

ACCORDING TO THE
SCRIPTURES:
The death, burial, and resurrection
of Jesus Christ

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INTRODUCTION

The purpose of this short paper is to determine what the word *scriptures* in 1 Corinthians 15:3-4 refers to and then to identify several Old Testament scriptures that point to: the death, burial, and resurrection of the Jesus Christ, God's only begotten Son.

THE WORD TRANSLATED SCRIPTURE

James Strong identifies that the word scriptures in the New Testament (NT) is a translation of the Greek word γραφάς.¹ Review Robert Mounce's definition for scripture:

"The noun γραφάς translated scriptures is unique in the NT in that it solely refers to the Scriptures of Israel. In the sing., the noun can refer to a specific portion of the Scripture...or to the scriptures as a whole, but in the plural, it always refers to the latter."²

THE GOSPEL

The Apostle Paul acknowledged the gospel he preached was promised by God, announced by his holy prophets, preserved in the Hebrew Scriptures, and fulfilled in the person of God's only begotten son, Jesus.

¹ The Strongest Strong's Exhaustive Concordance of the Bible, Large Print ed. (Grand Rapids: Zondervan Publishing, 2001), Strong's# 1124.

² Mounce's Expository Dictionary of Old & New Testament Words (Grand Rapids: Zondervan Publishing, 2006), pp.618-619.

Paul further stated his gospel was not of human origin, neither was he taught it but by the revelation of Jesus Christ.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto the present, but some have fallen asleep.³

In keeping with this, Mark's Gospel reports that Jesus foretold he would be condemned, killed, and that he would rise again in three days.⁴ Jesus further stated he, the Son of Man, would suffer many things, be rejected, and that he would give his life a ransom for many.⁵

William Lane underscores the implications of Mark 10:45 stating:

The reversal of all human ideas of greatness and rank was achieved when Jesus came, not to be served, but to serve. He voluntarily veiled his glory as the Son of Man (cf. Chs. 8:38; 13:26; 14:62) and assumed the form of a slave who performed his service unto death because this was the will of God (cf. Phil.2:6-8). In verse 45, which subsumes verses 43-44, the death of Jesus is presented as his service to God and as a vicarious death for many in virtue of which they find release from sin. Each of the components of this highly compressed saying is significant.

³ 1 Corinthians 15:3-6 & c.f. Galatians 1:11-12

⁴ Mark 8:31, 9:31, 10:33-34

⁵ Mark 10:45

The formulation “The Son of Man...” places the entire statement in the context of Jesus’ messianic mission. (cf. Ch.2:17). The service in which the royal will of the Son of Man is displayed is fulfilled in his giving of himself. In a Jewish frame of reference this expression was characteristically used of the death of martyrs.⁶

THE WORD TRANSLATED RANSOM

The Greek word λύτρον, translated ransom, as in Mark 10:45 is defined by James Strong as: “ransom, the price of release, thus making redemption possible;”⁷ further, C.I. Scofield observes: “Redemption is the great theme of the Bible. Indeed, the Bible has been called the book of Redemption.”⁸ In keeping with C.I. Scofield, G.K Beale and D.A. Carson support that the scriptures foretold God’s purpose in saving his people from their sins; for God to achieve this, Christ gave himself a ransom for all and was raised again from the dead:

Paul asserts that the death and resurrection of Christ, the central events of his gospel (15:2), are *kata ts graphas* (“in accordance with the scriptures”). That Paul refers to “the Scriptures” in the plural only rarely (Rom.1:2, 15:4; 16:26; 1 Cor.15:3-4; cf. Gal 3:10) suggests that here he is speaking generally; the many references to “Scripture” in the singular are routinely when citing a specific text.

⁶ William Lane, *The Gospel of Mark*, (Grand Rapids, MI, Eerdmans Publishing Company, 1974) p.382.

⁷ The Strongest Strong’s Exhaustive Concordance of the Bible, Large Print ed. (Grand Rapids: Zondervan Publishing, 2001), Strong’s# 3089.

⁸ C.I. Scofield, *Scofield Bible Correspondence Course*, Vol.5, (Chicago, IL, Moody Press, 1960), 1304.

