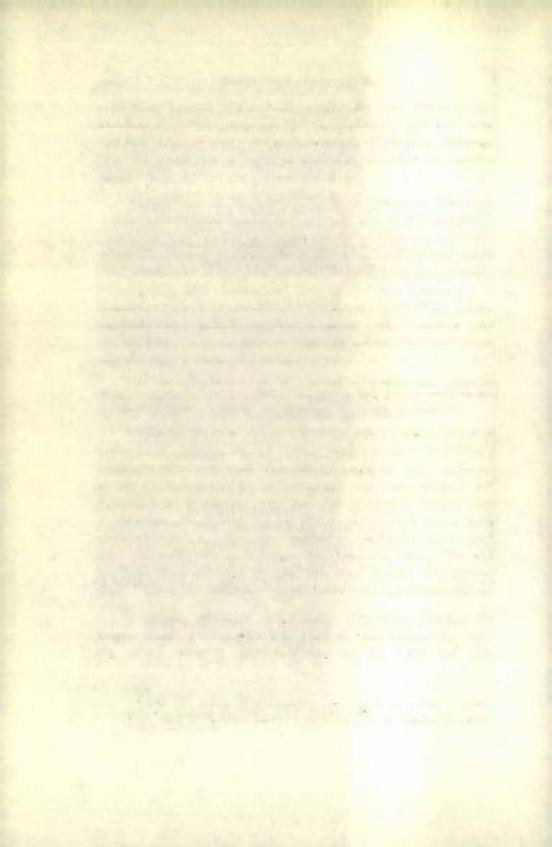
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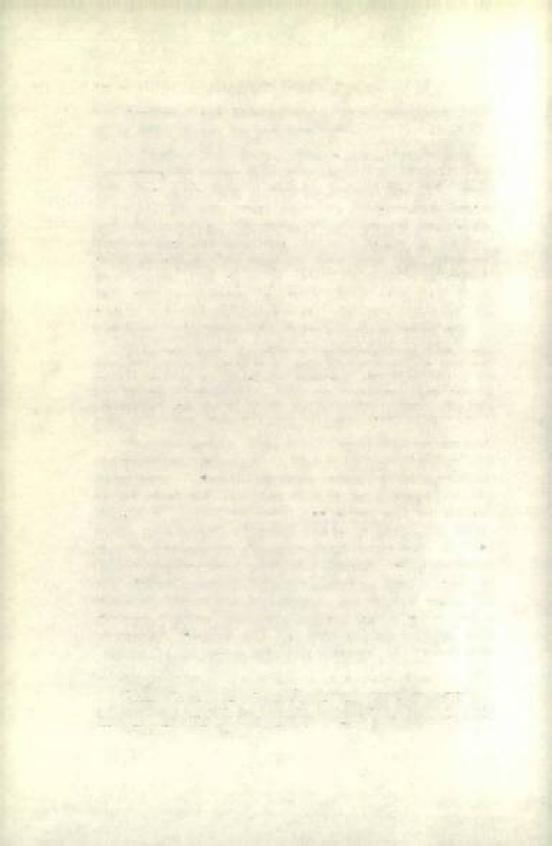




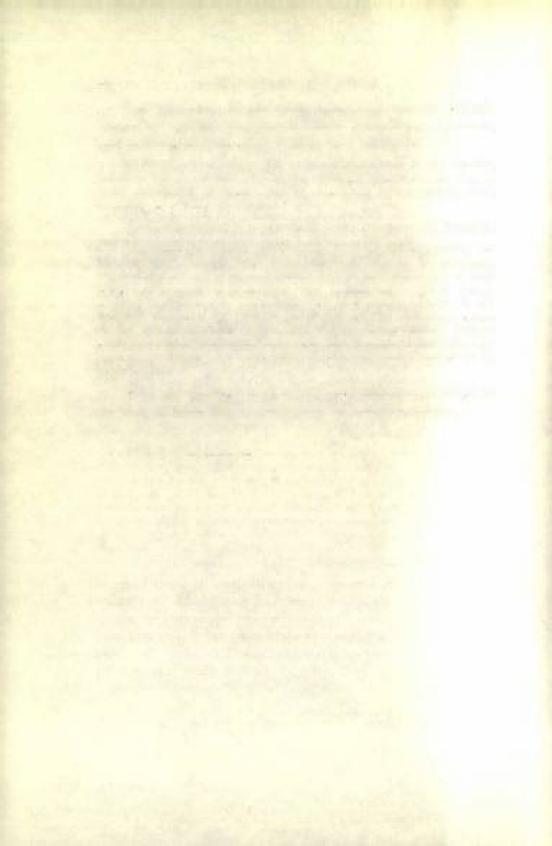
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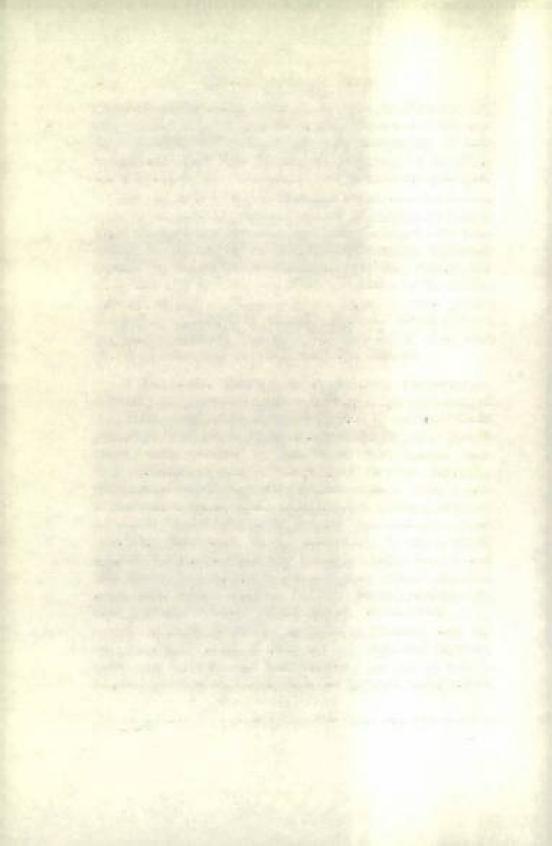
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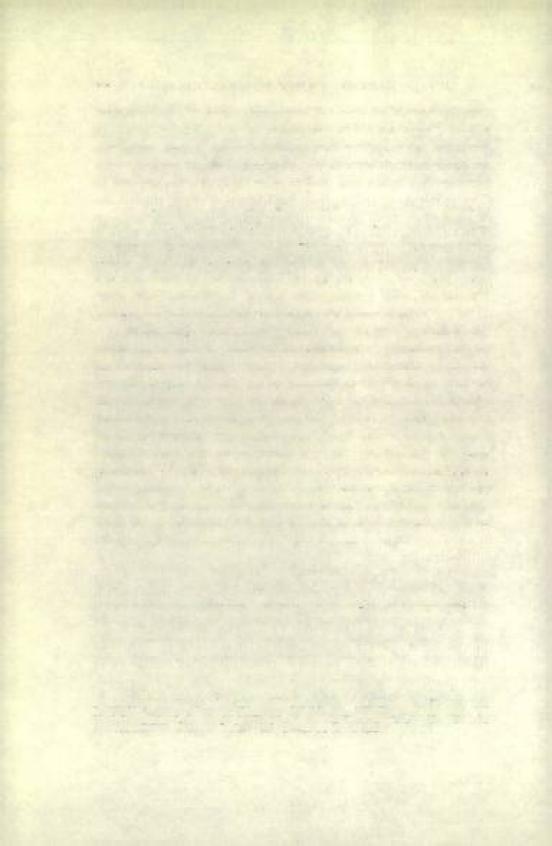


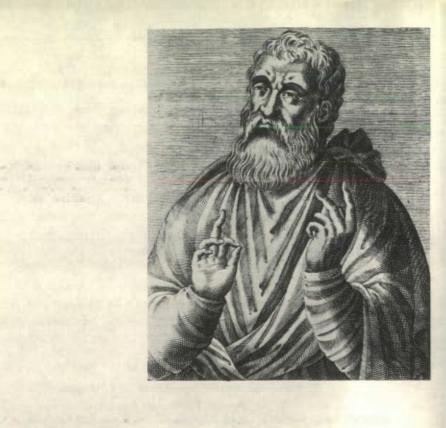
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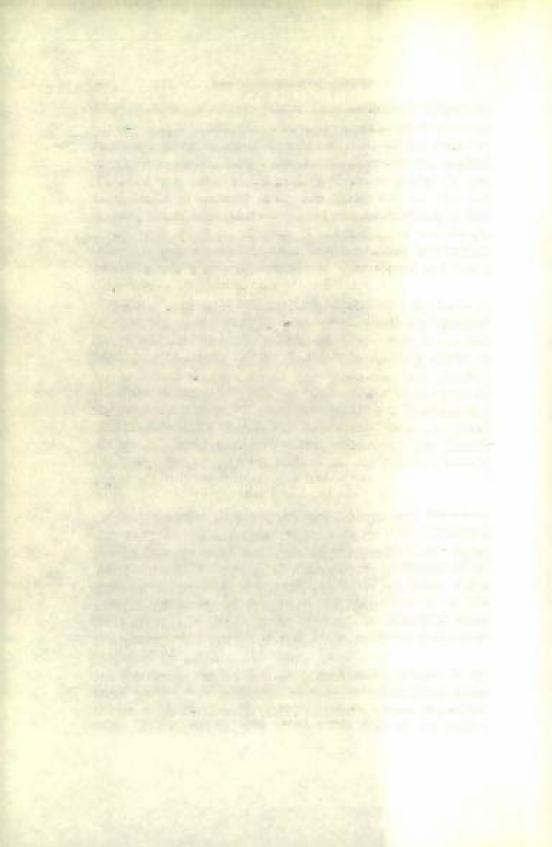




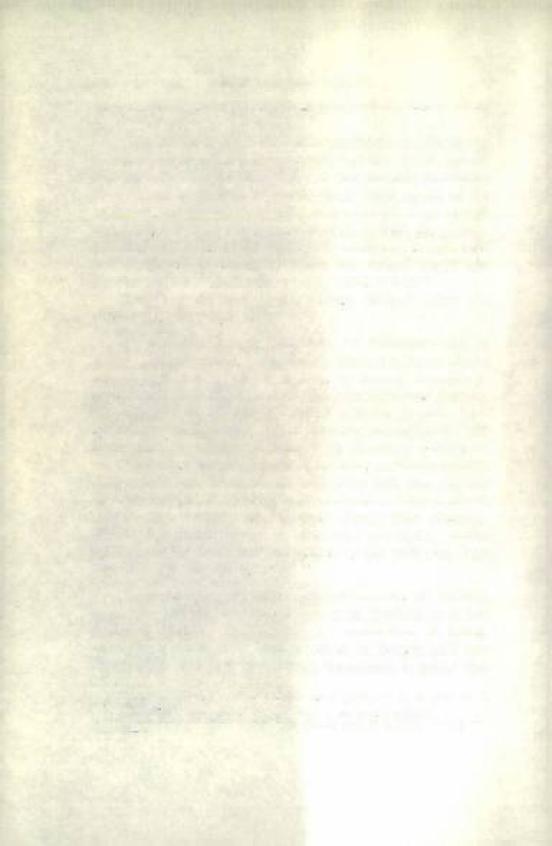
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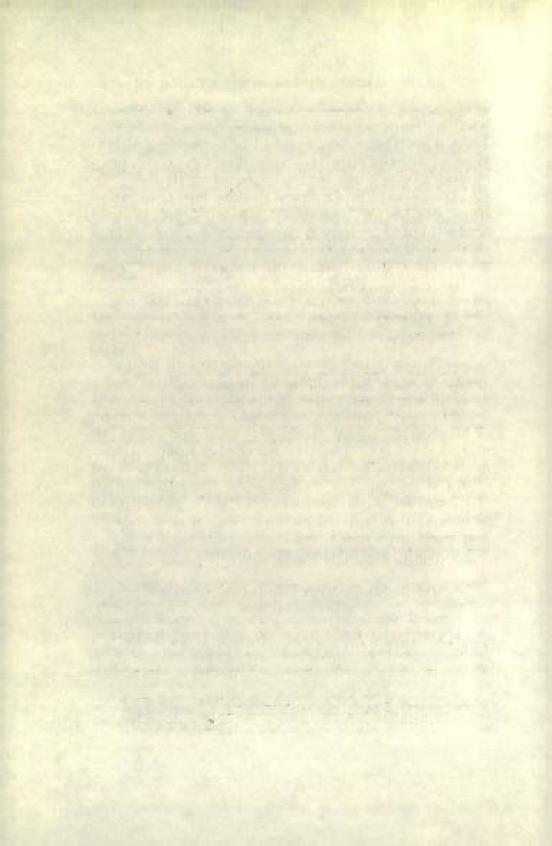
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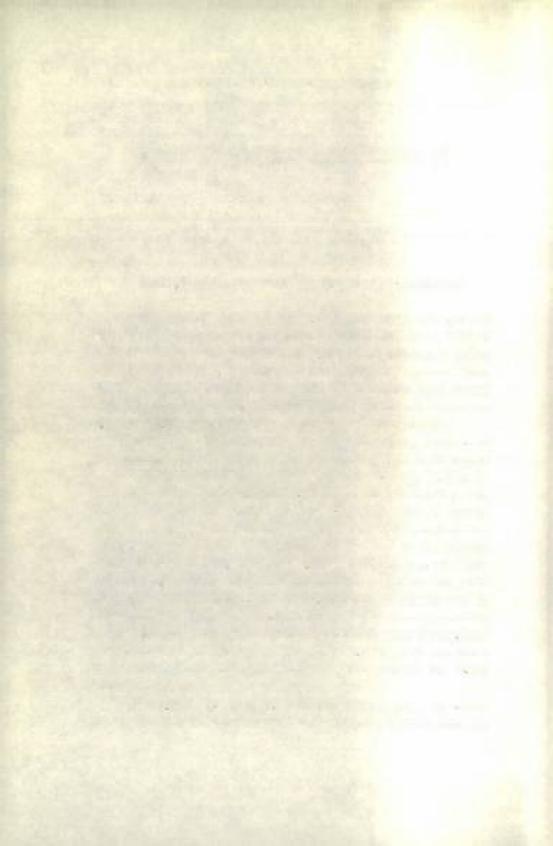


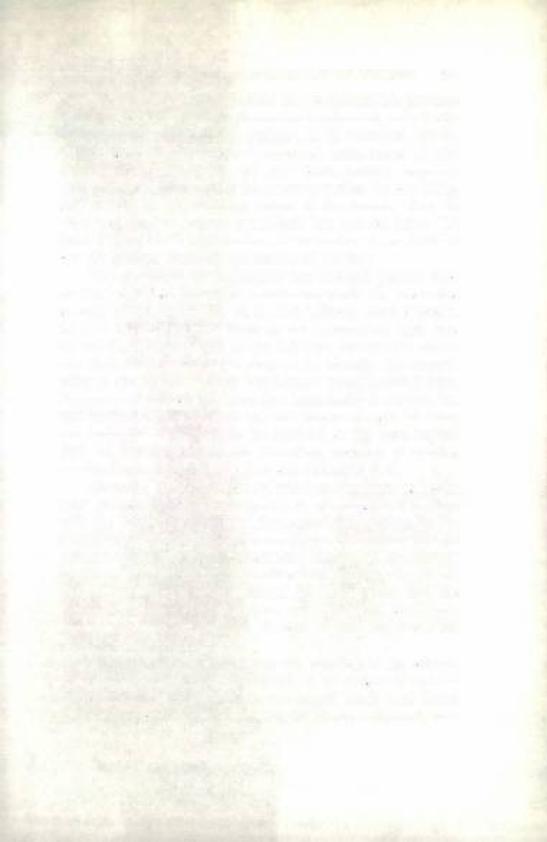
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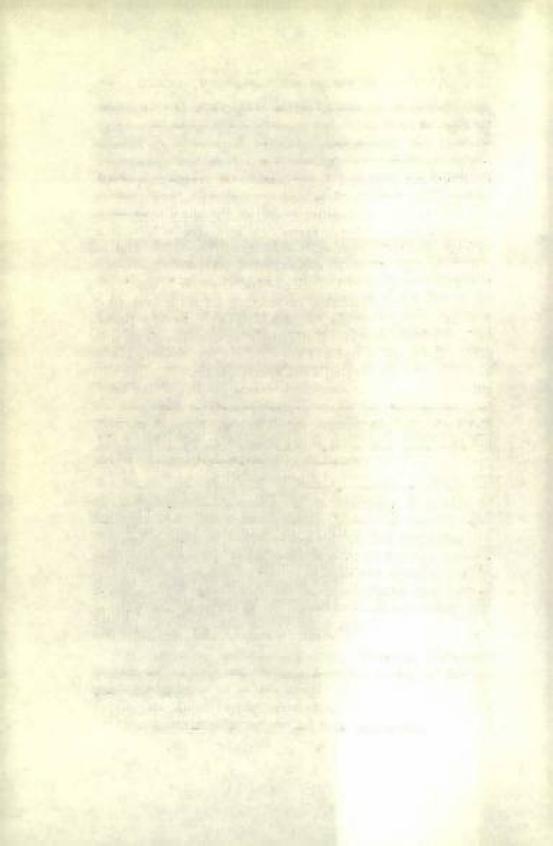


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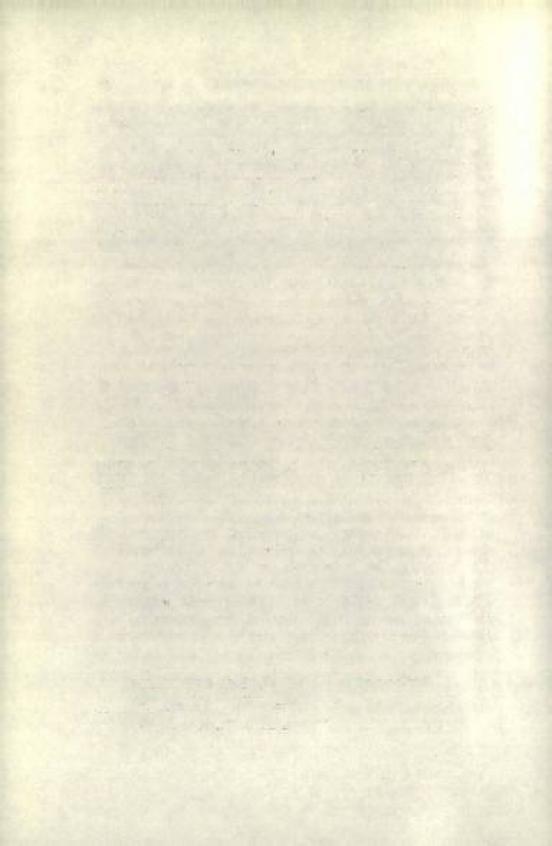


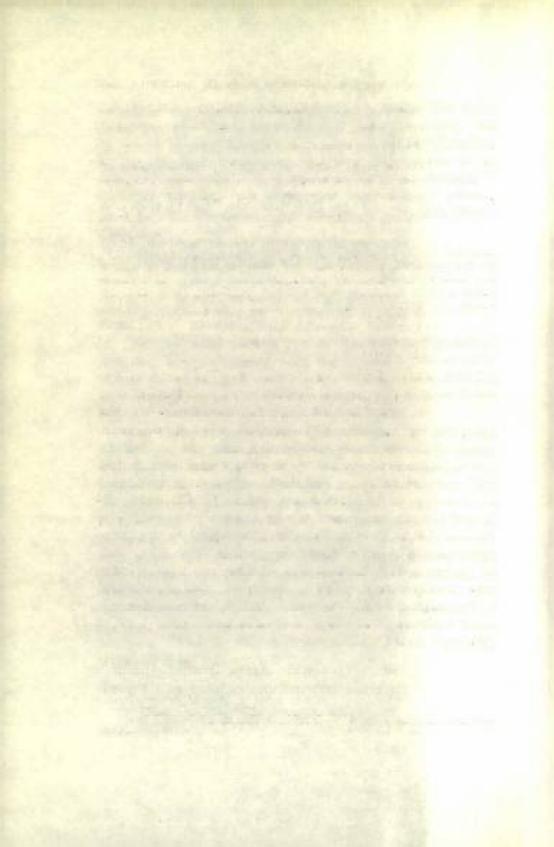






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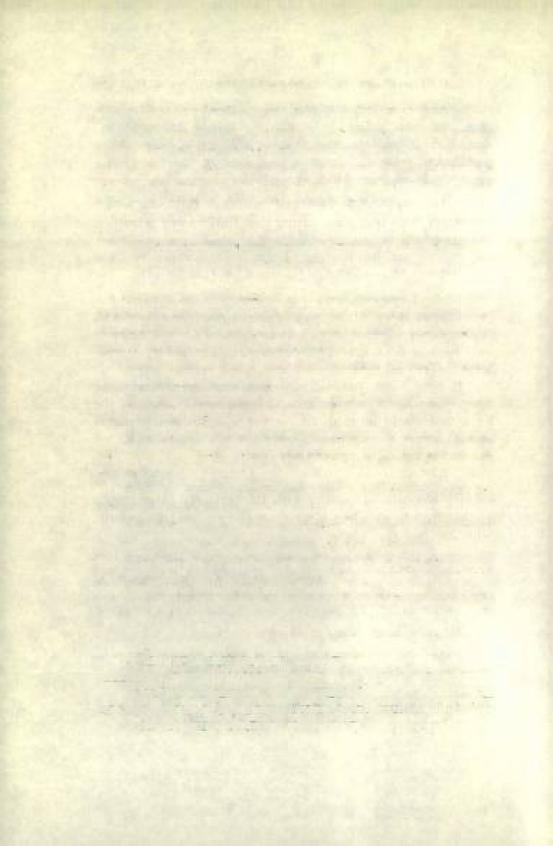


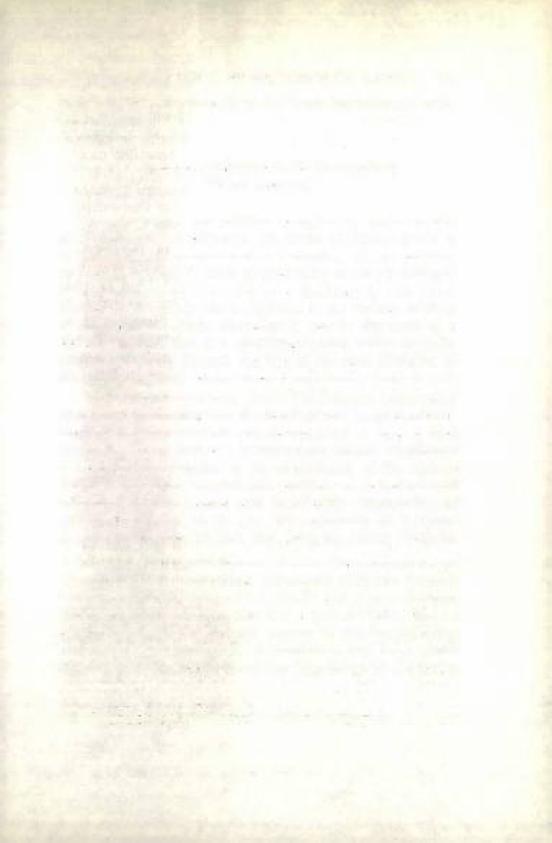


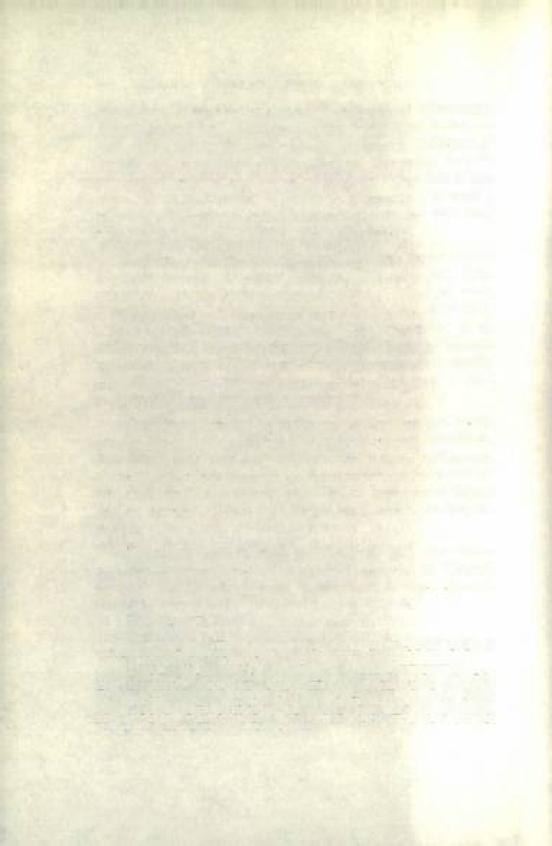
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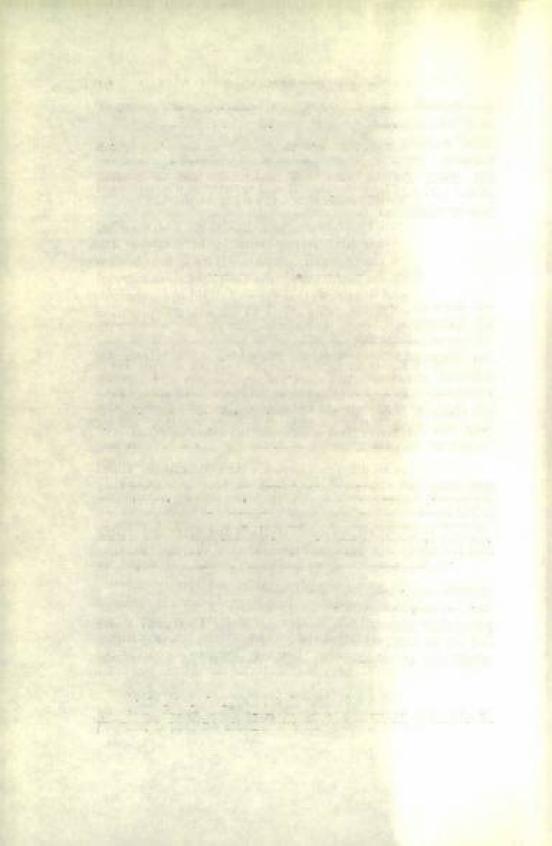
According the sense of apotheosis shows that among the Greeks deification and immortalization were synonymous terms, immortality being the prerogative of the gods. The evident inference is that man, not being a god, without this process has not immortality." See also Beecher, op. cit., p. 212.

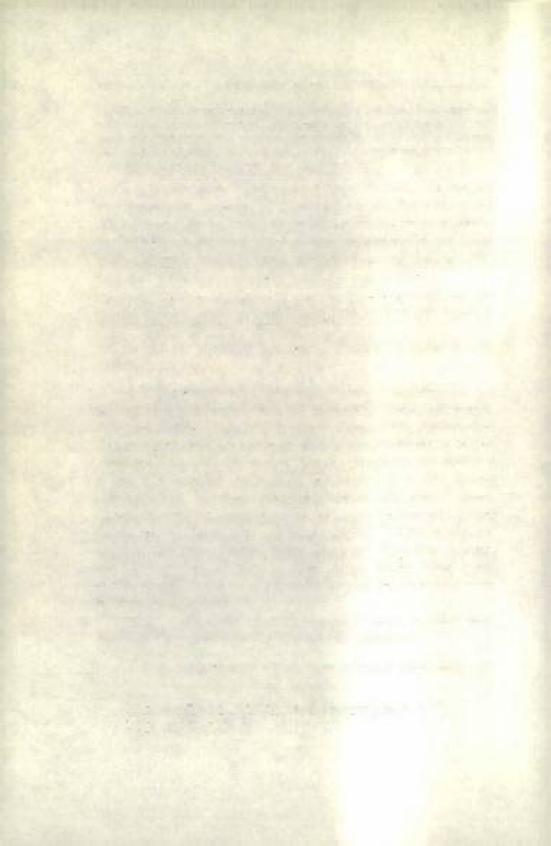
Beecher (op. cit., p. 214) calls attention to the fact that Justin here uses the same word (aperanton) that Pindar does when he says (N. viii. 64), "Some men seek gold, and "edion aperanton" a vast or unbounded extent of land"; and (in P. ix. 61) where beirantou)."

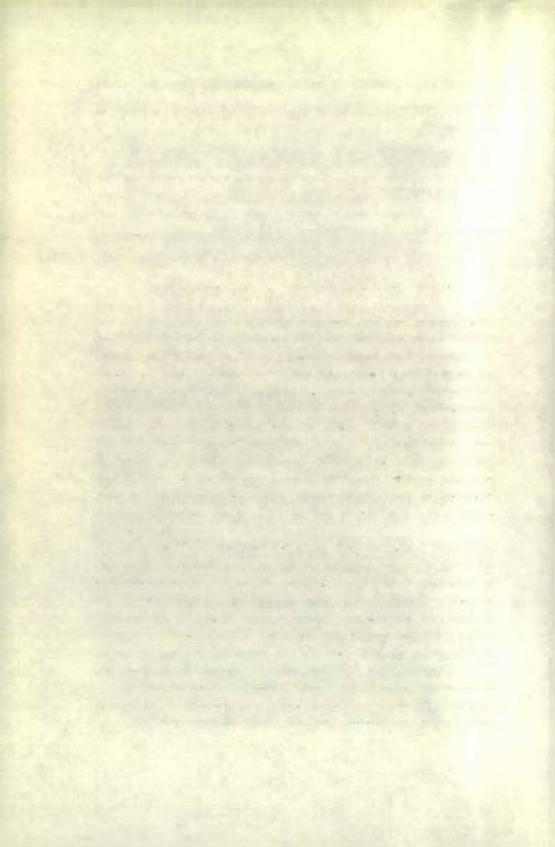




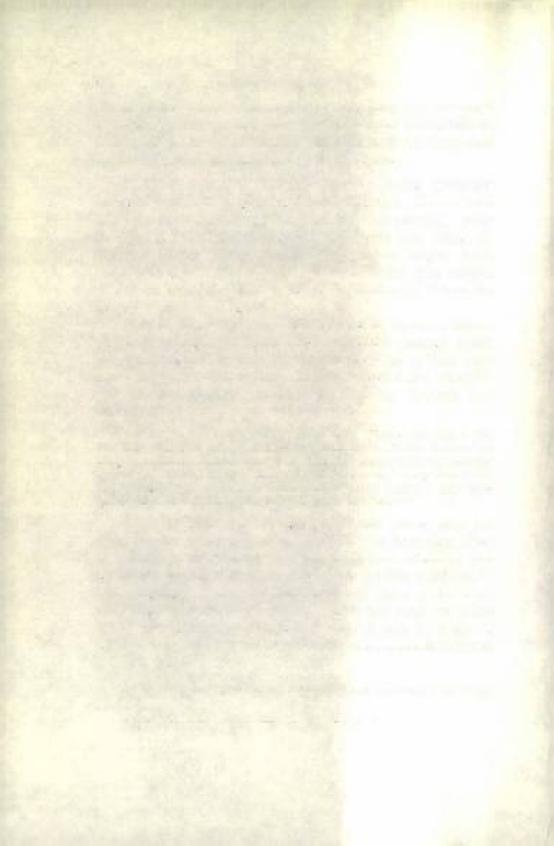


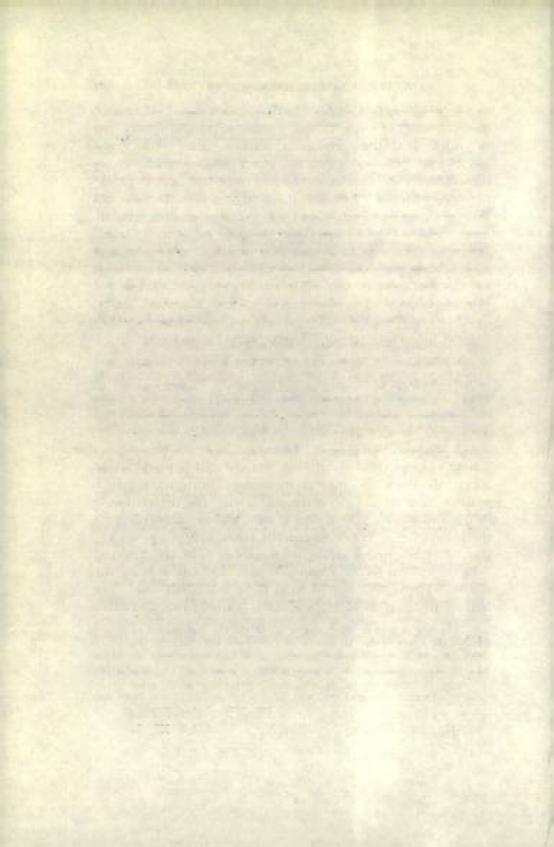






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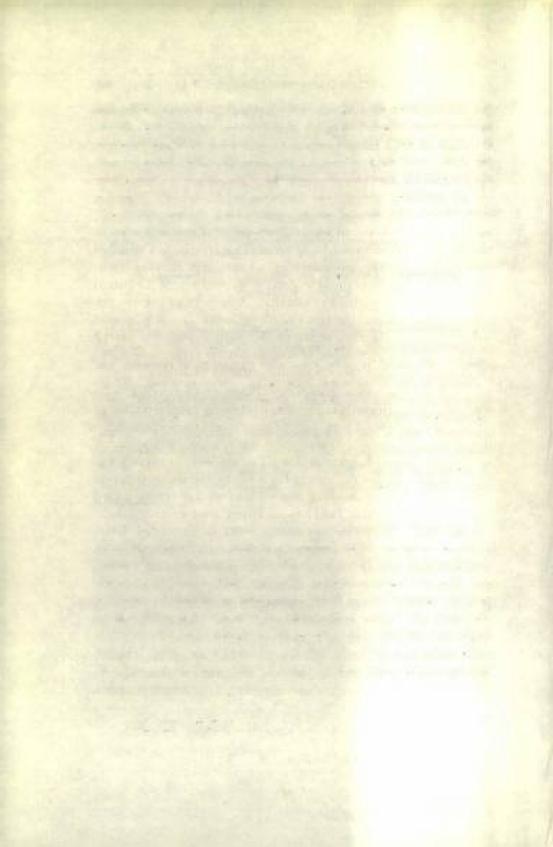




