

THE ARCH OF TITUS, ROME.

# The Sword & The Plow

Newsletter of the Bimillennial Preterist Association

---

Vol. XII, No. 3 – March 2009

## Pastor Chuck Baldwin And the Emerging New World Order

It is hard to believe, but a majority of Americans (including Christians and conservatives) seem oblivious to the fact that there is a very real, very legitimate New World Order (NWO) unfolding. In the face of overwhelming evidence, most Americans not only seem totally unaware of this reality, they seem unwilling to even remotely entertain the notion.

On one hand, it is understandable that so many Americans would be ignorant of the emerging New World Order. After all, the mainstream media refuses to report, or even acknowledge, the NWO. Even "conservative" commentators and talk show hosts such as Rush Limbaugh, Sean Hannity, Michael Savage, or Joe Scarborough refuse to discuss it. And when listeners call these respective programs, these "conservative" hosts usually resort to insulting the caller as being some kind of "conspiracy kook." One host even railed that if anyone questions the government line on 9/11, we should "lock them up and throw away the key." So much for freedom of speech!

This is an area--perhaps the central area--where liberals and conservatives agree: they both show no patience or tolerance for anyone who believes that global government

(in any form) is evolving. One has to wonder how otherwise intelligent and thoughtful people can be so brain dead when it comes to this issue. It makes one wonder who is really pulling their strings, doesn't it?

The list of notable personalities who have openly referenced or called for some kind of global government or New World Order is extremely lengthy. Are all these people "kooks" or "conspiracy nuts"? Why would world leaders--including presidents, secretaries of state, and high government officials; including the media, financial, and political elite--constantly refer to something that doesn't exist? Why would they write about, talk about, or openly promote a New World Order, if there is no such thing?

Many of us recall President George Herbert Walker Bush talking much about an emerging New World Order. For example, in 1989, Bush told the students of Texas A&M University, "Perhaps the world order of the future will truly be a family of nations."

Later, Bush, Sr. said, "We have before us the opportunity to forge for ourselves and for future generations a new world order . . . . When we are successful, and we will be,

we have a real chance at this new world order, an order in which a credible United Nations can use its peacekeeping role to fulfill the promise and vision of the U.N.'s founders."

Bush, Sr. also said, "What is at stake is more than one small country, it is a big idea--a new world order."

Bush, Sr. further said, "The world can therefore seize the opportunity to fulfill the long-held promise of a new world order . . ."

What was President G.H.W. Bush talking about, if there is no such thing as an emerging New World Order? Was he talking out of his mind? Was he hallucinating?

England's Prime Minister, Tony Blair, said, "We are all internationalists now, whether we like it or not." He continued saying, "On the eve of a new Millennium we are now in a new world. We need new rules for international co-operation and new ways of organizing our international institutions." He also said, "Today the impulse towards interdependence is immeasurably greater. We are witnessing the beginnings of a new doctrine of international community."

In 1999, Tony Blair said, "Globalization has transformed our economies and our working practices. But globalism is not just economic. It is also a political and security phenomenon."

What is Tony Blair talking about, if there is no emerging New World Order? What does he mean by "a new doctrine of international community"? What does he mean by "new world"? How can one have globalism, which includes "a political and security phenomenon," without creating a New World Order? Is Tony Blair hallucinating?

Likewise, former President George W. Bush penned his signature to the Declaration of Quebec back on April 22, 2001, in which he gave a "commitment to hemispheric integration and national and collective responsibility for improving the economic well-being and security of our people."

By "our people," Bush meant the people of the Western Hemisphere, not the people of the United States. Phyllis Schlafly rightly reminded us that G.W. Bush "pledged that the United States will 'build a hemispheric family on the basis of a more just and democratic international order.'"

Remember, too, that it was G.W. Bush who, back in 2005, committed the United States to the Security and Prosperity Partnership (SPP), which is nothing more than a precursor to the North American Community or Union, as outlined in CFR member Robert Pastor's manual, "Toward a North American Community."

If there is no such thing as an emerging New World Order, what was G.W. Bush talking about when he referred to "a hemispheric family" and an "international order"?

The public statements of notable world leaders regarding an emerging New World Order are copious. Consider the statements of former CBS newsman, Walter Cronkite.

In his book, "A Reporter's Life," Walter Cronkite said, "A system of world order--preferably a system of world government--is mandatory. The proud nations someday will see the light and, for the common good and their own survival, yield up their precious sovereignty . . ." Cronkite told BBC newsman Tim Sebastian, "I think we are realizing that we are going to have to have an international rule of law." He added, "We need not only an executive to make international law, but we need the military forces to enforce that law." Cronkite also said, "American people are going to begin to realize that perhaps they are going to have to yield some sovereignty to an international body to enforce world law."

If there is no emerging New World Order, what is Walter Cronkite talking about? Can there be any doubt that Cronkite is talking about global government? Absolutely not!

Now, when Bush, Sr. talks about fulfilling "the promise and vision of the U.N.'s founders," he was talking about the same thing former UN Secretary-General Boutros Boutros-Ghali was talking about when he said, "The time for absolute and exclusive sovereignty . . . has passed."

The United Nations has been on the forefront of promoting the New World Order agenda since its very inception. In 1995, the UN released a manual entitled, "Our Global Neighborhood." It states, "Population, consumption, technology, development, and the environment are linked in complex relationships that bear closely on human welfare in the global neighborhood. Their effective and equitable management calls for a systematic, long-term, global approach guided by the principle of sustainable development, which has been the central lesson from the mounting ecological dangers of recent times. Its universal application is a priority among the tasks of global governance."

If there is no emerging New World Order, what is "global governance" all about?

"Who are the movers and shakers promoting global government?" you ask. Obviously, it is the international bankers who are the heavyweights behind the push for global government. Remember, one cannot create a "global economy" without a global government to manage, oversee, and control it.

In a letter written to Colonel E. Mandell House, President Franklin D. Roosevelt said, "The real truth of the matter is, as you and I know, that a financial element in the large centers has owned the government of the U.S. since the days of Andrew Jackson."

"Old Hickory" did his best to rid the United States from the death grip that the international bankers were beginning to exert on this country. He may have been the last President to actually oppose the bankers. In discussing the Bank Renewal bill with a delegation of bankers in 1832, Jackson said, "Gentlemen, I have had men watching you for a long time, and I am convinced that you have used the funds of the bank to speculate in the breadstuffs of the country. When you won, you divided the profits amongst you, and when you lost, you charged it to the bank. You tell me that if I take the deposits from the bank and annul its charter, I shall ruin ten thousand families. That may be true, gentlemen, but that is your sin! Should I let you go on, you will ruin fifty thousand families, and that would be my sin! You are a den of vipers and thieves. I intend to rout you out, and by the eternal God, I will rout you out."

