

Chapter 4: What is Creation?

1 Three Key Ideas

What does "Science" think?
Our "Culture" (Zeitgeist)?
Our reliable / wise Teachers? Me?

1.1 God **Created** "The Universe" (in the form of Space-Time); it is His Creation

Author-ity claim.

1.2 God **Sustains & Rules** His Creation

Psalm 66:7 He rules by His power the Creation which He oversees, even / especially (!) using "bad" and "evil"

1.3 God Will **Destroy & Judge** His Creation

Without warning,
at a time you think not

2 Creation Leads to Understanding The Creator

2.1 As with archaeology...we seek to comprehend as fully as possible "the find" for the purpose of understanding the people, culture, ..., that left their creations



A) Establish the Provenance (context)

Old Route 66, rural Oklahoma
www.Route66Adventure.net

B) "First the Dig, Then the Tale"

Abandoned OK, Historic Route 66 Filling Station

2.2 Key Understanding for us in this Creation study is "**Good**"

What does Creation teach us about the attribute that "**God is Good**?"

3 Deepest Questions of Ontology (Being) Regarding Creation

3.1 Why is there not nothing?

We naturally ask the basic **Ontology Question**:
What **kind** of 'being' is this?
and, more deeply, **Why** is it?

What draws our interest to 'a find'?

3.2 Why is there not not-me?

Or, putting the question in the positive:
Why do I exist (have being)?

Recall Job's '7 Why's' of his three friends, after their 7-day 'sitting Shiva,' as Joseph did upon the death his father Jacob ("shiva" is Heb. for 7; a metaphor for a great, personal, un-creation?).

Recall Job begins the dialogue (Ch 3:1ff) declaring his life was utterly purposeless. What does this say about Job's view of God, Creation, and Good?

4 Specific answers to Ontology flow from an *a priori* World/ Reality view

4.1 We live in the powerful wake of 'Enlightenment'

1. **Human Autonomy** is the means (& the end)
2. **The Authority of Reason**, made evident by the Scientific / Industrial Revolution.
3. The payoff is **Progress**. (The Hegelian Dialectic)
4. 'Religious answers' are not only unnecessary they are the enemy:
"God is Dead" (Nietzsche, in *The Science of Joy*, 1882)

4.2 Key dates)

1609 Galileo's 4 moons of Jupiter
1620 Bacon's *Novum Organum*
1642 Birth of Newton
1686 Newton's *Principia*
1700's: Berkeley, D'Alembert, Diderot, Hume, Kant, Leibnitz, Rousseau, Voltaire.

4.3 Self-direction is an ancient impulse, dating from the time of the Fall, continuing Post-Flood, and to this day.

Gen. 10 gives us the post-Flood Table of Nations: Shem, Ham, God's charge was "*Be fruitful and fill the earth*" (Gen. 9:1), renewing the command at the Creation of man (Gen. 1:28), calling man to **participate in the completion of Creation.**

Job 3: 11 "**Why** did I not die at birth? **Why** did I not perish when I came from the womb? 12 **Why** did the knees receive me? Or **why** the breasts, that I should nurse?" 16 Or **why** was I not hidden like a stillborn child, Like infants who never saw light? 20 "**Why** is light given to him who is in misery, And life to the bitter of soul, 23 **Why** is light given to a man whose way is hidden

Enlightenment Birth: 1550 - 1789

Old Princeton University
1746 Chartered (4th in the U.S.)

1812 Separated into Theological Seminary (2nd)
1920s 'fall' of 'Old Princeton' (BB Warfield d. 1921)
1929 Princeton re-founded "Modernist"
(departure of Machen, Van Til, Dick Wilson)

1929 Founding of Westminster Seminary

LaPlace (*Exposition of the System of the World*) and Napoleon, 1802: re Newton: "there was only one universe to discover"