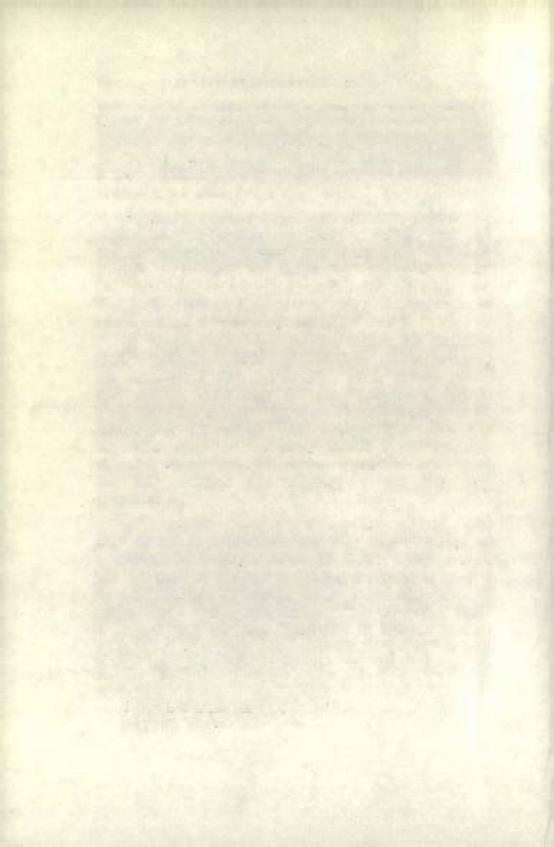
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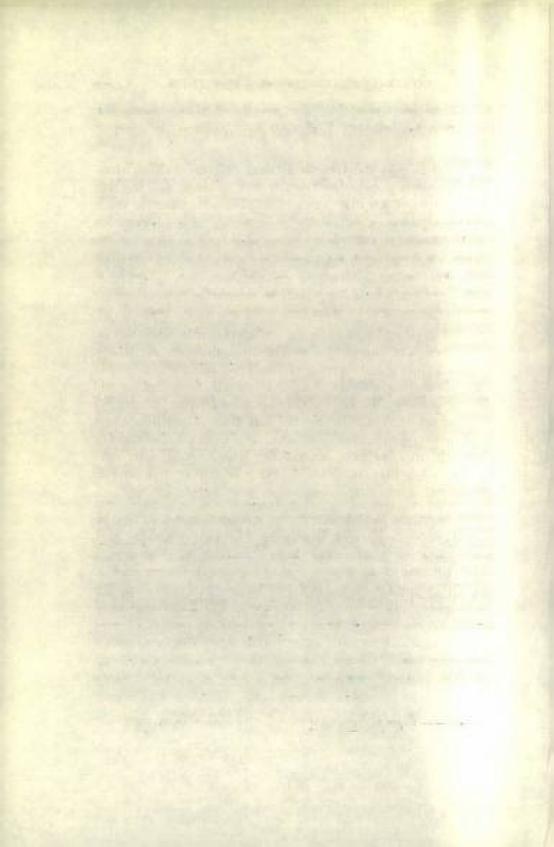


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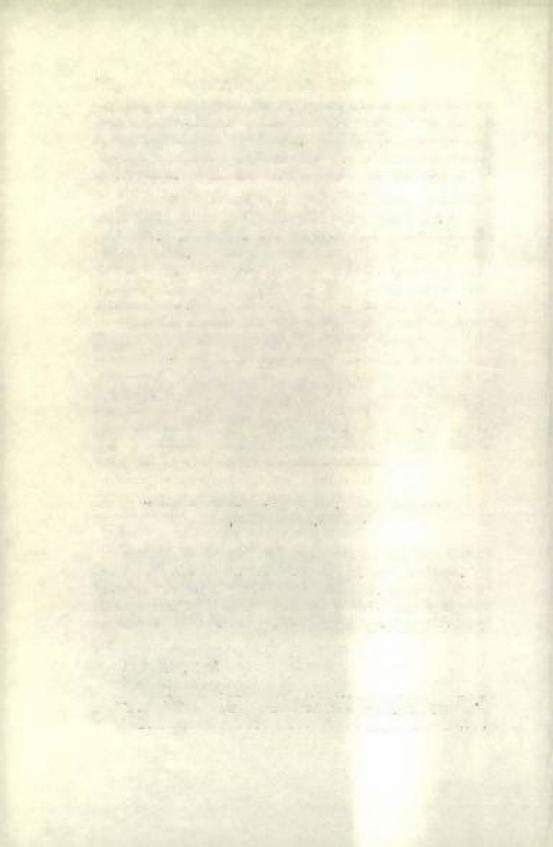
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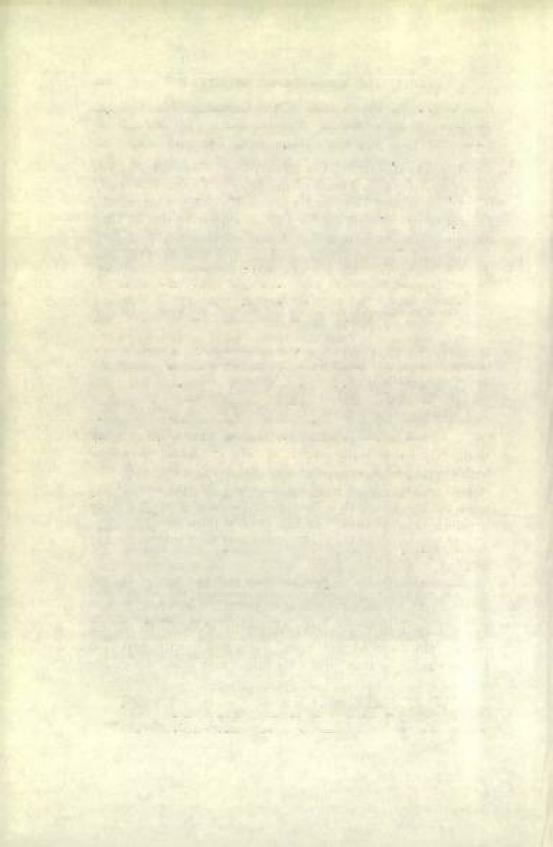


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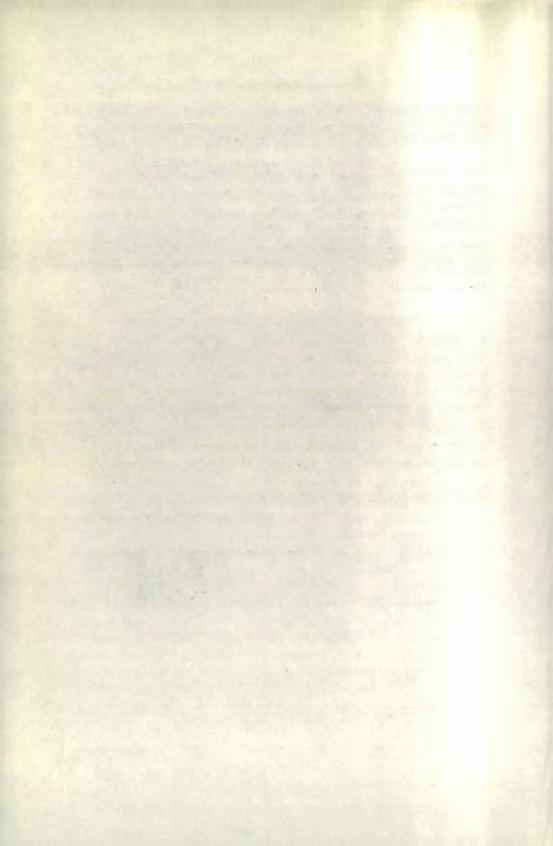
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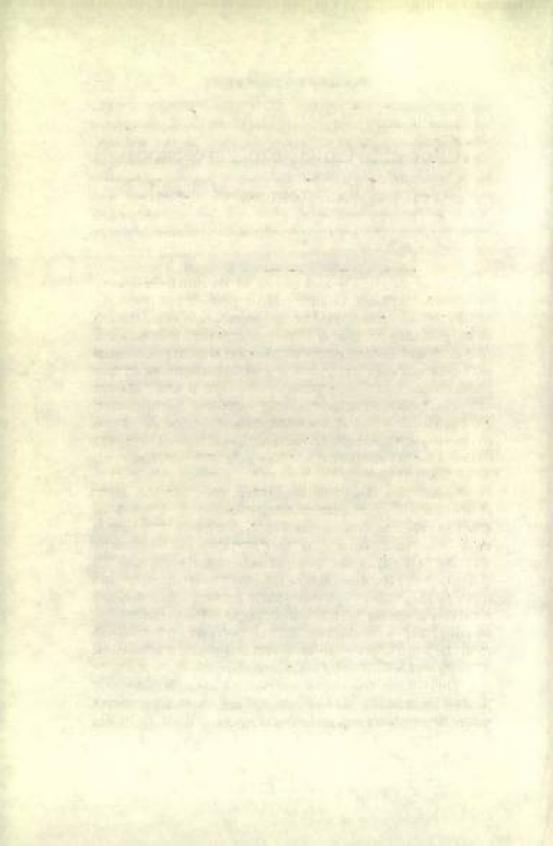
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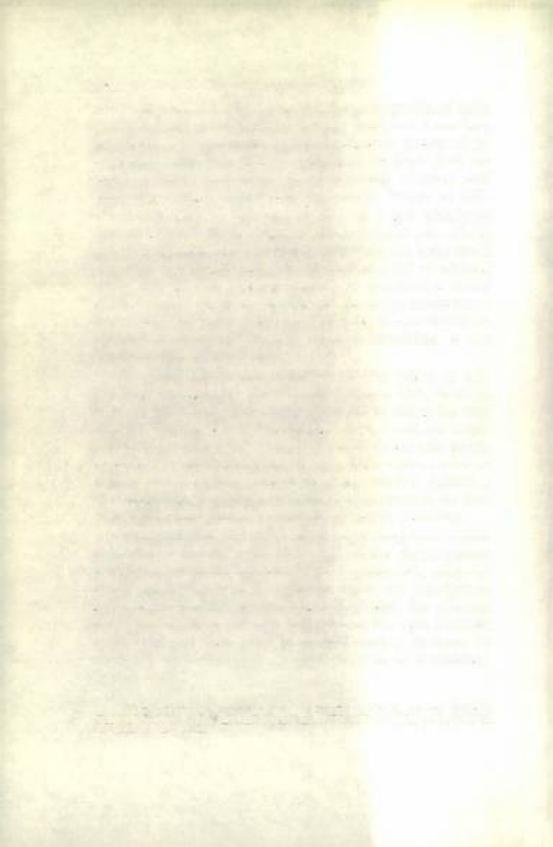
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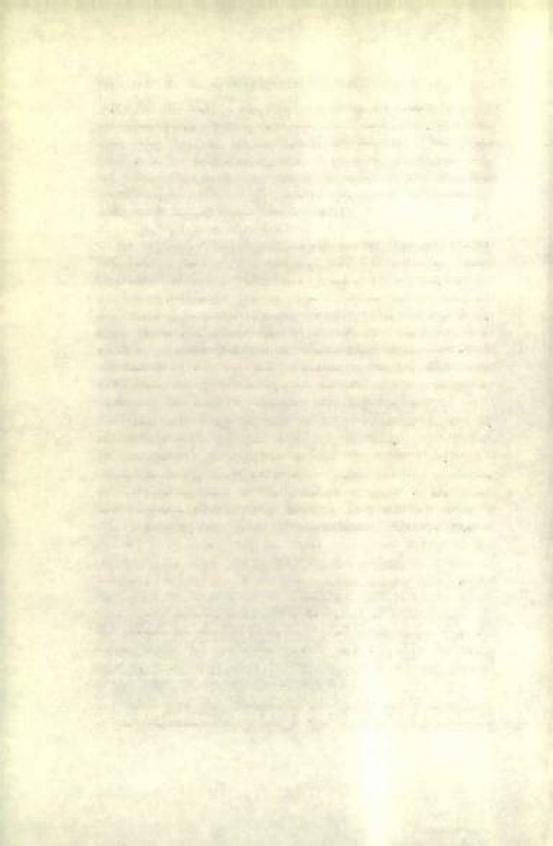


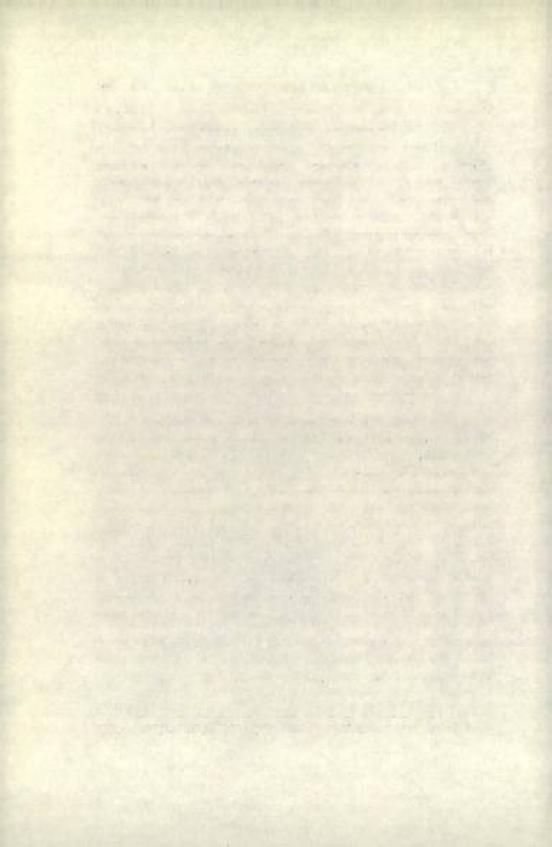
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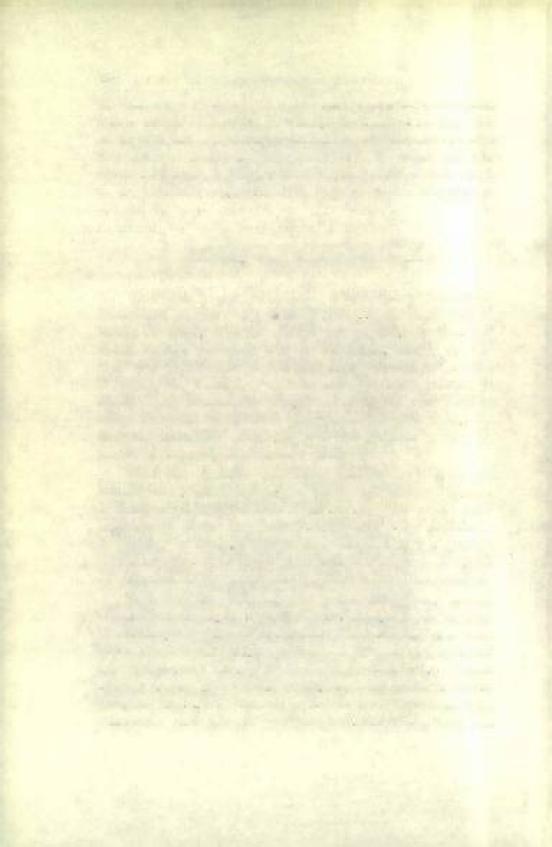
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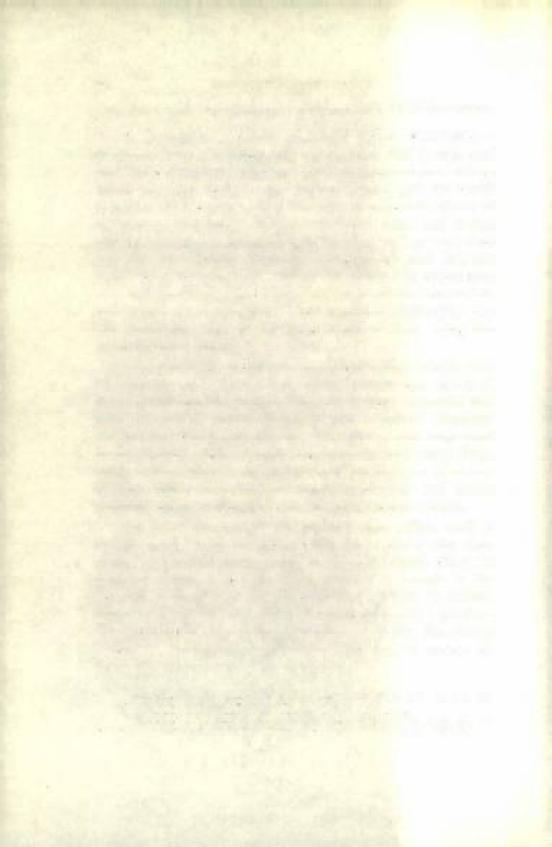
¹ Leading authorities on Gnosticism include Seviney, Barrie, Lea, Rust, Kraeling, Möller, Gieseler, Neander, Hase, Schaff, Hilgenfeld, King, Harnack, Mansel, Tillian, Pasense, Angus, Case, Moehlman. More recent is R. M. Grant, Gnosticism



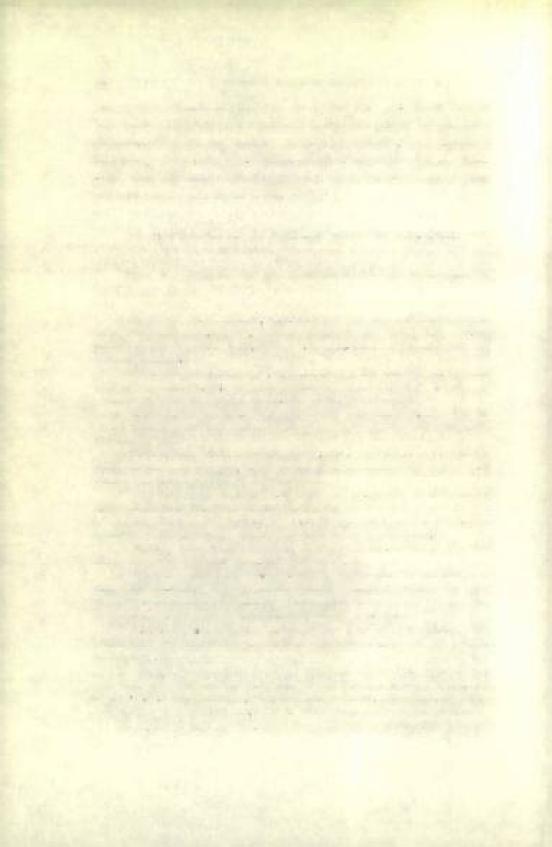




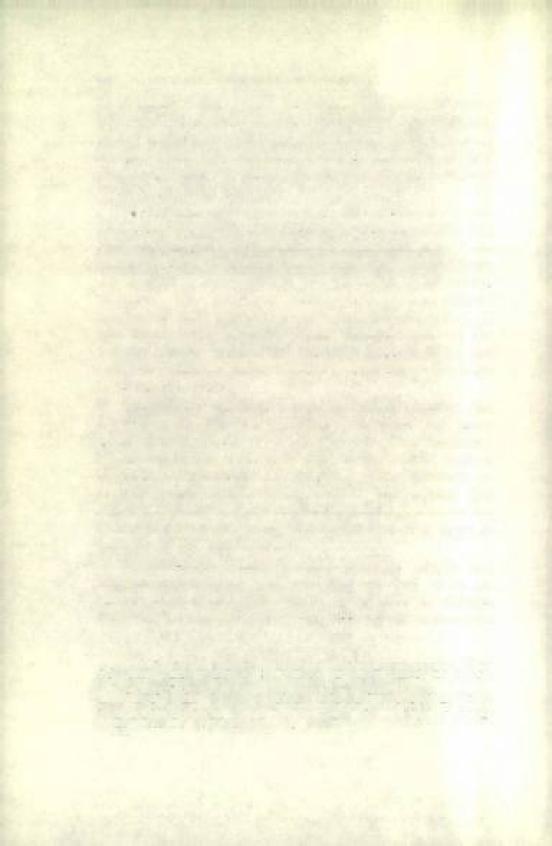


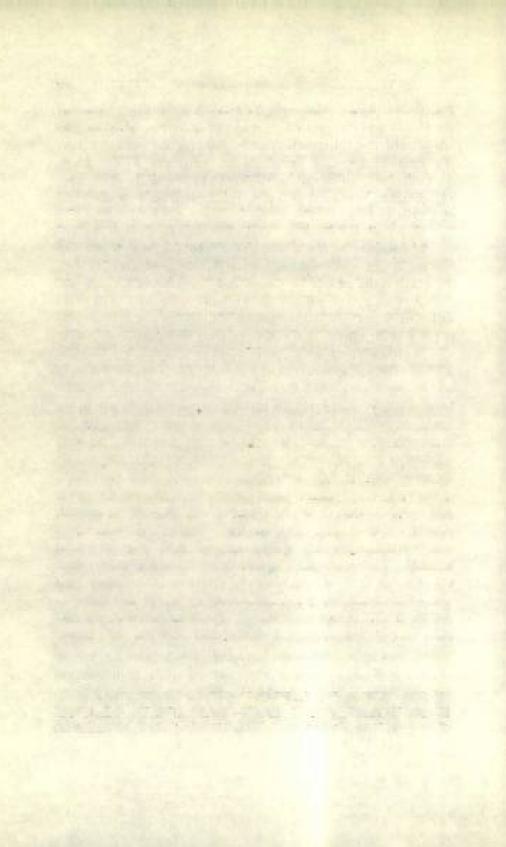


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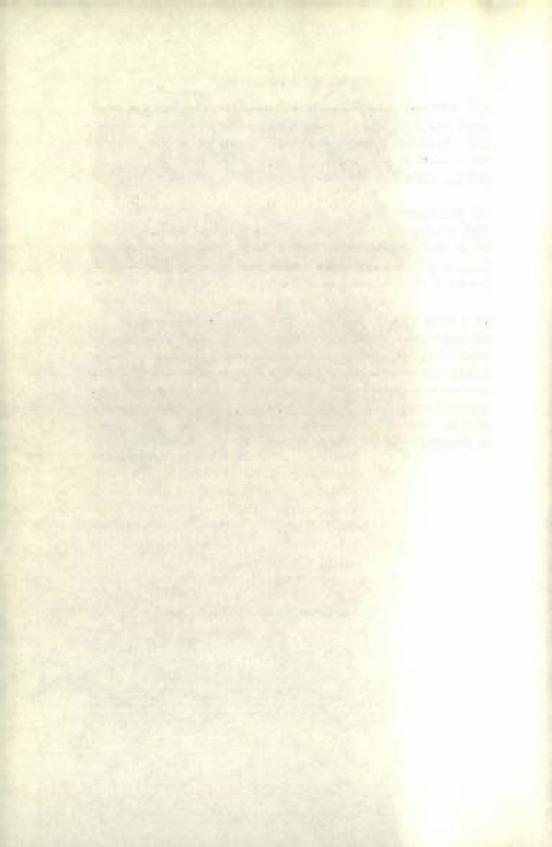


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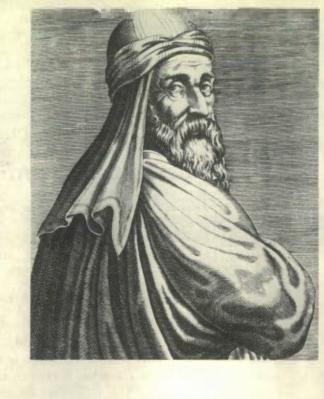


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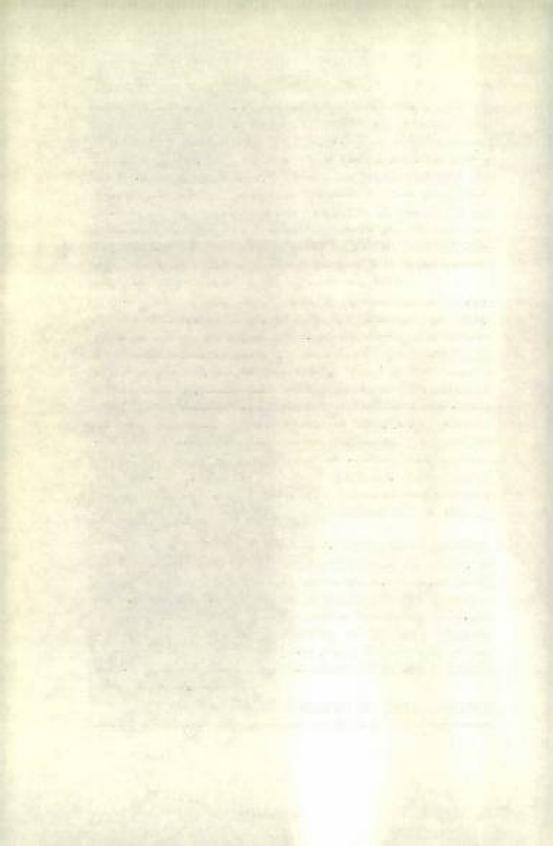
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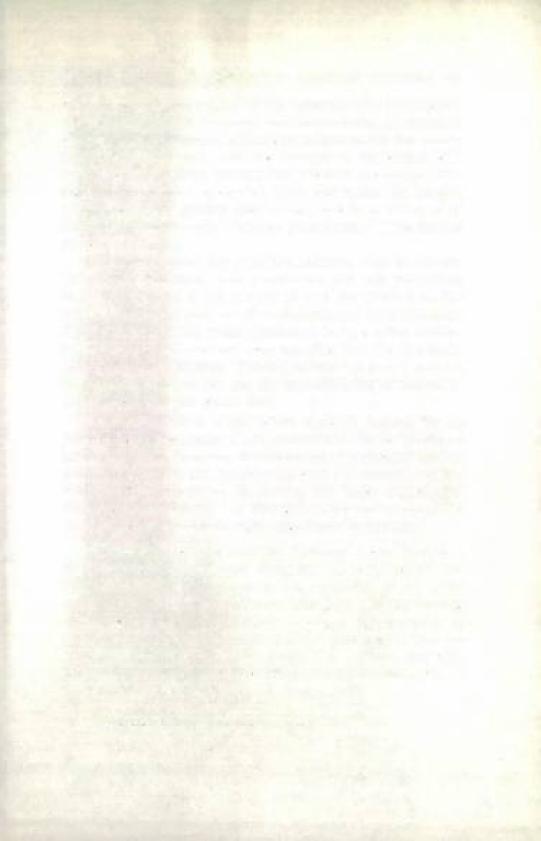
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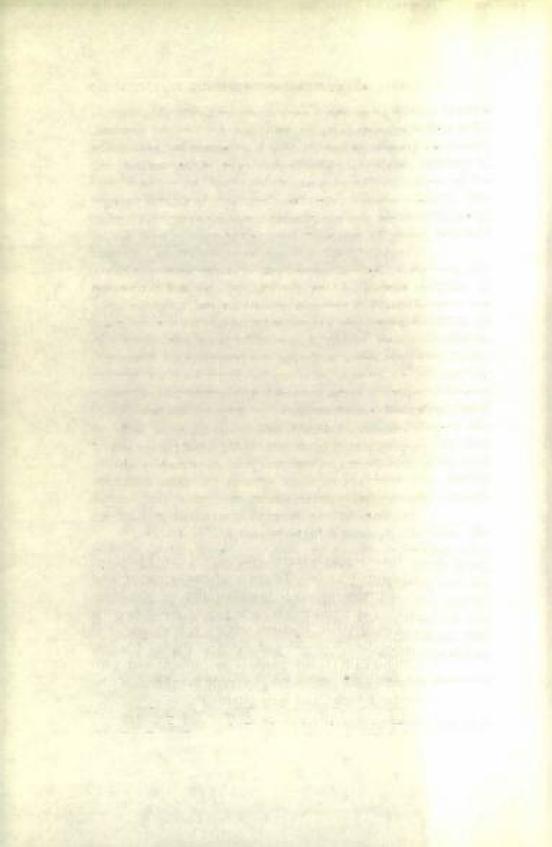


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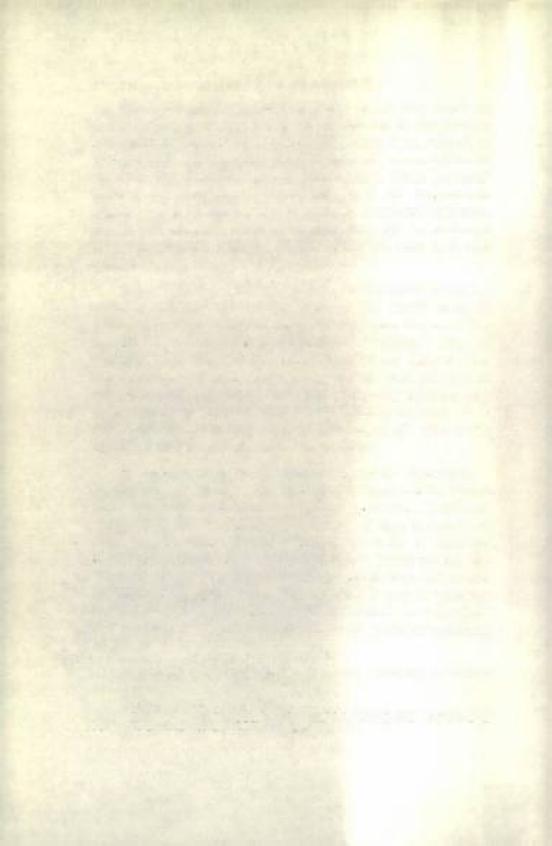




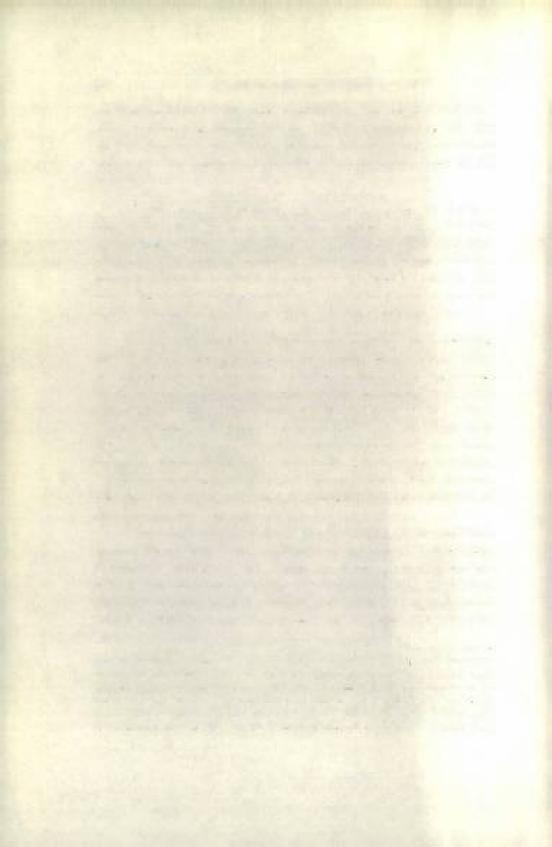


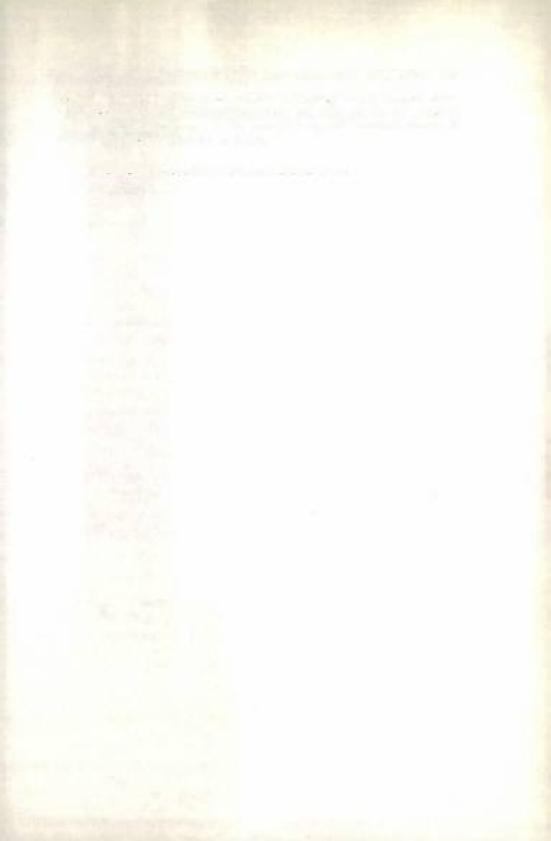
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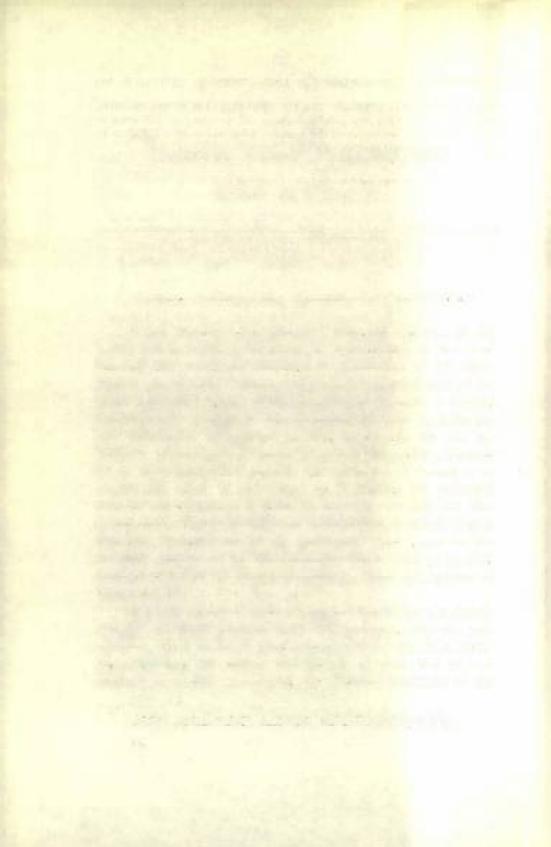
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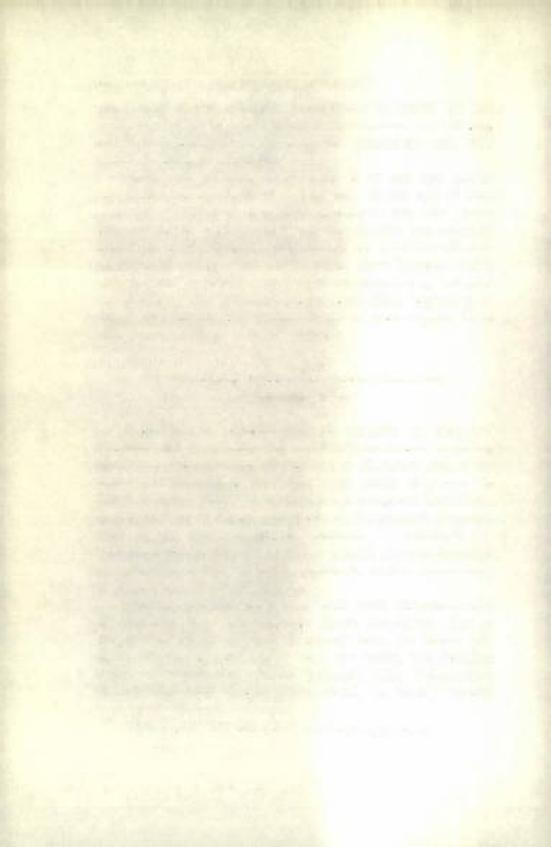