Barrett (1996:338-39) understands Paul's point in 15:3-4 to be that the cross is the climax of the events of salvation history as they are revealed in the OT, and that the message of the cross must be understood through the OT categories of sacrifice, atonement, suffering, vindication and so forth (cf. Dodd [1953], who expounds the substructure of the NT theology by observing the texts most commonly used by NT authors, especially those of Isaiah, Jeremiah and Psalms.) Notwithstanding a reference to the OT in general, the description of Christ's death as being "for our sins" may be an allusion to or echo of the portrayal of the Suffering Servant in Isa.53:5-6, 11-12. And the psalms are a good candidate for seeing a prefiguring of the resurrection of Christ, especially those that praise God for delivering the righteous sufferer (see the use of Ps.110 and Ps.8 in 1 Cor. 15:24-28 [cf. Ps. 16:9b-10 in Acts 2:24-31]). The reference to "the third day" in 15:4 may bring to mind Hos.6:2; Jon.1:17.⁹

It has been said that the New Testament is in the Old Testament concealed and that the New Testament is the Old Testament revealed. G.W. Grogan further states:

The multiple authorship of the Scripture shows itself in great variety of style, vocabulary, and emphasis. Beneath this variety is a basic unity of doctrine. Modern studies of κήρυγμα ("the thing proclaimed") in the NT have tended to underline the oneness of the preachers and writers of the Early Church in the Gospel they declare in their preaching and assume in their writing. Similar Studies of the OT can show that it finds its unity in the revelation of an all-sovereign righteous God who has redeemed His people Israel

⁹ G.K. Beale and D.A. Carson, eds., *Commentary on the New Testament Use of the Old Testament*, (Grand Rapids, MI, Baker Academic, 2007), 744.

from Egypt and brought them into the land of promise. Moreover, the oneness of the two Testaments is the constant presupposition of the writers of the NT. This unity is, of course, the product of the inspiring work of the Holy Spirit, the ultimate Author of Scripture. This means that a true interpretation of Scripture will demonstrate the harmony of the Bible with itself, not in any artificial or strained manner, but by seeking to do justice both to the natural sense of each passage and the unity of the whole.¹⁰

CHRIST DIED ACCORDING TO THE SCRIPTURES

Acts chapter 8:26-35 tells how the Ethiopian eunuch came to personal faith in the risen Savior reading the very scripture that foretold of Jesus Christ's death, burial, and resurrection; Isaiah chapter 53. Thomas Walker in his commentary adds this background information:

He was reading aloud (v.30), in a manner familiar to us in the East, the Greek version of the Old Testament Scriptures (as the quotation in vv.32-33 shows). That version was widely diffused in Egypt. The seeker was taking the right course in studying the Bible...Some consider that the word rendered 'place' (of the scripture) represents the Hebrew 'parashah' or sectional division. The law and the prophets were divided into sections for the purposes of public reading. But we need only suppose that the word denotes, in modern language, 'the passage'

¹⁰ Merrill Tenney, ed., *The Zondervan Pictorial Encyclopedia of the Bible, Vol. 5*, (Grand Rapids, MI, Zondervan Publishing House, 1975), 311,312.

of the Scripture', that is, the immediate context in which the quote occurs. The quotation is from Isa. 53:7, 8...¹¹

In Isaiah 53:5, we read of the punishment for sin that would be inflicted upon the Christ so that we could have peace with God; regarding this fundamental truth E.W. Hengstenberg writes:

Properly the punishment of our peace, i.e. the punishment whereby peace, salvation, and happiness were procured for us – our reconciliation with God effected. The word stands also in other places for chastisement by *words*, but here in the context, in which severe suffering are the subject of discourse, as well as the parallelism, requires it to be understood of chastisement by deed.¹²

Matthew 27:57 tells us that a rich man named Joseph of Arimathaea, one of Jesus' disciples, went in to Pilate after the crucifixion of Jesus and begged that the body of Jesus be released for burial. After Pilate released the body, Joseph wrapped Jesus' body in clean linen cloth and placed him in his own new tomb which had been hewn out of the rock and departed,¹³ fulfilling Isaiah 53:9.

Rose Publishing's "100 Prophecies fulfilled by Jesus" records two more scriptures fulfilled in connection with the crucifixion of Christ as cited by John in his Gospel:

¹¹ Thomas Walker, *Acts of the Apostles*, (Grand Rapids, MI, Kregel Publications, 1965), pp. 227-228.

¹² E.W. Hengstenberg, *Christology of the Old Testament*, (Grand Rapids, MI, Kregel Publications, 1970), p. 252.

¹³ Matt.27:57-60

The prophecy written in Ex.12:46 was written more than 1,200 years before Jesus' birth: **The prophecy:** Be Passover sacrifice with no bone broken: according to the Old Testament in Exodus.12:46 - it must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones was **fulfilled** in the New Testament in John. 19:31-36 ...but when they came to Jesus and found that he was already dead, they did not break his legs...
...these things happened so that the scriptures would be fulfilled: "Not one of his bones will be broken."

