

- Systemic Teaching about Christian Life -

Colligated or Associated Words and Riddles of Antiquity

Series:
Suggestions for
Reading and
Studying the Bible

4th Edition – Oct/2017 – English Translation – Oct/2017
Copyright of the Author - Terms of use described in the published material.

General Considerations about Using This Material:

The subject presented in this material aims to provide support to knowledge and an in-depth study of the Bible and the Christian life.

Based on the understanding that in the Christian Bible is contained the consolidation of fundamental and formal records of the writings inspired by God for humanity and each person of it, the contents exposed in this material are not intended to add, ever, anything to the Bible, nor ever remove anything from it. The aim through this subject is to contribute to the exploration of what already was registered and passed on to us over thousands of years of history by the One Creator and Lord of Heaven and Earth.

The contents presented on the next pages, of course, intend to address just a portion of the essential themes of life displayed with such great amplitude in the Bible. On the other hand, however, this subject is presented in a grouped, colligated, organized and systematized manner with the objective to serve as an aid to knowledge and understanding of the Christian life without losing sight of the main aspects of it.

Ecclesiastes 12: 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd.

Related words put together, as told in the biblical text above, serve as goads and nails for fixing supports and help for the life of people that hear and receive them. Therefore, one objective of this material is to study and seek a broader understanding of the truths handed down to us by the Unique Pastor and God, the Creator of Heaven and Earth.

We would still like to suggest that the reading and studying of this material also should always be accompanied by prudence and proper investigation, believing that this is a very healthy habit to be practiced toward any material presented to a person.

The act of acceptance, rejection, or “retaining what is good,” is a personal and individual attribute given to those who receive the wisdom from God and which should be exercised or used by them toward all that comes into their hands.

Proverbs 8: 12 "I, wisdom, dwell with prudence, And find out knowledge and discretion.

Acts 17: 11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

Proverbs 16: 1 The preparations of the heart belong to man, But the answer of the tongue is from the LORD.

2 All the ways of a man are pure in his own eyes, But the LORD weighs the spirits.

3 Commit your works to the LORD, And your thoughts will be established.

More details about these initial considerations are posted at www.zoominchristianlife.org.

Ronald Gortz and Irmelin Gortz, servants of the Lord Jesus Christ!

Considerations about Copies and Distribution of this Material:

This particular material, whether printed or in digital media, is allowed to be freely copied for personal use. It is made available to be shared with those who hunger and thirst to know more about the Heavenly Father, the Creator of Heaven and Earth, the Lord Jesus Christ, the Holy Spirit, the Christian Bible, and the Christian life, or even to be shared with those who just want to be more informed about these aspects.

*Revelation 21: 5 Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."
6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.*

The free availability of this material has been just the adoption of a similar practical example of how the King of Kings, Lord of Lords, distributes life of the source of living water to those who thirst for it.

If a person, to whom such materials were beneficial, wants to share them with other people, one can do so, preferably indicating the “website” of this Systemic Teaching about Christian Life, where this subject, and others, can be obtained freely. (www.zoominchristianlife.org).

Nevertheless, if a person wants to share this material with anyone who has restrictions or difficulties with direct access to the “website” in reference, one may share a copy directly to him or to her, printed or digitally, just respecting the complete reproduction of the material, including the quotes about the criteria of use and copies.

We emphasize, however, that **this material is not allowed** to be copied and distributed, under any circumstances, when any commercial activity is involved. This subject is not authorized to be sold, exchanged for offers of money, goods or services, included in “sites” to attract the public to the “clicks” on “links” with the purpose of advertisements and trade, and similar situations. **This material is also not allowed** to be included in events, courses or retreats with paid subscriptions or for any personal promotion of “speakers,” instructors, institutions, or similar.

The permission for free use aims to make the materials widely available to people in general and for everyone who wants to access them for reading, learning, and growing in what is beneficial or who also wants to share them freely to those that have restrictions or difficulties with direct access to them.

*1Timothy 2: 3 For this is good and acceptable in the sight of God our Savior,
4 who desires all men to be saved and to come to the knowledge of the truth.*

More details about these initial considerations are posted at www.zoominchristianlife.org.

Contents

Contents	4
C1. Diversity of Aspects of the Relationship with the Word of Truth	5
C2. Words That Clarify, Unify, or Manifest the Foundation of Other Words.....	9
C3. Colligated Sentences or Words in the Scriptures	14
C4. Texts that Make Use of Other Words Previously Explained: The Riddles of Antiquity	32
C5. Detailing Without Moving Away from the Global View of the Scriptures to Not Incur in the Winds of Doctrine.....	41
C6. What is the Best Bible Dictionary?	45
Bibliography	50

C1. Diversity of Aspects of the Relationship with the Word of Truth

In each subject of the series Suggestions for Reading and Studying the Bible, we aim to present considerations that contribute to the interaction of an individual with the contents of the biblical texts.

This first goal, however, is still under a larger objective which aims to encourage people to practice, in fact, the reading of the written Word of God, as well as to encourage them to a more intense search for the Scriptures in order to grow in understanding and discernment about the purposes of the Eternal Lord toward human beings.

Thereby, equally aligned with these initial purposes, and if the reader has not yet done so, we also suggest reading the following subjects that precede the present theme:

- ⇒ 1) History Told by the Unique Father of All Sons and Daughters;
- ⇒ 2) Rightly Dividing the Word of Truth.

Recalling the two subjects mentioned above, we note that in them was initiated an explanation on the fact that there are several manners by which a person can relate to the writings of the Bible. In them was presented, for instance, the reality that a person can approach the Scriptures and interact with them through appropriate and good manners, but also by wrong and harmful ways.

In the subject named History Told by the Unique Father of All Sons and Daughters it was evidenced that there are, in the Scriptures, narratives of historical facts, principles, and behaviors that express instructions that God wants that human beings of all times come to practice, but also that there are in the Bible a series of narratives of facts, principles, and actions that represent instructions that were addressed to people for specific epochs.

Already in the subject named Rightly Dividing the Word of Truth, also as a continuity and complement to the first theme, it was asserted that a good reading and a more profound study of the Word of Truth need to be accompanied by specific criteria for the recognition of the various groups of subjects present in the Scriptures.

There are a number of aspects of the Bible that were exposed in its writings in a specific way also because of some particular types of life behaviors that people chose or according to the circumstances that were available to humans until the time they lived. It is crucial, then, to note in the Scriptures, that “not all parts of them are the expression of Christian principles” or that “not all biblical contents refer to instructions that necessarily should be practiced by Christians.”

Although the records of the Bible are considered, by the Scriptures themselves, as the written Word of God or Word of Truth in all that they present, it is necessary to do the reading of their various parts with sobriety and discernment. And this is so because the writings of the Scriptures expose the possibilities of proper or right paths to be followed, and the possible consequences associated with them, as well as they also point out the possibilities of corrupt ways and, in turn, their potential outcomes.

Therefore, the reading of the Bible that is accompanied by prudence and wisdom should always take into consideration the different angles that are exposed in the

Scriptures. And this, for that a person who interacts with the written Word of the Lord does not confuse the right ways and that area according to the will of God with the distorted and deceitful paths.

Proper identification of distinct parts throughout the Bible is, therefore, also crucial in order to identify what kind of instruction each part carries, aiming a discernment of what is granted to be applied in the life of the reader or of what, as precisely the contrary, is written to instruct the reader to abstain oneself from any practice or path that is not actually beneficial.

Nevertheless, in addition to the principle of the right division of the Word of Truth, there are still other valuable and fundamental principles that were left to us by the Lord to be considered in a person's relationship with the Scriptures, such as the fact that the God of the Scriptures is the living and eternal God, present in the whole Universe, and Who is close to the life of those who wish to know the purposes of His words more deeply and by the way of truth.

The Bible Scriptures are not the expression of mere words recorded in the world, but rather words that rely on the constant and active support of Him who inspired their writing. It is the living presence of the Lord that gives life and sustains His Word always renewed in the Universe, as well as in the hearts of the people of each new generation.

However, once more, before moving on to more detailed considerations related to the specific aspects of the Lord's living presence with those who seek to know the Word of Truth in a more profound and meaningful way, a subject that begins to be more particularly set forth in the theme named The Letter or Life, we would still like to hold a little more, in this material, on some conceptual details of the structures or techniques of presentation of the Scriptures which the Lord used in inspiring the writing of such an expressive portion of His eternal Word.

As we have quoted in previous subjects, the Bible is not a compendium with a volume of mere human information. The Bible does not refer to a simple literary book of ancient stories and narratives according to mere natural knowledge. The Scriptures are an extraordinary deposit of records of indeed occurred events, of descriptions of facts experienced by people, of centuries of knowledge, and of a range of concepts and principles unequaled on the face of the Earth. And such great an incomparable content could only have been recorded and compiled under the instruction and supervision of an equally superior and spiritual condition.

A fundamental aspect of the Bible texts, therefore, is that they present themselves as the narrative of a vast diversity of information recorded over the centuries by a variety of people, but at the same time presenting themselves also as the Scriptures that have "one and the same" essential source of information. An aspect exemplified once again below:

1 Corinthians 2: 9 **But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."**

10 **But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.**

*2 Timothy 3: 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,
17 that the man of God may be complete, thoroughly equipped for every good work.*

*2 Peter 1: 19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;
20 knowing this first, that no prophecy of Scripture is of any private interpretation,
21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.*

And the fact that the Scriptures present a diversity, but also, at the same time, the expression of a Unique source and the same story as a whole or in their global purpose, also signals to the expectation that their contents need to have consistency, credibility, and a compatible continuity in their records.

Thus, considering that in the first two themes initially mentioned the objective is more directed to contribute with the reader to a more significant perception of the necessity of rightly dividing the Word of Truth, as to the chronological factor and to the diversity of parts that is in it, in this new theme, in turn, the goal is more focused on the need to carry out the inverse path of the first two themes.

In this new theme, the aim is to emphasize the importance of grouping or associating information and the understanding of texts that are distributed throughout the Scriptures, but that, although using different means, narratives, figures, or words in the presentation of their approaches, have similar characteristics and that point or converge to essential aspects that complement or even refer to the same fundamental elements.

Once learning about how one can adequately separate the various parts of the Bible is achieved, the distinct or separate parts can also be seen better in a grouped way that puts them side by side or together with the other passages that contain equal, matching, or similar subjects.

Just as the proper division of the Word of Truth cooperates for the enrichment of the understanding of the purposes of each part of the Scriptures, so also the grouping and association of different texts from the same Scriptures, and that have equal or complementary objectives, cooperate significantly for a more accurate or profound comprehension of the same Word of Truth.

Therefore, there is a purpose and great benefit in the proper division of the Word of Truth to recognize its distinct parts, but there is also purpose and great help in the exercise or practice of the comprehension of several texts when they are seen associated with other passages, of the same

Scriptures, that help the broader clarification of the theme addressed by them.

When the biblical writings are carefully observed under the aspect discussed in this subject, it can be seen that just as there are verses in them that speak about the purpose of understanding their distinct parts, so there are also references that teach on the exercise of assembling or gathering what is separate, as exemplified below:

*Isaiah 34: 16 **Search from the book of the LORD, and read: Not one of these shall fail; Not one shall lack her mate. For My mouth has commanded it, and His Spirit has gathered them.***

*Ecclesiastes 3:1 **To everything there is a season, A time for every purpose under heaven:***

...
5 A time to cast away stones, And a time to gather stones; A time to embrace, And a time to refrain from embracing.

The due act of attaining the understanding of the partitions of the Scriptures, as already mentioned, is directed more precisely to the discernment and differentiation between the parts which are given to be followed or practiced by Christians and the parts which are given for the purpose that Christians do not apply them in their personal life.