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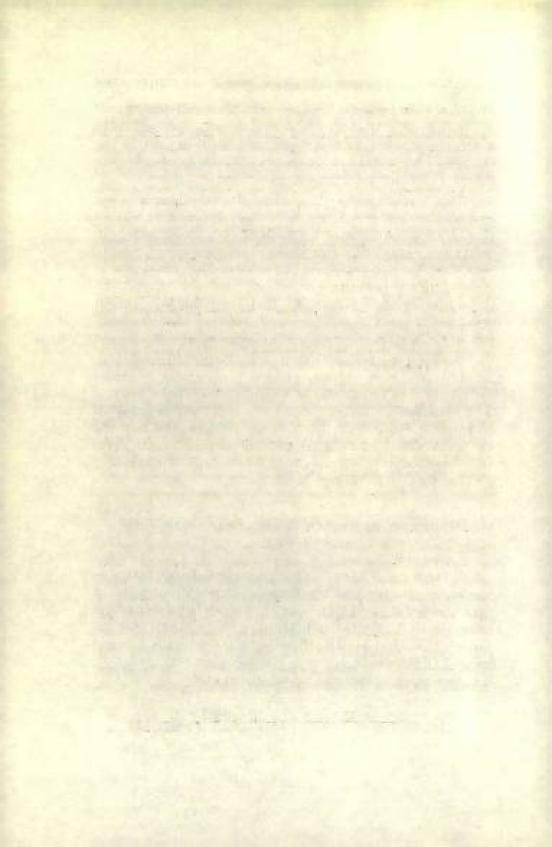


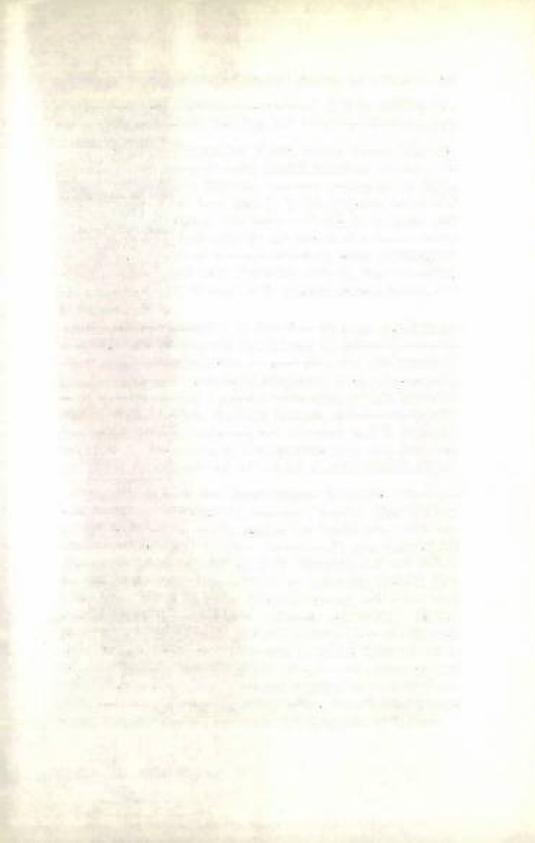


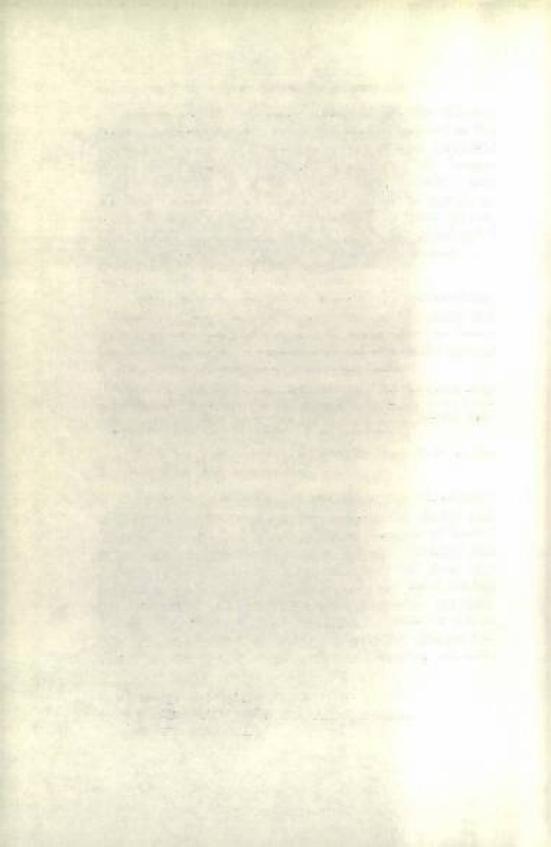




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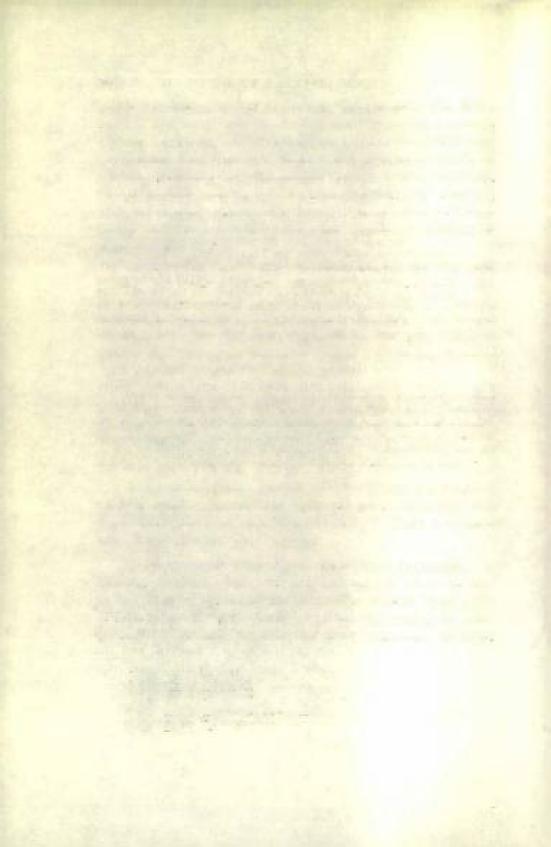






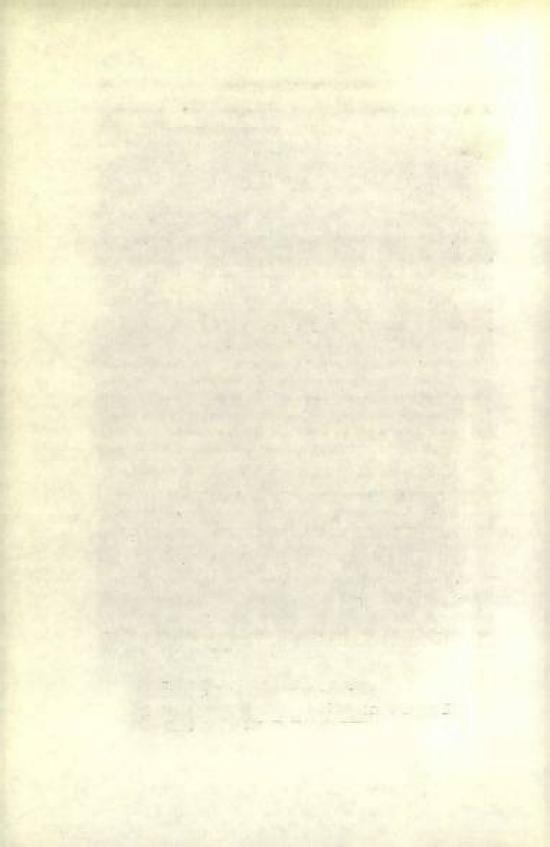
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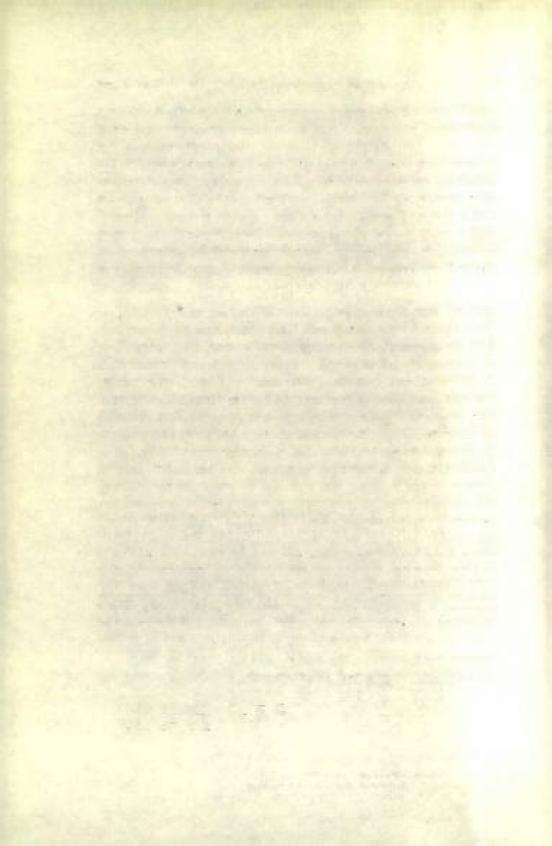


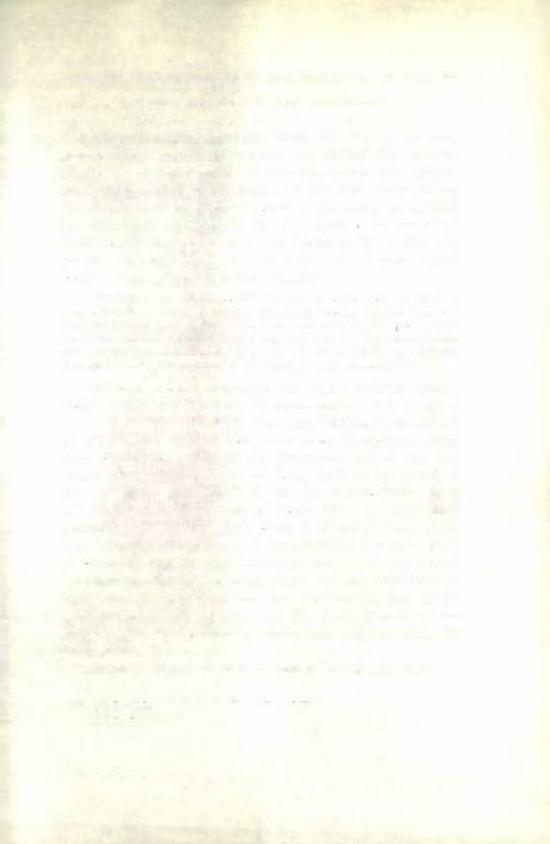


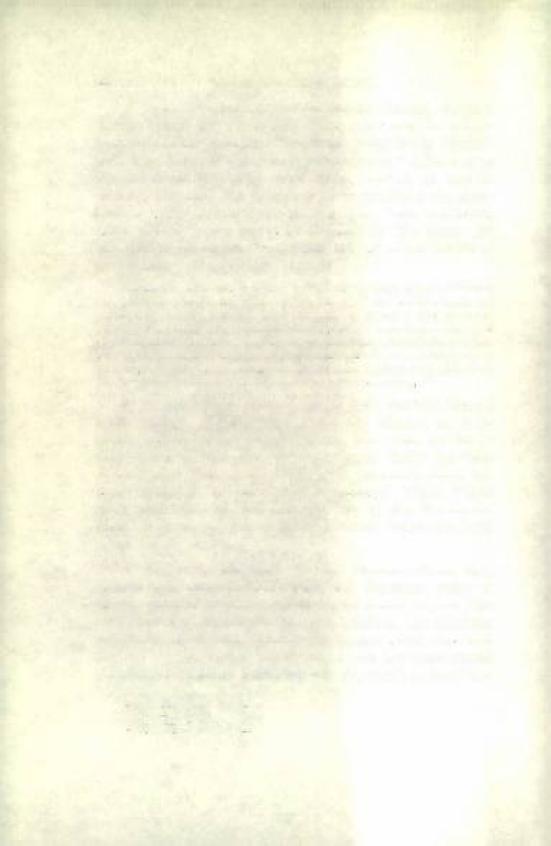
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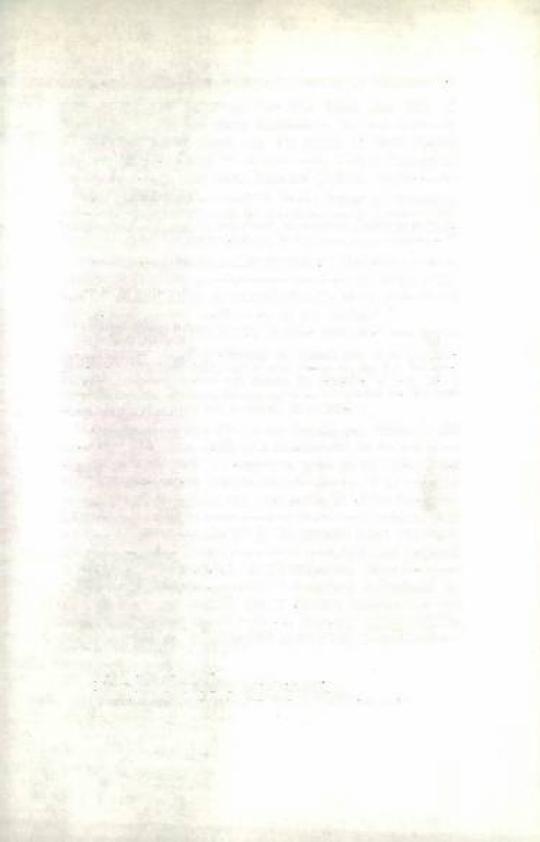
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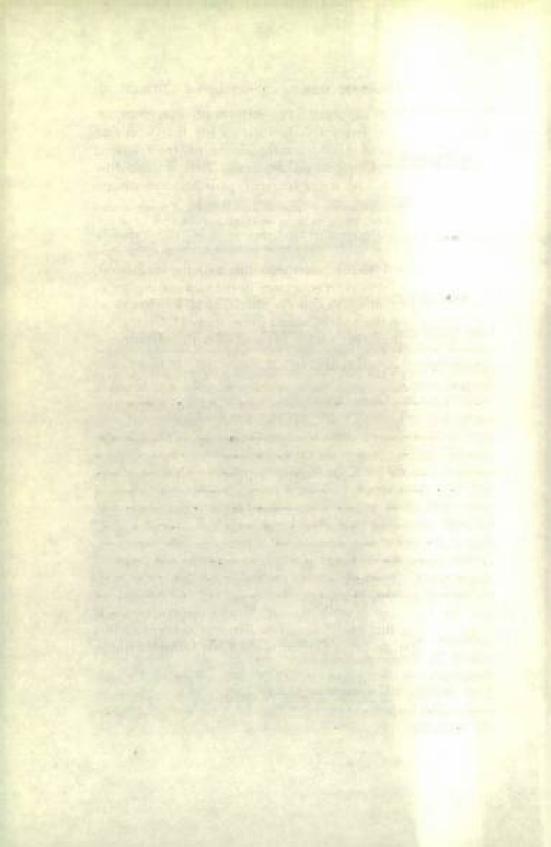
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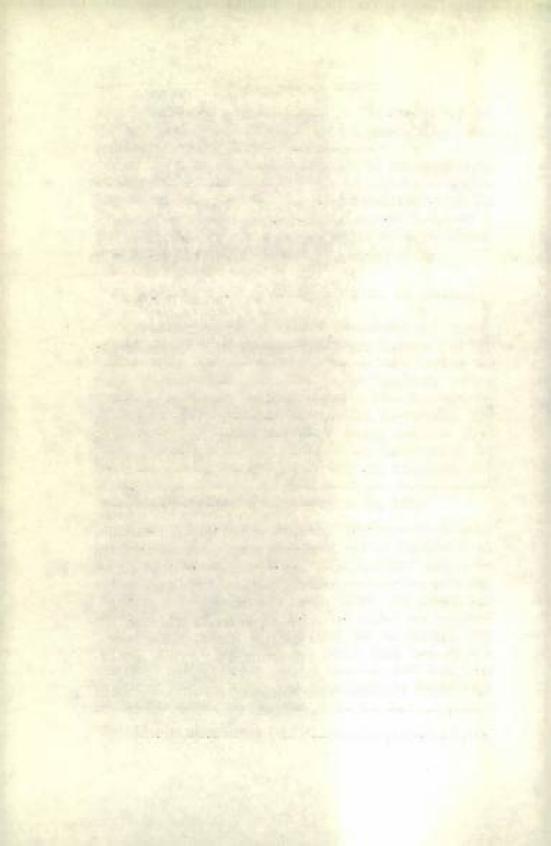


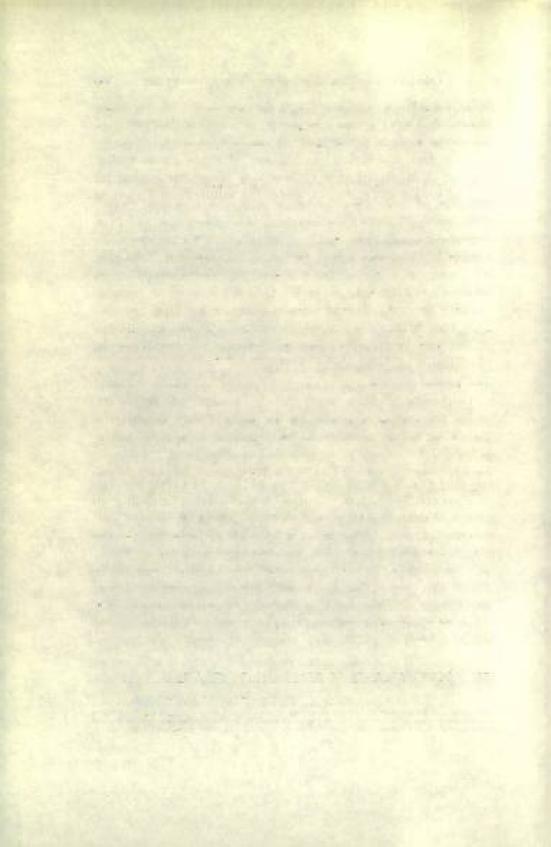


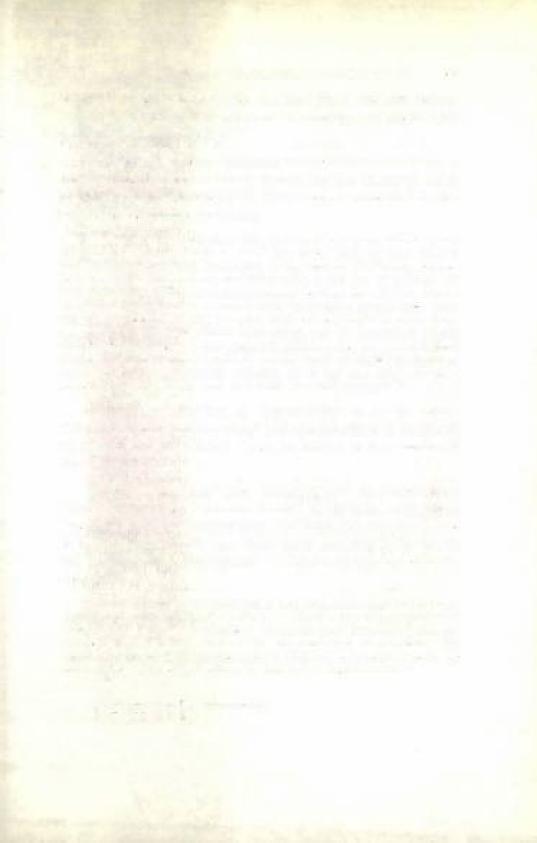
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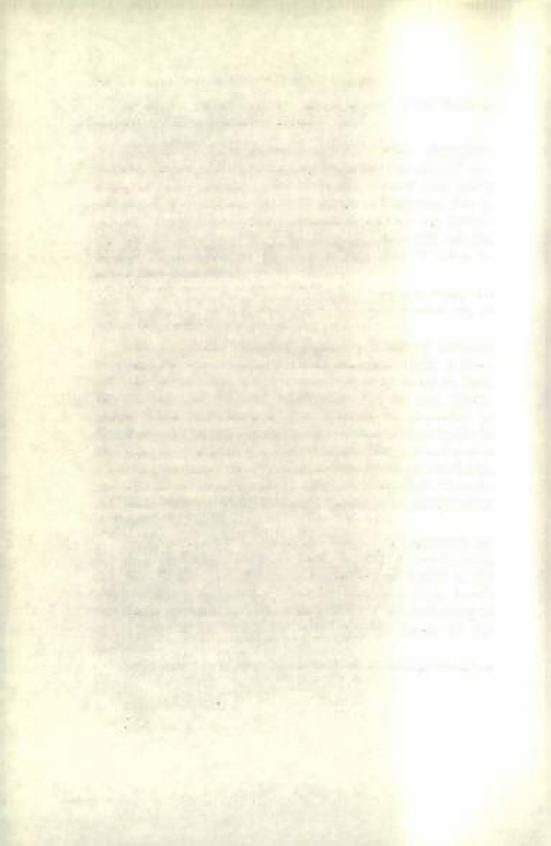
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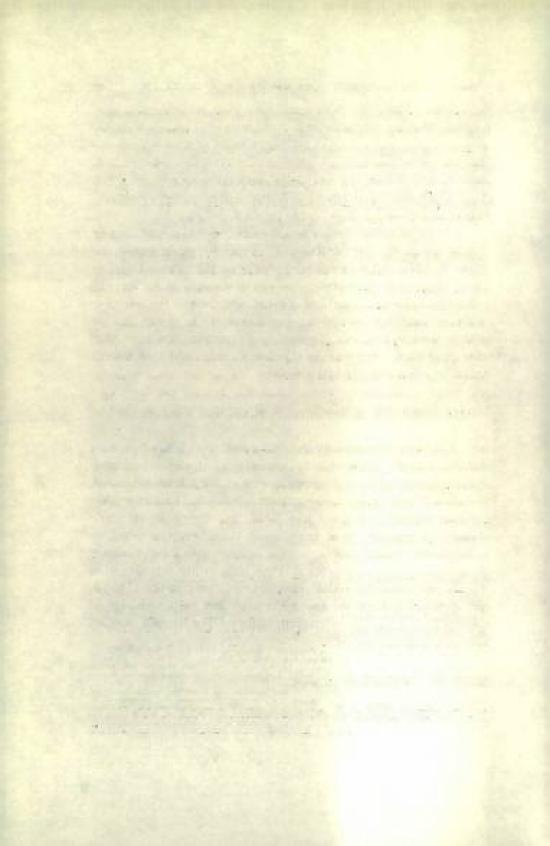


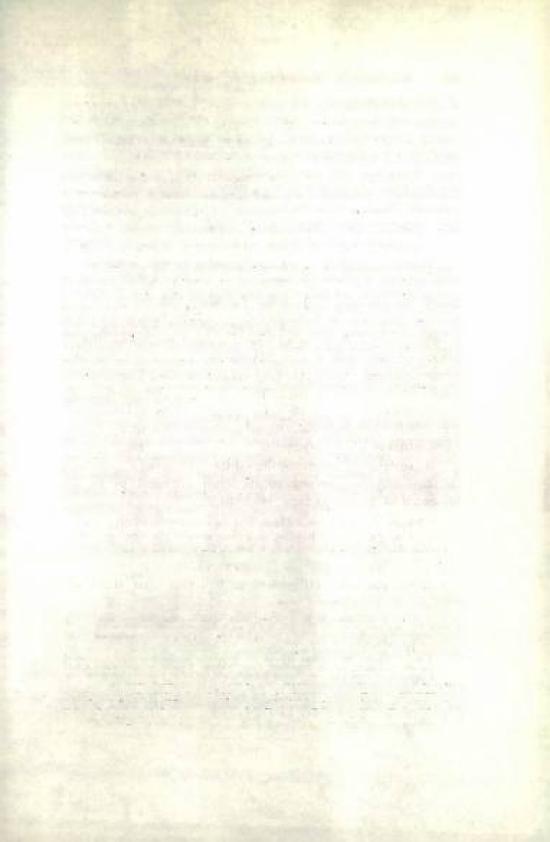


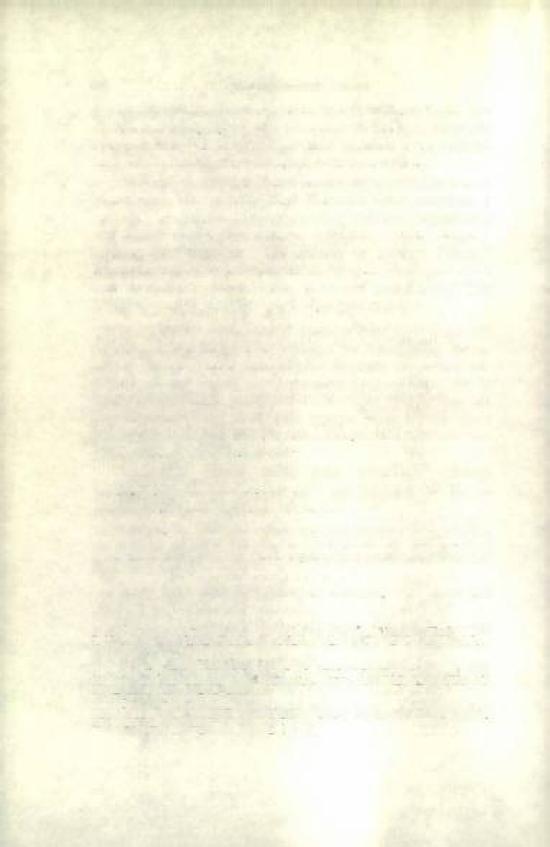




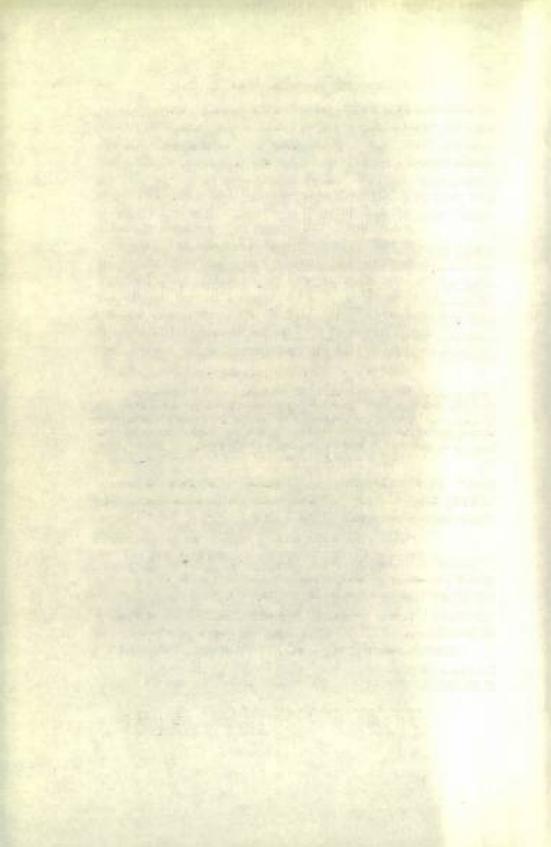
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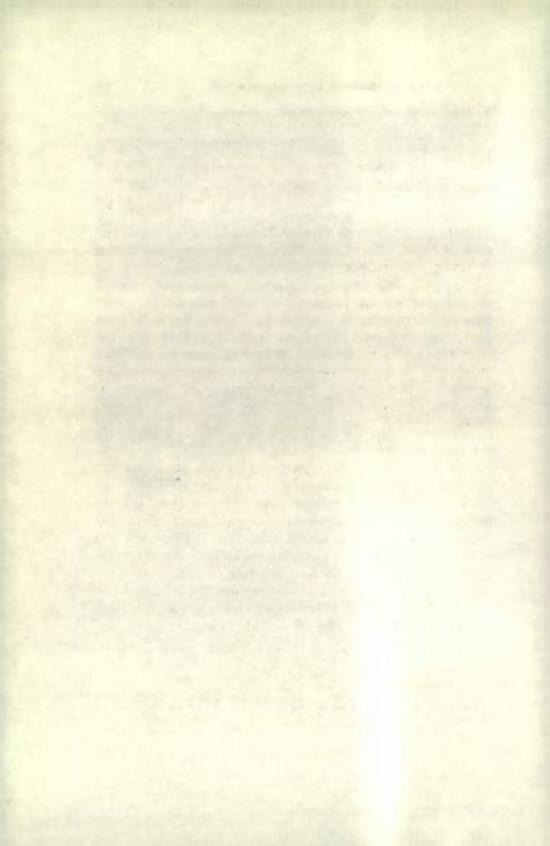


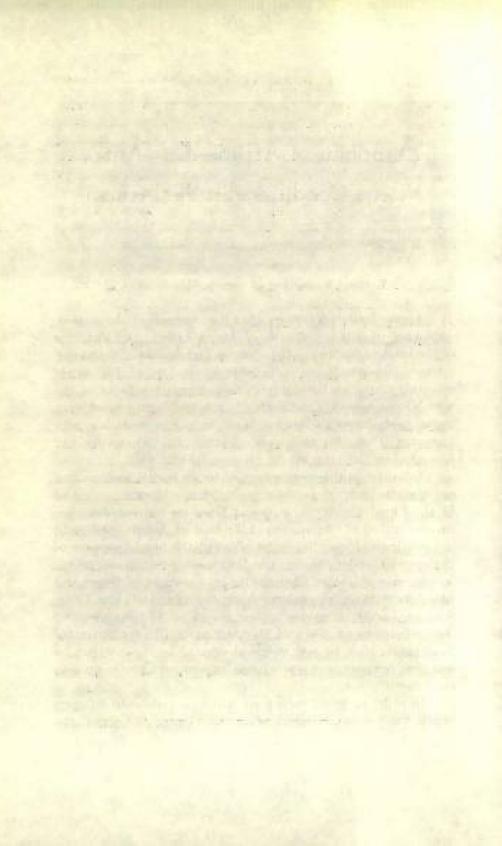


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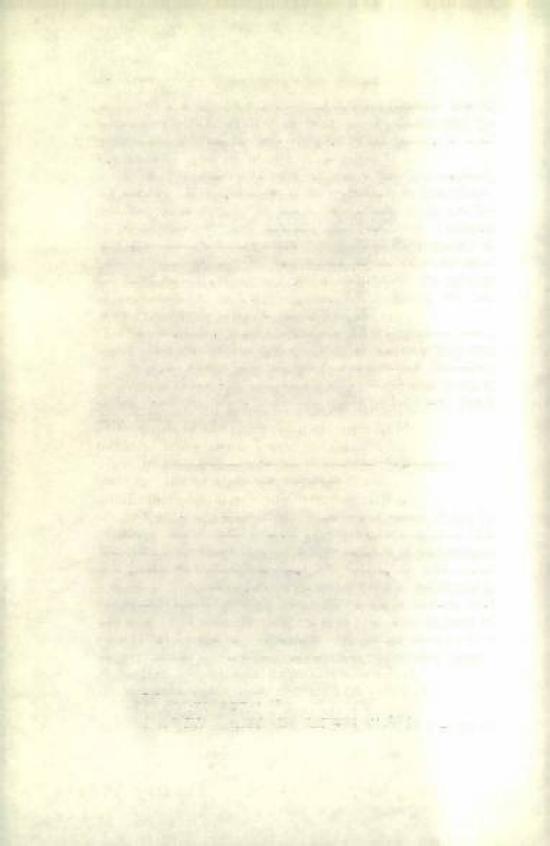
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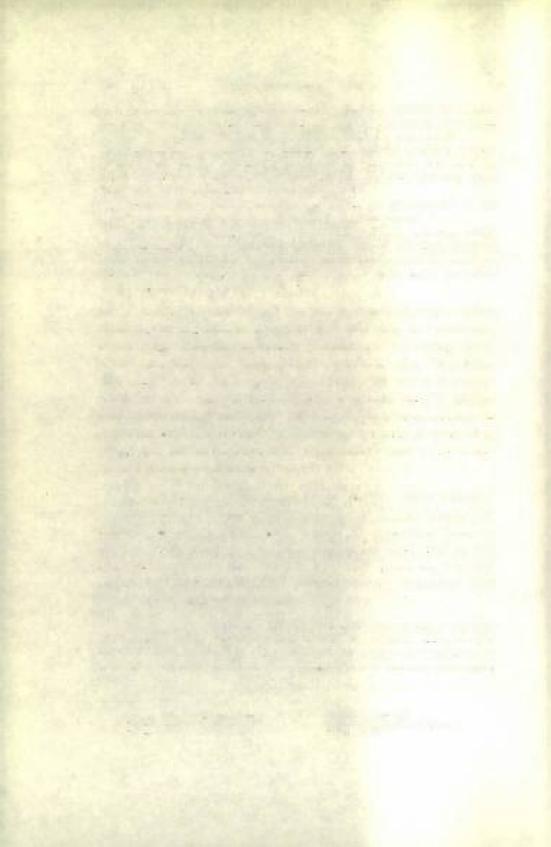