The prophecy written in Zech.12:10 was written more than 500 years before Jesus' birth: **The prophecy:** Have hands and feet pierced: according to the Old Testament in Zechariah.12:10 "...They will look on me, the one they have pierced, and they will mourn for him as... for a first born son." was **fulfilled** in the New Testament in John.19:18, 34-37; 20:25-29...¹⁴

From these verses of scripture it is evident that the scriptures not only had their original purpose and intent (or meaning and application) specific to the original audience, but often the scriptures predicted events far greater than the writer or original audience could comprehend. Jesus stated the scriptures (Old Testament) testify of me; ¹⁵ if anyone has ears to hear, let him hear.¹⁶

What Jesus was saying here was give God and his eternal word its proper place; don't just be one

¹⁴ Rose Publishing RW Research, LLC, *100 Prophecies Fulfilled by Jesus*, (Peabody, MA, Hendrickson Publishers, 2002)

¹⁵ John 5:39

¹⁶ Mark 4:23

who hears the word and turns away from it, let God's word convict, correct, and direct every thought, word, deed, and action so that it is in keeping with his mind and purposes.

The New Testament quotes the Old Testament directly by referring to historical narrative, poetry, and prophecy. When these quotes refer to the death, burial, and resurrection of Jesus they are known as types of which there are many categories.

Arno C. Gaebelein states that the narrative of Cain and Abel found in Genesis chapter 4 is a type of Christ and the Jew which foreshadows the death of Jesus.

Abel is a type of Christ. Abel was a shepherd. There is no report of evil about him. He was hated by his brother without a cause. Abel died on account of his brother's sin. Cain who hated his brother Abel, foreshadows the Jew, who rejected Christ and delivered Him into the hands of the Gentiles and shed innocent blood. As Cain had blood-guiltiness upon himself, the blood of his brother Abel, so there is blood-guiltiness upon the Jewish race. "His blood be upon us and our children," was their demand. Cain's judgment is typical of the punishment that came upon the Jewish people. Like Cain, they were driven from Him; became wanderers over the face of the earth; bearing a mark, everybody is against them.¹⁷

Again, Arno C. Gaebelein states that the death, burial, and resurrection of Jesus are typified by Jonah, and he observes that after the Israel's rejection of Christ, the gospel will go forth to the gentiles. (Any nation distinct from Jewish race.) See Jonah chapters 1-3 & c.f. Matthew 12:38-42.

¹⁷ Arno C. Gaebelein, *Gaebelein's Concise Commentary on the Whole Bible*, (Neptune, NJ, Loizeaux Brothers, 1985), p.20.

Jonah is the only prophet who was sent away from Israel's land far unto the Gentiles, to the great and ungodly city of Nineveh. However, before he went there, he passed through a death experience and out of the grave in which he was brought he was taken again, a type of the resurrection. Through it God brought salvation to the gentiles, for Jonah, after his death and resurrection experience proclaimed the message of God. So the Lord was going away from Israel. He was soon to leave them, and the grace of God was to go out toward the Gentile world. Yet before that could be He had to go into the jaws of death, and, like Jonah, was three days and three nights in the belly of the fish, so was He to be the same length of time in the grave, but also come forth in resurrection. He was preached, after his resurrection, to the Jew first; but while Nineveh repented after the message of Jonah, that wicked and adulterous generation did not repent of their course, after the preaching through Him, who is greater than Jonah. The Ninevites will rise up in judgement and condemn that generation.¹⁸

CHRIST WAS BURIED ACCORDING TO THE SCRIPTURES

The burial of Christ is anticipated in Deut.21:23, which Moses wrote down over a millennium before the birth of Jesus. Joseph of Arimathea besought Pilate that he would release the body of Jesus so that it would not remain on the cross. Unknown to Pilate, releasing the body of Jesus for burial was fulfilling the scriptures. The Jews begged Pilate to have the legs of those crucified broke confirming their death.

¹⁸ Arno C. Gaebelein, *The Gospel of Matthew*, (Neptune, NJ, Loizeaux Brothers, 1961), p.255

(John19:31-35.) Joseph of Arimathea and Nicodemus then buried Jesus after the manner of the Jews.