The benefit of proper separation of the subjects or contents of the Scriptures is of incalculable importance and is intended to cooperate with people so that they do not allow themselves to be involved in what is not appropriate for them in the eyes of the Lord, thereby helping to save them also from troubles of considerable or even huge proportions in their effects.

On the other hand, **the process of assembling, grouping, or associating diverse information, contents, concepts, and principles of the Scriptures serves as a very relevant tool to perceive and understand the consistency, support, and essential parts of what is exposed in the sum of the contents of the Bible recorded throughout history.**

In the present subject we want, then, to explore some high valuable aspects that aim to cooperate with the clarification of some practical ways of how the process of gathering information and concepts of the biblical contents may be accomplished in the approach and relationship with the Scriptures.

The approach of this subject aims, therefore, to offer reflections that help that another part of the diversity of aspects of the relationship with the Scriptures may be known. And this, so that the benefits also of this form of approach to the biblical writings may be more widely perceived, understood, and used by their readers and listeners.

C2. Words That Clarify, Unify, or Manifest the Foundation of Other Words

In principle, the exercise of rightly dividing the Word of Truth for a proper understanding of what applies or does not apply to a person may not seem to fit very well with the idea of gathering texts and with the idea of not losing the global focus that is expressed by God in the Scriptures.

Nevertheless, the process of dividing to regroup or the process of dividing into parts to better observe how each section operates or cooperates in a global set is notably commonplace in human being's life.

The very human being, for example, is a being composed of many parts that remain united until one's body, even through a daily and constant process, separates and expels those elements that the body does not want more incorporated into it.

From the manufacture of cars or aircraft of high industrial complexity to tasty bread that is made daily, the principle of separation and grouping of parts is used.

People separate threads to regroup them into fabrics, and then, to cut them again and group them to make clothes, towels, embroidery, and all the diversity resulting from these activities.

In general, in daily life, it also can be seen that many groupings of parts even form entirely new sets of things.

A wall, as another example, is also the result of the gathering of several elements or parts, just as a cake is the result of a grouping and processing of various ingredients.

Why, then, should not Christians also make efforts to learn appropriate ways to properly handle the written Word of Truth, the Word that instructs about life on Earth according to God's will and also on eternal life?

Therefore, **regarding the Bible Scriptures, the expedient of gathering together portions of them according to God's instruction and purpose may also evidence or grant light to entirely new comprehensions and understandings to readers and those who relate to the writings of the Word of Truth.**

Although many isolated excerpts of the Scriptures already contain an immeasurable wealth of instructions, there are others that only come to have their significance clarified or evidenced when viewed in conjunction with the teachings of other texts of the same Scriptures.

Moreover, a second point to be highlighted about the exercise of gathering distinct parts so that a broader set is reached, perceived, or understood is the aspect of a more consistent support that can be provided by the aggregation of some elements to others.

For instance, just as in construction in which iron is added to the concrete to give more stability and resistance to a column, so **there are also sentences in the Scriptures that have, among their functions, the purpose of manifesting what provides consistency to other parts of the biblical writings.**

And yet, as a third point regarding combining of several parts, with the goal of a more integrated and harmonious understanding of the information of each of the portions involved, it can be observed that in the world, there are also many elements of

the material life that serve as connecting and fixation tools for other items. Elements without which, many things become fragile or even useless.

We can compare the previous paragraph, also as an example, to a situation in which an individual buys the parts of furniture that need to be correctly assembled by him or her and that also depend on a series of items that maintain the several pieces unified. In this case, the intent of this individual to see his or her furniture assembled, and in a manner that it can be used satisfactorily, will be practically unreachable if one does not also use the nails, fittings, or fastening screws as specified by the supplier for the support of the whole set.

Without the proper nails, fittings, or fastening screws, the use of the purchased furniture will probably get subjected to uselessness or misuse, as it may, even, present difficulties to keep standing for lack of firmness in the various connections of its parts.

Many fastening elements, therefore, although often small, are like pieces that give firmness to the set with which they cooperate. Many fastening elements secure the interlacing of several other pieces to grant, so, consistency which could not be attributed to their grouping if the various parts remained isolated or separated. Principle this, that also applies to a wide range of biblical texts regarding other parts of the same Scriptures.

However, for the purpose of not dispersing ourselves by looking for a terminology for each of the situations mentioned above on the associations of different parts of the Scriptures, we would like to propose, ahead, the concentration of this diversity of terminologies around an expression we believe can be used in common for multiple cases. Expression this, found in some versions of the narrative of a text of the Bible's own writings.

Thus, **the expression we would like to use to refer to the words or sentences of the Scriptures that clarify, unify, or cooperate with the understanding of fundamental aspects of other texts of the same Scriptures is the combined expression of two words named here as “colligated words” or “colligated sentences,”** which idea of use was extracted from the sublime statement of the following text translated from a regular Portuguese Bible version:

Ecclesiastes 12: 11 **The words of the wise are like goads, and as well-fixed nails are the colligated sentences (or colligated words) given by the Unique Shepherd.**
12 **And further, my son, be admonished by these. Of making many books there is no end, and much study is wearisome to the flesh.**
(from the Portuguese RA or RC version)

We believe that it is also advisable to mention here, that although the above-quoted text may present distinct words or terms when compared with other translations and biblical versions, it continually exposes, in its various forms, the same primordial idea that the properly selected words, as well as grouped or assembled by appropriate manners, pass to express particular purposes or functionalities similar to those which are attributed to the use of fastening parts or elements.

And despite the term “colligated” or also called “aggregated” is not always commonly used in some languages, the text above in reference, although expressed differently in

several versions, continues to give us a good perception of what we intend to expose under the theme of this present subject.

The word “colligated,” therefore, and to establish a more uniform understanding of it, conveys the thought of:

- ⇒ 1) To connect or link together; tie; join;
- ⇒ 2) To relate (isolated facts, observations, etc.) by a general hypothesis;
- ⇒ 3) To be or cause to be juxtaposed or grouped in a syntactic relation.

(Definition presented, respectively, by dictionary.reverso.net and by Google Tradutor’s Dictionary)

Let us, then, note again what the verses 11 and 12, of Ecclesiastes 12, tell us when they are observed from the angle that there are many texts and many words in the world that can lead to weariness and boredom, but that there are also many words available to people that were composed as particular “**colligated sentences**,” which, in turn, serve as “**well-fixed nails**.”

The idea of sentences or words related to nails, as used in the text above, may cover several aspects. The nails historically could, for instance, refer to the use of dowels to join column with column in constructions, could be stakes that held the tents, could be fixers of walls, roofs, stairs, wheels on the respective axles, they could be pins that are used to climb mountains, steep walls, or steep places, and even more.

Continuing with the above examples, climbing or descending a ladder, of which some steps are loose because they have not been secured by a nail, a pin, a bolt, or because some fastening parts have not been adequately attached, can be very dangerous and even cause terrible damages.

Similarly, according to the text in reference, these last analogies are also applied to words or sentences. Thus, on the one hand, there are some words and sentences which can be well-defined, firm, and well-established, to the extent that they serve as support for those who lean on them or for those who follow the instructions they convey. On the other hand, however, there are also other words and sentences in the world that may make it possible that those who rely on them or follow their guidelines get misled to real dangerous and harmful consequences.

Also in many other texts of the Scriptures, it can be observed how valuable it is to be firmly established on appropriate words or sentences that express the will of the Eternal Lord, and not in words that lack a firm foundation, exemplified below by a few more verses:

Psalms 119: 133 **Direct my steps by Your word, And let no iniquity have dominion over me.**

Proverbs 29: 12 **If a ruler pays attention to lies, All his servants become wicked.**

Proverbs 12: 6 **The words of the wicked are, "Lie in wait for blood," But the mouth of the upright will deliver them.**

Psalms 119: 89 **LAMED. Forever, O LORD, Your word is settled in heaven.**

Returning here once more to the text of Ecclesiastes 12, verse 11 and 12, yet another aspect that can be observed is that also the use of many or even endless number of words does not, by itself, represent that in them a person will find a secure place that could be compared to the support of well-fixed nails.

The fact that there is a multiplication of books on a particular theme does not cause it to become a "well-fixed nail" merely because of the enlargement of words about it. On the contrary, the text of Ecclesiastes states that although the production of books may reach unlimited levels, the mere action of studying a lot can be a cause of expressive wearisome to the flesh.

The expansion of a subject by the multiplication of words on it does not necessarily improve or enhance the theme, and in many cases, the outcome may even be just a dilution, rambling, or weakening of what someone is trying to expose.

Therefore, **a crucial point to be observed in the text of Ecclesiastes in reference, and indeed the most crucial aspect of all that it exposes, is the statement that the "colligated sentences," to which the verses refer, have a particular reason to be compared to well-fixed nails.**

And the reason why the "colligated sentences" are compared to well-fixed nails is only sustainable because the words of the mentioned "colligated sentences" are given from the only source of true words that are eternally steadfast, namely: The Unique Shepherd and Bishop who is worthy and mighty to offer and supply support on Earth and Eternity to the souls of human beings.

It is through the conversion of the heart to the Pastor, Bishop, and Lord Jesus Christ that a person, who went astray like a sheep, finds the words that manifest eternal life. And this, for the purpose that one may come to join Him who sustains His words like well-fixed nails so that, also in Him, an individual may find the eternally secure support and refuge.

1 Peter 2: 25 **For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.**

Proverbs 1: 33 **But whoever listens to me will dwell safely, And will be secure, without fear of evil.**

John 6: 63 **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.**

The “colligated words or sentences” given by the Unique Shepherd are words that clarify, unify, and manifest the foundation that sustains all the words of the Scriptures, a reason why they have been granted by the Lord to serve as well-fixed nails since He is also the Only Shepherd able to maintain them unshakable.

In the next chapter, then, we are looking to describe and exemplify, by a little more detailed manner, some of the contributions of the “colligated words or sentences” that are related to the context of a more accurate relationship with the Scriptures.

C3. Colligated Sentences or Words in the Scriptures

In the search for higher insight and understanding about the essential aspects of life, a person may, at first glance, think that the expansion of knowledge and understanding will always be linked to the expansion and widening of the horizon or the diversity of one's knowledge.

This kind of thinking, however, can lead a person to want to seek always for a more significant divergence and expansion of the knowledge of the existing diversity, which, by themselves, are not a guarantee of the attainment of knowledge and understanding of what in the eyes of the Lord is regarded as beneficial to an individual.

If the human beings depended on the knowledge of every detail of the universe around them, one could never reach answers to the most critical and eminent questions of life.

Therefore, in many situations, and probably in most or among the main ones, the path of convergence of knowledge to some aspects that are unshakably established is more relevant to the understanding of what is fundamental to life than the constant seeking of divergence or diversity.

In life, there are aspects immutably defined, that are firmly established, and that will never undergo any change as much as people want or endeavor to try to attribute varieties to that which is unchangeable. Immutability this, exemplified in the following text:

*James 1: 17 **Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.***

Insisting on the search for divergences in the factors that are already clearly and indeed consolidated and that are firmly established, and unduly consume the scarce time of life focused on this goal, only tends to postpone the encounter of an individual with what one needs for a substantial support to live in accordance with God's will, inclusively and mainly, regarding the aspects of eternity.

The text of Ecclesiastes 12, highlighted in the previous chapter, declares that “much study is wearisome to the flesh,” because also when people are inclined to study intensively the variation of what will never vary, they, likewise with this kind of attitude, tend to consume their strength by never reaching a substantial and concrete point for their target. Reaping, so, successive disappointments that lead to weariness.

Divergences, searches, or digressions that never lead to consistent convergences and definitions do not supply the need for knowledge of the foundation of a person's life, for how can they be like well-fixed nails, to serve as support and help, if they never converge to the point that is forever stable and in which someone can deposit his or her trust?