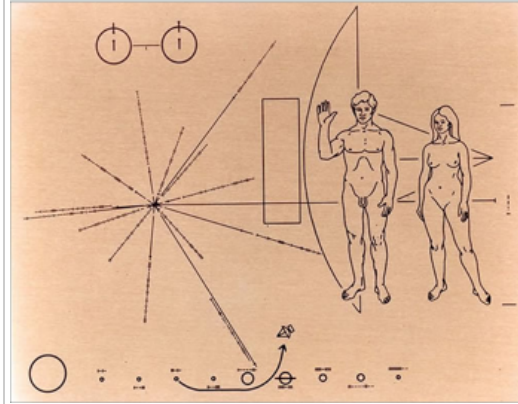
re God's absence in LaPlace's *System*: Napoleon: "Who is the **author** of all this?" Laplace: "A chain of natural causes would account for the construction and preservation of the celestial system." Napoleon: "Newton spoke of God in his book. I have perused yours but failed to find his name even once. Why?" Laplace: "I have no need of that hypothesis" "**The true object of the physical sciences is not the search for primary causes** [i.e. God] **but the search for laws according to which phenomenon are produced.**"

Gen. 11:1 *Now the whole earth had one language and one speech. 2 And it came to pass, as they* journeyed from the east, that they* found a plain in the land of Shinar, and they* dwelt there. 3 Then they* said to one another, "Come, let us make bricks and bake them thoroughly." They* had brick for stone, and they had asphalt for mortar. 4 And they said, "Come, let us* build ourselves a city, and a tower whose top is in the heavens; let us* make a name for ourselves*, lest we* be scattered abroad over the face of the whole earth."*

*Gen. 10:8 [from Ham] *Cush begot Nimrod; he began to be a mighty one on the earth... 10 And the beginning of his kingdom was Babel...in the land of Shinar. 11 From that land he went to Assyria and built Nineveh....*

Gruden Section Divisions	Defy	Deny	Humbly Accept	Scripture / Comments
<p>4.4 But...Answers in one domain do not prove the universality of the methodology. 'Authorities' in one domain have authority (to the extent that they are right) within the confines of that domain only.</p>				<p>STEM: Science, Technology, Engineering, and Mathematics</p> <p>What is the source of any claim to "authority?"</p>
<p>5 Essential importance of the Bible's A-CNS (Chapter 1)</p>				
<p>5.1 <i>Ex nihilo nihil fit</i> (famous phrase from Latin: out of nothing, nothing comes [into being]). So our only possible starting point is:</p> <p>(A) Creation never not-existed, or</p> <p>(B) It was <i>Creatio Ex Nihilo</i>.</p>				<p>World-renown astronomer (and would-be philosopher) Carl Sagan began his extremely influential 1980 Cosmos series by the phrase: "The cosmos is all that is, or ever was, or ever will be."</p> <p>But we know that Entropy increases (Available Energy decreases) toward 'Heat Death.' How can we explain eternal existence?</p> <p>Out of nothing by Whom? Exactly <i>who</i> could it have been 'out there' and 'then?'</p>
<p>5.2 STEM cannot answer either (A) or (B), though "The Big Bang Theory" gives a <u>partial</u> Answer (B) (only for the 13.7 billion years of the knowable Creation), but has then no answer for pre-Universe.</p> <p>5.3 What about, in the alternative, some human authority, such as Carl Sagan himself? Here's where such authority ends, if it's honest (in Sagan's own words): "An atheist is someone who is certain that God does not exist, someone who has compelling evidence against the existence of God. I know of no such compelling evidence."</p>				<p>STEM's great powers has in a certain sense been the agent of the great deceit, namely that we can, by the tools of STEM, and their next of kin, reach comparable achievements in explaining the meaning / purpose of Creation and life itself. 'Science' of "Sociology," "Psychology," and "Political Science???"</p> <p>Sagan was a user and advocate of marijuana. Under a pseudonym ("Mr. X"), he contributed an essay about smoking cannabis to the 1971 book <i>Marijuana Reconsidered</i>. He contended that marijuana had helped, even inspired, him by enhancing his sensual and intellectual experiences. [Wikipedia 9/19/16]</p> <p>Sagan was a brilliant man from very modest Jewish childhood in Brooklyn. He became rich and a celebrity, was married three times, fathered five children in five different decades (!), and died (just age 62, from pneumonia, a complication of MDS...from pot smoking?) officially as an agnostic, but functionally expecting to dissolve into nothing more meaningful than biological detritus (waste, rubbish).</p>

5.4 The NASA message to the aliens of the universe, on Voyager (1977) spacecraft, had music picked out by Carl Sagan, a "Hello" from the children of earth recorded by Carl's son, and the brain waves of "love thoughts" by his third wife Ann Druyan. Previously, NASA sent a 'map' of his design (by Linda Salzman, Wife #2) aboard Pioneer 10 (1972) and 11(1973) spacecraft.



