

“The remnant” part 8

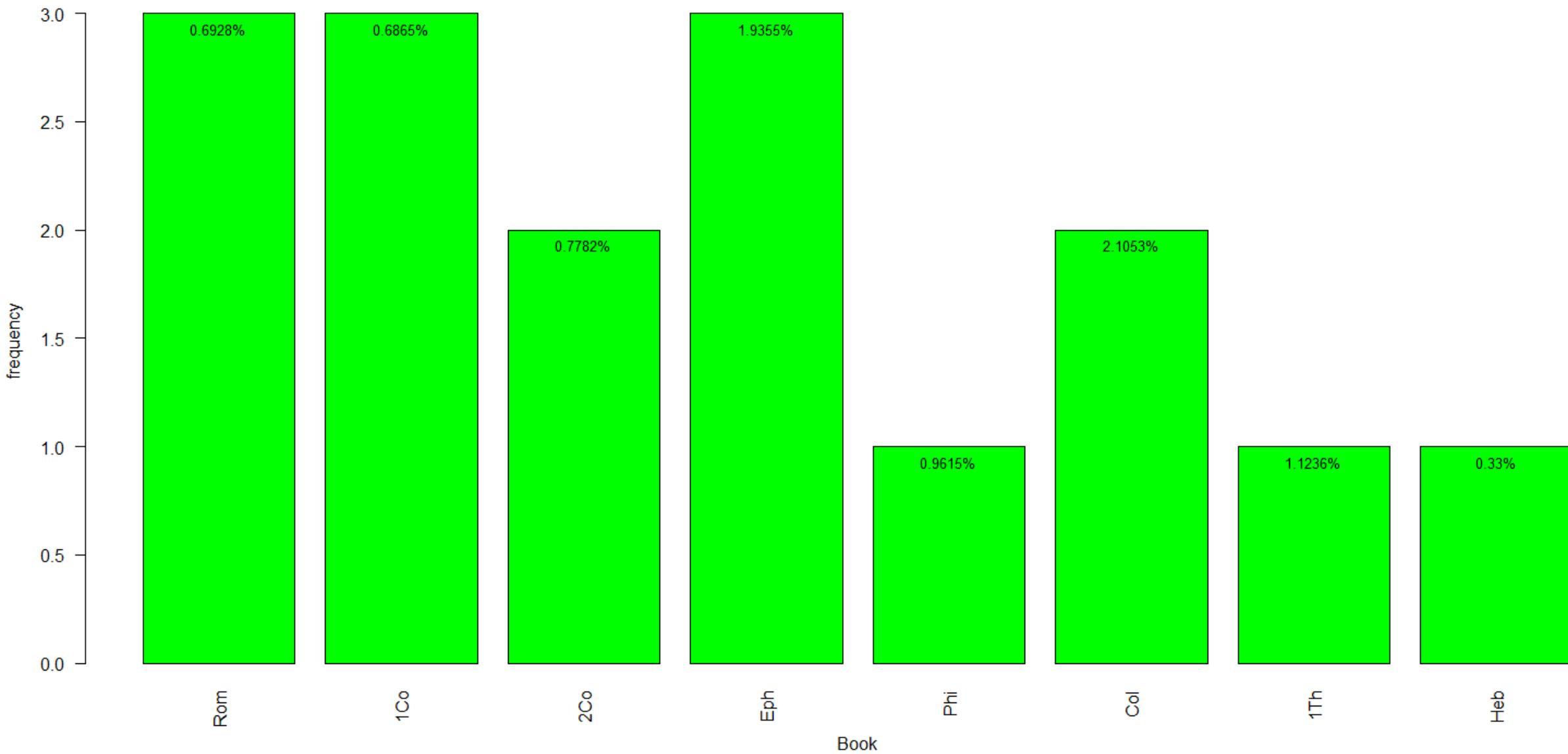
Wayne Stewart



Last time



Search string = "Body of Christ"



Rom. 7:4; 8:10; 12:5; 1 Cor. 10:16; 12:12, 27; 2 Cor. 5:10; 12:2; Eph. 3:6; 4:12; 5:23; Phil. 1:20;
Col. 2:11, 17; 1 Thess. 5:23; Heb. 10:10

LEVITICUS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Repeated Alternation and Introversion).

A¹ | 1. 1—7. 38. THE OFFERINGS AND THEIR LAWS.

B¹ | **D** | 8. 1—10. 20. PRIESTHOOD.

| **E** | 11. 1—15. 33. CEREMONIAL LAWS (PROMULGATION).

C | 16. 1—34. ISRAEL'S FAST (DAY OF ATONEMENT).

A² | 17. 1—16. THE OFFERINGS AND THEIR REQUIREMENTS.

B² | **E** | 18. 1—20. 27. CEREMONIAL LAWS (PENALTIES).

| **D** | 21. 1—22. 33. PRIESTHOOD.

C | 23. 1—25. 55. JEHOVAH'S FEASTS.

A³ | 26. 1—27. 34. THE OFFERERS AND THEIR CHARGES.

1. 1—7. 38 (A¹, p. 131). THE OFFERINGS
AND THEIR LAWS.

(Introversion and Extended Alternation.)

A ¹	D		1. 1, 2. Introduction (General).	
	x		E 1. 3-17. Burnt Offerings.	}
			F 2. 1-16. Meal Offerings.	
			G a 3 1-17. Peace Offerings.	
			b 4. 1—6. 7. Sin Offerings.	
				The Offerings.
	x		E 6. 8-13. Burnt Offerings.	}
			F 6. 14-23. Meal Offerings.	
			G b 6. 24—7. 10. Sin Offerings.	
			a 7. 11-34. Peace Offerings.	
			The Law of the Offerings.	
		D 7. 35-38. Conclusion (Particular).		