Therefore, **it is also very relevant to note in the Scriptures that the Unique Shepherd, quoted throughout the whole Bible, does not only act in the expansion of the revelation of diversity, but also in the unfolding of unwavering words that state that the diversity of aspects, actions, or facts**

has the encounter with the answer of the purpose of its existence when it is exposed to concentrated, convergent, precise, and well-established definitions of the Lord, as one more example that follows:

- 1 Peter 1: 17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;*
- 18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,*
- 19 but with the precious blood of Christ, as of a lamb without blemish and without spot.*
- 20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you*
- 21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.*
-

The “colligated sentences,” such as those presented in the text above written by Peter, but whose inspiration he received from the One Shepherd, are not vague, subjective, but, yes, objective, precise, and trustworthy. Those are words that serve for clear directions and positioning for the life of those who receive them. They are words that instruct people to be aware of the necessity of convergence of the heart to the path offered to them by the Lord. They are words that show the diversity and breadth of the extensive work of God in favor of the humanity, but that also clearly expose the convergence to the purpose of such great work of Christ, so that people may be well-established or firm in that which is offered to them by the Lord.

The “colligated sentences” given by the Unique Shepherd, therefore, connect and consolidate words that can serve as instruction, decision, and firm support in the life of an individual. And at the same time, so that they may also serve as a basis for discernment in order that no aspect that attempts to weaken the Scriptures or that attempts to corrupt the purpose for which they were granted by God be added to them or withdrawn from them.

The Unique Shepherd who has granted all the words of the Scriptures over the centuries is also the One Shepherd who has given the “colligated sentences” outlined in the biblical texts. Sentences that, in turn, cooperate so that people may guide their lives in the instructions of the Lord and also so that they may, with discernment and security, ascertain other parts of the same Scriptures.

If, on the one hand, the greatness of God is admirable because He has appropriately distributed the inspiration of the diversity of the Scriptures for centuries, on the other side, the power of connection, fitting, synthesis, condensation, and consolidation of the many parts that is expressed by the Lord in His written Word of Truth is equally amazing.

It is indeed admirable to observe how writings from so many centuries have been recorded in such a way that all of them point harmoniously to the same and Unique God, as well as to the uniform purposes of the Lord. It is marvelous to see how such an

extensive set of writings points continuously or repeatedly to the same point, an aspect that occurs just because the Scriptures have always been granted by the inspiration of the Unique Eternal Shepherd.

The writings of the Bible, on the one hand, express a multitude of narratives that cooperate with the expansion of knowledge and with the increase of information about the primary or essential subjects on human life on Earth, as well as on the main aspects of the preparation for the life that follows after the lifetime in the earthly body. Moreover, the Scriptures do it so in a way that far transcends mere natural knowledge. They offer, already starting in their first chapter of Genesis, so many details on the most relevant subjects that a person needs to know.

Nevertheless, **for there to be a very practical and objective clarity about the primary and essential subjects about life, the Biblical Scriptures also contain “colligated sentences” that summarize or associate the crucial aspects of it in a very objective, direct, or punctual manner.**

There are texts in the Scriptures that associate truths and consolidate them with greatness and mastery that human writers, just with their natural abilities, could never do.

Thus, **as one of its main characteristics, “the colligated sentences or words” given by the One Eternal Shepherd, and recorded in the Scriptures by men and women inspired by God, can serve as a firm referential for the life of a person also in one's relationship with the other writings of the Bible.**

Next, then, in order to assist in the perception of how some “colligated words or sentences” of the Scriptures clarify and interact with other parts or manifest the foundation of other biblical texts, we intend to present in this new chapter at least some examples of the many colligated words or sentences that the Lord understood to be opportune to record in His written Word of Truth.

The purpose of these exemplifications and considerations is to assist in the perception of some significant aspects of the *modus operandi* of the colligated statements in relation to other texts of the Scriptures. And this, in turn, so that what can be learned from these examples may also serve as a support for the readers of the Scriptures in the perception of other colligated words that are part of the diversity of themes covered in the Bible.

Colligated Sentences (or Words): Example 1

Isaiah 43: 11 ***I, even I, am the LORD, And besides Me there is no savior.***

The text above, recorded in the Scriptures by the prophet Isaiah, is an example of a “colligated sentence” with a strong and very clearly defined statement. This text expresses an assertion that contradicts any thought that presents an alternative that is contrary to the Supreme Lordship of God and His condition of the exclusive or unique Savior.

Through the verse in reference to this new example, it can be observed that although the Bible contains some long descriptions on some themes, there is also a series of excerpts or sentences with few words that encompasses in them whole truths or that alone comprise a whole. These synthesized texts serve, at the same time, to enlighten and support other Scriptures, as well as filters or guidelines to readily discern the words that oppose such comprehensive and categorical statements.

As expressed in the Scriptures themselves, a person, during her or his life on Earth, may choose not to agree with the type of affirmation in the reference made by the prophet Isaiah. What, however, cannot be denied is that statements of this type are indeed recorded in the Bible and also that they express content that undoubtedly affects the context of how all other biblical records should be seen.

There are passages in the Bible in which even a single verse contains within itself what we will call a “global statement or assertion” with beginning, middle, and end well-defined or established.

Moreover, it may even be that a verse of the kind as quoted by Isaiah does not explain the “reason” of the God of the Bible to be the Sovereign Lord, it may also not tell what makes Him the Only Savior, but one thing is clear: The content of the verse affirms that God is the Sovereign Lord and Unique Savior.

It may even be that other supplementary texts are needed to broaden the explanations on an objective and concentrated “global affirmation” as expressed in the excerpt of Isaiah in reference, but **it is impressive to observe how a single verse of the Scriptures clarifies, so precisely, that in the whole universe there is only one Savior. A declaration that, in other words, equally announces that there is no other Savior across the entire Universe.**

The verse in reference declared by Isaiah, as a “colligated sentence” and that so can be compared with a well-fixed nail which a person can choose as a reliable support, clearly announces the convergence of the limit of the possibilities of the provision of salvation in the Universe to just one and Unique Being.

Due to the precision of the definition of a text such as Isaiah 44, verse 3, any human writing throughout history that did not entirely agree with it, in the sense of being presented as an instruction to be followed by an individual, also would not have the minimum elements of a harmonious connection with the Word of Truth. And if elsewhere in the whole Bible were possible to find a God-approved instruction that presented content contrary to the statement of Isaiah 44, verse 3, the Bible's support basis would be severely weakened.

Several attempts to incorporate even more texts into the Bible were made by people throughout the centuries, but which were rejected because the fact that their contents, when compared with colligated sentences, did not in themselves offer the uniformity and adequate connections that would be necessary for them to be associated with the other Scriptures already firmly established as well-fixed nails.

Those who are already more familiar with the Scriptures, know that the core assertions stated in them, which in this subject are being compared with colligated words or sentences, are never contradicted by the Bible itself. On the contrary, they know that they are confirmed and ratified over and over again, as displayed in two more texts below:

Isaiah 44: 6 Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: "I am the First and I am the Last; Besides Me there is no God."

Jude 1: 25 To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (AV)

Alike the "colligated words" found in Isaiah 44, verse 3, so also the two above texts declare the convergence of salvation to a unique point in the entire Universe, and for this, they serve as a firm support for those who believe in them. And if some people choose not to rely on these "colligated sentences," choosing to rely on words that are not given by the One Eternal Shepherd, they will, sooner or later, come across the fact that they have sought support in "nails" that were not indeed well fixed.

Colligated Sentences (or Words): Example 2

*John 3: 16 **For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.***

In the text of this second example, it is utmost impressive to see how such a short set of "colligated words" can be so extraordinary and beautiful. It is just amazing to observe how meaningful is the content of this "colligate sentences" spoken by the Lord Jesus Christ to His disciples and then afterward announced, by the Scriptures, to the whole world.

How is it even possible for one, with such mastery, be able to consolidate in just "two" or "three" lines of text the description of the history and foundation of the redemption of creation, as well as of the purpose of the salvation offered by God to humankind?

Verse 16, of chapter 3 of the book of John, demonstrates an immeasurable power of synthesis and condensation as to what it covers in terms of information and as to what it encompasses regarding God's proposition for the life of each human being.

Which person on Earth, with just natural knowledge, could condense such a short phrase but with such immense and extensive implications like those found in verse 16 of John 3? Who could, with due propriety and truthfulness, declare a sentence so small, but with statements of such magnitude?

So, colligated sentences of the Scriptures that briefly and objectively affirm who and how God is, as well as what God desires for creation, therefore, should never cease to be in the heart and the sight of the people, for they are protections for them so that they may grow in the knowledge of

other subjects and delve into them without deflecting from the crucial points of the Christian life.

The colligated sentences that the “Unique Shepherd” has announced to the world serve as instruction and support so that a person can rely on them in order to also be solidly and firmly built on the Rock of Eternal Salvation, which is the Heavenly Father and the Lord Jesus Christ, the only-begotten Son that has been given to humankind by God.

Psalms 89: 26 He shall cry to Me, ‘You are my Father, My God, and the rock of my salvation.’

1 Corinthians 3: 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

Colligated Sentences (or Words): Example 3

This third example refers to a complement of some texts also addressed in the subject named Rightly Dividing the Word of Truth, pointing here to the fact that when some texts of the Bible are also viewed from the standpoint of “colligated sentences” granted by the Unique Shepherd, they accentuate even more intensely that the Scriptures, already from a few words or declarations, contain contents that express an enormous implication for the life of all the people who inhabit the Earth.

In one of the examples of the above-referred subject, two texts approached in it, in their condensed form of instruction, present an expression of very objective “colligated sentences.” And this, so that a Christian knows that one does not need, and nor should, incur again in submission to the Law of Moses because the fact that the same texts, likewise in a very concise, firm, and secure way, also announce the new condition that a person reaches in God when one receives Christ as the Lord of his or her life.

Let us recall below, then, again the mentioned texts:

Romans 3: 19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Romans 6: 14 For sin shall not have dominion over you, for you are not under law but under grace.

However, if a Christian disregards colligated sentences, such as those quoted above, and no longer considers them as God's firm instruction for one's life, one also despises the “fixing nails” of the steps of one's journey, placing oneself in imminent danger of being again entangled by aspects of which one had already been set free by the Lord.

When Paul recorded the statement that “*whatever the law says (the Law of Moses), it says to those who are under the law,*” this assertion has also become a colligated sentence of firm instruction to those who are not under this law, for also regarding it, Christians can come to have a well-established conviction and peace of heart for knowing that the Law of Moses is not directed to them, in the sense that they should practice the most varied commandments of this law.

And this last statement of Paul in reference can also serve as a firm word of caution or warning about the heavy burden that the obligation to fulfill the entire law imposes upon the one who is subject to it.

Going still a little further, while observing the second text above in reference, it may also be noted that the Scriptures are not limited just to the presentation of colligated sentences which distinctly inform the aspects of life that a Christian is not called to submit to or what a Christian should abstain from.

On the contrary, the biblical records, and with great abundance, also present, with much clarity and firmness, the precious colligated sentences that point to the aspects in which Christians can find what is available to them for the Christian life or their lives in the Lord, exemplified below in another text:

*Romans 1: 16 **For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.***

*17 **For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."***

So, by making an association of the two connected sentences set forth at the beginning of this third example, it is possible to observe extensively, already from these two texts, that by the subjection to the Law of Moses people enter the way of condemnation because of the posture of injustice for trying to achieve justification by their own works. A path in which, however, no one else needs to enter or follow, considering that by the knowledge and the receiving of the Gospel of Christ, through faith in the Lord Jesus, anyone can join the path of grace that leads to the knowledge of the redemptive righteousness of God.