Unfortunately, the international bankers proved themselves to be too formidable for President Jackson. And in 1913, with the collaboration of President Woodrow Wilson, the bankers were given charge over America's financial system by the creation of the Federal Reserve.

Ever since the CFR and Trilateral Commission were created, they have filled the key leadership positions of government, big media, and of course, the Federal Reserve.

In his book, "With No Apologies," former Republican Presidential nominee Barry Goldwater wrote, "The Trilateral Commission is intended to be the vehicle for multinational consolidation of the commercial and banking interests by seizing control of the political government of the United States. The Trilateral Commission represents a skillful, coordinated effort to seize control and consolidate the four centers of power - political, monetary, intellectual and ecclesiastical. What the Trilateral Commission intends is to create a worldwide economic power superior to the political governments of the nation-states involved. As managers and creators of the system, they will rule the future." Was Goldwater a prophet or what?

And again, the goals of the global elite have been publicly stated. Back in 1991, the founder of the CFR, David Rockefeller praised the major media for their complicity in helping to facilitate the globalist agenda by saying, "We are grateful to the Washington Post, The New York Times, Time Magazine and other great publications whose directors have attended our meetings and respected their promises of discretion for almost forty

years. . . . It would have been impossible for us to develop our plan for the world if we had been subjected to the lights of publicity during those years. But, the world is now more sophisticated and prepared to march towards a world government. The supranational sovereignty of an intellectual elite and world bankers is surely preferable to the national auto-determination practiced in past centuries."

How could Rockefeller be any plainer? He acknowledged the willful assistance of the major media in helping to keep the elitists' agenda of global government from the American people. To this day, the major media has not deviated from that collaboration. And this includes the aforementioned "conservative" talking heads. They know if they want to keep their jobs, they dare not reveal the New World Order. The NWO, more than anything else, is the "Third Rail" to the national media.

Is it any wonder that President Barack Obama has stacked his government with numerous members of the CFR? Among these are Robert Gates, Janet Napolitano, Eric Shinseki, Timothy Geithner, and Tom Daschle. Other CFR members include CFR President Richard Haass, CFR Director Richard Holbrooke, and founding member of the Trilateral Commission and CFR member Paul Volcker. Obama even asked a CFR member, Rick Warren, to deliver the inaugural prayer.

Still not convinced? Just a few days ago, when asked by a reporter what he thought the most important thing was that Barack Obama could accomplish, former Secretary of State Henry Kissinger said, "I think his task will be to develop an overall strategy for America in this period when, really, a New World Order can be created. It's a great opportunity; it isn't just a crisis."

This is the same Henry Kissinger, you will recall, who said back in 1991, "Today, America would be outraged if UN troops entered Los Angeles to restore order. Tomorrow, they will be grateful! This is especially true if they were told that there were [sic] an outside threat from beyond, whether real or promulgated, that threatened our very existence. It is then that all peoples of the world will plead to deliver them from this evil. The one thing every man fears is the unknown. When presented with this scenario, individual rights will be willingly relinquished for the guarantee of their well-being granted to them by the World Government."

Even Gideon Rachman, the chief foreign affairs commentator for the Financial Times, wrote an editorial expressing his support for world government. In his column he said, "I have never believed that there is a secret United Nations plot to take over the US. . . . But, for the first time in my life, I think the formation of some sort of world government is plausible.

"A 'world government' would involve much more than co-operation between nations. It would be an entity with state-like characteristics, backed by a body of laws. The European Union has already set up a continental government for 27 countries, which could be a model. The EU has a supreme court, a currency, thousands of pages of law, a large civil service and the ability to deploy military force.

"So could the European model go global? There are three reasons for thinking that it might."

Rachman then goes on to explain the reasons why he believes world government is plausible.

Do you now see why it does not matter to a tinker's dam whether it is a Republican or Democrat who resides at 1600 Pennsylvania Avenue? For the most part, both major parties in Washington, D.C., have been under the dominating influence of the international bankers who control the Federal Reserve, the CFR, and the Trilateral Commission. And this is also why it does not matter whether one calls himself conservative or liberal. For the most part, both conservatives and liberals in Washington, D.C., are facilitating the emerging New World Order. It is time we wake up to this reality.

Presidents Bush, Sr., Bill Clinton, and Bush, Jr. have thoroughly set the table for the implementation of the NWO, as surely as the sun rises in the east. All Obama has to do is put the food on the table--and you can count on this: Barack Obama will serve up a New World Order feast like you cannot believe!

That a New World Order is emerging is not in question. The only question is, What will freedom-loving Americans do about it? Of course, the first thing they have to do is admit that an emerging New World Order exists! Until conservatives, Christians, pastors, constitutionalists, and others who care about a sovereign, independent United States acknowledge the reality of an emerging New World Order, they will be incapable of opposing it. And right now, that is exactly what they are not doing. <http://www.chuckbaldwinlive.com>

## Letters from our Readers

### "Covenant Creationism"

I haven't finished reading your article on "Covenant Creation" as presented in the latest issue of "Fulfilled Magazine", but I was glad that you were reaching some of the same conclusions that I had.

At first blush, it seemed like a reasonable theory, but then after reading the article one thing stood out to me quite clearly, and that is the fact that the creation story has nothing to do, intrinsically, with the beginning of the Old Covenant. The theory that the end of the book is the end of the Old Covenant, therefore the beginning of the book should be the beginning of the OC, is pretty weak, especially when you realize that the OC beginning is quite detailed in the book of Exodus and beyond.

That simple fact was enough for me to lay any real consideration of the premise down. It seemed like the authors thought we need to "invent" something else totally new to go along with emerging Preterism. Preterism is historical in all of its aspects, and one of its strengths is its faithful recognition of the history of the church.

I was going to write to you to ask your opinion of this topic, but I am glad that you had already taken it into consideration and dealt with it in the newsletter. Keep up the great work!

Blessings, my friend,  
G.D.

---

### "Covenant Creationism" / Universalism

Dear Kurt,

I am amazed with your talent and ability to express your views and convictions. We may not agree on every point, but I do agree with your stance regarding the need for integrity in using principles of interpretation.

Covenantal Creation is exactly what you said it is--not about eschatology, but about the refusal to accept what the Scriptures teach about the physical creation in Genesis.