6 Scripture is absolutely unambiguous as to the Cause of Creation.

6.1 "On December 24, 1968, in what was the most watched television broadcast at the time, the crew of Apollo 8 read in turn from the Book of Genesis as they orbited the moon. Bill Anders, Jim Lovell, and Frank Borman recited Genesis chapter one, verses 1 through 10, using the King James Version text." [Wikipedia 9/19/16]



6.2 Less clear re Method, Timing, Date, all of which are interesting, but unnecessary for us to know.

Bill Anders "We are now approaching lunar sunrise, and for all the people back on Earth, the crew of Apollo 8 has a message that we would like to send to you."

"In the beginning God created the heaven and the earth. 'And the earth was without form, and void; and darkness was upon the face of the deep. 'And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. 'And God saw the light, that it was good: and God divided the light from the darkness.'"

Jim Lovell

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. 'And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 'And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 'And God called the firmament Heaven. And the evening and the morning were the second day.'"

Frank Borman

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. 'And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.'"

Frank Borman "And from the crew of Apollo 8, we close with good night, good luck, a Merry Christmas – and God bless all of you, all of you on the good Earth."

7 What of the Bible’s Teaching re the Creation of Man?

On the 6th Day, “man” is created, and is uniquely described as made in the image of God (hence the famous Latin phrase: *imago dei*), and of the substance of God, charged with the responsibility of rule (management) of Creation.

Gen. 1:26 [raz translation from LXX]
kai Said The Singular Theos, We [now] bring into being anthropos ^{singular}
according to Our icon kai according to Our homo-ousious ^{like substance}
kai they rule...

8 What is God’s engagement with His Creation?

8.1 **Transcendence?** or (trick question)

Etymology: Latin prefix *trans-*, "beyond," and *scandare*, "to climb." So it means being above and beyond [i.e., external to] the domain of Space-Time (i.e., Creation).

8.2 **Immanence?**

Etymology: Latin *manere* means “dwelling;” So immanence means dwelling within the *manere* (i.e., the Space-Time Creation).

8.3 or sometimes one, or the other, or is it always **both**?

Isaiah 9:6 *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

9 Significance of How We Answer, “Why is there not nothing?” and “Why is there not not-me?”

Quoting a famous contemporary politician: “At this point WHAT DIFFERENCE DOES IT MAKE!?”

9.1 If there is no God, and we are the creation of Chance + Time, or

Our accountability / responsibility?

9.2 If there is a God, but we are a product of evolutionary randomness, or

Our accountability / responsibility?

9.3 We are created beings as recorded in Gen. 1?

Our accountability / responsibility?

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<p>10 Answers to 6th Day Creation of You and Me</p>				
<p>10.1 <i>Not a Chance</i>, R.C. Sproul</p> <p>10.2 Westminster Catechism: Q. 1. What is the chief and highest end of man?</p> <p>A. Man's chief and highest end is to glorify God, [1]</p> <p>B. and fully to enjoy him forever. [2]</p>				<p>“Chance” is not a “thing,” having “being” a cause by which <i>ex nihilo nihil fit</i> can be the effect.</p> <p>[1] <u>Psalm 86</u>. <i>Bow down thine ear, O LORD, hear me: for I am poor and needy. Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. ... O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid. Show me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.</i> <u>1 Corinthians 6:20, 10:31</u>. <i>For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.... Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.</i> <u>Revelation 4:11</u>. <i>Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.</i></p> <p>[2] <u>Psalm 16:5ff</u>. <i>The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.</i> <u>Psalm 144:15</u>. <i>Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD.</i> <u>Philippians 4:4</u>. <i>Rejoice in the Lord alway: and again I say, Rejoice.</i></p>
<p>11 Praise of God passages are in all 150 Psalms</p> <p>“Praise music:” <i>Lord of Heaven & Earth</i></p> <p><u>The Wonder of Creation itself:</u> > Spontaneous praise in wonder of God's Creation: > The Oceans > Mountains, and their vista to/from > The Grand Canyon > Sequoia Trees > The Starry Sky > Birth of babies > The wonder of children > Amazing human biology > The Physical Laws of the Universe (Just 6 constants)</p>				<p>Certain of the Psalms are particularly noteworthy regarding the praise of God: http://www.easyenglish.info/aee/praising/</p> <p>Lord of all creation Of the water, earth and sky The Heavens are Your Tabernacle Glory to the Lord on high</p> <p>God of wonders, beyond our galaxy You are holy, holy The universe declares Your majesty You are holy, holy</p> <p>Lord of Heaven and Earth Lord of Heaven and Earth</p> <p>...</p> <p>Hallelujah to the Lord of Heaven and earth Hallelujah to the Lord of Heaven and earth Hallelujah to the Lord of Heaven and earth</p>
<p>12 Is Gen. 1 all we have in Scripture on Creation?</p>				<p>If “yes,” then we face the contrary argument that this is ancient text (i.e., unscientific, unreliable), poetic (i.e., not to be taken literally).</p>