The colligated and well-fixed sentences, therefore, also carry in their content the instructions that express firmly and explicitly the way that God presents for people to receive the eternal salvation offered to them from the heavenly kingdom.

Moreover, any word that attempts to counteract the purpose of salvation and newness of life presented by the Heavenly Father through grace offered in Christ Jesus and which He announced to the world by the unwavering colligated sentences, is automatically evidenced as an instruction or path that opposes the eternal will of God, and may, therefore, also be readily identified and rejected by those who yearn and care for walking in accordance with the Gospel of God's grace and righteousness.

The writings of the Bible show the paths that converge to the righteousness of God, as well as the ways that converge against the

righteousness of God. Therefore, the reading and studying of the Scriptures should continuously be accompanied by the firm and eternal colligated sentences which serve as a stable reference point for the reader to keep his or her heart on the straight path of the Lord.

Colligated Sentences (or Words): Example 4

By observing the Biblical Scriptures in more detail, it is possible to see that several key texts containing complete and fundamental truths are exhibited in them, as seen in previous examples. And it is these key texts that are being considered, so far in this subject, as the colligated words or sentences that were given by the Unique Shepherd so that those who hear them may also benefit from the steadfast support that is associated with them.

On the other hand, however, as has also been commented previously, **there are in the Scriptures some parts that depend on other key texts of the own biblical writings to be appropriately understood or to be comprehended more broadly and in conformity with an accurate revelation of the truth that supports them.**

That is, **there are several texts in the records of the Word of God that depend on the colligated sentences presented by the Lord also in the Scriptures for that the truth, contained in the first, can be adequately identified or for that the truth recorded in them can be seen in agreement with other fundamental aspects of the truth also exposed in the Bible.**

In other words, **if some colligated sentences are not previously understood or assimilated by those who intend to know the Scriptures, also other texts that have their fundamental explanation in these colligated sentences may not be adequately understood.**

Therefore, repeating once again, **the colligated sentences of the Scriptures, in addition to serving as a support to those who lean on them, also serve to enlighten other parts of the Scriptures themselves.**

Thus, **the knowledge and comprehension of some particular colligated sentences can serve as a key to a new, broader, and much more accurate understanding of the actual foundation behind of several other portions of the Scriptures.**

The truths revealed by the colligated sentences serve as guidelines for the study of other parts of the Scriptures, and so, they also serve as a shield against the undue variants of interpretation and application of the texts from the Word of God.

Although many colligated words are expressed in summarized or condensed sentences, they are not short excerpts just for a person to memorize them and have them on the tip of the tongue. **The knowledge of colligated sentences also serves as a beacon for an individual to relate to the other parts of the word of God safely, as well as to help a person so that one does not deflect from the path of truth when he or she has an encounter with the diversity of other texts of the same Bible.**

Since one same theme may have been approached in the Scriptures from different angles throughout the writings of the whole Bible, the colligated sentences also play a crucial role to highlight the uniformity of the equal or similar subjects that are distributed in several parts of the written Word of God.

The fact that the texts of similar subjects are distributed in distinct parts of the Bible does not, in any way, diminish their stability and credibility, since the colligated sentences unite them in spite of the time and place where they were granted by God to be considered as part of the Scriptures.

*Peter 1: 25 **But the word of the LORD endures forever. Now this is the word which by the gospel was preached to you.***

To make known the fundamental aspects of His written Word manifested to humankind, the Unique Eternal Shepherd also disclosed in the Scriptures several colligated sentences that expressly announce and declare characteristics that are inseparable from some other particular parts of the Bible.

To illustrate, then, the use of some colligated sentences that elucidate multiple texts and the fundamental aspects of a specific or similar theme distributed in various parts of the Bible, we will use multiple approaches of the Scriptures themselves about the subject of “**wisdom.**”

And to begin with this exemplification, we would first like to see some texts found in one of the books of the Bible named Proverbs, which is part of the so-called Old Testament and probably also contains most of the Scriptures that make direct reference to the word “wisdom,” among which we mention some verses below:

*Proverbs 4: 7 **Wisdom is the principal thing; Therefore get wisdom. And in all your getting, get understanding.***

*Proverbs 3: 13 **Happy is the man who finds wisdom, And the man who gains understanding.***

*Proverbs 8: 11 **For wisdom is better than rubies, And all the things one may desire cannot be compared with her.***

*Proverbs 8: 12 **I, wisdom, dwell with prudence, And find out knowledge and discretion.***

*Proverbs 11: 2 **When pride comes, then comes shame; But with the humble is wisdom.***

While reading these quoted texts from the book of Proverbs on wisdom, in which there are still many others on the same subject, a person who gives attention to them may, even quickly, feel impelled to acquire and maintain the mentioned wisdom in his or her life. This person may yet make huge efforts to try to achieve this so relevant and necessary aspect.

However, just from the reading of the book of Proverbs, is it already possible to uncover easily or precisely what is this wisdom to which the texts of this book refer and which a person should also seek intensively?

The book of Proverbs is emphatic about how essential it is for a person's life to relate well with the wisdom, but is it indeed possible to realize, just by reading the texts of Proverbs, what kind of wisdom the book is referring to and that is also so often mentioned in it?

Is the wisdom to be sought, the one that is deposited in the servers of the Internet? Is it the wisdom found in libraries around the world? Or is it the wisdom found in older people or the millennial knowledge of philosophers? Or would it be the wisdom spread out by consultants, mentors, leaders, or professors? Or yet, the one that is propagated by actors and players who announce their advice based on their ephemeral successes of public exposure or their quick financial successes?

Indeed, there are many texts in the very book of Proverbs that mention the relevance of wisdom, but if the wisdom to which they refer was human wisdom, would these texts be in fact like well-fixed nails? Could knowledge by itself or “knowing natural things” actually sustain lives on the level of protection that is attributed to the wisdom that is presented in the book of Proverbs?

Returning to the texts of Ecclesiastes, we can recall that the “Eternal Shepherd” is the Unique one who grants colligated sentences that are like well-fixed nails.

Could someone else, then, without being appropriately supported by some colligated sentences conferred to humanity by the Eternal Lord, identify what kind of wisdom the book of Proverbs is referencing?

As mentioned earlier, the colligated sentences are also like those fitting pins (wood, metal, or stone nails) that fasten all the parts that make up a whole. And is it not the case that the texts of Proverbs, on the subject of wisdom, are also those writings which need to have their foundation and basis of fixation previously defined by other words of the Unique Shepherd?

So, following our example of wisdom, are there in the Bible any colligated sentences that can give firmness to so many Proverbs texts that speak of the need for wisdom and understanding?

Something important to note at this point is that **if in relation to some particular theme, there is also in the Scriptures a sentence or text that defines its core characteristics, foundation, or guidelines, that is, a colligated sentence that has the function of supporting many others words and texts, each of the verses of the texts that refer to the theme also addressed by the colligated sentence needs to be seen, primarily, by what the colligated sentence revealed on the subject in reference.**

Therefore, if in the Scriptures there is a colligated sentence which reveals to which wisdom or kind of wisdom the Lord refers to when He admonishes and instructs people to search for it, this colligated sentence becomes a referential or a north that also

determines what is the “kind of wisdom” that the other texts are narrating and about which they are exposing a series of details and characteristics.

Thus, **a colligated sentence, by clarifying the essence of some terms, concepts, or principles that are mentioned in other texts of the Scriptures, expands the possibility of a more specific understanding of themes narrated throughout the Bible records, but also, at the same time, it restricts the breadth of what people may think that was contemplated by some texts of the written Word of Truth.**

To be informed through a colligated sentence on what is the essence or type of wisdom to which the Lord refers in Proverbs allows, then, that a person can use the texts of Proverbs to know more fully the aspects of the particular wisdom revealed by the colligated sentence. However, on the other hand, it also implies that one should no longer look at the whole subject of wisdom in the perspective or expectation of a kind of wisdom to which God is not referring to in this same book.

When a person is supported by the colligated sentences, one can use the other texts that address the same theme as an addition, enlarging, and contribution with what is revealed by the colligated sentence. Once a colligated sentence is known, the other texts serve as a complement to the core or primary teaching revealed by the colligated sentence.

On the other hand, **however, when someone lacks the knowledge of the colligated sentence that reveals or defines a particular central aspect of other biblical texts, many doubts may linger over the essence of the latter, and even many erroneous, dangerous, or destructive interpretations may surface.**

So, as a practical exercise in the search for colligated sentences that reveal or clarify to which “*wisdom*” the book of Proverbs makes such a broad mention, we would like to suggest the observation of the following groups of texts:

The First Group of Texts:

James 3: 14 ***But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.***

15 ***This wisdom does not descend from above, but is earthly, sensual, demonic.***

16 ***For where envy and self-seeking exist, confusion and every evil thing are there.***

17 ***But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.***

Through the writings recorded by James, the Lord, the Unique Eternal Shepherd, presents words that indicate the clear or real need for “well-fixing nails” regarding the subject of “wisdom.”

Looking at the above text of James, from the viewpoint of colligated and concise sentences, it can be understood that the focus of the book of Proverbs, actually, is not pointing in the direction that people should seek to obtain what is commonly called in the world as “wisdom”! That is, it is not any type of wisdom that can provide the benefits that are associated with the one described in the book of Proverbs, not being sufficient for a person to possess only the terrestrial knowledge and the forms of applications of this natural knowledge.

When the theme of the wisdom of the book of Proverbs is read from the standpoint of the colligated sentences outlined in the book of James, it is evident that it is necessary that this reading should also be associated with the content exposed in this New Testament book in reference.

While in the book of Proverbs is found a detailing of the sublimity of wisdom, and how great is the value of it to the person who finds it, in the book of James it is exposed that there is only one wisdom capable of producing the virtues that are associated with the wisdom in the book of Proverbs. And yet, the aspect that distinguishes the true and profitable wisdom, from that which is not beneficial, is the source from which it is provided.

A bad or distorted source cannot produce the wisdom described in Proverbs. So, to find the wisdom described in this book, a person needs, first of all, receive the right wisdom also from the correct or true source.

Is it not the fact that many people do not approach to the source of true wisdom, one of the main reasons why so many attempts of actions called “wise” fail over and over again? Would it not be the lack of distinction of what kind of wisdom that people should follow, one of the central aspects that cause many to tread on steps fixed with inappropriate nails or even without well-fixed nails, also leading them to stumble so frequently?

Moreover, in the text of James in reference, we can still emphasize the following words as being a “colligated sentence” within “other colligated sentences,” namely: ***“The wisdom that is from above.”***

The expression ***“the wisdom that is from above”*** is a grouping or association of words that establishes an entire unusual reference to the ways by which the vast majority of people seek for wisdom. ***“The wisdom that is from above”*** is a gathering of words that exposes an indispensable well-fixed nail to every subject on wisdom and comprehension.

After a person perceives this colligated sentence that clarifies that the ***“wisdom that is from above”*** is the one that actually contains the wisdom that the Lord offers to people who practice fellowship with Him, the whole reading of Proverbs, and also other parts of the Scriptures on the subject of wisdom, should have an entire renewed perspective.

If a person reads the passages of Proverbs thinking that they are referring to any wisdom and that is dissociated from the wisdom that God grants from above, one will be seeking instructions of words that will not stand, for they will not be fixed by the nails of the colligated sentences given by the One Shepherd, and which precisely define what is true and lasting wisdom.

The text of James, as a colligated sentence of inestimable value, clarifies for the present and the future what the texts of Proverbs say precisely to be sought with so much appreciation and intensity, namely: **“The Wisdom which is in God and proceeds from God.”**

And so, once this colligated sentence has been established on the "**wisdom that is from above**" as a well-fixed nail, yet another question may become more evident, namely: How, then, does a person obtain the "**wisdom that is from above**"?