I have heard nothing from Virgil in recent history and I have not been to the Planet Preterist website for quite some time. Are you still keeping tabs on what they are doing? I visited one website yesterday that was connected with Presence that is down in Houston and the theology presented is a combination of Universalism and New Thought (New Age)--I could not believe what I was reading and hearing. The whole mantra has become about the "love" of God and the acceptance He has for anyone and everyone. It does not even matter which god we worship (Allah, Buddha, Jehovah etc), He will eventually accept all of us.... sheesh (talk about CHEAP grace). It is very frustrating to me personally since I was among the few that was with Max King and others way back in the late 80's and through the 90's. How can they accept this stuff? Myself and ----- are partially responsible for converting Keven Beck to preterism. He

and a friend of his (cannot remember his name) came from the "anti" orphan homes faction and visited a seminar in Warren while I was speaking there. He has gone from one extreme (anti-ism) to the other (liberalism). Tim will not even return my calls. I have spoken to Max and Nevella recently, but I dare not say anything disrespectful about Tim or Presence. Very sad to me.

Again, I appreciate your efforts and your work

Signed -----

---

## Persecution in India

Dear Brother Kurt,

Persecution in India really hit the frontlines, when the riots grip the state of Orissa. The atrocities in Orissa are the worst in the recorded history of this great country. Chances are, you have never heard anything about this until now.

On 08 August 23, a local Hindu religious leader in central Orissa —"Swami Saraswati" was murdered, along with a few of his devotees. A Maoist guerilla group immediately claimed responsibility, but radical Hindus blamed the Christian community and used the Swami's death to launch an attack on Christians. Night after night mobs (of more than 200) went through villages and destroyed every single Christian home and church. Christians are being burned alive, their homes torched, their churches burned, their belief challenged, they are forced to renounce their Christian faith. Even Christian orphanages have not been spared. Some reports say that at least 500 people have been martyred. And 50,000 people are stuck in relief camps, wondering what's next.

We planned to visit Orissa, along with few other pastors but we couldn't make it due to the insufficient funds. But on Nov 13th we called a meeting to pray about them and collected some used cloths, bibles sent to the victims of Orissa. I pray that the Lord will provide and keep them strong.

### IN OUR STATE OF ANDHRA PRADESH

In our area we never had any kind of noticeable assaults on any Christians. To say...Church in Tenali is safe. But some places in our state of Andhra Pradesh has documented persecution reports especially on pastors, but it never faced mass Christian assassination like one in Orissa.

Increasing in our numbering has caused Hindu radical groups to launch persecution on Christian pastors. They can go any level to oppressing gospel work. Few victims have reported that some (VHP (Viswa Hindu Parishad), Bajrang Dal and RSS (Rastriya Swayam Sevak Sangh)) Hindu radical group activists impede the Gospel meetings and threatened the Pastors with death. And few notable physical assaults were also happened on Pastors and fellow Christians. (In my recent visit to the city of Hyderabad, I personally interview few pastors at the conference, they told the way they have face the persecution in the hands of these radical groups and told me about attacks and verbal assault they faced, which I can't write them).

These radical groups highly accuse Christians of being betrayers of Mother Land and it's religion to Westerns. Moreover, "Forced conversion" remains the number one unproven allegation Hindu fundamentalist's level against Christians in India. 19 temple towns in Andhra Pradesh have a special religious status has been granted a special (Government) order number 747, — it is a state law that prevents the propagation of any religion other than Hinduism within 110 kilometers from the identified temples - has left many Christian groups feeling alienated. And the "reconversion" ceremonies of Hindus involve lots of nasty stuff, like burning Bibles and drinking cow urine and etc, Some Christian lives and ministries in these areas have been badly affected. Accusations on the Christians become ongoing issues debated in some news channels, giving much exposure to the topic. By God grace, I didn't hear about any Christian who turned off from preaching the truth, even though they were threatened.

Below is the list of No. attacks recorded all over the states of India, I've collected this data from a local Christian publication.

### Number of attacks against Christians in India during 2008

#### Andhra Pradesh 38

Karnataka 112	Orissa 236
Madhya Pradesh 34	Kerala 10
Kashmir 4	Chattisgarh 10
Bihar 3	Maharashtra 5
Jharkhand 4	Uttar Pradesh 9
Himachal Pradesh 2	Arunachal Pradesh 1
Tamil Nadu 8	
Rajasthan 4	
Delhi 5	
Punjab 1	
Goa 1	
Gujarat 1	
Manipur 1	

**Prabhu Das**

## Translating Book

LIVING

PAROUSIA

MISSION

Dear Brother in Christ,

Greetings to you in the name of our saviour Christ. I would like to thank you for the material which you provided us. I am almost half way through reading this material. These books are helping us to acquire knowledge. I have been reading slowly because each & every point in the book of "Revelation" are so wonderfully scripted. The matter which you have presented is precise.

Dear bro we have an intention to extract few topics from those books and divide them into separate chapters and take copies of them and distribute in the Bangalore city. The books you sent are very few. So we are going to print chapter wise into our regional languages, as all people here cannot read English. We are going to issue each chapter every month. We are planning to do this because people can understand the matter gradually. Not only that we are planning to translate your valuable writings to our languages. First of all we have chosen the article "Rethinking the kingdom" to translate to Kannada language. Because our state Karnataka has mostly Hindu atmosphere. Here in our city there is a Hindu temple for every half a mile. As well as filled with Roman Catholic and other denominations. They don't have a clear picture about the Kingdom of God. Knowing the truth we have the responsibility to awaken them from the misconception about the Kingdom of God. That's the reason we are planning to translate this particular chapter into Kannada and Tamil languages and distribute in two states of India. By the grace of God this work will be finished by a fortnight.

Please pray for our ministry and the work we are heading for.

In his service,

B.S.Raju  
Sada Church of Christ  
Bangalore, India.

---

## St. Irenaeus of Lyons

Chapter IV.-Answer to Another Objection,  
Showing that the Destruction of Jerusalem,  
Which Was the City of the Great King,

## Diminished Nothing from the Supreme Majesty' And Power of God, for that This Destruction Was Put in Execution by the Most Wise Counsel of the Same God.

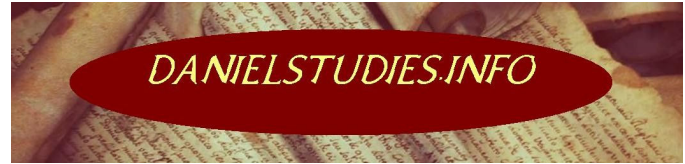
1. Further, also, concerning Jerusalem and the Lord, they venture to assert that, if it had been "the city of the great King," it would not have been deserted. This is just as if any one should say, that if straw were a creation of God, it would never part company with the wheat; and that the vine twigs, if made by God, never would be lopped away and deprived of the clusters. But as these [vine twigs] have not been originally made for their own sake, but for that of the fruit growing upon them, which being come to maturity and taken away, they are left behind, and those which do not conduce to fructification are lopped off altogether; so also [was it with] Jerusalem, which had in herself borne the yoke of bondage (under which man was reduced, who in former times was not subject to God when death was reigning, and being subdued, became a fit subject for liberty), when the fruit of liberty had come, and reached maturity, and been reaped and stored in the barn, and when those which had the power to produce fruit had been carried away from her [i.e., from Jerusalem], and scattered throughout all the world. Even as Esaias saith, "The children of Jacob shall strike root, and Israel shall flourish, and the whole world shall be filled with his fruit." The fruit, therefore, having been sown throughout all the world, she (Jerusalem) was deservedly forsaken, and those things which had formerly brought forth fruit abundantly were taken away; for from these, according to the flesh, were Christ and the apostles enabled to bring forth fruit. But now these are no longer useful for bringing forth fruit. For all things which have a beginning in time must of course have an end in time also.