“body” and “prepared”

- KJV Eph. 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- KJV Heb. 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
- TBT Eph. 4:12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ·
- TBT Heb. 10:5 διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

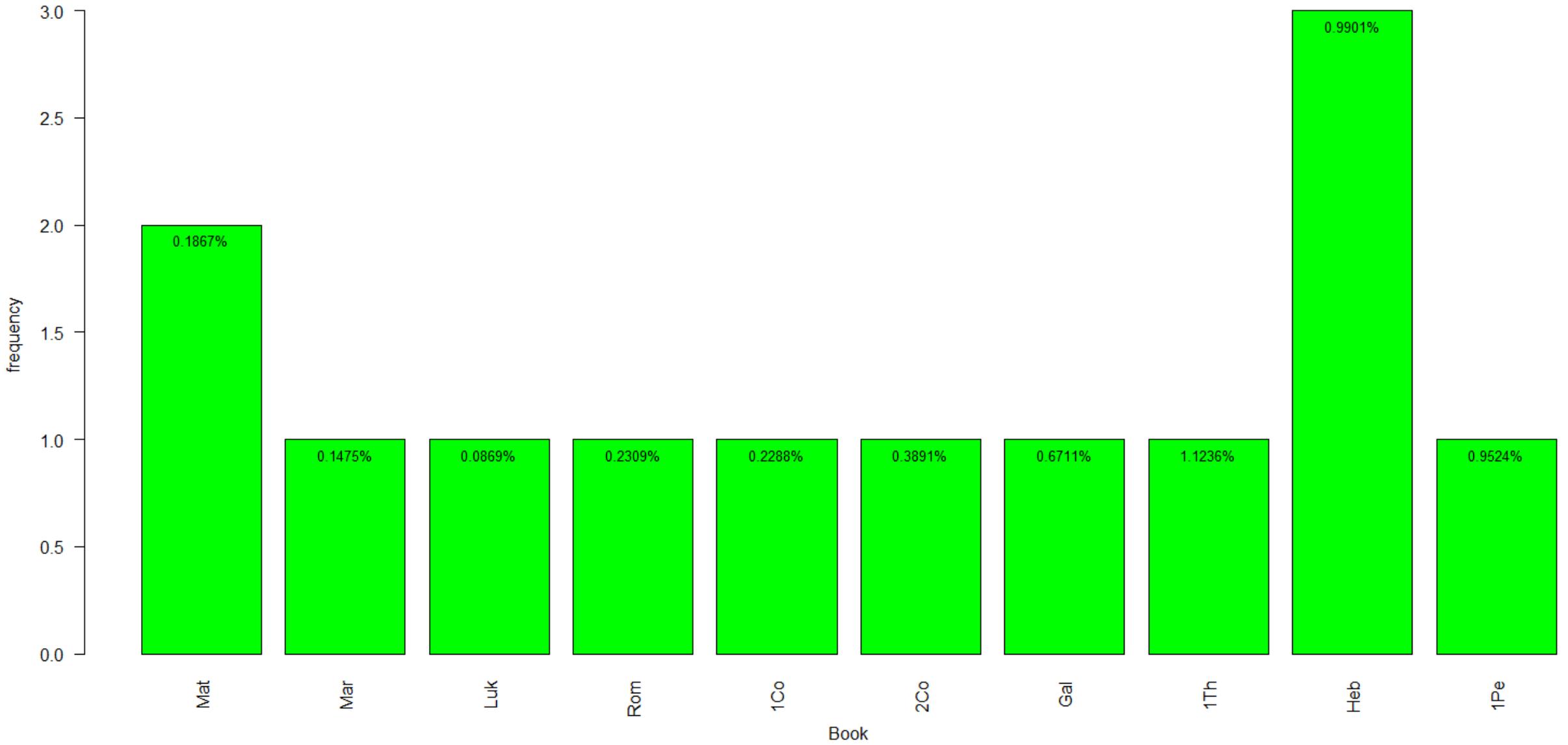
Friberg, Analytical Greek Lexicon

[Fri] καταρτίζω fut. καταρτίσω; 1 aor. κατήρτισα, mid. κατηρτισάμην; pf. pass. κατήρτισμαι; with a basic meaning thoroughly prepare something to meet demands; (1) put in order, restore to a former condition, mend, repair (MT 4.21; GA 6.1); (2) prepare, make ready, complete (HE 13.21); (3) create, arrange, prepare (HE 11.3); (4) as thoroughly equipping and adjusting Christian character perfect, fully qualify, make fully adequate (1C 1.10)

καταρτίζω

Matt. 4:21; 21:16; Mk. 1:19; Lk. 6:40; Rom. 9:22; 1 Cor.
1:10; 2 Cor. 13:11; Gal. 6:1; 1 Thess. 3:10; Heb. 10:5;
11:3; 13:21; 1 Pet. 5:10

Search string = "katartizw"



KJV Heb. 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: σῶμα δὲ κατηρτίσω μοι· (Heb. 10:5 TBT)

KJV Heb. 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, (Heb. 11:3 TBT)

KJV Heb. 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ (Heb. 13:21 TBT)

Quote from Psa. 40:6

- KJV Psalm 40:6 Sacrifice and offering thou didst not desire; **mine ears hast thou opened**: burnt offering and sin offering hast thou not required.1 (Ps. 40:6 KJV)
- TBT Hebrews 10:5 διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, **σῶμα δὲ κατηρτίσω μοι.**
- KJV Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, **but a body hast thou prepared me**:1

The Companion Bible:
Psalm 40:6

THE PSALMS.

THE STRUCTURE OF THE BOOK AS A WHOLE*.

1—150. THE FIVE BOOKS†.

- A¹** | 1—41. THE GENESIS BOOK †: CONCERNING MAN. The counsels of God || concerning him. All blessing bound up in obedience (cp. 1. 1 with Gen. 1. 28). Obedience is man's "tree of life" (cp. 1. 3 with Gen. 2. 16). Disobedience brought ruin (cp. Ps. 2 with Gen. 3). The ruin repaired only by the SON OF MAN in His atoning work as the seed of the woman (cp. Ps. 8 with Gen. 3. 15). The book concludes with a Benediction and double Amen.
- B¹** | 42—72. THE EXODUS BOOK †: CONCERNING ISRAEL AS A NATION. The counsels of God || concerning ISRAEL'S RUIN, ISRAEL'S REDEEMER, and ISRAEL'S REDEMPTION (Ex. 15. 13). Cp. Ps. 68. 4 with Ex. 15. 3, "JAH". It begins with Israel's cry for deliverance, and ends with Israel's king reigning over the redeemed nation. The book concludes with a Benediction and a double Amen.
- C¹** | 73—89. THE LEVITICUS BOOK †: CONCERNING THE SANCTUARY. The counsels of God || concerning the Sanctuary in its relation to man, and the Sanctuary in relation to Jehovah. The Sanctuary, Congregation, Assembly, or Zion, &c., referred to in nearly every Psalm. The book concludes with a Benediction and a double Amen.
- B²** | 90—106. THE NUMBERS BOOK †: CONCERNING ISRAEL AND THE NATIONS OF THE EARTH. The counsels of God || concerning the EARTH, showing that there is no hope or rest for the Earth apart from Jehovah. Its figures and similes are from this world as a wilderness (cp. the references to mountains, hills, floods, grass, trees, pestilence, &c.). It begins with the prayer of Moses (the Man of the Wilderness), Ps. 90, and closes with a rehearsal of ISRAEL'S rebellions in the wilderness (Ps. 106). Note "the New Song" for "all the earth" in Ps. 96. 11, where the theme is contained in one sentence which gives an Acrostic, spelling the word "Jehovah": "Let the heavens rejoice, and let the earth be glad" (see note on 96. 11). The book concludes with a Benediction and Amen, Hallelujah.
- A²** | 107—150. THE DEUTERONOMY BOOK †: CONCERNING GOD AND HIS WORD. The counsels of God || concerning His Word, showing that all blessings for MAN (Book I), all blessings for ISRAEL (Book II), all blessings for the EARTH and the NATIONS (Book IV), are bound up with living on the words of God (Deut. 8. 3). Disobedience to Jehovah's words was the source of MAN'S sorrows, ISRAEL'S dispersion, the SANCTUARY'S ruin, and EARTH'S miseries. Blessing is to come from that Word written on the heart (cp. Jer. 31. 33, 34. Heb. 8. 10-12; 10. 16, 17). Ps. 119 is in this book. The Living Word (John 1. 1) began His ministry by quoting Deut. 6. 13, 16; 8. 3; 19. 20 in Matt. 4. 4, 7, 10. The book begins with Ps. 107, and in v. 20 we read, "He sent His WORD and healed them", and it concludes with five Psalms (one for each of the five books), each Psalm beginning and ending with "Hallelujah".

