

His
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People ://

What Went Wrong?

Tribulation Saints Reference Guide

Rev. Charles E. Darnell, PhD

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Rev. Charles E. Darnell, PhD

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Edited with the assistance of Teresa Spurling (my wife), PhD, NBCT

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Throughout my works I have attempted to incorporate supporting scripture for the convenience of the reader. In doing such I may, or may not, follow the appropriate manuscript style as stated in the Fifth Edition of the Publication Manual of the American Psychological Association (APA) or any other accepted manuscript guide. While acknowledging the authority of the APA there is a clause used in the stated manual which needs to be inserted herein:

The Publication Manual presents explicit style requirements but acknowledges that alternatives are sometimes necessary; authors should balance the rules of the Publication Manual with good judgment. Preface: p. xx.

Summary of my work available at <http://www.VQpub.org>

HTTP://WWW - His Truths Train People / What Went Wrong? — Tribulation Saints Reference Guide. This book, the one you are holding! A compiling of many years of study put together for you as a reference guide. A partial answer toward the question of “Why you have been left behind”. Gives vital information for you to understand, so you may correct your ways, accept that God is in charge, Jesus is our Savior and that most likely you will be killed in the next three and a half years. But, remember this also brings to you the joy of knowing that your destiny through eternity shall be with Jesus in the presence of God the Father located in the New Jerusalem on the New Earth!

* * *

Key to Yourself — Teaches how to get started toward understanding the relationship between mankind and God. Explains the difference between the secular (psychology) and spiritual (faith) thought leading toward an abundant life through Christ.

Change - In the Hands of the Potter — Teaches exactly that! Change and how to get it started by seeing and using a Biblical example. Concludes with the cardinal tenants of God’s realm.

Rest Assured — From the pinnacle of understanding, by and through God’s blessed grace, comes the assurance that all the promises from God are real and true!

Threshold — Originally written for teens but just as useful to adults. Teaches the truth pertaining to the birth and death of Christ. Furthermore, gives an account of mankind’s deceptive practices and concludes with a teaching of the Gospel of John.

The Spirit World — Teaches that we are life forms created by God’s mighty hand. Even so, we seemingly do not understand even ourselves, much less the other created beings living in God’s spirit realm. The understanding of ourselves and much of what happens in the spirit realm is revealed in this book.

Quest — This summary extracts information from these listed individual books and combines ideas and concepts together into one work for simplicity’s sake. Continues with information concerning the Tribulation and Millennial Age.

* * *

Other works not associated with **Quest**:

Adam & Eve Family Tree — A genealogy chart illustrating the lineage from Adam to Jesus. Breaks out the twelve tribes and lists the other children of Abraham. Illustrates a total of over 1550 names in the Bible. Seventeen colors are used to help with the charting and all names are fully indexed across the bottom of the chart. Original size was 6 feet by 4 feet. Both the original and a tiled version (30, 8 1/2 X 11 pages) are available on my website.

Jesus, The Life of Christ — Examines the Gospels for understanding of the ministry of Jesus. A Chronological order of Jesus' three years of teaching.

The Thirteenth Tribe of Israel — Many Christians have an understanding of the twelve tribes from the male children of Jacob. However, they fail to fully understand: the double portion given to Joseph; the split between Judah and Israel, being the northern and southern kingdoms; and the whereabouts of the ten lost tribes of ancient Israel. There is an explanation given for these questions and a journey to find the present day location of lost Israel. An amazing journey that has a surprise ending when the lost tribes are found.

Days to Come — This book examines every verse of the Revelation and attempts to provide an understanding of what the Revelation illustrates. Gives cross references to other verses in the Bible for clarification purposes.

Paul, Apostle to the Gentiles — A view of the life of Saul, who becomes Paul, and the vast changes of heart he had to go through to become the Apostle to the Gentiles. A wonderful work to teach Christians how to become more Christ-like.

What Satan Doesn't Want You to Know in the Bible - Genesis — A question and answer book that asks questions about every chapter in Genesis. Answers are provided in the second section, and a third section gives a running commentary for thought. Controversial and not what you learned in Sunday School.

God's Forgotten Holy Land — As Christians we mention Israel and Greece as identified Holy Land countries. We may also include Italy in this grouping and may even go so far as to include England with its numerous articles from the Holy Lands included in the London Museum. But what about Turkey? Turkey is the other land where Paul walked and talked. It was here that we find the seven churches of the

Revelation and Turkey is the land called Asia in the Bible. Over 100 pictures and maps of the locations mentioned in the Bible that are found in the modern day country of Turkey.

Lineage of the King of Kings — My quality control work for the *Adam & Eve Family Tree*. This book lists all the verses for each name on the chart with the following exception: If more than 100 verses it gives only a list of the reference verses and if over 250 verses it only gives a total number of verses for that name.

The Simple Index — An index of the topical headings as given in the King James, Modern Language and New International Version of the Bible.

God's Ordained Feast Days — A pamphlet identifying the feast days ordained by God in the Bible. Questions why we do not honor God by observing the feasts that He established for everyone to observe in all of our generations!

* * *

People of the Book Are You Listening? A View of the Holy Quran. — Not for everyone! Takes the words of Mohammad and shows how they reflect the Bible. Mohammad taught truth but did not give all of the answers! Everyone must understand that Mohammad came and taught about six hundred years after Jesus. The basis for all spiritual truth, no matter the religion, must come from one foundation, the source being Abraham.

Illustrated Guide to the Tribe of Quraish — Just as the *Adam & Eve Family Tree* charts the genealogy of Jesus this chart illustrates the lineage of Mohammad back to Abraham.

As author and CEO of VisionQuest Publishing, Inc. I have all of my books available on my website at www.VQpub.org for free download. All books are in PDF file format. I only ask that you respect the copyright on each work and not abuse the knowledge that I pass on to you.

Do you understand God's ordained feast days? Do you understand the meaning of the Thirteenth Tribe of Israel? Do you really know the trials, tribulations and footsteps of Jesus? The answers will amaze you! Enjoy and may God bless each of you in your quest for knowledge and truth.

Now, to present to you the Tribulation Saints Reference Guide!



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Reality





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Reality

If you are reading this, there is a reality that must be faced right now. **You missed the rapture!** I know because this book was in storage with specific instructions to start passing them out if I failed to make a payment on the storage fee. It's simple to check. Call all the Christians you know and see if they answer the phone. If some do and others do not, try to check on those who do not to see if their clothes are left in a pile but there is no body found. If that is the case you really did miss the rapture.

It is time for you to understand that you have been left behind now that you have completed this first task! You were left behind for any number of reasons: It could be because of your belief; It could be because of your attitude; It could be because of the condition of your heart. Here is the fact of the reality of now. If you made a profession of faith believing that you were saved, I will tell you that your name is recorded in the Book of Life. There is more to the statement! You believed that was all it took to be saved and you did nothing more. You failed to complete the requirements necessary to have yourself among those raptured.

The previous two paragraphs could be true, however the Bible states no man will know the day or the hour that God will do this! NO! As of this writing in the year 2020 the rapture has not occurred, but the details in this book will be useful information.

What you may have done was set aside your first belief in the Son and you picked up the belief you learned in your church, in your denomination or maybe from your pastor. You did not make Jesus Lord of your life. You permitted others to influence you and you didn't take the time to read the instructions to see if what you were being told was truth. To make it as simple as I can: You thought that carrying the Bible was all you needed! You never read the book to understand that the five letters could mean **Basis Instructions Before Leaving Earth. You are now still on earth, thus you did not read the instructions.**

You made a choice once and felt that was all you needed to do. There must have been something wrong in the method that you used and you are now trying to figure out what went wrong. You are still a saint, it's just that you were not saint enough to miss the action that is about to occur, and therefore you are now a part of that action. You have a second chance to get things right. You must make another choice. You can choose to repent, admit your mistakes and take a serious look at your belief and what the Bible actually says. The other side of this choice is to do more of what you have already done and do nothing. Leave the Bible on the shelf where you keep it, don't get it down to seek help and guidance. I don't think you are going to like the outcome for that particular decision. I don't think you really desire

to toss yourself into hell by accepting the **do nothing choice**. You must understand that your time to depart earth may be later rather than sooner. That does present a problem if you understood what is about to happen. For whatever choice you now make I can assure you that you have better than a 75% chance of dying in the next three and a half years. If you choose to do nothing and continue in your present condition, you may make it into the second three and a half year period alive but you may wish you had died.

Enough of that! The reason that you are still on earth is that you did not accept the wording of John 3:16 as being correct. If you read that verse again you will not find the word Christian, church or denomination in the verse. Your belief was to be in the Son and upon Him only. You are a member of the group that I have called pew warmers. You go to church on Sunday morning, make your cordial greetings, go home, put your Bible away and never even think about anything else in worshiping God because of the belief of the Son.

This book is a reference guide to provide you answers to some questions, and show you some of the truth. Let me explain! God has been giving me information to record for over thirty years. When I tried to sell those books they never sold. When I put them on the Internet there were no hits. Then the truth was revealed to me. Noah did not charge for tours of the ark. Moses did not sell copies of the Ten Commandments for a profit. God's word, and His instructions come from Him and they are free when they are given. They should be free when they are passed on to others. Has the church followed this thought and provided you with the information that you needed without a fee? What was that plate that was passed around every time you met for a service?

God has been preparing to protect His own during the period of time called Jacob's Troubles and all those that remain behind will be a part in His plan. The information given in advance for recording was for that time and for you, the Tribulation Saints, to have as guidance, assurance and understanding of what has happened and what will happen.

The remainder of this book will guide you to the source of answers for various questions. It is now time for you to read and learn the things that you should already know.

First, and foremost, pray, ask God to forgive you and to show you His will including all the things that you need to do. Remember, God loves you! However, by your choices you elected to be an active member of God's will for the period of time known as the Great Tribulation. Accept what will be done over the course of the next three and a half years and fulfill your part by believing that God has prepared a home for you, and that He loves you. Most importantly know and understand that He is using you to fulfill His plan.



The Great Commission



and the



Second Commission





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The Great Commission and the Second Commission

Let's start with the Great Commission since I am modifying some of my own previously written material. You must understand that you have an assignment directly from Jesus as a believer. It is up to you to address the nonbelievers you know and to lead them to the sinner's prayer if you can. You will find that the church also had an assignment from Jesus prior to the rapture. There was a problem prior to the out-gathering, the church did not fulfill their part of the assignment and fell short of their assigned goal. In this new time period you must find a church that goes out of its way to teach you more of the Bible and to prepare you for your assigned task. Read the following for the assignment and to better understand or clearly identify what went wrong before.

The occurrence of Jesus' resurrection is the basis for Christian belief. The resurrection had to happen, otherwise nothing in the Bible can be accepted as being true. There are very important lessons that are taught at this junction in the life of Christ.

All four Gospels go through the crucifixion, death and resurrection of Jesus. These four Gospels contain important points that we must look at in the words that are used by the Gospel writers. Matthew records one such point in the 28th chapter of his gospel; we normally call this the Great Commission: Matthew 28:16-20 (NIV): *{16} Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. {17} When they saw him, they worshiped him; but some doubted. {18} Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. {19} Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, {20} and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

In all the days that I sat in churches, Matthew 28:16-20 contains the one teaching and no other that I heard coming from pulpits pertaining to the instructions from Jesus after His death. I believe that there is another teaching of equal importance that was given by Jesus after the resurrection. When we attend church the sermon is normally a teaching for, about, and pertaining to nonbelievers. Tell me who is it that made up the attendance at those services? Was your church full of nonbelievers? Neither was the church I attended. If that was the case, why was it necessary to teach to the nonbeliever when over 90 percent of those attending were believers? Wouldn't it make sense that if you taught truth to the believer the nonbeliever would come, on their own accord, just so they were a part of that which was being taught? It is this fact where the church fell short of its assigned task and goal. Read further to clearly see this fact.

Here's another question: To whom is the Great Commission given? Do you see anything in those verses that says this only applies to pastors, teachers or missionaries? The true answer is given at the start of verse 19 when Jesus says, *Therefore go ...*. The implied instruction is given to every Christian, plain and simple. As a Tribulation Saint you must understand this assignment. It is God's desire that no person goes through eternity in a punishment condition in the lake of fire. God desires all to be saved, but by mankind's own choice God enlarges hell on a daily basis. Most likely you will be martyred during the Great Tribulation for following this assignment. Once again, this is the choice you made that caused you to be left behind and thus to go through the Great Tribulation period of wrath.

There's another important point that is given in these two words, it is the second word *go*. We must take notice of when this instruction was given. Wasn't it given after the resurrection of Christ? Then common sense tells me that I would need to see whether other instructions were given to the disciples after the resurrection, therefore I may better understand what information is necessary to pull everything together for this commission to work. We would perform a very large disservice to Jesus and to His body, the church if we were to follow this instruction without any other instruction.

Turn over to Acts, chapter 1. This chapter gives information about Jesus before He is taken into heaven. For us to fully understand the commissions given to Christians we must understand some things here in Acts. Look at Acts 1:4-8 (NIV): *{4} On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. {5} For John baptized with water, but in a few days you will be baptized with the Holy Spirit." {6} So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" {7} He said to them: "It is not for you to know the times or dates the Father has set by his own authority. {8} But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

We must notice that this is a command from Jesus (v4a) and that the disciples are not to leave Jerusalem until the gift the Father promised is received (v4b). The gift that is to be received is identified in verse 5 as the baptism of the Holy Spirit. It is important for Christians to understand that there are three baptisms that we go through: we must be baptised by water, by the blood of Christ and by the Holy Spirit to reach the fullness of who we are in Christ.

Now, I pray that this is a review and not some new revelation made to you. The first baptism is by the water and is the moment where three things occur. (1) It is the public profession of faith that is made and the act declaring that we accept Jesus as Savior and Master of our life. (2) It is also by this act that we repent of our sins. (3)



Finally, this is the act that records our name in the Book of Life. The second baptism is by the blood of Christ and represents the forgiveness of our sins. We can see this in those scriptures relating to the Last Supper events in the following verses: Matthew 26:28; Mark 14:24; Luke 22:20 and John 6:54. We also find references in other verses such as Ephesians 1:7. The third baptism is that of the Holy Spirit as shown in verses 5b and 8 above. For the sake of understanding, let us look at Ephesians for additional information. In Ephesians 1:7-17 (NIV) we can find another part of the equation we are dealing with: {7} *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace* {8} *that he lavished on us with all wisdom and understanding.* {9} *And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,* {10} *to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.* {11} *In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,* {12} *in order that we, who were the first to hope in Christ, might be for the praise of his glory.* {13} *And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,* {14} *who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.* {15} *For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints,* {16} *I have not stopped giving thanks for you, remembering you in my prayers.* {17} *I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.*



The following is my interpretation of what Paul said in Ephesians 1:7-17. Through the baptism of Jesus' blood your sins were forgiven according to the riches of God's grace which was poured out upon you in wisdom and understanding. As such, the mystery of God's will was made known to you, according to His good pleasure and to be put into effect when the time reaches its fulfillment, for the purpose of glorifying Christ. Through God the Father, the disciples were chosen to be the first hope of the glory of Jesus, the Christ. All who heard the word and believed (*representing a portion of the baptism of water*) were also included in the glory of Christ. Also, having believed you were marked to receive the baptism of the Holy Spirit, which is a promise of the inheritance spoken of in scripture and to be redeemed as God's possession, glorifying the Son. It is for these things that I speak about your faith and love for each other and give thanks for you in my prayers. I pray that God the Father, through the love of the Son, may give you the Spirit of wisdom and revelation, so that you may understand and know the truth and believe even more in Jesus, our Lord and Savior.

What is the riches of God's grace that was poured out upon us? Furthermore, what mystery of his will was made known to us according to his good pleasure? It doesn't seem that the answers are given and yet they are. To see the grace that was given you turn only a few pages to Ephesians chapter 4. There are many answers recorded for us in this chapter. Ephesians 4:7-16 (NIV) reads as follows: {7} *But to each one of us grace has been given as Christ apportioned it. {8} This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men." {9} (What does "he ascended" mean except that he also descended to the lower, earthly regions? {10} He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) {11} It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, {12} to prepare God's people for works of service, so that the body of Christ may be built up {13} until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. {14} Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. {15} Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. {16} From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.*

Notice to whom grace is or has been given in verse 7. Now, I'm sure that there are many who will take this verse and say that grace is only given to Christians because this verse is a part of Paul's writings to the Church, thus only to Christians. However, there is another thought that goes back to John 3:16. I cannot find anything in John 3:16 that would imply that God only loved Christians, therefore, I read this as saying that each and every individual is given grace as Christ apportioned it. That is the key to understanding this verse, as Christ apportioned it, and not as mankind sees it according to their denomination or belief. Notice also in verse 12 the reason for the giving of those identified in verse 11. The purpose is, *to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of fullness of Christ* (vs 12-13). We can see in verse 14 that we are not to be spiritual infants and in verse 16 we can see that we all have a part to play, *as each part does its work.*

There was also the question pertaining to the mystery mentioned. Since we are reading from Ephesians, there must be an answer that Paul reveals to the Ephesians themselves that we can find and observe. The answer is given in Ephesians 3:6 (NIV) *This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.*

In many churches, and by many traditions, we have this backward. We, Christians, are joint heirs with Israel. We are not the spiritual leaders over Israel, however there may be those among us that are the descendants of Abraham by race who do not even understand that this is true and factual. Neither are we the only members of the body. It is outright foolishness for any denomination to proclaim that Christians are a new Israel, or the only members of the body, or for that matter the only heirs. It only proves there is no unity in the body within the outpouring of God's grace for us toward understanding.

As one example let me show you something that tradition has formulated and passed down. Turn to Matthew 6:9-13 (KJV). We traditionally call this passage of scripture, *The Lord's Prayer: {9} After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. {10} Thy kingdom come. Thy will be done in earth, as it is in heaven. {11} Give us this day our daily bread. {12} And forgive us our debts, as we forgive our debtors. {13} And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

We recite these verses and don't even recall, nor remember the first seven words of verse 9 (NIV). Those words are (NIV): *This, then, is how you should pray: ...* . If this verse is giving instructions for the manner in which mankind should pray shouldn't we call this *The People's Prayer* and not *The Lord's Prayer*? There is nothing in these verses that says this is how I pray (meaning Jesus) nor do you find the statement *My Father, who are in heaven...* indicating a prayer being made by Jesus. If you really want to see the Lord's Prayer for all believers you must turn over to the Gospel of John (John 17:20-26). Before we get to those verses, notice something else that is recorded in the seventeenth chapter of John in 17:1 (NIV) *After Jesus said this, he looked toward heaven and prayed.* Notice that you do not have to shut your eyes, nor bow your head to pray to God. Now, back to verses 20-26 (NIV): *{20} "My prayer is not for them alone. I pray also for those who will believe in me through their message, {21} that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. {22} I have given them the glory that you gave me, that they may be one as we are one: {23} I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. {24} Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world. {25} Righteous Father, though the world does not know you, I know you, and they know that you have sent me. {26} I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."*

In verse 20a the *them* is the twelve apostles and verse 20b indicates that they are responsible for the message that caused you and I to believe. This prayer is also for us! In the remainder of this prayer, look at the significance of the unity of the church. Tell me something: as long as the body of Christ goes on fussing, fighting and finger pointing, how then do you think this prayer is answered? How much love do you think is shown by the body of Christ? Oh! By the way, just so you haven't forgotten, the body of Christ is the Church.

There is another answer that is revealed in the full prayer that Jesus prays to the Father. Look in verses 11-12 (NIV), *{11} "I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one. {12} While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled."* If you go back to the Great Commission, which we have actually been talking about, it gives instruction on the manner of baptism and says in verse 19 of Matthew 28 (NIV) ... *baptizing them in the name of the Father and of the Son and of the Holy Spirit*, The name to be used is identified in John 17:11.

We have been reading about various implications of the Great Commission, and yet I titled this chapter, *The Great Commission and the Second Commission*. I indicated that to find the second commission we would need to study events after the resurrection of Christ to see that there really is a second set of instructions given by Jesus, that this second commission would reflect upon the first, or Great Commission. The second commission is hidden in the 21st chapter of John. This passage should be familiar to many as the occasion where Jesus comes to some of the disciples while they were fishing on the Sea of Galilee. They had caught nothing and Jesus tells them to cast their net on the other side of their boat. After the catch, they have breakfast together and after breakfast we find the verses necessary to identify the second commission. Read the following in verses 15-17 (NIV), *{15} When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." {16} Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." {17} The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep."*

There are three statements that make up the instructions for the second commission: (1) *Feed my lambs*; (2) *Take care of my sheep*; and, (3) *Feed my sheep*.

All three statements indicate a nurturing is to take place and that there should be a transition to maturity from lambs to sheep. So what really is the second commission and how does it relate to the Great Commission.

The second commission sets forth that the apostles, prophets, evangelists, priests, pastors and teachers (Ephesians 4:11) are to prepare the followers (sheep) for the purpose of the Great Commission.

Let us go back to that little word in verse 19 of Matthew 28. It simply says *go*. Notice that it does not say for pastors to go, or teachers to go, or even for missionaries to go. It just says *go* and that would mean for each and every one of us to go and proclaim the Good News of Jesus. Now, return to the first chapter of Acts, verse 8. Doesn't it read (NIV), "*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.*" Doesn't Jerusalem represent our home base (shouldn't that be our home church); Judea and Samaria our state or nation; and the ends of the earth represent the rest of the world? If you, as a believer, do not understand the meanings, the mysteries, and the instructions recorded then how are you going to go into all the world to teach and preach the gospel? That's your assignment as indicated in Ephesians 4:16 as the work you are to do. The task cannot be completed unless you fulfill your share of that task! Just as your physical body depends upon all the various parts to function together for it to work efficiently, the body of Christ depends upon you doing your function so that the whole body may complete the assigned work from Christ, the head of the body.

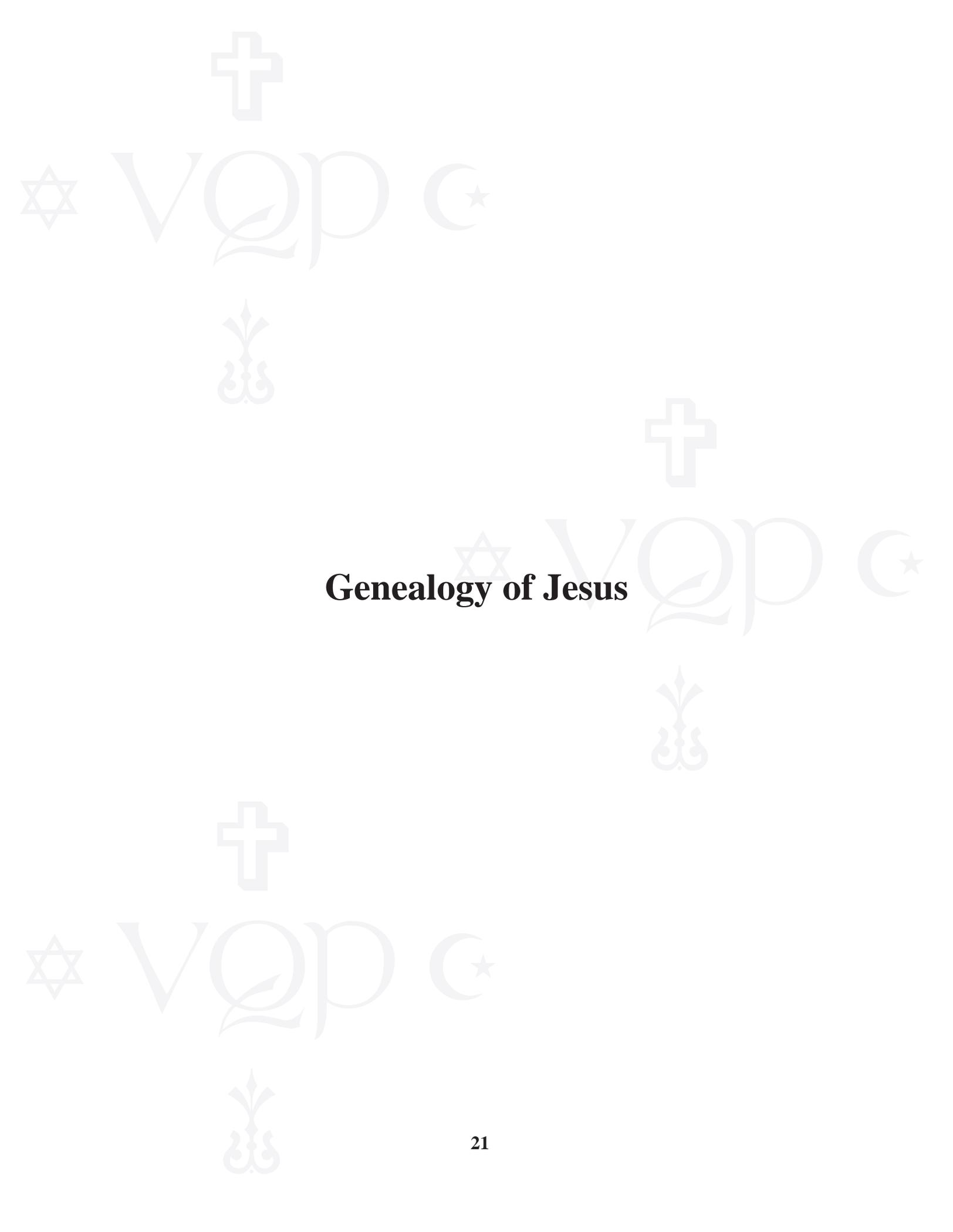
Now, let's go back to one of the first questions I raised in this section. Is your church filled with nonbelievers? Does your church provide the nurturing of the Word, being represented as the second commission, so that you are prepared to fulfill the Great Commission? There is abundant life in knowing Jesus as Savior. There is a process that one may go through to increase their faith. A person can find the riches of grace that grants to you that which you ask for in God's glory. Where is it stated in either commission that the believer must sacrifice (suffer or be in poverty) to proclaim the truth? Doesn't the truth actually indicate that we are to find the truth, to mature in this knowledge and pass this knowledge on to others? Tell me something, when churches speak of sacrifice, aren't they asking for you to give them more of your money? Isn't it funny that they have it completely backward. Read the entire teachings of the Bible and you will find that the only reason given for a sacrifice is because of disobedience. There is no need for a sacrifice if you are obedient. Thus, who is in disobedience you or those you are following, to cause for the calling of a sacrifice? The other part of this is that it is the requirement of the pastor and teachers to provide you the nurturing to understand the Word. Did you notice in the Great Commission

anything that said you would have a connection back to the church for support, or even a need for such a connection? Wouldn't it make sense that through Jesus Christ, the money, or material things required to complete the Great Commission would be provided from the storehouse of God by God's grace through Jesus Christ?

Let's look at an example of what I'm trying to get you to understand. Who existed first God or an army? I'd say that God was first, but let's look at an army. When an individual elects to go into military service, or is inducted into an army, all they give is themselves. The items necessary to fulfill the mission is provided by the army itself. The individual does not take a cow along so they may make combat boots, nor do they take funny looking green cloth so they may make combat clothing. Neither do they have to find a gunsmith to fashion them a weapon, nor do they have to find a teacher to train them in the art of war. All of the needs are provided by the army to prepare the individual to meet the mission that is requested. All the individual really has to do is go when told to go.

In similar manner, if the Great Commission tells us to *go*, doesn't it make sense that the means to prepare the individual to go is taken care of by the one who said go? If God has given the believer the order to go, hasn't He also provided for the teaching, the material necessities, and the will to go before the call was made? There was no need to suffer, there was no need for a sacrifice, there was only a call to go. It should be up to the church to prepare you for that call.

It is time that we stop this game which many of our current day churches participate in and return to the truth found in God's word! Without the shepherds leading and nurturing the sheep, there is no growth and preparation for any calling. Without a calling there is no expansion of your knowledge of Jesus in the world. We defeat ourselves for the sake of our own disbelief, instead of being the proclaimers of spiritual gifts of love, healing, teaching and the knowledge of God, and by all means, the belief in His Son.



Genealogy of Jesus



VQP C



VQP C



VQP C



Genealogy of Jesus

Have you taken the time to look at the genealogy of Jesus over the course of your Bible studies? Have you ever wondered about or questioned the race to which Adam belonged? Would you accept that the answer to these questions rest in Biblical information?

Why were the writers of the books of the Bible's inspired to give the genealogy of Jesus? What benefit would this knowledge be for the modern day reader? Stop, for a moment, and think about this. If God did not intend for us to understand and to comprehend this why would He inspire man to place the information in the Bible in the first place?

Hopefully, I have your curiosity aroused and you will go through this information with me. In order to understand the mysteries that appear in the Bible we must understand other things for the Holy Spirit to lead us to the answer we are seeking. If the first question was, "What race was Adam?" We most probably would say that there is no definite answer to the question. But, is that absolutely correct? Let's look at something that would seem completely contrary to the first question, let's look at the most simple genealogy of Jesus.

The genealogy of Jesus may be simple, or complex, it all depends on the depth of information that each individual may seek. There are illustrations of this genealogy ranging from that of Mr. Royce Burns, to those from Rose Publishing and The Good Things Company, to my own chart, Adam & Eve Family Tree, containing over 1655 names. Let us take the absolute simplest form and illustrate from Adam to Jesus through the line of Joseph, as recorded in the King James translation.

Adam (the beginning of mankind, as the Bible records it)

Seth

Enos

Cainan

Mahalaleel

Jared

Enoch

Methuselah

Lamech

Noah (flood event)

Shem

Arphaxad

Salah

Eber
Peleg (the earth divided)
Reu
Serug
Nahor
Terah
Abram (Abraham - Hebrews)
Isaac
Jacob
Judas
Perez (Phares)
Esrom
Aram
Aminadab
Naasson
Salmon
Booz
Obed
Jesse
King David
King Solomon
King Roboam
King Abia
King Asa
King Josaphat
King Joram
King Ozias
King Joatham
King Achaz
King Ezekias
King Manasses
King Amon
King Josias
King Jechonias
King Zedekiah
Salathiel
Zorobabel
Abiud

Eliakim
Azor
Sadoc
Achim
Eliud
Eleazar
Matthan
Jacob
Joseph
Jesus — The supposed son of Joseph

These above names represent the sixty generations between Adam and Jesus. There are several things that we should notice to give us answers to other questions. First, notice that Abraham was considered the *father* of the Hebrews. Here are my questions on this statement. Doesn't Hebrew mean a specific race? Wasn't Jesus a Hebrew? Doesn't it make sense to you that if Jesus was a Hebrew, and Abraham was a Hebrew, and this is a straight genealogical line, that Adam was also a Hebrew? I fully realize that this statement is hard for some to accept, let's provide a few more simple statements. There are two side notes going down this genealogy, one is with Noah and the other is with Peleg. Noah's son Shem represents the straight line: thus, all following in this line are Shemites. If we look at the Greek form of Shem it is Sem and if we look in the dictionary doesn't the word Semite mean Hebrew?

