

# BIBLE EXPLORATIONS

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...to know the love of Christ  
which passeth knowledge  
that ye might be filled with  
all the fulness of God Eph 3:19

## Esther's Courage And Its Consequences #3

### Establishing Herself

In article #2, we looked at the process that was used to choose a new queen and how Esther obtained this position. Her real work had now begun. She had to plan very carefully and methodically.

It was not possible for Esther to do this all by herself. She must have been a very wise young woman. She made sure that everyone around her liked her. Now Esther and Mordecai began to plan their steps. The first thing they did jointly was to enable Ahaserus to rid himself of two traitorous chamberlains who had been plotting to kill him. There may have been other events which are not recorded. However, the main event was yet to come.

Four years after she had become queen, a truly challenging situation arose. Haman, because he was angry with Mordecai, decided to get rid of his main enemy (Mordecai) and all Mordecai's people. So Haman reported to Ahaserus that there was a dispersion of people among their people who were different ("**diverse from all people**": 3:8) and that these people had their own laws and therefore did not obey the laws of the land. This was as bad as calling the Jews traitors to the king. Haman then proposed to get rid of them. Trusting Haman's judgment, and not knowing his queen was Jewish, the king not only gave Haman oral permission, but handed over his ring. This ring is very important. If you remember, much earlier in Jewish history, Pharaoh gave Joseph his ring in much the same manner (Gen. 41:42). This ring with the seal was the way in which documents were signed and confirmed by rulers. Once Haman had possession of this, he could write up documents and not even have to go to the king for his final word! More important, once

something had been written and sealed, it could not be repealed.

Note that Haman was very devious. The decree that went out legitimized the murder of Jews by anyone in the general population who chose to participate. He did not say who had to participate. Haman knew there were enough people in the general population who hated the Jews, even if there were many who may not have wanted this to happen. Embedded in the decree was also an appeal to greed, those who carried out the slaughter could also pillage whatever the victims had. Neither Esther nor Mordecai learned what had happened until after everything had been written and sealed. Mordecai knew that this could not be repealed. Even if the king changed his mind, this order would still be carried out. That is why he mourned as he did (4:1-3) and why the Jews everywhere also fasted, wept, and put on sackcloth.

Mordecai and Esther were not allowed to see or talk to each other. As mentioned earlier, once she entered the palace, she could not move outside freely ever again and this was probably even more strict a rule for the queen than for a concubine. Besides, no one knew yet that she was Jewish or that Mordecai and Esther were related. In 4:4-17 we find a "conversation" between Esther and Mordecai. This was another risk she was taking. First, she had to be able to trust Hatach, the chamberlain, who acted as go-between. Second, she knew that it was a tremendous risk to go to the king unless he called for her. Look at verse 11. There is definite fear in this statement. Anyone who is not called by the king into the inner court, "there is one law of his to put him to death". There could be only one exception, if the king held out the golden scepter to the person

who had dared to enter. Esther, as she conveyed to Mordecai, had not even been near the king in thirty days. She was not sure at all of her reception. However, Esther finally listened to the wisdom of Mordecai, sent a message to him to collect the Jews together to fast and pray for three days and nights. She was going to do the same. Then she was going to break the law! She said, "I will go to the king, which is not according to the law"; and she was now prepared to die.

The rest of the book covers the story of how she trapped Haman, without arousing his suspicion, and got him to declare how he himself was going to be punished (chapters 5, 6 & 7). Notice that when she was in the court, she revealed nothing. All she did was extend an invitation to the king and Haman to dine with her. If she had complained or revealed in that court (where there were others present) the fact that she was a Jew, this would have humiliated the king. That would indeed have been a bad move. Meanwhile, by Divine intervention, Mordecai is promoted, and Esther seizes the moment to reveal her nationality to her husband, appropriately, in private. Haman had already had advice from others, including his wife, that since Mordecai was a Jew and was so favored by the king, that Haman would "fall before him" and his worst fears came true when he was hanged on the gallows he had intended for Mordecai.