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The great introduction in the Gospel of John.				John 1:1 <i>In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it.</i>
Colossians 1:15-16				<i>He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.</i>
Hebrews 11:3				<i>By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.</i>
2 Cor. 4:18				<i>...we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.</i>
Acts 17:24ff				<i>The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything.</i>
Psalm 102:25-27				<i>Of old thou didst lay the foundation of the earth, and the heavens are the work of thy hands. They will perish, but thou dost endure; they will all wear out like a garment. Thou changest them like raiment, and they pass away; but thou art the same, and thy years have no end.</i>
13 And, as Creator, He is now the Sustainer				
Colossians 1:17				<i>And He is before all things, and in Him all things consist.</i> <i>consist? <u>sunístēmi</u> (G4921) from <u>sún</u> (G4862), together with, and <u>hístēmi</u> (G2476), to set, place, stand. Zodhiates, 2000.</i>
2 Peter 3:10 “... the elements [<i>stoicheion</i>] will be dissolved with fire and the earth and the works that are upon it will be burned up. The Greek word translated " elements " ...[in Col. 1 and 2 Pet. 3] ... can mean "the building blocks of the universe," or "the ordered arrangement of things." It can also mean the "atomic elements." The word translated "dissolved" in 2 Pet. literally (in Greek) <i>luo</i> , meaning "unloosed." Lambert Dolphin				<i>But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.</i>

14 God is Good

14.1 More basic, and a much deeper understanding of God stems from the phrase depicting one particular attribute of God, namely that: **“God is Good.”**

14.2 **“Good”** is what God Himself proclaims of His Creation.

14.3 Stephen Charnock (1628-1680)
<http://www.puritansermons.com/charnock/charnoc4.htm>

and

Stephen Charnock, “Discourse XII: On the Goodness of God,” in *The Existence and Attributes of God, Vol. 2* (Robert Carter & Brothers, 1853), 219-220.

freely available now online
<http://www.puritansermons.com/charnock/charindx.htm>

J.I. Packer re Stephen Charnock “The discourses are the product of a big, strong, deep, revert mind; they are in every way worthy of their sublime subject and are one of the noblest productions of the Puritan Epoch. Charnock displays God’s attributes as qualities observable in the concrete actions of the living God of which the Bible speaks.... This work [the Discourses]... should be read by every serious Christian. The twelfth **discourse on the goodness of God**, covering nearly 150 pages, is **unsurpassed in all of English literature.**”

“Good” occurs 7x in Genesis 1, God says of His specific acts of creation that the result “was good” (and with respect to the creation of man, “it was very good). The word “good” occurs 45x on Genesis, and 743x in the Bible as a whole.

Charnock: **“The goodness of God** is the most pleasant perfection of the Divine nature. His creating power amazes us. His conducting wisdom astonisheth us. His goodness, as furnishing us with all conveniences, delights us and renders both His amazing power, and astonishing wisdom, delightful to us. Just as the sun, by effecting things, is an emblem of God’s power, so also by discovering things to us, it is an emblem of His wisdom. But by refreshing and comforting us, the sun is an emblem of His goodness. And without this refreshing virtue it communicates to us, we should take no pleasure in the creatures it produceth, nor in the beauties it discovers. As God is great and powerful, He is the object of our understanding. But as good and bountiful, He is the object of our love and desire.