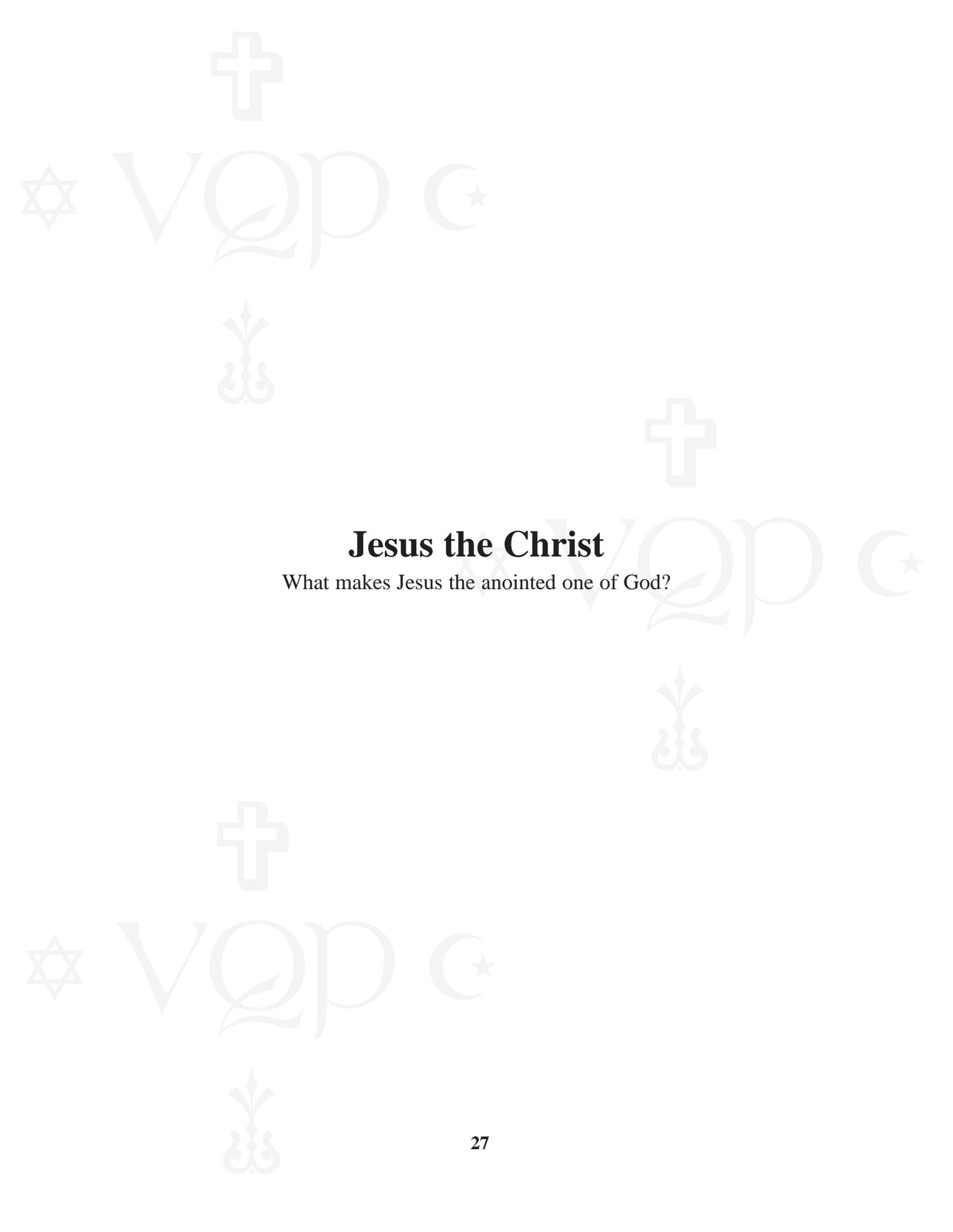
The second side note is with Peleg. There has been so much acclaimed as the mark of Cain and/or the curse of Ham as that of dark skin coloration. Get behind me Satan for God's word shall contain the truth and the truth shall set us free. Look at the direct line once again. Did you see either Cain or Ham in this line? Funny, I didn't either. Here are the answers to some of the mystery. First, the mark of Cain could not be dark skin. If that was the case how did it get carried across the flood event? Second, go back and read the event concerning the so-called curse of Ham. Ham was also a son of Noah and God had blessed Noah and his sons, Noah knew this and knew that he could not curse what God had blessed therefore the curse was put upon Ham's son and not Ham. As we continue read the events concerning Peleg and the Tower of Babel. Notice that this was the point at which God divided the people into different languages and scattered them. Consider the simple truth, up to this time we are only talking about one people who spoke the same language. If God had divided the people by language and location why couldn't He have also divided them into different skin colors? It makes more sense to me that this is the point where skin color entered into the overall picture of mankind and at no other point in

mankind's history. If you really want the truth look at the direct line. The Semites are an olive complexion people and most probably so was Adam. If Adam was created from the dust of the ground as the Bible relates and we are talking the Middle East; where, oh where, did you get lily-white dirt? Adam was the color of the earth from which he came and that dust was not white.

One final point, the side note at Abram indicates that he starts the line of descent for the Hebrews. It really should be of no thought to any individual of what people Abraham is the forefather. The Bible tells us that all peoples shall be blessed through Abraham. That being the case, all people should love the Jews and not hate the Jews, as many do, because our blessings come through them.

This exercise should help clear up some of your questions about Adam, about Jesus and about mankind as a whole. Wouldn't the truth of the matter, as related to grace, inform us that we are all blessed through Abraham and our examples should be the obedience of Jesus and the faith of Abraham? If you really want to consider the truth of the descendants of Abraham, as related to race, read my book, *The Thirteenth Tribe of Israel*.

One final note: Make a vertical line from Adam to Jesus. Now find Shem. On the left side write Ham and on the right side write Japheth. Didn't you just make the horizontal crossbar which completes the sign of the cross? Isn't Ham the forefather of the black skin people and Japheth the forefather of the white race? Connected through Christ we are all one race, the human race.



Jesus the Christ

What makes Jesus the anointed one of God?



VQP C



VQP C



VQP C



Jesus the Christ

What makes Jesus the anointed one of God?

Every Christian should know the many answers to the above question. You should be able to give at least five of the prophecies that indicate Jesus is the Messiah with very little thought. Unfortunately, my own experience indicates that there are few who can defend their belief and explain even five of the prophecies that indicate Jesus is the Messiah. Should the question be; “Why can’t you, it’s your belief?”

Some of the answers, that I’m aware of, are given here as a study aid to provide you a better understanding of who your LORD is and what was said about him long before he was born including the verses that fulfill those prophecies.

Prophecies	Fulfillment
<p style="text-align: center;">Would be the “Offspring of a woman”</p> <p>Genesis 3:15 And I will put enmity between thee and the woman, <i>and between thy seed and her seed</i>; it shall bruise thy head, and thou shalt bruise his heel.</p>	<p>Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, <i>made of a woman</i>, made under the law, Luke 2:7 And <i>she brought forth her firstborn son</i>, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Revelation 12:5 And <i>she brought forth a man child</i>, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.</p>
<p style="text-align: center;">Promised Offspring of Abraham</p> <p>Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: <i>and in thee shall all families of the earth be blessed</i>. Genesis 18:18 Seeing that Abraham shall surely become a great and mighty nation, <i>and all the nations of the earth shall be blessed in him?</i></p>	<p>Acts 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, <i>And in thy seed shall all the kindreds of the earth be blessed</i>. Matthew 1:1 The book of the generation of Jesus Christ, the son of David, <i>the son of Abraham</i>. Luke 3:34 Which was the son of Jacob, which was the son of Isaac, which was the <i>son of Abraham</i>, which was the son of Thara, which was the son of Nachor,</p>
<p style="text-align: center;">Promised Offspring of Isaac</p> <p>Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: <i>and I will establish my covenant with him for an everlasting covenant, and with his seed after him</i>.</p>	<p>Matthew 1:2 <i>Abraham begat Isaac</i>; and Isaac begat Jacob; and Jacob begat Judas and his brethren; Luke 3:34 Which was the son of Jacob, which was the <i>son of Isaac</i>, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,</p>

<p style="text-align: center;">Promised Offspring of Jacob</p> <p>Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: <i>there shall come a Star out of Jacob</i>, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.</p> <p>Genesis 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and <i>in thy seed shall all the families of the earth be blessed</i>.</p>	<p>Matthew 1:2 Abraham begat Isaac; <i>and Isaac begat Jacob</i>; and Jacob begat Judas and his brethren;</p> <p>Luke 3:34 Which was the <i>son of Jacob</i>, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,</p>
<p style="text-align: center;">Will descend from the tribe of Judah</p> <p>Genesis 49:10 The <i>sceptre shall not depart from Judah</i>, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.</p>	<p>Luke 3:33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, <i>which was the son of Juda</i>,</p> <p>Matthew 1:2 Abraham begat Isaac; and Isaac begat Jacob; <i>and Jacob begat Judas and his brethren</i>;</p>
<p style="text-align: center;">The Heir to the throne of David</p> <p>Isaiah 9:7 Of the increase of his government and peace there shall be no end, <i>upon the throne of David</i>, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.</p>	<p>Matthew 1:1 The book of the generation of Jesus Christ, <i>the son of David</i>, the son of Abraham.</p> <p>Matthew 1:6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;</p>
<p style="text-align: center;">Will be born in Bethlehem</p> <p>Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, <i>yet out of thee shall he come forth unto me that is to be ruler in Israel</i>; whose goings forth have been from of old, from everlasting.</p>	<p>Matthew 2:1 Now when Jesus was <i>born in Bethlehem</i> of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,</p> <p>Luke 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, <i>unto the city of David, which is called Bethlehem</i>; (because he was of the house and lineage of David:) {5} To be taxed with Mary his espoused wife, being great with child. {6} And so it was, that, while they were there, the days were accomplished that she should be delivered. {7} And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.</p>
<p style="text-align: center;">Would be born of a virgin</p> <p>Isaiah 7:14 Therefore the Lord himself shall give</p>	<p>Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was</p>

<p>you a sign; <i>Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.</i></p>	<p>espoused to Joseph, before they came together, <i>she was found with child of the Holy Ghost.</i> Luke 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, {27} <i>To a virgin</i> espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. {28} And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. {29} And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. {30} And the angel said unto her, Fear not, Mary: for thou hast found favour with God. {31} And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. {32} He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: {33} And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. {34} Then said Mary unto the angel, How shall this be, seeing I know not a man? {35} And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.</p>
<p>There would be a slaughter of infants Jeremiah 31:15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; <i>Rahel weeping for her children refused to be comforted for her children, because they were not.</i></p>	<p>Matthew 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and <i>slew all the children that were in Bethlehem</i>, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. {17} Then was fulfilled that which was spoken by Jeremy the prophet, saying, {18} In Rama was there a voice heard, lamentation, and weeping, and great mourning, <i>Rachel weeping for her children, and would not be comforted, because they are not.</i></p>
<p>Jesus and his parents would escape into Egypt Hosea 11:1 When Israel was a child, then I loved him, and <i>called my son out of Egypt.</i></p>	<p>Matthew 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt: {15} And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, <i>Out of Egypt have I called my son.</i></p>

<p style="text-align: center;">Would be called a Nazarene</p> <p>Cannot find any reference in the Old Testament to meet the statement made by the Prophets.</p>	<p>Matthew 2:23 and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: “He will be called a Nazarene.”</p>
<p style="text-align: center;">Jesus would have a ministry in Galilee</p> <p>Isaiah 9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, <i>in Galilee of the nations.</i> {2} The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, <i>upon them hath the light shined.</i></p>	<p>Matthew 4:12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; {13} And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: {14} That it might be fulfilled which was spoken by Esaias the prophet, saying, {15} The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, <i>Galilee of the Gentiles;</i> {16} The people which sat in darkness saw great light; and to them which sat in the region and shadow of death <i>light is sprung up.</i></p>
<p style="text-align: center;">Jesus would be called a Prophet</p> <p>Deuteronomy 18:15 The LORD thy God <i>will raise up unto thee a Prophet from the midst of thee,</i> of thy brethren, like unto me; unto him ye shall hearken;</p>	<p>John 6:14 Then those men, when they had seen the miracle that Jesus did, said, <i>This is of a truth that prophet that should come into the world.</i> John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, <i>of whom Moses in the law, and the prophets, did write,</i> Jesus of Nazareth, the son of Joseph. Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; {20} And he shall send Jesus Christ, which before was preached unto you: {21} Whom the heaven must receive until the times of restitution of all things, <i>which God hath spoken by the mouth of all his holy prophets since the world began.</i> {22} For Moses truly said unto the fathers, <i>A prophet shall the Lord your God raise up unto you of your brethren,</i> like unto me; him shall ye hear in all things whatsoever he shall say unto you. {23} And it shall come to pass, that every soul, <i>which will not hear that prophet,</i> shall be destroyed from among the people. {24} Yea, and <i>all the prophets from Samuel and those that follow after,</i> as many as have spoken, have likewise foretold of these days. {25} <i>Ye are the children of the prophets,</i> and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. {26}</p>

	<p>Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.</p>
<p>Jesus would be called a Priest in the order of Melchizedek Psalms 110:4 The LORD hath sworn, and will not repent, <i>Thou art a priest for ever after the order of Melchizedek.</i></p>	<p>Hebrews 6:20 Whither the forerunner is for us entered, even Jesus, <i>made an high priest for ever after the order of Melchisedec.</i> Hebrews 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. {6} As he saith also in another place, <i>Thou art a priest for ever after the order of Melchisedec.</i> Hebrews 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, {16} Who is made, not after the law of a carnal commandment, but after the power of an endless life. {17} For he testifieth, <i>Thou art a priest for ever after the order of Melchisedec.</i></p>
<p>Would be rejected by the Jews Isaiah 53:3 <i>He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.</i> Psalms 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, <i>and against his anointed,</i> saying,</p>	<p>John 1:11 He came unto his own, <i>and his own received him not.</i> John 5:43 I am come in my Father's name, and <i>ye receive me not:</i> if another shall come in his own name, him ye will receive. Luke 17:25 But first must he suffer many things, <i>and be rejected of this generation.</i> Luke 23:18 And they cried out all at once, saying, <i>Away with this man,</i> and release unto us Barabbas:</p>
<p>Would have a high moral character Isaiah 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; Psalms 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, <i>hath anointed thee with the oil of gladness above thy fellows.</i> Isaiah 11:3 And shall make him of quick understanding in the fear of the LORD: and <i>he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: {4} But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his</i></p>	<p>Luke 2:52 And <i>Jesus increased in wisdom and stature,</i> and in favour with God and man. Luke 4:18 <i>The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,</i></p>

<p>mouth, and with the breath of his lips shall he slay the wicked.</p>	
<p style="text-align: center;">He would enter Jerusalem riding on a donkey</p> <p>Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, <i>and riding upon an ass, and upon a colt the foal of an ass.</i></p> <p>Isaiah 62:11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.</p>	<p>John 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. {14} And Jesus, <i>when he had found a young ass, sat thereon;</i> as it is written, Matthew 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, {2} Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. {3} And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. {4} All this was done, that it might be fulfilled which was spoken by the prophet, saying, {5} Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, <i>and sitting upon an ass, and a colt the foal of an ass.</i> {6} And the disciples went, and did as Jesus commanded them, {7} And brought the ass, and the colt, and put on them their clothes, <i>and they set him thereon.</i> {8} And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way. {9} And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. {10} And when he was come into Jerusalem, all the city was moved, saying, Who is this? {11} And the multitude said, This is Jesus the prophet of Nazareth of Galilee.</p>
<p style="text-align: center;">Would be betrayed by a friend</p> <p>Psalms 41:9 <i>Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.</i></p>	<p>Mark 14:10 And Judas Iscariot, <i>one of the twelve,</i> went unto the chief priests, <i>to betray him unto them.</i></p> <p>Matthew 26:14 Then <i>one of the twelve,</i> called Judas Iscariot, went unto the chief priests, {15} And said unto them, <i>What will ye give me, and I will deliver him unto you?</i> And they covenanted with him for thirty pieces of silver. {16} And from that time he <i>sought opportunity to betray him.</i> Mark 14:43 And</p>

	<p>immediately, while he yet spake, cometh Judas, <i>one of the twelve</i>, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. {44} And <i>he that betrayed him</i> had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. {45} And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.</p>
<p>Betrayed by thirty pieces of silver Zechariah 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.</p>	<p>Matthew 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for <i>thirty pieces of silver</i>.</p>
<p>Betrayal money to be returned for a potter's field Zechariah 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And <i>I took the thirty pieces of silver, and cast them to the potter in the house of the LORD</i>.</p>	<p>Matthew 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders. {4} Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. {5} <i>And he cast down the pieces of silver in the temple</i>, and departed, and went and hanged himself. {6} And the <i>chief priests took the silver pieces</i>, and said, It is not lawful for to put them into the treasury, because it is the price of blood. {7} And <i>they took counsel, and bought with them the potter's field</i>, to bury strangers in. {8} Wherefore that field was called, The field of blood, unto this day. {9} Then was fulfilled that which was spoken by Jeremy the prophet, saying, <i>And they took the thirty pieces of silver</i>, the price of him that was valued, whom they of the children of Israel did value; {10} <i>And gave them for the potter's field</i>, as the Lord appointed me.</p>
<p>Judas' position to be taken by another Psalms 109:7 When he shall be judged, let him be condemned: and let his prayer become sin. {8} Let his days be few; <i>and let another take his office</i>.</p>	<p>Acts 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. {19} And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. {20} For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his</p>

	<p><i>bishopric let another take.</i></p> <p>Acts 1:16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. {17} For he was numbered with us, and had obtained part of this ministry.</p>
<p>False witnesses accuse him</p> <p>Psalms 27:12 Deliver me not over unto the will of mine enemies: <i>for false witnesses are risen up against me</i>, and such as breathe out cruelty.</p> <p>Psalms 35:11 <i>False witnesses did rise up</i>; they laid to my charge things that I knew not.</p>	<p>Matthew 26:60 But found none: yea, though many false witnesses came, yet found they none. <i>At the last came two false witnesses</i>, {61} And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.</p>
<p>Would be silent when accused</p> <p>Isaiah 53:7 He was oppressed, and he was afflicted, yet <i>he opened not his mouth</i>: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.</p> <p>Psalms 38:13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. {14} Thus I was as a man that heareth not, and in whose mouth are no reproofs.</p>	<p>Matthew 26:62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? {63} But <i>Jesus held his peace</i>. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.</p> <p>Matthew 27:12 And when he was accused of the chief priests and elders, <i>he answered nothing</i>. {13} Then said Pilate unto him, Hearest thou not how many things they witness against thee? {14} And he answered him to never a word; insomuch that the governor marvelled greatly.</p>
<p>Would be struck and spit on</p> <p>Isaiah 50:6 <i>I gave my back to the smiters</i>, and my cheeks to them that plucked off the hair: <i>I hid not my face from shame and spitting</i>.</p>	<p>Mark 14:65 And <i>some began to spit on him</i>, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did <i>strike him</i> with the palms of their hands.</p> <p>John 19:1 Then Pilate therefore took Jesus, and <i>scourged him</i>. {2} And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, {3} And said, Hail, King of the Jews! and they <i>smote him</i> with their hands.</p> <p>John 18:22 And when he had thus spoken, one of the officers which stood by struck <i>Jesus with the palm of his hand</i>, saying, Answerest thou the high priest so?</p>

<p style="text-align: center;">Would be hated without cause</p> <p>Psalms 69:4 They that <i>hate me without a cause</i> are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.</p> <p>Psalms 109:3 They <i>compassed me about also with words of hatred; and fought against me without a cause.</i> {4} For my love they are my adversaries: but I give myself unto prayer. {5} And they have rewarded me evil for good, and <i>hatred for my love.</i></p>	<p>John 15:23 He that hateth me hateth my Father also. {24} If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. {25} But this cometh to pass, that the word might be fulfilled that is written in their law, <i>They hated me without a cause.</i></p>
<p style="text-align: center;">Would suffer vicariously</p> <p>Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. {5} But he was wounded <i>for our transgressions</i>, he was bruised <i>for our iniquities</i>: the <i>chastisement of our peace was upon him</i>; and <i>with his stripes we are healed.</i> {6} All of us like sheep have gone astray, Each of us has turned to his own way; <i>But the LORD has caused the iniquity of us all To fall on Him.</i></p>	<p>Matthew 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: {17} That it might be fulfilled which was spoken by Esaias the prophet, saying, <i>Himself took our infirmities, and bare our sicknesses.</i> Romans 4:25 Who was <i>delivered for our offences</i>, and was raised again for our justification. 1 Corinthians 15:3 For I delivered unto you first of all that which I also received, how that <i>Christ died for our sins according to the scriptures</i>;</p>
<p style="text-align: center;">Would be crucified with sinners</p> <p>Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and <i>he was numbered with the transgressors</i>; and he bare the sin of many, and made intercession for the transgressors.</p>	<p>Matthew 27:38 At that time <i>two robbers were crucified with Him</i>, one on the right and one on the left. Mark 15:27 And they <i>crucified two robbers with Him</i>, one on His right and one on His left. {28} <And the Scripture was fulfilled which says, “<i>And He was numbered with transgressors.</i>”> Luke 23:33 And when they came to the place called The Skull, there they <i>crucified Him and the criminals</i>, one on the right and the other on the left.</p>
<p style="text-align: center;">Hands and feet to be pierced</p> <p>Psalms 22:16 For dogs have surrounded me; A band of evildoers has encompassed me; <i>They pierced my hands and my feet.</i></p> <p>Zechariah 12:10 “And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me <i>whom they have pierced</i>; and they will mourn for Him,</p>	<p>John 20:27 Then He said to Thomas, “<i>Reach here your finger, and see My hands; and reach here your hand, and put it into My side</i>; and be not unbelieving, but believing.” John 19:37 And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”</p>

<p>as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.</p>	
<p>To be mocked and insulted Psalms 22:6 But I am a worm, and not a man, A reproach of men, and despised by the people. {7} <i>All who see me sneer at me; They separate with the lip, they wag the head, saying, {8} "Commit yourself to the LORD; let Him deliver him; Let Him rescue him, because He delights in him."</i></p>	<p>Matthew 27:39 <i>And those passing by were hurling abuse at Him, wagging their heads, {40} and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." {41} In the same way the chief priests also, along with the scribes and elders, were mocking Him, and saying, {42} "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we shall believe in Him. {43} HE TRUSTS IN GOD; LET HIM DELIVER Him now, IF HE TAKES PLEASURE IN HIM; for He said, "I am the Son of God." {44} And the robbers also who had been crucified with Him were casting the same insult at Him.</i> Mark 15:29 <i>And those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days, {30} save Yourself, and come down from the cross!" {31} In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save Himself. {32} Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" And those who were crucified with Him were casting the same insult at Him.</i></p>
<p>Would be given gall and vinegar Psalms 69:21 <i>They also gave me gall for my food, And for my thirst they gave me vinegar to drink.</i></p>	<p>John 19:29 A jar full of <i>sour wine</i> was standing there; so they put a sponge full of the <i>sour wine</i> upon a branch of hyssop, and brought it up to His mouth. Matthew 27:34 they gave Him <i>wine to drink mingled with gall</i>; and after tasting it, He was unwilling to drink. Matthew 27:48 And immediately one of them ran, and taking a sponge, he filled it with <i>sour wine</i>, and put it on a reed, and gave Him a drink.</p>

<p>Would hear prophetic words repeated in mockery Psalms 22:8 “Commit yourself to the LORD; let Him deliver him; Let Him rescue him, because He delights in him.”</p>	<p>Matthew 27:43 “<i>HE TRUSTS IN GOD; LET HIM DELIVER Him now, IF HE TAKES PLEASURE IN HIM; for He said, ‘I am the Son of God.’</i>”</p>
<p>Would pray for his enemies Psalms 109:4 In return for my love they act as my accusers; But <i>I am in prayer.</i> Isaiah 53:12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And <i>interceded for the transgressors.</i></p>	<p>Luke 23:34 But Jesus was saying, “<i>Father, forgive them; for they do not know what they are doing.</i>” And they cast lots, dividing up His garments among themselves.</p>
<p>His side would be pierced Zechariah 12:10 “And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me <i>whom they have pierced</i>; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.</p>	<p>John 19:34 but one of the soldiers <i>pierced His side with a spear</i>, and immediately there came out blood and water.</p>
<p>Soldiers would cast lots for his clothes Psalms 22:18 <i>They divide my garments among them, And for my clothing they cast lots.</i></p>	<p>Mark 15:24 And they crucified Him, and <i>divided up His garments among themselves, casting lots for them</i>, to decide what each should take. John 19:24 They said therefore to one another, “Let us not tear it, but cast lots for it, to decide whose it shall be”; that the Scripture might be fulfilled, “<i>THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.</i>” Luke 23:34 But Jesus was saying, “Father, forgive them; for they do not know what they are doing.” And <i>they cast lots, dividing up His garments among themselves.</i></p>
<p>Not a bone would be broken Psalms 34:20 He keeps all his bones; <i>Not one of them is broken.</i></p>	<p>John 19:33 but coming to Jesus, when they saw that He was already dead, <i>they did not break His legs</i>;</p>

<p style="text-align: center;">Would be buried with the rich</p> <p>Isaiah 53:9 His grave was assigned with wicked men, Yet <i>He was with a rich man in His death</i>, Because He had done no violence, Nor was there any deceit in His mouth.</p>	<p>Matthew 27:57 And when it was evening, <i>there came a rich man</i> from Arimathea, named Joseph, who himself had also become a disciple of Jesus. {58} This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given over to him. {59} And Joseph took the body and wrapped it in a clean linen cloth, {60} and <i>laid it in his own new tomb</i>, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away.</p>
<p style="text-align: center;">Would arise</p> <p>Psalms 16:10 For Thou wilt not abandon my soul to Sheol; <i>Neither wilt Thou allow Thy Holy One to undergo decay.</i></p>	<p>Matthew 28:9 And behold, <i>Jesus met them and greeted them</i>. And they came up and took hold of His feet and worshiped Him.</p> <p>Luke 24:36 And while they were telling these things, He Himself stood in their midst. {37} But they were startled and frightened and thought that they were seeing a spirit. {38} And He said to them, “Why are you troubled, and why do doubts arise in your hearts? {39} See My hands and My feet, that it is I Myself; touch Me and see, <i>for a spirit does not have flesh and bones as you see that I have.</i>” {40} And when He had said this, He showed them His hands and His feet. {41} And while they still could not believe it for joy and were marveling, He said to them, “Have you anything here to eat?” {42} And they gave Him a piece of a broiled fish; {43} and He took it and ate it before them. {44} Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” {45} Then He opened their minds to understand the Scriptures, {46} and He said to them, “Thus it is written, <i>that the Christ should suffer and rise again from the dead the third day;</i></p>
<p style="text-align: center;">Would ascend into Heaven</p> <p>Psalms 68:18 Thou hast ascended on high, Thou hast led captive Thy captives; Thou hast received gifts among men, Even among the rebellious also, that the LORD God may dwell there.</p>	<p>Luke 24:50 And He led them out as far as Bethany, and He lifted up His hands and blessed them. {51} And it came about that while He was blessing them, <i>He parted from them.</i></p> <p>Acts 1:9 And after He had said these things, <i>He was lifted up while they were looking on, and a</i></p>

	<i>cloud received Him out of their sight.</i>
<p>His rejection would be shown to the Jews Psalms 118:22 The stone which the builders refused is become the head stone of the corner.</p>	<p>Acts 4:10-11 {10} Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. {11} This is the stone which was set at nought of you builders, which is become the head of the corner.</p>
<p>Rebellion against God and “the Word” Psalms 2:1-2 {1} Why do the heathen rage, and the people imagine a vain thing? {2} The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,</p>	<p>John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. Acts 4:25-28 {25} Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? {26} The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. {27} For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, {28} For to do whatsoever thy hand and thy counsel determined before to be done.</p>

These verses are taken from the Kings James (or Authorized) translation of the Bible. In reading these verses you may find words that do not make sense. Before you cast all these verses away please try another translation of the Bible, such as the New International Version.



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Bible Summary





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The Holy Bible

The Bible is a rather large book that you may not understand as a Tribulation Saint, or as a new believer. You know it is God's guidebook for mankind, but what does it contain and where do you begin to understand all that it contains.

To answer the first question: The next tab will begin a summary of every book in the Old Testament. The tab after that contains the books of the New Testament. Please remember, these are summaries given to you so that you may have a basic understanding of where things are located in the Bible and what each book covers in its information. To understand the Bible calls upon two things: First, your acceptance that you need the information; Secondly, the guiding of the Holy Spirit to reveal the truth of God's Word.

To answer the second question: There seems to be two approaches to understanding the Word. There is the task of starting at the beginning and reading the entire Bible through on more than one occasion. Repeated reading increases understanding, once is not enough. The other approach is to fill you with beginning understanding as quickly as possible for you to understand what change you've made in your life the moment you went from nonbeliever to believer. For that approach, I suggest that you read the Gospel of John, Romans, Hebrews, and Genesis. Now, return to the New Testament and read Matthew, Mark, Luke and John. Finally, go to the beginning and start reading Genesis and read through the entire Bible.

In either case please understand one thing. To understand Scripture you must spend several hours at a sitting. To find the links from place to place you must read two to three hundred pages at a time. Believe me the effort will pay off and this is the only way that you will get the full message. God is not going to have the Holy Spirit open a hole in your head and pour the information in, you must put forth the effort for the Holy Spirit to show you the truths. Remember, this is your purchase of knowledge and the payment required is your personal effort.

As a reference the next page will list all the books of the Bible.

Books of the Bible

Old Testament

Genesis	1 Kings	Ecclesiastes	Obadiah
Exodus	2 Kings	Song of Songs	Jonah
Leviticus	1 Chronicles	Isaiah	Micah
Numbers	2 Chronicles	Jeremiah	Nahum
Deuteronomy	Ezra	Lamentations	Habakkuk
Joshua	Nehemiah	Ezekiel	Zephaniah
Judges	Esther	Daniel	Haggai
Ruth	Job	Hosea	Zechariah
1 Samuel	Psalms	Joel	Malachi
2 Samuel	Proverbs	Amos	

New Testament

Matthew	2 Corinthians	1 Timothy	2 Peter
Mark	Galatians	2 Timothy	1 John
Luke	Ephesians	Titus	2 John
John	Philippians	Philemon	3 John
Acts	Colossians	Hebrews	Jude
Romans	1 Thessalonians	James	Revelation
1 Corinthians	2 Thessalonians	1 Peter	

Over the course of my own personal study of the Bible I have come to break down the areas of understanding in the following manner:

Old Testament — The history of the Israelites (both kingdoms) and what went wrong under the Law.

Gospels — The life of Jesus, the Christ.

Acts — The acts of the Apostles.

Romans - Jude — The Letters to the Church.

Revelation — The fulfillment of all the promises, the assurance of all things from God.



Old Testament





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The Book of Genesis

Author, Moses, commonly accepted

The Book of Origins

Records the origin of: our universe, the human race, sin, redemption, the beginning of marriage and family life, corruption of society, the nations, the different languages, the Hebrew race, etc.

The early chapters of the book have been under continual criticism, considering the difference of evolution and creation, the big bang theory and God speaking things into being. The facts remain, when rightly interpreted and understood, and have not been disproved.

We must note that it was not the purpose of the author of Genesis to give an elaborate account of the Creation. Only a single chapter is devoted to the subject, representing a mere outline containing a few fundamental facts. However, there are thirty-eight chapters given to the history of the chosen people, the Hebrews.

Main Theme. Man's sin, and the initial steps taken for his redemption by a divine covenant made with a chosen race. The early history of the Hebrew people rest here in the beginnings.

Key Word. Beginning

First Messianic Promise, 3:15

Synopsis

1. The History of Creation.

- a) Of our universe, 1:1-25
- b) Of man, 1:26-31; 2:18-24

2. The Story of Primeval Man.

- a) The temptation and fall, the personality and character of the tempter, the penalty of sin, and the promise of a coming Redeemer, chap. 3
- b) The story of Cain and Abel, chap. 4
- c) The genealogy and death of the patriarchs, chap. 5
- d) The events connected with the Flood, chaps. 6-8
- e) The rainbow covenant and Noah's sin, chap. 9
- f) The descendant of Noah, chap. 10
- g) The confusion of language at Babel, chap. 11

3. The History of the Chosen People.

a) The career of Abraham

- (1) His divine call, chap. 12
- (2) The story of Abraham and Lot, chaps. 13-14
- (3) The divine revelations and promises to Abraham, particularly

the promise of a son, of the possession of the Holy Land, and of great posterity, chaps. 15-17

(4) His intercession for the cities of the plain, and their destruction, chaps. 18-19

(5) His life at Gerar, and the fulfillment of the promise of a son in the birth of Isaac, chaps. 20-21

(6) The test of his obedience by the divine command to sacrifice Isaac, chap. 22

(7) His death, 25:8

b) The career of Isaac.

(1) His birth, 21:3

(2) His marriage, chap. 24

(3) The birth of his sons Esau and Jacob, 25:20-26

(4) His later years, chaps. 26-27

c) The career of Jacob.

(1) His craftiness in securing the birthright (which belonged to Esau), 27:1-29

(2) His vision of the heavenly stairway, 28:10-22

(3) Incidents connected with his marriage and life in Paddan Aram, chaps. 29-31

d) The career of Joseph.

(1) The later years of Jacob, and the descent of the chosen family into Egypt, chaps. 37-50

Prominent Names Associated Together

Adam and Eve, Cain and Abel, Abraham and Lot, Isaac and Ishmael, Esau and Jacob, Joseph and his brothers.

Five Great Spiritual Characters

1. Enoch, the man who “walked with God”

2. Noah, the ark builder and father of nations

3. Abraham, the father of the faithful

4. Jacob, the man whose life was transformed by prayer

5. Joseph, the son of Jacob, who rose from slavery to become the governor of

Egypt.

The Lesson of the Ages.

The Bible opens with mankind ruined, Paradise lost, chap. 3. The plan of salvation instituted, 3:15. The Bible closes with the promise redeemed, Paradise regained, Rev. 21-22.

The Book of Exodus

Author and central character, Moses, commonly accepted.

Main Theme. The history of Israel from the death of Joseph to the erection of the tabernacle.

Key Thought. Deliverance.

Synopsis. Four Periods in the History of Israel.

1. The Period of Bondage.

- a) The oppression in Egypt, 1:7-22.
- b) The events in the early life of Moses.
 - (1) His birth and adoption, 2:1-10.
 - (2) His attempt to aid his brothers, 2:11-14.
 - (3) His escape to Midian, 2:15
 - (4) His marriage, 2:21

2. The Period of Deliverance.

- a) The call of Moses at the burning bush, 3:1-10
- b) His divine commission and empowering, 3:12-22; 4:1-9.
- c) His excuses, 3:11; 4:10-13.
- d) Aaron associated with Moses in demanding that Pharaoh liberate Israel, 4:27-31; 5:1-3.
- e) The bondage made more severe, 5:5-23.
- f) The divine instruction to Moses and Aaron, chaps 6-7.
- g) The contest with Pharaoh and the infliction of the ten plagues, chaps 7-11.
- h) The Passover, chap 12.