Until here, through the text of James quoted above, it may be seen that a point of support has already been obtained as to the revelation of which wisdom an individual should look for, but there is still a need for another support point to reach a more practical position regarding the Proverbs texts about wisdom.

In the set of colligated sentences exposed in the foregoing paragraphs, it was remarked that the wisdom that should be sought primarily is the "**wisdom that is from above**," but as a second nail to be well fixed, it is now necessary to move towards a search for more objective texts about the means or manner by which a person can obtain this wisdom from on high.

The need for a second fixation point no longer has its focus on what a person should be looking for to achieve, but on how to reach it. Thus, showing the necessity of grouping and fixing yet another set of words or texts, that is, of another colligated sentence that reveals or clarifies the way, the form, the point, or the place in which or by which the "**wisdom that is from above**" can be achieved.

The verses in the book of Proverbs strongly assert the relevance of a person to lean the heart to wisdom. The verses above from the book of James, in turn, clarify what particular wisdom is the one to which people should incline their ears and heart. At this point, however, remains yet to be achieved, a more substantial clarification on how a person can connect, while still on Earth, to this "**wisdom that is from above**."

Let us see next, therefore, a few other texts on wisdom and also on the conditions for obtaining it.

The Second Group of Texts:

Proverbs 11: 2 **When pride comes, then comes shame; But with the humble is wisdom.**

James 4: 6 **But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."**

Psalms 138: 6 **Though the LORD is on high, Yet He regards the lowly; But the proud He knows from afar.**

Mentions in the book of Proverbs about wisdom and those included in the Scriptures thousands of years later through James, do not refer to distinct types of wisdom. By the explanation of the colligated sentence of the book of James, seen earlier, it is made clear that both sets of texts deal with the same “wisdom,” but from James texts, a more excellent clarity is revealed about what precisely is the wisdom to which the Scriptures make such great references.

Moreover, applying the explanation presented in the book of James also in the context of the search for wisdom, now knowing that this applies specifically to the “*wisdom that is from above*,” it can be seen, also in the Scriptures, that one of the central elements for a successful pursuit of wisdom is the condition of humility of the one who longs for the attainment of this wisdom.

For instance, **the sentences of the Scriptures of this second group of texts, which summarize the way God sees pride and humility, are like very well defined nails in the matter of obtaining or not obtaining the “*wisdom that is from above*.”**

If a person wants to establish oneself in pride to obtain the wisdom mentioned in Proverbs, and clarified in the book of James as being the “*wisdom that is from above*,” he or she will be disregarding the colligated sentence that teaches that the attainment of this wisdom goes hand in hand with the condition of humility of a person before the Lord and also before other people.

And still looking at the last set of texts exposed above, **it can be seen that wisdom, obviously now understood as being the “*wisdom that is from above*,” may also come to be with a person, showing that the access to this wisdom may be very close to the one who, humbly, comes to have it nearby to his or her life.**

When a person reaches the grace of God to understand the colligated sentences of the Scriptures, and in humility also passes to cherish them and rely on them, a significant change can take place in the way that one reads and sees those writings. However, even more, there may also be an extraordinary change of circumstances in the life of those who keep the words of the Lord addressed to them, for “*the wisdom that is from above*” also may dwell with them.

Thus, and still continuing with the example of wisdom, let us look for a further set of texts, showing that there are still other colligated sentences in the Scriptures that reveal even greater sublimity and depth on this so essential subject.

The Third Group of Texts:

*1 Corinthians 1: 24 ... but to those who are called, both Jews and Greeks,
Christ the power of God and the wisdom of God.*

...
*30 But of Him you are in Christ Jesus, who became for us wisdom
from God, and righteousness and sanctification and redemption,
31 that, as it is written, "He who glories, let him glory in the LORD."*

If a person reads only the book of Proverbs, one may even conclude that the wisdom one should seek is the set of wise counsel and information that is in the world or with those that are considered wise in its eyes.

If, however, a person also reads the theme of wisdom in the book of James, one will be able to perceive, with greater clarity, what kind of wisdom should be sought primarily, and yet what are some postures that one should adopt so that he or she may be favored to receive the needed aspects of the wisdom that is granted for real benefit.

Nevertheless, going still further, **from a detailed reading also of the colligated sentences presented in the text of the first chapter of the letter to the Corinthians, the subject of the search for wisdom is exposed to an entirely new instruction.** A very different revelation is disclosed before the life of the reader of this text, allowing the light on the theme of wisdom to manifest it by a broader and more explicit way as it had not been written until then.

The text of 1Corinthians, chapter 1, does not weaken the relevance that the book of Proverbs attaches to the search for wisdom, nor does it depreciate the virtues of wisdom that are described in that book or in the writings of James. However, this text of 1Corinthians gives a very accurate perspective about an essential and fundamental part of what is, in fact, the wisdom of God and where this wisdom is stored and made available.

With the information of 1Corinthians, chapter 1, it becomes more clarified the declaration of Proverbs that treats “Wisdom” also as a personal name, which speaks as a person, and which, in fact, is a living and real being.

Proverbs 8: 12 ***I, Wisdom, dwell with prudence, And find out knowledge and discretion.***

Repeating once again, regarding the book of Proverbs, various texts were seen on the relevance of wisdom concerning an individual's life, whereas, in the book of James, it is given to know that the genuinely fruitful wisdom is the ***“wisdom that is from above.”*** And, still, in James and the Psalms, it was seen that this wisdom from above is given by God to people through His grace and to those who receive it with humility of heart.

However, **even more expressive is the change of perspective that is disclosed by the colligated sentences of 1Corinthians 1, verses 24 and 30, for they affirm that “CHRIST IS THE WISDOM OF GOD” that is made available by the Heavenly Father to human beings.**

The wisdom that comes from above is granted by grace to those who open their heart in humility to receive it, but the manifested wisdom of God, before all and above all, is the living Christ Who is given to the heart of the one who receives the salvation offered by the Lord.

So, the instruction about the importance of the search for “wisdom” described in various parts of the Scriptures is clarified, from the information presented by a colligated sentence found in chapter 1 of

1Corinthians, as referring to the search and acceptance of a relationship with a specific person, the person of the Lord Jesus Christ!

The Word of God announces that it is in the Lord Jesus Christ that dwells the prudence, the fullness of knowledge, and divine counsels for all life and existence. Thus, having this new colligated sentence as a firm well-fixed nail of support, it is also evidenced in the Scriptures that the “*wisdom that is from above*” is given to those who seek with humility of heart the Lord Jesus Christ and who also persevere in the relationship with Him.

Therefore, the text of 1 Corinthians 1, verse 24 or 30, is a colligated sentence that reveals the unambiguous path or firm basis for the search of wisdom from on high and which action is so encouraged in the other parts of the Scriptures, an aspect also expressed in the following text:

*Colossians 2: 2 That their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,
3 in whom are hidden all the treasures of wisdom and knowledge.*

Because of the colligated words revealed by the Unique Shepherd, the human beings have passed to receive a precise instruction from the Lord not to incline the heart primarily to the pursuit of wisdom based on natural knowledge and abilities, but to the wisdom granted to them by a living relationship with the Lord Jesus Christ, the Son of God, the One Who knows and in Whom are all the treasures of wisdom and knowledge.

Moreover, considering that the “*wisdom that is from above*” is found and has a solid foundation in Christ, sharing it with people does not necessarily depend on the intellectual capacity and educational training of those who receive it from Christ, but, first of all, from the active relationship of each individual with the Lord Jesus and the unfailing ability of Christ to grant the wisdom from on high to those who seek Him as their Unique Shepherd and Lord.

Not even the schools that call themselves “Bible Seminars” can guarantee that their students will attain true wisdom, for the granting of it does not depend on the much studying the books or writing on the subject, but depends, first and foremost, on the direct relationship, without mediators, of an individual with the Lord Jesus Christ Himself.

The central purposes of Christ's work on Earth, including the act of giving Himself to death on the cross of Calvary, did not, precisely, also aim at the liberation of people from the fragility and corruption of their own thoughts and sins in order to return to reconciliation with God and be instructed by the higher wisdom that produces eternal and not just ephemeral benefits?

Without the knowledge and acceptance of the colligated words revealed by the Unique Shepherd also in the New Testament, an individual continues to walk uncertainly on fragile steps about what in fact is the wisdom that the Lord offers. However, by accepting the Lord's words

grouped in colligated sentences, great enlightenment is given to the heart of those who welcome them in their life.

Ephesians 5: 14 **Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."**

Finally, in this chapter, we would like to mention that the theme of wisdom discussed above is certainly worthy of an even much broader approach. However, this will not be done at this point, since in this material, the references to wisdom were more intended to serve as an example of how meaningful it is to know the essential themes of life according to the colligated sentences given to humankind by the Unique Shepherd.

The example of wisdom has been used with the aim of highlighting how necessary it is to correlate the similar subjects of the Bible with the own texts of the Scriptures that reveal the fundamental aspects of each of these subjects, for by the process of these connections of texts, a broad clarification can be added, as well as significant distortions and misunderstandings can be avoided.

Therefore, the exercise of the correlations of texts exemplified for wisdom may also be performed for different subjects, such as the other attributes of the Lord Jesus Christ presented in 1Corinthians, chapter 1, when it is declared that Christ is also our **"righteousness, redemption, and sanctification."**

Seeking, therefore, the "righteousness of God in the first place" is also to seek, first of all, a relationship with Christ, our righteousness! Aspect this, that also applies to the search for redemption and sanctification.

Even the act of praying for "the righteousness of God" on behalf of all the people in the world should be understood as a request to God so that they, in the first place, receive an ample and clear opportunity to know Christ, the benefits of His redemptive work and justice, His wisdom, and so on.

All the books in the Bible have great instructions of life for Christians, but the revelation of how they can be practiced in safety or on a firm foundation is manifested when they are associated with the truths of the "colligated sentences" which God has also recorded throughout the Scriptures and that point to His Only Begotten Son, the eternal and unshakable Lord Jesus Christ.

The "Lord Jesus Christ" is the fundamental colligated sentence to which all aspects of God's will converge.

Ephesians 1: 9 **Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, ¹⁰ that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth, — in Him.**

- John 1: 1 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.*
- ...
- 9 That was the true Light which gives light to every man coming into
the world.*
- 10 He was in the world, and the world was made through Him, and
the world did not know Him.*
- 11 He came to His own, and His own did not receive Him.*
- 12 But as many as received Him, to them He gave the right to become
children of God, to those who believe in His name:*
- 13 who were born, not of blood, nor of the will of the flesh, nor of the
will of man, but of God.*
- 14 And the Word became flesh and dwelt among us, and we beheld
His glory, the glory as of the only begotten of the Father, full of grace
and truth.*
- 15 John bore witness of Him and cried out, saying, "This was He of
whom I said, 'He who comes after me is preferred before me, for He
was before me.'"*
- 16 And of His fullness we have all received, and grace for grace.*
- 17 For the law was given through Moses, but grace and truth came
through Jesus Christ.*
- 18 No one has seen God at any time. The only begotten Son, who is in
the bosom of the Father, He has declared Him.*
-

To conclude, then, the ongoing example of colligated words, and **looking once again at how meaningful is the understanding of the Scriptures according to God's purpose in each of its parts**, we would like to remind that the Heavenly Father and the Lord Jesus Christ, to help those who want to know and walk in the path of truth, also grant them a singular "Instructor and Comforter" Who is well-equipped and capable of guiding them on this journey of perception and understanding of what they need to know about the so essential "colligated sentences" announced by the Unique Shepherd to humanity.

John 14: 26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you."

John 16: 13 "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come."