5 Many, O LORD my ³ God, are Thy wonderful works which Thou ^o hast done, And Thy ^o thoughts which are to us-ward: They cannot be reckoned up in order unto Thee:
^o If I would declare and speak of them, They are more than can be ^o numbered.

6 ^o Sacrifice and ^o offering Thou didst not desire;
 Mine ears hast Thou ^o opened:
 Burnt offering and sin offering ^o hast Thou not required

7 ^o Then said I, "Lo, I come:
 In the ^o volume of the book ^o it is written ^o of me,

8 I ^o delight to do Thy ^o will, O my ³ God:
 Yea, Thy law is ^o within my ^o heart.

9 I have ^o preached righteousness in the great ^o congregation:
 Lo, I have not refrained my lips,
 O ¹ LORD, Thou knowest.

10 I ^o have not hid Thy righteousness ⁸ within my heart;
 I have declared Thy faithfulness and Thy ^o salvation:
 I ^o have not concealed Thy lovingkindness and Thy truth ^o from the great ^o congregation.

11 ^o Withhold not Thou Thy tender mercies from me, O ¹ LORD:
 Let Thy lovingkindness and Thy truth continually preserve me.

12 For innumerable ^o evils have compassed me about:
 Mine ^o iniquities have taken hold upon me, so that I ^o am not able to look up;
 They ^o are more than the hairs of mine

11 I would = rain would I.
 numbered: or rehearsed.

40. 6-10 (F², p. 756). ADDRESS TO JEHOVAH.
 (Introversion and Alternation.)

F² J | 6. What Jehovah had done, and not done.
 K | w | 7-. Messiah's delighted obedience.
 x | -7. Reason. Written in the Book.
 K | w | 8-. Messiah's delighted obedience.
 x | -8. Reason. Written in His heart.
 J | 9, 10. What Messiah had done, and not done.

6 Sacrifice. Heb. *zābāch*. Ap. 43. I. iv. Quoted in Heb. 10. 5-9.
 offering. Heb. *minchah*. Ap. 43. II. iii. Cp. Heb. 10. 5-7. Note the four great offerings here, and separately: Ps. 40. 6 = any sacrifice; -6-, the meal offering; -6-, burnt offering; -6, sin offering (cp. Ps. 22); and in Ps. 69 = the trespass offering.
 opened = digged. Kal Pret. of *kārāh* = opening by digging, or boring. Note the occurrences: Gen. 50. 5. Num. 24. 18. 2 Chron. 16. 14 (marg.). Pss. 7. 15 (marg.); 40. 6; 57. 6; 119. 85. Jer. 18. 22, 22, referring to the opening of the ear to hear; for which, in Isa. 50. 5 (cp. Isa. 48. 8), another word (*pāthāh*) is used with the meaning of opening (as of a door).
 Note the *obedience*, which is the point emphasised by the alternation in v. 6.

J | y | Sacrifice and offering. Not desired.
 z | Mine ears hast Thou digged. (Pos.).
 y | Burnt-offering and sin-offering. Not required.
 z | Lo, I come to do. (Pos.).

Obedience is the great truth here conveyed; and, on the same grounds as in 1 Sam. 15. 22. Jer 7. 22, 23. Heb. 10. 5, is not a *quotation* of this verse: it is what Messiah "said" when He came into the world to *perform* what Ps. 40. 6 *prophesied*, when He had become Incarnate, and could say "I am come". He must change the word "ears" for the "body", in which that *obedience* was to be accomplished, and He had a right to change the words, and thus *adapt* them. It is not a question of *quotation*, or of the Sept. versus the Heb. text. Note the heaping up of these expressions to emphasise the obedience, and observe the alternation of pos. and neg. in vv. 9, 10.
 hast = didst.

1. Four great offerings
2. Opened = Digged
3. Opening the ear to hear
4. Heb 10:5 Not a quotation
5. Heaping up to show obedience

"Ears" to "Body"
 Not a quotation

“to dig, bore” = KARA’

Gen. 26:25; 50:5; Exod. 21:33; Num. 21:18; Deut. 2:6; 2
Ki. 6:23; 2 Chr. 16:14; Job 6:27; 40:30; Ps. 7:16; 40:7;
57:7; 94:13; 119:85; Prov. 16:27; 26:27; Jer. 18:20, 22;
Hos. 3:2

4640 כָּרָה [4641] (Hebrew) (page 500) (Strong 3738)

† I. כָּרָה verb. Dig (NH *id.*; Aram כָּרָא, Eth. *karaya*: Ar. *kara*À (c. *w* and esp. *y* Dozy:ii. 461); Syr. *kro*À is *be short, cut off* (i.e. *rounded off?*), Ar. *kuraa*^hun *ball*;
Targum. כָּרִי *heap* Dalm:Gr. 109; Syr. *karyoo*À Mish. כָּרִי *id.*; As. *karê* large vessels for holding corn, etc., DI:HWB 353, cf. *kirú* (dub.) Wkl:Tel Am. Vocab.;