3. The Period of Discipline.

- a) The Exodus, 12:31-51.
- b) Experiences on the way to Mt. Sinai, chaps 13-18.

4. The Period of Legislation and Organization.

- a) The arrival at Sinai, 19:1-2.
- b) The appearance of the Lord on the mount, chap 19.
- c) The giving of the Ten Commandments, chap 20.
- d) Other laws proclaimed, chaps 21-24.
- e) Directions concerning the building of the tabernacle, chaps 25-27.
- f) The appointment of the high priest, chap 28.
- g) The worship of the golden calf, chap 32.
- h) The preparation for and erection of the tabernacle, chaps 35-40.

The Pilgrimage of Israel. A possible illustration of the Christian Life, see 1 Co

10:1-11.

The Egyptian bondage. An illustration of the bondage of sin.

Moses as deliverer. An illustration of Christ as Savior.

The Exodus. An illustration of forsaking the sinful life.

The Passover lamb. An illustration of the crucifixion, sacrifice of the lamb of God.

Pharaoh's pursuit of Israel, 14:8-9. An illustration of evil forces pursuing believers.

The opening of the Red Sea, 14:21. An illustration of hindrances removed.

The pillar of cloud and fire, 14:19-20. An illustration of spiritual victory.

The mixed multitude, 12:38. An illustration of worldly people in the church.

Marah and Elim, 15:23-27. An illustration of the bitter and sweet experiences of the spiritual life.

The pots of meat, 16:3. An illustration of the sensual pleasures of the old life.

The manna, 16:4. An illustration of the Bread of Life, Christ.

The water from the rock, 17:6. An illustration of Living Water, Christ, 1 Co 10:4.

The upholding of Moses' hands, 17:12. An illustration of the need of cooperation among leaders.

The structure of the tabernacle, its furniture, ordinances, the garments of the priesthood, the ark of the covenant, etc. An illustration of Jesus and the church.

The Book of Leviticus

Name. Derived from the name of the tribe of Levi.

Author. Moses, commonly accepted.

Key Words. Access and holiness.

Subject Matter. A digest of divine laws.

Central Person. The High Priest.

Central Theme. How can sinful man approach a holy God? The word holy occurs over eighty times in this book.

Companion Book in the New Testament. Hebrews.

Analysis:

I. The Way of Access to God.

a) Through sacrifices and offerings.

- (1) Burnt offerings, signifying atonement and consecration, 1:2-9.
- (2) Grain offerings, signifying thanksgiving, 2:1-2.
- (3) Sin offerings, signifying reconciliation, chap. 4.
- (4) Trespass offerings, signifying cleansing from guilt, 6:2-7.
- (5) Fellowship offerings, 7:11-15.

b) Through priestly mediation.

The human priesthood: call of, 8:1-5; the cleansing of, 8:6; garments of, 8:7-13; atonement for, 8:14-34; example of the sinfulness of, chap. 10.

II. Special Laws Governing Israel.

a) As to food, chap. 11.

b) As to cleanliness, sanitation, customs, morals, etc., all emphasizing purity of life as a condition of divine favor, chaps. 12-20.

c) Purity of priests and offerings, chaps. 21-22.

III. The Five Annual Feasts.

a) The Feast of the Passover, beginning April 14, 23:5. Commemorating the Exodus.

b) The Feast of Pentecost (or Weeks), the sixth day of June, commemorating the giving of the law, 23:15.

c) The Feast of Trumpets, the first day of October, 23:23-25

d) The Day of Atonement, the tenth day of October, the high priest enters the Holy of Holies to make atonement for the sins of the people, chap. 16, and 23:26-32.

e) The Feast of Tabernacles, beginning the fifteenth day of October,

commemorating the life in the wilderness, and thanksgiving for the harvest, 23:39-43.

IV. General Laws and Instructions.

The sabbatical year; once in seven years the ground was left untilled, 25:2-7.

The Year of Jubilee; once in fifty years slaves were liberated, debtors were freed, and general restitution took place, 25:8-16.

Conditions of blessing and warnings concerning chastisement, chap. 26.

The law of vows, chap. 27.

The Book of Numbers

Name. Derived from the numberings of Israel and represents the book of the pilgrimage of Israel.

Author. Moses, commonly accepted.

Central Lesson. Unbelief bars entrance to abundant life, Heb 3:7-19.

Leading Topics and Events:

1. Organization and legislation, chaps. 1-9.
2. Leaving Mt. Sinai, 10:11-12.
3. The people despise the manna, 11:4-6.
4. The discouragement of Moses, 11:10-15.
5. The seventy elders appointed, 11:16-25.
6. The quail sent, 11:31-34.
7. The jealousy of Miriam and Aaron, chap. 12.

The Failure at Kadesh. Lost in sight of home.

1. The sending of the spies, and their report, chap. 13.
2. The rebellion of the people, and the curse pronounced on them, chap. 14.
The whole generation doomed, v. 29.
3. The events connected with the forty years' wandering in the wilderness, chaps. 15-19.
4. The return to Kadesh, the sin of Moses, and the death of Aaron, chap. 20.
5. The bronze snake, chap. 21.
6. Balaam, the mercenary prophet and the corruption of Israel, chaps. 22-25.
7. The census of the new generation, chap. 26.
8. Various laws concerning inheritance, offerings, feasts, vows, etc., chaps. 27-30.
9. The judgment of Midian, chap. 31; the assignment of the land east of the Jordan, chap. 32.
10. The cities of refuge, chap. 35.

Messianic Examples:

The struck rock, 20:7-11; see 1 Co 10:4.

The bronze snake, 21:6-9; see Jn 3:14.

The cities of refuse, chap. 35; see Heb 6:18.

The Seven Complaints:

1. Concerning the way, 11:1-3.
2. Concerning the food, 11:4-6.
3. Concerning the giants, 13:33-14:2.
4. Concerning their leaders, 16:3.

5. Concerning the divine judgments, 16:41.
6. Concerning the desert, 20:2-5.
7. The second time concerning the manna, 21:5.

The Book of Deuteronomy

Name. Derived from two Greek words, *deuteros*, meaning second, and *nomos*, meaning law.

Author. **Moses**, commonly accepted.

Historical Occasion. The previous generation of Israel had died in the wilderness; thus, it was important for the law to be restated and taught to the new generation before they entered the Promised Land.

Contents. A series of discourses and exhortations given by Moses on the plains of Moab before the crossing of the Jordan, 1:1.

Key Thought. The divine requirement of obedience, 10:12-13

Synopsis:

1. A history of God's dealings with Israel in the past, chaps. 1-4.
2. A repeating of the Ten Commandments and references to the choice of Israel to be a separated people, obedient to the divine commandments, chaps. 5-11.
3. A code of laws to be observed in Canaan, chaps. 12-26.
4. Blessings pronounced for obedience and curses for disobedience. Death and life set before the people, chaps. 27-30.
5. The final words of Moses, his song, blessing, etc., chaps. 31-33.
6. Supplemental account of the last vision and the death of Moses, chap. 34.

Key Word. Remember. It is frequently repeated throughout the entire book.

Remember:

1. The giving of the Law, 4:9-10.
2. The covenant, 4:23.
3. The past slavery, 5:15.
4. The great deliverance, 7:18.
5. The divine leadership and provisions, 8:2-6.
6. The sins of the past, 9:7.
7. The divine judgments, 24:9.
8. The former days, 32:7.

Important Passages:

1. The great commandment and the importance of remembering God's Word, 6:4-12.
2. The riches of the divine provision and the dangers of forgetfulness and idolatry, chap. 8.
3. The blessings of obedience and the curse of sin, chap. 28.

The Book of Joshua

Author. Uncertain; probably Joshua.

Leading Topic. The conquest and division of the land of Canaan.

Key Thought. How to be successful in the battle of life, 1:8-9.

Historical Analysis:

1. The invasion of the land, chaps. 1-5.
2. The fall of Jericho, chap. 6.
3. The battle at Ai, and Israel at Ebal and Gerizim, chaps. 7-8.
4. The conquest of the south, chap. 10.
5. The conquest of the north, and the list of kings slain, chaps. 11-12.
6. The division of the land, appointment of cities of refuge, etc., chaps. 13-22.
7. The farewell address and death of Joshua, chaps. 23-24.

Suggested Lesson: The certainty of the fulfillment of the divine purposes. This is seen:

1. In the judgments coming upon the Canaanites because of their terrible sins.
2. In the descendants of Abraham being given possession of the land according to God's promise, Ge 12:7.
3. NOTE: According to a common conception, the crossing of the Jordan represents death, and Canaan, heaven. However, for the Christian the following analogy is given.
 - a) Canaan, a type of the higher Christian life, to be won by spiritual warfare, Ro 7:23.
 - b) The Canaanites, a type of our spiritual enemies, Eph 6:12.
 - c) The warfare of Israel, a type of the fight of faith, 1 Ti 6:12.
 - d) Israel's rest after the conquest (Jos 11:23), a type of the rest of the soul, Heb 12:1.
 - e) The Canaanites partly subdued, a type of persistent sins unconquered, Heb 12:1.

Choice Selections:

1. God's encouragement of Joshua, 1:1-9.
2. Joshua's farewell address, 23:1-16; 24:1-27.

The Book of Judges

Author. Unknown; tradition attributes authorship to Samuel.

Main Theme. The history of Israel during the times of the fourteen judges.

The book portrays a series of relapses into idolatry by God's people, followed by invasion of the Promised Land and oppression by Israel's enemies.

The narrative centers around the personalities of the judges, who were raised up to be deliverers of Israel. The dark side of the picture is especially emphasized in the r e c o r d .

A study of the dates seems to show that the people maintained outward loyalty to the Lord a larger part of the time than a casual reading of the book might indicate.

Synopsis. Three periods into which the book may be divided.

1. **The period immediately after the death of Joshua**, 1:1-2:10.
2. **The period of the Seven Apostasies, Six Servitudes and Civil War**, chaps. 3-16.
 - a) **The first servitude**, to Mesopotamia—judge, Othniel, 3:5-9.
 - b) **The second servitude**, to Moab—judges, Ehud and Shamgar, 3:12-31.
 - c) **The third servitude**, to Jabin and Sisera—judges, Deborah and Barak, 4:1-23.
 - d) **The fourth servitude**, to Midian—judge, Gideon, chaps. 6-7.
 - e) **The civil war**—judges, Abimelech, Tola, and Jair, 8:33-10:5.
 - f) **The fifth servitude**, to the Philistines and Ammon—judges, Jephthah, Ibzan, Elon, and Abdon, chaps. 10-12.
 - g) **The sixth servitude**, to the Philistines—judge, Samson, chap. 13-16.
3. **The period of confusion and anarchy**, chaps. 17-21.

Spiritual Messages:

1. **Human failure**, divine mercy and deliverance.
2. **The power of prayer** in emergencies when it becomes a real crying out to God. Note in the book the repeated statement that Israel cried unto the Lord.

Companion Book, Galatians. Compare the relapse of Israel into idolatry with the backsliding of the Galatian church into ceremonialism.

Character Studies:

1. **Deborah**, The patriotic woman.
2. **Gideon**, the mighty man of valor.
3. **Jephthah**, the man of the rash vow.
4. **Samson**, the weak strong man.

The Book of Ruth

A beautiful story, considered a literary gem. One of two books in the Bible in which a woman is the principal character—Ruth, a Moabite who married a Hebrew husband; Esther, a Jew who married a Gentile King.

Author. Unknown, possibly Samuel.

Period. The time of the judges.

Subject. How a young Moabite woman's life was enriched.

1. By beautiful constancy and wise choice, 1:16.
2. By humble industry, 2:2-3.
3. By accepting counsel from an older friend, 3:1-5.
4. By providential alliance, 4:10-11.
5. By exaltation to a royal line, 4:13-17.

Main Purpose. To show how a Gentile woman became one of the ancestors of Christ.

Historical Analysis:

1. The sojourn in Moab, 1:1-5.
2. The sad return home, 1:6-22.
3. Ruth gleanes in the fields of Boaz, chap. 2.
4. Her marriage to Boaz, 4:13
5. The birth of her son, the grandfather of David, 4:13-16.
6. The genealogy of David, 4:18-22.

The Book of 1 Samuel

Author. Unknown.

The History, centers around three characters:

1. **Samuel**, the last of the judges.
2. **Saul**, The first king of Israel.
3. **David**, Israel's model king.

The Period. One of transition—the rule of the judges ends, the kingdom is established.

Leading Topics and Events:

1. The birth and dedication of Samuel, chap. 1.
2. The failure of Eli as judge and parent, 2:12-36.
3. Samuel's call and remarkable boyhood, chap. 3.
4. The capture and return of the ark of the covenant, chaps. 4-6.
5. The defeat of the Philistines through the prayer of Samuel, chap. 7.
6. The clamor of Israel for a king, chap. 8.
7. Saul chosen and anointed king, chaps. 9-10.
8. Saul's first battle, chap. 11.
9. Samuel proclaims the kingdom and warns the people concerning their presumption in demanding a king, chap. 12.
10. Saul's self-will, and Samuel's prophecy, chap. 13.
11. Jonathan's deliverance of Israel, 14:1-16.
12. Obedience is better than sacrifice, 15:1-23.
13. David anointed king, chap. 16.
14. David slays the giant, Goliath, chap. 17.
15. The friendship of David and Jonathan, chap. 18.
16. The persecution of David by Saul, 18:9-27:4.
17. The last years of Saul's reign and his suicide, chaps. 26-31.

Spiritual Message. Prayer, the dominating element in the life of Samuel.

1. Born in answer of prayer, 1:10-28.
2. Name means "asked of God", 1:20.
3. His prayer brings deliverance at Mizpah, 7:2-13.
4. His prayer when Israel insisted on having a king, 8:21.
5. His unceasing prayer for his people, 12:23.

Five Deviations from the Divine Law, which resulted in misery.

1. Polygamy, 1:6.
2. Parental indulgence, 2:22-25; 8:1-5.
3. Trust in sacred objects, 4:3.

- 4. Impatience, 13:8-9.
- 5. Partial obedience, chap. 15.

The Book of 2 Samuel

Author. Unknown.

Main Subject. The reign of David.

First Period. The early years of the reign. During this period the king, although engaged in military campaigns common to the age, manifested a spiritual mind.

1. Preliminary events.

- a) The execution of the Amalekite who killed King Saul, 1:2-16.
- b) David's lamentation for Saul and Johnathan, 1:17-27.

2. David anointed king of Judah, 2:4.

3. The battle between the followers of David and the servants of Ish-Bosheth, 2:8-32.

4. Facts which indicate the king's godliness.

- a) His seeking divine direction, 2:1.
- b) His punishment of those who sought to curry favor by assassinating his rival, 4:5-12.
- c) His discernment, after having been exalted to be king of Israel, after acknowledging that his promotion had come from God, 5:1-12.
- d) His humility in attributing his military success to divine power, 5:20.
- e) His enthusiasm for the return of the ark of the covenant to Jerusalem, 6:1-5.
- f) His desire to build a temple for the Lord and the dedication of great wealth for its erection, chaps. 7-8.
- g) His kindness to the son of Jonathan, chap. 9.

The Middle Period.

1. The king's great military successes, chap. 10.
2. His fall and punishment:
 - a) Tempted, 11:1-2.
 - b) His corruption of a home and murder of Uriah, chap. 11.
 - c) Divine judgments overtake him:
 - (1) In the denunciation by Nathan, the prophet, 12:1-14.
 - (2) In the death of the baby, 12:15-19
 - (3) In the corruption of his son Amnon, 13:1-20.
 - (4) In his son Absalom's rebellion, chaps. 15-18.

Final Period. David's last years, chaps 20-24.

Choice Selections:

1. David's generosity to Mephibosheth, chap. 9.
2. Nathan's parable, 12:1-6.
3. David's psalm of thanksgiving, chap. 22.

The Book of 1 Kings

Author. Unknown.

Title. In the Hebrew text, 1 and 2 Kings appear as one book. The division may have been made for the convenience of Greek readers.

Synopsis: The book may be divided into two parts.

1. The History of the Reign of Solomon.

- a) **Opening events.** The death of David, and the accession of Solomon, his son, chaps. 1-2.
- b) **The early years** of Solomon's reign, the golden age of Israel, made famous by:
 - (1) The king's wise choice, 3:5-14.
 - (2) His discriminating judgment, 3:16-28.
 - (3) His surpassing wisdom, 4:29-34.
 - (4) The growth of his dominion, 4:21
 - (5) The splendor of his court and palaces, 4:22-28; 7:1-12.
 - (6) The building of the temple, chaps. 5-6.
 - (7) Other building enterprises and great wealth, 9:17-23; 10:14-29.
 - (8) The visit of the queen of Sheba, 10:1-13.
- c) **The later years of his reign.** The decline of his kingdom brought about by:
 - (1) His extravagant luxury, 10:14-29.
 - (2) His notorious sensuality, 11:1-3.
 - (3) His apostasy from God, 11:4-8.
 - (4) The enemies which the Lord stirred up against him, 11:14-40.

2. The History of the Kingdoms of Judah and Israel. From the death of Solomon to the accession of Jehoram, in Judah; and from the accession of Jeroboam to the reign of Ahaziah, in Israel.

- a) **The disruption of the kingdom** through the folly of Solomon's son, Rehoboam, 11:43-12:19.
- b) **The ten tribes revolt** and enthrone Jeroboam as king of Israel, 12:20.
- c) **The comparative history of the two kingdoms.**
 - (1) The reigns in Judah of Rehoboam, Abijah, Asa, and Jehoshaphat, 12:1-22:50.
 - (2) The evil reigns in Israel of Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, and Ahaziah, 12:20-22:53.

Heroic Characters. The prophet **Elijah.**

1. His life.
2. Prophecies.
3. Miracles.

Choice Selections:

1. Solomon's wise choice, 3:5-14.
2. Solomon's prayer at the dedication of the temple, 8:22-53.
3. The ministry of Elijah, chaps. 17-19; 21.
4. The call of Elisha, 19:19-21.

The Book of 2 Kings

A sequel to 1 Kings.

Author. Unknown.

Main Subject. The history of the kingdoms of Israel and Judah, from the latter part of the reign of Ahaziah in Israel, and Jehoram in Judah, up to the time of the captivities.

As far as the history of Israel is concerned, it is the dark picture of degenerate rulers and sinful people, ending in slavery.

The kingdom of Judah was also on the downgrade, but judgment was not visited on her as quickly because of the influence of a number of good kings who reigned during this period.

The book largely centers around the lives of the two prophets Elijah and Elisha.

Spiritual Message. The powerful influence of rulers upon a nation.

Synopsis. The book may be divided into three parts:

1. The History of the Last Days of Elijah.

- a) He calls down fire from heaven to destroy his enemies, 1:9-12.
- b) The dividing of the Jordan River, 2:8.
- c) His translation, 2:11.

2. The History of Elisha.

- a) He asks for a double portion of grace, 2:9.
- b) He divides the Jordan, 2:14.
- c) He heals the waters, 2:19-22.
- d) He curses the jeering children, 2:23-24.
- e) He procures water for an army, 3: 15-20.
- f) He increases the widow's oil, 4:1-7.
- g) He raises a dead child to life, 4:18-37.
- h) He purifies the deadly food, 4:38-41.
- i) He feeds the multitude, 4:42-44.
- j) He heals Naaman, the leper, 5:5-15.
- k) He strikes Gehazi with leprosy, 5:20-27.
- l) He causes the axhead to float, 6:1-7.
- m) He discloses the plans of the king of Syria, chap. 6.
- n) He strikes the Syrians with blindness, 6:18-20.
- o) He prophesies abundance for a famine-stricken city, 7:1-18.
- p) He secures the restoration of land to the Shunammite woman, 8:3-6.
- q) He prophesies concerning the exaltation of Hazael, 8:7-15.
- r) He commands the anointing of Jehu as king. 9:1-6.

- s) He retains his prophetic power on his deathbed, 13:14-19.
- t) The post-mortem manifestation of divine power at his tomb, 13:20-21.
- u) The secret of his power—his desire for the reception of a double portion of grace enabled him to live in the spirit of continual victory.

3. Other Notable Events in the History of Judah and Israel.

- a) Jehu's execution of divine judgment on Joram, Ahaziah, Jezebel, seventy of Ahab's children, and the worshipers of Baal, chaps. 9-10.
- b) The good reign of Joash (Jehoash), chaps. 11-12.
- c) The reigns of evil kings in Israel, followed by the captivity of the ten tribes, chaps. 13-17.
- d) The good reign of Hezekiah, chaps. 18-20.
- e) The evil reign of Manasseh, chap. 21.
- f) Josiah, the last of the good kings, chaps. 22-23.
- g) A series of evil kings in Judah lead to the captivity of the nation and the destruction of Jerusalem, chap. 25.

The Book of 1 Chronicles

Author. Uncertain, thought to have been edited by Ezra. Please note, in the Hebrew text first and second Chronicles are one book.

Time. Probably written during or shortly after the captivity in Babylon. May be regarded as:

A Supplement To the books of 1 and 2 Samuel, and 1 and 2 Kings. Some of the historical descriptions are almost identical with those of the preceding books.

Distinctive Features. The books of Samuel and Kings refer to events in both kingdoms, whereas the Chronicles deal almost exclusively with the history of Judah.

Central Thought. The Sovereignty of God, 4:9-10; 5:20; 11:14; 12:18; 14:2, 10, 14-15.

Central Character. David.

Analysis of the Book:

1. Genealogies, chaps. 1-9.
2. Overthrow and death of Saul, chap. 10.

The Reign of David.

3. His accession to the throne, the capture of Jerusalem, his mighty men and armies, chaps. 11-12.
4. His mistake in attempting to transport the ark on a new cart, chap. 13.
5. His victory over the Philistines, chap. 14.
6. The ark brought to Jerusalem, chap. 15.
7. The great festival of rejoicing, chap. 16.
8. The king's desire to build a temple for the Lord denied, chap. 17.
9. Great military victories, chaps. 18-20.
10. The sinful census, chap. 21.
11. The preparation of materials for the building of the temple, and a charge to Solomon, chap. 22.
12. The further organization of the affairs of the kingdom, chaps. 23-27.
13. David's last charge to the people and to his son, Solomon; Solomon made king, chaps. 28-29; death of David, 29:28.

Choice Selections:

1. Jabez's prayer, 4:10.
2. David pours out the water from the well of Bethlehem, 11:17-19.
3. David's psalm, 16:7-36.
4. Description of David's choir and orchestra, chap. 25.
5. David's last blessing and prayer, 29:10-19.

The Book of 2 Chronicles

This book is a sequel to 1 Chronicles and a supplement to the book of Kings. The history of Judah related here is on the whole a dark picture of instability and apostasy, interspersed with periods of spiritual reformation.

Distinctive Features. The spiritual element in the history is more emphasized in Chronicles than in Kings.

1. The Five Periods of Reformation, see below.
2. Illustrations of references found only in 2 Chronicles:
 - a) Abijah's devout address, 13:5-12.
 - b) Asa's neglect of God, 16:12.
 - c) Jehoshaphat's foolish alliances, 20:35.
 - d) Cause of Uzziah's leprosy, 26:16-21.
 - e) Manasseh's captivity and restoration, 33:11-13.

Five Periods of Reformation are described:

1. Under King Asa, chap. 15.
2. Under King Jehoshaphat, 17:6-10.
3. Under the priest, Jehoiada, and King Joash, 23:16-19.
4. Under King Hezekiah, chaps. 29-31.
5. Under King Josiah, chaps. 34-35.

Summary:

1. The Reign of Solomon.

- a) Solomon's sacrifices at Gibeon, and his wise choice, chap. 1.
- b) The building of the temple, chaps. 2-4.
- c) The glory of the Lord fills the house, chap. 5.
- d) Solomon's prayer at the dedication of the temple, chap. 6.
- e) Jehovah appears to Solomon again at night, chap. 7.
- f) The prosperity and fame of Solomon, chap. 8.
- g) The visit of the queen of Sheba, and the death of Solomon, chap. 9.

2. The Folly of Rehoboam, leading to the division of the kingdom, chap. 10.

3. The History of Various Reigns From Rehoboam to Zedekiah.

- a) Abijah, chap. 13.
- b) Asa, chaps. 14-16.
- c) Jehoshaphat, chaps. 17-20.
- d) Jehoram, chap. 21.
- e) Ahaziah, 22:1-9.
- f) Athaliah (queen), 22:10-23:15
- g) Joash, chap. 24.

- h) Amaziah, chap. 25.
- i) Uzziah, chap. 26.
- j) Jotham, chap. 27.
- k) Ahaz, chap. 28.
- l) Hezekiah, chaps. 29-32.
- m) Manasseh, 33:1-20.
- n) Amon, 33:21-25.
- o) Josiah, chaps. 34-35.
- p) Jehoahaz, 36:1-3.
- q) Jehoiakim, 36:4-8.
- r) Jehoiachin, 36:9-10.
- s) Zedekiah, 36:11-13.

Spiritual Message. The power of prayer to give success and victory, 11:16; 13:13-18; 14:11; 15:12; 17:4; 20:3; 26:5; 27:6; 30:18-20; 31:21; 32:20; 34:3.

Spiritual Lessons:

1. The preeminence of wisdom, 1:7-12.
2. The glory of the Lord fills the prepared temple, 5:13-14.
3. The spirit of praise makes God's people invincible, 20:20-25.

The Book of Ezra

Author. Unknown, it is generally conceded that Ezra was not the author of the entire book but may have been the compiler of the parts he did not write. He was a Jewish exile in Babylon and was of priestly descent, 7:1-6.

Main Subjects. The return of the Jews from their captivity in Babylon, the rebuilding of the temple, and the inauguration of social and religious reforms.

Spiritual Message. The power of the Word of God in human life. Referred to as:

1. The Word of God, 1:1; 9:4.
2. Law (or Book) of Moses, 3:2; 6:18; 7:6.
3. Commands, 6:14; 10:3
4. Law of the Lord, 7:10, 14.

Synopsis:

- 1. The Return of the First Colony of Jews, Under the Leadership of Zerubbabel, chaps. 1-6.**
 - a) Authorized by King Cyrus, 1:1-4.
 - b) The names of the returning remnant of the people, the priest, the Levites, the descendants of Solomon's servants, and their possessions and gifts, chap. 2.
- 2. Their Building Enterprises.**
 - a) The altar rebuilt and worship established, 3:1-6.
 - b) The foundation of the temple laid, 3:8-13.
 - c) The people of the land desire to join in the work, 4:1-2.
 - d) When their offer was rejected they became violent opposers, causing the suspension of the work, 4:4-24.
 - e) After a long delay, the work was resumed by an edict of King Darius, chaps. 5-6.
 - f) The temple finished and dedicated and ancient rites observed, 6:15-22.
- 3. The Return of the Second Colony Under Ezra, Authorized by King Artaxerxes, chaps. 7-10.**
 - a) The list of Ezra's company of returning exiles and their arrival at Jerusalem, chap. 8.
 - b) The correction of social evils by Ezra, chaps. 9-10.

The Literary and Religious Work of Ezra.

1. He is the reputed author of several Psalms, notably Ps 119.
2. According to ancient traditions, he wrote 1 and 2 Chronicles, but this cannot

- be proved.
3. He was associated with Nehemiah in initiating a revival of the study of the Scriptures, Ne 8.
 4. He was reputed to be the originator of the Jewish synagogue and to have assembled most of the books of the Old Testament.

Choice Selections:

1. Ezra's sublime trust in divine protection when called upon to carry great treasures through dangerous places, 8:21-32.
2. Ezra's prayer and confession for the people, 9:5-15.

The Book of Nehemiah

In the Hebrew manuscripts the books of Ezra and Nehemiah appear as one book.

Author or Compiler. Uncertain. A large portion of the book is regarded by many scholars as an autobiography of Nehemiah.

Key Text, 6:3.

Leading Topics.

1. The rebuilding of the walls of Jerusalem.
2. The rehearsal of certain divine laws.
3. The restoration of ancient ordinances.

Synopsis:

1. A Study in Types.

a) **Theme.** The rebuilding of the walls of Jerusalem, considered a type of the upbuilding of the divine kingdom on the earth.

- (1) The walls broken down (1:3) may typify the defenses of God's kingdom weakened.
- (2) The preliminary season of fasting and prayer (1:4-11) may typify the state of mind which should precede all great spiritual enterprises.
- (3) Nehemiah's sacrifice of a fine position for the good of the cause (2:5) may typify the sacrificial service always needed when a great work is to be accomplished.
- (4) The night inspection of the city (2:15-16) may typify the necessity of facing the facts before beginning constructive work.
- (5) The seeking of cooperation (2:17-18) may typify an essential element in all successful work.
- (6) The enlistment of all classes of society (chap. 3) may typify the importance of thorough organization.

b) The Same Methods May Be Used in Overcoming Hindrances to Spiritual Work.

- (1) Ridicule, 2:19, overcome by confidence in God, 2:20.
- (2) Wrath and contempt, 4:3, overcome by prayer and hard work, 4:4-6.
- (3) Conspiracy, 4:7-8, overcome by watchfulness and prayer, 4:9.
- (4) Discouragement of friends, 4:10-12, overcome by steadfast courage, 4:13-14.

(5) Selfish greed, 5:1-5, overcome by rebuke and self-sacrificing example, 5:6-17.

(6) Work completed, enemies confounded by persistent endeavor, 6:1-15.

2. Closing Events:

a) The rehearsal and exposition of the divine law, chap. 8.

b) The confession of the priests and Levites and the signing of the covenant, chaps. 9-10.

c) The call for people to dwell in Jerusalem, chap. 11.

d) The dedication of the walls, chap. 12.

e) Social and religious reforms, chap. 13.

The Book of Esther

Author. Unknown.

Canonicity. The right of the book to be placed in the Scripture canon has been greatly disputed. The name of God does not appear in it, while a heathen King is referred to over one hundred and fifty times. There is no allusion to prayer or spiritual service of any kind, with the possible exception of fasting.

Message. Without doubt, it occupies its place in the Bible because of its hidden teaching of an overshadowing providence in connection with God's people and the certainty of retribution overtaking their enemies.

Leading Topic. The deliverance of the Jews by Queen Esther.

Key Text, 4:14.

Synopsis. The main events of the history center around three feasts:

1. The Feast of Xerxes (Ahasuerus) and events connected with it.

- a) On the seventh day, when the king was happy from wine, Queen Vashti, being ordered to appear before the assembled princes, refuses, 1:1-12.
- b) The angry king decides to accept the advice of his wise men, and dethrones the queen, 1:13-22.
- c) After a kingdom-wide search for a new queen, Esther, a Jew, is chosen, 2:1-17.

2. The Feast of Esther, preliminary events and its final outcome.

- a) Mordecai, the Jew, the queen's foster father, saves the king's life, 2:7 and 2:21-23.
- b) The promotion of Haman and the failure of Mordecai to do him honor so enrages Haman that he decides to destroy all the Jews, 3:1-15.
- c) The mourning of the Jews on the discovery of Haman's plot, 4:1-4.
- d) The heroic determination of Esther to appear before the king with a plan in her mind to foil the plot, 4:5-17.
- e) Esther's gracious reception by the king and her invitation to him and Haman to attend her feast, 5:1-8.
- f) Haman erects a gallows on which to hang Mordecai, 5:9-14.
- g) During a sleepless night the king examines the court records and discovers that Mordecai has received no reward for saving his life, 6:1-3.
- h) Haman's selfish vanity results in his own humiliation and great honor

for Mordecai, 6:4-11.

- i) Esther's feast and Haman's plot revealed. He is hanged on the gallows he built for Mordecai, chap. 7.

3. The Feast of Purim.

- a) Preliminary events.

- (1) The vengeance of the Jews against their enemies authorized by the king, chap. 8.

- (2) Vengeance executed, chap. 9.

- b) The feast instituted, 9:20-31.

- c) The exaltation of Mordecai, chap. 10.

The Book of Job

Author. Unknown.

Date. Subject to much discussion. Regarded by many scholars as the oldest book in the Bible; other place it as late as the Exile.

Place. The land of Uz.

Main Subject. The problem of Job's affliction. The book is poetic and pictorial in its descriptions and may be divided into twelve scenes.

Scene 1. Job and his family before affliction overtook them. Job appears as a godly father, unspoiled by prosperity, ministering, as a priest, to his large household, 1:5.

Scene 2.

1. Satan enters the divine presence, insinuating that Job serves God because of special favors, 1:9-11.
2. Satan is permitted to test Job by inflicting the loss of property and children, 1:12-20.
3. Job retains his integrity, 1:21-22.