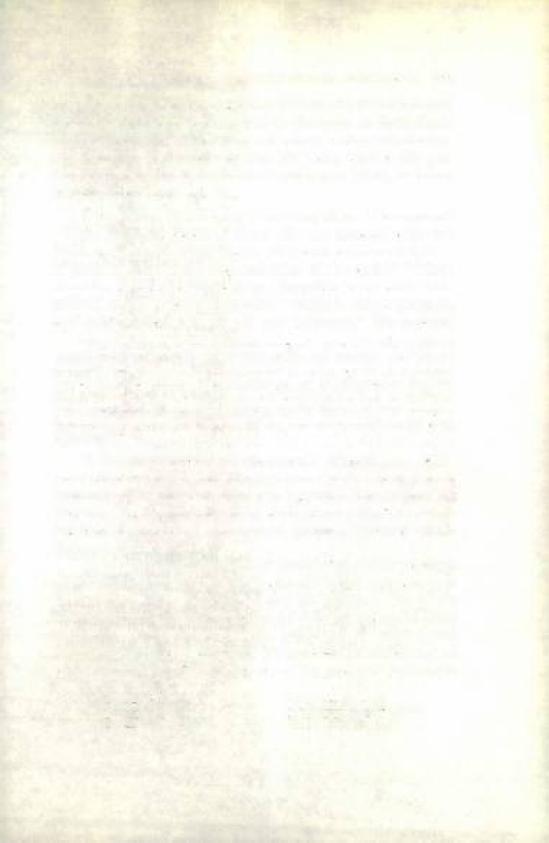
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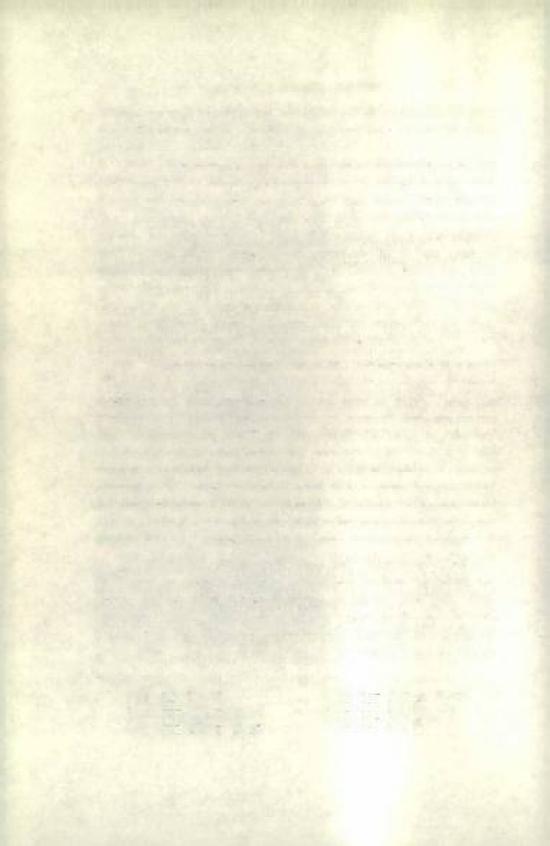
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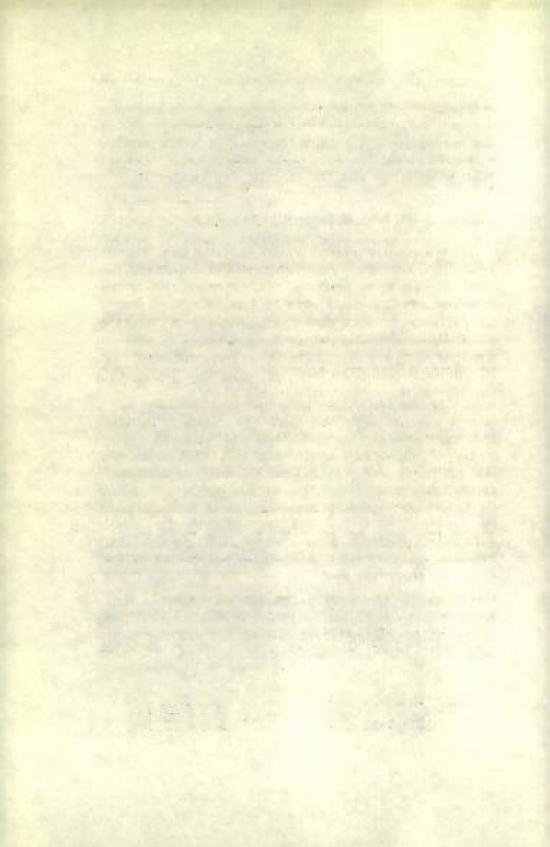
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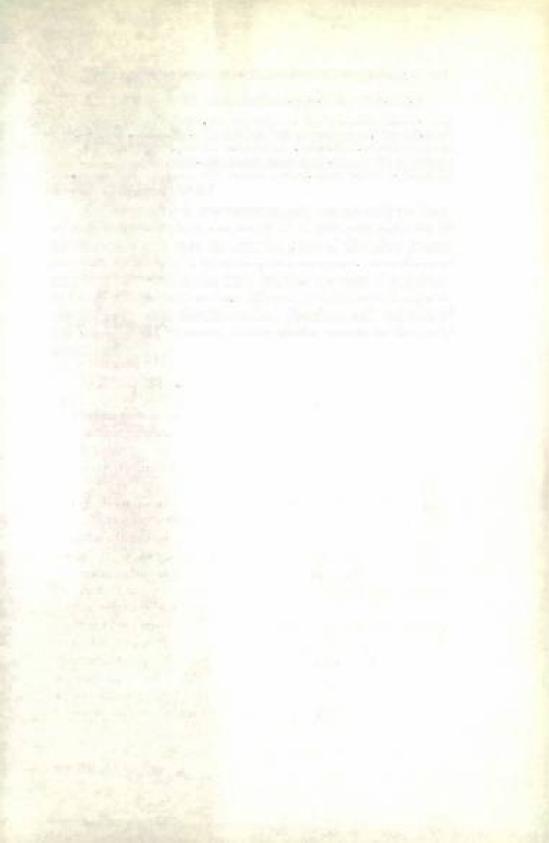


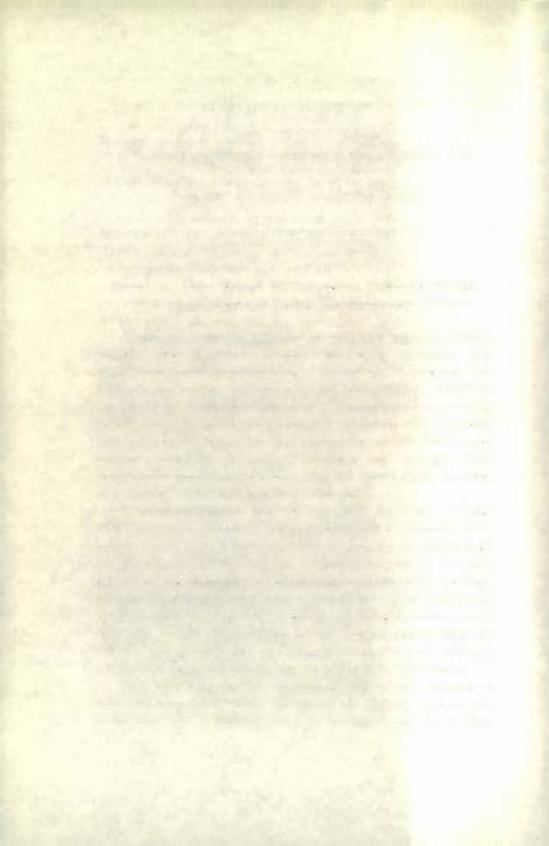




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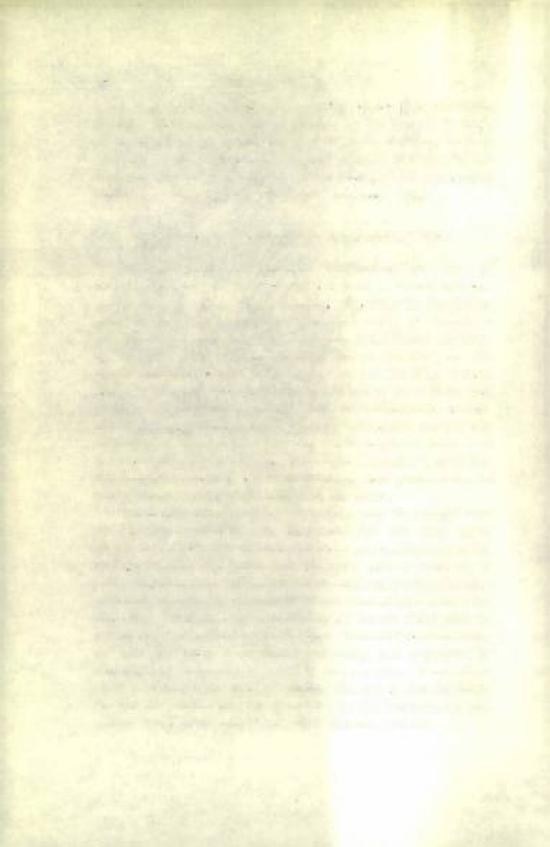


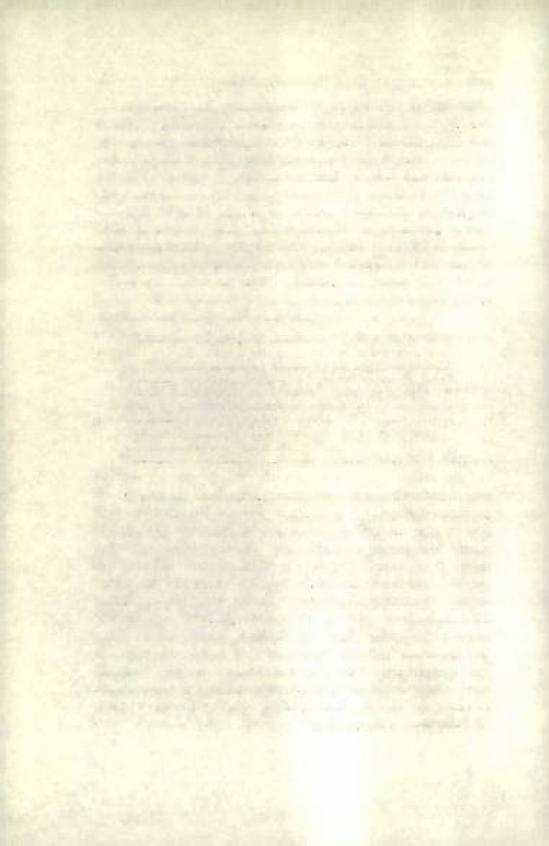


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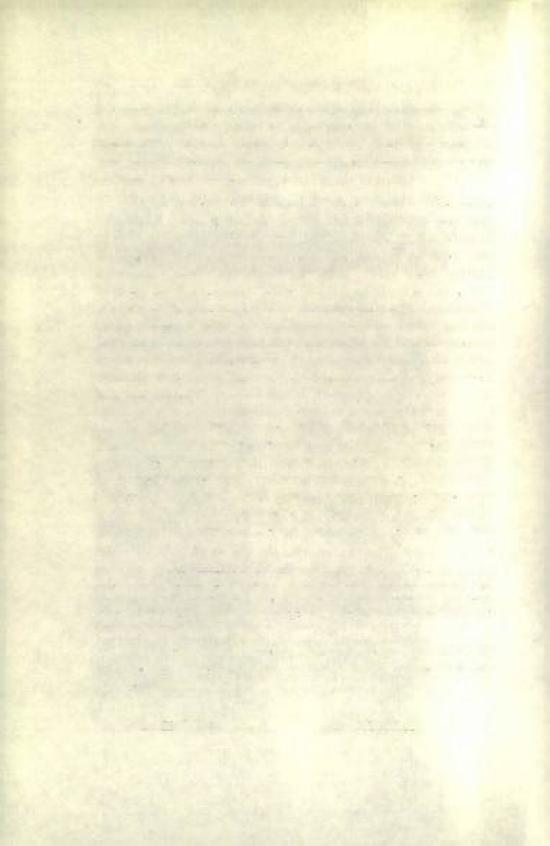
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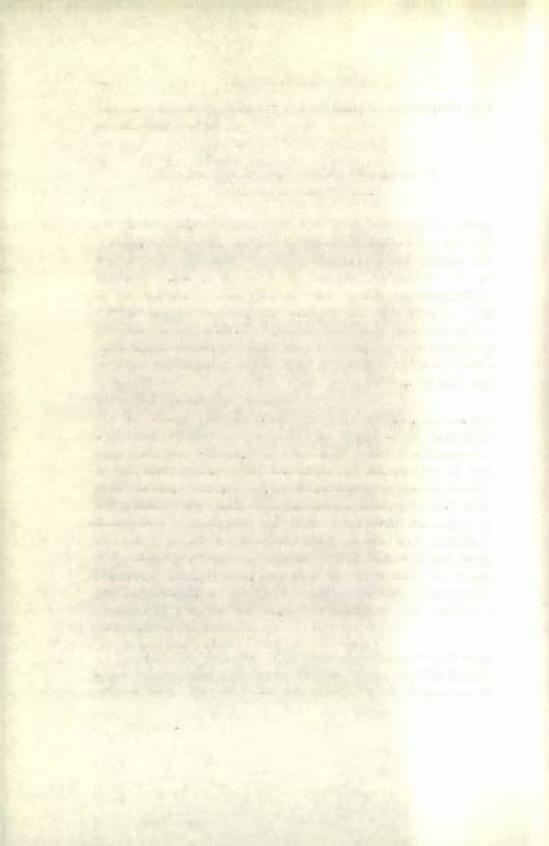


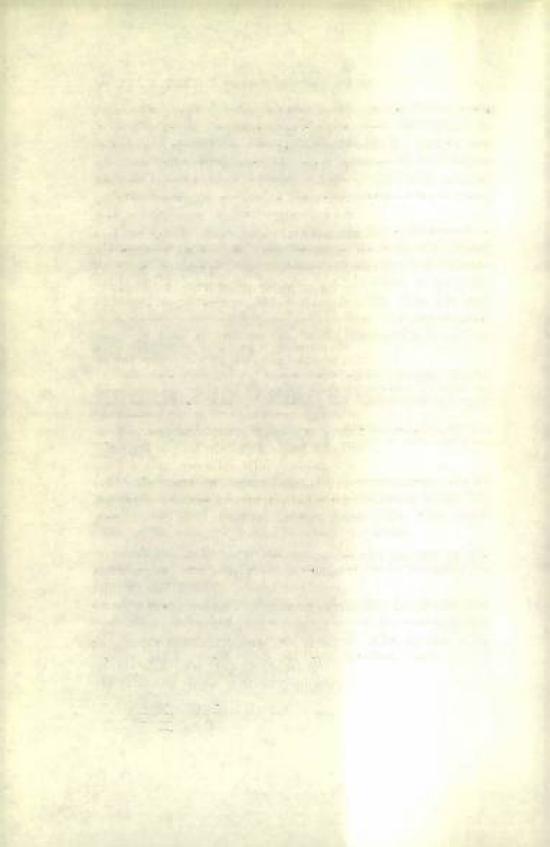


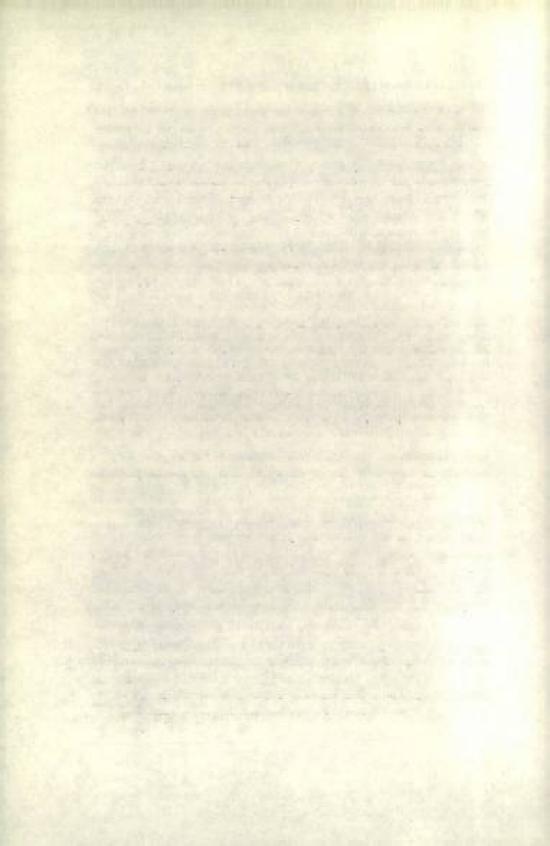
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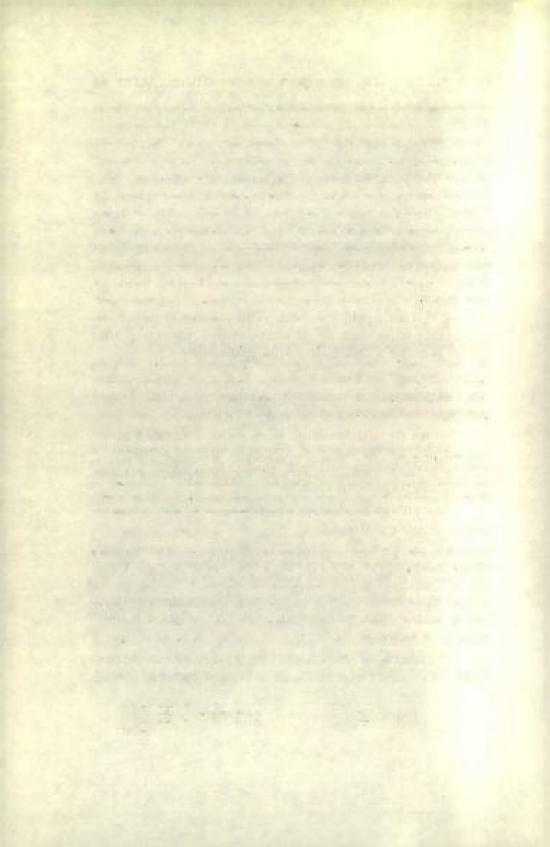


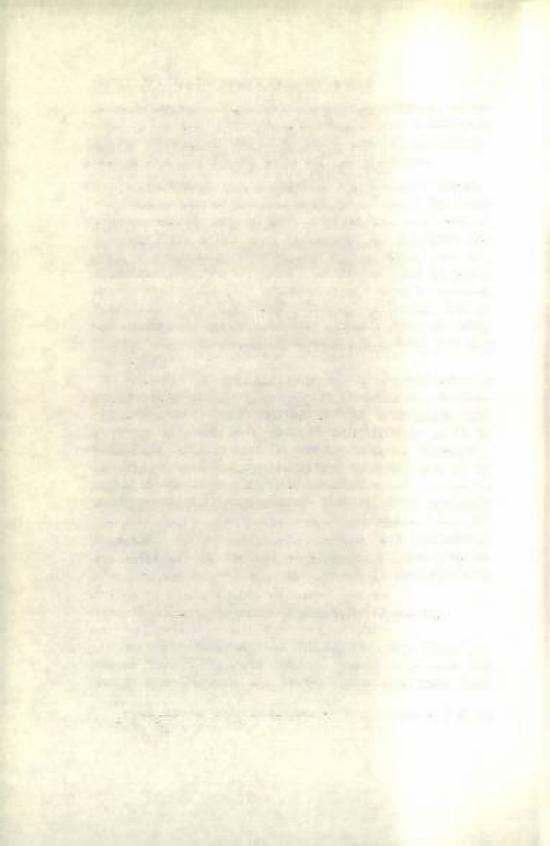


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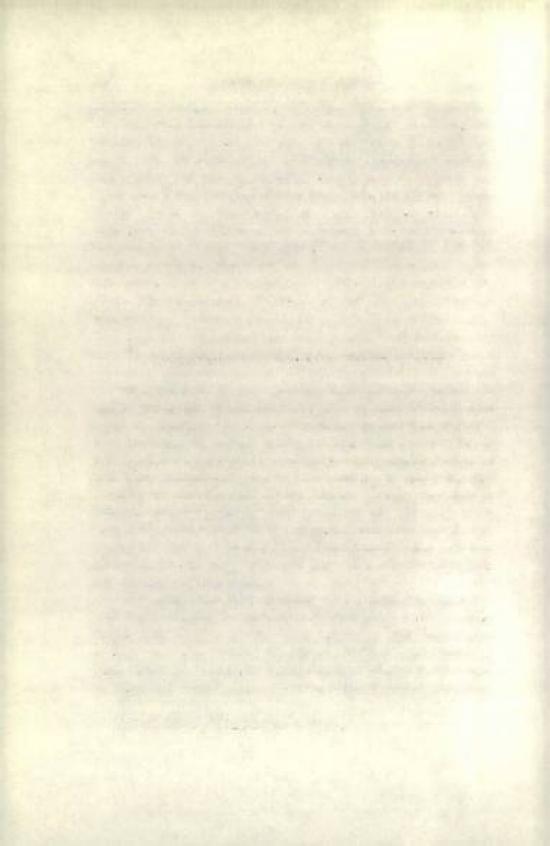
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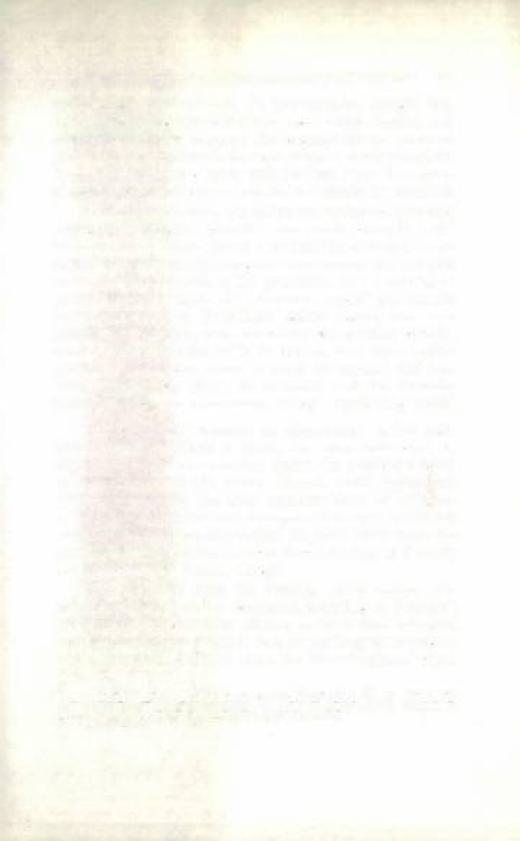


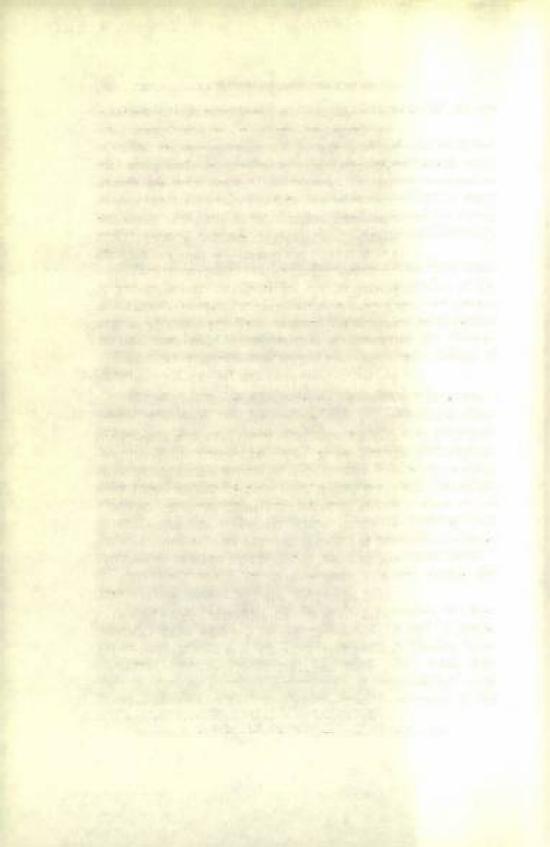


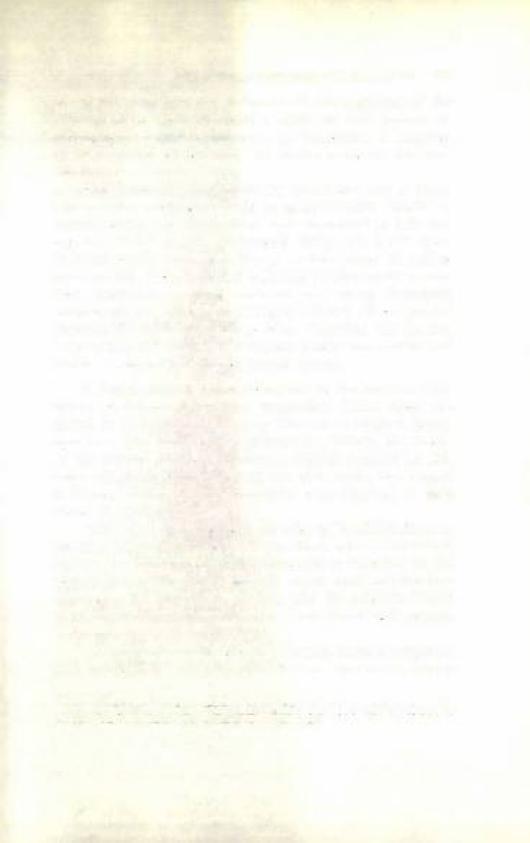
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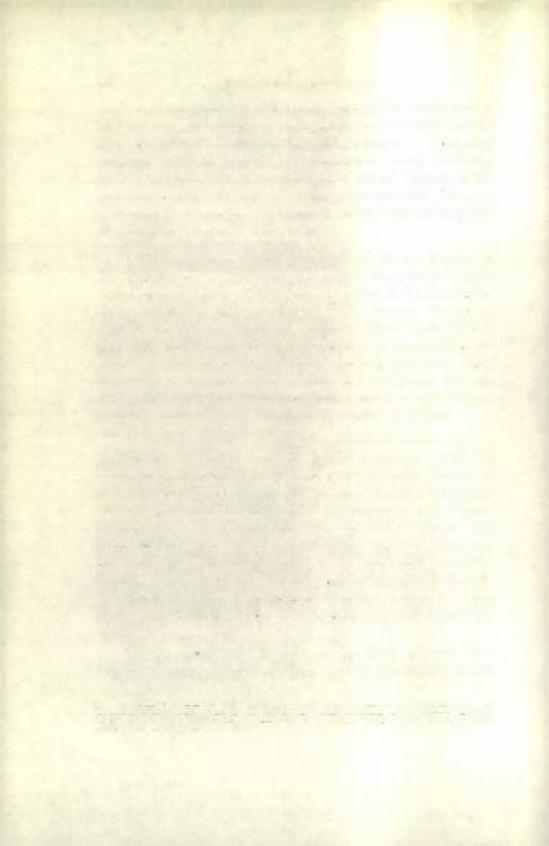
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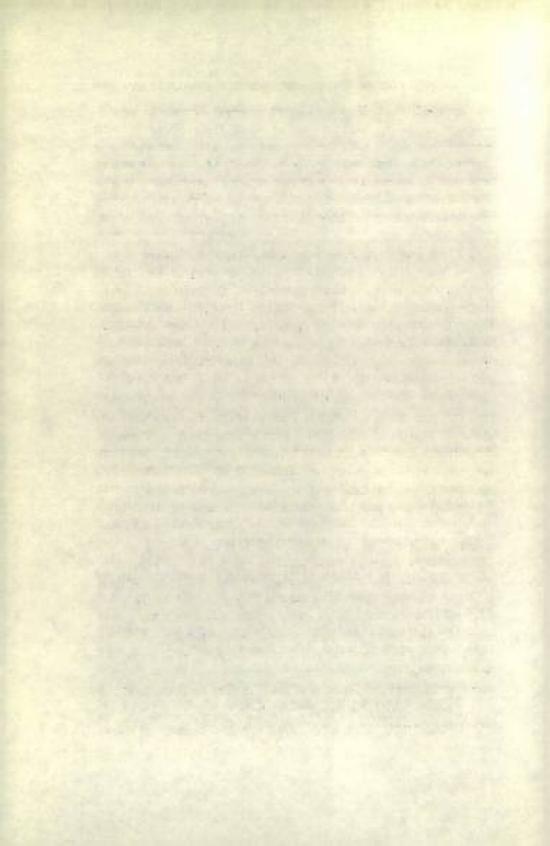






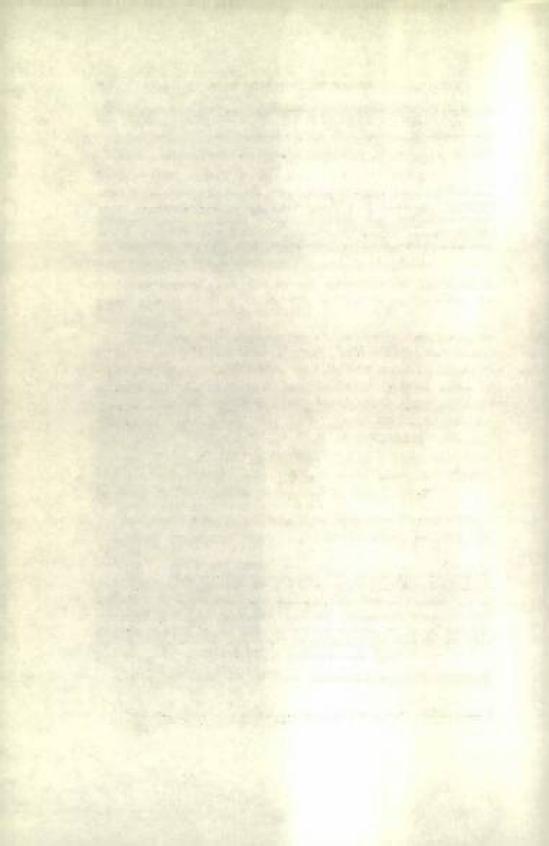
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⁸ Tertullian, Against Marcion, book 3, chap. 7, in ANF, vo.
9 Tertullian, On the Resurrection of the Flesh, chap. 24,
10 Tertullian, An Answer to the Jews, chap. 9, in ANF, vol.
11 Tertullian, Apology, chap. 32, in ANF, vol. 3, pp. 42, 43.
12 Tertullian, 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,

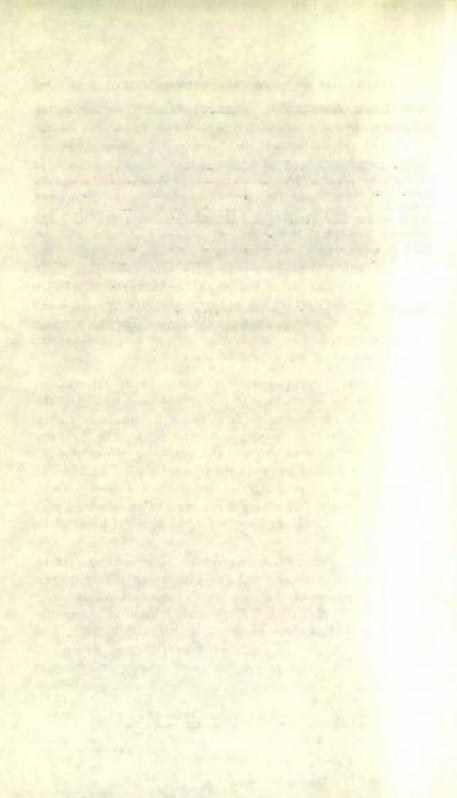


15 Ibid., chap. 3, p. 547. (Italics supplied.)
16 Tertullian, A Treatise on the Soul, chap. 4
17 Ibid., chap. 10, p. 189.

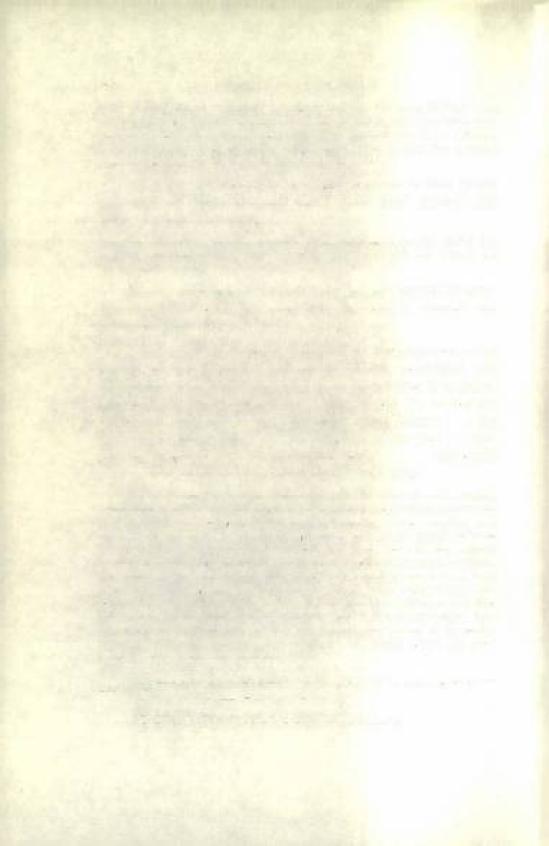
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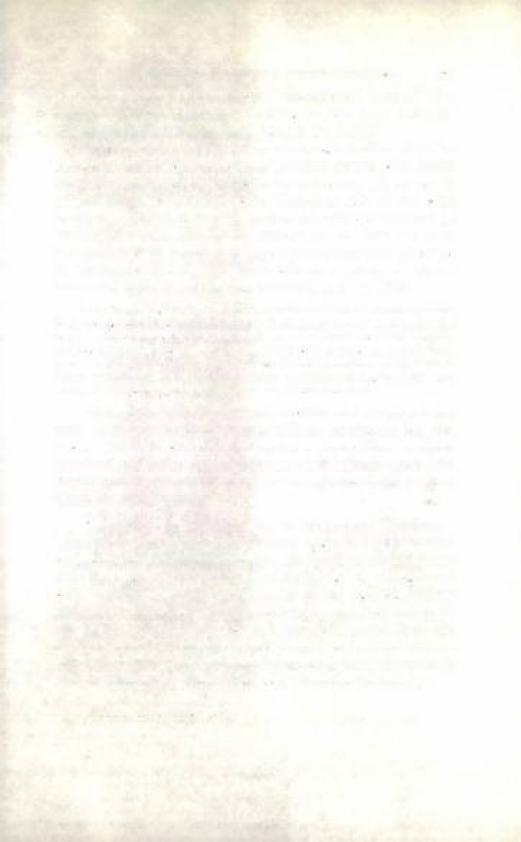


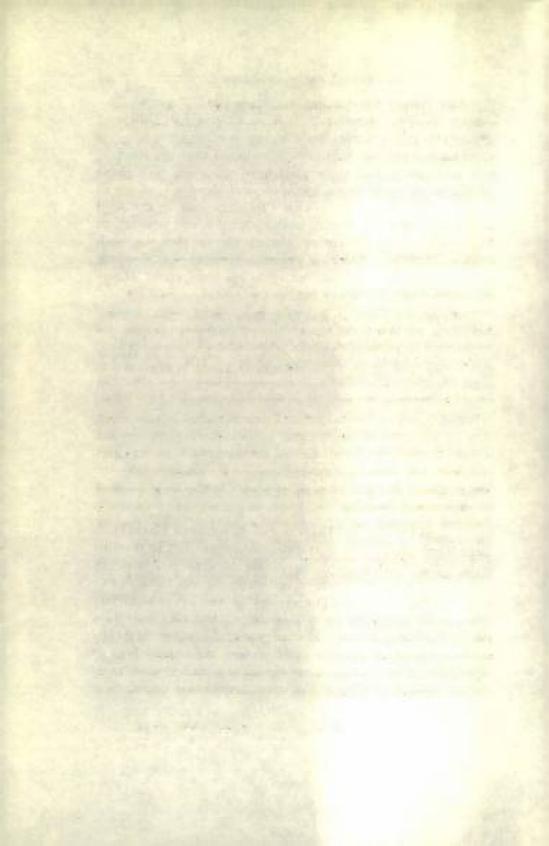
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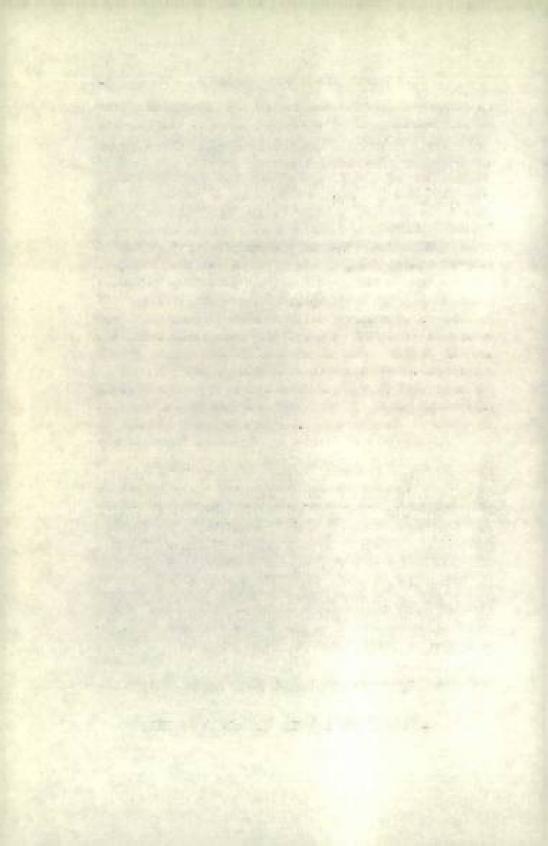