Rose Publishing's "100 Prophecies fulfilled by Jesus" draws this parallel:

The prophecy written in Duet.21:23 was written more than 1200 years before Jesus' birth. **The prophecy:** Be hung upon a tree as a curse: according to the Old Testament in Duet.21:23...Be sure to *bury* him that same day, because anyone who is hung on a tree is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance was *fulfilled* in the New Testament in Gal.3:13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."¹⁹

Deuteronomy 21:23 goes back to God's law regarding the individual worthy of death. The body was not to remain hung on a tree, but to be buried so no curse came upon the land; in contrast Pilate declared Jesus did nothing worthy of death.²⁰ Peter accused the Jews of Jesus' death, yet Jesus willingly died for our sin and became a curse so we would not suffer God's righteous judgement due to our personal sin; to grant repentance and forgiveness.²¹ This gospel was proclaimed to all nations beginning at Jerusalem.²²

¹⁹ Rose Publishers RW Research, LLC, *100 Prophecies Fulfilled by Jesus*, (Peabody, MA, Hendrickson Publishers, 2002)

²⁰ Luke 23:13-15; John 19:1-4

²¹ Acts 5:30-32

²² Luke 24:47

In connection with the burial of Jesus the prophet Isaiah speaks in exacting detail; Isaiah 53:9 finds its New Testament fulfillment in Matthew 27:57-60. E.W. Hengstenberg observes:

They appointed him his grave with the wicked (but he was with a rich man after his death), although he had done nothing unrighteous, and there was no guile in his mouth.' The sense is: not satisfied with his sufferings and death, they sought to insult him, the innocent and righteous one, even in death, since they wished to bury his corpse among criminals. It is then incidentally remarked this object was not accomplished. Christ was buried by Joseph of Arimathea, who is here called rich as in the fifty seventh verse of the twenty seventh chapter of Matthew. As the Prophet had said in the foregoing verse that the Messiah would die a violent death, like a malefactor, so he here subjoins, that they had also appointed, or, according to Iken, prepared for him a common interment with expected criminals.²³

CHRIST ROSE THE THIRD DAY ACCORDING TO THE SCRIPTURES

Rose Publishing's "100 Prophecies fulfilled by Jesus" links Zechariah's prophecy in relation to Jesus' death of crucifixion because his hands and feet were pierced; Israel will yet look upon him in a future day at his second coming necessitating his bodily resurrection:

The prophecy written in Zech.12:10 was written more than 500 years before Jesus' birth. **The prophecy:** Have hands and feet pierced: according to

²³ E.W. Hengstenberg, *Christology of the Old Testament*, (Grand Rapids, MI, Kregel Publications, 1970), p. 255.

the Old Testament in Zech.12:10 "...They will look on me, the one they have pierced, and they will mourn for him as... for a first born son." was *fulfilled* in the New Testament in Jn.19:18, 34-37; 20:25-29... "Unless I see the nail marks in his hands....and put my hand into his side, I will not believe it"....Then he said "...Reach out your hand and put it in my side"...²⁴

Peter's reference to the resurrection in Acts 2 cites Psalm 16:10, F.E. Stallan observes:

After making a lengthy quote of Psalm 16 in Acts 2 vv. 25-28, reference was made again to the same psalm to emphasize a vital aspect of the resurrection. In going into death Christ was not left in hades, neither did his flesh see corruption. The One described in Peter's address as the fruit of David's loins was not defeated in any way by the powers of darkness. His dealings with the underworld resulted in complete victory and He was exalted to the right hand of God. In Paul's address to the Jews and proselytes in the synagogue at Antioch (Acts 13) he quoted Psa.16:10 also in connection with the resurrection of Christ stressing there that David saw corruption after he had served his generation but his seed who entered into death was not overtaken, or even tainted by the inevitable effects of death which is the common lot of mankind.²⁵

²⁴ Rose Publishers RW Research, LLC, *100 Prophecies Fulfilled by Jesus*, (Peabody, MA, Hendrickson Publishers, 2002)

²⁵ F.E. Stallan, *Things Written Afore Time*, (Kilmarnock, Scotland, John Ritchie LTD., 1990), p.138

Jesus, God's Holy One of Psalm.16:10, could not be held by death. Jesus stated I have power to lay my life down, and I have power to take it up again.²⁶ John Phillips observes:

Great a saint as David was, he certainly was not God's "Holy One," the ideal Israelite. Only the Lord Jesus Christ can claim that title "the Holy One of God." The wages of sin is death, but Jesus was sinless so death and hades had no power over Him. His soul went down into hades so that He could proclaim in those dark regions the mighty triumph of His cross. His body lay for three days and nights in Joseph's tomb but corruption and decay could not touch Him. There it is! David, with the eye of faith, with keen unerring vision, was able to see the truth of resurrection.²⁷

In Acts 13:33-39 Luke records the Apostle Paul cites Psalm 2:7 in connection with the glad tidings God promised Israel; Psalm 2 finds its ultimate realization in the resurrection of Jesus whom God raised up from the dead. John Phillips asserts the Sonship of Jesus in four aspects including resurrection.