Scene 3.

1. Satan reenters the divine presence, charging that if Job's own body were afflicted, he would curse God, 2:1-5.
2. Satan is permitted to strike Job with a horrible disease, 2:7-8.
3. The blasphemous advice of his wife and the triumphant submission of Job, 2:9-10.

Scene 4. The arrival of Job's three friends, and the seven days of silent sympathy, 2:11-13.

Scene 5. Job's patience being exhausted, he utters his complaint, chap. 3.

Scene 6. The long and fruitless discussions between Job and his three friends concerning his afflictions. His friends maintain that suffering is the result of personal sin. Job defends himself and asserts his innocence, chaps. 4-31.

Scene 7. Elihu enters into the discussion, chaps. 32-37.

Scene 8. The Lord answers Job out of the whirlwind with words of enlightenment and reproof, chaps. 38-39.

Scene 9. Job's confession, 40:3-5.

Scene 10. The Lord speaks the second time, 40:7-41:34.

Scene 11.

1. Job's second confession, 42:1-6.
2. The Lord's rebuke of Eliphaz, Bildad, and Zophar for their foolish words, and a command for them to offer sacrifices, 42:7-9.

Scene 12. Job prays for his friends, his own prosperity is restored, and he lives to an old age, 42:10-17.

Suggested Lessons:

1. The malignant power of Satan in human life.
2. The use of suffering in the divine plan as a means of perfecting character.

Choice Selection. Job's discourse on wisdom, chap. 28.

The Book of Psalms

One Hundred and Fifty Spiritual Songs and poems used by the church in all ages in worship and devotional exercises. Was used as the hymn book of the second temple.

The Predominant Themes are Prayer and Praise, but the Psalms cover a great variety of religious experiences. They are quoted more frequently in the New Testament than any other book, except Isaiah. They are often called the psalms of David because he was the author of a large number of them.

Authors. The authorship of many of the psalms is uncertain; it is probable that in some cases the name affixed to certain psalms may refer to the collector rather than the author. The following is a suggested list of authors taken from the various versions of the Scriptures. Attributed to:

1. David, 73.
2. Sons of Korah, 11.
3. Asaph, 12.
4. Herman, 1.
5. Ethan, 1.
6. Solomon, 2.
7. Moses, 1.
8. Haggai, 1.
9. Zechariah, 1.
10. Hezekiah, number doubtful.
11. Ezra, 1.
12. Remainder anonymous.

Messianic Psalms. Following are some of the psalms regarded as containing either direct or typical references to Christ:

1. Christ as King, 2; 45; 72; 110; 132:11.
2. The sufferings of, 22; 41; 55:12-14; 69:20-21.
3. The resurrection of, 16.
4. The ascension of, 68:18.

Topical Arrangement. Each psalm is listed below under a topic which is prominent in it.

1. Man

- a) Exaltation of, 8.
- b) Sinfulness of, 10; 14; 36; 55; 59; and many other.

2. The Worldly and Wicked

- b) Contrasted with the godly, 1; 4; 5.
- b) The delay of the punishment of, 10.
- c) The prosperity of, 37; 73.

- d) The fate of, 9; 11.
- e) Trust in riches, 49.

3. Religious Experiences

- a) Penitence, 25; 38; 51; 130.
- a) Pardon, 32.
- b) Conversion, 40.
- c) Consecration, 116.
- d) Trust, 3; 16; 20; 23; 27; 31; 34; 42; 61; 62; 91; 121.
- e) Teachableness, 25.
- f) Aspiration, 42; 63; 143.
- g) Prayer, 55; 70; 77; 85; 86; 142; 143.
- h) Praise, 96; 98; 100; 103; 107; 136; 145; 148; 149; 150.
- i) Worship, 43; 84; 100; 122; 132.
- j) Affliction, 6; 13; 22; 69; 88; 102.
- k) Old age, 71.
- l) Fleeting life, 39; 49; 90.
- m) Home, 127.
- n) Homesickness, 137.

4. The Church (typified)

- a) Safety of, 46.
- b) Glory of, 48; 87.
- c) Love for, 84; 122.
- d) Unity in, 133.

5. The Word of God, 19; 119.

6. Missionary, 67; 72; 96; 98.

7. Duty of Rulers, 82; 101.

8. Divine Attributes

- a) Wisdom, majesty, and power, 18; 19; 29; 62; 66; 89; 93; 97; 99; 118; 147.
- b) Mercy, 32; 85; 136.
- c) Infinite knowledge, 139.
- d) Creative power, 33; 89; 104.

9. Israel's Experiences

- a) Unbelief, 78.
- b) Desolation and misery of, 79; 80.
- c) Backsliding of, 81.
- d) Divine providence, 105; 106; 114.

The Book of Psalms also has a few special odities contained in its pages. There are a total of 1188 chapters in the entire Bible and the middle chapter is Psalms 118 and the middle verse is Psalms 118:8. You would expect this verse to say something important if the Bible is the inspired word of God. It does! This verse reads, *It is better to trust in the LORD than to put confidence in man.* The really amazing fact about the Book of Psalms is that the shortest chapter in the Bible is Psalms 117 and the longest chapter is Psalms 119. The shorest verse in the Bible is John 11:35, *Jesus wept.*

The Book of Proverbs

A Collection of Moral and Religious Maxims. These maxims contain instruction concerning right living, brief discourses on wisdom, justice, temperance, work, purity, etc. In these sayings a sharp contrast is often drawn between wisdom and folly, righteousness and sin.

Authors. Solomon is generally credited with writing a large number of the Proverbs. There are numerous scholars who say that there may be many of these that are not original with him. Agur and Lemuel are the authors of chaps. 30 and 31, respectively.

Chief Purpose. To give moral instruction, especially to young people.

Key Text, 1:4.

Key Thought. The fear of the Lord, mentioned some fourteen times.

Synopsis:

- 1) Fatherly counsels and warnings, with exhortations concerning the attainment of wisdom, chaps. 1-7.
- 2) Wisdom's call, chaps. 8-9.
- 3) Proverbs of Solomon—contrasts between good and evil, wisdom and folly, chaps. 10-20.
- 4) Proverbial maxims and counsels, chaps. 21-24.
- 5) Proverbs of Solomon copied by men of King Hezekiah, chaps. 25-29.
- 6) The words of Agur, the oracle, chap. 30.
- 7) The words of King Lemuel, a mother's advice, 31:1-9.
- 8) The description of an ideal wife, 31:10-31.

Choice Selections. Pertaining to Wisdom:

- 1) The call of, 1:20-23; chap. 8
- 2) The source of, 2:6.
- 3) The preciousness of, 3:13-26.
- 4) The principal thing, 4:5-13.
- 5) The richest treasure, 8:11-36.
- 6) The feast of, 9:1-6.

Subjects Specially Discussed:

- 1) Anger, 14:17, 29; 15:18; 16:32; 19:11.
- 2) Generosity, 3:9-10; 11:24-26; 14:21; 19:17; 22:9.
- 3) Children, correction of, 13:24; 19:18; 22:6, 15; 23:13-14.
- 4) Tempters, 4:14; 9:13; 16:29.
- 5) Fear of God, 1:7; 3:7; 9:10; 10:27; 14:26-27; 15:16, 33; 16:6; 19:23; 23:17; 24:21.
- 6) Fools

- a) Slanderous, 10:18.
 - b) Short-lived, 10:21.
 - c) Mischief-makers, 10:23.
 - d) Self-righteous, 12:15.
 - e) Irritable, 12:16.
 - f) Scoff at sin, 14:9.
 - g) Talk nonsense, 15:2.
 - h) Insensible, 17:10.
 - i) Dangerous, 17:12.
 - j) Visionary, 17:24.
 - k) Meddlesome, 20:3.
 - l) Despise wisdom, 23:9.
 - m) Stupid, 27:22.
 - n) Self-confident, 14:16; 28:26.
 - o) Garrulous, 29:11.
- 7) Friendship, 17:17; 18:24; 19:4; 27:10,17.
 - 8) Knowledge, divine, 15:11; 21:2; 24:12.
 - 9) Laziness, 6:6-11; 10:4-5; 12:27; 13:4; 15:19; 18:9; 19:15, 24; 20:4, 13; 22:13; 24:30-34; 26:13-16.
 - 10) Oppression, 14:31; 22:22; 28:16.
 - 11) Pride, 6:17; 11:2; 13:10; 15:25; 16:18-19; 18:12; 21:4, 24; 29:23; 30:13.
 - 12) Prudence, 12:23; 13:16; 14:8, 15, 18; 15:5; 16:21; 18:15; 27:12.
 - 13) Scoffers, 3:34; 9:7; 14:6; 19:25; 24:9.
 - 14) Strife, 3:30; 10:12; 15:18; 16:28; 17:1, 14, 19; 18:6, 19; 20:3; 22:10; 25:8; 30:33.
 - 15) Temperance, 20:1; 21:17; 23:1-3, 20; 23:29-35; 25:16; 31:4-7.
 - 16) The tongue, 4:24; 10:11-32; 12:6, 18, 22; 13:3; 14:3; 15:1-7, 23; 16:13, 23, 27; 17:4; 18:7, 21; 19:1; 20:19; 21:23; 26:28; 30:32.
 - 17) Unjust gain, 10:2, 13:11; 21:6; 28:8.
 - 18) Wealth, 10:2, 15; 11:4, 28; 13:7, 11; 15:6; 16:8; 18:11; 19:4; 27:24; 28:6, 22.
 - 19) Women, evil, 2:16-19; 5:3-14, 20, 23; 6:24-35; 7:5-27; 9:13-18.
 - 20) Women, good, 5:18-19; 31:10-31.

Spiritual Lesson. Solomon was a guidepost, rather than an example. He pointed the way to wisdom, but in the latter years of his life he did not walk in wisdom. His son, Rehoboam, followed his example, rather than his counsel, and became a foolish and evil ruler.

The Book of Ecclesiastes

Name. Borrowed from the Septuagint. In the Hebrew Bible it is called Koheleth. The meaning of this word is somewhat disputed, but it is usually rendered in English version as “preacher,” or one who addresses an assembly.

Author. Uncertain, but is commonly thought to be Solomon, 1:1-2. Judging from the bare outline of Solomon’s life found in the Bible, many of the experiences related here seem to correspond to those he may have had.

Key Text, 12:13.

Key Words. Meaningless, and under the sun. Each expression occurs more than twenty-five times.

Contents:

1) The book contains the reflections and experiences of a philosopher whose mind was in conflict over the problems of life.

2) After speaking of the disillusionments that had come to him, he presents the view of the Epicurean materialist—that there is nothing better than the carnal enjoyment of the pleasures of life.

3) As this idea reappears throughout the book, it is quite evident that the writer was struggling with it, while at the same time he was uttering profound truths concerning man’s duty and obligations to God.

4) At last he seems to emerge from his speculations and doubts to reach the noble conclusion in 12:13, “Fear God and keep his commandments, for this is the whole duty of man.”

Synopsis:

1) **Chaps. 1-2.**

a) Introduction. Reflections on the monotonous round of life, 1:1-11.

b) The search of the natural man for satisfaction and happiness.

(1) It is not to be found in the acquisition of wisdom, 1:12-18.

(2) It is not to be found in worldly pleasure, 2:1-3.

(3) It is not to be found in art or agriculture, 2:4-6.

(4) It is not to be found in great possessions, 2:7-11.

c) Conclusions.

(1) The wise man is superior to the fool, 2:12-21.

(2) Of the Epicurean—there is nothing better than to eat and drink and enjoy life, 2:24-26.

2) **Chap. 3.** The natural man’s view of the weary round of life.

a) There is a time for everything, vv. 1-8.

- b) The conclusion of the materialist, vv. 13-22.
- 3) **Chap. 4.** The study of the social evils apart from faith, vv. 1-15. Conclusion: all is meaninglessness and futility, v. 16.
- 4) **Chap. 5.**
- a) Advice concerning religious duties, vv. 1-7.
 - b) The meaninglessness of riches, vv. 9-17.
 - c) The conclusion is—eat and drink and enjoy life, vv. 18-20.
- 5) **Chap. 6.** The meaninglessness of long life, vv. 3-12.
- 6) **Chap. 7.**
- a) A series of wise sayings, vv. 1-24.
 - b) Conclusions concerning the evil woman, vv. 25-28.
- 7) **Chap. 8.**
- a) Civil duties, vv. 1-5.
 - b) The uncertainty of life, vv. 6-8.
 - c) The certainty of divine judgement, and the injustices of life, vv. 10-14.
 - d) Epicurean conclusion, v. 15.
 - e) The work of God and man, vv. 16-17.
- 8) **Chap. 9.**
- a) Similar things happen to the righteous and the wicked; the grave is the goal of life, man is a creature of circumstances. Epicurean-like conclusion: Let us eat and drink, for tomorrow we die, vv. 1-9.
 - b) Wisdom is preeminent, thought often unappreciated, vv. 13-18.
- 9) **Chap. 10.** Various wise sayings, the contrast between wisdom and folly, etc.
- 10) **Chap. 11.**
- a) Advice concerning generosity, vv. 1-6.
 - b) Advice to the young, vv. 9-10.
- 11) **Chap. 12.** A poetic description of old age, vv. 1-7. The closing words of the preacher and the final conclusion concerning the highest duty of man, vv. 8-14.

The Song of Songs

Author. Solomon, according to tradition. This book has been severely criticized because of its sensuous language. Its right to a place in the Bible has been defended by many godly people in all ages. Many have regarded it as a spiritual allegory, representing the holy affections existing between God and his chosen people or Christ and his church.

It Is An Oriental Poem, the ardent expressions of which can only be properly interpreted by a mature spiritual mind.

Synopsis (the bridegroom represents Christ; the bride, the church):

- 1) Spiritual communion between the bride and the heavenly bridegroom, 1:1-2:7.
- 2) The bride misses her companion and seeks him, 2:8-3:5.
- 3) The ardent discourses of the bride and bridegroom on their mutual love and the graces of each other, 3:6-8:14.

Key Thought. My Lover, the believer's title for Christ, 2:16.

Companion Passage. The forty-fifth Psalm.

References of the Poem:

1) The Heavenly Bridegroom.

- a) His love covers all defects of the bride, SS 4:7.
- b) He rejoices because of her, Isa 62:5.
- c) He gave his life for her, Eph 5:25.
- d) He will come to claim her as his own, Mt 25:6.

2) The Bride.

- a) Loves the bridegroom, SS 2:16.
- b) Feels her unworthiness, SS 1:5.
- c) Has been purified and dressed in spotless robes, Rev 19:8.
- d) Wears the jewels of divine grace, Isa 61:10.
- e) Issues the invitation to the wedding, Rev 22:17.

The Marriage Supper:

- 1) Prepared by the Father for the Son, Mt 22:2.
- 2) Costly preparations made, Mt 22:4.
- 3) Invitations to, a great honor, Rev 19:9.
- 4) Invitations scorned by many, Mt 22:5.
- 5) Invitations include all classes, Mt 22:10.
- 6) Neglect of wedding garment leads to exclusion from, Mt 22:11-13.

The Book of Isaiah

The Prophet

The son of Amoz. Prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, 1:1.

His call and anointing, 6:1-8.

His family, 7:3; 8:3-4.

Generally Regarded as the Greatest of the Old Testament Prophets.

- 1) Because he is preeminently the prophet of redemption.
- 2) Many of the passages in his book are among the finest in literature.
- 3) Some modern scholars have studied this poetic prophecy as a botanist studies flowers, dissecting and analyzing them.
- 4) By the use of this method the beauty and unity of the book, like that of the rose, is almost forgotten, as the different parts are pulled apart for examination.

Synopsis:

Section 1, chaps. 1-39. **Refers chiefly to events leading up to the Captivity in Babylon.**

- a) Exhortations and warnings of divine judgment, mingled with predictions of better days and the coming of the Messiah, chaps. 1-12.
- b) Prophecies respecting the surrounding nations—Assyria, Babylonia, Moab, Egypt, Philistia, Syria, Edom, and Tyre, etc., chaps 13-23.
- c) Writings about the sins and misery of the people, promises of salvation, a song of confidence in God, and his care over his vineyard, chaps. 24-27.
- d) Chiefly woes pronounced upon Ephraim and Jerusalem, especially for trusting in foreign alliances, chaps. 28-31.
- e) Promises of a righteous King and the outpouring of the Spirit, the exaltation of the righteous, and the turning of the wilderness into a garden of the Lord, chaps. 32-35.
- f) Hezekiah's deliverance from the Assyrians, and the lengthening of his life, chaps. 36-39.

Section 2.

The second part of the book contains predictions, warnings, and promises which refer to events beyond the Captivity and reach on down the centuries through the Christian dispensation. This part of the prophecy is especially

rich in messianic reference.

Key Word. Salvation. The name Isaiah means “Salvation of Jehovah.”

Salvation:

- a) Wells of, 12:3.
- b) Joy of, 25:9.
- c) Walls of, 26:1.
- d) Everlasting, 45:17.
- e) Day of, 49:8.
- f) Feet of the heralds of, 52:7.
- g) Spread of, 52:10.
- h) Arm of, 59:16.
- i) Helmet of, 59:17.
- j) Garments of, 61:10.
- k) Light of, 62:1.

Seven Things That Are Everlasting:

- 1) Strength, 26:4.
- 2) Judgment, 33:14.
- 3) Joy, 35:10.
- 4) Salvation, 45:17.
- 5) Kindness, 54:8.
- 6) Covenant, 55:3.
- 7) Light, 60:19.

The Book of Jeremiah

Content. Contains the biography and message of “**The Weeping Prophet.**”

Time Frame. Dark days in the kingdom of Judah, from the thirteenth year of Josiah (the last good king), until several years beyond the Captivity in Babylon.

Main Themes. The backsliding, bondage, and restoration of the Jews.

The Life of Jeremiah:

Family, 1:1.

Birth, and divine choice as prophet, 1:5.

Youthful call, in the days of King Josiah, 1:2-6.

Divine empowering, 1:9.

Commission, 1:10.

Promise of divine presence, 1:19.

Pressure of duty upon, 20:9.

Sustained by the Word of God, 15:16.

Persecution of, predicted, 1:19.

Put in the stocks, 20:2.

In a muddy cistern, 38:6.

Carried to Egypt, 43:5-7.

Synopsis:

- 1) Call of the prophet, chap. 1.
- 2) Rebukes, warnings, and promises to the Jews, chaps. 2-20.
- 3) A denunciation of rulers, and also of false shepherds and prophets, chaps. 21-23.
- 4) Predictions of divine judgments, the overthrow of Jerusalem, and the seventy years' captivity, chaps. 25-29.
- 5) Promises of the restoration of the Jews, chaps. 30-33.
- 6) Prophecies occasioned by the sins of Jehoiakim and Zedekiah, chaps. 34-39.
- 7) The wretched condition of the remnant left in Judah, and prophecies uttered to them, chaps. 40-44.
- 8) Consolation to Baruch, chap. 45.
- 9) Prophecies concerning the hostile nations, chaps. 46-51.

The Message:

1) Major Points.

- a) The spring and cistern, 2:13.
- b) The ineradicable stain of sin, 2:22.
- c) The search for a man, 5:1.

- d) The old ways are best, 6:16.
- e) The lost opportunity, 8:20.
- f) The tearful call to repentance, 9:1.
- g) The depravity of the human heart, 17:9.
- h) The clay and the potter, chap. 18.
- i) The false shepherds, chap. 23.
- j) How to find God, 29:13.
- k) The new covenant, 31:31-34.
- l) The mutilation of God's Word, 36:21-24.

2) Rejected:

- a) By his neighbors, 11:19-21.
- b) By his own family, 12:6.
- c) By the priests and prophets, 20:1-2.
- d) By his friends, 20:10.
- e) By all the people, 26:8.
- f) By the kings, 36:23.

Lamentations

A sequel to the Book of Jeremiah.

Theme. A series of dirges (funeral chant) in the form of an acrostic (composition written in verse, in which the first, and sometimes the last letters of the lines read in order form a name, a sentence, or title). Written as if for a national funeral, portraying the capture and destruction of Jerusalem.

In the Septuagint the following introductory words are found, “And it came to pass after Israel was led into captivity that Jeremiah sat weeping and lamenting and lamented this lamentation over Jerusalem.”

In the Hebrew Scriptures chapters 1, 2, 4, and 5 each have twenty-two verses, and each verse begins with one of the twenty-two letters of the Hebrew alphabet in order.

In chapter three the first three verses begin with the letter aleph, the second three with the letter beth, and so on throughout.

The fifth chapter has twenty-two verses, but no acrostic.

Synopsis:

- 1) The ruin of Jerusalem and misery of the exiles, because of their sins, chap. 1.
- 2) The Lord, the ancient defender of Israel, has given up his people to their awful fate, chap. 2.
- 3) Jeremiah’s grief over the afflictions of his people, his trust in God, and his own persecution, chap. 3.
- 4) The former glory of Israel contrasted with their present misery, chap. 4.
- 5) A prayer for mercy, chap. 5.

Key Text, 1:12.

The Book of Ezekiel

Name. Means “God Strengthens.”

This Book, like Daniel and Revelation, might be termed a **mystery book**. It contains much imagery which is difficult to interpret. Nevertheless, many of its teachings are clear and of the highest value.

Synopsis:

Section 1. The preparation and call of the prophet, chaps. 1-3.

- a) Son of a priest, 1:3.
- b) Carried away captive to Babylon, 1:1; 2 Ki 24:11-16.
- c) His vision of God, chap. 1.
- d) His call, 1:3.
- e) His commission and empowering, chaps. 2-3.
- f) Spiritual food, 3:1-3. See Rev 10:10.
- g) His task, to be a spiritual watchman, 3:4-11, 17-21.
- h) Ezekiel claims the highest degree of inspiration. The words “This is what the Sovereign Lord says” are used over and over again throughout the book.

Key Thought. “I am the Sovereign Lord.”

Section 2. A portrayal of the apostate condition of Judah before the Captivity.

- a) Largely visions, warnings, and predictions concerning the guilt of the people, and the coming destruction of Jerusalem, chaps. 4-24.
- b) Divine judgments upon the seven surrounding nations, chaps. 25-32.

Section 3. Chiefly predictions and promises concerning the means by which the glory of the nation is to be restored, chaps. 33-48.

- a) By heeding the warnings of the spiritual watchman and repenting of sin, chap. 33.
- b) By displacing the false shepherds, and the coming of the Good Shepherd, who will feed the flock, chap. 34.
- c) By a national revival and a spiritual resurrection in the valley of dry bones, chaps. 36-37.
- d) By the overthrow of the enemies of the nation, chaps. 38-39.
- e) By the building of a new sanctuary, chaps. 40-42.
- f) By the returning of the glory of the Lord, 43:4-5; 44:4.
- g) By the ministry of a loyal priesthood, 44:9-31.
- h) By life-giving waters issuing from the sanctuary, chap. 47. See Rev 22:1-2.

Outstanding Events in the book:

- 1) The departure of the glory of the Lord from the temple, 10:16-18; 11:23.
- 2) The fall of Jerusalem, 33:21.
- 3) The return of the shekinah glory prophesied, 44:4.

Choice Selections:

- 1) The new heart, 11:19; 36:25-28.
- 2) Personal responsibility, 18:20-32.
- 3) Untempered mortar, 13:10-15.
- 4) The search for a man of integrity, 22:30. See Jer 5:1.
- 5) Sentimental hearers, 33:30-32.
- 6) Chapters for ministers, 13, 33-34.
- 7) Revival, 37.

The Book of Daniel

A companion to the Book of Revelation

Author. Daniel, like Ezekial, a captive in Babylon. He was brought before King Nebuchadnezzar while young and trained in the Babylonian (Chaldean) language and sciences, 1:17-18.

Career. Resembled that of Joseph—promoted to the highest office in the realm (2:48), he maintained his spiritual life in the midst of a heathen court, 6:10.

Main Theme. The sovereignty of God over the affairs of men in all ages. The pagan king's confessions of this fact constitute the key verses of this book, 2:47; 4:37; 6:26.

Section 1. Largely a narrative of personal biography and local history. It contains an account of thrilling events and divine interpositions unsurpassed in the Old Testament. It refers to six moral conflicts in which Daniel and his companions participated.

- a) **First Conflict.** Between pagan self-indulgence, and conscientious abstinence, in promoting health. Abstinence wins, 1:8-15.
- b) **Second Conflict.** Between pagan magic and heavenly wisdom in the interpretation of dreams. Divine wisdom wins, 2:1-47.
- c) **Third Conflict.** Heathen idolatry arrayed against loyalty to God. Loyalty to God wins, 3:1-30.
- d) **Fourth Conflict.** A pagan king's pride arrayed against divine sovereignty. God wins-the king driven out to eat grass, 4:4-37.
- e) **Fifth Conflict.** Great sacrilege displayed against sacred things. Reverence wins-the handwriting on the wall. Belshazzar dethroned, 5:1-30.
- f) **Sixth Conflict.** Between malicious plotting and the providence of God over his saints. Providence wins. The lions' mouths shut, 6:1-28.

Section 2. Visions and Prophecies relating to the controlling hand of God moving the scenes in the panorama of history, chaps. 7-12.

Interpretation. The Book of Daniel is a companion to the Book of Revelation; both contain much imagery that is mysterious. The attempt to fit the prophecies of Daniel and Revelation into the facts and events of human history has produced an endless conflict of opinions. The true interpretation of the details of the visions is not always clear.

Two facts are generally acknowledged by most scholars:

- 1) The prophecies represent a partly veiled revelation of future events in secular

and sacred history.

- 2) The visions point to the ultimate triumph of God's kingdom over all satanic and world powers.

In chapter seven many commentators see the four beasts as representing the four great empires of Babylon, Medo-Persia, Greece, and Rome (vv. 1-7), followed by a vision of the coming Messiah.

In chapter eight another period of Medo-Persian and Grecian history appears under the figure of a beast.

Chapter nine contains Daniel's prayer and a veiled prophecy of the time of the coming of the Messiah.

Chapters ten to twelve contain additional far-reaching predictions and revelations of future events. These three chapters have been a battleground of theological controversy, with many varied interpretations.

Choice Selections:

- 1) The purpose of Daniel, 1:8.
- 2) The rock out of the mountain, 2:44-45.
- 3) The answer of the three Hebrew captives, 3:16-18.
- 4) The feast of Belshazzar, chap. 5.
- 5) Daniel in the lions' den, 6:1-24.
- 6) The vision of the judgment, 7:9-14.
- 7) The soul-winner's promise, 12:3.

The Book of Hosea

Author. Hosea, the son of Beeri, 1:1. A contemporary of Isaiah and Micah. His message was addressed to the northern kingdom.

Special Fitness for His Task:

- 1) He is thought to have been a native of the north, and was familiar with the evil conditions existing in Israel. This gave a special weight to his message.
- 2) Apparently he married a wife who proved to be unfaithful. This is doubted by some scholars, but if true would have enabled him to vividly portray God's attitude toward Israel, his "adulterous spouse," 1:2-3; 2:1-5. But the style of the book is highly figurative, and it may be that this account of his experience with his wife was allegorical.

Spiritual Message. Apostasy from God is spiritual adultery.

- 1) God, the husband, 2:20; Isa, 54:5.
- 2) Israel, the unchaste wife, 2:2.

Synopsis:

Section 1. Israel's Apostasy symbolized by the experience of the prophet in his marriage, chaps. 1-3.

Section 2. Prophetic Discourses, chiefly descriptions of the backsliding and idolatry of the people, mingled with threats and exhortations, chaps. 4-13. The formal call to repentance and promises of future blessings, chap. 14.

Illustrations of the Highly Figurative Language used to express the evil conditions in Israel.

- 1) **The Valley of Achor**, for a door of hope, 2:15. See Jos 7:24-26.
- 2) **"Joined to idols,"** 4:17.
- 3) **"Mixes with the nations"** (no longer a separated and holy nation), 7:8.
- 4) **"A flat cake not turned over"** (dough on one side, expressing half-heartedness), 7:8.
- 5) **"Foreigners sap his strength"** (weakened by evil associations), 7:9.
- 6) **"His hair is sprinkled with gray"** (premature old age, and unconscious deterioration), 7:9.
- 7) **"Israel is swallowed up"** (national identity lost), 8:8.
- 8) **"A worthless thing"** (a marred and useless vessel to the Lord), 8:8.
- 9) **"Loves to defraud"** (dishonesty in business), 12:7.

Choice Selection. Penitence and its blessings, chap. 14.

The Book of Joel

Author. Joel, a prophet of Judah. Very little known concerning, 1:1.

Name. Means “Jehovah is God.”

Date. Uncertain.

Style. Lofty; the book is forcefully and elegantly written.

Key Thought. National repentance and its blessings.

Occasion. A plague of locusts and a severe drought, regarded as punishments for the sins of the people. The plague was prophetic of coming invasions of the armies of Judah’s enemies.

Key Phrase. The day of the Lord, 1:15; 2:1, 11, 31: 3:14.

The Day of the Lord:

- 1) A time of judgment on the people for their sins.
 - a) The plague of locusts, 1:4-9.
 - b) The severe drought, 1:10-20.
 - c) The invasion of enemies, 2:1-10.
- 2) Calls to penitence and prayer, 2:12-17.
- 3) Promises future deliverance, 2:18-20.
- 4) Will be a time of great blessing.
 - a) In nature, copious rains will insure plentiful harvests, 2:23-24.
 - b) The outpouring of the Holy Spirit will usher in a great revival, 2:28-32. See Acts 2.
- 5) In the Valley of Jehoshaphat.
 - a) The Gentile nations will be judged, 3:1-16.
 - b) Zion will receive a glorious blessing, 3:17-21.

Choice Selections:

- 1) Whole-hearted penitence, 2:12-17.
- 2) Promises of the outpouring of the Spirit in the latter days, 2:28-32.

The Book of Amos

Author:

His name means “burden,” or “burden-bearer.”

A citizen of Tekoa, in the tribe of Judah.

A herdsman and dresser of sycamore-fig trees, 7:14.

His call, 7:15.

The attempt to silence him, 7:10-13.

Date. Prophesied during the reigns of Jeroboam II in Israel, and Uzziah in Judah.

Style. Simple but picturesque.

The book abounds in striking metaphors.

Illustrations:

- 1) The straining of God’s mercy by sinners compared to the overloading of a cart, 2:13.
- 2) The pressure of duty on the prophet compared to the roaring of a lion, 3:8.
- 3) The narrow escape of a remnant of Israel compared to a shepherd recovering two leg bones or the piece of an ear from a lion, 3:12.
- 4) The scarcity of God’s Word compared to a famine in the natural world, 8:11-12.

Amos, as a prophet, was in many respects like Christ.

- 1) In his occupation, a working man, 7:14.
- 2) In his humility, acknowledged his lowly origin, 7:15.
- 3) In his method of teaching by illustrations.
- 4) In his claim of divine inspiration. “This is what the LORD says,” occurs forty times in his prophecy.
- 5) In being charged with treason, 7:10; Jn 19:12.
- 6) In the pressure of duty which was on him, 3:8; Jn 9:4.
- 7) In denouncing the selfishness of the rich, 6:4-6; Lk 12:15-21.

Synopsis:

- 1) Impending judgments on surrounding nations, 1:3-15; 2:1-3.

- 2) Threatening discourses.
 - a) Against Judah, 2:4-5.
 - b) Against Israel, 2:6-16.
- 3) The call to Israel to seek God in sincerity, chap. 5.
- 4) Luxurious living condemned, 6:4-14.
- 5) A series of five visions.
 - a) A vision of the locusts, 7:1-3.
 - b) A vision of the fire, 7:4-5.
 - c) A vision of the plumb line, 7:7-9.
 - d) A vision of a basket of ripe fruit, 8:1-3.
 - e) A vision of a stricken sanctuary, 9:1-10.
- 6) The visions interrupted by an attempt to intimidate the prophet, 7:10-13.
- 7) The prediction of the Dispersion and restoration of Israel, 9:9-15.

The Book of Obadiah

Author. Nothing is known about him.

The Prophecy. Centers around an ancient feud between Edom (Esau) and Israel (Jacob). The Edomites were descendants of Esau, and had a grudge against Israel because Jacob had cheated their ancestor out of his birthright, Ge 25:21-34; 27:41.

Key Thought. Verse 10. The Edomites refused Israel a passage through their country, Nu 20:14-21. They rejoiced over the capture of Jerusalem, Ps 137:7.

Synopsis:

The doom of Edom for their pride and wrong against Jacob, vv. 1-16.

The deliverance of the chosen people and the inclusion of Edom in the future kingdom, vv. 17-21; Nu 24:18.

Spiritual Lesson. God's special providential care over the Jews, and the certainty of punishment of those who persecute them.