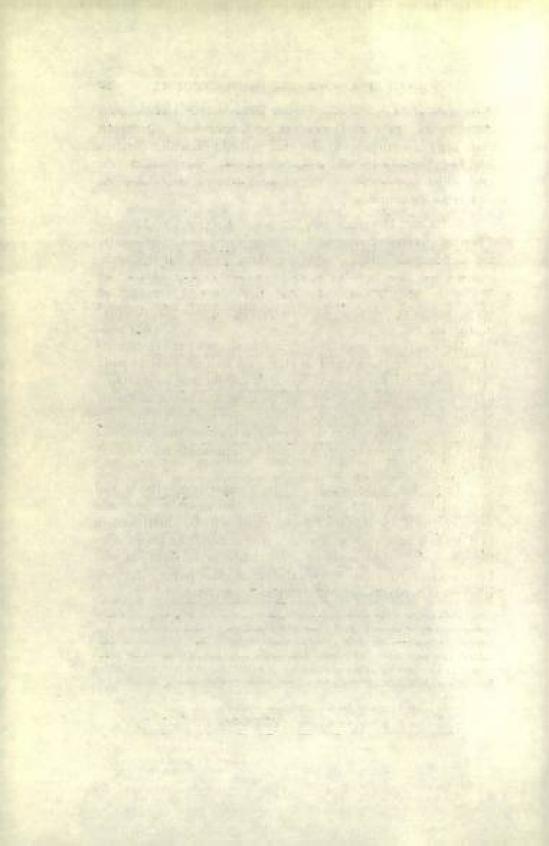
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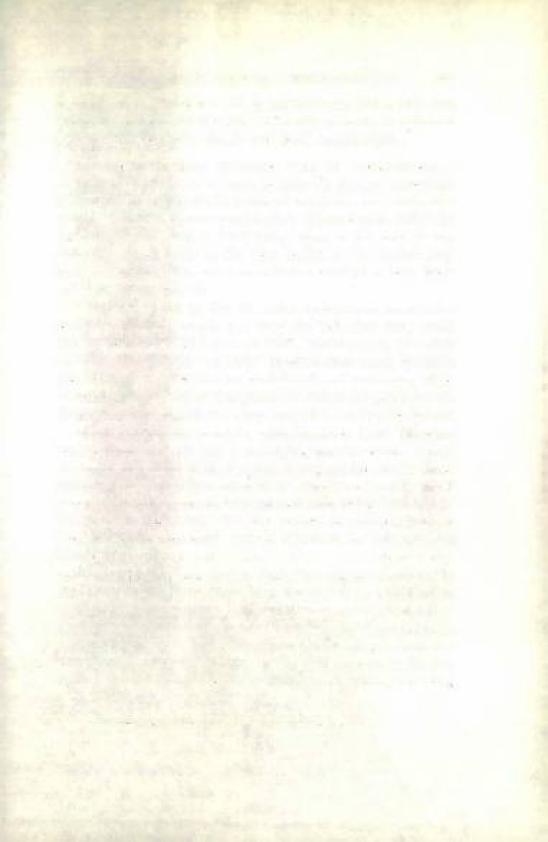
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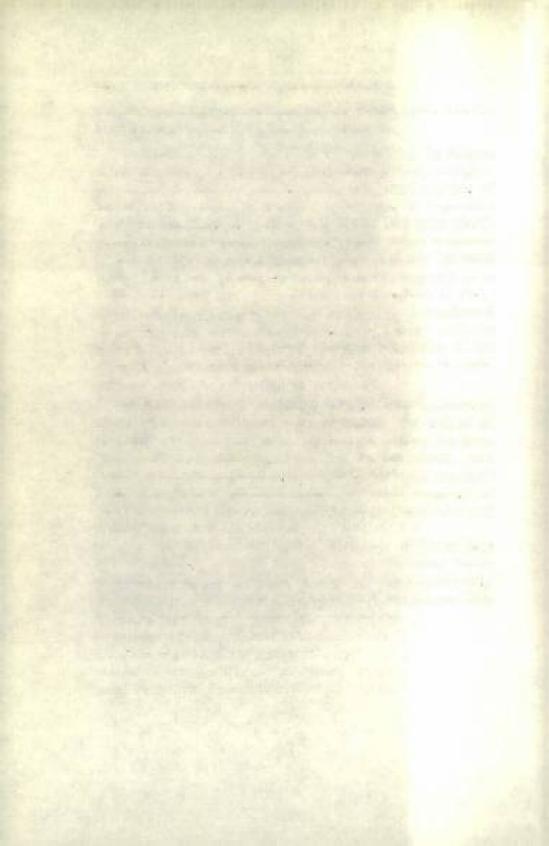
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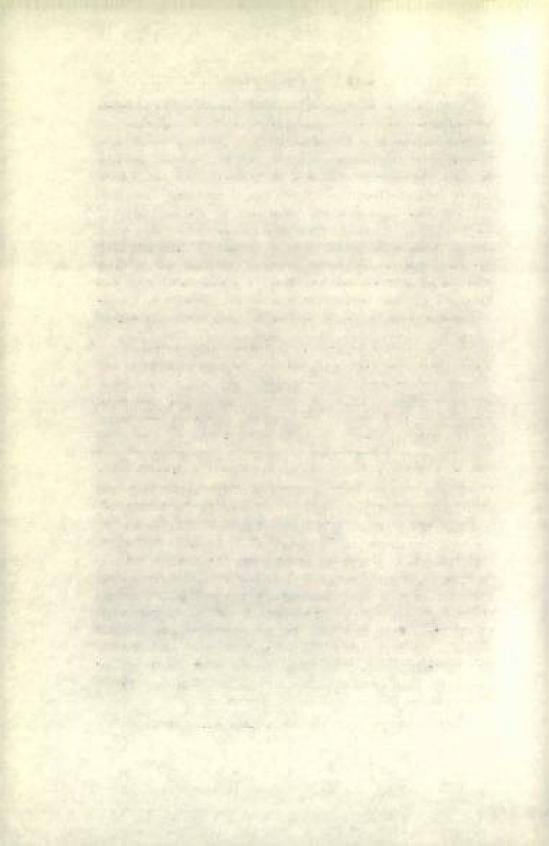
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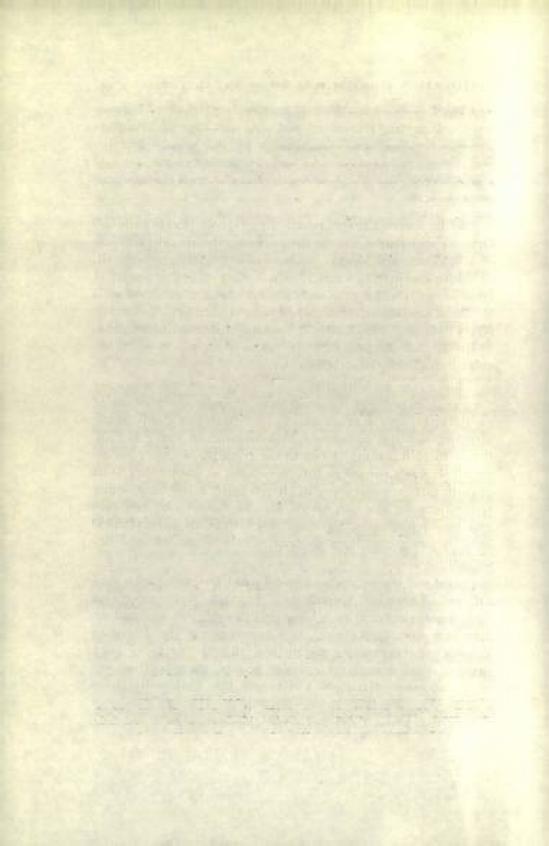
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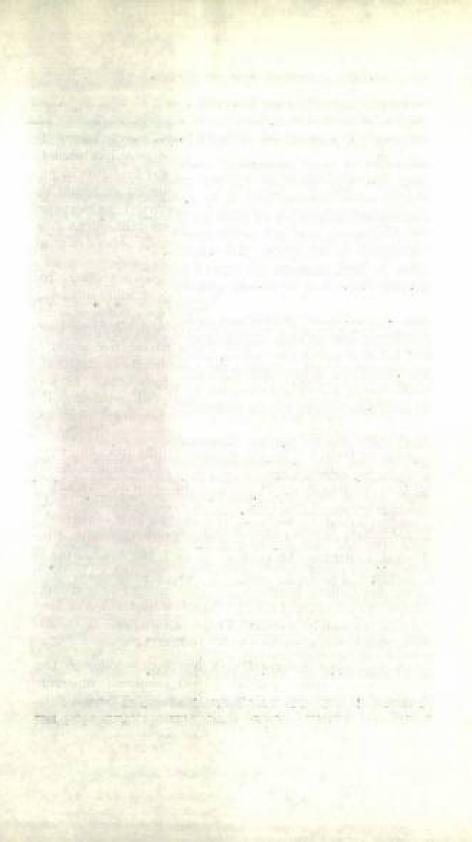
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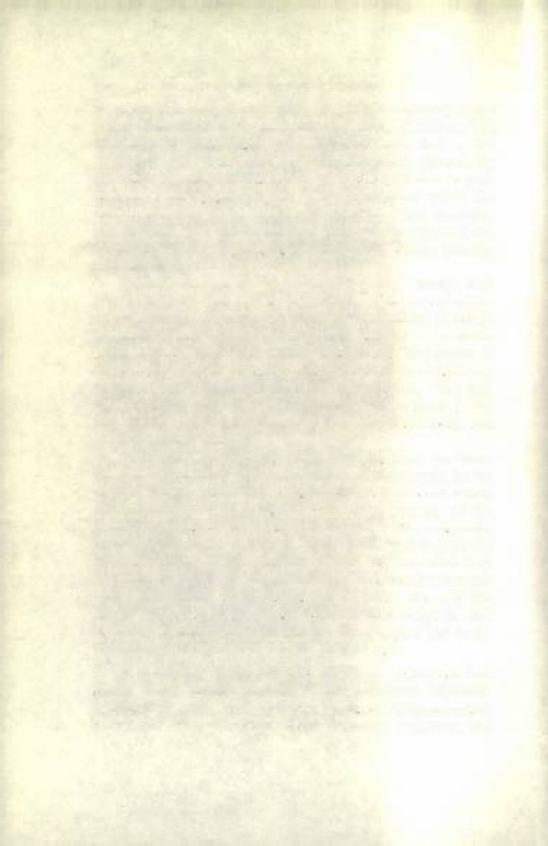
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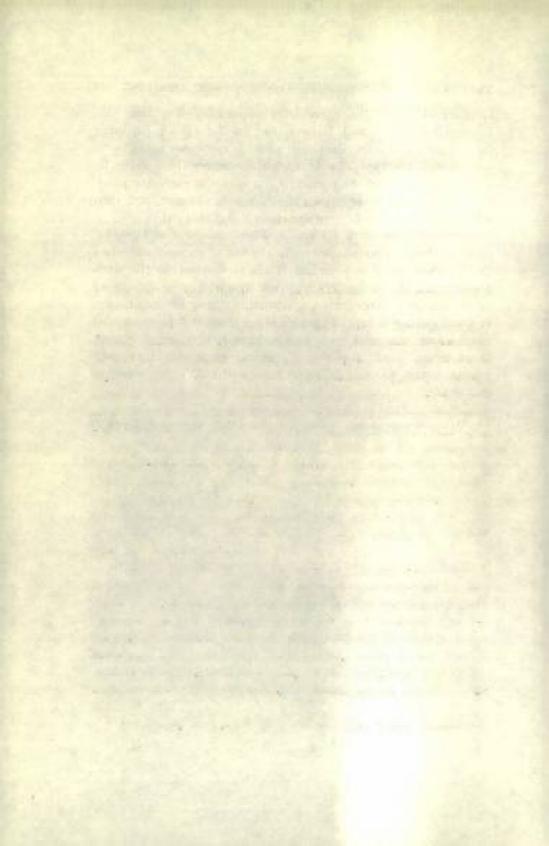
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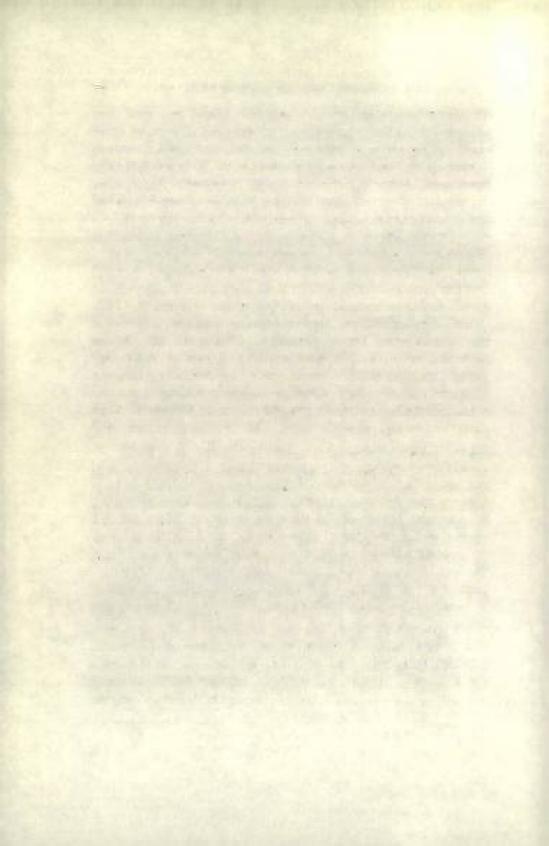




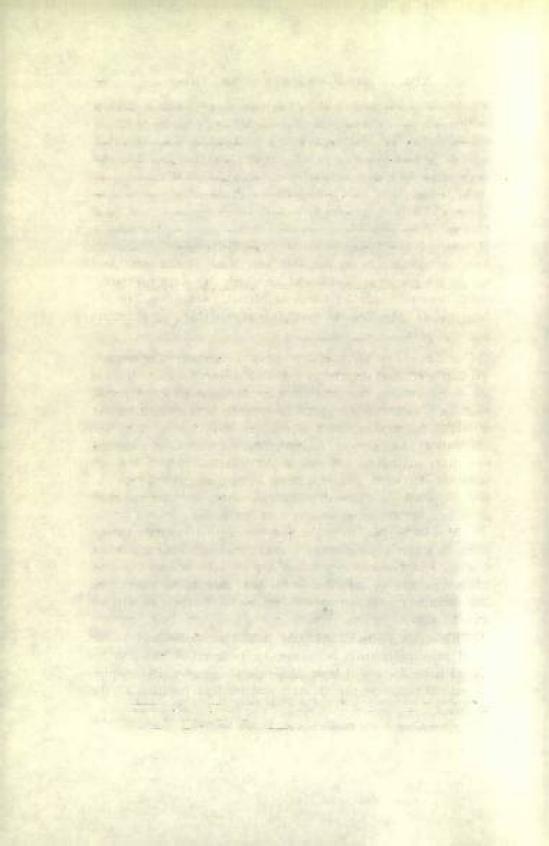


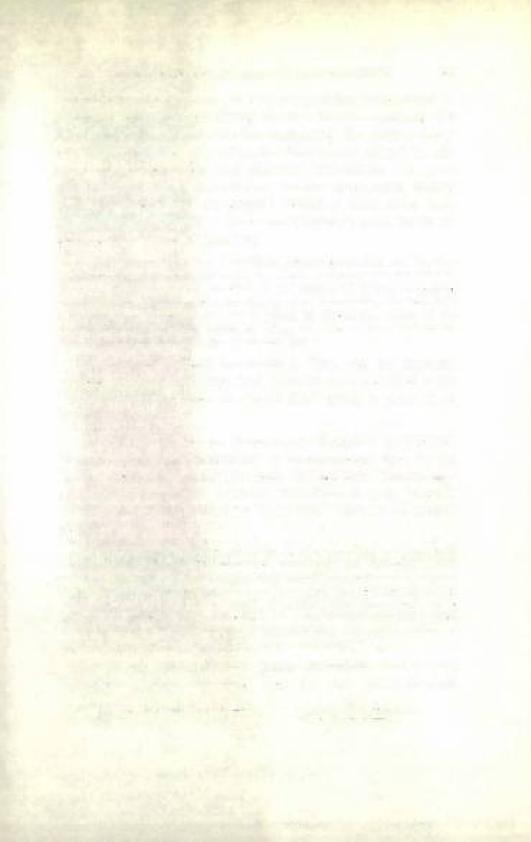


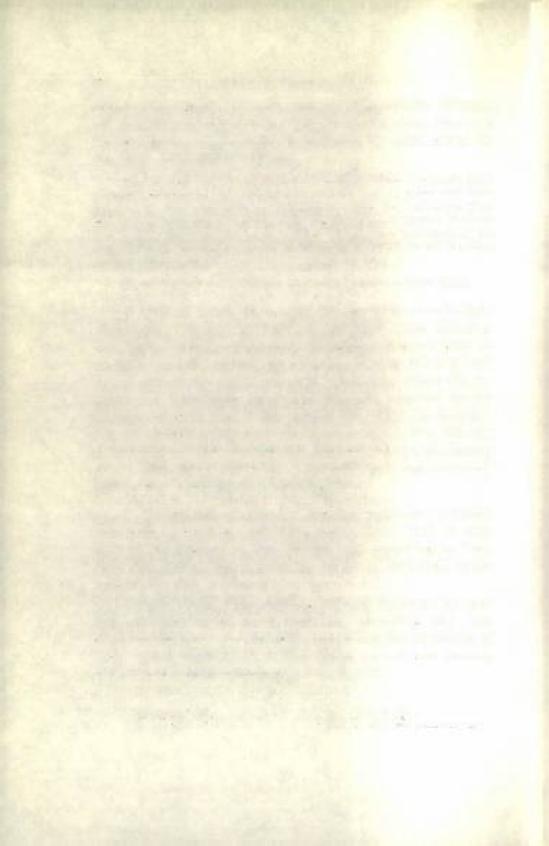


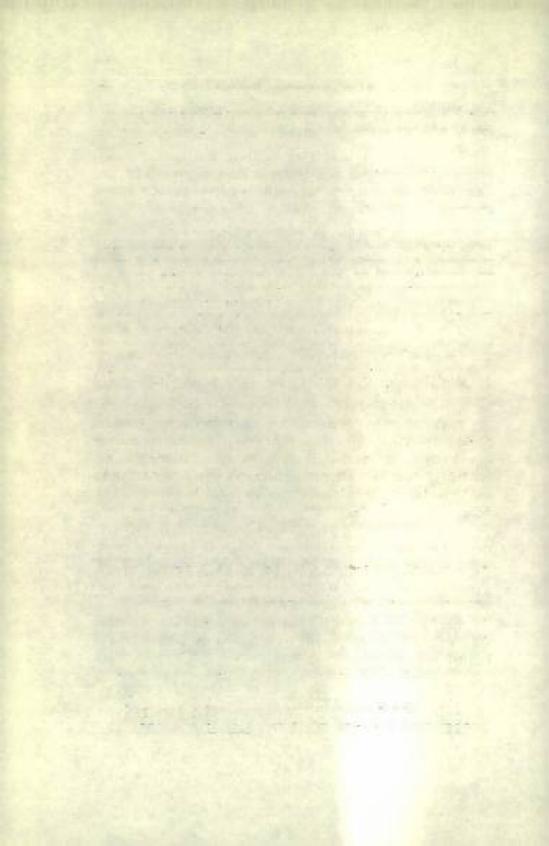


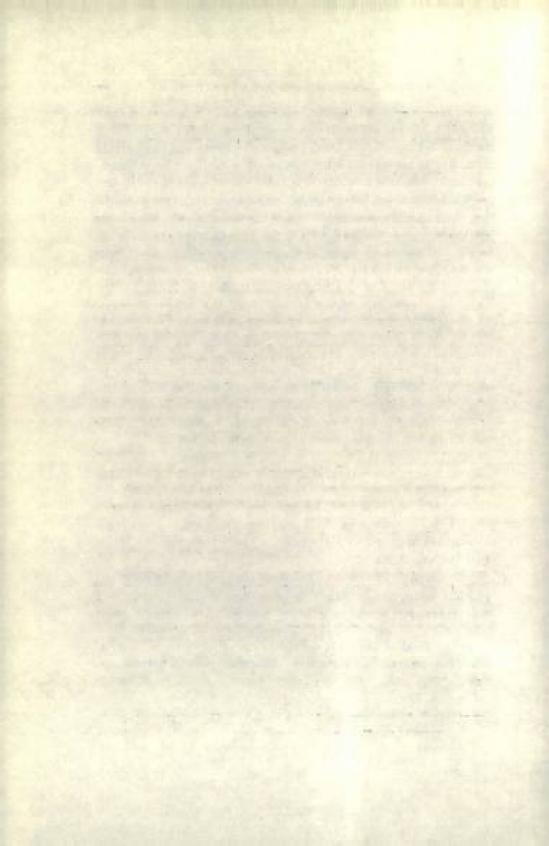
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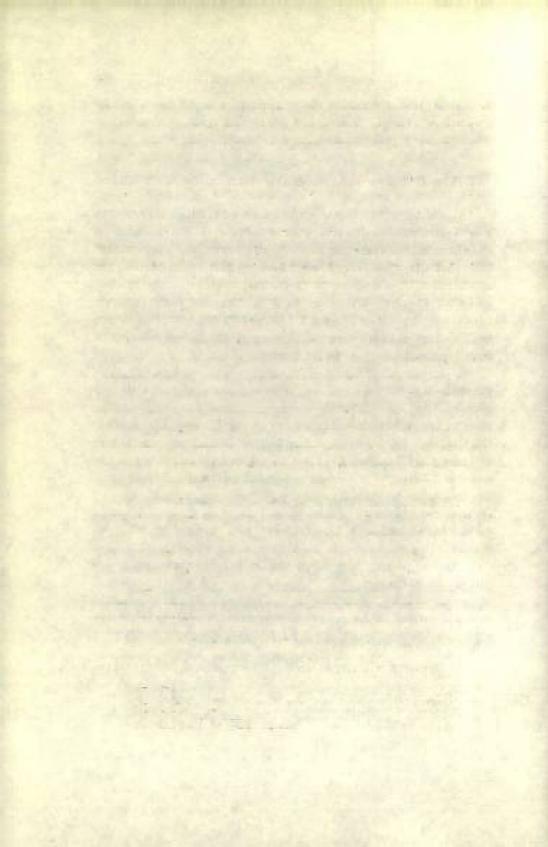


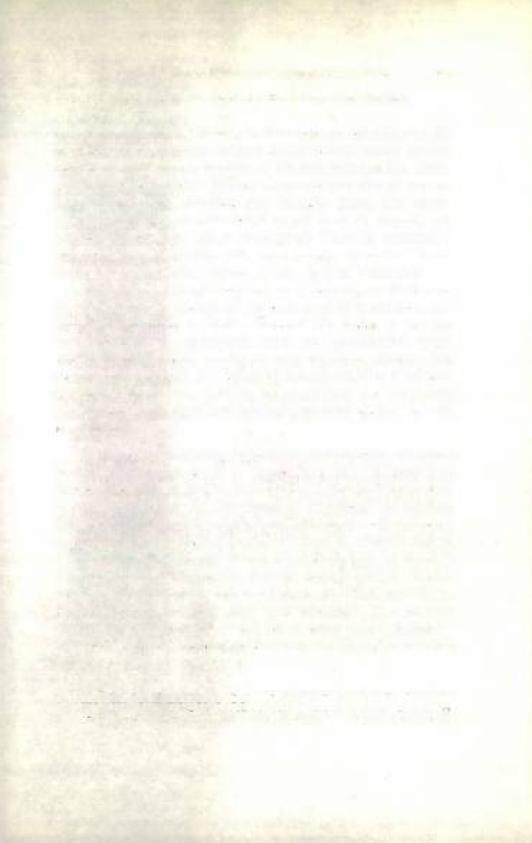


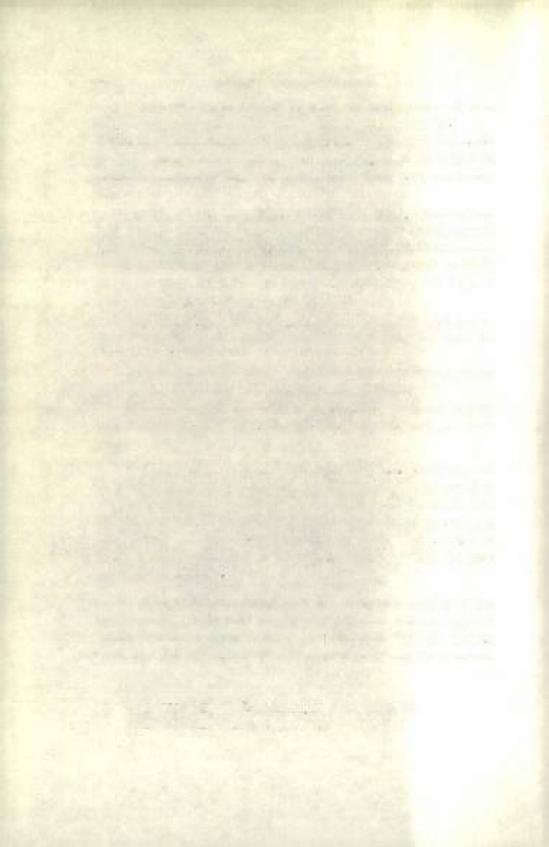
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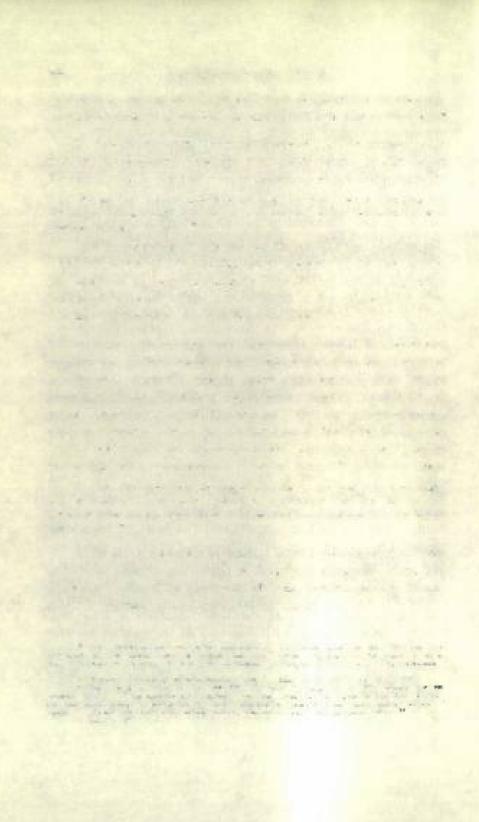
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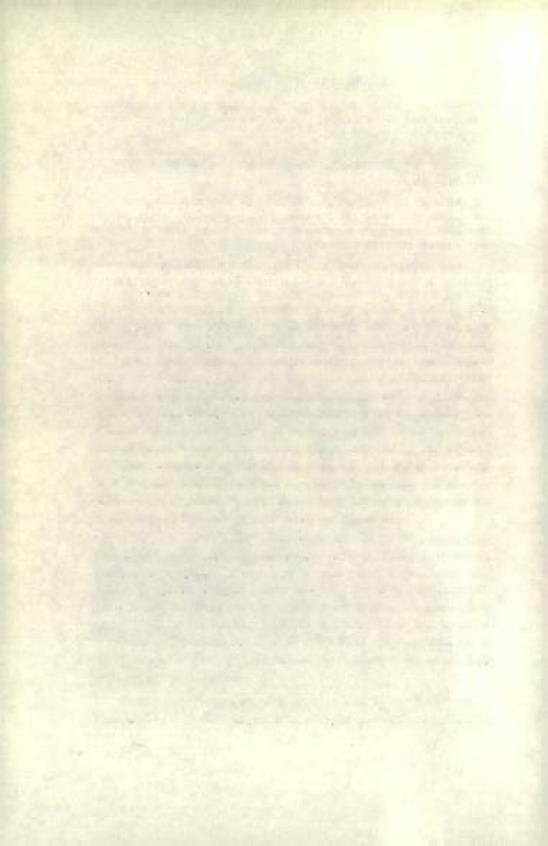


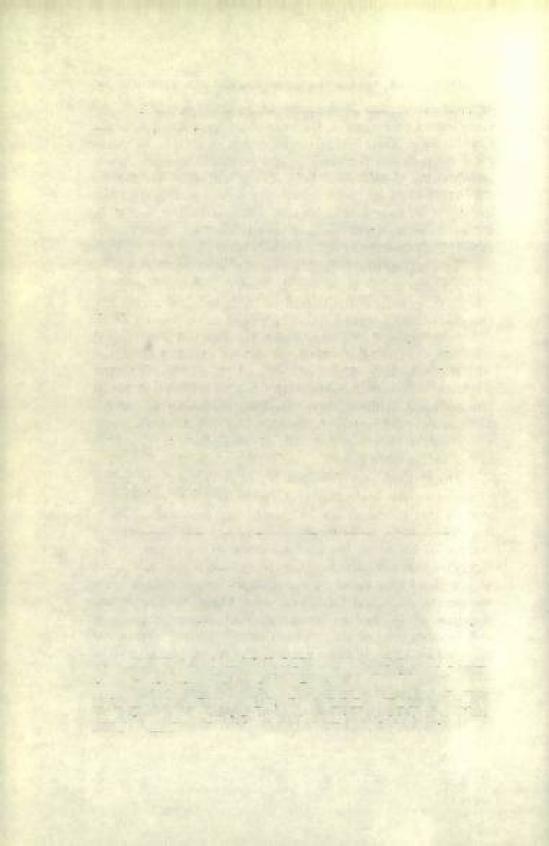


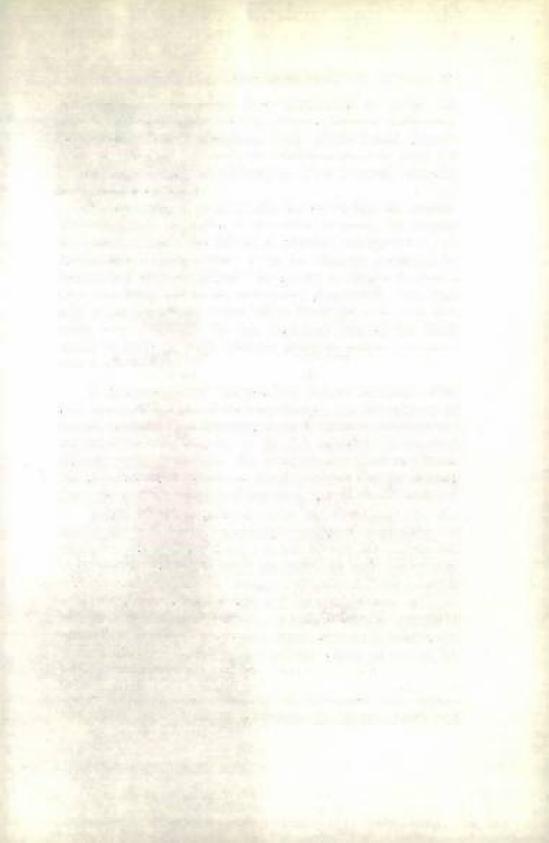


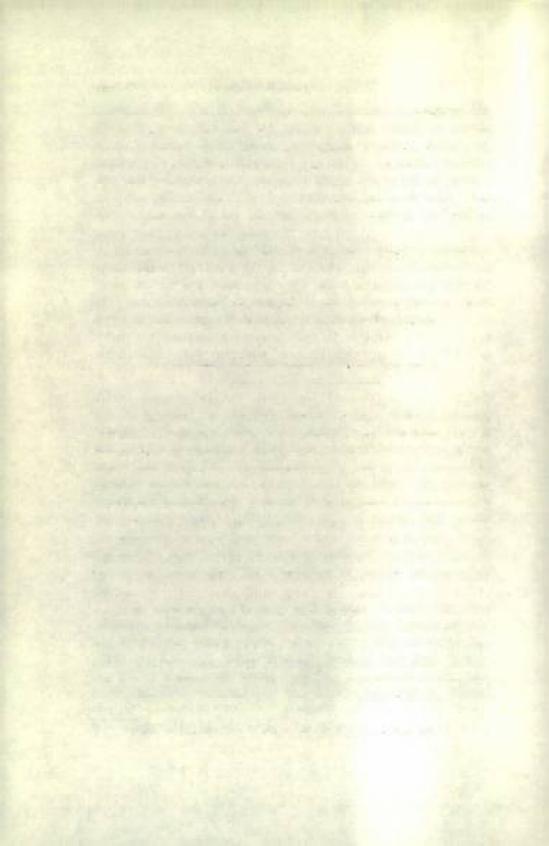
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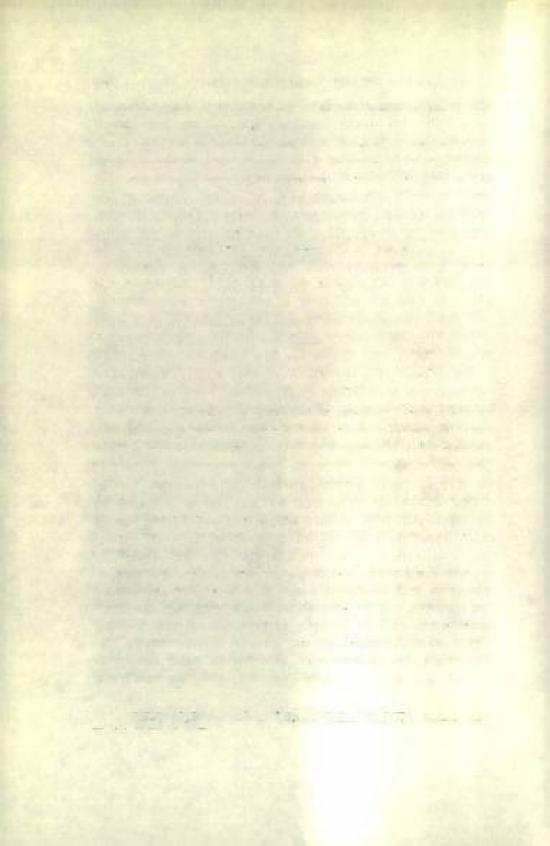