The goodness of God comprehends all His attributes. All the acts of God are nothing else but the streams of His goodness, distinguished by several names, according to the objects it is exercised about. As the sea, though it be one mass of water, yet we distinguish it by several names, according to the shores it washeth, and beats upon. When Moses longed to see His glory, God tells him, He would give him a prospect of His goodness (Ex. 33:19): ‘I will make all My goodness to pass before thee.’ **His goodness is His glory and Godhead, as much as is delightfully visible to His creatures, and whereby He doth benefit man:** ‘I will cause My goodness,’ or ‘comeliness,’ as Calvin renders it, ‘to pass before thee.’ What is this, but the train of all His lovely perfections springing from His goodness? **The whole catalogue of mercy, grace, long-suffering, abundance of truth, summed up in this one word (Ex. 34:6). All are streams from this fountain. He could be none of**

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<p>Here are a few of the books <u>John MacArthur</u> says have had a great influence on his life:</p> <ol style="list-style-type: none"> 1. Arthur Bennett, ed., <i>The Valley of Vision: A Collection of Puritan Prayers and Devotions</i> 2. Stephen Charnock, <i>The Existence and Attributes of God</i> 3. J. I. Packer, <i>Knowing God</i> 4. D. Martyn Lloyd-Jones, <i>Preaching and Preachers</i> 5. D. Martyn Lloyd-Jones, <i>Studies in the Sermon on the Mount</i> 6. Arthur Pink, <i>Spiritual Growth</i> 7. John R. W. Stott, <i>The Preacher's Portrait</i> 8. Thomas Watson, <i>The Beatitudes</i> 9. Thomas Watson, <i>A Body of Divinity</i> 				<p>this, were He not first good.”</p> <p>“When it confers happiness without merit, it is grace. When it bestows happiness against merit, it is mercy. When he bears with provoking rebels, it is long-suffering. When he performs His promise, it is truth. When it meets with a person to whom it is not obliged, it is grace. When He meets with a person in the world, to which He hath obliged himself by promise, it is truth. When it commiserates a distressed person, it is pity. When it supplies an indigent person, it is bounty. When it succors an innocent person, it is righteousness. And when it pardons a penitent person, it is mercy. All summed up in this one name of goodness.”</p> <p>“And the Psalmist expresseth the same sentiment in the same words (Psalm 145:7, 8): <i>They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious and full of compassion, slow to anger, and of great mercy; the Lord is good to all, and his tender mercies are over his works.</i>’ He is first good, and then compassionate. Righteousness is often in Scripture taken, not for justice, but charitableness. This attribute, saith one, is so full of God, that it doth deify all the rest, and verify the adorableness of Him. His wisdom might contrive against us, His power bear too hard upon us. One might be too hard for an ignorant, and the other too mighty for an impotent creature. His holiness would scare an impure and guilty creature, but His goodness conducts them all for us, and makes them all amiable to us. Whatever comeliness they have in the eye of a creature, whatever comfort they afford to the heart of a creature, we are obliged for all to His goodness. This puts all the rest upon a delightful exercise. ...All His acts towards man, are but the workmanship of this. What moved Him at first to create the world out of nothing, and erect so noble a creature as man, endowed with such excellent gifts? Was it not His goodness? What made Him separate His Son to be a sacrifice for us, after we had endeavored to erase the first marks of His favor? Was it not a strong bubbling of goodness? What moves Him to reduce a fallen creature to the due sense of his duty, and at last bring him to an eternal felicity? Is it not, only His goodness? This is the captain attribute that leads the rest to act. This attends them, and spirits them in all His ways of acting. This is the complement and perfection of all His works. Had it not been for this, which set all the rest on work, nothing of His wonders would have been seen in creation, nothing of His compassions would have been seen in redemption.”</p>