The Book of Jonah

Jonah, a native of Galilee, one of the earlier prophets, 2 Ki 14:25. Called to go as a missionary to Nineveh and warn the enemies of his country, he went with great reluctance. This narrative has been ridiculed as a myth by unbelievers, and is regarded by some scholars as a legend, or parable. The Jews accepted it as historical; see Josephus, *Antiq.* IX. 10:2. Jesus vouched for its truth, Mt 12:39-41; Lk 11:29-30.

The Character of Jonah.

- 1) Sanctified in part, a strange mixture of strength and weakness.
- 2) Self-willed, 1:1-3.
- 3) Godly, 1:9.
- 4) Courageous, 1:12.
- 5) Prayerful, 2:1-9.
- 6) Obedient after chastisement, 3:3-4.
- 7) Bigoted and selfish, disappointed when the Ninevites repented, 3:4-10; 4:1.
- 8) Had too much concern for his own reputation, 4:2-3.

Synopsis:

Chap. 1. The divine command evaded; the flight and punishment of the prophet.

Chap. 2. The prayer and the deliverance.

Chap. 3. The childish complaint of the prophet; the great exhibition of divine mercy, coupled with the rebuke to the prophet.

Spiritual Lessons:

- 1) The peril of running away from duty.
- 2) The temptation to selfish patriotism and religious bigotry.
- 3) The divine employment of imperfect men as channels of truth.
- 4) The vast amount of God's mercy.

The Book of Micah

Author. Micah, a native of Moresheth, in Judah. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah; was a contemporary of Isaiah, 1:1. His name means, “who is like Jehovah.” He belonged to Judah, but spoke to both Judah and Israel. His anointing, 3:8.

Synopsis:

1) General Divisions.

- a) Chaps. 1-3, chiefly threatenings of coming judgments.
- b) Chaps. 4-5, prophetic promises of deliverance.
- c) Chaps. 6-7, mainly exhortations and confessions of national sins, coupled with promises of restoration.

2) Particular Sins Condemned.

- a) Idolatry, 1:7; 5:13.
- b) Evil plans and devices, 2:1.
- c) Covetousness, 2:2.
- d) Greed of princes, prophets, and priests, 3:2-11.
- e) Witchcraft, 5:12.
- f) Dishonesty, 6:10-12.
- g) Universal corruption, 7:2-4.
- h) Treachery, 7:5-6.

3) Future Hopes.

- a) The establishment of a righteous kingdom, 4:1-8.
- b) The coming of a Messiah King, 5:2.
- c) The reformation and restoration of the nation, 7:7-17.
- d) The complete triumph of divine grace, 7:18-20.

Quotations From:

- 1) **By the elders**, thus saving the life of Jeremiah, Jer 26:16-19; Mic 3:12.
- 2) **By the Sanhedrin**, to Herod the Great at the time of the birth of Christ, Mt 2:5-6; Mic 5:2.
- 3) **By Christ**, when sending forth his disciples, Mt 10:35-36; Mic 7:6.

Notable Passages

The definition of true religion, 6:8.

The birthplace of Christ announced, 5:2.

God's disposal of the sins of believers, 7:18-19.

The Book of Nahum

Author. Little known about him. Name means “compassionate,” or “full of comfort.”

Date. Some time before the fall of Nineveh.

Main Theme. The destruction of Nineveh.

Historical Setting. This book is regarded by some scholars as a sequel to Jonah. It would appear that the Assyrians, after their repentance at the preaching of Jonah, soon relapsed into gross idolatry. They plundered other nations, and their capital became like a lions’ den full of prey, 2:11-12.

The Purpose of the Book. Was to pronounce divine vengeance upon the bloody city and to console Judah with promises of future deliverance, 3:1; 1:13-15.

Synopsis:

Chap.1, a vision of the majesty and invincible power of Jehovah, who will break the yoke of the Assyrians and deliver Judah.

Chap. 2, a dramatic description of the siege of Nineveh.

Chap. 3, a woe pronounced upon the bloody city, and her complete ruin foretold.

NOTE: Some expositors have seen in 2:4 an allusion to the modern automobile; however, this seems to be a farfetched interpretation.

The The Book of Habakkuk

Author. Some have inferred from his psalm prayer in chapter 3 and from the instruction to the “director of music” that he was a singer in the temple; but this is purely conjectural.

Date. Uncertain. The prophet evidently lived in the Babylonian (Chaldean) period. Many scholars fix the time of the prophecy during the reign of Jehoiakim.

Main Theme. The mysteries of providence.

Key Text, 1:3.

Synopsis. The book opens with the prophet in perplexity over the mystery of unpunished evil in the world. The first two chapters are mainly composed of a dialogue between Habakkuk and Jehovah.

- 1) The prophet complains to God that he sees sinful violence on every hand, yet no punishment is inflicted on the evildoers, 1:1-4.
- 2) He receives a reply revealing the divine plan of using the Babylonians (Chaldeans) as a swift and terrible instrument of judgment on the wicked nations, 1:5-11.
- 3) Still the moral problem is unanswered in the mind of the prophet. How can a holy God use these wicked heathen to destroy people more righteous than they? Are wrong and violence to continue forever? 1:12-17.
- 4) The prophet ascends his rampart to look over the world. He receives the Lord’s reply, is told the purpose of God is soon to be fulfilled, and is encouraged to wait for it, 2:1-3. Then follows the sentence that has been a watchword in the Christian church, 2:4.
- 5) Content with the new light received, the prophet utters a series of five woes against the dishonesty (2:6); the covetousness (2:9); the bloody building enterprises (2:12); the debauchery (2:15); and the idolatry (2:18-20) of the great world power.
- 6) Finally he utters a sublime prayer (or psalm of praise), speaking of the majesty and glory of Jehovah and declaring his unwavering trust in the divine plans, 3:1-19.

Notable Passages:

- 2:4, the Morning Star of the reformation, Ro 1:17; Heb 10:38.
- 2:14, the triumph of missions.
- 2:15, the woe to the drunkard-maker.
- 3:17-18, an all-conquering faith.

The Book of Zephaniah

Author. Evidently a direct descendant of King Hezekiah, 1:1. He prophesied during the reign of Josiah, king of Judah, 1:1. It is thought he uttered his prophecy near the beginning of Josiah's reign, before the religious revival which swept over the kingdom at that period. See 2 Ki 22-23. Tradition says that Zephaniah was associated with Huldah the prophetess and Jeremiah in the initiation of the reformation of the kingdom.

Main Theme. The searching judgments of God.

Key Text, 1:12.

Contents. The book is exceedingly somber in its tone, and is filled with threats and denunciations. But the sun breaks through the clouds in the last chapter, and the prophet foretells the coming of a glad day, when the Jews will become a praise among all the people of the earth.

Synopsis:

- 1) The announcement of coming judgments on Judah, chap. 1.
- 2) The call to repentance, 2:1-3.
- 3) Judgments threatened upon surrounding nations, 2:4-15.
- 4) A woe pronounced upon the sinners of Jerusalem because of their corruption and spiritual blindness in continuing the wickedness, in spite of all the judgments meted out to the heathen nations, 3:1-8.
- 5) A universal judgment foretold, from which only a godly remnant escapes, 3:8-13.
- 6) The future glory of Israel, when Jehovah will deliver his people, and cause them to become famous throughout the earth, 3:14-20.

The Book of Haggai

Author. The “Prophet of the Temple” was reputed to have been born during the seventy years’ captivity in Babylon, and to have returned to Jerusalem with Zerubbabel. He was a colleague of Zechariah, Ezr 5:1; 6:14.

Main Theme. Sharp rebukes for neglecting to rebuild the temple, coupled with encouraging exhortations and promises to those undertaking the work.

Key Text, 2:4.

Historical Occasion. The remnant that had returned from Captivity were selfishly preoccupied with their own affairs, and were more concerned in beautifying their own dwellings than in rebuilding the Lord’s house. The work had ceased for years, 1:4.

The Message:

- 1) A cutting reproof, showing that God had withheld his natural blessings, because his temple was left in ruins, 1:3-11.
- 2) Words of encouragement as the work of rebuilding the temple was resumed, 1:12-15.
- 3) Inspiring promises to the older people who had seen Solomon’s temple and were discouraged at the inferiority of the structure they were able to build, 2:3. They were told of the coming manifestation of divine power and the appearing of the Messiah, when the glory of the Lord would fill the house, 2:7-9.
- 4) A reminder of their unworthiness to erect a house for the Lord of Hosts, 2:10-14.
- 5) Predictions of the doom of the heathen nations and words of commendation for Zerubbabel, as God’s chosen instrument, 2:20-23.

Choice Selections, 2:4-9.

Divine Presence, strengthening, v. 4.

Divine Power, moving, v. 6.

Divine Glory, filling, v. 7.

Divine Peace, coming, v. 9.

The Book of Zechariah

Author. The son of Berechiah, 1:1. Little is definitely known concerning this prophet. He was a contemporary of Haggai and joined him in arousing the Jews to rebuild the temple at Jerusalem, Ezr 6:14. Evidently he was a young man at the time of his prophecy, 2:4. In the Septuagint version several psalms are credited to Zechariah and Haggai.

Date. Two months after Haggai's prophecy (compare Hag 1:1 and Zec 1:1).

Style. Highly figurative.

The Prophet of the Long Vision. Like Haggai, he saw the sinful condition and religious indifference of his people, and uttered stirring exhortations which aided in the rebuilding of the temple. But his prophecy had a broader scope—he looked down the ages and saw the coming of the Messiah King and the drawing of a brighter day for Zion.

Key Texts, 1:3; 4:6.

Future Hope. "When evening comes, there will be light," 14:7.

Synopsis:

Opening Exhortation, 1:1-6.

Section 1. A series of eight visions.

- 1) The man among the myrtle trees, and the drove of horses, 1:7-17.
- 2) The four horns and the four craftsmen, 1:18-21.
- 3) The man with the measuring line, chap. 2.
- 4) The cleansing of the high priest, chap. 3.
- 5) The golden lampstand, and the two olive trees, chap. 4.
- 6) The flying scroll, 5:1-4.
- 7) The woman in the basket, 5:5-11.
- 8) The four chariots, 6:1-8; and the crowing of the high priest, 6:10-15.

Section 2. The answer to the deputation from Bethel concerning the fasts. In the end the fasts shall become festivals, chaps. 7-8.

Section 3. Predictions concerning a period of the history of the Jews and a vision of the ultimate triumph of God's kingdom, chaps. 9-14.

Messianic Element:

The kingly Messiah.

- a) First coming in lowliness, 9:9.
- b) The Prince of Peace, 9:10.
- c) Crucified, 12:10.

d) A Shepherd forsaken by his sheep, 13:7.

Choice Selections:

- 1) The secret of success in spiritual enterprises, 4:6-10.
- 2) The coming of the Prince of Peace, 9:9-10.
- 3) The fountain of cleansing, 13:1.

The Book of Malachi

Author. Nothing is known of the prophet's life except what is found in this book. He was probably a contemporary of Nehemiah; the conditions described in the prophecy best correspond to that time.

Style. Forceful and unusual. The Lord is represented as having a dialogue with his people. "But you ask" is contrasted with "says the Lord Almighty" through the first three chapters.

Theme. A graphic picture of the closing period of Old Testament history, showing that great reforms were needed to prepare the way for the coming Messiah.

Key Text, 3:8.

Synopsis:

1) Dark Side of the Picture. The sins of a dishonest, ungrateful people and an unfaithful priesthood.

a) Robbing God:

- (1) By failure to respond to divine love, 1:2.
- (2) By dishonoring God's name, 1:6.
- (3) By presenting blemished offerings, 1:7, 8, 13-14.
- (4) The priests, by evil example, becoming stumbling blocks, instead of spiritual leaders, 2:1-8.
- (5) By honoring sinners, 2:17; 3:15.
- (6) By selfishly withholding tithes, 3:8.
- (7) By justifying impiety, 3:14.

b) Social sins:

- (1) Treacherous dealings, 2:10.
- (2) Intermarriage with unbelievers, 2:11.
- (3) Divorcing wives, 2:14-16.
- (4) Sorcery, impurity, oppression, 3:5.

2) The Bright Side of the Picture.

a) Glorious promises

- (1) Of the coming of the messenger of the covenant, 3:1-4.
- (2) Of the outpouring of a great blessing, 3:10-12.
- (3) Of the saints becoming Jehovah's special treasure, 3:16-18.
- (4) Of the drawing of a new day in which righteousness will triumph, 4:2-3.
- (5) Of the appearance of a spiritual reformer before the day of the Lord is ushered in, 4:5-6.

Choice Selections:

Chap. 3, The purifying messenger of the covenant, vv. 1-4.

Chap. 3, The flood of blessing, v. 10.

Chap. 3, God's jewels, vv. 16-17.



New Testament





VQP C



VQP C



VQP C



The Gospel of Matthew

Author. **Matthew** (also called Levi), one of the twelve apostles, Mk 2:14. Undoubtedly a Jew who was a Roman tax collector, Mt 10:3. When called by Jesus, he left all and followed him, Lk 5:27-28. He held a great banquet for Christ, who attended despite the fact that tax collectors were despised, Lk 5:29.

To Whom Addressed. Primarily to the Jews. This view is confirmed by the fact that there are about sixty references to the Jewish prophecies and about forty quotations from the Old Testament. Christ's mission to the Jews is especially emphasized, Mt 10:5-6; 15:24.

Key Words.

Fulfilled, which is frequently repeated to indicate that the Old Testament prophecies were fulfilled in Christ.

Kingdom appears fifty times and the kingdom of heaven thirty times.

King, Jesus as, 2:2; 21:5; 22:11; 25:34; 27:11, 37, 42.

Apparent Purpose. To show that Jesus of Nazareth was the kingly Messiah of Jewish prophecy.

Distinctive Features:

- 1) The complete genealogy of Christ, 1:1-17. Note this is Joseph's lineage for Jesus, as the presumed son of Joseph which is stated in Lk 3:23. The Luke account will reflect the lineage of Mary. In both cases the prophecy of being from the lineage of King David is fulfilled.
- 2) Incidents and discourses found only in this gospel.
 - a. Chap. 2, The visit of the Magi, v. 1.
The flight into Egypt, vv. 13-14.
The slaughter of the male babies, v. 16.
The return to Nazareth, vv. 19-23.
 - b. Chap. 3, The coming of the Pharisees and Sadducees to John the Baptist, v. 7.
 - c. Chaps. 5-7, The Sermon on the Mount (complete).
 - d. 11:28, "Come to me, all you who are weary."
 - e. 14:28-31, Peter walking on the water.
 - f. Chap. 23, The denunciation of the Pharisees, as an extended discourse.
 - g. 26:15, The thirty silver coins accepted by Judas.
 - h. Chap. 27, The return of the thirty silver coins, vv. 3-10.
The dream of Pilate's wife, v. 19.
The appearance of resurrected saints, v. 52.

- The watch at the tomb, vv. 64-66.
- i. Chap. 28, The bribing of the soldiers, vv. 12-13.
The earthquake, v. 2.
The great commission, vv. 19-20.
- 3) Miracles found only in Matthew.
 - a. The two blind men healed, 9:28-30.
 - b. The tax money, 17:24-27.
- 4) Parables found only in Matthew.
 - a. Chap. 13, The weeds v. 24; the hidden treasure, v. 44; the fine pearl, v. 45; the net, v. 47.
 - b. Chap. 18, The unmerciful servant, v. 23.
 - c. Chap. 20, The workers in the vineyard, vv. 1-16.
 - d. Chap. 21, The two sons, vv. 28-32.
 - e. Chap. 22, The marriage of the king's son, vv. 1-14.
 - f. Chap. 25, The ten virgins, vv. 1-13.
The talents, vv. 14-30.
The sheep and the goats, vv. 31-46.

Analysis. From the standpoint of the kingship of Christ.

The King. The story of the kingly Messiah.

- a. Lineage and birth, chap. 1.
- b. Search for, 2:2.
- c. Adoration of, 2:11.
- d. Herald of, 3:1-12.
- e. Spiritual victory of, 4:1-11.
- f. The proclamation of, 4:17.
- g. Summoning followers, by, 4:18-22.
- h. The laws and mandates of, chaps. 5-7.
- i. The words and works of, chaps. 8-12.
- j. Parables of, chap. 13.
- k. The murder of his forerunner, 14:1-12.
- l. His power over natural forces and disease, 14:14-36.
- m. His revelation of the insensitivity of men, and his own coming sufferings and glory, chaps. 16-17.
- n. His instruction concerning the principles of his kingdom, chaps. 18-20
- o. His triumphal entry into the capital, his rejection, parables and prophecies, 21:1-22:14.
- p. His foiling of the plots of the Pharisees and Sadducees, 22:15-46.
- q. His denunciation of the leaders, chap. 23.

- r. His prophecies and parables relating to the future, chap. 24-25.
- s. The events leading up to his betrayal, 26:1-46.
- t. His trial, 26:57-75; 27:1-31.
- u. His crucifixion, 27:31-50.
- v. The events immediately following his death, 27:51-56
- w. His reappearance upon earth, and his commission to his followers, chap. 28.

The Gospel of Mark

Author. Mark, the son of Mary of Jerusalem, Ac 12:12. Referred to as John Mark, in Ac 12:25. A relative of Barnabas, Col 4:10. Associated with Paul and Barnabas on their first missionary journey, Ac 12:25; 13:5. Temporarily alienated from Paul, Ac 13:13; 15:37-39. Afterward restored to his friendship, 2Ti 4:11. Ancient tradition certifies that Mark was a companion of Peter. The book is called Peter's gospel by some ancient writers. It is generally conceded that Peter may have furnished or suggested much of the material found in the book.

To whom addressed. It is thought that the writer had Gentile Christians in mind in his preparation of the book. That it was not especially adapted to Jewish readers seems clear from the fact that it contains few references to Old Testament prophecy. Furthermore, the explanation of Jewish words and customs would indicate that the author had Gentiles in mind when he wrote. See 3:17; 5:41; 7:1-4, 11, 34.

Main Theme, Christ, the tireless servant of God and man.

- 1) The life of Jesus is portrayed as full of good deeds.
- 2) His prayer time was interrupted, 1:35-37.
- 3) He sometimes had no time to eat, 3:20.
- 4) Because he yielded to perpetual calls for service, his friends said he was unbalanced, 3:21.
- 5) He was pursued when he sought to rest, 6:31-34.

Key word. Immediately, repeated throughout the book.

Distinctive Features.

- 1) It is the shortest of the four Gospels.
- 2) The style is vivid and picturesque. Much of the subject matter is found also in Matthew and Luke, but it is not simply repetition, for it contains many details not found in either of the others.
- 3) The Gospel of Mark opens, like that of John, with a declaration of the divinity of Jesus, as the Christ; but, unlike John, it does not enlarge upon the doctrine.
- 4) A careful study of the book, however, reveals the fact that the aim of the author is to let the wonderful works of Jesus, rather than frequent statements of the writer, testify to his deity.
- 5) Many personal touches are found in this gospel, such as: "was with the wild animals," 1:13; "he gave them the name Boanerges," 3:17; Jesus "was indignant," 10:34; "the disciples were astonished," 10:32; the "crowd listened to him with delight," 12:37; and other verses.
- 6) Although emphasizing Christ's divine power, the author often alludes to

his human feelings: his disappointment, 3:5; his weariness, 4:38; his wonder, 6:6; his sighs, 7:34; 8:12; his affection, 10:21.

- 7) Matthew looks back and deals largely with the prophecies for the sake of Jewish readers, and also gives much space to the discourses of our Lord.
- 8) Mark is more condensed; has little to say concerning prophecy; gives only a brief report of the discourses, but stresses the mighty works of Jesus.
- 9) The nineteen miracles recorded in this short book demonstrate the supernatural power of the Lord.
 - a. Eight prove his power over disease, 1:31, 41; 2:3-12; 3:1-5; 5:25; 7:32; 8:23; 10:46.
 - b. Five show his power over nature, 4:39; 6:41, 49; 8:8-9; 11:13-14.
 - c. Four demonstrate his authority over demons, 1:25; 5:1-13; 7:25-30; 9:26.
 - d. Two show his conquest over death, 5:42; 16:9.

Synopsis. The book may be divided into six parts.

- 1) Part I. The Introductory and Preliminary Events leading up to the public ministry of Christ, 1:1-13. In this first chapter Mark plunges abruptly into his subject. He opens with the announcement that Jesus is the Son of God, v. 1. He then dwells on the five preparatory steps for his work,
 - a. The coming of his forerunner, vv.2-8.
 - b. His baptism with water, v. 9.
 - c. His empowering with the Holy Spirit, v. 10.
 - d. The divine witness to his sonship, v. 11.
 - e. His conflict with his arch enemy, vv. 12-13.
- 2) Part II. The early Galilean Ministry, 1:14-7:23. Mark omits entirely the early Judean ministry, see John 2:13-4:2.
- 3) Part III. The tour to Tyre and Sidon, 7:24-30.
- 4) Part IV. Christ's teaching and work in northern Galilee, 7:31-9:50.
- 5) Part V. The closing ministry in Perea, and the journey toward Jerusalem, 10:1-52.
- 6) Part VI. The events of Passion Week, 11:1-16:8.

The Gospel of Luke

Author. **Luke**, the beloved physician, see Col 4:14. Also the author of Acts; both books are addressed to the same person. Luke was a close friend and traveling companion of Paul, as is shown in his personal allusions recording the journeys of the apostle. See in the Book of Acts where the author changes the pronouns to “we” and “us,” indicating that he himself was present at these times, Ac 16:10; 20:6; 27:1; 28:16. Many scholars see something of Paul’s doctrine in Luke’s gospel. The exact date of the writing of the gospel is unknown. But if it were written after Luke came under Paul’s influence, it would be quite natural that the latter would give some coloring to the narrative.

To Whom Addressed. To Theophilus, whose identity is unknown. Internal evidence indicates the book was written especially for Gentiles. This is inferred from the fact that the writer takes pains to explain Jewish customs and sometimes substitutes Greek names for Hebrew.

Purpose. To give a connected and orderly narrative of the life of Christ as seen by eyewitnesses, 1:1-4.

Key Text, 1:4.

Distinctive Features:

- 1) It is a gospel of the universal grace of God, 2:32; 3:6; 24:47.
- 2) It is the gospel of “the son of man.” It emphasizes Christ’s sympathetic attitude toward the poor, the lowly, and the outcasts. The poor disciples, 6:20; the sinful woman, 7:37; Mary Magdalene, 8:2; the Samaritans, 10:33; tax collectors and sinners, 15:1; the deserted beggar, 16:20-21; the lepers, 17:12; the dying thief, 23:43, etc.
- 3) It is a devotional gospel; it especially emphasizes prayer.
 - a. It contains three parables on prayer not found in the other gospels. The friend at midnight, 11:5-8; the unjust judge, 18:1-8; the Pharisee and tax collector, 18:9-14.
 - b. It contains Christ’s prayers—at his baptism, 3:21; in the wilderness, 5:16; before choosing the disciples, 6:12; at the Transfiguration, 9:29; before giving the Lord’s Prayer, 11:1; for Peter, 22:32; in the Garden of Gethsemane, 22:44; on the cross, 23:46; etc.
- 4) Its early chapters have a note of joy and praise. Some of the great Christian hymns are taken from this gospel. “The Ave Maria,” the words of the angel to Mary, 1:28-33; “The Magnificat,” Mary’s song, 1:46-55; “The Benedictus,” of Zechariah, 1:68-79; “The Gloria in Excelsis,” of the heavenly angels, 2:13-14; “The Nunc Dimittis,” the rejoicing of Simeon,

2:29-32.

- 5) It highly honors womanhood. Women appear prominently in Luke's narrative. In chapter one, Mary, Elizabeth; Mary and her sister Matha in chapter ten; the daughters of Jerusalem, 23:27. Several widows are mentioned, 2:37; 4:26; 7:12; 18:3; 21:2.
- 6) The biography of Christ is more complete in Luke than in either of the other gospels. About one half the material in this book is not in the others. Many of the most important utterances of Jesus and striking incidents of his life are recorded in this gospel. Examples:
 - a. The miraculous catch of fish, 5:6.
 - b. Raising the widow's son, 7:11-15.
 - c. The ten lepers, 17:12.
 - d. Malchus healed, 22:51.
 - e. Christ weeping over Jerusalem, 19:41.
 - f. Reference to the conversation of Moses and Elijah on the Mount of Transfiguration, 9:30-31.
 - g. The bloody sweat, 22:44.
 - h. Christ before Herod, 23:8.
 - i. Christ's words to the women of Jerusalem, 23:28.
 - j. The penitent thief, 23:40.
 - k. The walk to Emmaus, 24:13-31.

Synopsis:

- 1) The introduction, 1:1-4. The birth of Jesus and incidents connected with his early life up to the time of his baptism and temptation, 1:5-4:13.
- 2) The beginning of his public ministry, mainly in Galilee, 4:14-9:50.
- 3) The journey toward Jerusalem, through Samaria and Perea; the ministry mainly in Perea, 9:51-19:28.
- 4) The last days, including the events of Passion Week and the Crucifixion, 19:29-23:55.
- 5) Events connected with the Resurrection and the Ascension, 24:1-51.

The Gospel of John

Author. The apostle John.

Date. Uncertain, probably late in the first century.

Main Purpose. To inspire faith in Jesus Christ as the Son of God.

Key Text, 20:31.

Distinctive Features:

- 1) It is considered by many to be the deepest and most spiritual book in the Bible.
- 2) In it Christ gives a more complete revelation of himself, and of God, than in any of the Synoptic Gospels (Matthew, Mark and Luke).
 - a. Of his person and attributes. The many references uttered by Christ saying, “I am.”
 - b. Of his divinity, 1:1; 10:30-38; 12:45; 14:7-9; 16:15.
 - c. Of the work of the Holy Spirit.
 - d. Of his own divine commission. For example, in the fifth chapter he declares that he is sent from God six times consecutively—in verses 23, 24, 30, 36, 37, 38.
 - e. Of the fatherhood of God. Christ speaks of God as “the Father” over one hundred times.
 - (1) God is the spiritual father, 4:23.
 - (2) He is the life-giving Father, 5:21.
 - (3) The message is the Father’s, 7:16.
 - (4) The Father is greater than all, 10:29.
 - (5) The works are the Father’s, 14:10.
 - (6) God is the indwelling Father, 14:23.
 - (7) The eternal Father, 17:5.
 - (8) The Holy Father, 17:11.
 - (9) The righteous Father, 17:25.
- 3) Perhaps the most notable of all the distinctives of this gospel is the fact that over one half of the space in the book is given to the events of Christ’s life and his sayings during his last days.
- 4) Discourses and conversations found only in John:
 - a. The talk with Nicodemus, 3:1-21.
 - b. With the woman of Samaria, 4:1-26.
 - c. The discourse to the Jews at the Feast of Tabernacles, 7:14-39; 8:3-58.
 - d. The parable of the good shepherd, chap. 10.

- e. The series of private instructions to the disciples, his comforting words and intercessory prayer, chaps. 14-17.
 - f. His meeting with the disciples at the Sea of Galilee, chap. 21.
- 5) John records eight miracles of Christ (besides his own resurrection) to prove his divinity. Six of these are found only in this gospel:
- a. The water made into wine, 2:1-11.
 - b. Healing the official's son, 4:46-54.
 - c. Healing the man at the pool, 5:1-9
 - d. The man born blind, 9:1-7
 - e. Raising of Lazarus, Chap. 11.
 - f. The second catch of fish, 21:1-6.
- 6) Two great currents of thought flow through the book that are profitable to follow:
- a. Faith, 3:16-18; 5:24; 6:29, 40; 7:38; 8:24; 10:37-38; 11:25-27; 12:46; 14:12.
 - b. Eternal Life, 3:15, 16, 36; 4:14; 5:24; 6:27, 51; 11:26; 12:50; 17:3; 20:31.
 - c. In addition, there is something new given in the gospel of John that is not stated in the synoptic gospels. This is the only point in the gospels that the phrase "A new Command I give you", is used by Jesus, 13:34.

Synopsis:

- 1) The prologue. The eternal Word incarnate, 1:1-18.
- 2) The manifestation of Christ's divinity to the world accompanied by a six-fold testimony. That of John the Baptist, the Holy Spirit, the disciples, Christ's mighty works, that of the Father, and the Scriptures, 1:19-12:50.
- 3) The private revelation and instruction to the disciples, chaps. 13-17.
- 4) His humiliation and triumph over death, chaps. 18-20.
- 5) The epilogue, 21:1-23. The second commission, 21:15-18.

The Acts of the Apostles

Author. Luke, the beloved physician. The book is in some sense a sequel to the gospel of Luke and is addressed to the same person, Theophilus, 1:1.

Main Theme. The history of the development of the early church, from the ascension of Christ to Paul's imprisonment at Rome, and the opening of his ministry there. Many Bible students see in the book the formal beginning of the age of the Holy Spirit. The departing Christ makes the announcement of a great campaign of worldwide missions, through human agency under the power of the Spirit, 1:8.

The Book may be divided into two parts, the period of home missions and the period of foreign missions.

The period of home missions, with Jerusalem as the center. The work mainly in Palestine among the Jews, the apostle Peter being the most prominent figure.

- 1) The preparatory events.
 - a. The divine commission, 1:4-8.
 - b. The ascending Lord, 1:10-11.
 - c. The descending Spirit, 2:1-4.
 - d. The workers' equipment, 2:4; 4:31.
- 2) The ministries.
 - a. Of Peter at Pentecost, 2:14-40.
 - b. Peter's second sermon, 3:12-26.
 - c. Peter's address to the Sanhedrin, 4:5-12.
 - d. Of Stephen, 7:1-60.
 - e. Of Philip and Peter, 8:5-25.
 - f. Of Philip, 8:26-40.
- 3) Facts concerning the church.
 - a. The growth of.
 - b. The filling of, with the Holy Spirit, 4:31.
 - c. The unity and benevolence of, 4:32-37.
 - d. The spiritual power of, 5:12-16.
 - e. The appointment of deacons, 6:1-6.
- 4) The persecutions of the church, 4:1-3, 17-22; 5:17-18, 40; 6:8-15.
Persecutions under Saul of Tarsus, 8:1-3; 9:1.

The period of Foreign Missions. Opening with Jerusalem as the center of operations, which was soon transferred to Antioch in Syria (today in Turkey).

- 1) Preliminary events leading to worldwide missions.
 - a. The ministry of Philip in Samaria, in association with Peter and John, 8:5-25.

- b. The conversion of Paul, who becomes the great missionary and the leading figure in the church during this period, 9:1-30.
 - c. The broadening of Peter's views by his vision at Joppa, resulting in his ministry among the Gentiles at Caesarea, 10:1-43.
 - d. The outpouring of the Holy Spirit upon the Gentiles at Caesarea and the vindication of Peter's ministry there, 10:44-11:18.
 - e. The sanction of the work at Antioch by Barnabas, the representative of the church at Jerusalem, 11:22-24.
 - f. The bringing of Paul from Tarsus to Antioch by Barnabas and the cooperation of the two men in establishing the church in the place where the disciples were first called Christians, 11:25-26.
 - g. Parenthesis. The persecution of the church at Jerusalem by Herod. The death of James and the imprisonment and deliverance of Peter, 12:1-19.
- 2) The epochal event in the history of foreign missions. Under the direction of the Holy Spirit, the sending forth of Paul and Barnabas as missionaries by the church at Antioch. John Mark accompanies them, 13:1-5.
- 3) Paul's first missionary journey. Missionaries, Paul, Barnabas, and John Mark, 13:4-14:26. Places visited and outstanding events:
- a. The island of Cyprus where the proconsul was converted and Saul's name changed to Paul in the record, 13:4-12.
 - b. Perga in Pamphylia, where John Mark deserted the group, 13:13.
 - c. Antioch in Pisidia, Paul's great sermon in the synagogue, 13:14-41.
 - d. Opposition by the Jews and work among the Gentiles, 13:44-49.
 - e. Driven from the city by the Jews, the missionaries go to Iconium. Here they work for some time, but persecution arises and they flee to Lystra and Derbe, 14:6.
 - f. The healing of the lame man at Lystra results in the people proposing to worship Paul and Barnabas, but the Jews stir up opposition and Paul is stoned.
 - g. Undaunted, the two heroes escape to Derbe, where they preach the gospel and teach many, 14:8-20.
 - h. From this point the missionaries retrace their steps, revisiting and organizing the churches, and return to Antioch in Syria, where they make a report of their journey, 14:21-28.
- 4) The council at Jerusalem.
- a. The issue, 15:5-6.
 - b. Peter's argument in favor of Christian liberty, 15:7-11.