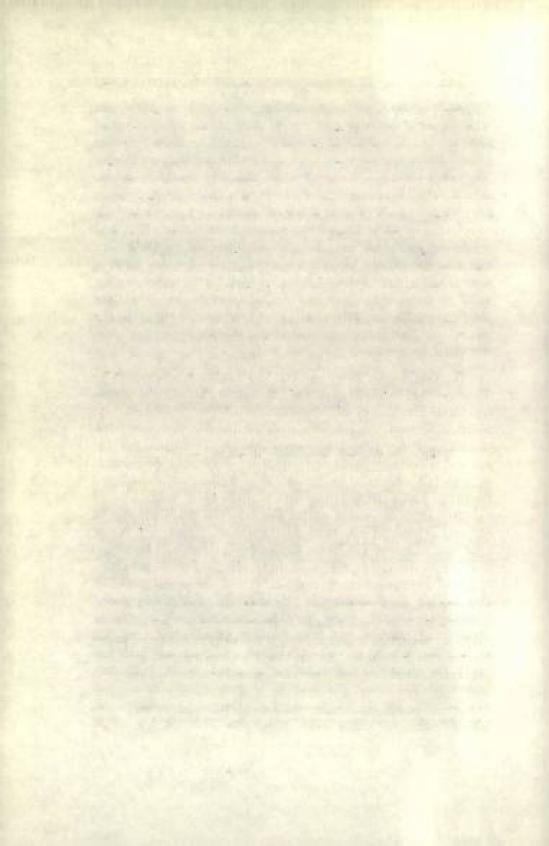


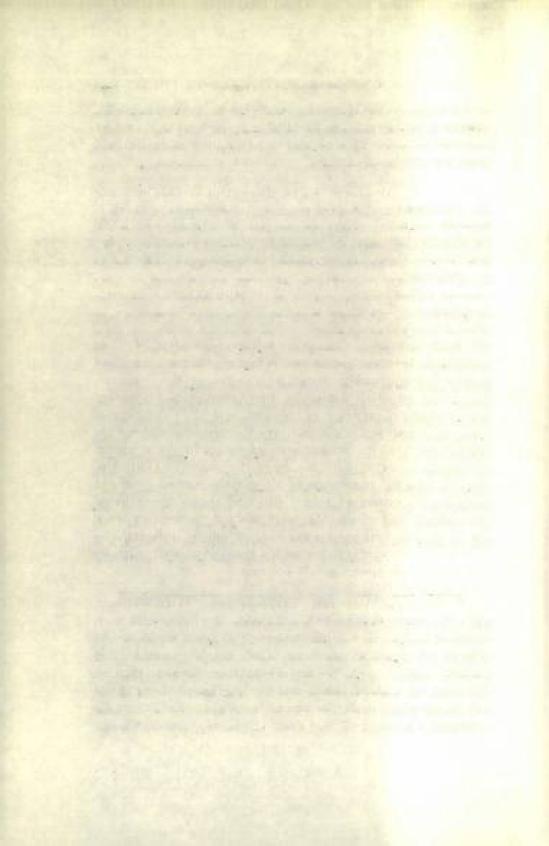


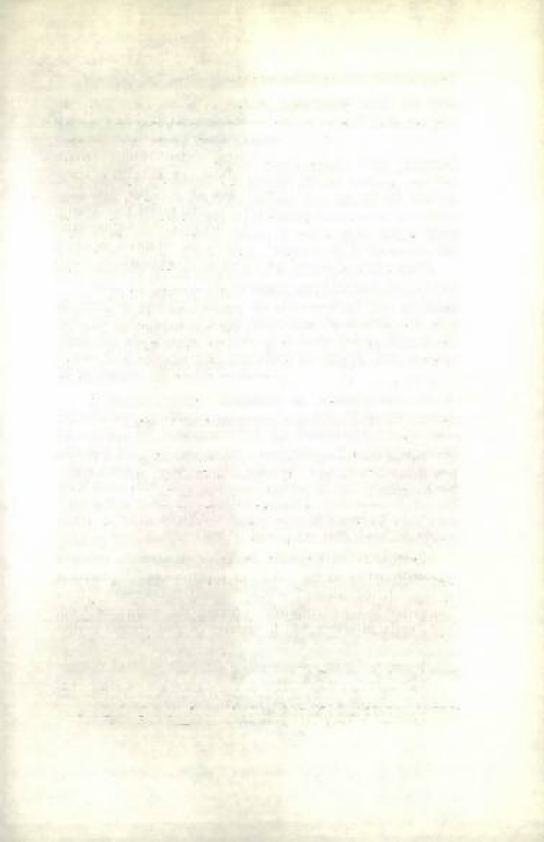
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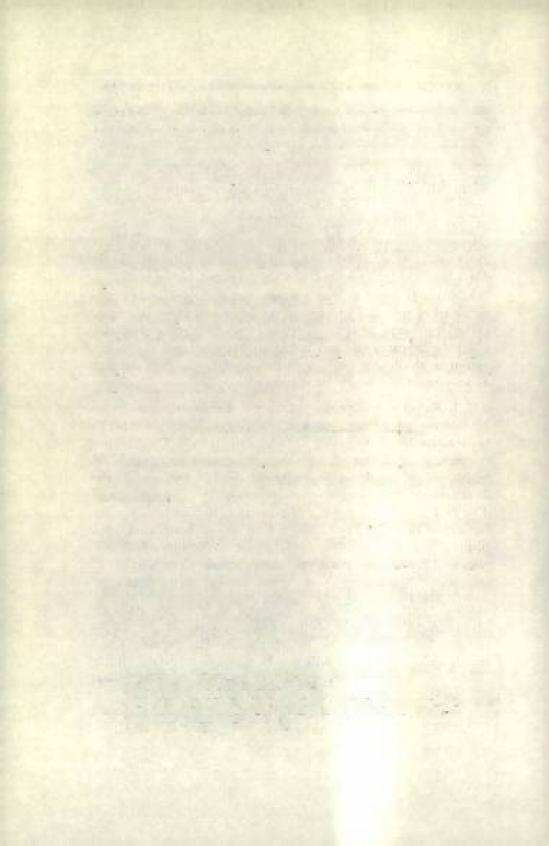
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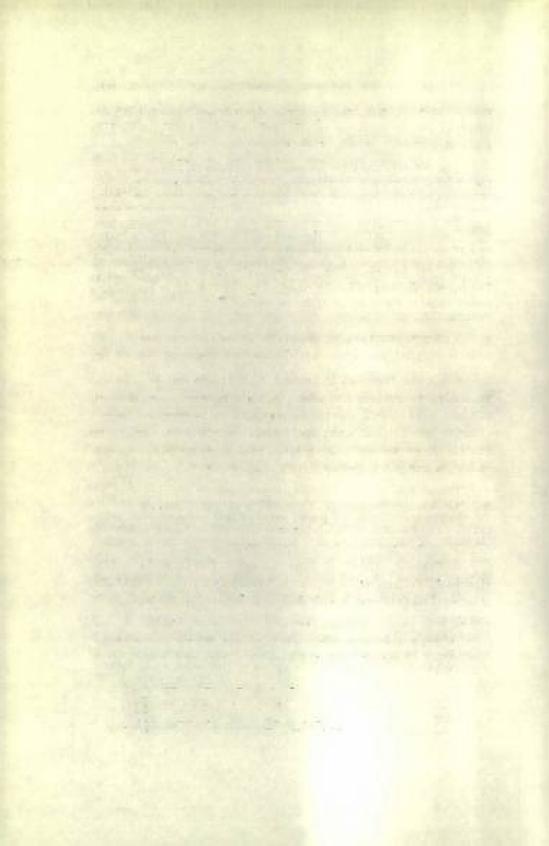




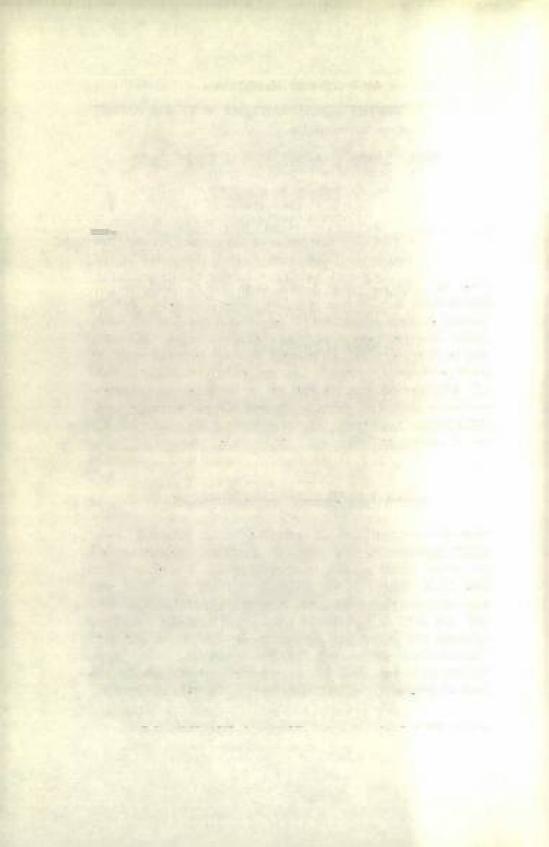


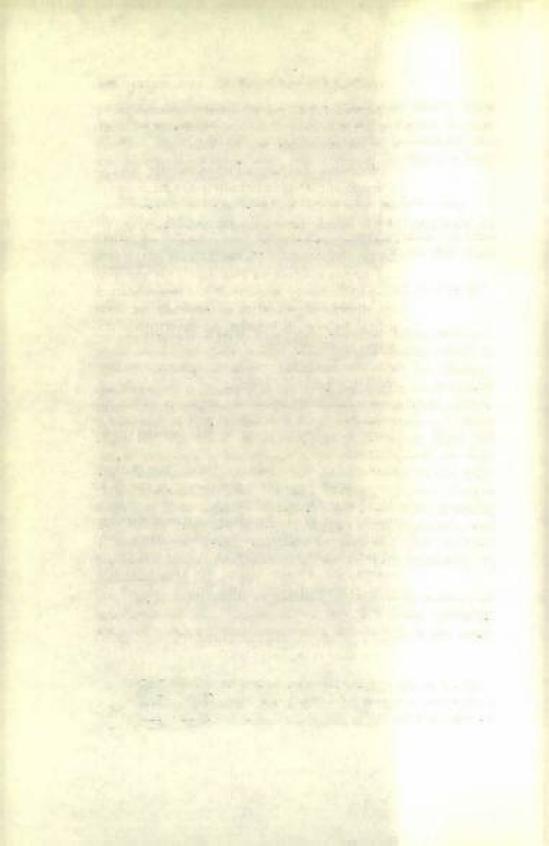


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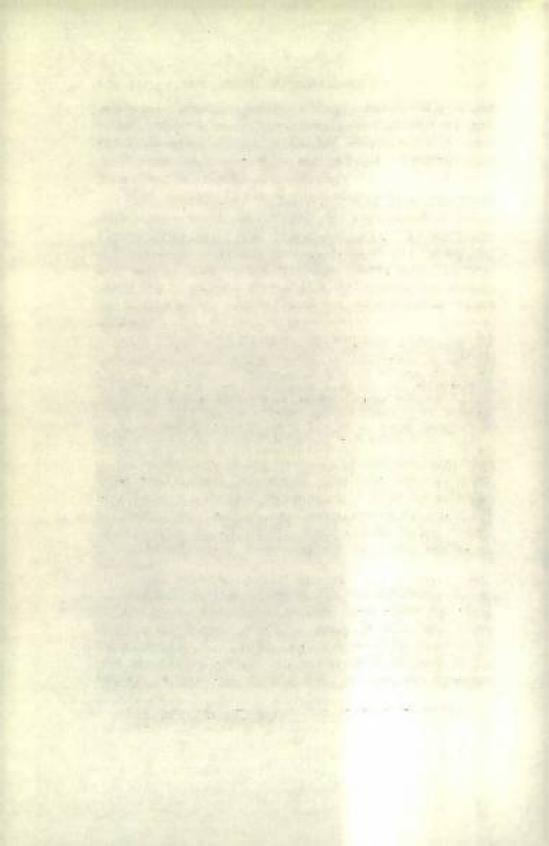


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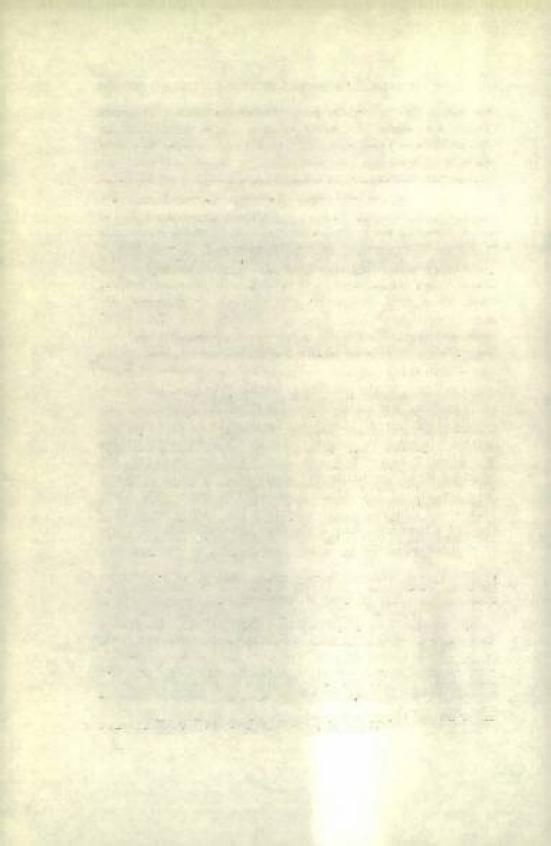


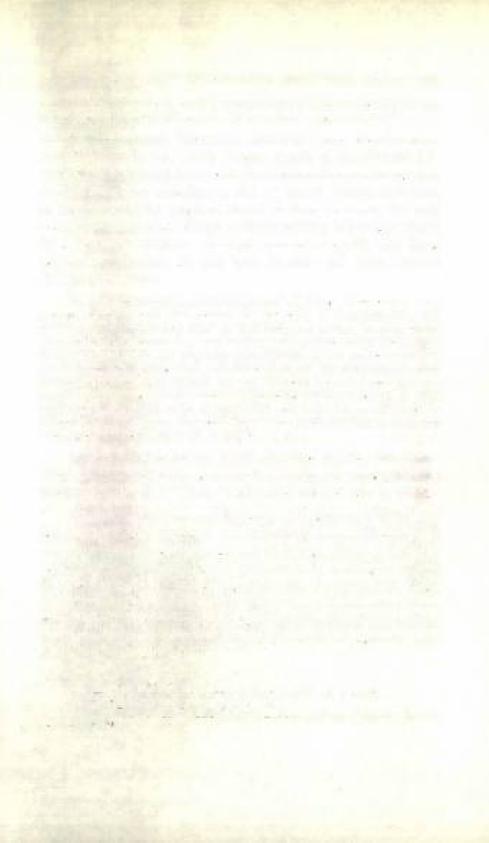


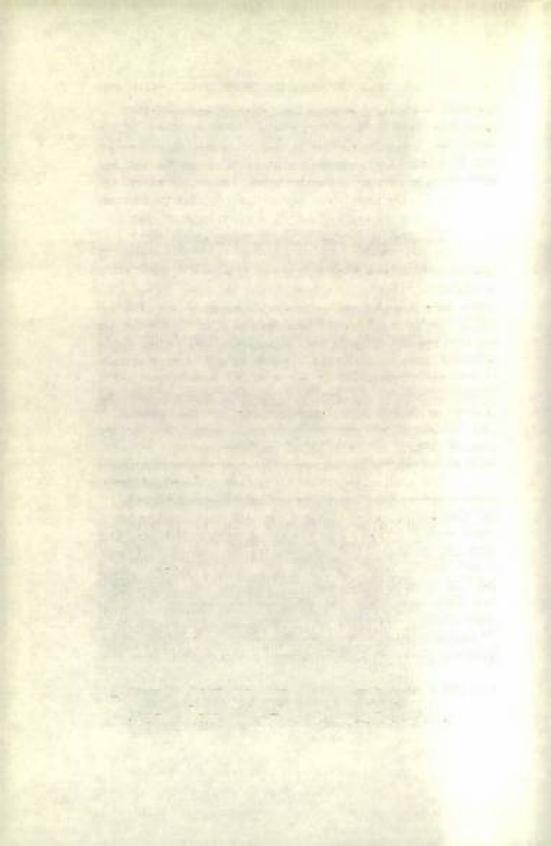
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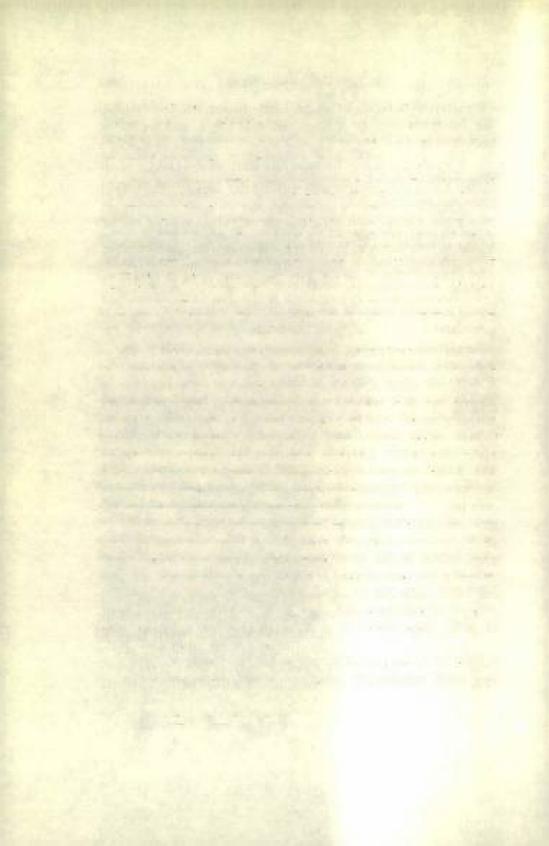
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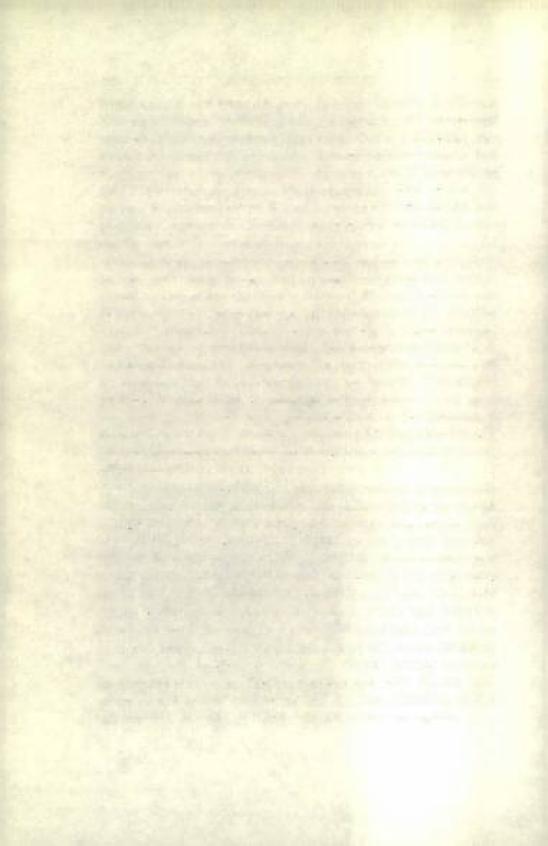




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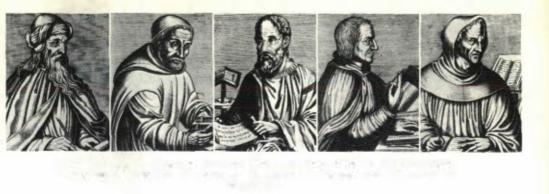


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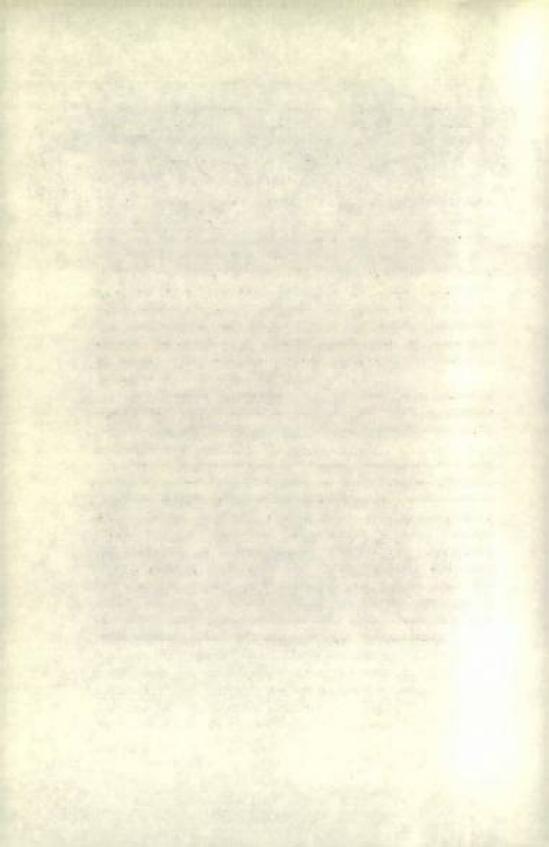
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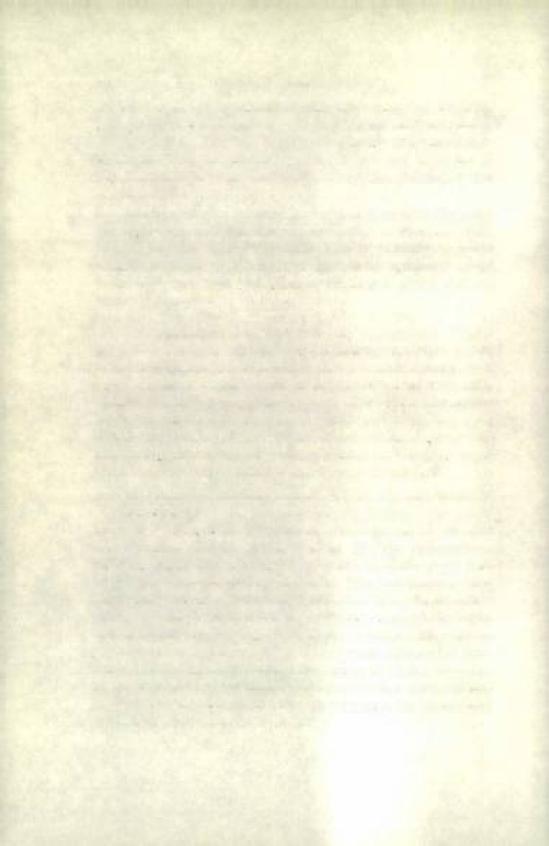


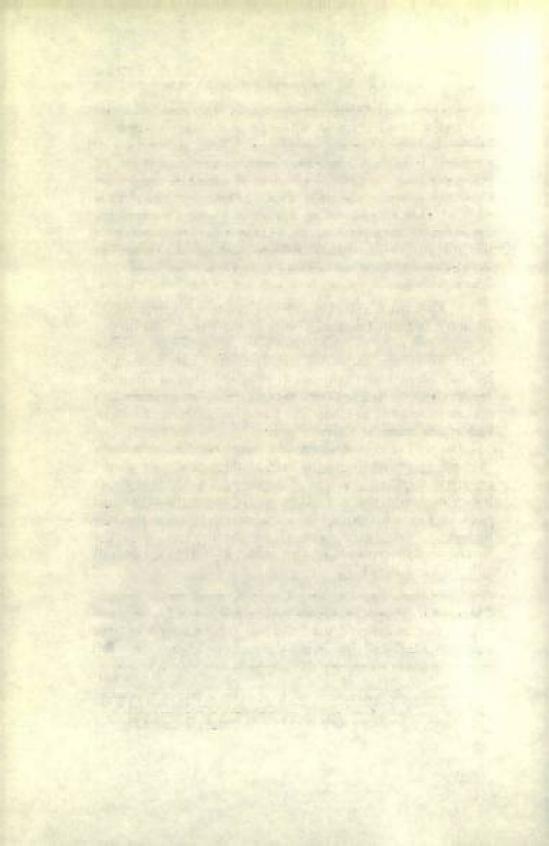
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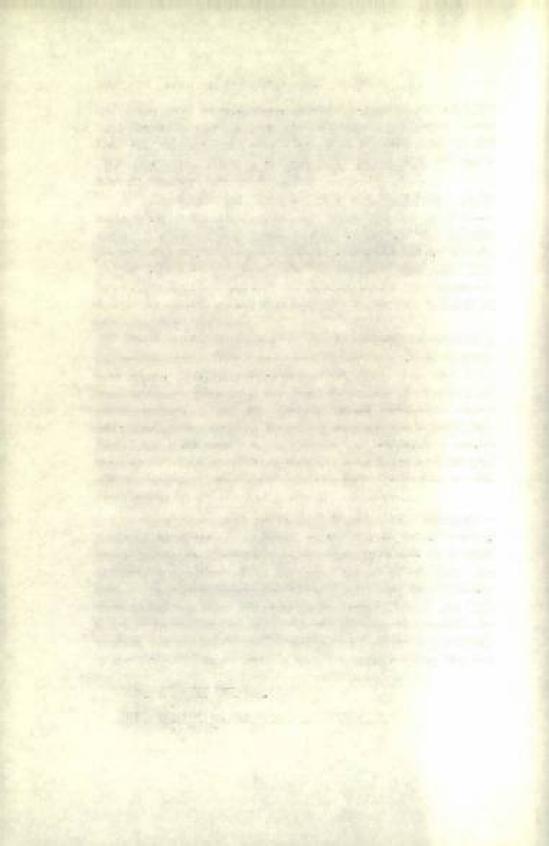
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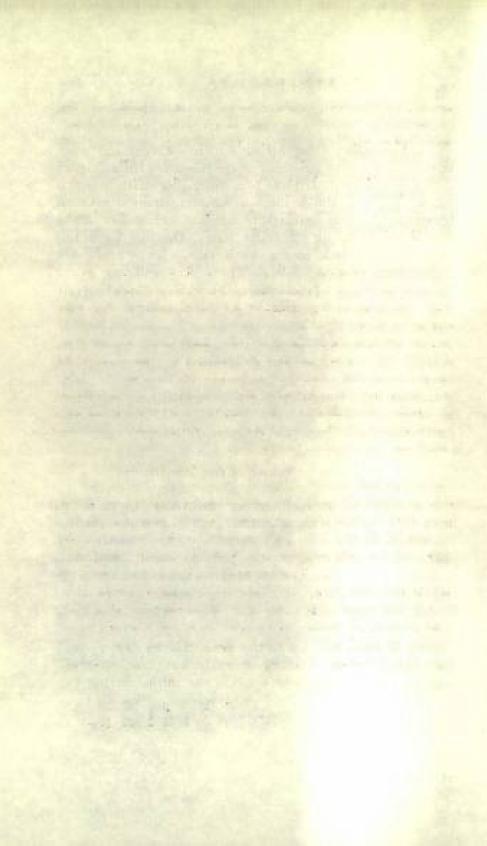


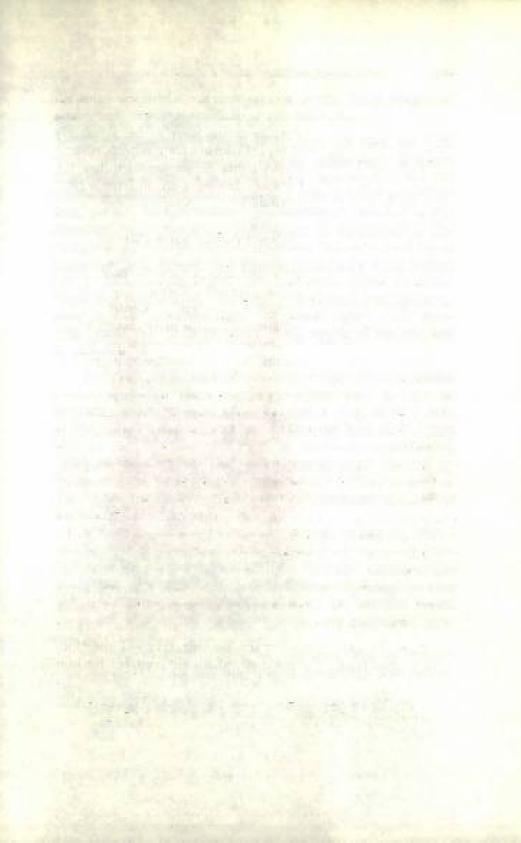


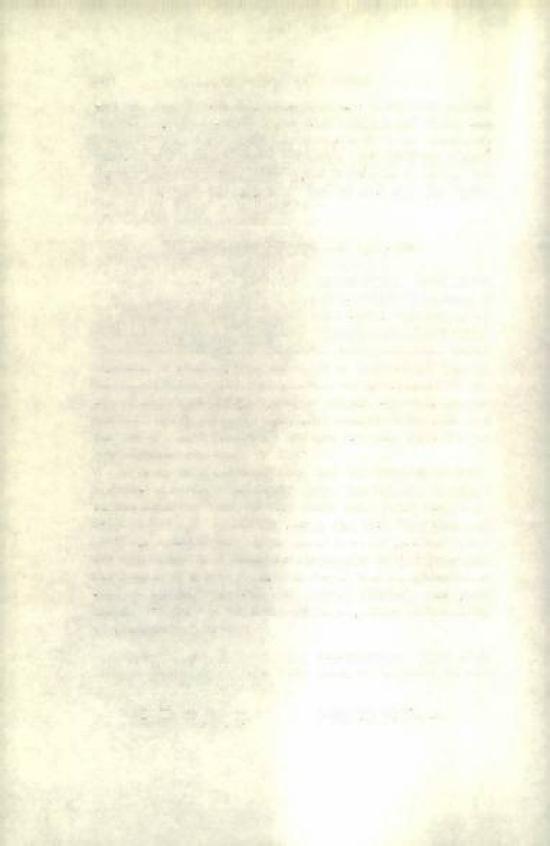
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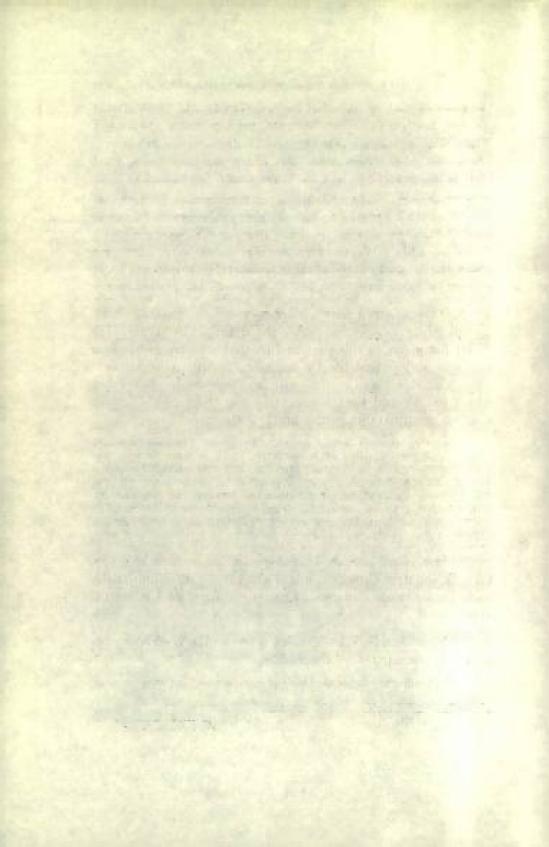


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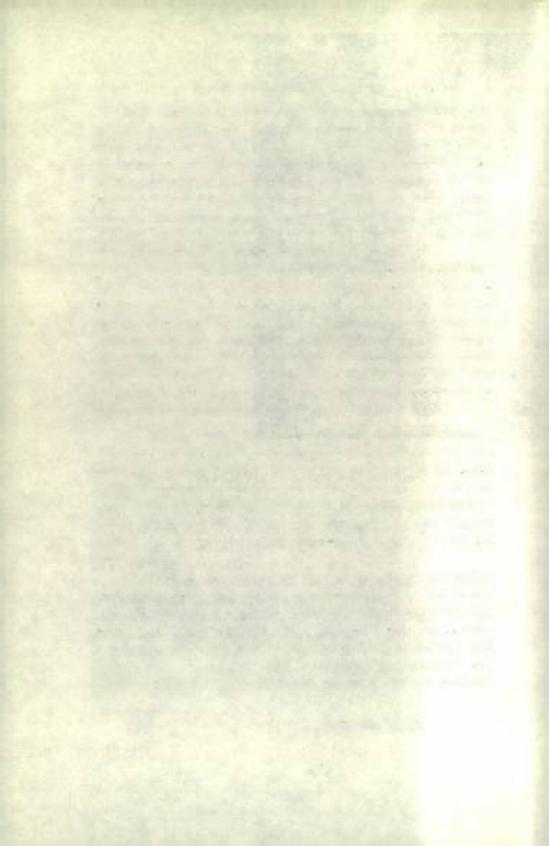




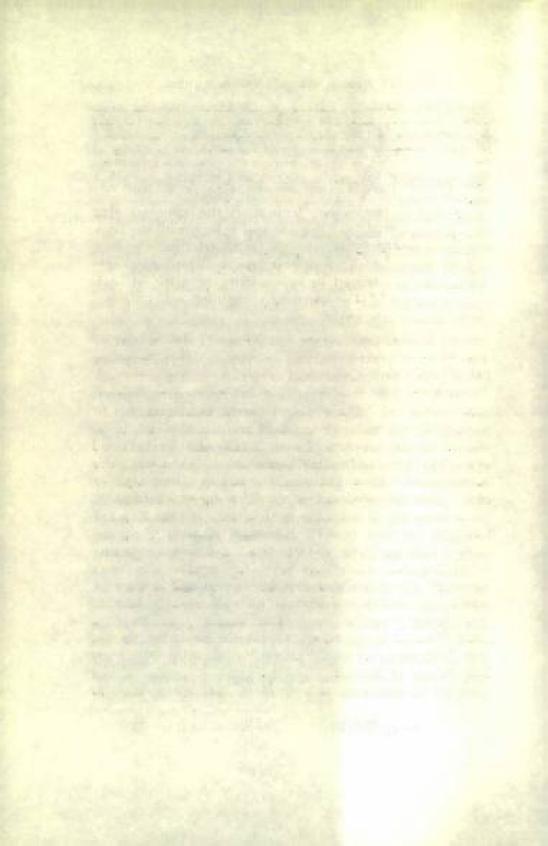


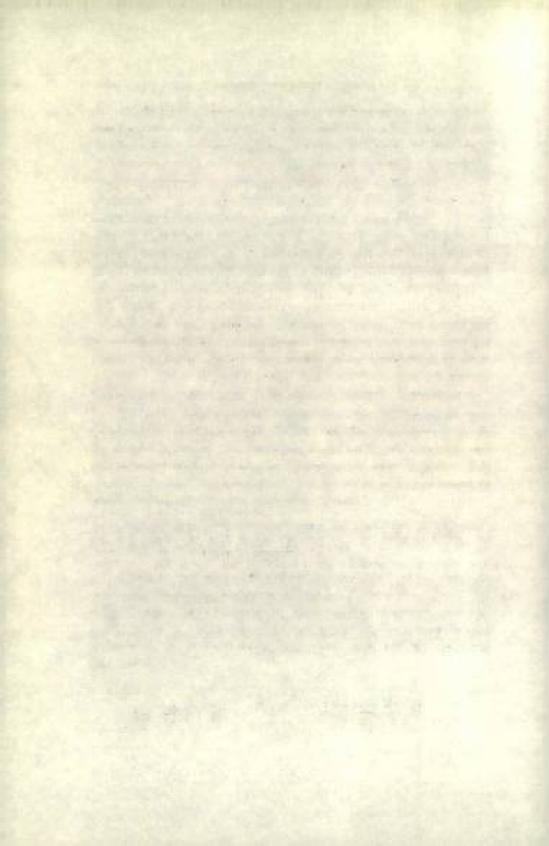






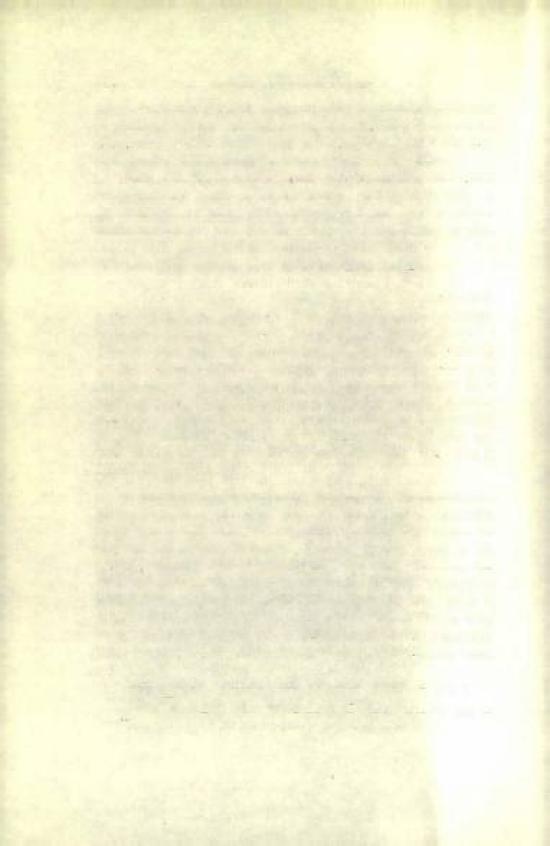
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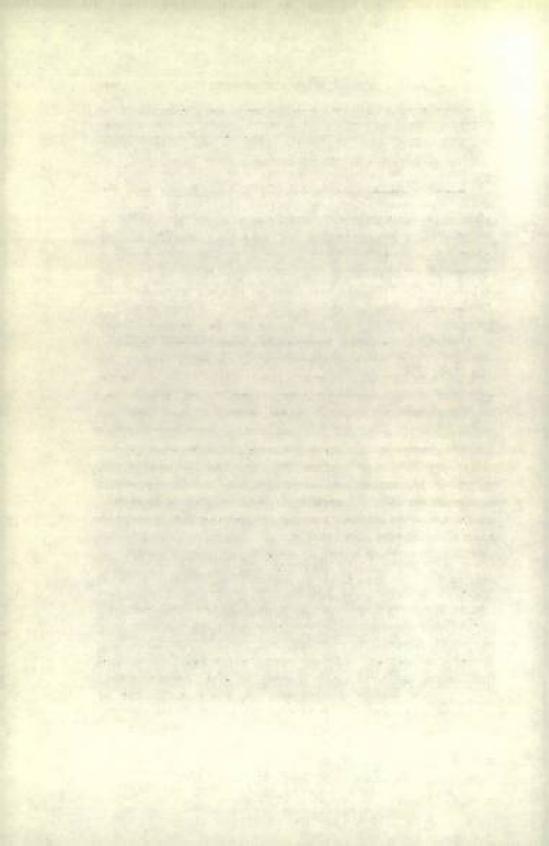