C4. Texts that Make Use of Other Words Previously Explained: The Riddles of Antiquity

After seeing that several colligated sentences or colligated words make use of summarizing and convergence of fundamental truths to serve as firm support or function as well-fixed nails for those who believe in them, as well as that, through them, fundamental aspects that clarify other parts of the Scriptures are manifested, we would like to address, in this new chapter, one more way used by the biblical records to combine or associate several of their multiple texts.

If, on the one hand, it can be observed that the colligated sentences of the Scriptures, although sometimes very succinct, serve to clarify many other writings of the Bible itself, there are also in the biblical records the types of texts that make brief or summarized mentions of parts of the Scriptures under the assumption that the reader is clarified on the subject that already, also in the Bible, has previously been presented in a broader way.

In the Scriptures, several texts quote historical names, places, events, or situations without necessarily providing a detailed explanation of the mentioned element. And this, in various situations, occurs because of the fact that there already are, in the Bible itself, earlier narrations or descriptions about the cited aspects.

Moreover, **these direct and abbreviated references to some aspects previously exposed in the Scriptures are not mere purposeless mentions, but are intended to awaken readers to associate a particular text they are reading or studying with a series of information correlated with previous and broader contents about the aspect in reference.**

The practice of direct mention of other references contained in the same set of texts, such as the Scriptures, is also used in several other works of literature. This method aims at indicating to the reader the correlation of the most recent themes and contents with those that precede them, without, however, making a presentation again, to each new text, of all the details previously exposed.

Thus, if a reader of a more recent text knows the content or meaning that lies behind the mentions indicated therein, one may advance more quickly and appropriately in the perception of the purposes that are intended to be exposed in this more recent text.

On the other hand, if a reader does not know the contents or the meaning of the citation indicated in some more recent text, one may, also, through the same quotations, receive an input about the relevance of the contents or previous aspects that are behind the mentioned references and that he or she is also challenged to know better in order to understand more widely the primary or more recent text that one is reading or studying.

At the present days, we probably might compare the short references that the Bible makes to other contents of itself as being like “*links*” that are introduced in several parts of the same compendium to indicate the places where a briefly referenced term is duly or more broadly described.

The use of “links,” or the abbreviated mention of other parts of a set of information, can be very helpful in some subjects, since they allow managing new approaches to some themes in a complementary and more

objective manner without, however, discarding the previous contents that assist the explanations that the more recent texts are aiming to bring forth.

And one of the ways used in the Scriptures to nominate cross-references between their texts is what has been cited in them as “dark sayings of old,” “riddles,” “riddles of ancient times,” or “riddles of antiquity,” as can be seen below in Psalms 78:

*Psalms 78: 1 A Contemplation of Asaph. Give ear, O my people, to my law; Incline your ears to the words of my mouth.
 2 I will open my mouth in a parable; I will utter dark sayings of old,
 3 Which we have heard and known, And our fathers have told us.
 4 We will not hide them from their children, Telling to the generation to come the praises of the LORD, And His strength and His wonderful works that He has done.*

Although in the text above is mentioned the expression “dark sayings of old,” in the notes related to the comments of Strong, this expression is also explained as “riddles of antiquity” and, among other considerations, as: **parable, enigma, enigmatic saying or question, perplexing saying or question.**

And while the word “riddle” or “enigma” may also be used in the direction of thinking about challenging questions to solve or about obscure items, when the Scriptures mention the “utterance of the riddles of antiquity,” we understand that the purpose of this practice is not primarily to point out to the idea of presenting veiled things that need to be uncovered, but rather, referring to narratives and examples from which various learning can be extracted.

With the coming of the Son of God in the flesh to the world, and from all of His work for the redemption of humankind, many “ancient riddles or enigmas” have already been disclosed or unraveled.

So, before the manifestation of Christ to the world, the number of unenlightened “riddles of ancient times” was far superior to what we have after the coming of Christ.

For the people who lived at the time so-called “before Christ,” almost everything that happened later to Christ was inconceivable to them to happen to the Son of God. Considering this, how would they, then, understand that the Son of the Eternal God would be crucified by men and that through the suffering of Christ the Heavenly Father was offering His everlasting mercy, love, grace, and salvation to the world?

After the death and resurrection of Christ, however, this event prophesied for hundreds of years, and actually fulfilled on the cross of Calvary, was clarified. This set of prophecies, therefore, is a riddle or enigma of antiquity that for the present generations has already been unveiled. The Lamb who takes away the sin of the world has already been slain for the redemption of people and to make the possibility of their reconciliation with God accessible.

Nevertheless, the Bible continues to refer to “the Lamb that was slain” even after the resurrection of Christ. We already know, also from the Scriptures, that the Lamb was the Lord Jesus and that He already died on the cross for the salvation of all human beings. The Bible, however, does not consider that Jesus Christ just “was” the Lamb of God, but that He still “is and continues to be” this same Lamb of God that was slain and, after that, was also resurrected from the dead.

Therefore, when the Scriptures, even after the coming of Christ in the flesh to the world, use the reference to the riddle or enigma called the “Lamb of God,” they do so by pointing to all the content that is implicit in the fact that Christ was and remains the eternal “Lamb of God.”

Like it is written in the Scriptures that “we are the sheep of His pasture,” and this does not literally transform us into animals, so also the Lord Jesus Christ is not a lamb in the material sense, but rather in the sense of the figure in which He, as “a lamb that was slain,” made all the provision, by the sacrifice of His body and His blood, for the salvation of humankind.

The riddles used in the Bible, therefore, at the most time, do not refer to mentions of aspects that cannot be understood or comprehended by people, but they express the idea of what in our days could be named as “figures of speech,” recalling, however, that this comparison is not entirely applicable in all cases.

Figures of speech, in turn, are used when one wants to use a few words to refer to a set of thoughts or events that are attached to the mentioned figure of speech. On the other side, an individual's lack of knowledge about what is associated with a figure of speech may constitute to oneself a severe impediment to the understanding of various aspects of the subject in reference.

When, for instance, people travel to a place or country that is not habitual to them, even if they know well the language of the destination region, they may not understand parts of what is spoken in this other place, not because of a lack of vocabulary, but just because of lack of knowledge of the contents that are associated with the typical figures of speech of that country or region. In these cases, for them to understand what people are indeed trying to communicate through what they say, it will be necessary to search or interrogate specifically about the subject and the meaning of the figures of speech used.

On the other hand, once the figure of speech is exposed and clarified to the traveler, it is not necessary that all the content that is associated with it must be explained to him or her every time the figure of speech is mentioned.

Similar aspect to the one mentioned in these last paragraphs also occurs regarding the reading or studying of various parts of the Scriptures. There are many expressions cited in the Bible that are the continuity or the complement of aspects that became figures of speech and that have already been narrated in other texts of it previously.

So, if the reader of the Scriptures does not investigate about what content is being referred to by a citation of a figure of speech that is used in a particular narrative, one may incur a very limited or even undue understanding of the matters dealt with in the text in which one is performing the reading.

In the Scriptures, God used, as also He continues to do so, several references to some ancient facts in the same way as they were nominated when they occurred or even with the same names of people and places with which they were previously recorded. Obviously, we are not saying that the Bible and the names used in it should not be translated into other languages, but what we mean is that the names of the examples in the Scriptures that have been constituted by God as references of some riddles of antiquity or figures of speech remain, in essence, the same of those who are nominated in the Bible in the manner God has instructed them to be recorded.

Still, in other words, **it is up to the reader of the Bible to know the descriptions of its facts or content also by the manner and words used in the Scriptures.**

It is not for the reader to wait for God to promote the modernization of the ancient facts and names of the enigmas so that those writings receive more contemporary examples or nominations, since the same God who inspired the texts that refer to previous riddles or figures of speech is also the Lord who knows how to make them understandable to those who seek, in Him, the comprehension of the content of antiquity conferred by God to humankind.

The Bible presents its contents as the Word of God and also presents itself as a compendium already firmly established by the Lord, there being no indication, in the Scriptures, that God has in mind to make a new version of the facts and names like the ones registered in them in order that they receive more modern names or that they will be transformed into figures of speech with more contemporary terms.

God has made the Scriptures available to humankind and supports them so that they may be passed on faithfully from generation to generation. However, **each generation, with the help and guidance of the Lord, must make the due efforts to know what is referred, in the Bible itself, to the riddles of antiquity so that they know to which content or meaning other texts are referring to when they mention brief references to enigmas or figures of speech.**

The people who wrote the Word of God that was granted to them did this task with care and love for God and their descendants. Some did not even spare their lives of many arduous sacrifices so that the divine truths could be handed down faithfully from generation to generation.

Therefore, the new generations should never be negligent in seeking to understand what is associated with a riddle or figure of speech just because that to it is given a name not considered by some as contemporary. Moreover, we would like to highlight here that the effort to understand the terms that were used for the titles of the riddles of antiquity, certainly in the vast majority of cases, is much less than the enormous exertion performed by those who wrote them.

If a human conduct has reached the point of being recorded in the Bible, whether this behavior has been appropriate or not, and the specific example has been registered in the Scriptures for the purpose of teaching also through a reference in other biblical texts, God has understood for good to nominate them with the figure of speech under the name that He chose to register it, so that it is also up to the readers of the Scripture to perform the due effort of learning to look into what is associated with the respective names of the riddles.

Even more, **the various quotations from the Bible itself of the riddles of antiquity previously recorded in its own writings also show us that there are conducts carried out thousands of years ago which, in essence, presented the same ingredients of similar acts done today, and that also, for this reason, do not need to receive contemporary names or to be re-edited with other titles to be understood.**

When a precedent or an ancient example is mentioned in some part of the Scriptures, like an ancient figure of speech, but with validity for the present day, the message that it passes is that the human beings may have changed in some external aspects of their habitat, but on the inside, in his or her heart, the desires and actions are the same as thousands of years ago, being the reader of the Scriptures called by God to know these aspects also by the same names of riddles already used for several centuries.

Thus, with the aim of showing even more the practice in the Scriptures of the citations of the riddles or figures of speech of antiquity, and because of the contribution that the understanding of these mentions may represent to a person for a broader knowledge of the Word of Truth, we want to explore below, even if briefly, two more examples.

Example 1:

*Jude 1: 11 **Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.***

*12 **These are spots (or like submerged rocks) in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;***

*13 **raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.***

The last text above is full of examples of what is being discussed in this present chapter, because of Cain, Balaam, and Korah, mentioned in this part of the Scriptures, are real men who lived in the past and whose behavior became figures of speech. In other words, they have become, in a certain way, “riddles of antiquity” unveiled in the biblical writings granted by the Lord, so that they may be manifested to the generations as references of attitudes or postures that are opposed to the will of God and that, for this reason, should be readily rejected.

Texts such as that of Judas, for instance, associated with the meaning of the figures of speech, also contribute to performing the identification of the men and women with such bad behaviors in each new generation, even if they have soft and pleasing words to the ears, for they are, in reality, like “submerged or hidden rocks” that may cause substantial damages to those who transit on the waters or ways in which the merciless ones try to hide themselves to act against the life of others.

The way of Cain, the error of Balaam, and the rebellion of Korah are riddles of antiquity exposed and enlightened in the Scriptures to serve as a warning and protection against similar behaviors that recur or manifest from time to time and in all generations.

And if some readers of the Bible, again and again, simply pass over the texts that refer to ancient situations, without deepening the meanings associated with the characters quoted in them or what the figures of speech represent, these readers will

take the risk, even thousands of years later, to come face to face with situations similar to those of old and yet do not realize that they are occurring also in their own days and before their own eyes.