- c. Paul and Barnabas relate their experiences, 15:12.
 - d. The speech of James and the decision of the council in favor of exempting the Gentiles from the rules of the ceremonial law, 15:13-29. Judas and Silas are sent to Antioch to deliver the letter from the council to the church, 15:27-30.
- 5) Paul's second missionary journey, 15:36-18:22.
- a. Preliminary events. A disagreement between Paul and Barnabas concerning John Mark. Silas chosen by Paul to accompany him on the journey, 15:36-40. Places visited and outstanding events:
 - b. Visitation of the churches of Syria and Cilicia, 15:41; at Lystra, Timothy joins the missionaries, and various cities of Asia Minor are visited and the churches strengthened, 15:41-16:5.
 - c. The Spirit guides them to Troas, where they are called into Europe by the Macedonian vision, 16:7-10.
 - d. At Philippi Paul and Silas are imprisoned, and the jailer converted, 16:12-34, and a church is established.
 - e. The next important event is the founding of a church at Thessalonica, where persecution arises and they depart for Berea, 17:1-10. Here the missionaries find some faithful students of the Word who become ready converts, 17:11-12.
 - f. A storm of persecution breaks out again, and Paul goes on to Athens, leaving Silas and Timothy to establish the church, 17:13-15.
 - g. At Athens Paul finds a city filled with idols, and preaches a sermon on Mars' Hill, but makes only a few converts to the faith, 17:15-34.
 - h. At Corinth Paul is soon joined by Silas and Timothy, and a church is founded. The work is carried on in the midst of persecution for eighteen months, 18:1-17.
 - i. After a considerable time Paul bids the brothers farewell, and sets sail for Syria, making a brief stop at Ephesus and closes his journey at Antioch, 18:18-22.
- 6) Paul's third missionary journey, 18:23-21:15. Places visited and outstanding events:
- a. Visitation of the churches in Galatia and Phrygia, 18:23.
 - b. Parenthesis. Apollos at Ephesus, 18:24-28.
 - c. Paul returns to Ephesus and finds a company of imperfectly instructed disciples and leads them into the larger life of the Spirit, 19:1-7.
 - d. He continues in the work at Ephesus for two years, 19:8-10. The Lord shows his approval of the work by bestowing on Paul the gift

- of healing, 19:11-12. Sinners are convicted and many burned their evil books, 19:13-20.
- e. Then there arises an uproar among the craftsmen, fearing that Paul's teaching will destroy their business of idol making, 19:23-41.
 - f. Paul leaves Ephesus, and after visiting the churches of Macedonia, comes to Greece, 20:1-2. He spends three months in Greece, then returns to Macedonia and comes to Troas and preaches, 20:3-12.
 - g. From Troas he goes to Miletus and sends for the Ephesian elders to come to him.
 - h. At Miletus he delivers his farewell address to the elders, 20:17-38.
 - i. From Miletus Paul starts for Jerusalem, warned by the Spirit of the sufferings awaiting him there, 21:1-17.
- 7) Paul in Jerusalem and Caesarea.
- a. He relates to the church the experiences of his ministry among the Gentiles, 21:18-20.
 - b. To silence suspicion, he is urged to take a Jewish vow, which he does, 21:20-26.
 - c. Is seized by Jewish enemies in the temple and rescued from them by Roman soldiers, 21:27-40.
 - d. His defense before the crowd, 22:1-21.
 - e. He asserts his Roman citizenship to escape being flogged, 22:25-30.
 - f. His appearance before the Sanhedrin, 23:1-10.
 - g. The Lord appears to him in the night with a message of encouragement, 23:11.
 - h. A conspiracy among the Jews to kill him leads to his being sent to Caesarea, 23:12-33.
 - i. The accusation brought against him by the Jews and his defense before the governor, Felix, 24:1-21.
 - j. His speech before Felix concerning his faith in Christ, 24:24-26.
 - k. His defense before Festus and his appeal to Caesar, 25:1-12.
 - l. His address before Agrippa, 26:1-29.
- 8) Paul's journey to Rome as a prisoner, 27:1-28:16.
- a. The first stage of the voyage, 27:2-13.
 - b. The storm and the spiritual strength of Paul, 27:14-36.
 - c. The shipwreck and the escape to land, 27:38-44.
 - d. The experiences on the island of Malta, 28:1-10.
 - e. The arrival at Rome and Paul's ministry there, 28:16-31.

Letter to the Romans

Author. The apostle **Paul**.

Addressed To. Roman Christians, 1:7.

Key Text, 1:16; 5:1. This letter may be divided into two main sections: Part I, Doctrinal, chaps. 1-11. Part II, Practical, chaps. 12-16.

Main Theme: Part I. The Plan of Salvation. Justification by faith and sanctification through the Holy Spirit. **Part II. Mainly Exhortations** concerning Christian duties.

A Masterful Argument. In Part I, the apostle proceeds to prove that the entire human race is surrounded by three insurmountable walls.

- 1) The wall of universal guilt, chaps. 1-3.
- 2) The wall of sinful tendencies and fleshly lusts, 7:15-24.
- 3) The wall of the sovereign election of God, 9:7-18. In the midst of his argument showing the fearful situation of the natural man, he points out the doors of divine mercy provided for in the plan of salvation, by which all men can escape the impending judgments of God if they will.

Key Chain, showing the current of thought, 1:16; 3:22-23, 28; 4:3; 5:1, 18; 9:31-32; 10:3-4, 6-9.

Synopsis:

Part I. The Plan of Salvation.

- 1) The need of, grounded in the universal guilt of mankind:
 - a. Of the Gentile world, 1:18-2:7.
 - b. Likewise the Jews, under the condemnation of the law, 2:8 to 3:20.
 - c. All are sinners, 3:23.
- 2) The method of, justification, or righteousness, by faith, 3:21-28.
 - a. Universal, 3:29-30.
 - b. Honors the law, 3:31.
- 3) Illustrated in the life of Abraham, chap. 4.
 - a. Apart from works, vv. 1-6.
 - b. Apart from ordinances, vv. 9-12.
 - c. Apart from the law, vv. 13-25.
- 4) The blessings of, made effective through the love of God as manifested in the sacrificial death of Christ, vv. 5:1-11.
- 5) The scope of the free gift of salvation explained, 5:12-21.
- 6) The free gift does not encourage continuing in sin, but demands the crucifixion of man's corrupt nature and a life of holy service to God, 6:1-23.
- 7) In chapter seven, Paul is evidently speaking of the struggle with sinful

- tendencies and fleshly desires. Whether he refers to his experience before or after conversion is a question about which Bible students differ. All agree that he vividly portrays the strife that goes on in the human heart, 7:7-24.
- 8) The culmination of the divine plan of salvation is pictured in chapter eight. It is a new spiritual life of liberty and righteousness through faith in Christ. This is one of the great spiritual chapters of the Bible, in which the Holy Spirit is referred to nineteen times.
 - 9) Parenthesis. Paul's deep concern for his own people, 9:1-5.
 - 10) The mystery of divine election and God's dealings with Israel.
 - a. Special privileges of Israel, 9:4-5. See also 3:1-2.
 - b. The distinction between the natural and spiritual descendants of Abraham, 9:6-13.
 - c. The mystery of the divine sovereignty, 9:14-24.
 - d. The prophets predicted the failure of the Jews to live up to their privileges; the calling of the Gentiles and their acceptance of the divine plan of righteousness by faith, 9:25-33.
 - 11) The Jews' misconception of the divine plan, resulting in their self-righteousness, 10:1-3.
 - 12) The plan of salvation by faith explained and its universal application set forth, 10:4-18.
 - 13) God's dealings with Israel, 10:19-11:12.
 - 14) The Gentiles warned not to boast because of their privileges, but to be careful lest they fall under condemnation, 11:13-22.
 - 15) The restoration of Israel predicted and the mysteries of God's ways declared to be unsearchable, 11:23-36.

Part II. Practical. Chiefly exhortations and instructions concerning Christian duties, chaps. 12-16.

Chap. 12. This chapter presents one of the finest summaries of Christian duties found in Scripture.

Chap. 13.

- 1) Civic and social duties, vv. 1-10.
- 2) The duty of living in the light, vv. 11-14.

Chaps. 14:1 to 15:7. Duties to the weak.

- 1) Consideration in judging, 14:1-13.
- 2) Carefulness not to give offense to, 14:15-23.
- 3) Helping them and not pleasing self, 15:1-7.

Closing Thoughts. Mainly personal experiences and greetings.

Chap. 15. (cont.)

- 1) Reasons for thanksgiving on the part of the Gentiles and the apostle's widespread ministry among them, vv. 8-21.
- 2) Paul's desire to visit Rome and his greetings to various Christian friends, 15:22-16:16.
- 3) Final words and benediction, vv. 17-27.

First Letter to the Corinthians

Author. The apostle **Paul**.

Historical Occasion. The church at Corinth was founded by Paul on his second missionary journey. It had become infected with the evils that surrounded it in a licentious (being in the absence of moral or legal restraints) city. The Greeks were proud of their learning and philosophy but at the same time were grossly immoral. They were especially fond of oratory. It is apparent that Apollos, an eloquent Christian Jew, had come to Corinth and captured the imaginations of the Greek Christians, Ac 18:24-28. This fact led to the drawing of comparisons between him, with his silver tongue, and other religious leaders—especially to the discredit of Paul, whose physical appearance seems not to have been impressive (see 2Cor 10:10). This probably is the clue to the schisms in the church, 1Cor 1:11-13. It was the desire of Paul to purify the church from immorality, which was the primary cause of the writing of the letter. The letter may be divided into two parts.

Part I. Main Theme. The cleansing of the church from false conceptions of the ministry, intellectual pride, social evils, and other disorders, chaps. 1-11.

Key Chain showing the false conceptions of the ministry, 1:12-17; 3:4-7, 21-22; 4:6-7.

Synopsis:

- 1) The salutation, 1:1-9.
- 2) The need of cleansing the church from party divisions, man-worship, and glorying in worldly wisdom, 1:10-31.
- 3) Paul's exemplary ministry. There was no attempt on his part to display worldly wisdom. He simply declared the wisdom of God in a message revealed to him by the Holy Spirit, 2:1-16.
- 4) The strife over leaders is a mark of immaturity and carnality, 3:1-8.
- 5) The true view of the ministry. Ministers should be regarded:
 - a. As dispensers of the truth, 3:1-2.
 - b. As gardeners, 3:6-8.
 - c. As colaborers with God, 3:9.
 - d. As character builders, 3:10.
 - e. As trustworthy servants, 4:1-2.
 - f. As sufferers for Christ's sake, 4:9-13.
 - g. As examples, 4:16-17.
 - h. As administrators of discipline, 4:18-21.
- 6) The duty of cleansing the church:
 - a. From immorality, 5:1-13.

- b. From litigation, 6:1-8.
 - c. Believers as members of Christ's body and temples of the Holy Spirit, should purify themselves from all sensuality, 6:9-20.
- 7) The sanctification of marriage and all sexual relationships and the paramount claims of the spiritual life, 7:1-40.
 - 8) Christian ideals demand the sacrifice of certain rights and privileges for the sake of the ignorant and weak. For instance, eating meat that has been offered to idols, 8:1-13.
 - 9) Paul's example of the surrender of certain rights and liberties for the sake of winning men to Christ, 9:1-27.
 - 10) Israel's example of infidelity a warning to the church, 10:1-15.
 - 11) Fellowship at the sacrament of the Lord's Supper demands separation from evil associations, 10:16-21.
 - 12) Christian influence to be guarded in the matters of eating and drinking, 10:23-33.
 - 13) Social customs to be observed in matters of dress, 11:1-16.
 - 14) Cleansing of the church, from the disorders in connection with the Lord's Supper, and the proper observance of the same, 11:17-34.

Part II. Doctrinal Instruction and Advice.

- 1) Concerning the diversity of spiritual gifts, 12:1-31.
- 2) The preeminence of love, 13:1-13.
- 3) The preeminence of prophecy over the gift of tongues and the importance of maintaining proper order in the public assemblies, 14:1-40.
- 4) The doctrine of the resurrection, 15:1-58.
- 5) Closing instructions and greetings, 16:1-24.

Second Letter to the Corinthians

Author. The apostle **Paul**.

Main Theme. This is somewhat hidden, but it is quite apparent that Paul had prominently in mind the **vindication of his apostleship** when he was writing this letter. Both letters to the Corinthians indicate that there was an element in this church which tended to discredit his ministry and authority. This tendency is shown in the texts of the Key chain below.

Contents. This is one of the most personal of all of Paul's letters. He dwells largely upon his own ministry. He opens his heart and discloses his motives, his spiritual passion, and his tender love for the church.

Key Chain. 3:1; 5:12; 7:2; 10:2-3; 11:5-6; 12:11; 13:3.

Synopsis. There are no definite divisions of thought in this letter, but the subject matter may be arranged under three headings:

I. The Characteristics of the Apostle's Ministry.

- 1) Comforting, 1:4-7; 7:7, 13.
- 2) Suffering, 1:5-9; 4:8-12; 5:4; 6:4-10; 7:5; 11:24-28; 12:7-10.
- 3) Sincere, 1:12; 2:17; 4:2; 7:2.
- 4) Steadfast, 1:17-19; 4:1, 16.
- 5) Concerned, 2:3-4; 7:7-8; 11:2-3; 12:20-21.
- 6) Triumphant, 2:14; 4:8-9, 12:10.
- 7) Self-sacrificing, 4:5, 11, 15; 5:13; 11:7, 9.
- 8) Love of Christ the controlling motive, 4:11; 5:14.
- 9) Spiritual, 4:18; 5:16; 10:4.
- 10) Persuasive, 5:11, 20; 6:1; 10:1-2.
- 11) Reconciling, 5:19-21.
- 12) Demonstrated by earnestness, afflictions, and good works, 5:13; 6:4-10; 12:12.
- 13) Authoritative, 10:1-11.
- 14) Self-supporting, 11:9.

II. Exhortations and Instruction Concerning Generosity, chaps. 8-9.

III. The Apostleship of Paul.

- 1) Discredited by one element in the church, 10:7-10; 12:11; 13:3.
- 2) The authority of, 2:9; 13:2.
- 3) Authenticated:
 - a. By the Lord, 1:1, 21-22; 3:5-6; 4:6.
 - b. By unparalleled sufferings for the cause, 6:4-10; 11:23-27.
 - c. By wonderful revelations received, 12:1-5.

d. By great deeds performed, 12:12.

Choice Selections:

- 1) The ideal ministry, 4:1-18.
- 2) The triumph over death, 5:1-9.
- 3) The call to separation from the world, 6:14-18.
- 4) The list of sufferings endured by Paul, 11:24-33.

Letter to the Galatians

Author. The apostle **Paul**.

Date. Probably A.D. 55-60.

To Whom Addressed. To the churches in Galatia, a district in Asia Minor, the exact boundaries of which are uncertain.

Main Themes. A defense of the doctrine of justification by faith, warnings against reversion to Judaism, and a vindication of Paul's apostleship.

The Magna Charta of the Church. This letter has been called such by some writers. The main argument is in favor of Christian liberty in opposition to the teachings of certain Judaical zealots. These false teachers insisted that the observance of the ceremonial law was an essential part of the plan of salvation.

Key Text, 5:1.

Key Chain, showing the current of thought, 1:6; 2:11-16; 3:1-11; 4:9-11; 5:1-7; 6:15.

Emphatic Words: Faith, grace, liberty, the cross.

The letter may be divided into four parts.

Part I. The Salutation and Introduction, 1:1-9.

Part II. A Narrative of Paul's Experiences in support of his claim to true apostleship.

- 1) The gospel which he preached came directly by revelation from Christ while he himself was a zealous Jew persecuting the church, 1:10-16.
- 2) For years he was away from the church at Jerusalem and labored independently of the other apostles, 1:17-23.
- 3) He was under divine direction in his work among the Gentiles, and in the case of Titus, a Greek, had insisted that he should be free from the observance of the ceremonial law, 2:1-5.
- 4) The church at Jerusalem endorsed his apostleship and work among the Gentiles, 2:7-10.
- 5) He had not hesitated to rebuke Peter, Barnabas, and other Christian Jews, when he saw that they were yielding to ritualistic tendencies, 2:11-14.

Part III. Paul's Defense of the Doctrine of Justification by Faith, apart from the works of the law.

- 1) By showing the folly of Christian Jews abandoning their new faith and light and returning to the old legalism, 2:15-21.
- 2) By appealing to the former spiritual experience of the Galatians, 3:1-5.
- 3) By showing that Abraham was justified by faith, 3:6-9.
- 4) By showing that the law had no redeeming power but brought a curse on

- the disobedient, from which Christ redeemed believers, 3:10-14.
- 5) By proving that the law did not cancel the covenant of salvation by faith, 3:15-18.
 - 6) By indicating the purpose of the law as a guide to prepare the way for Christ, 3:19-25.
 - 7) By showing the losses of those who surrender their faith in Christ and relapse into legalism.
 - a. They lose the blessing of their inheritance as children of God, and return to the bondage of ceremonialism, 3:26-4:11.
 - b. They have lost the sense of appreciation for labors performed in their behalf, 4:11-16.
 - c. They are in danger of becoming the children of Abraham after the flesh, instead of children of promise, 4:19-31.
 - d. They not only lose their spiritual liberty but make Christ's sacrifice of no avail for them, 5:1-6.

Part IV. Warnings, Instruction, and Exhortations.

- 1) Warnings in regard to false teachers, and the misuse of liberty, 5:7-13.
- 2) Exhortations concerning the spiritual life.
 - a. The conflict between the flesh and Spirit, 5:17-18.
 - b. The works of the flesh which exclude from the kingdom of God, 5:19-21.
 - c. The fruit of the Spirit which should be manifest in Christian life, 5:22-26.
- 3) The characteristics of the spiritual life.
 - a. Helpfulness, and burden bearing, 6:1-2.
 - b. Humility, self-examination, self-reliance, and benevolence, 6:3-6.
 - c. The law of sowing and reaping applies also in the moral realm, 6:7-9.
- 4) The contrast between the doctrine of the false teachers and that of Paul. The former glory in ceremonial rites and the marks in the flesh; the latter, in the Cross and the marks of the Lord Jesus, 6:12-17.

Letter to the Ephesians

Author. The Apostle **Paul**.

Date. Probably written at Rome, A.D. 60-64.

Paul's Ministry at Ephesus. His first visit, Ac 18:18-21; on his second visit, the Holy Spirit is given to believers, Ac 19:2-7; his continuing the work with remarkable success, Ac 19:9-20; his conflict with the craftsmen, Ac 19:23-41; his address to the Ephesian elders, Ac 20:17-35.

Historical Occasion of the writing. The converted Jews in the early churches were inclined to be exclusive and separate themselves from their Gentile brethren. This situation in the church at Ephesus may have led to the writing of this letter, the keynote of which is Christian unity.

Key Text, 4:13.

Key Chain, showing of the current of thought, 1:10; 2:6, 14-22; 4:3-16.

Main Theme. The unity of the church, especially between Jew and Gentile believers. This is shown by the recurrence of certain words and phrases, such as:

- 1) The words **with** and **together**; 1:10; 2:6; 2:22.
- 2) The word **one**—*one* new man, 2:14-15; *one* body, 2:16; *one* spirit, 2:18; *one* hope, 4:4; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, 4:5-6.

Other recurrent words and phrases.

- 1) In Christ, 1:1, 3, 6, 12, 15, 20; 2:10, 13; 3:11; 4:21.
- 2) In heavenly realms, 1:3, 20; 2:6; 3:10.
- 3) Riches, of grace, 1:7; 2:7.
- 4) Riches of glory, 1:18; 3:16.
- 5) Riches of Christ, 3:8.

Synopsis:

Part I. The Church and the Plan of Salvation. Note: In discussing the plan of salvation in the different letters, Paul varies the emphasis. In Romans he dwells on faith apart from works; in Galatians on faith apart from ceremonial observances; and in Ephesians on the *unity of believers*.

Chap. 1.

- 1) The salutation, vv. 1-2.
- 2) The divine origin of the church, vv. 3-6.
- 3) The plan of salvation.
 - a. Through the redemptive work of Christ, vv. 7-8.
 - b. Universal in its scope, vv. 9-10.
 - c. Insuring a rich spiritual inheritance, vv. 11-14.

- d. Prayer that believers might be fully enlightened as to the riches of its provisions, vv. 15-23.

Chap. 2.

- e. The plan provides for a spiritual resurrection from sin and the exaltation of the believer into heavenly places, vv. 1-6.
- f. It is wholly of grace and not of works, vv. 7-10.
- g. It embraces the Gentiles who were far from God, but were brought close by the blood of Christ, vv. 11-13.
- h. It removes all barriers between Jews and Gentiles and unites them into one body for the indwelling of the Holy Spirit, vv. 14-22.

Chap. 3.

- i. The mysteries of the divine purpose revealed to Paul and his appointment as apostle to the Gentiles, vv. 1-12.
- j. Paul's second prayer for the spiritual fullness of the church and her enlightenment concerning the matchless love of Christ, vv. 14-21.

Part II. Practical Application. What the divine plan calls for, on the part of the church.

Chap. 4.

- 1) The unity of believers.
 - a. In Spirit, 1-3.
 - b. The seven unities mentioned, vv. 4-6.
 - c. Diversity of gifts but unity in one body of Christ, vv. 7-16.
- 2) Consistent Christian life, the believers' walk:
 - a. Not as other sinful people, vv. 17-21.
 - b. In new life, abandoning the old sins, vv. 22-32.

Chap. 5.

- c. Walking in love and purity, vv. 1-7.
 - d. Walking in the light, vv. 8-14.
 - e. Walking carefully, filled with the Spirit, vv. 15-21.
- 3) Home life.
 - a. Duties of husbands and wives, vv. 22-23.

Chap. 6.

- b. Duties of children, fathers, servants, and masters, vv. 1-9.
- 4) The spiritual warfare.
 - a. Source of strength, v. 10.
 - b. The armor and the enemies, vv. 11-18.
 - 5) Concluding words and benediction, vv. 19-24.

Choice Selections:

Paul's prayers for the church, 1:16-23; 3:14-21.

Christian unity, 4:3-16.

The spiritual armor, 6:10-17.

Letter to the Philippians

Author. The apostle **Paul**.

Date. Uncertain. Probably written from Rome, A.D. 60-64.

The church. The Philippian church was an ideal one in many respects. It was appreciative and benevolent. (See 14:15-16; 2Cor 8:2). It was founded by Paul on his second missionary journey, in the midst of a storm of persecution. The beginnings of the work were small, among a few women who met by the river. Lydia, a seller of purple, was the first convert, and she was soon joined by the Philippian jailer and his family. These, and perhaps a few others, became the nucleus of the church. See Ac 16:12-40.

Characteristics of the Letter. It is a spiritual love letter to the church, filled with warm affection and gratitude. Written under hard circumstances, while Paul was a prisoner, it emphasizes victory and joy.

Key Word. Rejoicing—in *prayer*, 1:4; in the *gospel*, 1:18; in *Christian fellowship*, 2:1-2; in *sacrifices for the cause*, 2:17-18; in the *Lord*, 3:1, for the *loving care* of the church, 4:10.

Central Message. Jesus Christ.

Chap. 1.

- 1) As the source of spiritual fruit, v. 11.
- 2) As the theme of preaching, v. 18.
- 3) As the highest motive of Christian service, vv. 20-21.

Chap. 2.

- 4) As exhibiting the only perfect spirit and example, vv. 5-11.

Chap. 3.

- 5) The knowledge of whom is the supreme prize for which to struggle in life, vv. 7-14.
- 6) At whose appearing believers' bodies shall be fashioned anew, vv. 20-21.

Chap. 4.

- 7) Whose power is limitless in Christian lives, v. 13.
- 8) Who is the channel of divine supplies for every need, v. 19.

Synopsis:

Chap. 1.

- 1) The salutation, vv. 1-7.
- 2) A personal disclosure by the apostle of his inner life and his attitude toward the church.
 - a. His deep concern for its spiritual development, vv. 8-11.
 - b. His assurance that his chains have proved a blessing to many, vv.

12-19.

- c. His expectation and desire that, whatever may be the outcome of his imprisonment, Christ would be exalted by his life or death, v. 20.
- d. His realization of the blessing of death for the believer, but, feeling that his work is unfinished, he hopes to visit the Philippian church once more, vv. 21-25.
- e. His chief concern is for the faithfulness of the church in the midst of her persecution, vv. 27-30.

Chap. 2.

3) Exhortations about Christian life and character.

- a. To unity, humility, and self-forgetfulness, vv. 1-4.
- b. To seek the mind of Christ, vv. 5-13.
- c. To cooperate with God in working out personal salvation and to live as the approved sons of God in an evil world, vv. 12-16.

4) The apostle's commendation of his messengers, Timothy and Epaphroditus, vv. 19-30.

Chap. 3.

5) Warnings against Judaizers, 1-3.

6) A narrative of the apostle's experiences.

- a. As a privileged, zealous Jew who had abandoned as worthless all his legal righteousness in order to accept the righteousness by faith in Christ, vv. 4-9.
- b. His supreme ambition being to know Christ and partake of his resurrection and reach the final goal of a Christlike character, vv. 10-14.

7) Further exhortations to church:

- a. To follow the apostolic example, vv. 15-17.
- b. To beware of enemies of the Cross, vv. 18-19.
- c. To be heavenly citizens, looking forward to a great change at the coming of the Lord, vv. 20-21.

Chap. 4.

- d. To steadfastness, unity, helpfulness, gentleness, freedom from anxiety, prayerfulness, and high thinking, vv. 1-8.

8) Closing words of appreciation, a promise of divine provision for every need; the salutations and benediction, vv. 10-23.

Letter to the Colossians

Author. The apostle **Paul**.

Date. Probably written from Rome, A.D. 60-64.

To Whom Addressed. The church at Colosse, a city in Asia Minor.

Purpose:

- 1) General, a message of good will, to exhort and teach believers.
- 2) Special, to counteract doctrinal errors growing out of the mixture of Judaistic teaching with oriental and philosophic speculation. These heresies tended to obscure the divine glory of Christ.

Characteristics. The letter presents a considerable resemblance to Ephesians both in thought and language, yet has a distinct message of its own. In Ephesians Paul dwells on the thought of the church as the body of Christ, while in Colossians he emphasizes Christ as the head of the church. The warning against trusting in worldly wisdom which appears in 1 Corinthians, also appears in Colossians.

Synopsis. The letter may be divided into six parts.

I. Greetings.

Chap. 1.

- 1) The apostolic greeting and commendation, vv. 1-8.
- 2) The prayer for the church.
 - a. That it might be filled with wisdom, fruitful in good works, and strengthened with divine power, vv. 9-11.
 - b. Thanksgiving for the spiritual inheritance, the great deliverance, and redemption from sins, vv. 12-14

II. The Doctrinal Section. Main Theme, the glory of the person and work of Christ.

Chap. 1.

- 1) His glorious preeminence.
 - a. As the image of God, v. 15.
 - b. The Creator of all things, v. 16.
 - c. His preexistence, v. 17.
 - d. His headship of the church, v. 18.
 - e. His divine fullness, v. 19.
 - f. His reconciling work, vv. 20-23.
 - g. The mystery of his indwelling believers proclaimed in Paul's ministry, vv. 24-29.

Chap. 2.

- 2) Paul's anxiety concerning the state of the church.

- a. That the members might be united together in love, having a fuller understanding of the spiritual mysteries of the Father and of Christ, vv. 1-3.
- b. He warns against false doctrine and urges steadfast faith in Christ, vv. 4-7.

III. Doctrinal and Polemical Section.

Chap. 2.

- 1) The peril of worldly philosophy and legalism, v. 8.
- 2) The transcendent glory of Christ and the power of his spiritual ordinances contrasted with those of the ceremonial system, vv. 4-13.
- 3) The liberating power of the cross of Christ in abolishing the old ceremonialism, vv. 14-17.
- 4) Warnings concerning angel worship and false mysticism, which dishonor Christ as the head of the church, vv. 18-19.
- 5) Warnings against ceremonialism and asceticism, vv. 20-23.

IV. The Exhortation Section.

Chap. 3.

- 1) To heavenly aspirations and affections, vv. 1-4.
- 2) To the subjugation of fleshly lusts and desires, vv. 5-7.
- 3) To lay aside the evil passions and vices and to put on the Christian graces and virtues, vv. 8-14.
- 4) To be ruled by the spirit of peace, unity and thankfulness, v. 15.
- 5) To seek the truth, so as to be mutually helpful in instruction and warning and praise; do all things in the name of Christ, vv. 16-17.

V. The Family Section.

Chaps. 3, 4.

- 1) The duties of the various members of the Christian household: wives, husbands, children, fathers, slaves, masters, 3:18-4:1.

VI. The Fellowship Section.

Chap. 4.

- 1) Paul's request for prayer and advice concerning social conduct, vv. 3-6.
- 2) Closing greetings and commendations of workers, vv. 7-18.

First Letter to the Thessalonians

Author. The Apostle Paul.

Date. Time and place is uncertain. It is generally thought that this was the earliest of Paul's letters and was probably written from Corinth, A.D. 49-54.

The church. Founded by Paul on his second missionary journey. He met with violent opposition in his work, but he succeeded in winning some Jews and numerous Greeks, which enabled him to establish a faithful church. See Ac 17:1-10.

Historical Occasion. Paul had sent Timothy to encourage and strengthen the church. On his return, the report he gave apparently inspired the apostle to write the letter, 3:6.

Main Theme. This is one of the most personal of all of Paul's letters. It is not as doctrinal or polemical as some of the others. The body of the letter consists chiefly of commendations, personal reminiscences, counsel, and exhortations. **The central truth**, strongly emphasized, is the **future hope of the coming of Christ**.

Synopsis. The letter may be divided into six parts.

I. The Commendatory Section.

Chap. 1.

- 1) The salutation, v. 1.
- 2) The commendation of the church. For its faith and loving service, vv. 2-4; for spiritual receptivity, vv. 5-6; for exemplary influence, vv. 7-8; for abandonment of idolatry and for spiritual hope, vv. 9-10.

II. The Reminiscence Section. Paul reminds them of the characteristics of his ministry.

Chap. 2.

- 1) As courageous, sincere, God-fearing, truthful, and unselfish, vv. 2-5.
- 2) As humble, gentle, affectionate, industrious, irreproachable, and paternal, vv. 6-12.
- 3) He refers to the teachableness and sufferings of the church, vv. 13-14.
- 4) References to the apostle's desire to visit the church, and his glorying in them as his crown of rejoicing, vv. 17-20.

III. The Messenger Section.

Chap. 3.

- 1) The sending of Timothy to strengthen the church, vv. 1-5.
- 2) The favorable report of his messenger and its comforting and joyful result, vv. 6-9.

- 3) Paul's earnest prayer that he might visit the church and aid them in their spiritual development, vv. 10-13.

IV. The Exhortation Section.

Chap. 4.

- 1) Exhortations to personal and social purity, vv. 1-8.
- 2) Exhortations to brotherly love and industry, vv. 9-12.

V. The Future Hope Section.

Chap. 4. The Lord's coming.

- 1) The comforting hope for the bereaved, vv. 13-14.
- 2) The order of the resurrections, v. 15.
- 3) The manner and accompanying events of Christ's appearance, vv. 16-18.

Chap. 5.

- 4) The time of his coming unknown, vv. 1-2.
- 5) Unexpected by unbelievers, v. 3.
- 6) Children of the light should be ready for, vv. 4-8.
- 7) Safety of the believers at, vv. 9-11.

VI. The Duty Section.

- 1) Exhortations concerning the practical duties of the Christian life, 5:12-22.
- 2) The closing charge and benediction, 5:23-28.

Choice Selections:

The second coming of Christ, 4:13-5:11.

Practical duties, 5:12-22, a companion passage to the 12th chapter of Romans.

Second Letter to the Thessalonians

A sequel to 1 Thessalonians.

Author. The apostle **Paul**.

Date. Probably written from Corinth shortly after the first letter.

Historical Occasion. It is apparent that certain expressions in Paul's first letter to this church had been misinterpreted. When he had referred to the uncertainty of the time of Christ's coming, his words had been understood as teaching that the day of the Lord was at hand. This resulted in undue excitement. The converts were unsettled and alarmed, 2:2. They were holding wrong views about the nearness of the Lord's coming, which upset their lives. Some have thought, from the wording of verses 2 and 3 of chapter 2, that the church had received a forged letter which had added to the problem; but this is purely conjectural. There is little doubt that Paul's letter was written to help settle down this confused and anxious church.

Central Theme. **The second coming of Christ.**

Key Text, 3:5.

Synopsis. The letter may be divided into three parts.

Part I. Chapter 1.

- 1) The salutation and thanksgiving, vv. 1-3.
- 2) Words of comfort to the church in persecution, vv. 4-6.
- 3) A sharp contrast is drawn between the glorious destiny of believers at the advent of Christ, and the fate of the impenitent wicked, vv. 7-12.

Part II. Chapter 2.

- 1) Warnings against unrest caused by wrong views about the Lord's coming, vv. 1-2.
- 2) The announcement of events that will occur prior to the advent.
 - a. A coming apostasy, v. 3.
 - b. The self-exaltation of the man of sin, vv. 3-4.
 - c. In due time the lawless one will be revealed, accompanied by signs and lying wonders, vv. 5-9.
 - d. This satanic person will be destroyed at the coming of Christ, v. 8.
 - e. A powerful delusion will deceive the wicked, vv. 10-12.
- 3) An affectionate appeal to believers who had enjoyed the great privileges of the gospel to hold fast to sound doctrine, vv. 13-15.
- 4) A comforting benediction, vv. 16-17.