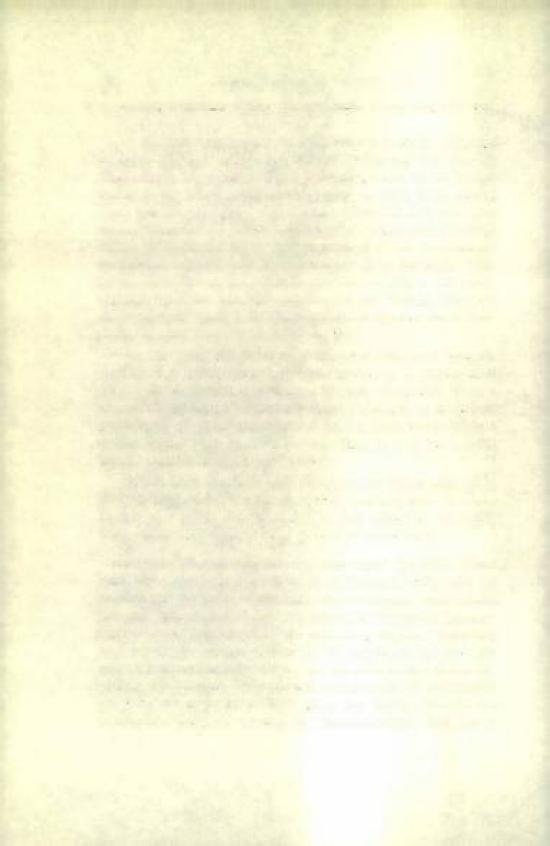
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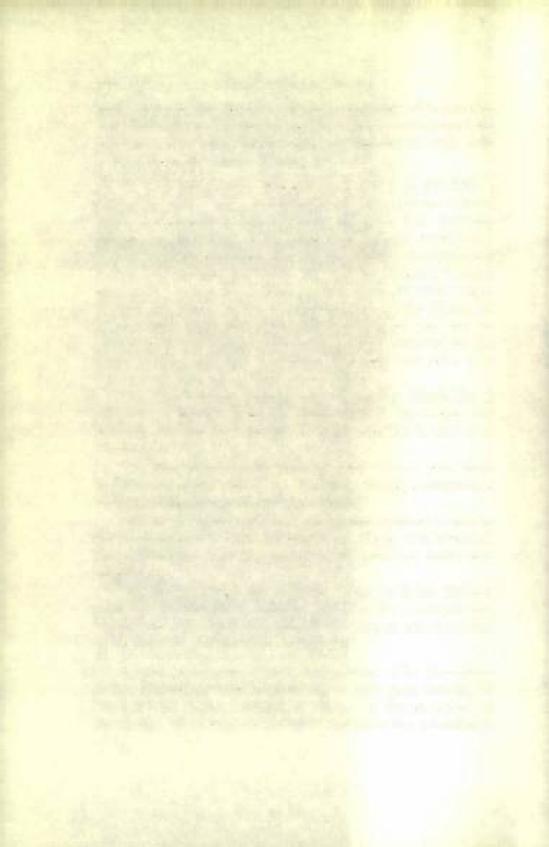


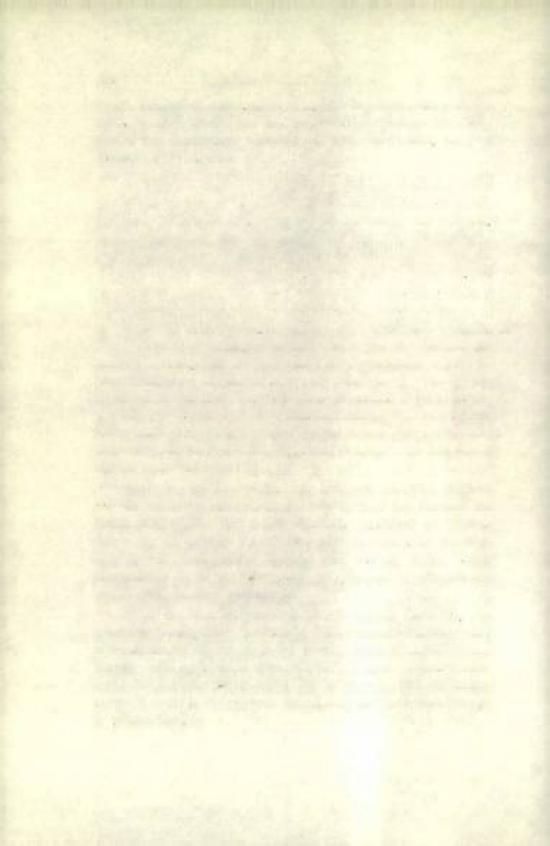


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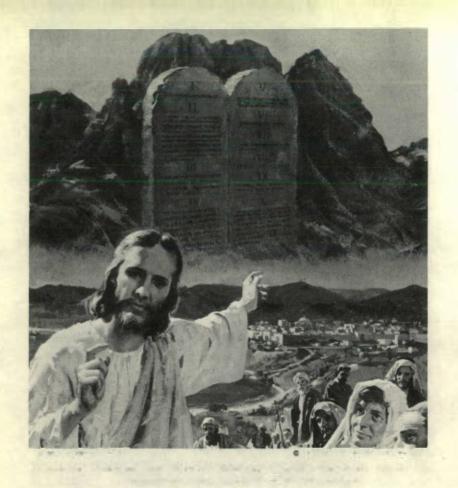


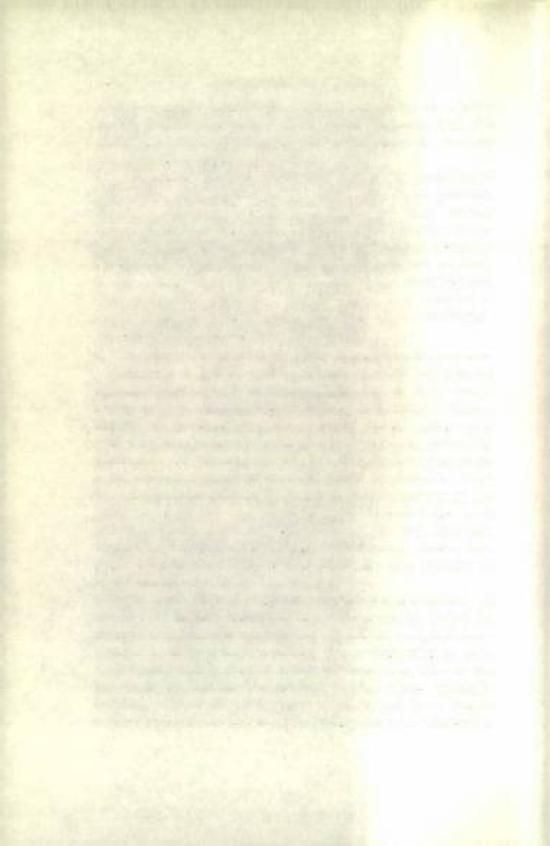




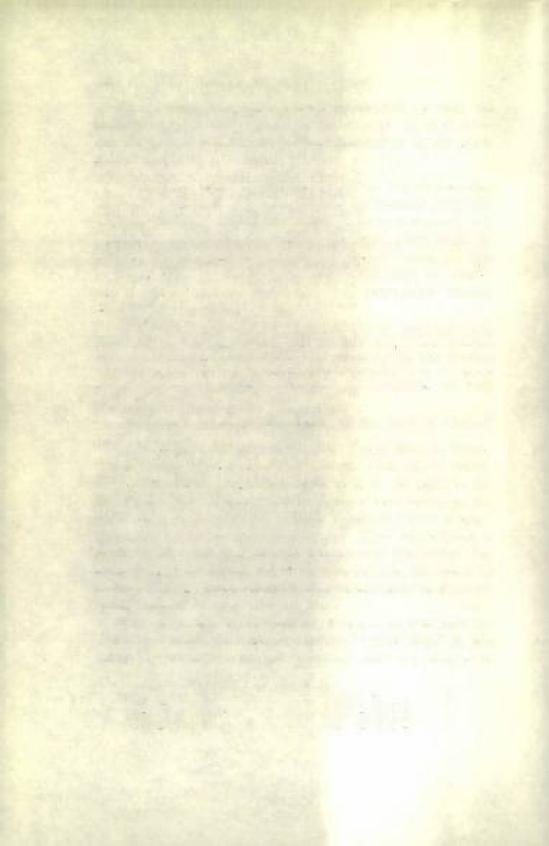
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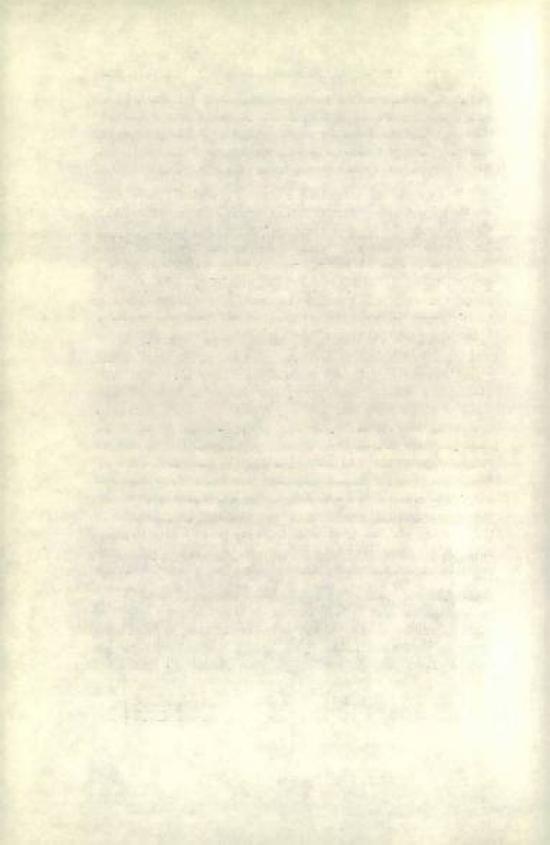


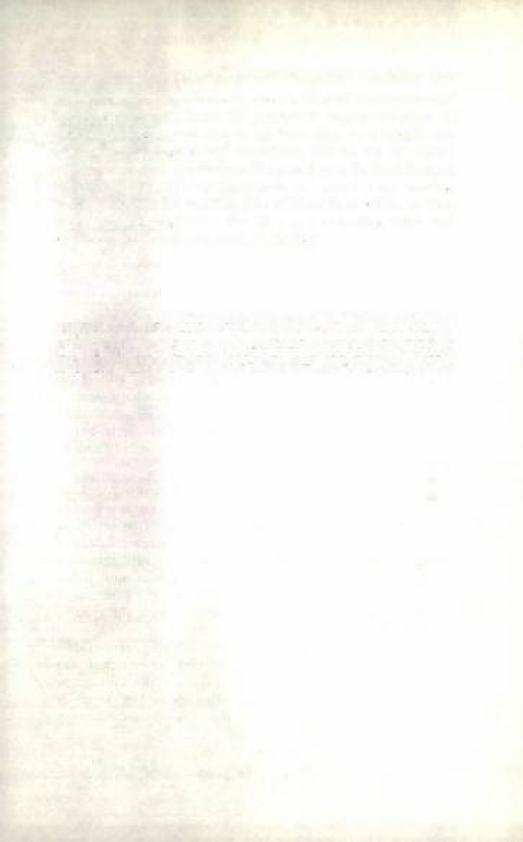


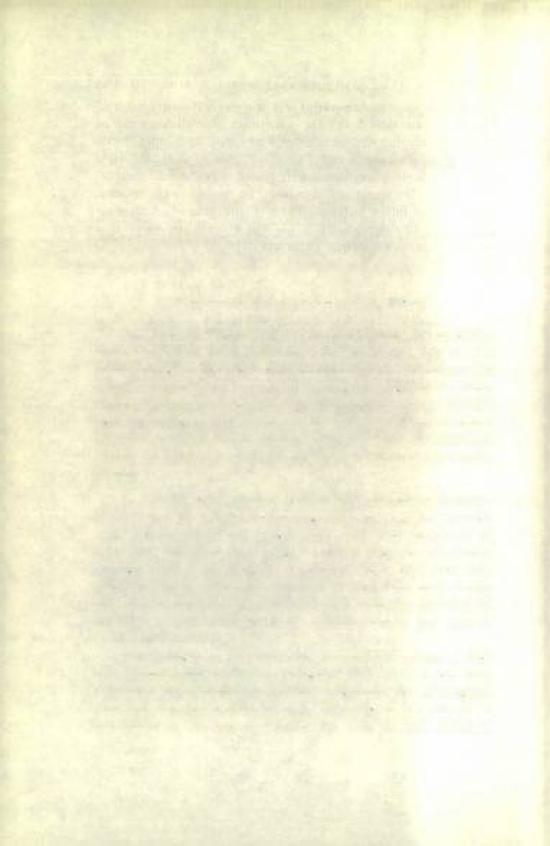
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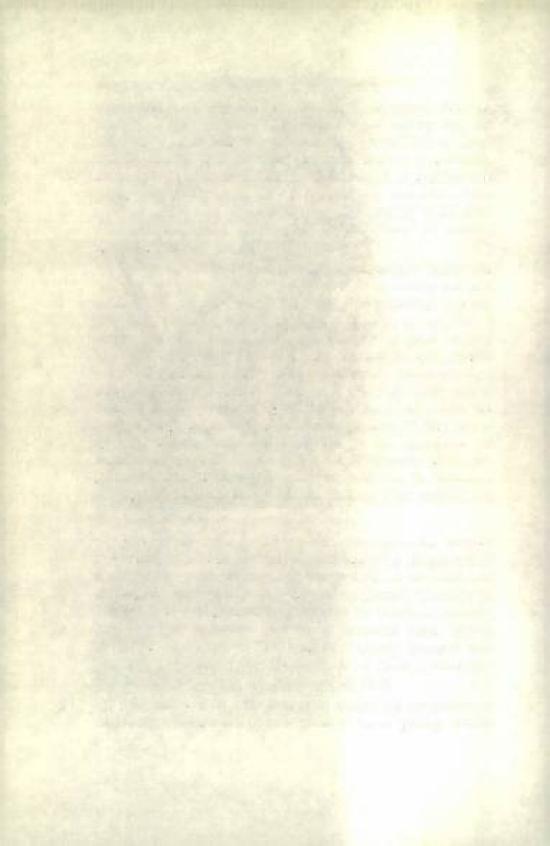
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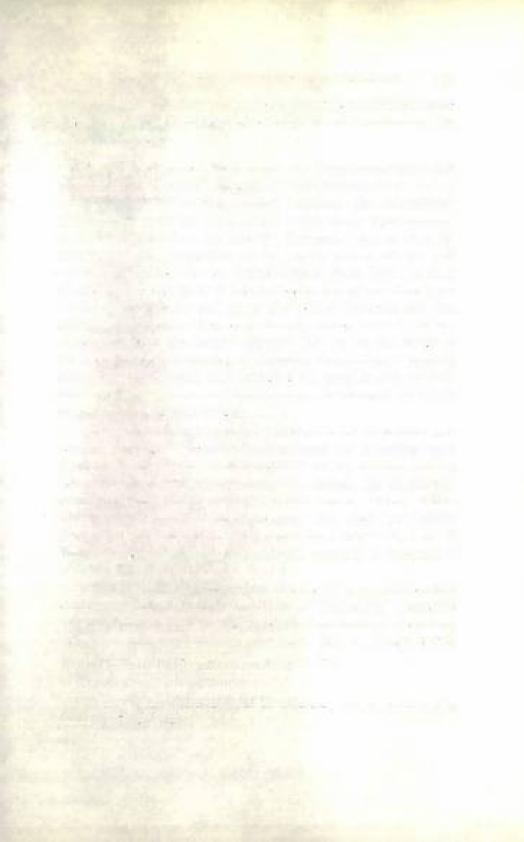


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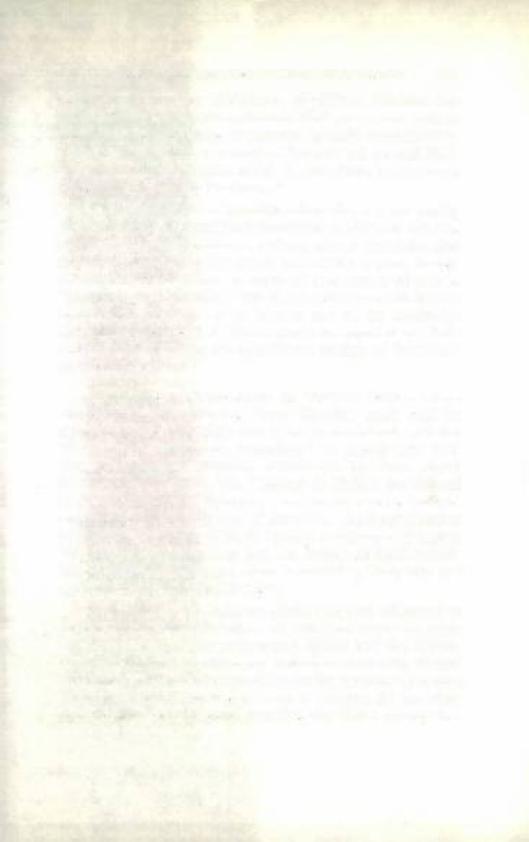


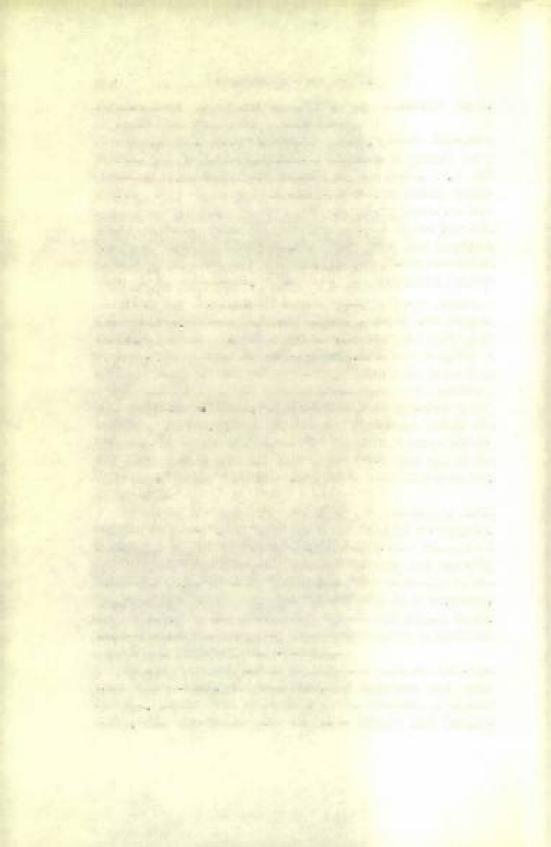


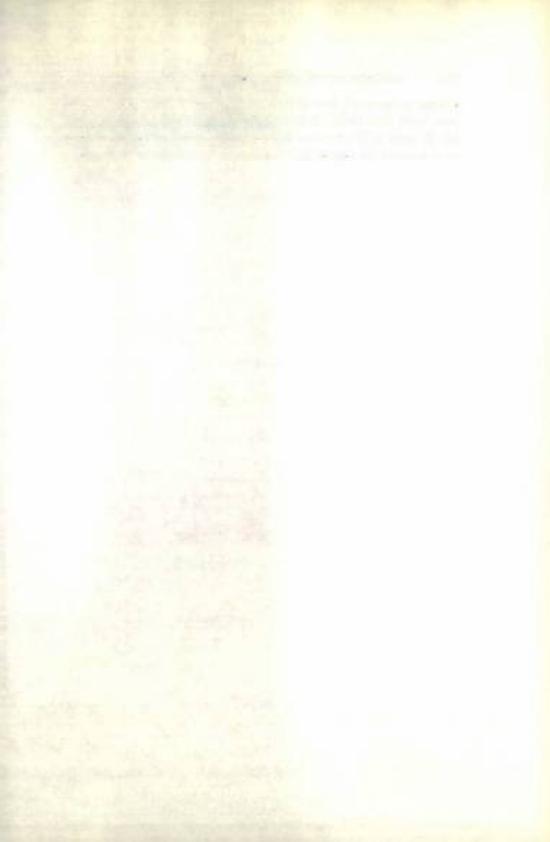
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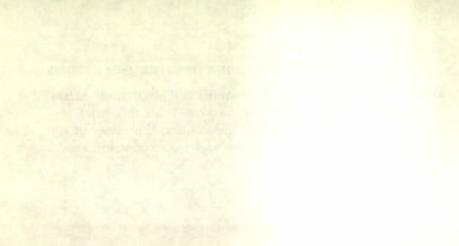
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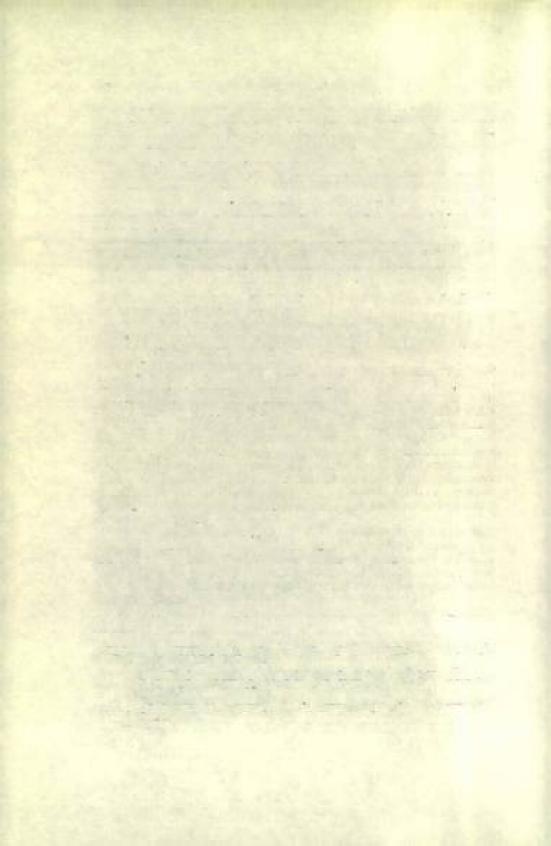


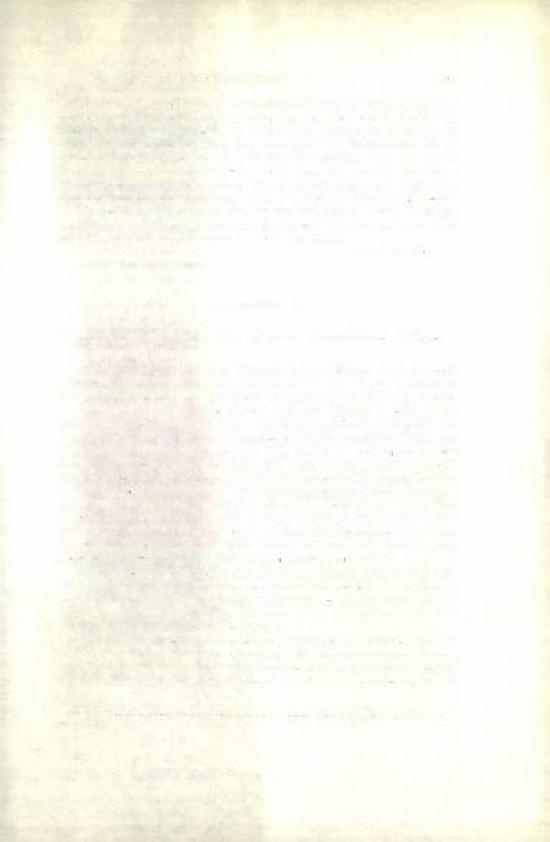


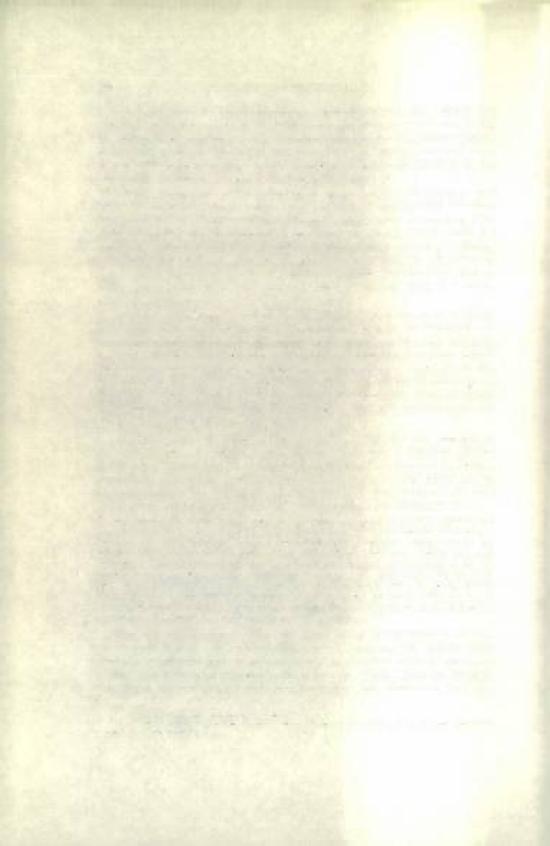


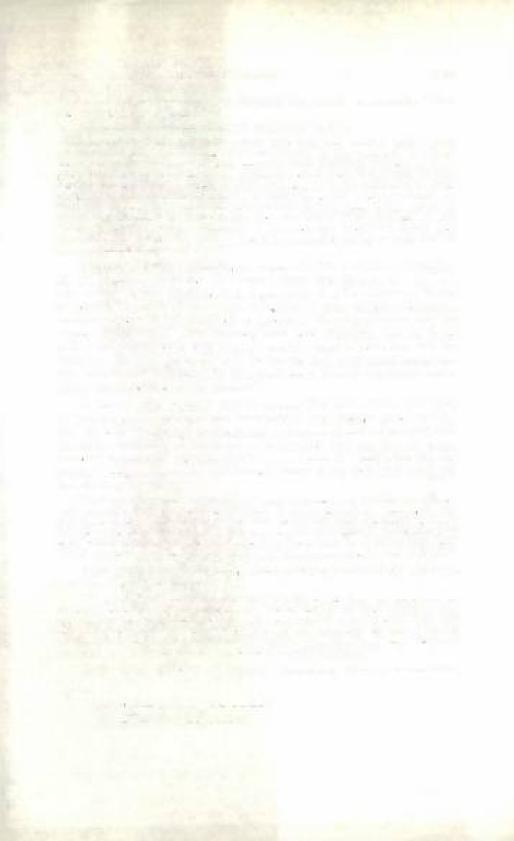


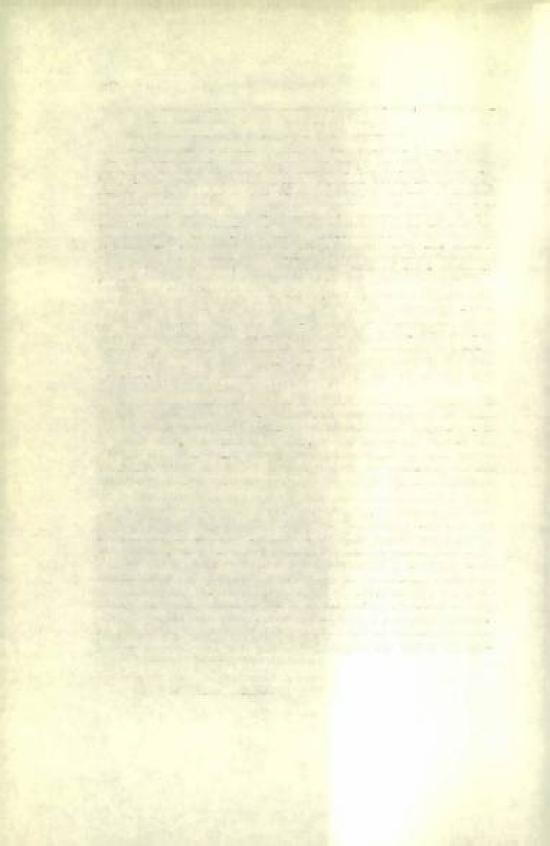
Christianisme, Tournai, 1958, p. 24. However, dissenting views have been expressed by K. G. Kuhn, "Die beiden Messias Aarons und Israels," New Testament Studies 1 (1955), pp. 171ff.; and A. S. van der Woude, Die mestianischen Vorstellungen der Gemeinde von Qumrán, Assen, 1957, p. 215. De Jonge has since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