L. Ayers

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## The Question Of Predestination And Rightly Dividing The Word #1

### Beliefs And Questions

The word “predestination” has been explained by translators to mean “predetermined” or “foreordained”. Yet this concept, within the context of God’s “foreknowledge”, has continued to puzzle us. The question has been asked, “How can God be so unfair as to predestine some of us one way, and others another way?” Other related questions are, “Does God really determine ahead of time who goes to heaven and who is damned?” “Is this fair?” “If we are predestined one way or the other, why bother to change our behaviors and/or way of living?” and so on.

The Calvinist viewpoint was explained to us and there are varying “shades” of this viewpoint, some extreme and some less so. But the bottom line of this viewpoint is that God not only knows ahead of time what we are going to be and do, but inevitably controls this as well by predestining each of us as individual beings. They believe that there is a fixed number of specific individuals who were created to go one way or the other. Choice is not an issue. It is inevitable that we then begin to question, “What of free will?” and “Why did God give us choices to make?” We could just be content to be puppets in this vast arena of the world and play out our parts, as predestined for us. With the songster, we could say, “Che sera, sera, whatever will be, will be.” This was a difficult view to accept. So, we decided to do some probing into the origins of the word. The following study is a summary of our findings.

### PROORIZO (Greek)

This is the word from the Greek that has been rendered in English variously as “predestined”, “foreordained”, “before ordained”. *The Dictionary of the Bible* (1902) edited by James Hastings, notes that early English translations of the Bible did not make use of the Greek texts, but used the

available Latin versions instead. So it was the word *praedestino* (Latin) that was translated and not the word *proorizo* (Greek). This *praedestino* has apparently become the base for a vast theological philosophy which embraces thought from the Jews of Old Testament times, to the Essenes, Plato, Philo, down to the various “churches” and groups of our times. The language of the philosophy includes words such as “elect”, “chosen” and “providence”, and these are used synonymously with the word translated “predestined” or “foreordained”.

The Greek and Hebrew words for “elect” and “chosen” are indeed synonymous; but neither of those words are synonyms for *proorizo*, nor are the word roots related. Scriptural references make this abundantly clear. Even if one consults a modern thesaurus, it will be clearly seen that “elect” and “chosen” are synonyms, and that the word “predestined” is not. Additionally, the word “providence” in Greek is related to the Greek word for “know” and it is really better associated with the word used for God’s “foreknowledge”, rather than with the term “predestination”. Given these facts, it can be understood that there has been some confusion with word-usage. We do not know where and when the illusion was created that “predestined” meant the same as “chosen” or “elect/elected”.

The word *proorizo* occurs only six times in the New Testament (Acts 4:28; Rom 8:29,30; I Cor 2:7; and Eph 1:5, 11). Reverend Bullinger’s lexicon says the word means “to set limits before”. Strong’s concordance (Greek 4309) indicates that it means “to limit in advance, determine before, ordain, predestinate”. Both these sources do not talk just about the “before” or advance element of the concept, but of “limits”. We thought that this might be of some significance, so we continued to trace the origins of the word *proorizo*.

We found that *horizo* (Greek 3724) and *horion* (Greek 3725) are the root words for *proorizo*, along with the prefix of *pro*. *Horizo* means to “mark out or bound, i.e., (fig.) to appoint, decree, specify”; and *horion* is from a primitive root, *orus*, meaning “to bound or limit” and that it indicates a “boundary line, i.e., by implication, a frontier”. Mr. Welch states, “The word *horizo* has come into English in the word ‘horizon’ which is the apparent line of demarcation or boundary between earth and sky” (Berean Expositor, Volume 4, page 86\*). We began to see a common thread of meaning emerging. It looked like we were talking about the setting of boundaries or limits. But limits or boundaries of what? In part two, we will look at the Hebrew word that is connected to these thoughts.

\* Further articles on this subject, can be found in the Berean Expositor Volumes 4 (pp. 84-87), 10 (pp.81-85), 27 (pp. 32-35) and 35 (p. 146).