2. Since, then, the law originated with Moses, it terminated with John as a necessary consequence. Christ had come to fulfill it: wherefore "the law and the prophets were" with them "until John." And therefore Jerusalem, taking its commencement from David, and fulfilling its own times, must have an end of legislation when the new covenant was revealed. For God does all things by measure and in order; nothing is unmeasured with Him, because nothing is out of order. Well spake he, who said that the immeasurable Father was Himself subjected to measure in the Son; for the Son is the measure of the Father, since He also comprehends Him. But that the administration of them (the Jews) was temporary, Esaias says: "And the daughter of Zion shall be left as a cottage in a vineyard, and as a lodge in a garden of cucumbers." And when shall these things be left behind? Is it not when the fruit shall be taken away, and the leaves alone shall be left, which now have no power of producing fruit?

3. But why do we speak of Jerusalem, since, indeed, the fashion of the whole world must also pass away, when the time of its disappearance has come, in order that the fruit

indeed may be gathered into the garner, but the chaff, left behind, may be consumed by fire? "For the day of the Lord cometh as a burning furnace, and all sinners shall be stubble, they who do evil things, and the day shall burn them up." Now, who this Lord is that brings such a day about, John the Baptist points out, when he says of Christ, "He shall baptize you with the Holy Ghost and with fire, having His fan in His hand to cleanse His floor; and He will gather His fruit into the garner, but the chaff He will burn up with unquenchable fire." For He who makes the chaff and He who makes the wheat are not different persons, but one and the same, who judges them, that is, separates them. But the wheat and the chaff, being inanimate and irrational, have been made such by nature. But man, being endowed with reason, and in this respect like to God, having been made free in his will, and with power over himself, is himself the cause to himself, that sometimes he becomes wheat, and sometimes chaff. Wherefore also he shall be justly condemned, because, having been created a rational being, he lost the true

rationality, and living irrationally, opposed the righteousness of God, giving himself over to every earthly spirit, and serving all lusts; as says the prophet, "Man, being in honour, did not understand: he was assimilated to senseless beasts, and made like to them."



[www.danielstudies.info](http://www.danielstudies.info)

---

## *Simmons Family*



*Kurt, Lori, Persephone, Hannah, Lochlan, Ariel, Adelaide, Gideon*

# ***RATIONAL PRETERISM:***

## ***The Semantics of Biblical Language***

### ***'The Sea'***

#### ***A case study in meanings***

Morrison St John Lee

#### Introduction

1. Background – mindset preparation
  2. Semantics – what is semantics? Meanings, especially logical relations
  3. Method – studying with a concordance
- Body
- Case study – *The Sea*.
- Conclusion
- The implications of semantic studies in the prophets

#### **1. Background.**

The great antiquity of the biblical documents should warn us moderns against reading the bible our own modern terms. This may seem obvious, but the bible cannot be read the same way as this morning's newspaper. The modern world and the biblical world are thousands of years distant in time, vastly different in thought, in ideas, in geography, in culture and in language/s. The Greek and Hebrew of the Bible are officially *dead* languages. A language is termed '*dead*' when the culture and institutions that supported the language pass away. This occurred thousands of years ago in AD70 with the end of the Mosaic age, and the demise of the institution of the Jerusalem temple. (1Kgs8-9)

But while the biblical languages are anciently dead, the preaching of the gospel is a modern living activity, and an important one for Christians. However before preaching the word comes understanding words. Understanding the bible means *understanding the biblical meanings of biblical words*. This brief case study is intended to show two things:

- . *how to locate the biblical meanings of biblical terms*
- . *that biblical terms are not limited to a simple always-literal meaning.*

#### **2. Meanings of Words: semantics**

Semantics is the study of words and meanings, especially the logical relations between words. How does one word relate to another? What is the connection between one

word and another, and how do they combine to form patterns of meaning?

The meaning of a word is located in the way it is used: usage makes meaning. Find out how a word is used and you find out its meaning, or meanings. Here is a simple example in English. How is *meal* related to a *gym*, and how are *meal* and *gym* related to *brick*? Consider the word '*squash*.' Squash is a fruit, as in '*This squash tastes nice*.' But squash is also a racquet sport. '*I like to play squash*.' And squash is also a verb as in, '*His toe was squashed by a brick*.' These three sentences use the same word differently, and each meaning is located in a different logical context. A semantic explanation of *squash* might look like this –

#### Usage Description Relation.

This ripe *squash* tastes nice.

Squash #1: + ripe + edible + tasty = food -> meal

I like to play *squash* at the gym.

Squash #2: + game + indoor = sport -> gym

His toe was *squashed* flat by a brick.

Squash #3: + action + crush = action of flattening -> brick

Thus in this example three unrelated things; *meal*, *gym* and *brick* are related to the term *squash*. Studying how a word is used is standard practice in lexicography. Compilers of modern dictionaries determine the meanings of words by their usage - find out how a word is used and you discover its meanings. Semantics is the discipline that explains the meanings, and especially the logical relations between words.

#### **3. Method – studying with a concordance**

A bible concordance is a book that lists bible words and cites the places they are found. It often quotes a small piece of context. It makes finding bible terms very convenient. An exhaustive concordance shows the location of every bible term. Take for example just three occurrences of the term *sea* in Exodus. (King James Version)



## Sea

Moses stretch your hand over the sea Ex 14:16, 27

Sea to go back, made the sea dry Ex 14:21

Didst blow, the sea covered the Egyptians Ex 15:10

After locating the terms with a concordance we observe how the word is used by reading the context of Exodus 14-15. What can we infer from the context? This kind of observation + thinking is called *inductive thinking*. It begins from observing the biblical facts then making a probable inference from them. It differs from *deductive thinking*, which first begins from the idea that something is already true; eg. (1) *X is literal*. (2) *It says X*, (3) *therefore X must and can only mean literal X*. The problem here is that *we must assume (1) is always and only the case*. On the other hand inductive thinking does not guess, but observes first. Induction was the foundation of the scientific revolution of Francis Bacon and the discoveries of Copernicus and Galileo. He didn't simply guess that because the sun seems to go around the earth it truly does, but compared the movement of the planets as well. This was more reliable because it began from observable facts, not human reasoning. Induction begins from close observation and moves to a generalization. Studying from a concordance works in the same manner. It has three steps.