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<p>15 Deny & Defy in the present age of “The Nones”</p> <p>Isaiah 53:6</p> <p>1 Peter 2:25</p> <p>What does it mean “to wander away?”</p> <p><i>Planao-o</i> G4105</p> <p>The family words of <i>Planao-o</i></p> <p>Planao-o Occurrences in Matthew</p> <p>Occurrences in the Pastoral Epistles</p> <p>Occurrences in Peter's Epistles</p>				<p><i>All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all.</i></p> <p><i>For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls</i></p> <p>“The group πλαν- [plan-] ...comes from the Indo-European root pela- (“to spread”).” TDNT</p> <p>πλανη <i>planē</i> deceive; error</p> <p>πλανᾶω <i>planaō</i> deceive; lead astray</p> <p>πλάνη <i>planē</i> deceive; error</p> <p>πλάνος <i>planos</i> deceitful; deceiver</p> <p>ἀποπλανᾶω <i>apoplanāō</i> mislead; stray</p> <p>πλανήτης <i>planētēs</i> wanderer</p> <p><u>Matthew 18 : 12</u> <i>How think ye? if a man have an hundred sheep, and one of them be gone astray, [πλανηθῆ] - planēthē] doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? [πλανώμενον - planōmenon]</i></p> <p><u>Matthew 18 : 13</u> <i>And if so be that he find it, verily I say unto you, he rejoiceth more of that than of the ninety and nine which went not astray. [πεπλανημένοις - pepplanēmenois]</i></p> <p><u>Matthew 22 : 29</u> <i>Jesus answered and said unto them, Ye do err, [Πλανᾶσθε - planasthe] not knowing the scriptures, nor the power of God.</i></p> <p><u>Matthew 24 : 4</u> <i>And Jesus answered and said unto them, Take heed that no man deceive [πλανήσῃ - planēsē] you.</i></p> <p><u>Matthew 24 : 5</u> <i>For many shall come in my name, saying, I am Christ; and shall deceive [πλανήσουσιν - planēsousin] many.</i></p> <p><u>Matthew 24 : 11</u> <i>And many false prophets shall rise, and shall deceive [πλανήσουσιν - planēsousin] many.</i></p> <p><u>Matthew 24 : 24</u> <i>For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if possible, they shall deceive [πλανήσαι, - planēsai] the very elect. And Jesus answering said unto them, Do ye not therefore err, [πλανᾶσθε - planasthe] because ye know not the scriptures, neither the power of God?</i></p> <p><u>2 Timothy 3 : 13</u> <i>But evil men and seducers shall wax worse and worse, deceiving, [πλανῶντες - planōntes] and being deceived. [πλανώμενοι - planōmenoi]</i></p> <p><u>Titus 3 : 3</u> <i>For we ourselves also were sometimes foolish, disobedient, deceived, [πλανώμενοι - planōmenoi] serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.</i></p> <p><u>1 Peter 2 : 25</u> <i>For ye were as sheep going astray; [πλανώμενα - planōmena] but are now returned unto the Shepherd and Bishop of your souls.</i></p> <p><u>2 Peter 2 : 15</u> <i>Which have forsaken the right way, and are gone astray, [ἐπλανήθησαν - eplanēthēsan] following the way of Balaam of Bosor, who loved the wages of unrighteousness;</i></p>

Gruden Section Divisions	Defy	Deny	Humbly Accept	Scripture / Comments
<p>Occurrences in Revelation</p>				<p>Revelation 2 : 20 <i>Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce [πλανᾶσθαι - planasthai] my servants to commit fornication, and to eat things sacrificed unto idols.</i></p> <p>Revelation 12 : 9 <i>And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth [πλανῶν - planōn] the whole world: he was cast out into the earth, and his angels were cast out with him.</i></p> <p>Revelation 13 : 14 <i>And deceiveth [πλανᾷ - plana] them that dwell on the earth by those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.</i></p> <p>Revelation 18 : 23 <i>And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. [ἐπλανήθησαν - eplanēthēsan]</i></p> <p>Revelation 19 : 20 <i>And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived [ἐπλάνησεν - eplanēsen] them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.</i></p> <p>Revelation 20 : 3 <i>And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive [πλανήσῃ - planēsē] the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.</i></p> <p>Revelation 20 : 8 <i>And shall go out to deceive [πλανήσαι - planēsai] the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom as the sand of the sea.</i></p> <p>Revelation 20 : 10 <i>And the devil that deceived [πλανῶν - planōn] them was cast into the lake of fire and brimstone, where the beast and the false prophet and shall be tormented day and night for ever and ever.</i></p>
<p>Planao-o in the Book of Job</p> <p>“The fool” inside each of our old natures, and dominant in our Culture with its teachings (Zeitgeist)</p>				<p>Job 2:9; 5:2; 6:24; 19:4 (2); 38:41</p> <p>Job 12:23 <i>He makes nations [mislead?] great, and destroys them; He enlarges nations, and [destroys?] guides them. 24 He takes away the understanding of the chiefs of the people of the earth, And makes them wander in a pathless wilderness. 25 They grope in the dark without light, And He makes them stagger like a drunken man.</i></p> <p>Prov. 14:8 <i>The wisdom of the prudent is to understand his way, But the folly of fools is deceit. plan-ay G4106</i></p>