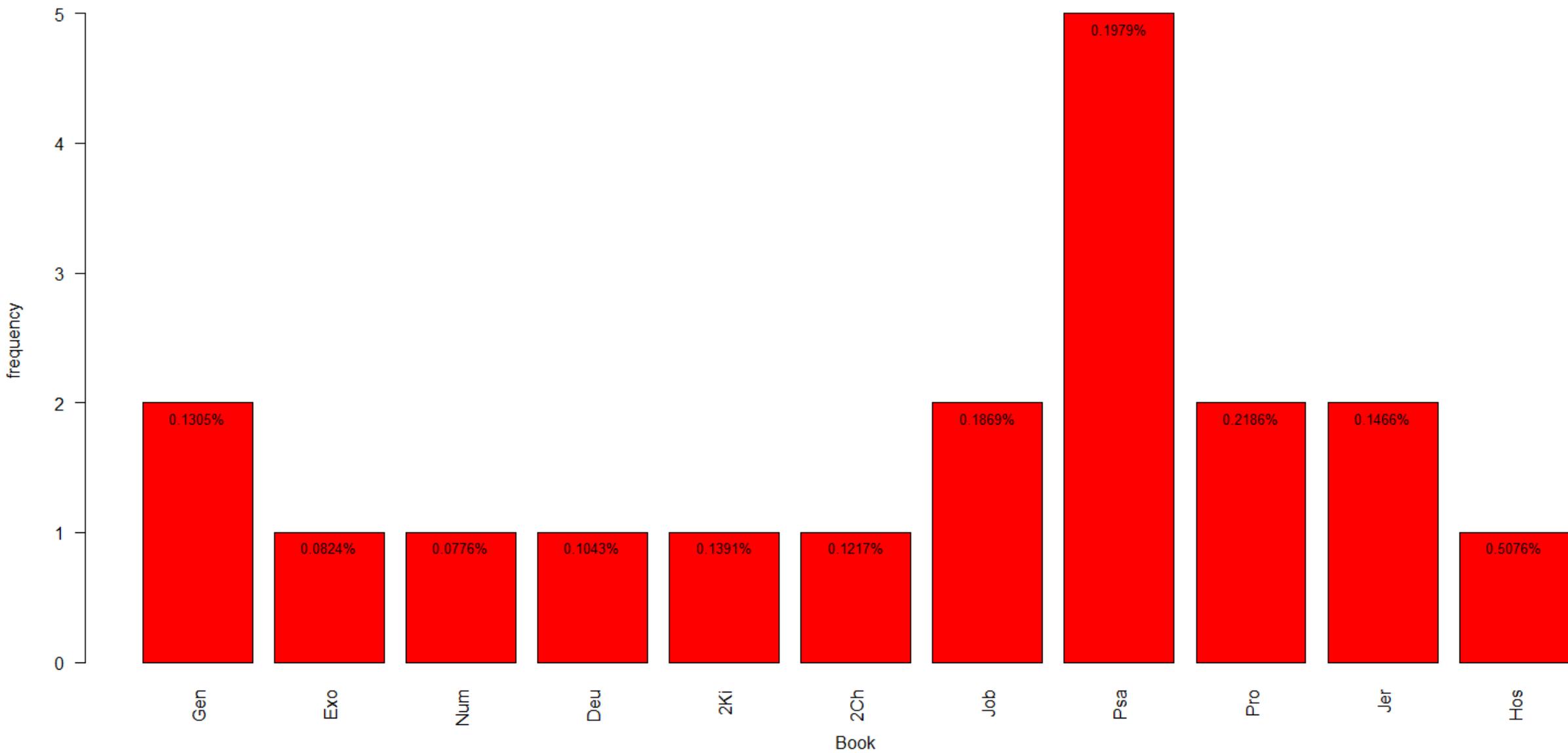
Ba:ZMG 1887, 615 conjectures *be round* as orig *ð* mng., and comp. Ar. *kariyati*, *Àlssa*Àqu *the leg is round*);—Qal Pf. 3 ms. כָּרָה 2 Ch 16:14, Psalm 7:16; 2 ms.

כָּרִיתָ Psalm 40:7; 1 s. בָּרִיתִי Gn 50:5; 3 pl. כָּרוּ Je 18:20 + 3 t.; sf כָּרוּהָ Nu 21:18; Impf. 3 ms. יִכְרֶה Ex 21:33; 3 mpl. וַיִּכְרוּ Gn 26:25; Pt. כָּרָה Pr 16:27,
26:27; —*dig a grave*, קָבַר Gn 50:5 (J), cf. 2 Ch 16:14; a well, בְּאֵר Gn 26:25 (J), Nu 21:18 (song in JE); a pit, בּוֹר Ex 21:33; fig. of plotting against others

Psalm 7:16; so sq. שִׁוְחָה Je 18:20, 18:22, sq. שִׁיחָה 57:7, 119:85; sq. שִׁחַת Pr 26:27; hence כָּרָה רָעָה Pr 16:27 *one digging a calamity*; אֲזַנְיִם כִּי לִי Psalm 40:7 *ears hast thou dug* (with allusion to the cavity of the ear) *for me*, thou hast given me the means of hearing and obeying thy will.—On Psalm 22:17

verse. II. כָּוַר. Niph. Impf. 3 ms. עַד יִכְרֶה שִׁחַת Psalm 94:13 *until the pit be dug* for the wicked, fig. of judgement.

Search string = "kara"



^{KJV} **Genesis 50:5** My father made me swear, saying, Lo, I die: in my grave which I have **digged** for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. (Gen. 50:5 KJV)

Obedience – “forever” (see also Isa. 50)

- KJV Exodus 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. (Exod. 21:6 KJV)