Regarding the vast majority of riddles or figures of speech mentioned in various parts of the Scriptures, there is also, in the writings of the Bible itself, the clarifications on the attitudes of some individuals and peoples in their ancient times and places. And if the riddles of antiquity are mentioned in the Scriptures for the purpose of a broader explanation of life principles, it is for the reader's teaching and benefit that they are quoted in them.

In the Scriptures are mentioned names or titles that, due to their high relevance, have come to be used as figures of speech that point to examples of conduct or principles that should be followed, as well as others that have come to serve as examples of intentions and practices that should be strongly rejected by those who are attentive to the words of the Lord.

Example 2:

Galatians 4: 21 Tell me, you who desire to be under the law, do you not hear the law?
22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.
23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,
24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar, —
25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children, —
26 but the Jerusalem above is free, which is the mother of us all.

The text above of Galatians is very interesting to be observed as to the aspect of riddles or figures of speech of antiquity, for in it there is a direct mention of an allegorical use of names and facts that, long time ago, preceded it.

Particularly in the NKJV version, the allegorical word is translated as “*symbolic*,” causing the figures of speech, referenced in the text above, to be also associated with the expression “*which things are symbolic*.”

The life of the two women mentioned in the text of Galatians 4 and the facts narrated about them in the Bible, therefore, came to be considered as symbols of conduct for all future generations.

And from the aforementioned symbols, people at all times, even on present days, may then be clarified not just about the types or similar behaviors that they may equally adopt and manifest, but also become previously aware or instructed of the consequences that may arise from the adoption of life conducts comparable to those exposed by the quoted symbols.

The writings on the principles that the two quoted women adopted and manifested in their days of life on Earth highlight the same behaviors that human beings of all times follow daily in their lives, but that the later often do not even discern that they practice them. A situation of ignorance that, however, may be clarified and changed in the life of an individual if one gets to know, with more understanding, the aspects that are associated with the symbolic mentions presented in texts such as Galatians 4.

To predispose the heart to learn to understand and use appropriately, moderately, and soberly what the Lord aims to teach people, including doing it through the symbolical citations in the Scriptures, is also part of the growth process in understanding the biblical writings or the Word of Truth.

On the other side, we would like to reaffirm here once again, that the preceding paragraph, evidently, does not mean or does not aim to say that all the characters quoted in the Bible can be used “symbolically” at any time or according to the reader's desires.

Nevertheless, **when the Scriptures themselves make allegorical or symbolic references to some aspect contained in it, these riddles or figures of speech certainly aim to offer a significant contribution so that the readers of some particular subject may have the previous information that they need to understand it more accurately, as well as to be satisfactorily supported by real historical facts that exemplify what results from similar choices adopted, in one way or another, in relation to the respective subject.**

And as has been mentioned in the subject on Rightly Dividing the Word of Truth, the possibility of understanding the riddles or figures of speech of antiquity is not necessarily associated with high steps of education or specialized positions according to the human concepts. On the contrary, quoting trustworthy “symbolic” examples of the past even favors that some particular theme can be understood more precisely by a larger group of people who incline their heart to the comprehension of God's will for their life.

The last texts of Jude and Galatians cited above, for instance, are recorded in letters written and addressed to the people in general who believed in the Lord Jesus Christ, and not only to a group of people in a prominent hierarchical or social position.

The texts in reference were not addressed to those who saw themselves as “special persons or leaders,” and also were not directed just to the Jews of those days who, in principle, knew more about the narratives of the events and examples of the ancient characters quoted. The words of James and Paul, respectively, were addressed to all people who adhered to the faith in the Lord Jesus Christ in the most different regions, even though many of them were seen as “ordinary and simple” people in the eyes of the world.

Similarly, in the present day, “ordinary” people are also challenged to know more deeply the contents of the Bible, inclusive through some of their principal figures who have become examples of antiquity.

Evidently, **God, in His infinite wisdom, can come to use modern figures of speech to instruct a person so that one may realize what He is objectifying to teach. God knows how to communicate Himself with people of all times, all ages, and in any situation that they encounter themselves. However,**

God has also chosen a prior set of examples to compose His formal writings for all generations, and which, in turn, contribute that the Lord's teachings, by the use of the same riddles of antiquity, become equally known to every new generation.

No matter how much a Christian appreciates more contemporary terminologies or exemplifications, the act of keeping the eyes fixed in the Scriptures, and the examples and terms as they are referenced by them, should never be neglected. The examples, terms, or symbolic figures in the Scriptures, as they have been reported and nominated, are teaching and protection tools for the life of Christians, and that never become antiquated although they are enigmas or as figures of speech of antiquity.

We understand that here it should, still, be highlighted that when in the present subject is given an emphasis on knowing the word of God also regarding the riddles of antiquity, this emphasis does not, in any way, defend or make reference in favor to the return to the Scriptures for a search for the most diverse traditions or cultures that existed in times of ancient peoples, but rather for a search for the principles of God that are above the traditions and cultures, and that were manifested by the Lord to humanity to be lived in all generations.

Several aspects of some cultures, traditions, and even laws, already from the earliest times of humanity, are opposed to God's will for people, and the characteristic of being of "antiquity," by itself, does not validate them as appropriated by those who want to live and walk according to the path that the Lord Jesus Christ prepared for them to follow, an aspect also exemplified in the following texts:

Mark 7: 8 ***"For laying aside the commandment of God, you hold the tradition of men: the washing of pitchers and cups, and many other such things you do."***
9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition."

Colossians 2: 8 ***Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.***
9 For in Him dwells all the fullness of the Godhead bodily.

Unfortunately, also in the present days, we are surrounded by the many concepts and teachings that present themselves as genuinely for Christians and that have come to be adopted culturally as if they belonged to the faith taught initially by the Lord, but which, in reality, are no more than an expression of principles or practices which people unduly try to add to what is the actual life of faith in Christ.

Therefore, **following Christ and seeking to understand His colligated sentences and the riddles of antiquity are entirely different actions than seeking to understand and follow the cultural and religious traditions that many people try to hand down from generation to generation.**

On the contrary, **the colligated sentences of the Lord and the riddles of the antiquity, described in the Scriptures, also serve to discern what tries to**

show itself as an integrated part of the principles of the Christian life just because it is traditional or cultural, but which is not approved by the Lord even if it refers to beliefs and conducts practiced by people for centuries.

To know the propositions that are said to be expressions of the Christian faith, but which are transmitted by human traditions or mere transfers of information according to natural understanding, mixed with behavioral cultures added by people over the years, is entirely different from knowing personally the Lord Jesus Christ and the actual contents of the right words that the Lord left recorded in the Scripture to help people to understand His eternal will.

Psalms 119: 160 The entirety of Your word is truth, And every one of Your righteous judgments endures forever.

C5. Detailing Without Moving Away from the Global View of the Scriptures to Not Incur in the Winds of Doctrine

A large part of the people of the generation living on Earth in the present days is, in some respects, particularly privileged if compared to past generations.

Currently, for instance, there is an availability of facilities for locomotion, communication, access to electricity, water, healthcare, and many other things in a way that was not even conceived less than a hundred or two hundred years ago. The previous conditions for achieving them were much more difficult and limited, and many of the means that are used contemporaneously were not even considered in the near past.

Another aspect that is spreading in an accelerated, increasing, and extraordinary way is the wide availability of access to a vast amount of information in the world. With the advent of the Internet and also the availability of mobile, personal, and so-called intelligent devices, this access to data is reaching enormous crowds in the most diverse parts of the world and of the most varied social classes in a way never before conceived.

Moreover, along with the access to vast sets of information in the world, also a “universe of tools” for handling and exploiting this information is being made available.

It is certain that the generation of these days, similar to all previous generations, also has enormous problems and challenges that it faces daily, but effectively there is the availability of diverse resources, and on such scale, as it has never been seen at any other times.

And since the Bible is also an arsenal of information and instructions, it is apparent that the current benefits of the data-handling tools also can be of help in studying the word contained in it.

It is now possible to carry out searches filtered by specific words, to group texts in themes, to reorder records in different classification orders, for instance, by estimated and chronological time of writing, to compare several versions and in several distinct languages, and still more.

Until the present time, there was never a generation that could explore the Scriptures with so many technical tools of research and detailed analysis.

The access to the Scriptures today can be accomplished in many ways, and it is even possible to visualize every word of the Bible records comparing them in the language that the reader is accessing them with the languages of the original Scriptures. And even more, these words can still be seen associated with dictionaries that seek to enlighten and exemplify them to the reader according to the probable meanings in the original languages.

All these available benefits are indeed useful and worthy of being explored.

However, there are also risks involved in these ease manners of handling the texts of the Scriptures and in the abundant technologies of aggregation of attachments, commentaries, and external supplements concerning the contents of the Bible.

In many cases, the excessive desire for information that could come from the most different investigations may cause the researcher to go down even to a level of details so itemized that the understanding of the themes becomes compromised. By surrendering to a detailed analysis of a particular aspect, the researcher may reach the point of

getting absorbed in the details and, by that, disassociate oneself from the global or the core truths of the Scriptures.

All the technology for access and treatment of information that is in the world does not guarantee and can never ensure, therefore, the proper understanding of the Scriptures.

We understand that it is important to point out here, that although each generation has specific challenges pertinent to its own time, each generation also has challenges that are precisely the same as those of the generations of all past ages. People in the world, for instance, continue to die, life on Earth remains finite, and the “afterlife” perspective remains the most significant challenge of all, as it has been since the earliest times of humanity, showing that some global themes cannot be solved merely by detailing more and more the details related to the words and narratives related to them.

And also regarding the goal of deepening in the aspects related to the biblical texts, several warnings are described in the Bible itself so that people, in their actions of a search for a broader knowledge of the details about the Scriptures, always should keep in mind that the most varied biblical contents are also part of a global compendium, which is, in everything, aligned with certain primary or fundamental truths presented throughout its writings.

Readers or scholars of the Bible, therefore, should always keep in mind the global aspects that are interwoven by the most diverse texts of the records of the Word of Truth. And the deepening in the detailed studies of the Scriptures should never be used as a pretext to create doctrines and teachings dissociated from the global vision of the will of God which is expressed in the writings that the Lord has left to human beings.

The teaching of God given by the Scriptures to human beings, and also termed as the doctrine of God, was not granted by the Lord to be divided according to the interests of men or women who use only the parts that interest them to create and spread their distorted ideas as winds of their own conceptions, teachings, or doctrines. Since the Scriptures are an expression of the Word of Truth, the reader should always seek them out consistently with the biblical records themselves, even though this may, at some point, contradict his or her diverse interests or some other contents that one may appreciate.

There are many winds of doctrine or teaching in the world that are constituted from some detailed fractions of texts extracted even from the written Word of God itself. These teachings may even attempt to present themselves as “good winds of biblical doctrine,” but because they are not faithful to the practice of “Rightly Dividing the Word of Truth,” to what the Lord reveals through “colligated sentences,” or to the meaning expressed by God about the “riddles of antiquity,” and yet, by not remaining faithful to the fundamental purposes of God’s will, these winds of doctrine fall short or beyond the truths of God, seeking to induce human beings to great and terrible errors.

Although the winds of doctrine, in several cases, are elaborated and presented with many details attributed to deep searching and with a sharp appearance of true piety or godliness, they are in fact craftiness or subtleties to deceive imprudent people, and who incline their heart to these types of teaching. One more reason why the more consistent, comprehensive,

or global knowledge of the Word of Truth presented by the Lord in the Scriptures is so necessary, as also ratified in the following texts:

Ephesians 4: 14 ... that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head, — Christ —.

2 Timothy 3: 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.

It is through fellowship with the Unique Shepherd Who granted the Scriptures, and only through it, that a person can understand the instructions that are necessary to live and walk according to God's will for one's life. However, it is also vital to be aware that the Lord uses various global and constant aspects of the whole written Word of Truth to instruct those who come to Him.

