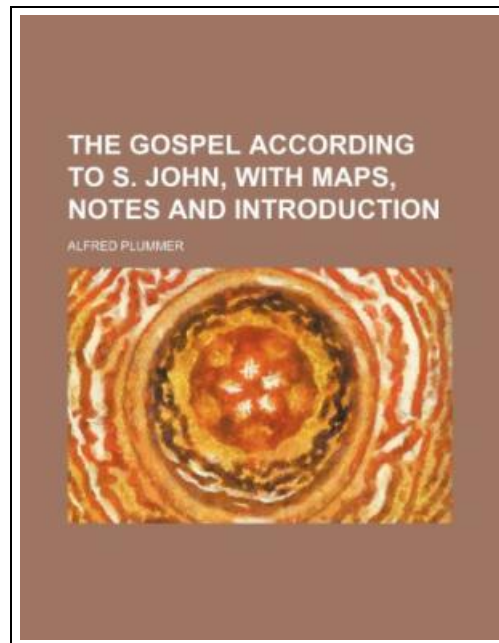


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Reviews

It is simple in read easier to understand. I am quite late in start reading this one, but better then never. Its been designed in an exceptionally easy way in fact it is just following i finished reading through this publication where basically transformed me, alter the way i really believe.

(Ms. Christy Ondricka DDS)

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Rarebooksclub.com, United States, 2012. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book ***** Print on Demand *****.This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1896 Excerpt: .not to Bvarov: it does not mean he shall see death, but death shall not be eternal. This is evident from iv. 14, which cannot mean shall thirst, but the thirst shall not be eternal, and from xiii. 8, which cannot mean shalt wash my feet, but the washing shall not be eternal. In all three cases the meaning is shall certainly never. Comp. x. 28, xi. 26; 1 Cor. viii. 13. 6cupi(m. Oewpetv Bvarov occurs here only in N.T. It is stronger than WeXv dav. (Luke ii. 26; Heb. xi. 5) and Ideir 8iap8opdii (Acts ii. 27, 31, xiii. 35), expressing fixed contemplation and full acquaintance. Just as keep My word here corresponds to abide in My word in v. 31, so exemption from death here corresponds to freedom there: els T. alQva occurs in both passages. The firm believer has (not shall have) eternal life and real freedom, and shall never lose either. Of this Christ solemnly (p3v p.v vv. 34, 61) assures them. 62. vSv tyvcoKafiev. It was somewhat of a conjecture before (v. 48), but now we have come to know it: comp. v. 55, v. 42, vi. 69. First they thought it; then they said it; then they knew it. c ire8av v. Died. As in vi. 49, the point is that he perished then, not that he is dead now: keeping God s word did not save him. YvrrToi. They misunderstand and therefore exaggerate His language, all the more naturally...



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