L. Ayers

### Phoenix Bible Conference

April 14th-16th at Glencroft Retirement Center, 8711 N 67th Ave., Glendale, AZ. basement of Condos. The featured guest speaker is Dan Haley from Hilton, NY and Bill Millett from Hurst, Texas.

#### Friday

7:00 pm- Philip Bagby

#### Saturday

9:00 am - Dan Haley

10:00 am - Dan Haley

11:15 am Lunch Break

1:30 pm - Bill Millett

2:30 pm - Dan Haley

#### Sunday

9:30 am - Dan Haley

10:30 am - Barnabas Bagby

For further information please call Jean Heltzinger at (602)972-7234.

## Sin Or Sins?

Sins (plural) may be defined as thoughts and acts that are contrary to the revealed will of God. Sin may be referred to as the condition of every person born into this world. Romans 5:12 tells us that, "...by one man sin entered the world, and death by sin." It is what we *are* because of the first man, Adam. As a result of Adam's fall, man, before he does good or evil, is born with the sin nature. He proceeds to commit sins.

The realization that we *are* sin does not always come when one first trusts the Lord as his Savior. That revelation may come later when he learns more of the Lord's mighty wisdom, power and glory. It may come when he sees himself in the Light of true holiness and goodness.

Consider Job, who was a worshipper of the Lord and obedient to His commands. Job endured faithful to the Lord through agonizing trials but he had one flaw. He thought there was some bit of goodness in him. He justified himself and justified his actions. He said, "**I am righteous: and God hath taken away my judgment.**" (Job 34:5) Only after the Lord spoke to Job and he understood some of the Lord's wisdom and power, did he cry, "**I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.**" (Job 42:5,6)

The Companion Bible reminds us that, in Scripture, leprosy is the great type or picture of sin. It teaches us that the sinner is not only lost and ruined on account of what he has *done*, but on account of what he *is*...that it is not enough to confess what we *have done*, or *left undone*, there must be also the confession that there is no health in us.

We see leprosy as a picture of sin in Leviticus 13:45 where the leper was commanded to cry, "**Unclean, unclean**". He was to be put outside the congregation and away from the tabernacle so long as he had this disease. In

the same way God commanded that sin must be put away from among His People and from the place of His presence.

When in a vision the prophet Isaiah was in the presence of the Lord, he cried, "**Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a People of unclean lips: for mine eyes have seen the King.**" Isaiah 6:5) "...we are all as an unclean thing, and our righteousnesses are as filthy rags." (Isaiah 64:6) Isaiah acknowledged both that they *were* unclean and that they *had done* unclean things.

The Apostle Paul, righteous according to the Law given to Israel, and then righteous by the faith of Christ Jesus, still groaned saying, "**For we know that the law is spiritual: but I am carnal, sold under sin...I know that in me (that is in my flesh,) dwelleth no good thing.**" (Romans 7:14,18) Paul had seen the Lord and heard His words. He realized the depravity of his own nature of sin.

Sin and sins cross all dispensational boundaries. We, of this present dispensation of the Mystery, are told, "...ye *were* sometimes darkness, but now *are ye* light in the Lord." (Ephesians 5:8) We not only once walked in darkness but we *were* darkness. Now, in the Lord, we have become light.

In the Lord we have healing for the disease of sin and death which we inherited from Adam and we have the promise of resurrection. God has "**...raised us up together, and made us sit together in heavenly places in Christ Jesus.**" (Ephesians 2:6)

In Christ we have forgiveness for what we have done and what we have left undone. "**...we have redemption through His blood, the forgiveness of sins**". (Ephesians 1:7)

Both sin and sins have been erased by an act of love. "**For God so loved the world, that He gave His only begotten Son, that whosoever believeth**

**in Him should not perish, but have everlasting life.**" (John 3:16) "...**God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.**" (2 Co. 5:19)