Part III. Chapter 3.

- 1) The apostle's confidence in the church.
 - a. He requests their prayers, vv. 1-2.
 - b. He believes they will be kept from evil and be obedient to his commands, vv. 3-4.
 - c. He commands them to wait patiently for the coming of Christ and to separate themselves from disorderly brothers, vv. 5-6.
- 2) The apostolic example.
 - a. Of disciplined living, v. 7.
 - b. Of voluntary self-support for the sake of a good influence, vv. 8-9.
 - c. Of insistence on believers' working, v. 10.
- 3) Concluding admonitions.
 - a. Concerning the lazy and busybodies, vv. 11-12.
 - b. Concerning persevering labor and the stubbornly disobedient, vv. 13-14.
- 4) The benediction and greeting, vv. 16-18.

First Letter to Timothy

Author. The apostle **Paul**.

Date. Uncertain.

Main Theme. **Counsel and exhortations** to a young pastor about his personal conduct and ministerial work.

Key Text, 3:15.

Synopsis. May be divided into five parts.

Part I. Mainly Doctrinal Counsel and Personal Experiences.

Chap. 1.

- 1) Salutation, vv. 1-2.
- 2) Counsel about dealing with legalistic teachers,
 - a. Who emphasize nonessentials rather than true godliness; who, instead of building up character, stir up strife, vv. 3-6.
 - b. Who desire to be teachers of the law without understanding its significance, vv. 7-11.
- 3) Paul's experience.
 - a. His call to the ministry while in active opposition to the gospel, vv. 12-13.
 - b. His acknowledgment of divine grace and confession of unworthiness, vv. 14-15.
 - c. His experiencing Christ's patience, v. 16.
- 4) The first solemn charge to Timothy, vv. 18-20.

Part II. Prayer and Counsel to Men and Women.

Chap. 2.

- 1) Intercessory prayer for all men, vv. 1-4.
- 2) Christ the Mediator, vv. 5-6.
- 3) Paul the apostle to the Gentiles, v. 7.
- 4) The duties of men and women, vv. 8-15.

Part III. Spiritual Oversight. The qualifications of overseers (pastor) and deacons.

Chap. 3.

- 1) The qualifications of an overseer.
 - a. Personal character and habits, vv. 2-3.
 - b. Attitude toward his family, vv. 4-5.
 - c. Experience and good reputation, vv. 6-7.
- 2) The qualifications of deacons.
 - a. Character, habits, and Christian experience, vv. 8-9.

- b. Tested for a period, v. 10.
 - c. Having faithful wives and proper authority in their own homes, vv. 11-12.
 - d. The blessings of being a deacon, v. 13.
- 3) The purpose of the letter, v. 15.
 - 4) The mystery of the incarnation of Christ, v. 16.

Part IV. Predictions and Counsel.

Chap. 4.

- 1) Predictions of future apostasy and the prevalence of satanic doctrines which would undermine the home and result in godless asceticism, vv. 1-4.
- 2) Counsel about teaching, ministerial conduct, example, etc.
 - a. The marks of a good minister of Christ, v. 6.
 - b. The preeminence of godliness, vv. 7-8.
 - c. The importance of a godly example, v. 12.
 - d. The duty of diligence in reading and teaching; the exercise of personal gifts, vv. 13-14.
 - e. The importance of meditation and entire consecration, coupled with watchfulness over personal conduct, for the sake of a saving influence, vv. 15-16.

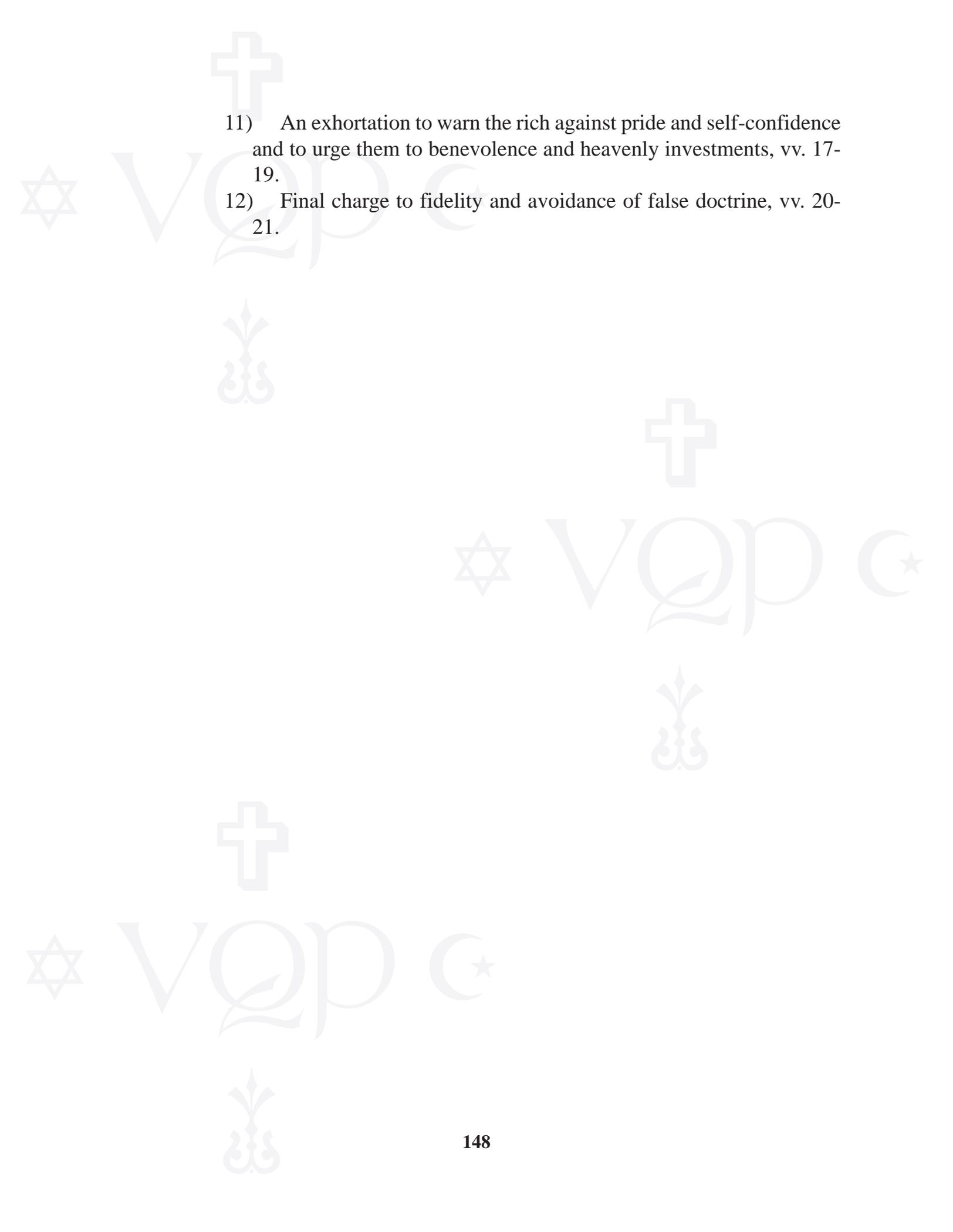
Part V. Ministerial Administration, counsels concerning.

Chap. 5.

- 1) Courtesy to old and young, vv. 1-2.
- 2) The attitude of the church toward widows, vv. 3-16. Note: This passage should be studied with a knowledge of the times and social conditions.
- 3) The duty to the church elders, vv. 17-20.
- 4) The duty of impartial and deliberate action, vv. 21-22.
- 5) Parenthesis, advice relating to personal matters, vv. 23-25.

Chap. 6.

- 6) Duties of servants, vv. 1-2.
- 7) Duty of separation from contentious teachers, vv. 3-5.
- 8) The blessings of contentment, vv. 6-8.
- 9) The peril of riches and the duty of the minister to avoid covetousness, to seek Christian virtues, and to “fight the good fight of faith,” vv. 9-12.
- 10) A solemn charge to the young pastor to keep his doctrine pure until the appearing of the King of kings, vv. 13-16.

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- 11) An exhortation to warn the rich against pride and self-confidence and to urge them to benevolence and heavenly investments, vv. 17-19.
 - 12) Final charge to fidelity and avoidance of false doctrine, vv. 20-21.

Second Letter to Timothy

Author. The apostle **Paul**.

Place and Date. Probably written from Rome, A.D. 65-67. It contains the last recorded words of the apostle.

Purpose:

- 1) **General**, to encourage and instruct a young pastor in his ministerial work.
- 2) **Special**, to request Timothy, his son in the gospel, to hurry to Rome in order that he might have the comfort of his companionship, 1:4; 4:9, 21.

Historical Occasion. It is generally believed that Paul suffered two imprisonments at Rome, and that it was during the second that this letter was written. Earlier he had had a certain degree of liberty and lived in his own rented house, Ac 28:30. At that time he had been accessible to his friends, but now he is in close confinement and Onesiphorus even had difficulty finding him, 1:17. He had been deserted by many of his former associates, 1:15, and was expecting very soon to be executed, 4:6. A pathetic strain of loneliness runs through the letter, and it is not surprising that Paul was anxious to see his beloved friend Timothy.

Peculiarities of the Letter.

Both letters to Timothy contain urgent exhortations. Quite possibly Timothy was not healthy (see 1Ti 5:23).

Perhaps he was also timid, 2Ti 1:6-7. The word “ashamed” appears prominently in the epistle.

He was urged not to be ashamed of his testimony, his prisoner friend, 1:8, or his workmanship, 2:15.

He was exhorted to regard himself as a soldier in the midst of a hard campaign, 2:3-4.

The letter may be divided into four parts, the chapters furnishing the natural divisions.

Synopsis:

Part I. Personal Greetings, Exhortations, and Experiences.

Chap. 1.

- 1) The affectionate greeting, vv. 1-4.
- 2) A reminder to Timothy of his godly ancestry and an exhortation to earnestness and courage, vv. 5-8.
- 3) A reference to the plan of salvation through Christ, vv. 9-10.
- 4) Personal allusions to the writer’s own call to the work and his unswerving confidence in the Lord, vv. 11-12.
- 5) A second exhortation, vv. 13-14.

- 6) A reference to the disloyalty of the churches in Asia and a commendation of the dependability of Onesiphorus, vv. 15-18.

Part II. Primarily Counsel to the Young Servant of the Lord.

Chap. 2.

- 1) As a spiritual soldier, athlete, and farmer.
 - a. To be strong in divine grace and to select faithful helpers, vv. 1-2.
 - b. To manifest soldierly qualities of endurance and separation from worldly entanglements, vv. 3-4.
 - c. As a spiritual athlete to keep the rules of the game, v. 5.
 - d. As a farmer expecting crops, v. 6.
- 2) Truths to be kept in mind.
 - a. The resurrection of Christ, the preaching of which had led to Paul's imprisonment, vv. 7-9.
 - b. Suffering for the church and dying with Christ lead to eternal life and spiritual honor, vv. 9-12.
- 3) Counsel about dealing with heresy and religious controversy.
 - a. By earnest admonitions to the contentious, v. 14.
 - b. By seeking to become a skillful expositor of the truth, v. 15.
 - c. By avoiding godless talk and strange doctrines that eat into spiritual life and destroy faith, vv. 16-18.
 - d. By remembering the strength of divine foundations and that Christians must separate themselves from evil, v. 19.
 - e. By remembering that the church, like a great house, has some articles of honor and some of dishonor, and it should be the purpose of every believer to be "useful to the Master," vv. 20-21.
- 4) Counsel about personal desires and dealing with strife.
 - a. The importance of personal purity and spiritual pursuits, v. 22.
 - b. The necessity of avoiding foolish questions and strife by patient treatment of opponents, hoping that they will repent, vv. 23-26.

Part III. Primarily Predictions of Apostasy, and Social Corruption, coupled with an exhortation to steadfastness.

Chap. 3.

- 1) The various evil characteristics of men in the last days, who under the guise of religion will practice sensuality, vv. 1-6. Their stupidity

and folly will one day be manifest to everyone, vv. 7-9.

- 2) Parenthesis, references to persecution, vv. 11-12.
- 3) A prediction of the rising tide of sin, v. 13.
- 4) An appeal to Timothy to be steadfast in view of his spiritual opportunities and early training in the Scriptures, vv. 14-15.
- 5) The power of the inspired Word of God to equip and perfect the Christian worker for his task, vv. 16-17.

Part IV. A Solemn Charge, a Victorious End, a Sad Desertion, a Pathetic Appeal, a Perfect Confidence.

Chap. 4.

- 1) The solemn charge:
 - a. Concerning faithfulness in delivering the message, vv. 1-2.
 - b. Predictions of a time when men would despise the truth and seek teachers who would cater to their own lusts, vv. 3-4.
 - c. The exhortation to an earnest and faithful ministry, v. 5.
- 2) The close of Paul's career.
 - a. It ends in the spirit of victory, vv. 6-8.
 - b. In perfect confidence in the Lord, vv. 17-18.
- 3) The need of companionship, and some things to relieve the hardships of imprisonment.
 - a. The loneliness caused by the departure of friends and the desertion of undependable associates, vv. 10-12, also v. 16.
 - b. Some comforts needed to cheer the prison life, v. 13.
 - c. Timothy urged to come quickly, vv. 9, 21.
 - d. Final greetings and benediction, vv. 19-22.

Letter to Titus

Author. The apostle **Paul**.

Facts Concerning Titus. He was a Gentile, Gal 2:3; a beloved friend and helper of Paul, 2Co 2:13; 7:6, 13; 8:23. A messenger of the church at Corinth, 2Co 8:16-18. He was thoroughly trustworthy and unselfish, 2Co 12:18. A companion of Paul and Barnabas on a journey to Jerusalem, Gal 2:1. He was left in Crete by Paul to oversee the churches, Titus 1:5. He was in Rome with Paul during the latter's imprisonment, 2Ti 4:10. He seems to have been healthier than Timothy and probably more mature.

Main Theme. Counsel and exhortations relating to ministerial duties and doctrines, with special emphasis on maintaining good works.

Key Texts, 1:5; 3:8.

Main Thought. The emphasis on good works is seen in 1:16; 2:7, 14; 3:1, 8, 14. This is sufficient answer to those who claim that there is a conflict of doctrine between Paul's letters and that of James. The character of the Cretans was such that Paul thought it necessary to advise their minister to insist upon consistent Christian living. Nevertheless this letter does not teach salvation by works, 3:5.

Synopsis:

Part I. Primarily Instructions About Church Organization and Discipline.

Chap. 1.

- 1) The salutation and reference to the glorious hope of the gospel, vv. 1-4.
- 2) The purpose of the assignment of Titus to Crete, v. 5.
- 3) Church order and discipline.
 - a. The character and qualifications of elders and overseers, vv. 6-9.
 - b. The duty of suppressing mercenary teachers, vv. 10-11.
 - c. The evil character of the Cretans demanded stern treatment and steadfast adherence to the truth, vv. 12-14.
 - d. Inward defilement and hypocrisy condemned, vv. 15-16.

Part II. Sound Doctrine and Good Works.

Chap. 2.

- 1) Apostolic instructions adapted for various classes.
 - a. Concerning the spirit and behavior of older men and women, vv. 2-3.
 - b. Teachings adapted to young men and women, vv. 4-6.
 - c. Exhortation to Titus concerning his personal example, vv. 7-8.

- d. The duties of slaves, vv. 9-10.
- 2) The universal opportunity of salvation demands.
 - a. Self-denial and godliness in this world, vv. 11-12.
 - b. Looking for the fulfillment of the blessed hope of Christ's coming, v. 13.
 - c. Holy living, v. 14.
- 3) The importance of enforcing these truths, v. 15.

Part III. Primarily Additional Instructions about maintaining the doctrine of good works, and the divine method of salvation.

Chap. 3.

- 1) Social obligations and duties, vv. 1-2.
- 2) The gracious method of salvation.
 - a. The universality of sin, v. 3.
 - b. Cleansing grace through Christ, not good works, is the basis of salvation, vv. 4-7.
- 3) The importance of good works should be constantly taught, v. 8.
- 4) The treatment of foolish questions and heresy, vv. 9-11.
- 5) Closing words and benediction, vv. 12-15.

Choice Selections:

The blessed hope, 2:11-14.

Saved by grace, 3:4-7.

Letter to Philemon

Basis for the letter. A private letter of intercession written by Paul probably from Rome, and sent to Philemon at Colosse, Col 4:7-9.

Facts Concerning Philemon. He was apparently a member of the church at Colosse, which seems to have met in his house, v. 2. His benevolence (vv. 5-7) and Paul's request for him to prepare a lodging (v. 22) indicate that he was a man of some means. As Paul had never been in Colosse (Col 2:1), Philemon must have met him elsewhere, possibly in Ephesus, which was not far away. He probably owed his conversion to the apostle, v. 19.

The Story of Onesimus. He was a runaway slave of Philemon. It is implied that he robbed his master and fled to Rome, v. 18, where he came under the influence of Paul and was converted (cf. v. 10). He became a devoted disciple of Christ, Col 4:9. Paul wanted to keep him in Rome as a helper (v. 13), but not having the consent of Philemon (v. 14), he felt it his duty to send the slave back to his master. So the apostle writes this beautiful letter of intercession, pleading with Philemon to forgive and restore Onesimus to favor.

Synopsis:

- 1) The cordial and commendatory greeting, vv. 1-7.
- 2) The testimonial concerning the changed character of Onesimus, vv. 10-11.
- 3) The tender appeal for forgiveness of the returning slave, vv. 12-19.
- 4) Farewell salutations and benediction, vv. 20-25.

Spiritual Lessons from Paul's example.

- 1) The importance of concern for the unfortunate.
- 2) The duty of obedience to the law by converts: Onesimus must return to his master.
- 3) Christian brotherhood obliterates all social and class distinctions.

Letter to the Hebrews

Author and Date. Uncertain. The letter is anonymous and has been ascribed to Paul, Barnabas, Luke, Apollos, and various others.

Purpose. The letter was apparently written primarily to Hebrew Christians. These converts were in constant danger of relapsing into Judaism, or at least of attaching too much importance to ceremonial observances. The chief doctrinal purpose of the writer was to show the transcendent glory of the Christian age as compared to that of the Old Testament.

Key Word. Better, or superior. By following these words the reader will discover the main current of thought. Other recurrent words and phrases:

Sat down, referring to Christ's finished work, 1:3; 10:12; 12:2.

Heavenly calling, 3:1; priest, 4:14; gift, 6:4; possession, 10:34; country, 11:16; city, 12:22.

Let us, a series of eleven exhortations:

- 1) Be careful, 4:1.
- 2) Labor, 4:11.
- 3) Come confidently to the throne of grace, 4:16.
- 4) Go on, 6:1.
- 5) Draw near, 10:22.
- 6) Hold fast, 10:23.
- 7) Consider one another, 10:24.
- 8) Throw off every hindrance and run with perseverance, 12:1.
- 9) Worship God acceptably, 12:28.
- 10) Go forth, 13:13.
- 11) Offer a sacrifice of praise, 13:15.

Synopsis. This letter may be divided into two parts: Part I, primarily doctrinal; Part II, primarily practical.

Part I. Section I. The Preeminence of Christ.

Chap. 1.

- 1) **Over the prophets**, because of his divine glory, vv. 1-3.
- 2) **Over the angels.**
 - a. Having a better name, v. 4.
 - b. Acknowledged as the only true Son of the Father, v. 5.
 - c. Angels commanded to worship him, v. 6.
 - d. Exalted above the angels to the eternal throne at the right hand of God, vv. 8-14.

Chap. 2.

- e. His message is ultimate in importance and perilous to disregard, vv. 1-4.
- f. Jesus made a little lower than the angels, died for mankind that he might bring many sons into his own glory with the Father and destroy the one who has the power of death, vv. 9-14.

Section 2. The Preeminence of Christ's Priesthood.

Chap. 2. (cont.)

1) **He assumed human nature.**

- a. Preparatory for his work of reconciliation, vv. 16-17.
- b. His temptation prepared him to help the tempted, v. 18.

Chap. 3.

2) **An appeal** to consider Christ's priesthood, v. 1.

3) **His preeminence over Moses**, as a servant, Christ being a son, vv. 2-6.

4) Parenthesis, **The failure of Israel.**

- a. To enter into the Canaan rest, vv. 7-11.
- b. They were excluded because of unbelief, vv. 12-19.

Chap. 4.

- c. A warning to the church not to follow the example of unbelieving Israel, but to enter into the rest of faith, vv. 1-8.
- d. The believer rests in the work of redemption and ceases trusting in his own works, vv. 9-11.
- e. The power of the Word of God, vv. 12-13.

The subject of the priesthood of Christ, resumed.

1) **The sympathetic priesthood of Christ** an encouragement to steadfastness and prayer, vv. 14-16.

Chap. 5.

2) **The high priest**, his office and work:

- a. Taken from among men, v. 1.
- b. Sympathetic because of his own weaknesses, v. 2.
- c. Presents an offering for himself, as well as for the people, v.3.
- d. Divinely chosen, v. 4.

3) **Characteristics of Christ's priesthood.**

- a. Divinely chosen after a new order, vv. 5-6.
- b. He offered up earnest prayers for deliverance in a submissive spirit, vv. 7-8.

c. Became source of eternal salvation, vv. 9-10.

4) **Parenthetical rebuke, appeal, warning, and commendation.**

d. Rebuke for dullness and immaturity, vv. 11-14.

Chap. 6.

e. An appeal for progress in doctrinal truth, vv. 1-3.

f. A warning about those who, having enjoyed the higher privileges of the new covenant, turn away from Christ, vv. 4-8.

g. A commendation of the church and a confidence that believers will continue faithful and inherit the promises, vv. 9-12.

The subject of Christ's priesthood again resumed.

5) **The certainty of the fulfillment of the divine promises.**

a. Illustrated in the life of Abraham, vv. 13-15.

b. Confirmed by an oath, vv. 16-17.

c. Like an anchor to the soul, vv. 18-19.

d. Assured by our heavenly high priest, v. 20.

Chap. 7.

6) **The priesthood of Melchizedek a type of Christ's.**

a. Having a great name and belonging to an eternal order, vv. 1-3.

b. Honored with tithes by Abraham and superior to the Aaronic priesthood, vv. 4-10.

7) **The summary of the preeminent qualities of Christ's priesthood.**

a. Like that of Melchizedek, it belonged to an eternal order and was confirmed by a divine oath, vv. 11-22.

b. Is unchangeable and infinite in power, vv. 23-25.

c. Was sinless and perfect, and made one complete sacrifice, vv. 26-28.

Chap. 8.

d. Is now exercised in the heavenly sanctuary, vv. 1-5.

e. Mediates through a better covenant, vv. 6-13.

Chap. 9.

f. The ancient rites and ceremonies and the sacrifices performed by the priests were only types, vv. 1-10.

g. The redemptive work of Christ and his blood cleansing from sin are sublime realities, vv. 11-15.

h. The provisions of the old covenant prefigured the perfect

sacrificial work of Christ in the new, vv. 16-28.

Chap. 10.

- i. The continually repeated Jewish sacrifices were not effective in taking away sin. While Christ, by his one great sacrifice, completed the redemptive work for mankind and sat down at the right hand of God, awaiting the consummation of the divine plan, vv. 1-18.

Part II. Primarily Practical Teachings and Exhortations.

1) **The privilege of entering into the divine presence through the sacrifice and priesthood of Christ**, vv. 19-21.

2) **Exhortations.**

- a. To draw near in worship with full assurance, having prepared the heart, v.22.
- b. To steadfastness, mutual encouragement, and faithfulness, vv. 23-25.

3) **Warnings** about the perils of backsliding.

- a. The penalty imposed on despisers under Mosaic Law, v. 28.
- b. The worse fate of those who dishonor Christ's sacrifice and the gracious spirit of God, vv. 29-31.

4) A reminder to the Hebrew believers, of their previous fortitude in enduring afflictions and an exhortation to patience and perseverance, vv. 32-39.

Chap. 11

5) **A roll call** of the heroes and heroines of faith.

- a. The sphere of faith, vv. 1-3.
- b. Notable examples of faith:
 - Abel, v. 4.
 - Enoch, vv. 5-6.
 - Noah, v. 7.
 - Abraham and Sarah, vv. 8-19.
 - Isaac, Jacob, and Joseph, vv. 20-22.
 - Moses and his parents, vv. 23-29.
 - Joshua and Israel, v. 30.
 - Rahab, v. 31.
 - Other outstanding believers, vv. 32-40.

Chap. 12.

6) **Spiritual athletics**, the Christian race.

- a. The audience, the preparation, and how to run, v. 1.

- b. Eyes on the Master at the goal, remembering his victory, v. 2.
 - c. The inspiration when weary, vv. 3-4.
 - d. The value of hardship and discipline in training, vv. 5-10.
 - e. The good results of hardship and discipline, v. 11.
 - f. An exhortation to sturdiness and straightforwardness, vv. 12-13.
- 7) **Exhortations** for peaceableness, purity, and watchfulness against evil influences, vv. 14-15.
- 8) **Warnings** about selling out life's blessings, vv. 16-17.
- 9) **A contrast** between Mount Sinai of the old covenant and Mount Zion of the new.
- a. Mount Sinai with its awesome manifestations of divine power, vv. 18-21.
 - b. Mount Zion with the glorious company within the heavenly Jerusalem, vv. 22-24.
- 10) **Solemn warning** about heeding the heavenly message in regard to the temporariness of earthly things and the permanence of God's kingdom, vv. 25-28.

Chap. 13.

- 1) **Final exhortations about Christian duties**
- a. Social duties, vv. 1-6.
 - b. Duty to religious leaders, v. 7.
 - c. An unchangeable Christ should inspire steadfastness in Christian doctrine, vv. 8-9.
 - d. The duty of Christian separation, vv. 10-14.
 - e. The duty of thanksgiving, benevolence, and obedience to rulers, vv. 15-17.
- 2) **Concluding words.**
- a. A request for prayers, and a blessing pronounced, vv. 18-21.
 - b. Final salutation and benediction, vv. 22-25.

Choice Selections

Suffering, a preparation for priesthood, 2:9-18.

The rest of faith, 4:1-11.

Spiritual maturity, 5:12-6:2.

The new covenant, 8:8-13.

The Faith Chapter. The roll call of heroes, chap. 11.

The chapter on spiritual "athletics" and the Christian race. Hardship, correction, and discipline as preparation for victory, 12:1-13.

Letter of James

Author. Uncertain. There are three prominent persons named James in the New Testament. It is generally agreed that James, called by Paul “the Lord’s brother,” (Gal 1:19), was the writer of the letter.

To Whom Addressed. Apparently to the Jewish converts who lived outside the Holy Land; possibly also to the devout Jews of the Dispersion, 1:1.

Main Theme. Practical religion, manifesting itself in good works, contrasted with mere profession of faith.

Key Texts, 1:27; 2:26.

Imaginary Doctrinal Conflict Between Paul and James. Any supposed conflict between this letter and that of Romans is purely imaginary. Paul, harassed by Judaistic teachers in the churches, naturally laid great stress upon *justification by faith* apart from trust in ceremonial observances. Nevertheless, when writing to Titus, he made the *importance of good works* the main subject of his letter, thereby showing the perfect harmony with the teachings of James. It is evident that the latter, when he seems to depreciate faith, is referring to mere intellectual assent to truth, and not to the “saving faith” spoken by Paul.

Synopsis. This letter does not easily lend itself to analysis, but most of the material may be arranged under two headings, true and false religion.

Part I. The Marks of True Religion.

Chap. 1.

- 1) Joy and patience in the midst of trials, vv. 2-4.
- 2) Unwavering faith and singleness of mind, vv. 5-8.
- 3) Acceptance of the divine provisions of life, vv. 9-11.
- 4) Enduring temptation, v.12.
- 5) Recognizing the sources of temptation and the results of yielding to it, vv. 13-15.
- 6) Recognizing the divine source of all blessings, vv. 16-18.
- 7) Spiritual hearing, carefulness in speech, and patience under provocation, vv. 19-20.
- 8) Forsaking all evil, and the meek reception of saving truth, v. 21.
- 9) Searching for the truth and practicing it, v. 25.
- 10) Practical generosity and purity, v. 27.

Chap. 2.

- 11) Good works.
 - a. As a demonstration of faith, v. 18.
 - b. Cooperating with and perfecting faith, vv. 21-25.

Chap. 3.

- 12) Heavenly wisdom, vv. 17-18.

Part II. The Marks of False Profession.

Chap. 1.

- 1) Careless and forgetful hearing of the Word, vv. 22-24.
- 2) Worthless religion, accompanied by an untamed tongue, v. 26.

Chap. 2.

- 3) Favoritism, honoring the rich and despising the poor, vv. 1-9.
- 4) Partial obedience to the law, 10-12.
- 5) Unmercifulness, v. 13.
- 6) Mere profession of faith unaccompanied by acts of mercy and help, vv. 14-16.
- 7) Inactive faith, vv. 17-18.
- 8) Intellectual assent to truth, without change of character, vv. 19-20.

Chap. 3.

- 9) The untamed tongue, destructive in its influence, vv. 1-8.
- 10) Praises and curses proceeding from the same mouth, vv. 9-12.
- 11) Envy, selfish ambition, and satanic wisdom, vv. 14-16.

Chap. 4.

- 12) Unrest and unholy passions, vv. 1-2.
- 13) Unanswered prayer and worldliness, vv. 3-4.
- 14) Pride, stubbornness, impurity, double-mindedness, and impenitence, vv. 5-9.
- 15) Slander and unfair judgment, vv. 11-12.
- 16) Presumption in planning future business, vv. 13-16.
- 17) Neglect of known duty, v. 17.

Part III. Warnings, Exhortations, and Instruction.

Chap. 5.

- 1) Warnings to the rich.
 - a. About future misery, vv. 1-2.
 - b. About hoarded wealth and withholding the wages of the poor, vv. 3-4.
 - c. About seeking pleasure and the persecution of the righteous, vv. 5-6.
- 2) Exhortations in light of the coming of the Lord.
 - a. To be patient and steadfast, not grumbling against one another, vv. 7-10.
 - b. To follow the example of the prophets and Job in patient

First Letter of Peter

Author. The apostle **Peter**. It was not the earlier Simon Peter, impulsive and full of weaknesses, whom Christ called Simon, Mk 14:37; Lk 22:31; Jn 21:15-17. It was the Peter who Christ prophesied would become a rock, Jn 1:42—the same man who was disciplined by years of suffering and trial and strengthened by the baptism of the Holy Spirit. The letter evidently belongs to the latter period of his life.

Date and Place of Writing. Uncertain. The Babylon referred to in 5:13, may or may not have been the city on the Euphrates River. Many think it was Rome, figuratively called Babylon.

To Whom Addressed. To the elect scattered throughout Asia Minor. Probably to the whole body of Christians in that region, both Jews and Gentiles. To the churches largely founded by Paul, Peter sends this spiritual message of encouragement, instruction, and admonition.

Purpose. In writing this letter, Peter obeyed two specific commands Jesus had given him.

- 1) To encourage and strengthen the brothers, Lk 22:32.
- 2) To feed the flock of God, Jn 21:15-17.

Key Word. Suffering. Occurs fifteen or more times in the letter.

Key Text, 4:1.

Central Theme. Victory over suffering as exemplified in the life of Christ.

Synopsis:

Salutation, vv. 1-2.

Part I. The Glorious Salvation.

Chap. 1.

- 1) A living hope centering in the resurrection of Christ, v. 3.
- 2) An imperishable and unfading inheritance, v. 4.
- 3) A divine power by which believers are kept victorious in the midst of suffering.
 - a. Through faith, v. 5.
 - b. Rejoicing in trials, v. 6.
 - c. Coming forth as gold refined in the fire at Christ's appearing, v. 7.
 - d. In inexpressible love and joy, v. 8.
- 4) The mysterious plan.
 - a. About which the prophets inquired, predicting Christ's suffering and the glory that would be revealed in the latter

times; a wonder to angels, vv. 10-12.

- b. It calls for self-control, obedience, unworldliness, holiness, and godly reverence on the part of believers, vv. 13-17.
- c. The infinite cost of, vv. 18-19.
- d. Chosen before the creation of the world, vv. 20-21.

Part II. The Believer's Life, in light of the Great Salvation.

Chap. 1. (cont.)

- 1) To be purified and regenerated through the eternal truth, and showing brotherly love, vv. 22-25.

Chap. 2.

- 2) To be freed from all evil inclinations and to crave the milk of the Word by which to grow, vv. 1-3.
- 3) Becoming living stones in a spiritual temple, of which Christ is the chief cornerstone (or capstone), vv. 5-6.
- 4) Regarding Christ as precious, he who is rejected and a stumbling stone to unbelievers, vv. 7-8.