First we read the narrative. In Exodus 14:15 we observe that Moses (the man of faith) stretched forth his hand over the sea. This resulted in the sea parting for the faithful in Ex 14:21. In Ex 15:10 the text says his Egyptian pursuers (without faith) were drowned in the sea and perished.

Secondly we can observe the use of the term the *sea*. How is it used and what can we infer?

### Observation

#### Inference

- Here the Red Sea

- the sea is a large body of water

- Moses' faith parted the waters

- faith has power over the sea

- The faithful uninjured

- the sea has no power over faith

- Egyptians drowned

- the faithless are powerless over the sea

Lastly we generalize a concept. In the case of the exodus the sea was:

. a trial for the faithful

. an agent of punishment for the unfaithful

A concordance is very useful for finding words and comparing usage. Even a brief comparison allows simple conclusions for further testing. What do we find when we consider *all* of the other three hundred and eighty-nine occurrences of the term *the sea* in the King James Bible?

## CASE STUDY. THE 'SEA' IN THE BIBLE

*Literal uses of the term sea (Heb. Yam, thalassa in the LXX Greek) in scripture*

The term *sea* compasses large rivers as well as large bodies of water.

. The Red Sea	- Ex 13:18
. The Great Sea (Mediterranean Sea)	- Josh 15:12
. The Sea of Galilee	- Num 43:11
. The Salt Sea (Sea)	- Josh 3:16 (Dead Sea)
. The Nile river	- Is 18:2, 19:5
. The Euphrates river.	- Is 21:1; Jer 51:36

To the Jews the sea was a large body of water, whether inland or coastal. Alexander Cruden in his concordance wrote this comment about their knowledge of the sea:

*The Hebrews knew little if anything about the ocean as we understand the term. The largest body of water known to them was the Mediterranean sea, which is probably referred to in Duet 11:24 and several other places. Any great collections of waters, as the Nile, Isa 19:5, and the Euphrates, Jer 51:36 some places called 'seas' in the bible" Cruden, A. Concordance.*

### *Physical properties of the sea.*

To the Hebrew *the sea* was literally and figuratively an unfathomable mystery by its physical properties. It is liquid, unstable, and changeable by nature, able to be blown into a fury by the wind. The Mediterranean Sea excited terror because of the unknown dangers in its mysterious, dark depths. It was unknowable because it was so vast. It was all powerful because of the great natural forces associated with it. The Red Sea held memories of bondage when they were in Egyptian slavery. Of the other local bodies of water, the Sea of Galilee was subject to tempests and fickle winds that made it unpredictable and treacherous. The Dead Sea was literally a lifeless pool of death, an alien environment of no interest to be avoided at all costs.

### *The Jewish attitude toward the sea*

The Hebrews were never (and still are not) an aquatic or maritime people. You never read of the Jewish Olympic swimming team, or the Jewish surf-life-saving club, the Jewish surfboard riders association or the Jewish navy. Israel was and is a nation founded upon a land promise, and located on a strip of territory hemmed in by a desert on one side and surrounded by unfriendly nations on the three other sides.

### *The sea in Jewish history: a disintegrative theme*

The theme of the sea in scripture is disintegrative and divisive. The sea separates the righteous from their blessings and appears at times as a threat and a menace to the Hebrews. It was the enemy in a physical and spiritual

sense, a barrier and trial, and often the agent of judgment and destruction. Consider their historical records. What destroyed the ancient world of Noah? the waters of the sea. What separated the Jews from the blessings of God in Egypt? the waters of the Red Sea. What separated them from taking possession of the land after forty years of wandering? The waters of the Jordan River. What separated them from the promised land whilst in Babylonian captivity? The waters of the mile wide Euphrates river, also called a sea. *The sea* was a threat to the people of God.

*The land as blessedness: an integrative theme*

On the other hand the term *land* is an integrative theme in scripture. (It serves the opposite function of the sea). The land combines the concepts of blessedness and stability together in positive ways. To ancient and modern Jews *the land* was (and still is) of first importance. It contains the blessing. The sea was almost an irrelevancy except at times it separated them from *the blessings in the land*. God gave Abraham a *land promise*. (Gen 12) They were to be blessed *in the land*. The Jews had a relationship with God - not, in the sea, but - *in the land*, especially in Jerusalem and even more especially at the sacred and holy site of Solomon's temple where Jehovah first gave Abraham the promise of a land and a nation and a blessing. (Gen 12) It was *through the covenant in the temple* the Hebrews were *in relationship with God*. (1 Kgs 8:39)

Jehovah promised to  *dwell in the land in the Jerusalem temple*, (1 Kgs 8:12) a house where He *put His name* (1 Kgs 8:16) where He *made His covenant* (1 Kgs 8:21) where He promised to *hear the prayers of His people and forgive* (1 Kgs 8:29-30) where He had a *relationship* with Israel (1 Kgs 8:39) where He promised to *offer mercy in times of defeat* (1 Kgs 8:33-34) where He promised to *protect His people* (1 Kgs 8:44) where His *name was* and where He where His '*eyes and heart would be forever*,' (1 Kgs 9:3) but all this was dependant upon their faithfulness. (1 Kgs 9:6-9) They were children of *God in the land of promise*.

To be separated from *their temple* was to be separated from God and His blessings. Ps 137:1 is a pathetically moving picture of the effects of the sea. The waters of the '*Rivers of Babylon*' (the Tigris and Euphrates) were to Babylonian Jews what the Red Sea was to Egyptian Jews. Picture in your mind a large group of people standing under date palms on the banks of a river in a foreign land. They are all facing West overlooking a river. The golden disc of the setting sun touches the horizon in the distance at its going down. They are Jews. Their heads are covered with ashes and their clothes are torn: see their arms raised to God, hear the sounds of their wailing above the waters that frustrate their ardent hopes. Between them and freedom on the opposite bank is an un-crossable expanse of water over one and a half kilometers wide. Their leader

cries out in holy prayer to the God of Zion amidst their weeping. David records the scene in these sad words:

*"By the rivers of Babylon there we sat down, and there we wept, when we remembered Zion."*

It is the tearful lament of a people in exile separated from the promises and from their God by a sea of water.