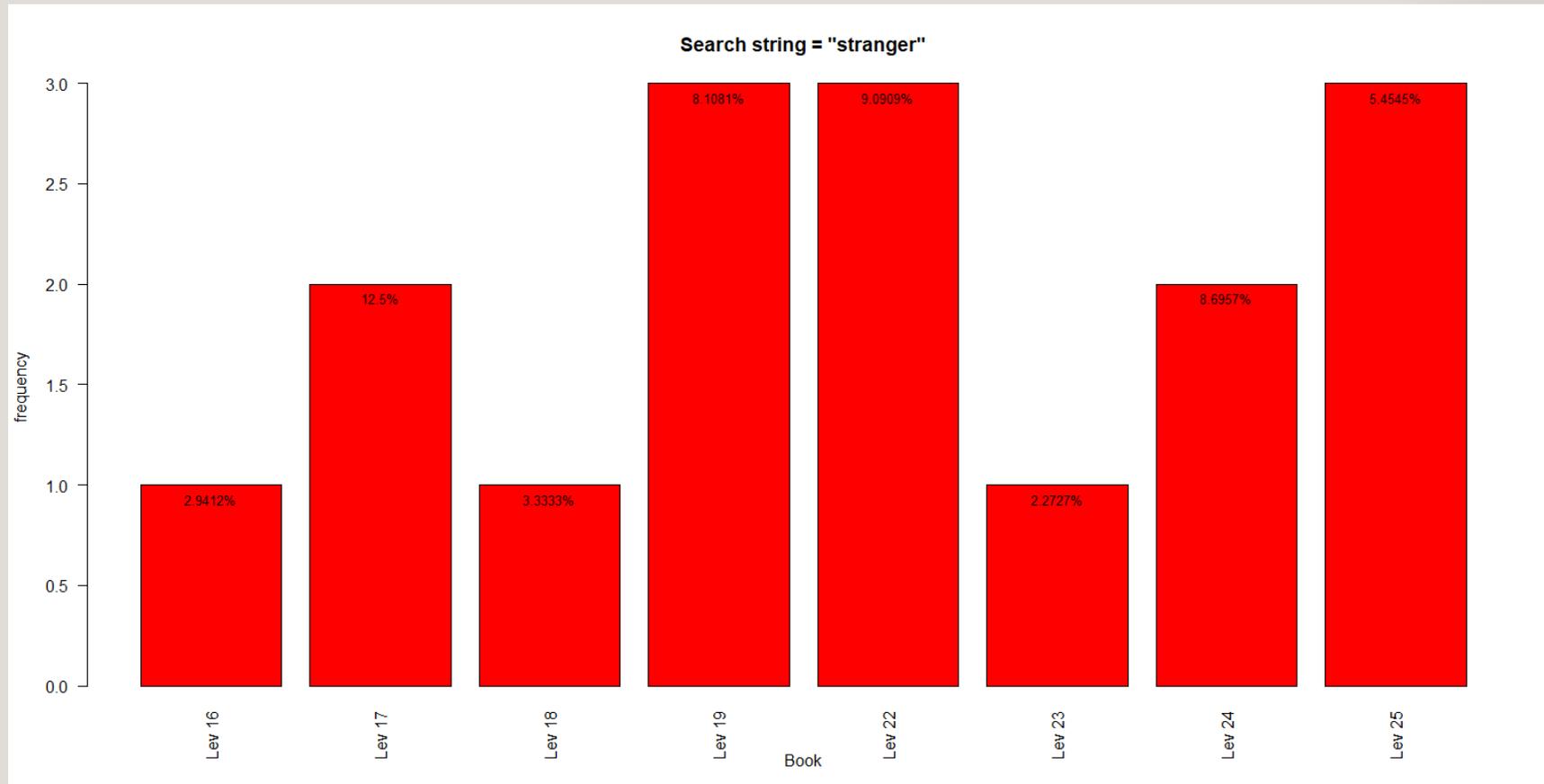
Today



Short work

- 28 For he will finish the work, and cut it short in righteousness: because a **short work** will the Lord make upon the earth.¹
- 29 And as Esaias said before, Except the Lord of **Sabaoth** had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
- (Rom. 9:28-29 KJV)

A reconciliation as a stranger



Lev. 16:29; 17:12, 15; 18:26; 19:10, 33-34; 22:10, 12-13;
23:22; 24:16, 22; 25:6, 35, 47

Reconcile/Reconciliation/atonement

Following is a concordance of
καταλλάσσω and noun also

KJV Rom. 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

KJV Rom. 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

KJV Rom. 11:15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

KJV 1 Cor. 7:11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

KJV 2 Cor. 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

KJV 2 Cor. 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

KJV 2 Cor. 5:20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

KJV Rom. 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

KJV Rom. 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

KJV Rom. 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

TBT Rom. 1:16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

TBT Rom. 2:9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνοσ.

TBT Rom. 2:10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

Danker, Greek NT Lexicon (DAN)

[DANK] **ἀποκαταλλάσσω**

ἀποκαταλλάσσω [ἀπό with **perfective force**,
καταλλάσσω] ‘change from hostile to amicable disposition’,
reconcile, bring together Eph 2:16; Col 1:20, 22.

KJV Eph. 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

KJV Col. 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

KJV Col. 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

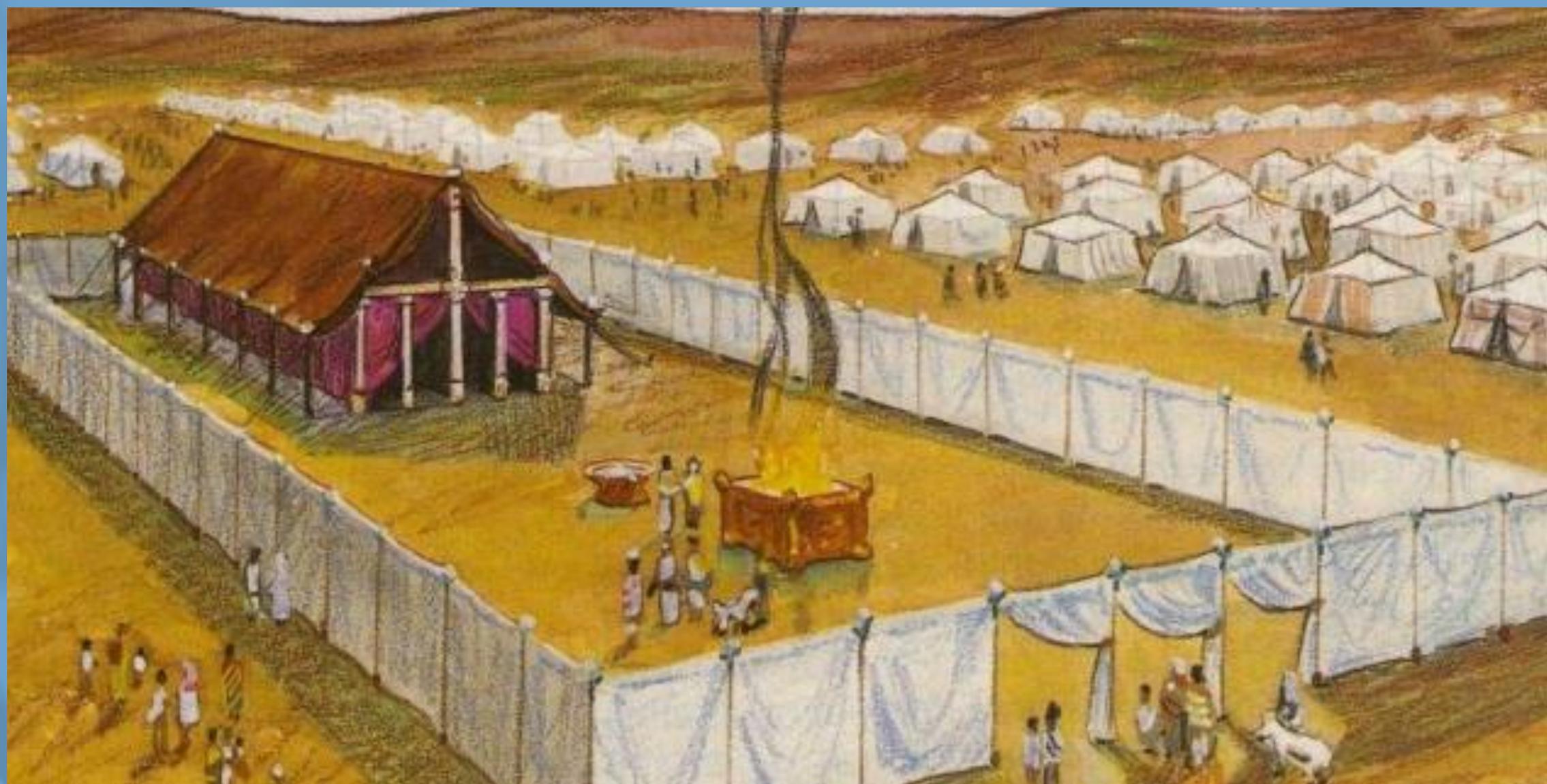
TBT Eph. 2:16 καὶ ἀποκαταλλάξη τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ·