The Messiah was to be the Son of God, and Jesus was the Son of God. He was eternally God the Son, the second person of the Godhead, uncreated self-existing, coequal, coeternal with the Father. He was the Son of God when He called the worlds into being and commanded light to shine out of darkness. He was the Son of God when He stepped *out of the womb* and was born as a man among men. He had laid aside His glory but not His deity. "That holy thing which shall be born of thee shall be called the

²⁶ John 10:17-18

²⁷ John Phillips, *Exploring the Psalms*, (Neptune, NJ, Loizeaux Brothers, 1988), Vol.1, p.20.

Son of God,” the angel had said to the virgin (Luke 1:35). He was the Son of God when He stepped *out of the tomb* and was declared the Son of God with power (Rom.1:4). It was in this last, convincing proof of the deity of Christ that Paul found a fulfillment of Psalm 2. Who but God could have burst the bands of death? Who but God could have risen triumphant over the grave? The resurrection was God’s seal upon the finished, redemptive work of Christ.²⁸

Jesus’s resurrection is the climax of the Gospel, his ascension to the right hand of the Majesty on high paved the way for the promise of the Father; the Spirit of God has been sent into the world to convict the world of sin, righteousness and judgement to come; it is He who is compelling individuals to repent and believe the gospel record.

Jesus, was delivered for our offenses and raised for our justification.²⁹ All who believe in him have the assurance that their sins have been forgiven and receive a full acquittal from the wages of sin.³⁰ Upon believing, God sees the believer as righteous.³¹ This is the record God has given.³²

²⁸ John Phillips, *Exploring Acts*, (Neptune, NJ, Loizeaux Brothers, 1991), pp.267, 268.

²⁹ Romans 4:23-25

³⁰ Acts 13:38-39

³¹ Romans 4:22-24

³² 1 John 5:10-13

CONCLUSION

In closing I hope that you will not only welcome the word of God with a willing mind, but that you'll investigate the scriptures daily to see if these things are in keeping with the truth of God's eternal word. It can be seen in Acts 8 with regards to the Ethiopian eunuch and again in Acts 17 in regards to the Bereans that they that search the scriptures find in them Him of who the scriptures testify; Jesus Christ, God's only begotten Son, the only Savior of the world.

It is my earnest desire that you will see Jesus in the scriptures, and as John wrote in his gospel: that you too see that Jesus is the Christ, the Son of living God; and that believing you might have life in his name.³³

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³³ John 20:30-31

RESOURCES

I have sought to show that the single greatest thing that one can do is compare scripture with scripture. One of the greatest tools next to Strong's Concordance is The New Treasury of Scripture Knowledge revised and expanded edited by Jerome H. Smith who states:

While this book is simple to use, its contents are in exhaustible. It will provide the fullest help available on nearly every verse of the Bible.³⁴

A great tool that will assist the reader in determining New Testament use of the Old Testament scriptures is a Greek New Testament. Many Greek New Testaments include a list of Old Testament quotations and allusions. The German Bible Society's Fifth Revised Edition (UBS5) is one such volume that contains this helpful list.³⁵

The Evangelical Theological Society created a volume called Old Testament Quotations in the New Testament. This volume records 312 Old Testament quotations found in New Testament.³⁶ This book refers to the Masoretic Text, The Septuagint, and the Greek New Testament but has comments in English.

³⁴ Jerome H. Smith, ed., the New Treasury of Scripture Knowledge, (Nashville, TN, Thomas Nelson Publishers, 1992), Introduction.

³⁵ *UBS5 Greek New Testament with Dictionary*, 5th Edition. (Deutsche, German Bible Society, 2016) Index of Quotations.

³⁶ Archer, Gleason, Gregory Chirichigno, *Old Testament Quotations in the New Testament*, (Eugene, OR, Wipf & Stock Publishers, 1983), p. 166.

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Notes

I am the way, the truth, and the life. No one comes to the
Father except through me.

John 14:6

Notes

Notes

Sin offers so much but *delivers* so little. It offers: wisdom,
freedom, and pleasure; but delivers: bondage, guilt, shame,
and *death... unknown*