*The sea as a threat to Jewish blessedness*

Another recurring concept of *the sea* in scripture is as the source of evil. The sea is the abode of evil forces in the prophets. Theologically *the sea* was the dwelling place of evil as early as Job. *Satan*, as Leviathan the twisted serpent, *dwells in the sea*. (Job 41; Is 27:1) The exilic prophet Daniel saw '*four great beasts coming up out of the sea*' (Dan 7:3) and in John's vision on the island of Patmos '*the beast came up out of the sea*.' (Rev 13:1). To the Jew the sea was a place to be feared and avoided. The apostle Paul speaks volumes when he laconically mentions the fact he '*spent a night and a day in the deep*' in his service for Christ. (2 Cor 11:25) One can scarcely imagine the anguish of his mental state during those thirty odd terror-filled hours.

*The sea* was the antithesis of the stability and solid security offered by the land. The wicked are spoken of in changeable and liquid terms as *wild waves of the sea* (Is. 57:20; Jude 13). Lawless Gentiles, restless, capricious, unstable, unprincipled and separated from the promises of God are spoken of as *Islands*, (Is 49:1) *insulated* (Latin: *insula*, island, literally *islandised*) from the shores of blessedness by *their sins*. Conversely the nation of Israel is spoken of as *sand upon the seashore*, logically a nation brought to the dry land of blessedness but sometimes in the sea of strife. (Gen 22:17) Invading armies of Gentiles threatening the nation were spoken of as *a sea* (Is 59:19) *The sea* was the place where the disobedient and unfaithful went to escape from God. (Jonah 1)

*When is the sea not water? Ten non-literal uses of the term sea in scripture.*

Are biblical words *always* literal? This is an incorrect assumption and cannot be proven. Following are ten non-literal meanings related to sea /waters/the deep/ flood/waves in the prophets. The term *the sea* can mean; a foreign nation, the people of a city, God's judgments, a period of trial, the wicked, the crystal sea, Solomon's brass sea, death and the second coming, the second death.

1. When is the sea not water? The sea is not water when it is a foreign nation

*the gentile nations as a sea* - 2

Sam 21:19-22:5; Is 5:30; Is 59:19

2. When is the sea not water? The sea is not water when it is a city

under judgment.

*a people/city under judgment as many waters* -

Rev 17:1; 15-16

3. When is the sea not water? The sea is not water when it is a judgment of God.

*God's judgments a great deep* - Ps 36:6; 88:7; 16-17

4. When is the sea not water? The sea is not water when it is a period of trial.

*A period of trial as a sea – adversity*  
- Ps 42:7; 69:14-15

5. When is the sea not water? The sea is not water when waves are wicked men.

*The wicked as wild waves* - Is 57:20;  
Jude 13

6. When is the sea not water? The sea is not water when it is death or a sea of fire.

*Second death as a sea /lake* -  
Rev 20:14

7. When is the sea not water? The sea is not water when it is made of crystal and located in heaven.

*The crystal/ glass sea / sapphire pavement* – Ex 24:10-11; Ezek 1:22; Rev 15:2

8. When is the sea not water? The sea is not water when it is a brass laver

*Solomon's brazen sea* -  
1 Kgs 7:23-26; 2 Chron 4:2-6

9. When is the sea not water? The sea is not water when it separates life from death (afterlife)

*The after-life (Hades) as under the waters* - Job 26:5, Ezek 31:15, Ps 139:8-9

10. When is the sea not water? The sea is not water when it is the second coming

*The second coming of Jesus as a flood* -  
Mtt 24:39

*Synonyms of the sea: waters, the deep, flood, waves, the second coming.*

The idea of *the sea* is also related to a number of synonyms. In the days before submarines and bathyspheres the deep was a mystery and enigma. The *deep* implies something unknowable. '*Thy judgments are a great deep*'. (Ps 36:6) God's ways are as unfathomable to humanity as the deepest trench in the sea. '*My ways are not your ways,*' declares the Lord. The same connection between a large body of water and judgment is present in *waves*. In Ps 88:7; '*Thy wrath lieth hard upon me, and Thou hast afflicted me with all thy waves.*' Here waves are trials and afflictions. And again; '*Thy fierce wrath goes over me, thy terrors have cut me off; they came round about me daily like water..*' (Ps 88:16-17) Here water –in

large quantities - is seen as a destructive element closely related to God's anger. Jer 47:2-3 combines these separate elements by relating them to the Egyptians: '*Behold waters are going to rise from the North and becoming an overflowing torrent, and overflow the land..the city and those who dwell in it...and they will wail because of the galloping hoofs and stallions and the tumult of his chariots, and the rumbling of his wheels..*' The theme is that of judgment. The term *flood* is related to an irresistible force. The agent of God's justice upon the Philistines are '*the waters*' of the Egyptian hordes, their horses and chariots the instruments of destruction and thus purification of the wrongs committed. Similarly Jesus' second coming is also paralleled with the waters of a flood; '*The coming of the son of man will be just like the days of Noah,*' (Mtt 24:37ff) a sudden, irresistible, and epochal judgment.

(NB. Rivers. The theme of *rivers* offers a contrast to *the sea*. Waters in moderation are benign in effect. With smaller bodies of waters there is a positive element as in Ezek 47:9b, where it mentions *fresh water that gives life*, an echo of Jesus' reference to '*living water*' when speaking to the lady of Samaria. (Jn 4:11) Likewise His saying that out of the belly of true believers *shall flow rivers of living water*, (Jn 7:38-39) was a promise of the Spirit that was to come upon them in Acts 2. However *rivers* is a separate case study we leave for another time.)

Many modern commentators assume *sea* in the scripture naturally means *ocean*. Biblical facts do not allow the modern idea of *oceans*. In fact the modern idea of oceans that connect continents is excluded in the bible for the following reasons:

1. *Oceans* were only 'discovered' in the age of exploration c.15<sup>th</sup> AD

2. The notion of continents separated by vast oceans of water was unknown to the ancient biblical writers.

3. The word *ocean* comes from Greek OOKEANOS. This word does not appear in Scripture.

4. The simple literal understanding of 'sea as oceans' does not fit the following passage. Cf. Rev 20:13; 21:1,2a

*'And I saw a new heaven and earth...and there was no more sea. And I saw the holy city, new Jerusalem...'*

. Why does *the sea/ ocean* pass away only after heaven and earth pass away if it is an ocean? How can an ocean remain after the earth and heaven that support the ocean have been removed?

. Why is *the sea/ocean* used in the singular - and *there was no longer*

*any sea* - if it refers to the oceans of the earth?

. How is the sea/ ocean related to a heavenly city *new Jerusalem* in Revelation?

A better explanation is that *sea* here is the idea of a *crystal sea* or *sea of glass* (Rev 4:6; 15:2) a kind of mysterious separating influence between man and God seen by Ezekiel (Ezek 1:22) and John, (Rev 4:6; 15:2) said by some to be God's *glory* or *holiness*. Man is separated from God's holiness by sin. Through Christ's holiness man is permitted to enter the presence of God and see Him face to face.