TBT Col. 1:20 καὶ δι' αὐτοῦ ἀποκαταλλάξει τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

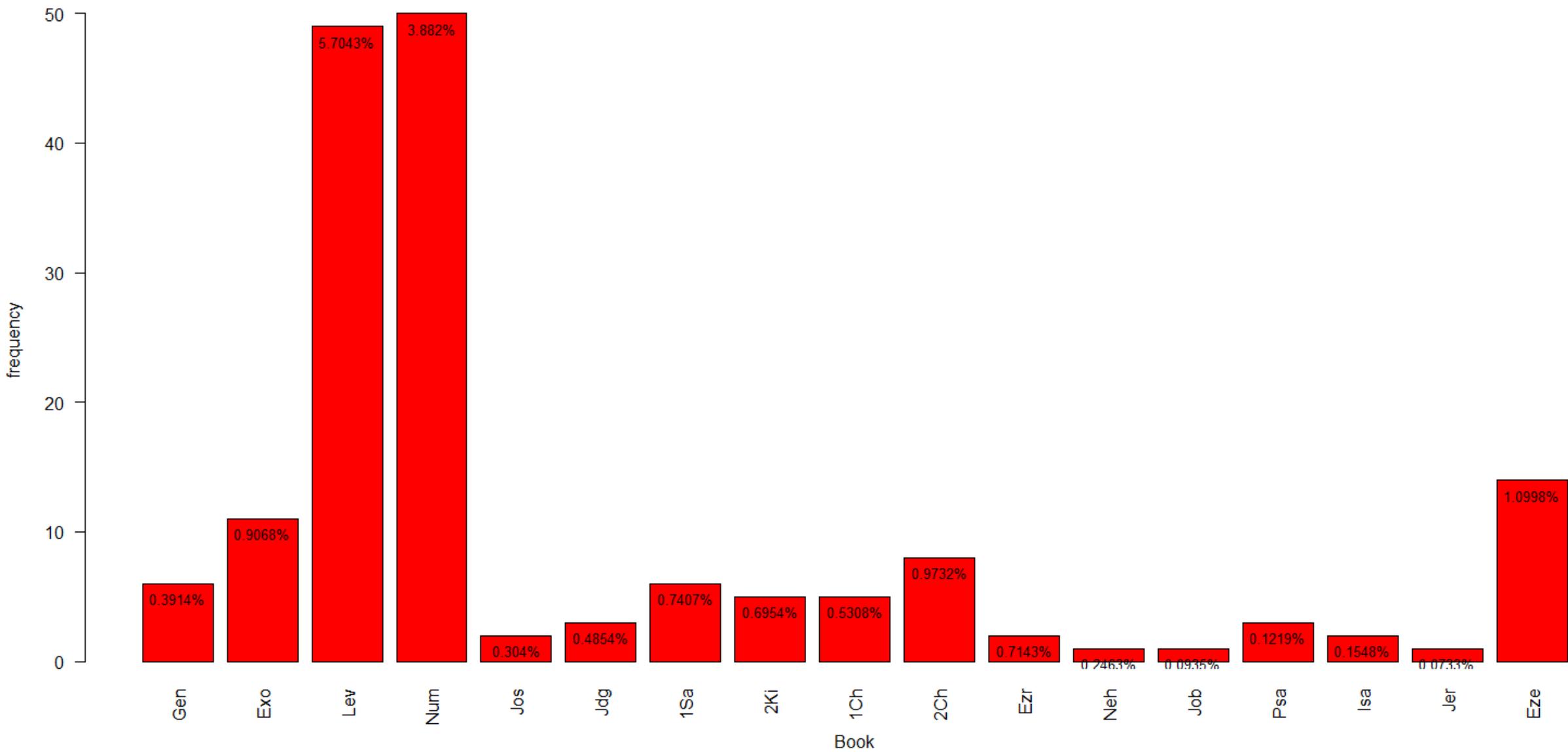
TBT Col. 1:21 καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν

Heb 13:11

- TBT Hebrews 13:11 ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.
- KJV Hebrews 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
- KJV Leviticus 6:30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire. (Lev. 6:30 KJV)



Search string = "Burnt offering"