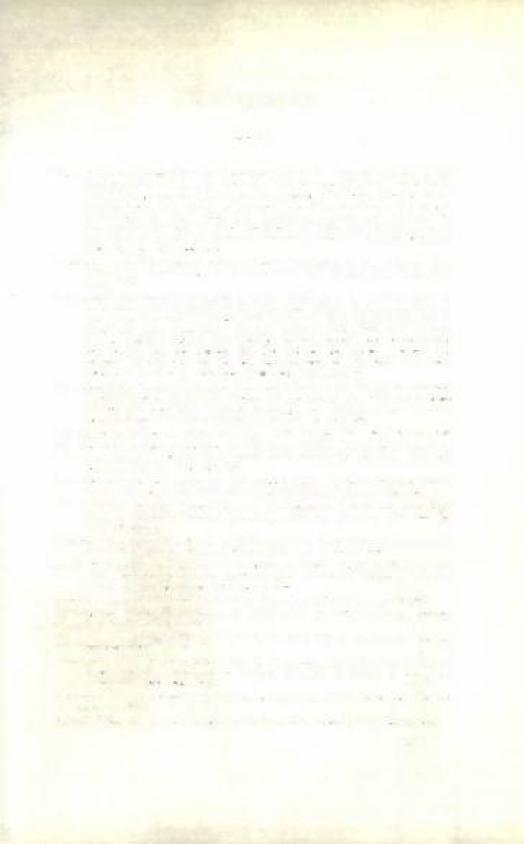


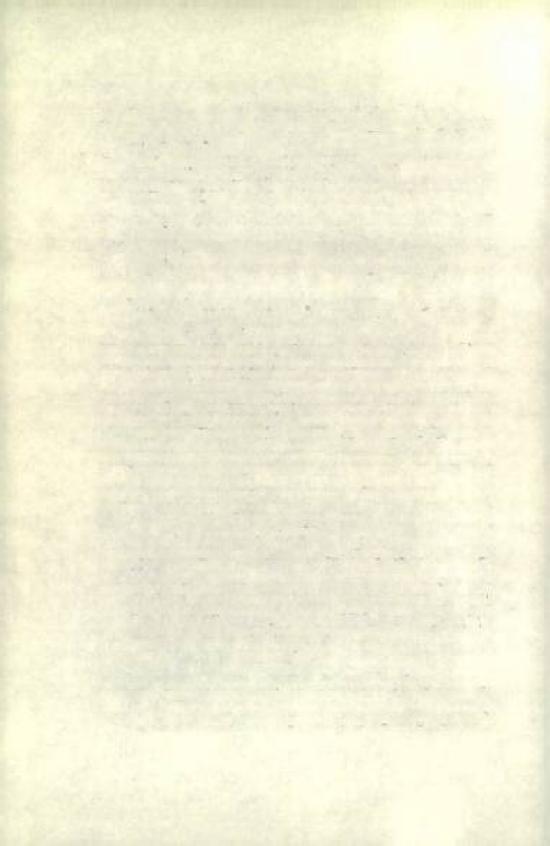


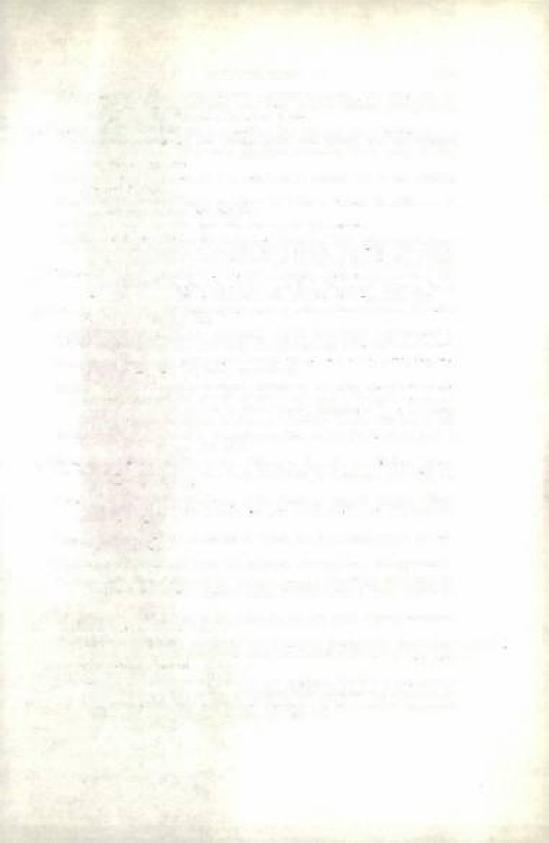


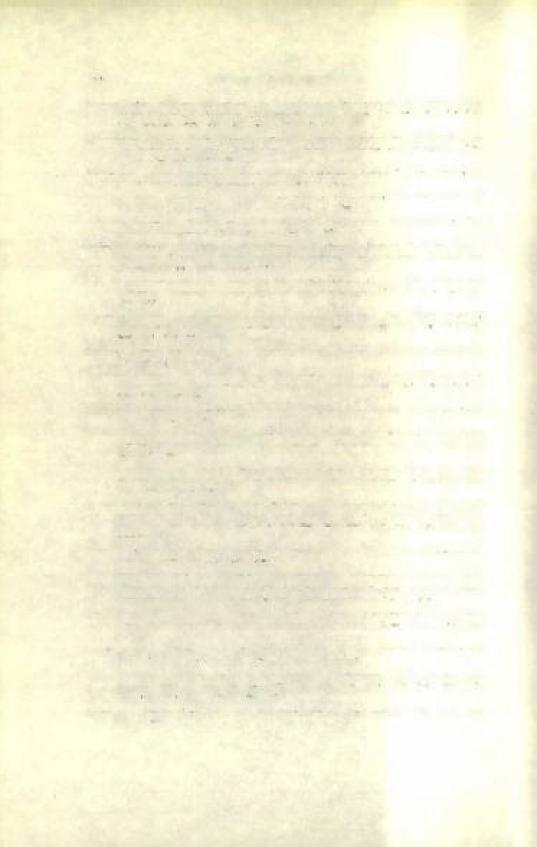


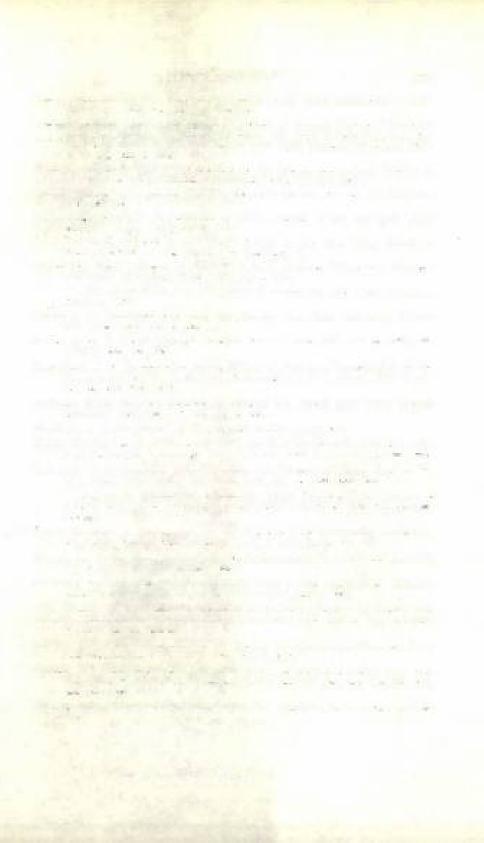


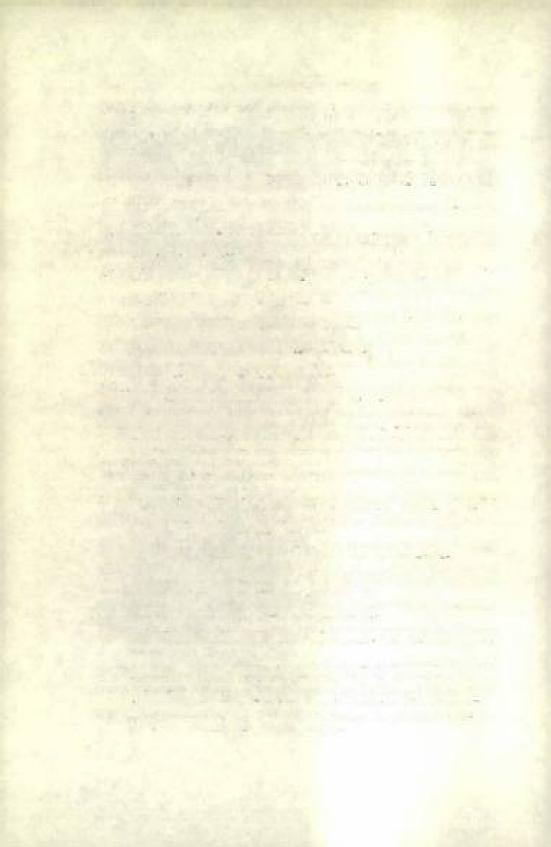


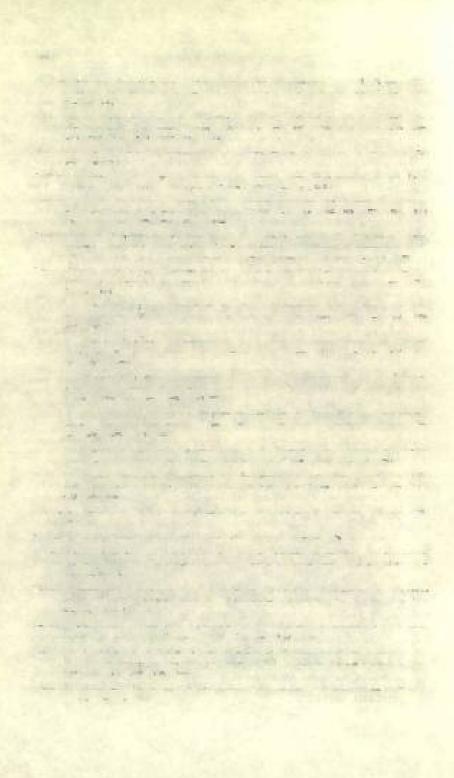


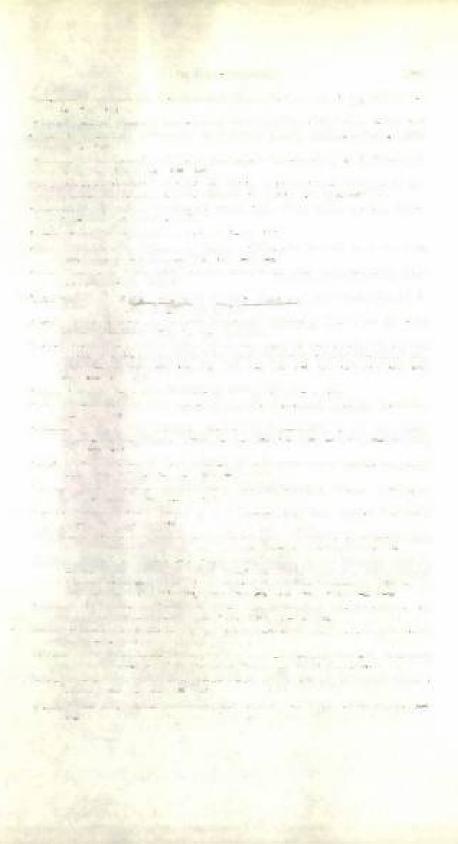


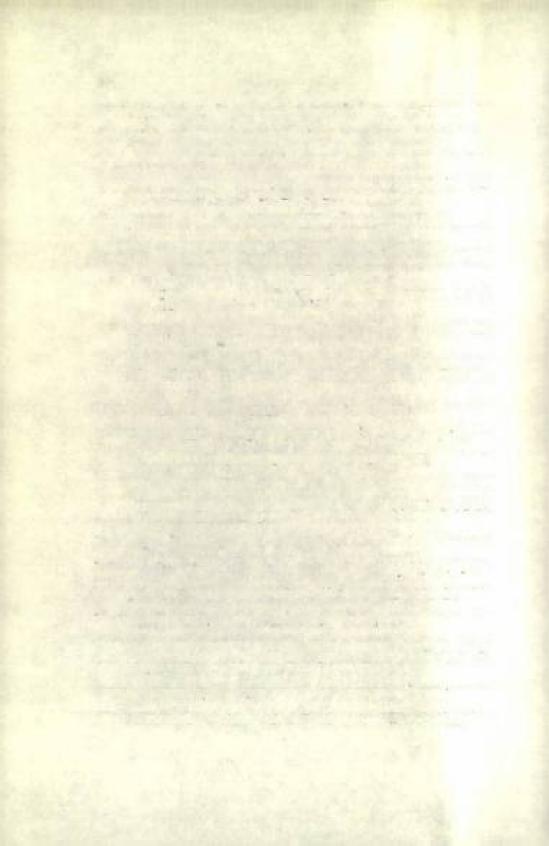


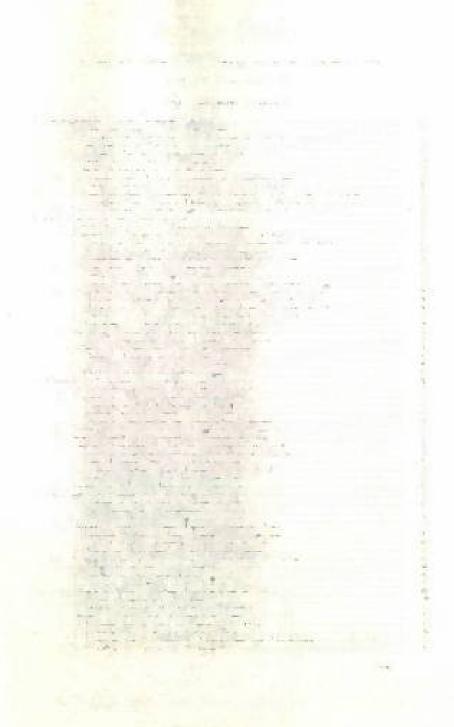


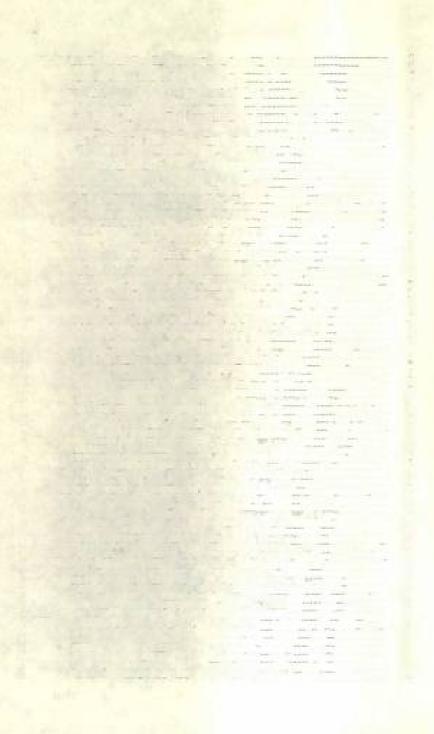


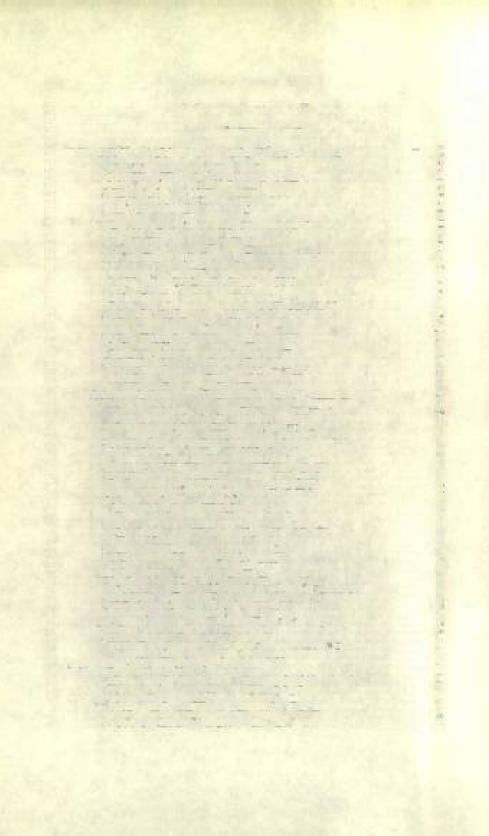


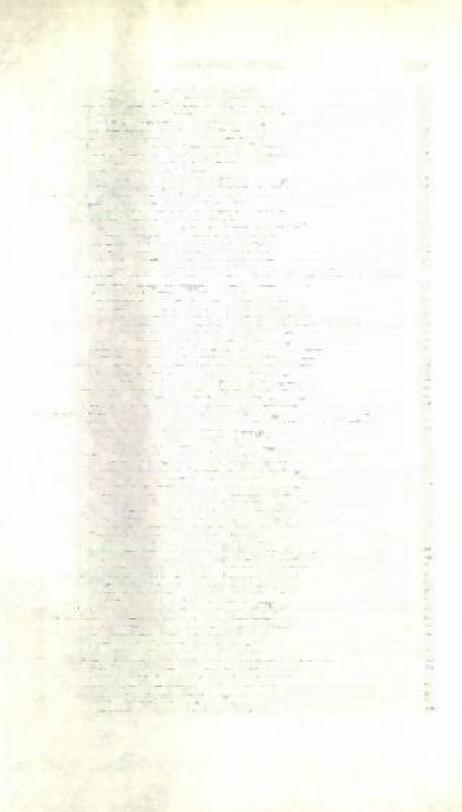


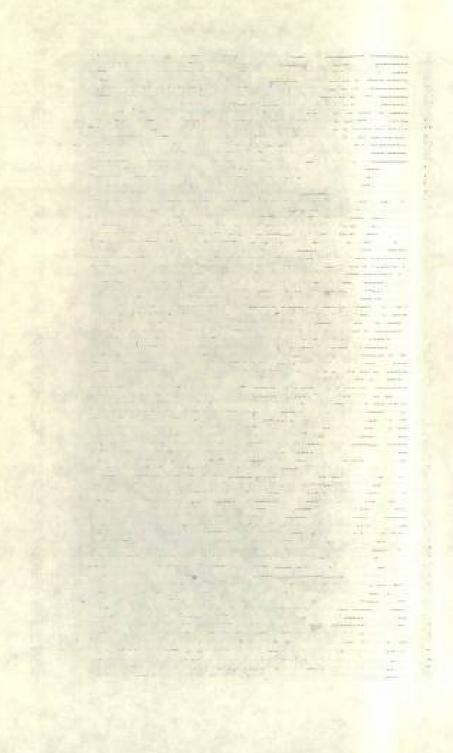


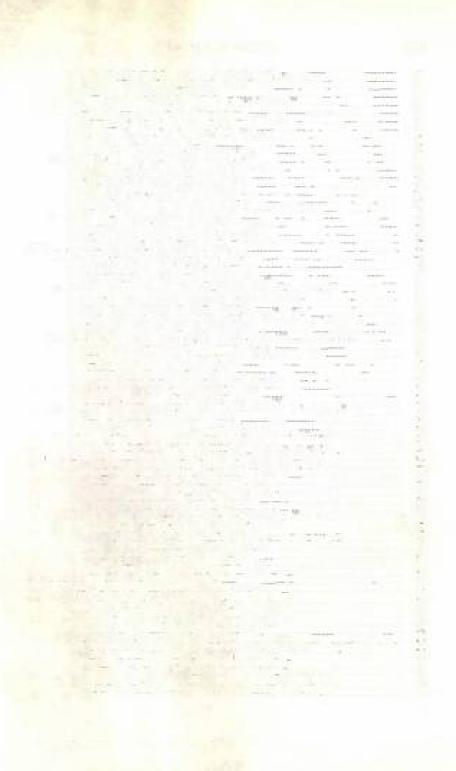


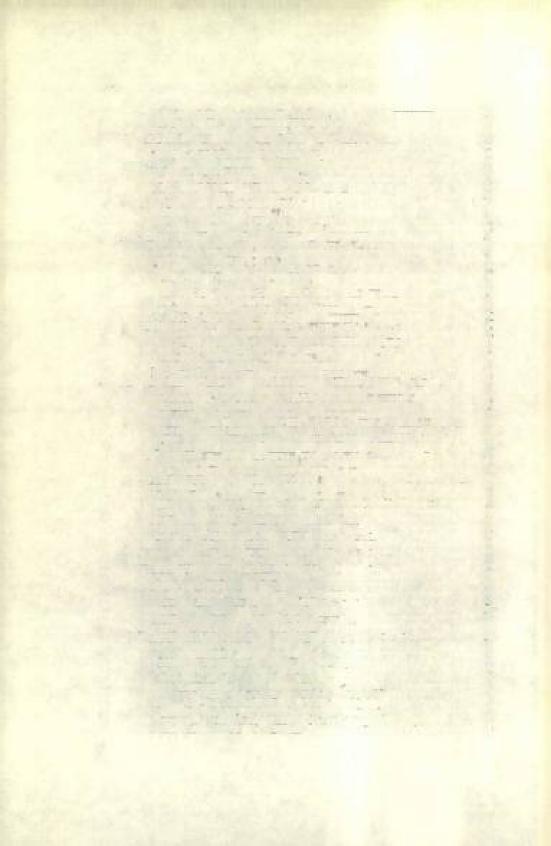


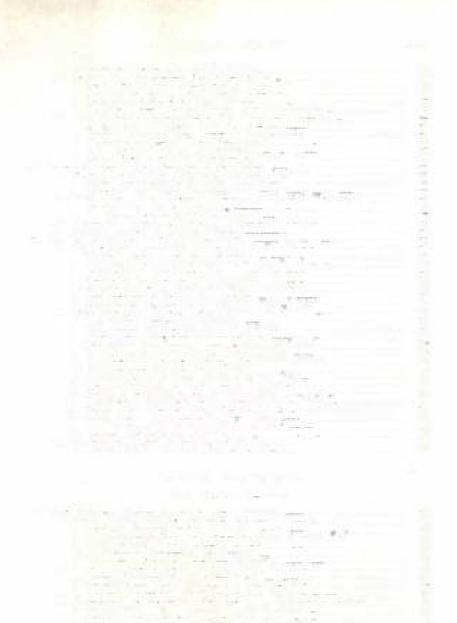


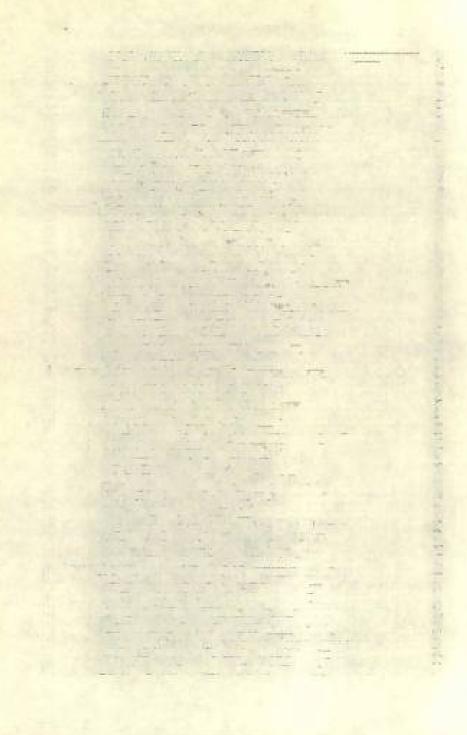






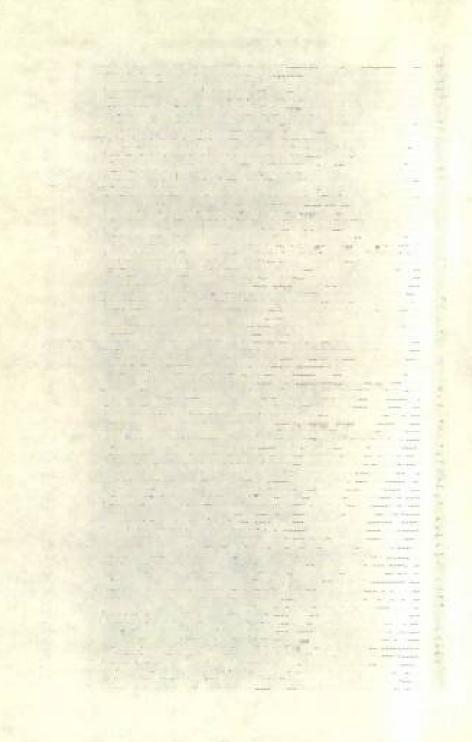


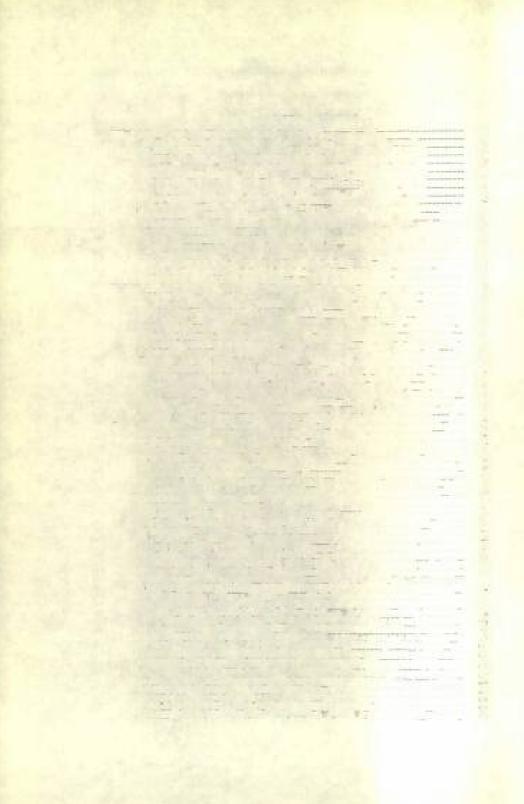


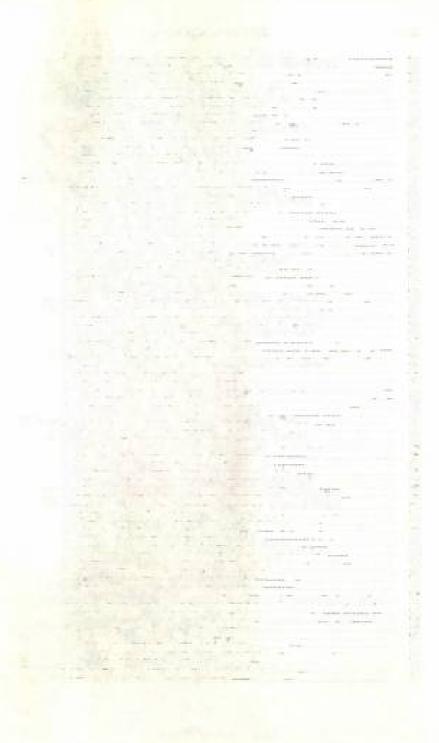


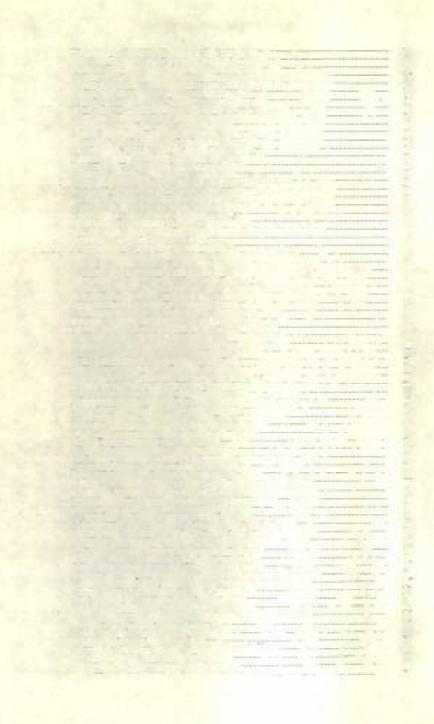
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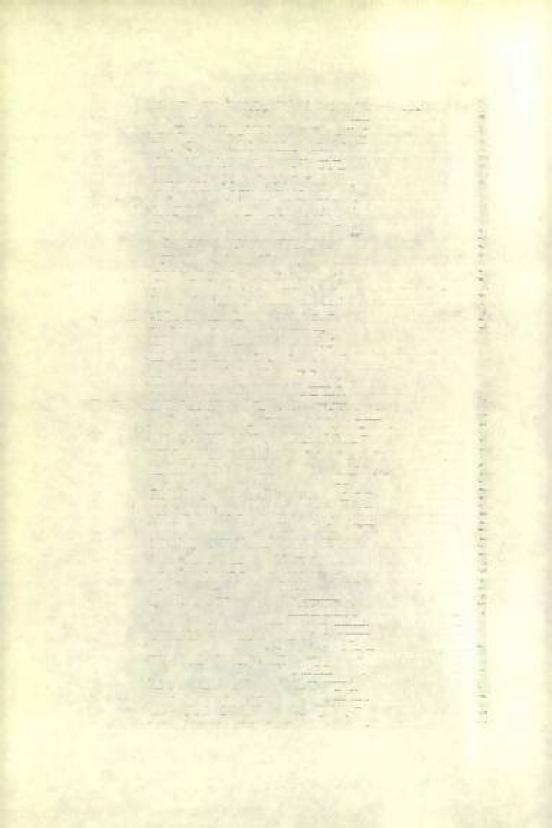
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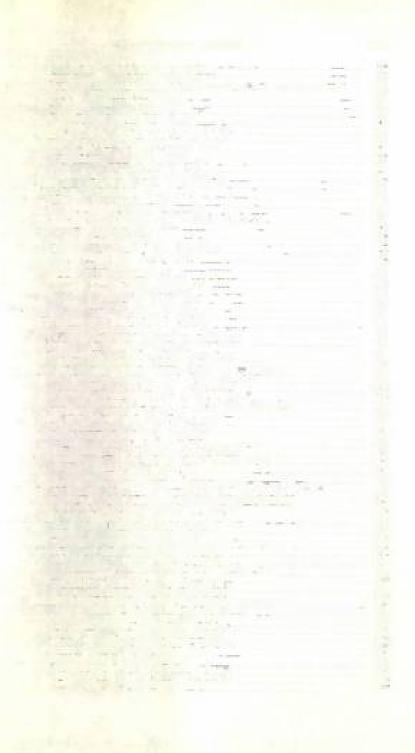


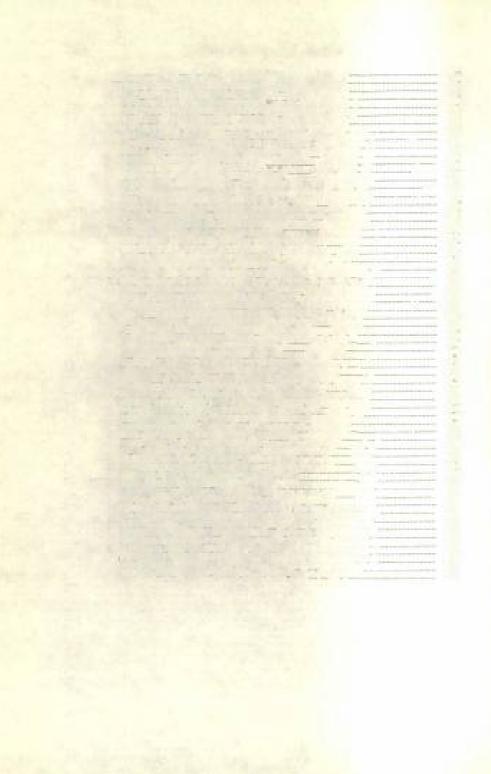


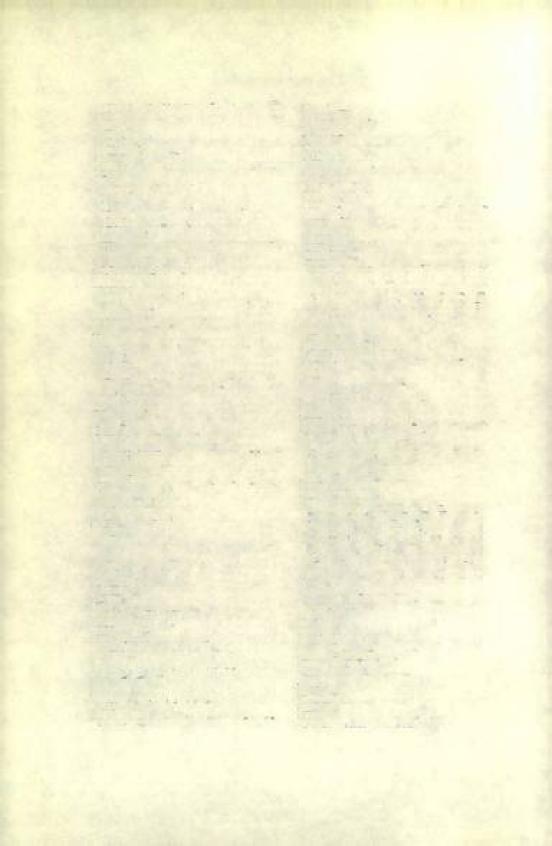


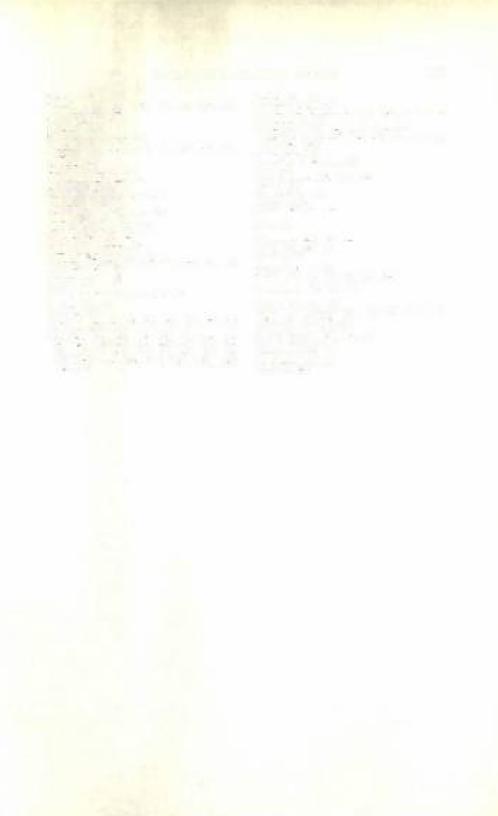


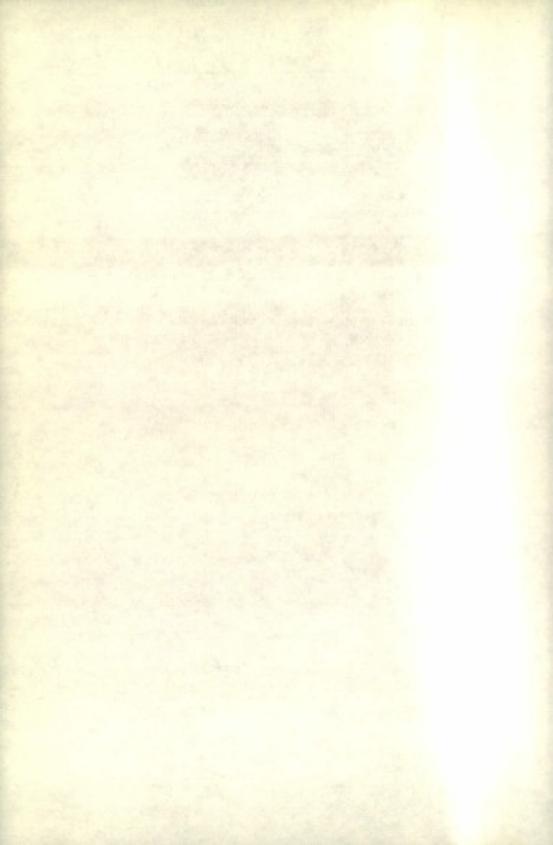


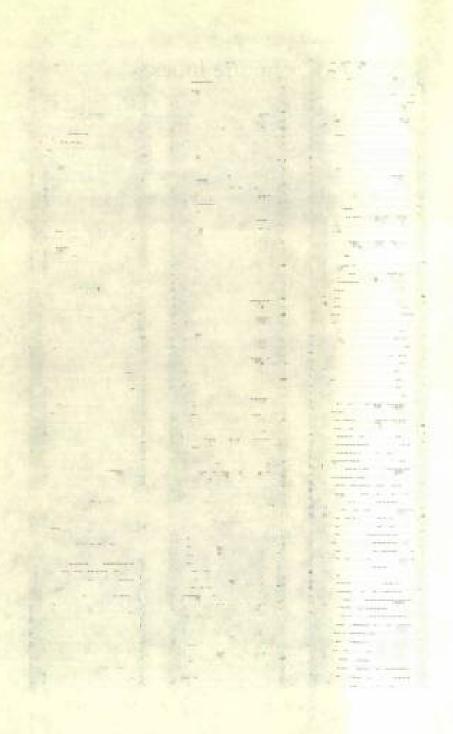


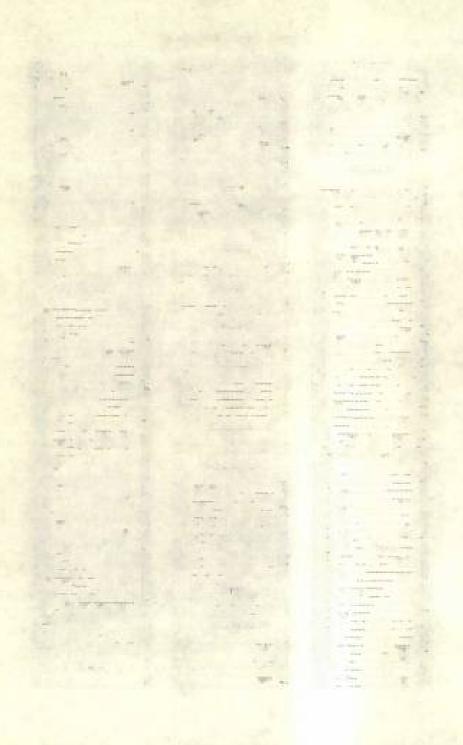


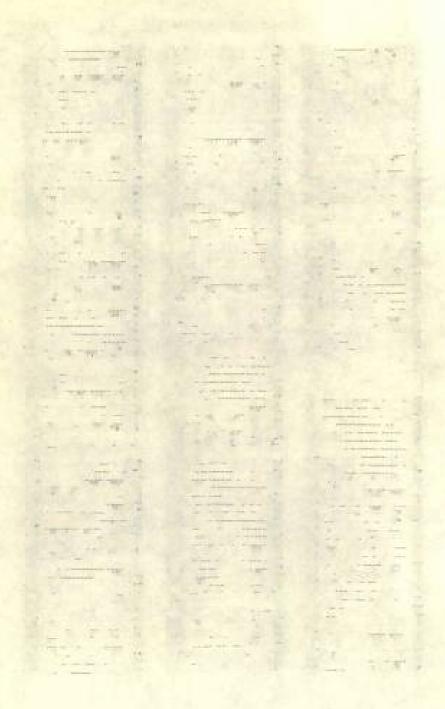














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