#### *Semantic connections of the sea: key explanation*

The purpose of proposing theories is to unite information and predict new ideas. What is the common semantic thread that unites all of these particular facts? What is the central and most basic idea that explains the logical relations between all these particular uses?

It is suggested here that the key idea of the term *the sea* in its non-literal sense is also that of *separation*. As the physical waters separate man from his blessedness, so also does the term *sea* in its figurative senses. The most general explanation of *the sea* is that of *separation*.

.The sea separates *by distance*. It is vast and uncharted

.Gentiles were separated because they were *'far off'* from the promises of God and without a hope, therefore are they spoken of as *Islands*. Is 49:1. (In the Messianic time the Law was promised to the *'Islands'* in Is 42:4)

.*Trouble* separates us from God's blessedness

.*God's judgment's* separate because they come between man and his blessedness

.*The wicked* separate the righteous because they come between man and his blessed state

.*The crystal sea* separates God's holiness from man's sinfulness

.*Sin* separates us from God because it is against our nature and His justice

.*Death* separates life from the after-life

#### *Connections between literal and non-literal senses of the sea.*

The physical sea is unstable, deep, restless, powerful, unpredictable and turbulent in character. The ungodly (Gentiles and the wicked) share these characteristics. (Is 57:20, Jude 13) Conversely the righteous are spoken of in terms of stability: for example as a *tree firmly planted by rivers of water*, (Ps 1:3) rested and peaceful, led beside *quiet waters*. (Ps 23:2).

The unfaithful have no power over the might of *the sea*.

The sea was the instrument of destruction for the unfaithful of Noah's generation. (2 Pet 3:6) The Egyptians perished

in the Red Sea (Heb 11:29). Unfaithful Jonah was yielded up to the sea as justice for his disobedience. (Jonah 1) Gentile nations flooded Israel at times of her disobedience. (Is 17:13; Dan 9:26)

Christians are the children of faith. Doubters and those wavering in faith are spoken of as *'waves of the sea driven with the wind and tossed'* (Jas 1:6). No distinction is made between the doubtful and the guilty. (Jude 13). Both lack the vital element of faith. The faithless are victims of life's vicissitudes and run a circle of grief alienated from God and themselves, circumstances that follow when we choose to depart from precept and principle.

If this view of the sea as *the general concept of separation - as opposed to the particular idea of oceans* - is correct, it should logically follow that the integrative function of *Faith has power over the sea*. This is easily demonstrated from any number of notable examples in the Old Testament. Consider how faith has power over the sea.

. Gen 7:16ff By faith Noah floated *above the waves* of the flood to settle on dry earth.

. Ex 14:22, Heb 11:29 By faith Moses crossed the Red Sea *'as on dry land'*. Joshua *parted the waters* of the Jordan by faith, as did Elijah and again later by Elisha . 1Kgs 2:8.

. Judges 7:7 By faith Gideon turned back the sea of *Gentile armies* that arose against the Hebrews with a handful of faithful men.

In the New Testament: the same pattern of faith over the sea may be observed.

. Mtt 14:25-26 Christ's divinity and the *supernatural power of faith* is seen when Christ *walks on the sea*, and Peter also.

. Mtt 14:29 *Physically* this demonstrates Christ's divine power over the *natural elements of creation* and *typologically* over the *supernatural elements of the sea* that threaten God's *human creation*. (2 Cor 5:17, Gal 6:15, Col 3:10, Jas 1:18) The lesson here is that Faith and adherence to principle, not blind chance, control man's eternal happiness.

There is a great semantic distinction between supernatural faith and man's own efforts. The view of *the sea* as *separation* also unites more evidence of the opposite kind by explaining the relationship between faith and works; the efficacy of the former and the impotence of the latter. Man's efforts cannot conquer the sea just as man's efforts can neither resolve his sinful state nor gain him eternal life. (Mtt 8:24-26) The disciples tried in vain to row against the rage of the sea. They pulled on the oars with all their human strength to bring the vessel to the safety of shore. Might and main are impotent against the forces of wild winds, towering waves and powerful currents. Even

big ocean liners cannot withstand the titanic elemental forces encountered in the heart of the deep far from land. Man's strength has no power over the real problems of life, which are spiritual firstly. It is only by faith that waves of trouble are calmed and the sea of strife stilled, especially by the faith of Abraham, (Rom 4:13) as seen most powerfully in Christ. (Mtt 8:27) In the same sense human talent and 'religious' effort cannot substitute for real faith. The pretence and duplicity of the Pharisees was exposed as a system of impotent and faith-less works by Christ. (Mtt 23:13-14). Likewise to prophesy, cast out demons or do miracles are worthless acts in themselves if not accompanied by faith and obedience. (Mtt 7:22-23).

When we offend against the balances of justice we must reap the consequences. (Gal 6:7-8) One might sow the wind with vain pleasures, but beware the whirlwind that follows as surely as night follows day. (Hos 8:7) It is vain to trust in man. *Faith is the victory that overcomes the world.* (1 Cor 15:57; 1 Jn 5:4)

*The sea* is a powerful object lesson. It's a simple and intuitive analogy from the natural world to the spiritual realm illustrating graphically the principle of salvation which states; *we are saved by Grace through faith and not of ourselves, it is the gift of God. Not of works, lest any man should boast.* (Eph 2:8-9). All of the bible in precept and example goes to demonstrate this one great imperative: *'the just shall live by faith'*. (Gal 3:11)

In this inductive case study we have consulted all three hundred and ninety-two references to *the sea*. What then may we say generally? We may say that faith has *moral power* over the sea of life's circumstances. Faith robs the sea of its power. Thus faith empowers God's chosen to:

- .*Be saved from shipwreck*, as Paul  
2 Cor 11:25
- .*Be saved from the deep*, as Jonah  
Jonah 2:10
- .*Calm the sea*, as Christ  
Mk 4:39
- .*Calm the waves* of His wrath  
Ps 88:7
- .*Conquer a sea of enemy troops*, as Gideon  
Judges 7:12
- .*Conquer the sea of death*  
Rom 8:38; 2 Tim 2:10
- .*Divide a body* of waters, as Moses  
Ex 14:21
- .*Divide a river* of water, Elijah  
2 Kgs 2:8
- .*Emulate great deeds*, as Elisha  
2 Kgs 2:14
- .*Float over* the waters, as Noah  
1 Pet 3:20
- .*Float safe on* the sea, as baby Moses  
Ex 2:6
- .*Overcome the waters* of His anger  
Ps 88:16-17