Healthy growth in the knowledge of the Scriptures occurs when one grows in the One Who is the Head of all the Scriptures, but also when a person understands and accepts that the teaching of the Lord through the Scriptures, in its various regards, never departs from the fundamental and immutable aspects which are also revealed in the biblical writings.

If during the exercise of a deepening of the details of some parts of the Scriptures one begins to think and propose principles that contradict the fundamental aspects of the Scriptures or the truths firmly established and manifested by the colligated sentences granted by the Unique Shepherd, this person, for more details one seeks to gather for his or her arguments, will be entering the sphere of winds of doctrines that are opposed to the true and constant teaching of the Lord.

And any teaching in the world that is not according to the words of the Lord Jesus Christ, even though derived from parts of the Scriptures, is a teaching that works contrary to God's will for human beings, as is emphatically stated in the following text:

1 Timothy 6: 3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,

5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.

In the position of preeminence, above all creation, and as a fundamental prerequisite for any other detailing, conclusion, or proper teaching on the various parts of the Scriptures, are established by God, in an eternal and unshakable way, the words of the Unique Shepherd, the Lord Jesus Christ.

Finally, in this chapter, and considering that in the present subject the principal purpose is to arouse the reader's interest in the principles of a proper relationship with the Scriptures, we would just like to mention here that a broader detailed content of the last text of Timothy mentioned above can be found in the subjects of the Systemic Teaching about Christian Life on The Gospel of the Righteousness of God, The Gospel of the Glory of God and the Glory of Christ, as well as the theme entitled as The Other Gospel.

C6. What is the Best Bible Dictionary?

As the last part of the present subject, we would still like to address the fact that when the theme of deepening the knowledge of the Scriptures is put on the agenda, people, on several occasions, also begin to want to know about other materials of support to understand the words of the Scriptures, using, for instance, the so-called “Bible Dictionaries.”

And in a certain sense, it is undeniable that several people have served their generations, as well as succeeding generations, with detailed materials to support the study of languages and words, registering them in numerous dictionaries. Aspect this, that also occurred regarding the terms and expressions used throughout the Scriptures.

And once again, many of these people have provided and still do an excellent and precious service through the descriptions and details they have made available in more recent languages about the meanings or possible meanings of many biblical terms in their original languages.

Similarly, also countless archaeological descriptions of the regions, cities, and possible characteristics of life in ancient times can serve as useful information, as well as the descriptions of their probable locations, customs, and other valuable details which, somehow, may contribute to the studies of those who wish to know more about the Bible contents.

A minimal vocabulary or a minimal knowledge of facts to communicate and receive communication on a topic, on several occasions, is also necessary to obtain and understand an instruction from the Lord. And in this sense, the various dictionaries and some other materials can play a significant cooperative role for people to understand specific subjects and also to assist a person, including, in the communication with God and His written Word.

Nevertheless, on the aspects discussed in the last paragraphs above, **it should be emphasized that no dictionary and set of biblical commentaries, as much as they encompass good contributions or as extensive as they are, can replace the clarifications that the Scriptures themselves give about the Bible contents and, even less, will be able to supply the fellowship or relationship that an individual on Earth is called to personally practice with the Lord in order to be instructed by the Lord Himself about the Word of Truth.**

The principle exposed in this last paragraph is an aspect that should be widely understood and continually kept in the heart. And this, because dictionaries of vocabularies or words of specific languages, for their very nature, purpose, or objective that they aim to achieve, will generally be very focused on the explanation of words in the sense of their linguistic meaning, and not necessarily in the definition that God presents about a term or expression mentioned or used in the Scriptures.

In principle, for instance, the vast majority of language dictionaries will not state that the definition of “wisdom” is equal to the person of the “Lord Jesus Christ” or that the “Lord Jesus Christ” was given by God as the “wisdom that is from above” for those who believe in Him. Information, like this last one, is not always seen as a vital item to be explained by language dictionaries, but it is undoubtedly addressed by an indispensable role of the Bible regarding the Scriptures that are in it.

In the Bible, it can be noted that regarding particularly meaningful terms, such as “*sin*,” there is not made just a mere citation without the proper description, in the Scriptures themselves, of the principal details that are associated with these terms.

In the Scriptures, the use of the word “*sin*,” continuing with this same example, is not limited to the linguistic exposition of the term, but in their writings, “*sin*” is disclosed by facts, has its origin exposed, has the consequences of its practice widely narrated, has ways described in details for a person to be freed from it, and many other aspects related to this topic.

Some materials that support Bible studies may actually be useful to people, but one high risk becomes present when definitions about the things written in the Bible are used without the quotations of the definitions, explanations, and exemplifications displayed in the Bible itself and, mainly, when they are presented in a manner dissociated from the definitions set forth by the Unique Shepherd through the colligated sentences also recorded in the Scriptures.

In the sense of the last examples above, **the Bible itself contains many explanations of its own contents and which many linguistic or etymological dictionaries do not offer, showing that the Bible also becomes the most comprehensive and useful written compendium regarding the Scriptures themselves.**

Thus, on the one hand, in relation to the aspect quoted in the previous paragraph, we may even think that the best and most accurate dictionary about the Scriptures is the Bible itself, since it does not limit itself to exposing definitions about essential aspects of life only from a limited point of view of a term in its purely linguistic condition, but, on the contrary, exposing broadly a series of factors that are associated with a term that is used expressively in it.

On the other hand, however, we understand that it should be emphasized here, once again, that **not even the breadth of the contents of the Bible over its own texts is fully satisfactory so that the Scriptures contained therein can be understood by an individual according to that which the Lord wants people to understand.**

The Scriptures, as a compendium inspired by God, can undoubtedly serve as a support to facilitate and give agility to the understanding of the will of God for the life of the people on Earth, as well as serve as essential guidelines that show how a person can be qualified for the life to come. The Scriptures are the expression of the best, the broadest, more accurate, incomparable, irreplaceable, and satisfactory set of writings that have been already registered on Earth on the fundamental aspects of life for the present and eternity.

Without the Scriptures, and to explain everything contained in them, God would have to verbally retransmit them to each person, which would simply or probably take more time than the life of every individual on Earth, implying that people would not have time to advance in God's will for them.

Nevertheless, and despite all the benefit and support that can be extracted from the Scriptures, they are not yet the fully or sufficient provision for an individual to understand the contents of the biblical writings in accordance with what the Lord wants each one to perceive and understand.

In looking at the various aspects of a proper relationship with the Scriptures, a person may come to realize that the task of doing so is not something that simple. Moreover, in fact, the interaction with the Word of God is not a simple task, for it is definitely impossible to be appropriately done just through the natural resources available to the human beings and without the help of the living Spirit of the Lord.

So, even though we might at first be inclined to consider the Bible to be the best dictionary of its own writings, because it contains the very precious colligated sentences and the rich riddles of antiquity that support the explanation of other parts of the whole set of the Scriptures, it should also be noted that the Bible's own texts also state that, ultimately, the best dictionary of the Bible is the very Author who inspired the Scriptures contained therein.

And from the clarification that a person may have access to the Author who inspired the Scriptures, that task of understanding the Word of Truth, which naturally seemed so challenging to be performed, becomes exposed to a new perspective, and thus getting possible to be carried out by "ordinary or simple people" if they allow the One who granted the most varied texts of the Bible records also to instruct their heart and mind.

We understand that it is also worth noting here that **the one and only God who granted the Holy Spirit to inspire people to have the Scriptures registered in the world is also the same and the only God who can grant the Holy Spirit to unveil His written Word to whom He wants to do it.**

The proper understanding of the Scriptures by a person, therefore, is much more related to the concessions that God makes for an individual to assimilate them than to the natural or intellectual capacity of those who want to learn the written Word of the Lord. And God may grant His grace abundantly so that even the little ones, according to human eyes, or even the children, prophesy, and understand what He communicates to them, as also exemplified below:

Matthew 21: 16 ... and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, 'Out of the mouth of babes and nursing infants You have perfected praise'?"

Luke 10: 21 In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

Romans 9: 16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

1 Corinthians 2: 12 **Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.**

13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

In many human writings, it is no longer possible to access their authors by the mere fact that they are no longer present and active on Earth, but in the case of the Bible, this does not occur. It is a fact that the writers of the Bible are no longer present on Earth, but the source that inspired them is always near since He is eternal and present with human beings of all times, including in the contemporary days.

God has, indeed, granted the Scriptures for the teaching and instruction of those who regard them, as well as to describe, through them, where the way of life, according to the divine will, can be found. However, God did not grant the Scriptures for the people to seek the instructions in them without being, firstly, in contact with the Author of this whole set of writings.

Therefore, above all the tools of support that people may naturally have on Earth, including the materialized records of the Scriptures, there is still a superior dictionary of the Word of Truth to be accessed, who is the Eternal God, and who can be accessed through a living relationship with Him supported by the Holy Spirit, the Spirit of the Lord who is given to those who believe in God and who receive Jesus Christ in the heart as the Eternal Lord.

Following and amplifying the thought of the colligated sentences presented in the last texts above, and the statements that the natural human being needs the spiritual instruction of the Lord to understand spiritual things in accordance with the will of God, it also becomes understandable why the Scriptures, in general, are so intense and incisive to point out to the life and instructions that are found in a personal relationship with the Lord.

The Bible and daily practices show that a person may even come to gather much information about God and talk about the characteristics of the Lord, but only by depending on the human mind, an individual falls short or limited as to the perception and understanding of the novelty of life that there is in God and to the purpose for which the Lord granted His Scriptures.

If, however, the task of going further in a more profound knowledge of the Bible, as instructed by the Scriptures themselves, is accompanied by God's help and direction, this deepening in the "Word of Truth" also will provide the precious temporal and eternal benefits reserved by the Lord to those who love and practice His instructions.

Psalms 119: 144 **The righteousness of Your testimonies is everlasting; Give me understanding, and I shall live.**

So, and finally, **if a reader puts the relationship with the Lord as the precursor or primary aspect of his or her reading and studying of the Bible, and in the Lord he or she perseveres in knowing the Scriptures, this reader's perception of the purposes written in the Bible records, the right division of the Word of Truth, the colligated sentences, and the riddles of antiquity will give him or her an understanding of the will of God like this reader could never have thought to be possible.**

Therefore, we would like to finish the present subject already pointing out also to the two that succeed it, namely and respectively, the themes The Letter or Life and Knowing about God or Knowing God, which have as one of their primary objectives to highlight how much the relationship with the Author of the Scriptures is vital for all who long to know the newness of eternal life that can only be found in the Lord.

- John 5: 24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.*
- 25 Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.*
- 26 For as the Father has life in Himself, so He has granted the Son to have life in Himself."*

Bibliography

Note on Biblical Texts referenced:

- 1) The biblical texts without explicit indications of reference were drawn from NKJV Bible, as indicated below.
- 2) Highlights in the biblical texts, such as underline, bold, or similar were added by the author of this study.

Bible EC – Portuguese - João Ferreira de Almeida Edição

Comtemporânea (1990). Editora Vida.

Bible LUT - German - Translation of Martin Luther (1912) - CD Online

Bible.

Bible NKJV - New King James Version (2000) - CD Online Bible.

Bible RA – Portuguese - Almeida Revista e Atualizada (1999) - CD

OnLine Bible.

Bible RC –Portuguese - Almeida Revista e Corrigida (1995) - CD OnLine

Bible.

Bible RVR95 – Spanish - Reina – Valera Revisión (1995) – Cd Online

Bible.

James Strong, LL.D, S.T.D. - Strong's Hebrew and Greek Lexicon - CD

Online Bible.

(2017) Dictionary Online Google.

(2017) Dictionary.reverso.