J. Heltzinger

### *The Lord Jesus Christ was...*

1. **made** flesh (John 1:14)
2. **made** manifest to Israel (John 1:31)
3. **made** ...both Lord and Christ (Acts 2:36)
4. **made** of the seed of David (Ro 1:3)
5. **made** a quickening spirit (1Co 15:45)
6. **made** a sin offering (2Co 5:21)
7. **made** of a woman (Gal 4:4)
8. **made** under the law (Gal 4:4)
9. **made** himself of no reputation (Phil 2:7)
10. **made** in the likeness of men Phil 2:7)
11. **made** so much better than the angels (Heb 1:4)
12. **made** (for a little while) lower than the angels for the suffering of death (Heb 2:9)
13. **made** like unto his brethren (Heb 2:17)
14. **made** an high priest (Heb 5:5; 6:20; 7:20)
15. **made** perfect (Heb 5:9)
16. **made** like unto the son of God (Heb 7:3)
17. **made** a surety (Heb 7:22)
18. **made** higher than the heavens (Heb 7:26)
19. **made** the head of the corner stone (1 Pet 2:7)

### *The church which is His body has been...*

1. **made** accepted in the Beloved (Eph 1:6)
2. **made** known the mystery of His will (Eph 1:9)
3. **made** to sit together in Heavenly places (Eph 2:6)
4. **made** nigh by the blood of Christ (Eph 2:13)
5. **made** both one (Eph 2:14)
6. **made** meet to be partakers of the inheritance (Col 1:12)
7. **made** manifest the mystery (Col 1:26)
8. **made** manifest His purpose and grace from before the ages (1 Ti 1:10)
9. **made** heirs according to the hope of eternal life (Titus 3:7)

## Salvation And Reward - 2Ti 2:11-13

Many have confused these two words and have lived in dread and fear instead of rejoicing. Salvation has to do with a man's standing before God. And a man clothed in the righteousness of Christ has nothing to fear. But reward has to do with his state, his works, and is something to strive for.

The promise of life in the first verse of this epistle links it with Titus 1:2 and Eph 3:6 and proves that it is concerning the dispensation of the mystery.

1. FOR IF WE BE DEAD WITH HIM, WE SHALL ALSO LIVE WITH HIM. This is salvation. If we are identified with Him in His death and burial, then we shall be identified with Him in resurrection. This is outside of any works or striving on our part. We are saved by grace thru faith. Just as salvation in a past dispensation meant entering into the kingdom hope, so here it is coming into the hope of the mystery. It is a bit more than just John 3:16. We might illustrate this by the case of Cornelius. Before meeting Peter, he was accepted of God. He was saved. But under the message of Peter, he believed unto having a part in the kingdom and received the signs to prove it. And that

also was called salvation sometimes.

2. IF WE SUFFER, WE ALSO SHALL REIGN WITH HIM. Here is the reward. This is over and above living with Him. Not all who live with Him will reign with Him. The word suffer here is *endure*. It is being steadfast in the faith. No compromise or living after the flesh can be called enduring. The servant who buries his responsibilities can not qualify for a reward. He may even receive some dreadful punishment from his master for being wicked and slothful. A person who is a member of the body has a duty to perform, a responsibility toward the other members to edify and build up.

3. IF WE DENY HIM, HE ALSO WILL DENY US. Here is the part that is so often misunderstood. But if we know the nature of the dealings of the master with the servants, we can see the real meaning. If we deny Him our service, He will deny us the reward. It is that simple. And that is only fair and equitable. When a servant does as he pleases on the job, loafes and amuses himself instead of working, then he cannot expect the words, WELL DONE, THOU GOOD AND FAITH-

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FUL SERVANT.

4. IF WE BELIEVE NOT, YET HE ABIDETH FAITHFUL: HE CANNOT DENY HIMSELF. This has caused a great deal of difficulty. But even if one is to lapse into unbelief, and becomes unfaithful, yet the Lord remains faithful. He has said anyone who comes to Him He will in no wise out. Once a man has the new creation within him, no one can pluck him out of the hand the Good Shepherd. Since Christ abides in the believer in this new creation or new nature, He then cannot cast the believer off for that would be denying Himself. Here is the fact and proof of the security of the believer.

These words should encourage and strengthen all of us and cause us to again determine to endure and run for the prize.

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