.*Pass through God's judgments*

Ps 36:6

.*Walk on water*, as Peter

Mtt 14:29

Faith in God is supernatural and omnipotent:

**Faith in God has power over environment**

*Faith in God has power over fact and circumstances*

*Faith in God has power over weakness*

*Faith in God has power over time*

*Faith in God has power over space*

**Faith in God has power over sin and death.**

*Faith in God has power over the wicked*

While Peter's 'little faith' made him doubt and sink, God worked with Jonah's *little faith* to bring about great things for the Gentile 'sea' of Nineveh. (Jonah 4). 'Even in the sea' of his own making Jehovah was able to bring Jonah to the safety of dry land. Opposing the divine will creates the sea that drowns us. We create our own adversity by elevating self over sacrifice and desire over discipline, and bring upon ourselves life's great judgments. The bountiful mercy and kindness of God reaches out His right arm to Jonah when he is beyond all human help, sinking in the sea of his own wrong-doing: "I know that for my sake this great tempest is upon you." (Jonah 1:12) Only by casting out the Jonah of our old natures can we find peace and calm the raging of our hearts. *So they took up Jonah and cast him into the sea, and the sea stopped her raging.* (Jonah 1:15) Christ said "Come unto me all ye that are heavy laden, and I will give you rest." (Mtt 11:28)

It is God alone who measures the quality of faith. Paul in Romans wrote we ought not to judge the quality of faith of another's servant, for: *'to His own Master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand'* (Rom 14:4). The widow's mite sufficed the faith of the widow. Supposed 'objective' judgments upon others are really subjective. God weighs the human heart. Those of great faith might sail their ship all the way to the shores of blessedness, but others of less faith, even those *'on planks and other various parts of the ship... may be brought safely to dry land'*. (Acts 27:44)

The greatest cause for wonder in the lesson of *the sea*, I think, is Christ dying for mankind... *'while we were yet sinners'*. To bring us from a sea of sin to the dry land of heavenly blessedness Christ Himself had to sail life's adverse seas. He too suffered like as we do so as to partake of our experiences. God's grace is able to reach out to us even when, like Jonah, we are undeserving of salvation. Man has no ability to save himself when beyond human help. Here is unlimited grace for sinner and saint. We are all like Jonah sinking into the deep, cold darkness and surrounded by waters without hope and far from land. The measure of God's love toward man is that

while we were yet sinners, -even in the sea - Christ died for us. (Rom 5:8)

The Christian has no personal merit of which to boast. Spiritual gifts come from the Giver of gifts. Humility preserves faith. Christ is our merit; for by grace are you saved through faith, not of ourselves, it is the gift of God: not of works lest any man should boast. (Eph 2:8-9). Grateful humility is the appropriate response for gifts received.

### CONCLUSION

*The implications of semantic studies in the prophets*  
Semantics has to do with meanings, and especially the logical relations between terms. Presuppositions, mere ascription and guesses as to the meaning of biblical words are not reliable bases for determining meaning. This brief case study is intended to show two things:

- . how to locate the biblical meanings of biblical terms
- . that biblical terms are not limited to a simple always-literal meaning.

Here no more meaning is permitted than what the facts allow. This study has been inductive and connotative, sifting every particular instance of the term *sea* to understand the broad generalization that underpins every instance. The standard rule in lexicography is that *usage makes meaning*. In scripture it is *prophetic usage* that determines the *prophetic meanings* of *prophetic terms*. How the prophets used a term holds the accurate key to its meaning.

The bible is a document remote from us: in time by thousands of years, in distance by thousands of miles, entombed in a dead language, and foreign to us by a forgotten culture and an unimaginable cosmology. Ancient Hebrew and Greek are called 'dead' languages precisely because the worldview that gave them meaning has passed away. The ancient Hebrew had a far different worldview than we moderns can think or imagine.

Does this mean the Old Testament cannot be understood or is irrelevant to us nowadays? Not at all! It is vitally relevant, because the meanings of a dead language cannot change, unlike a living language, they are fixed in time. The very great value of the Old Testament is that it always remains a kind of 'dictionary' for the understanding of Old Testament terms repeated in the new: it shows us how these prophetic terms were used.

In his work *Biblical Semantics* James Barr writes '.... grammatical structure of language reflects the thought structure of those speaking it'. (Barr, J. Semantics) It is only by studying and understanding the meaning of a term as defined by its use in the Old Testament that we may form a reliable basis for properly understanding the full thought structure of Messianic terms and concepts. In this paper it may be seen that:

1. the sea is a trial for the faithful
2. the sea is God's means of punishing the unfaithful

The natural way to understand terms used by New Testament writers is to first study the *Old Testament usage of those terms*. This seems reasonable. Moses, David, Isaiah, Matthew, Mark, John, Paul and Peter all spoke by the same spirit. 2 Pet 1:20-12. This method first fixes the prophetic meaning by relation to prophetic usage. In this context the words of Albert Schweitzer are pregnant with meaning;

*'There is deep significance in the fact that when ever we hear the sayings of Jesus, we tread the ground of a world view that is not ours .... for .... Jesus lived in the eschatological Messianic thought world of late Judaism'*

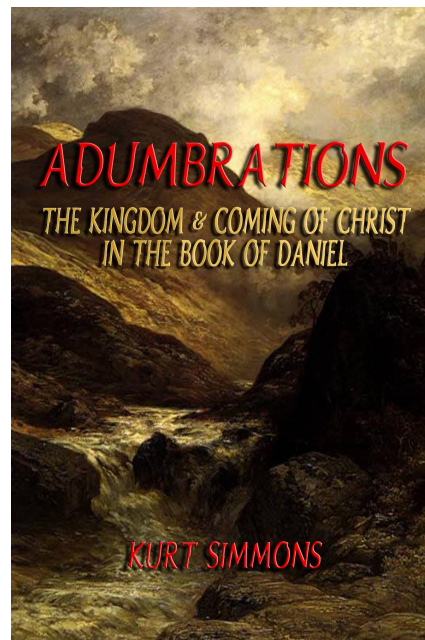
**"If, on a Quiet Sea."**

*If, on a quiet sea, toward heaven we calmly sail, with grateful hearts, O God to Thee, we'll own a favoring gale  
But should the surges rise, and rest delay to come, Blest be the tempest, kind the storm, which drives us nearer home.*

*Soon shall our doubts and fears all yield to Thy control;  
Thy tender mercies shall illumine the midnight of the soul  
Teach us, in every state, to make Thy will our own, and  
when the joys of sense depart, To live by faith alone.*

---

## They're Here!



**\$19.95** plus \$4.00 shipping & handling

[www.danielstudies.info](http://www.danielstudies.info)  
[www.presteristcentral.com](http://www.presteristcentral.com)