Burnt Offering

Lev. 4: 7-12

Gen. 22:2-3, 6-8, 13; Exod. 18:12; 29:18, 25, 42; 30:28; 31:9; 35:16; 38:1; 40:6, 10, 29; Lev. 1:4, 6; 4:7, 10, 18, 24-25, 29-30, 33-34; 5:7, 10; 6:9-10, 12, 25; 7:2, 8, 37; 8:18, 28; 9:2-3, 7, 12-14, 16, 22, 24; 10:19; 12:6, 8; 14:13, 19-20, 22, 31; 15:15, 30; 16:3, 5, 24; 17:8; 22:18; 23:12, 18, 37; Num. 6:11, 14, 16; 7:15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81, 87; 8:12; 15:3, 5, 8, 24; 23:3, 15, 17; 28:3, 6, 10-11, 13-15, 19, 23-24, 27, 31; 29:2, 6, 8, 11, 13, 16, 19, 22, 25, 28, 31, 34, 36, 38; Jos. 22:23, 26; Jdg. 11:31; 13:16, 23; 1 Sam. 6:14; 7:9-10; 13:9-10, 12; 2 Ki. 3:27; 5:17; 10:25; 16:13, 15; 1 Chr. 6:49; 16:40; 21:26, 29; 22:1; 2 Chr. 4:6; 7:1; 29:18, 24, 27-28, 32, 35; Ezr. 3:5; 8:35; Neh. 10:33; Job 42:8; Ps. 40:6; 51:16, 19; Isa. 40:16; 61:8; Jer. 14:12; Ezek. 40:38-39, 42; 43:24; 44:11; 45:15, 17, 23, 25; 46:2, 4, 12-13, 15

An encampment

04264 מַחֲנֵה מַחֲנֵה machaneh {makh-an-eh'}

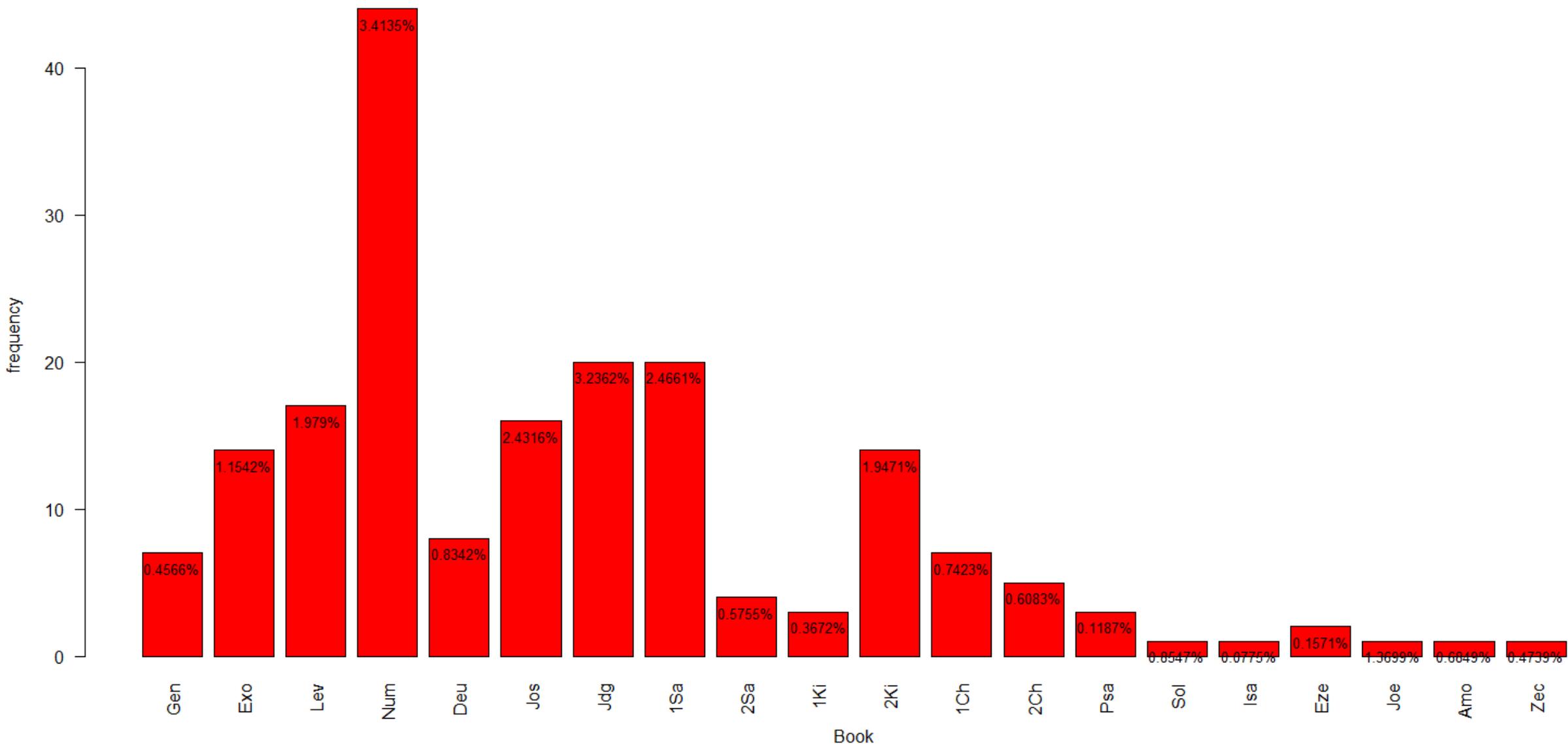
Meaning: 1) encampment, camp 1a) camp, place of encampment 1b) camp of armed host, army camp 1c) those who encamp, company, body of people

Origin: from 02583; TWOT - 690c; n m

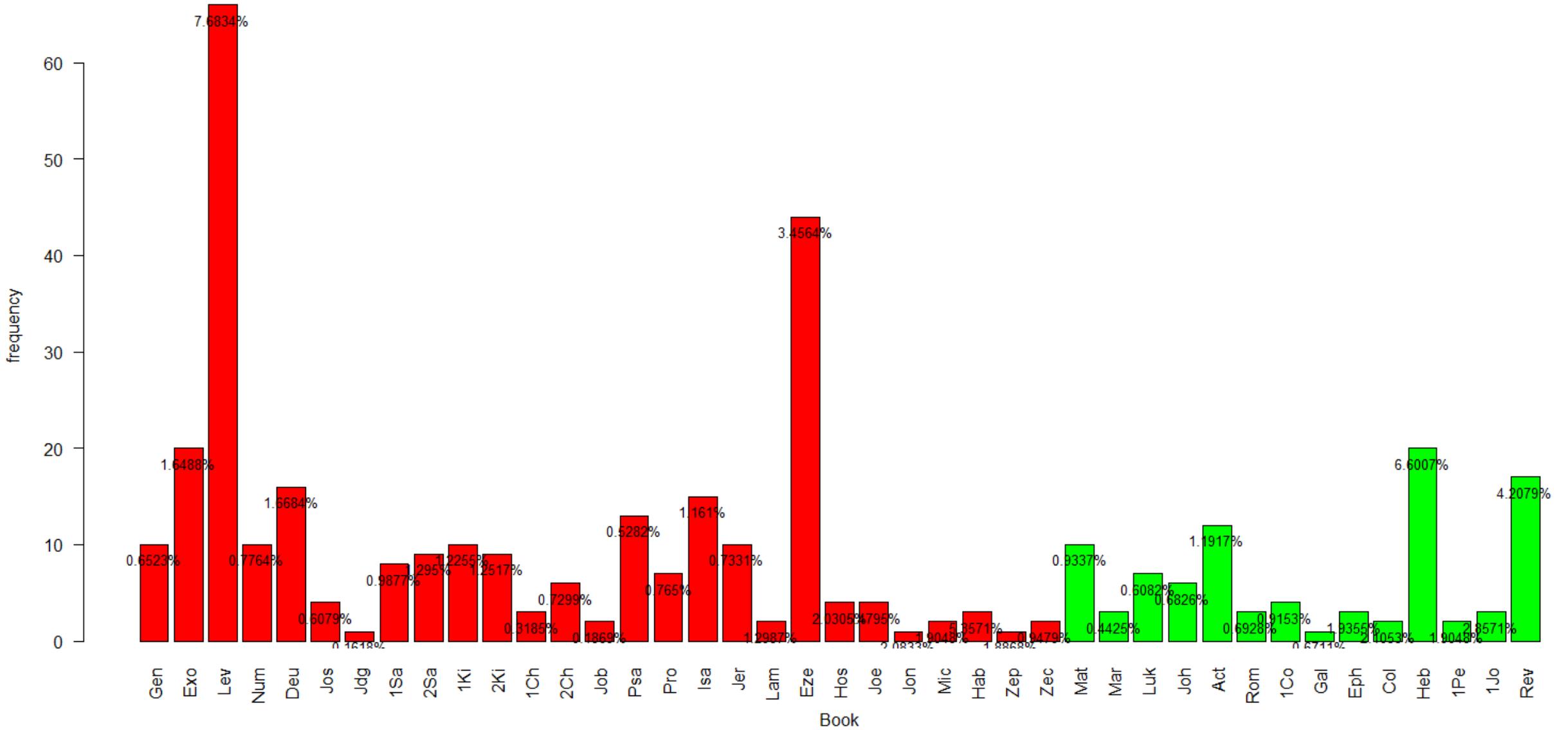
Usage: AV - camp 136, host 61, company 6, tents 5, armies 4, bands 2, battle 1, drove 1; 216

There are no notes for this verse.

Search string = "Camp"



Search string = "blood"



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KJV Exod. 29:14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire **without the camp**: it is a sin offering.

KJV Exod. 36:6 And Moses gave commandment, and they caused it to be proclaimed **throughout the camp**, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

KJV Lev. 4:21 And he shall carry forth the bullock **without the camp**, and burn him as he burned the first bullock: it is a sin offering for the congregation.

KJV Lev. 16:27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth **without the camp**; and they shall burn in the fire their skins, and their flesh, and their dung.

ὄλοκαύτωμα, ατος, τό whole burnt offering, sacrifice that is entirely burned

KJV Mk. 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

KJV Heb. 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

KJV Heb. 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

TBT Mk. 12:33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖόν ἐστι πάντων τῶν ὄλοκαυτωμάτων καὶ τῶν θυσιῶν.

TBT Heb. 10:6 ὄλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·

TBT Heb. 10:8 ἀνώτερον λέγων ὅτι Θυσίαν καὶ προσφορὰν καὶ ὄλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας (αἵτινες κατὰ τὸν νόμον προσφέρονται),

KJV Exod. 29:14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire **without the camp**: it is a sin offering.

KJV Lev. 4:21 And he shall carry forth the bullock **without the camp**, and burn him as he burned the first bullock: it is a sin offering for the congregation.

KJV Lev. 16:27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, **shall one carry forth without the camp**; and they shall burn in the fire their skins, and their flesh, and their dung.

KJV Num. 19:9 And a man that is clean shall gather up the ashes of the heifer, and lay them up **without the camp in a clean place**, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

KJV Heb. 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, **are burned without the camp**.

TBT Romans 5:12 Διὰ τοῦτο, ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, **ἐφ' ᾧ** πάντες ἥμαρτον·- 13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου. 14 ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστι τύπος τοῦ μέλλοντος.

**Matt. 26:50; Mk. 2:4; Lk. 5:25;
Rom. 5:12; 2 Cor. 5:4; Phil.
3:12; 4:10**

KJV Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, **for that all have sinned**: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

ARTHUR C. CUSTANCE

THE SEED
OF THE
WOMAN

IT IS NOT WHAT MAN MUST DO TO BE SAVED
BUT RATHER WHAT GOD HAD TO DO
TO MAKE HIS SALVATION
A POSSIBILITY: THAT
IS THE THEME OF
THIS BOOK





Gen.3:15
*Her seed
shall bruise
(Satan's) head.*

Gal.3:16
That seed is Christ.

John 12:24
Except a seed . . . die, it abideth alone.

It will be well to set forth the characteristics that the poison in this fruit must have had in order to cause the effects which Genesis seems to indicate it did. These are as follows:

(a) It must be a protoplasmic poison, a poison that ultimately causes the death of cells, and therefore the death of the body.

(b) It must have a more immediate short range effect, such that a perceptive individual would very quickly observe its effects in others or in himself. It might be expected that the effect would in some way heighten awareness of one's own body.

(c) It must be obtainable from a fruit that is otherwise good for food and pleasant to look at.

(d) It must produce an effect that is inheritable. If I am interpreting the circumstances in Genesis correctly, the inheritable effect should be male sex-linked.

(e) It must have a detrimental effect not merely on the body but also on behaviour, contributing as a consequence to man's moral, not simply to his physical, deterioration.

(f) It must be potent in very small quantities, and ought to be capable of being neutralized in its physical effects but not in its moral effects, by some plant extract such as might have been derived from the Tree of Life.

The Head of the Body

Head

Eph. 1:22; 4:15; 5:23

Col. 1:18; 2:10, 19

Body

Eph. 1:23; 2:16; 3:6; 4:4, 12, 16;
5:23, 30

Col. 1:18, 22; 2:11, 17, 19, 23;
3:15

KJV Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.1 (Col. 1:18 KJV)