Part III. The Believers' Position and Duties.

Chap. 2. (cont.)

- 1) Honorable and holy as the people of God, and should offer praise to their divine Deliverer, vv. 9-10.
- 2) As aliens and strangers, abstaining from sinful desires, v. 11.
- 3) Civil and social duties. Irreproachable conduct before the world, obedience to political authorities, thereby silencing hostile criticism, vv. 12-15.
- 4) Good citizenship, vv. 16-17.
- 5) Duties in the household of faith.
 - a. Of servants to be obedient and patient, even when suffering wrongfully, thereby pleasing God, vv. 18-20.
 - b. Considering Christ, the model sufferer and sin-bearer, vv. 21-25.

Chap. 3.

- c. Of wives, to be pure and adorned with spiritual graces, vv. 1-6.
- d. Of husbands, to be considerate of their wives, v. 7.
- e. Of all, to be loving, compassionate, sympathetic, courteous, and forgiving, vv. 8-9.
- f. Remembering that long life and answers to prayer are promised to those who control their tongues, forsake evil,

do good, and live peacefully, vv. 10-13.

Part IV. Instruction and Encouragement About Suffering.

Chap. 3. (cont.)

- 1) Suffering for righteousness' sake is a cause for rejoicing, not fear, and should be accompanied by a readiness to testify to Christian experience, and by a good life, vv. 14-17.
- 2) The example of Christ's vicarious suffering, spiritual work, and exaltation, vv. 18-22.

Chap. 4.

- 3) The sacrificial sufferings of Christ call for self denial, consecration to God, and abandonment of all former sensual excesses, vv. 1-3.
- 4) Parenthesis, instructions concerning the practical duties of the Christian life which glorify God, vv. 7-11.
- 5) Painful trails not to be regarded as strange, but to be endured joyfully, v. 12.
- 6) Suffering with and for Christ, to be endured joyfully, knowing that it leads to spiritual glory, vv. 13-14.
- 7) Never to suffer as evildoers, but when called to suffer as Christians, to glorify God and commit our souls into his keeping, vv. 15-19.

Part V. Final Exhortations and Warnings.

Chap. 5.

- 1) To the elders of the church, about the spirit in which the flock is to be fed, vv. 1-4.
- 2) To both the young and old, urging humility and trustfulness, vv. 5-7.
- 3) Warnings about the devil, vv. 8-9.
- 4) Benediction and greetings, vv. 10-14.

The Christ of Peter:

Source of hope, 1:3.

Sacrificial Lamb, 1:19.

Chief cornerstone, 2:6.

Perfect example, 2:21.

Ideal sufferer, 2:23.

Sin-bearer, 2:24.

Shepherd of souls, 2:25.

Exalted Lord, 3:22.

Seven Precious Things in Peter's letters.

The painful trails, 1:7.

The blood of Christ, 1:19.

The living Stone, 2:4.

Christ himself, 2:6.

The gentle and quiet spirit, 3:4.

The believer's faith, 2Pe 1:1.

The divine promises, 2Pe 1:4.

Second Letter of Peter

Author. The apostle **Peter**, 1:1.

Date. Written probably, A.D. 60-70.

Central Theme. A warning against false teachers and scoffers. In order to counteract the influence of false doctrine, great emphasis is made on the Word of God and the certainty of the fulfillment of the divine promises.

Key Text, 3:1.

A Parallel, between 2 Timothy and 2 Peter. In these letters each of the writers refers to the fact that his death is near. 2Ti 4:6; 2Pe 1:14. Both writers predict perilous times for the church.

- a) The prevalence of false teaching, 2Ti 3:13; 4:3; 2Pe 2:1.
- b) The general corruption of society, 2Ti 3:1-7; 2Pe 2:10-22.
- c) The coming apostasies, 2Ti 4:3-4; 2Pe 2:2, 20-22.

Synopsis:

The salutation, 1:1-2.

Part I. The Spiritual Life.

Chap. 1.

- 1) The call to, v. 3.
- 2) Secured through the precious promises, v. 4.
- 3) Seven essential steps in its development and fruitfulness, vv. 5-8.
- 4) Final destiny of, vv. 10-11.
- 5) A farewell reminder, vv. 12-15.
- 6) A glorious experience in, vv. 16-18.
- 7) The divine origin and illuminating power of the Scriptures, vv. 19-21.

Part II. False Teachers, Their Corrupt Character and Doctrines.

Chap. 2.

- 1) Their heresies and denial of Christ, v. 1.
- 2) Their popularity, evil influence, covetousness, and hypocrisy, vv. 2-3.
- 3) The unsparing judgments of God visited on the fallen angels, the antediluvians, and Sodom and Gomorrah were warning to the ungodly, vv. 4-6.
- 4) The divine deliverance of the righteous and the keeping of the wicked for future judgment, vv. 7-9.
- 5) Further description of these apostate teachers, their characteristics, work, and fate.

- a. Their sensuality, presumption, arrogance, and excesses, vv. 10-13.
- b. Their pernicious influence and apostasy because of greed, vv. 14-16.
- c. Their high-sounding words, accompanied by sensual living, promise men freedom, but result in the slavery of depravity, vv. 18-19.
- d. Their apostasy and utter depravity, vv. 20-22.

Part III. Predictions Concerning Scoffers, the Coming of the Day of the Lord, and an Exhortation to Steadfastness.

Chap. 3.

- 1) The purpose of the letter, vv. 1-2.
- 2) The scoffers' challenge, vv. 3-4.
- 3) The ignorance of the challengers.
 - a. Concerning the Old Testament Scriptures, vv. 5-6.
 - b. Concerning the reserving of the present world for fiery judgment, v. 7.
- 4) The explanation of the divine delays.
 - a. The length of God's day, v. 8.
 - b. Divine mercy postpones the penalties, v. 9.
- 5) The certainty of the coming of the day of the Lord, v. 10.
- 6) The believer's attitude and hope, vv. 11-14.
- 7) A commendation of Paul's letters and a warning against distorting Scripture, vv. 15-16.
- 8) An exhortation to steadfastness and spiritual growth, vv. 17-18.

First Letter of John

Author. The apostle John.

Place and Date. Uncertain. Probably written from Ephesus near the end of the first century.

To Whom Addressed. Apparently to the church at large, since it has no greetings, farewells, or other personal allusions; it therefore belongs to the general letters. It calls believers by affectionate titles, as “dear children,” 2:1, 18, 28; 3:7, 18; 4:4; 5:21; and “dear friends,” 3:2, 21:4:1, 7, 11.

Purposes. The writer mentions four reasons for writing this letter to believers: to add to their joy, 1:4; to keep them from sin, 2:1; to warn them about false teachers, 2:26; to strengthen their faith in Christ and assure them of eternal life, 5:13.

Key Words. Fellowship, know, love.

Central Theme. **God is life, and righteous love.** His character calls for holy living and brotherly love by believers.

Distinctive Characteristics. This may be entitled, “**The Letter of Certainties.**” It opens with a positive statement of personal knowledge of Christ, 1:1-3. It strongly emphasizes spiritual knowledge obtainable by believers. The word “know,” or its equivalent, appears over thirty times.

Seven important instances where the words “we (or “you”) know,” appear.

Believers know:

- 1) That a righteous life indicates regeneration, 2:29; 5:18.
- 2) That we shall be like Christ at his coming, 3:2.
- 3) That Christ came to take away our sins, 3:5.
- 4) That brotherly love indicates that we have passed from death to life, 3:14.
- 5) That he lives in us by the witness of the Spirit, 3:24.
- 6) That we have eternal life, 5:13.
- 7) That our prayers are answered, 5:15.

Synopsis:

Part I. God is Life and Light.

Chap. 1.

- 1) Manifested in Christ, vv. 1-2.
- 2) The purpose of the letter, vv. 3-4.
- 3) Conditions of divine fellowship.
 - a. Walking in the light, vv. 5-7.
 - b. Confession of sin, vv. 8-10.

Chap. 2.

- c. Acceptance of Christ as defender and atoning sacrifice, vv. 1-2.
- 4) Obedience, the test of fellowship.
 - a. Following Christ's example, vv. 3-6.
 - b. Obedience to the new commandment of love is abiding in the light, vv. 7-11.
- 5) A message to different classes of believers about spiritual knowledge and overcoming the wicked one, vv. 12-14.
- 6) A warning against the love of the world, vv. 15-17.
- 7) The rise of antichrists, with their apostasy and denial of Christ, is a sign of the end times, vv. 18-23.
- 8) An exhortation to remain in the truth, with the assurance that divine anointing will give all needed instruction, vv. 24-27.
- 9) Abiding gives confidence, and righteousness is a mark of the new birth, vv. 28-29.

Part II. God is Righteous Love.

Chap. 3.

- 1) His love manifested in the exaltation of believers to sonship, vv. 1-2.
- 2) The test of sonship is righteous living, vv. 3-10.
- 3) Brotherly love the distinguishing mark of spiritual life, vv. 11-15.
- 4) Love manifests itself in sacrifice, not in words only, vv. 16-18.
- 5) The outcome of love is assurance and answered prayer, vv. 19-22.
- 6) Faith and brotherly love essential to fellowship with God, vv. 23-24.

Chap. 4.

- 7) Parenthesis. The spirits of truth and error in the world and the methods of testing them.
 - a. Their attitude toward the incarnation of Christ determines their origin and character, vv. 1-3.
 - b. The worldly marks of antichrists, vv. 4-6.
- 8) The divine love.
 - a. In the human heart indicates regeneration, v. 7.
 - b. Manifested in the incarnation and sacrificial work of Christ, vv. 8-10.
 - c. Indwelling in believers produces brotherly love, and inspires testimony about Christ as Savior of mankind, vv. 11-16.

d. When perfected, gives assurance and drives out fear, vv. 17-18.

e. Kindles love to God and brotherly love, vv. 19-21.

Part III. Faith and Love the Overcoming Principles in the conflict with the world and all evil powers.

Chap. 5.

1) The live of loving obedience, vv. 1-3.

2) The victory of faith, vv. 4-5.

3) The divine witnesses in earth and heaven, vv. 6-9.

4) The testimony of the Spirit, v. 10.

5) The gift of eternal life through the Son of God, vv. 11-13.

6) The certainty of answered prayer, vv. 14-15.

7) Dealing with a sinful brother, v. 16.

8) The believer's four-fold knowledge, vv. 18-20.

Second Letter of John

Author. The apostle **John**.

To Whom Addressed. To the “chosen lady and her children.” Some think this refers to a Christian woman and her family living in Ephesus, others that a church and its members are personified. If the first supposition is correct, this is the only book in the New Testament addressed to a woman.

Emphatic Words. Love, which occurs four times, and truth, five times.

Purpose. The epistle was apparently written to warn friends against heresy and association with false teachers, vv. 7-11.

Synopsis: Main theme, a discourse on truth and error.

1) Divine Truth in its relation to believers.

- a. Unites them in fellowship, v. 1.
- b. Eternally dwells in them, v. 2.
- c. Together with love, characterizes the spirit of their greetings, v. 3.
- d. Loving obedience to, the way in which they walk, vv. 4-6.

2) Worldly Error.

- a. Has many deceitful proponents, v. 7.
- b. Denies the incarnation of Christ, v. 7.
- c. Must be guarded against, v. 8.
- d. Departs from the teachings of Christ, v. 9.
- e. The danger of fellowship with its followers, vv. 10-11.

3) Concluding words, vv. 12-13.

Third Letter of John

Author. The apostle **John**.

Addressed to Gaius, v. 1.

Key Thought. Christian hospitality.

Key Text, v. 8.

Synopsis. The subject matter centers around three characters, Gaius, Diotrephes, and Demetrius, and some traveling evangelists.

Gaius, to whom the letter was written.

- 1) Identity of. This cannot be positively determined. There are several persons by this name mentioned in the New Testament. The one spoken of by Paul in Ro 16:23 may be the same man to whom John writes, but it is uncertain.
- 2) Characteristics of:
 - a. Worthy of the affection of John, vv. 1-2.
 - b. A consistent Christian, walking in the truth, vv. 3-4.
 - c. Given to hospitality, vv. 5-6.

Diotrephes, apparently a leader in the church.

- a. Self-centered and bigoted, v. 9.
- b. Assuming to be an overlord of the vineyard, will receive a merited rebuke from the apostle when he comes, v. 10.

Demetrius, in contrast to Diotrephes, a model Christian of excellent reputation, v. 12.

Christian evangelists.

- a. Traveling Christian workers rendering gratuitous service for Christ's sake, v. 7.
- b. Worthy of hearty welcome and hospitality, but bitterly opposed by the arrogant Diotrephes, vv. 8-11.

The closing salutation, vv. 13-14.

Letter of Jude

Author. Probably **Jude, the brother of James**. If this is true he may have been a brother of our Lord; cf. Mk 6:3; Gal 1:19. The Lord's brothers did not believe in him at first, Jn 7:5; but after the Resurrection they became his followers, Ac 1:14. It is possible that Jude, because of his early unbelief, felt that he was not worthy to sign himself as brother of Jesus. So in writing the letter he called himself simply a servant, v. 1.

Main Purpose. The letter was evidently written especially to warn the church against immoral teachers and alarming heresies which were endangering the faith of believers.

Key Text, vv. 3-4.

Synopsis:

- 1) The salutation, vv. 1-2.
- 2) The occasion of the letter and an exhortation concerning the defense of the faith, because of the invasion of immoral and heretical teachers, vv. 3-4.
- 3) Warnings from God's dealings with sinners in the past.
 - a. The punishment of Israel for unbelief, v. 5.
 - b. The fate of the fallen angels and the corrupt Sodomites, vv. 6-7.
- 4) The characteristics of godless teachers described, and a woe pronounced upon them, vv. 8-13.
- 5) References to prophecies.
 - a. Of Enoch, who foretold the doom of ungodly men, vv. 14-16.
 - b. Of the apostles, concerning scoffers in the last days, vv. 17-19.
- 6) A summary of Christian duties.
 - a. Spiritual growth and prayerfulness, v. 20.
 - b. Love toward God and trust in Christ for eternal salvation, v. 21.
 - c. Activity in soul-winning, vv. 22-23.
- 7) The benediction, vv. 24-25.

Revelation

Author. The apostle **John**.

Place. Probably the island of Patmos, off the western coast of Asia Minor, where John was banished “because of the Word of God and the testimony of Jesus Christ.” Note: Anytime you see a reference in the Bible to Asia Minor, or even Asia, it is referring to the present day country of Turkey.

Date. Uncertain; according to traditional opinion about A.D. 96.

Authority. It is declared to be **the revelation of Jesus Christ**, 1:1.

Methods of Interpretation. These have been exceedingly varied and often imaginative. Hundreds of volumes have been written on this one book. There have been four principal schools of thought dealing with the subject matter.

- 1) **The preterist.** Believers that the prophecies of Revelation have already been fulfilled.
- 2) **The futurist.** Holds that the book contains a forecast of universal history.
- 3) **The historicist.** Sees the events of the book as symbolic portrayals of church history, from New Testament times to the end of the age.
- 4) **The eclectic, or idealist.** Stresses the spiritual principles of the book and does not attempt to dogmatize on details of the more mysterious visions. This school of thought believes that there are three types of passages in the Apocalypse: those that are very clear in their spiritual teaching; those that are more mysterious, and yet contain an element of truth that is instructive; and those that are so veiled that it is futile from present knowledge to give positive interpretations. It is probable that some of the prophecies contain two elements, the near and the far. The former refer especially to events during John’s time or shortly thereafter; the latter deal with events in coming ages.

Peculiar Features:

- 1) The Apocalypse is the only book in the Bible that contains a special promise to obedient readers (1:3) and at the same time pronounces a curse upon those who tamper with its contents, 22:18-19.
- 2) Seven is the dominant number of the book. From Genesis we see that seven is God’s number for completion. In this book there are seven lampstands, churches, seals, angels, trumpets, thunders, bowls, spirits, stars, etc; and seven “no mores.”
- 3) The closing chapters of Revelation contain a striking contrast to the opening chapters of Genesis. Genesis speaks of the creation of the sun,

the entrance of sin into the world, the pronouncement of the curse, Satan's triumph, and the exclusion from the "tree of life." Revelation tells of a place where there will be no need of the sun, where sin is banished, where the curse is gone, Satan is overthrown, and admission is given to the "tree of life."

Plan of Study:

Although this book has often been neglected because of its mysterious character, there are many viewpoints from which it may be profitably studied without any attempt at dogmatic or arbitrary interpretation. If the book is written in code, we make no claim of having discovered a key that will unlock its mysteries. Note: One possible codex to consider is the usage of similar mysteries illustrated in the Old Testament. We simply suggest the following outline as a profitable one to pursue.

Suggested Theme. The moral and spiritual conflict of the ages.

Central Figure. The Lamb, at last Victor over all the powers of evil. The Lamb is mentioned about thirty times.

Epochal Events. There are many such events in the book; we suggest two, which should be kept in mind in studying the visions.

- 1) **The birth of the man child**, regarded by many as the incarnation of Jesus Christ, chap. 12.
- 2) **The sounding of the seventh trumpet** (11:15), which heralds his worldwide victory.

Synopsis: The book may be divided into a series of visions, some of which are partly or wholly veiled; others are comparatively clear in their teachings. It is not always possible to tell just where one vision ends and another begins, but for convenience they may be studied under various numbers, according to one's viewpoint.

Chap. 1.

- 1) Introduction and promise to obedient readers, vv. 1-3.
- 2) Salutation of John and the glorified Christ, vv. 4-8.

Vision 1.

- 1) Of the glorified Christ, 9-16.
- 2) His command to write to the seven churches, v. 19.
- 3) The message to the churches, chaps. 2-3.

Chap. 2. If you'd like to see the location of the following seven churches go to the website; under Free Resource Gallery; Map Gallery; Map Page One; Image 8 (<http://VQPub.org/images/map8.JPG/>)

a. To Ephesus, the backslidden church, persistent in service,

strong in discipline, but with love growing cold, vv. 1-7.

- b. **To Smyrna, the poor but truly rich church**, facing a period of persecution, vv. 8-11.
- c. **To Pergamum, the church in an evil environment**, steadfast, but infected with heresy, vv. 12-17.
- d. **To Thyatira, the church of good works**, but tolerating a false prophetess, vv. 18-29.

Chap. 3.

- e. **To Sardis, the dying church**, vv. 1-6.
- f. **To Philadelphia, the weak, but faithful church**, vv. 7-13.
- g. **To Laodicea, the lukewarm, self-satisfied church**, boasting of her wealth, while being wretched, poor, and blind, vv. 14-22.

Recurrent thought, the promises to overcomers.

Vision 2. Partly Veiled.

Chap. 4.

- 1) **The vision of God** in heaven upon his throne, the Creator of the universe, receiving the worship of the living creatures and the twenty-four elders, vv. 1-11.

Chap. 5.

- 2) **The opening of the seven-sealed scroll by the Lamb**, the singing of the new song, and the universal worship of the Lamb.
Suggested interpretation: only Christ can unlock the deepest divine mysteries.

Chap. 6.

- 3) **The opening of the six seals**, (veiled), vv. 1-17. There have been many widely different interpretations; it is not worthwhile to add another. One clear lesson, vv. 9-11, is that believers are tested by divine delays.

Vision 3. Partly veiled.

Chap. 7. vv. 1-8, Suggested thought, **God's protection of his chosen people.**

Vision 4.

Chap. 7 (cont.)

- 1) The innumerable host of the redeemed, vv. 9-10.
- 2) The means by which they appear in God's presence, vv. 13-15.
- 3) Their activities and eternal joy, vv. 15-17.

Vision 5. Partly Veiled.

Chap. 8. Momentous event, the **opening of the seventh seal**, causing silence in heaven, v. 1. Possible explanations. All the music and the voices of the angels were stilled by the fact that, during the period of the seventh seal, Christ was to leave for his earthly mission. This is not purely imaginary. The fullness of time was evidently approaching, 10:6. If this interpretation is correct, in 8:1 we are at the very sources of the divine plan of salvation and we will see the events focusing toward the birth of the *man child* in the 12th chapter. In 8:3-4, the thought appears to be that the prayers of the saints are ascending to God for the coming of the messianic kingdom. Chap. 9. Then follows a veiled portion of the vision, the sounding of the six trumpets, chaps. 8 and 9, apparently announcing impending judgments.

Vision 6. Chaps. 10 and 11. **Partly Veiled.** Little more can be said than that the events seem to be moving forward toward the great consummation. This is indicated by the announcement of the mighty angel (10:5-7), that there will be no more delay, but that the good news spoken of by the prophets is about to be fulfilled. Among so many different opinions it is risky to suggest an interpretation of the little scroll in chapter 10 and of the two witnesses in chapter 11. Since these immediately precede the vision of the birth of the man child in chapter 12, they may refer to the prophetic period prior to the coming of Christ. Perhaps chapters 12-20 contain partly-veiled visions connected with the great messianic conflict.

Vision 7. Chaps. 12 and 13. The great epochal event. **The birth of the man child, Christ**, and the simultaneous manifestation of the satanic powers arrayed to destroy him. The justification for this viewpoint is that during Christ's earthly life the powers of darkness were in frenzied activity. Note the attempt of Herod to destroy the child Jesus, the numerous cases of demon possession, and the malignant opposition that resulted in Christ's crucifixion. No detailed interpretation of the mysteries is given here, but attention is called to the spiritual weapons by which the victory was to be won, vv. 12:11.

Vision 8. Partly Veiled.

Chap. 14. vv. 1-13. Without strained interpretation, it is possible to regard this chapter as a prophetic summary of the coming **conflict between the Lamb and his enemies**. If this view is accepted, in the first five verses the one hundred and forty-four thousand represent the outstanding believers of the old dispensation; verses 6-7 would refer to the opening up of worldwide missionary activity; verses 8-11 are the preliminary announcement of the final victory; and verses 12-13 refer to the blamelessness of the believing

dead.

Vision 9. Partly Veiled.

Chap. 14. (cont.) **The harvest and vintage of grapes**, vv. 16-20.

Vision 10. Partly Veiled.

Chap. 15.

- 1) The early victors and their song, vv. 1-4.
- 2) The seven angels and the golden bowls, vv. 5-8.

Chap. 16. The outpouring of the seven bowls of wrath, vv. 1-21.

Vision 11. Veiled.

Chaps. 17, 18. **The doom of Babylon**, the harlot city, and the enemies of the Lamb which he shall overcome.

Vision 12.

Chap. 19.

- 1) **The hallelujah chorus** in heaven celebrating the spiritual victory, vv. 1-6.
- 2) **The marriage of the Lamb**, vv. 7-9.

Vision 13.

- 1) **Christ, the spiritual conqueror**, on the white horse, strikes the nations with the sword of the Spirit, 19:11-16.
- 2) **Partly veiled.** The beast and the false prophet and their allies overcome by Christ.

Vision 14. Partly veiled.

Chap. 20.

- 1) The binding of Satan, vv. 1-3.
- 2) The first resurrection, vv. 4-6.
- 3) Satan released, and his evil activity, vv. 7-9.
- 4) The doom of Satan, the beast, and the false prophet, v. 10.
- 5) The last judgment, vv. 11-15.

Vision 15.

Chap. 21-22. **The new heaven and the new earth.** The Holy City, a type of the church, the Lamb's wife.

Chap. 21. **Characteristics of:**

- 1) Heavenly origin, 21:2.
- 2) Radiant, v. 11.
- 3) Separated and protected, v. 12.
- 4) Accessible, v. 13.
- 5) Sure foundations, v. 14.
- 6) Immovable, v. 16.

- 7) Beautifully adorned, vv. 18-21.
- 8) Having a spiritual temple, v. 22.
- 9) Divinely illuminated, vv. 23-25.
- 10) Glorified, v. 26.
- 11) Undefined, v. 27.

Chap. 22. Paradise Restored. Distinguishing marks of:

- 1) The river of life, v. 1.
- 2) The tree of life, v. 2.
- 3) Removal of the curse, v. 3.
- 4) Seeing God and the divine mark on saints, v. 4.
- 5) Eternal day and saints' dominion, v. 5.

The last teachings:

- 1) Trustworthy and true, v. 6.
- 2) Emphasize the imminent return of the Lord, v. 7.
- 3) God only to be worshiped, vv. 8-9.
- 4) Character tends to final permanence, v. 11.
- 5) The last promise, v. 14.
- 6) The last invitation, v. 17.
- 7) The last warning, vv. 18-19.

Benediction and prayer, v. 21.



VQP C



VQP C



VQP C





The Garden of Eden





VQP C



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The Garden of Eden

Have you ever wondered where the Garden of Eden really was? If you read a lot you can find a wealth of speculation on where the Garden was. However, there is something missing in a major portion of this speculation, the record of the Bible itself. Let's take a journey through the pages of the Bible and see if we can figure out where Eden was.

Turn to Genesis 2:8 and verify the following statement, (NIV) *Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed.* Notice four things in this verse. The land was called Eden, the garden was in this land, third it was in the East and finally, it was where the man was placed.

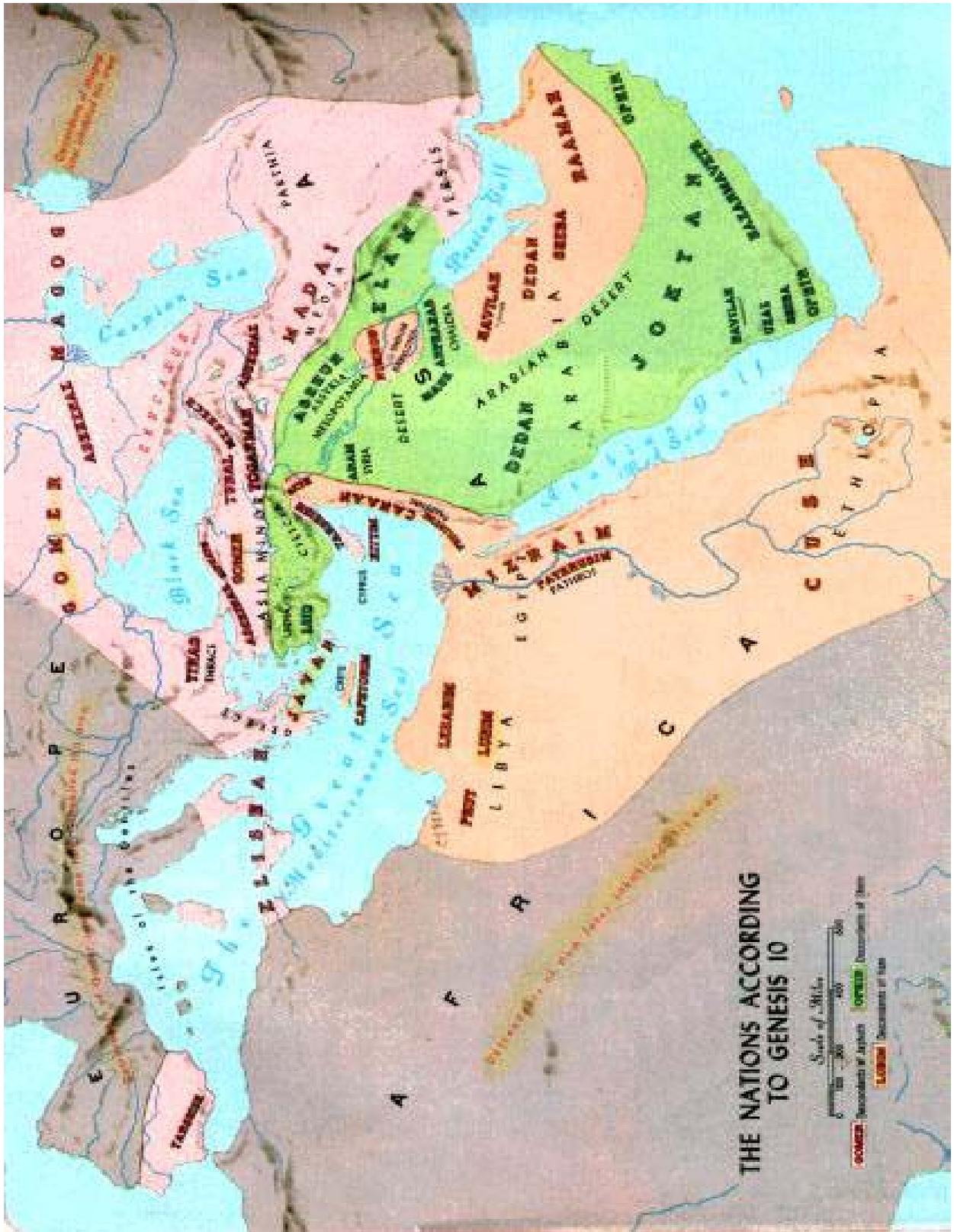
To fully investigate where Eden was we must understand the clues that are given in Biblical text. Turn to Genesis 2:10-14, (NIV) *{10} A river watering the garden flowed from Eden; from there it was separated into four headwaters. {11} The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. {12} (The gold of that land is good; aromatic resin and onyx are also there.) {13} The name of the second river is the Gihon; it winds through the entire land of Cush. {14} The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.*

It would seem that if we could identify these four rivers we would know where Eden was located. The major mystery of these verses rest in the names of the first two rivers. Can you tell me where the Pishon and the Gihon are located? The other two rivers are not a problem since any modern day map in English will show you the location of the Tigris and the Euphrates. So, it seems we must search for clues that will identify the first two rivers. Let's take the second one first; verse 13 above says, The name of the second river is the Gihon; it winds through the entire land of Cush.

The entire land of Cush! What an amazing statement! I find it amazing for reasons that only research can explain. Moses has been attributed to be the author of Genesis and the next four books of the Bible. The second of these books is Exodus and is the story of the Israelites leaving Egypt under the direction of Moses. The two bodies of water that are of major importance to the Exodus event are the Nile and the Red Sea and not the Gihon and Pishon. However, look very closely at the identified clues concerning the lands the rivers must run through. Where did the names for the lands come from? Actually, they are given in the tenth chapter of Genesis and are usually called the Table of Nations. Chapter 10 of Genesis identifies the children of Noah's three sons and the lands that they occupied. In verse six it states that Ham had four sons; Cush, Mizram, Put and Canaan. Let's reverse the order to explain who represents what land. Canaan represents modern day Palestine. Put represents

modern day Libya in North Africa. Mizram represents Egypt and finally, we come to Cush. Cush represents Ethiopia to many people; however, the modern day map may be very misleading. If we are looking at a modern day map we should be able to see that each of these land locations connect to one another except for Ethiopia or Cush. Did you find a brother named Sudan in the sons of Ham? I didn't either; so, let's remove that name from our modern map and divide the land between the two brothers who this land is between. We would now have Ethiopia, being Cush, containing the upper reaches of the Nile and Egypt, being Mizram, containing the lower portion of the Nile. Now let us go back to verse 13 of chapter 2, doesn't it say that the Gihon winds through the entire land of Cush. Wouldn't that represent the headwaters of the Nile? Thus, the more common name for the Gihon is the Nile.

There is still one river to identify, the Pishon and we find in verse 11 above the following: The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. Our clue to identify this river is the land of Havilah and this land is probably the most troublesome to identify. Here is the major stumbling block; there are two people named Havilah in the Table of Nations. In Genesis 10:7 it says that Havilah was a son of Cush; yet, in verses 26-29 we see Joktan and his sons. Joktan was a son of Shem and in verse 29 we see that his son was also named Havilah. To help us find the Pishon we need to also look at verse 11 as it is recorded in the King James Bible and it reads: The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold. It would seem that there is a difference of meaning between the NIV and the KJV. The NIV indicates the river winds through the land of Havilah and the KJV says compasseth the land. In doing research I place a trust in three books; the Bible, an encyclopedia and a dictionary. I find it most amazing that you can find many things about the Bible in an encyclopedia; but, for the moment let's look at the dictionary. Funny, I can't find the word compasseth in Webster's; however, one of the meanings of compass is - to surround. Could we therefore, say that the Pishon surrounds Havilah? The confusion seems to rest in the Table of Nations. Verses 7 through 12 will give us the sons of Cush and the location of their lands. (**NOTE:** for purposes of discussion the following I'm using the map on the next page showing the Table of Nations of Genesis 10. Please refer to that map to see what we are viewing.) It would seem that the sons of Cush are all located along the western side of the Persian Gulf and the eastern tip of Africa going north to the Mediterranean Sea. However, if we look at the Fertile Crescent itself we find that Shem's sons occupy the northern portion and the very southwestern tip of the Arabia Peninsula. It would seem to me that the sons became very confused. Joktan is hundreds of miles to the southwest of his kinsmen in the northern Fertile Crescent. At the same time Raamah and his sons are hundreds of miles to the east of Cush.



Let's see if we can't take what we have and make it simple to find the Pishon. We had the sons of Ham close together and adjoining one another. That seemed simple. Now if we take the simple statement from the King James Bible we have a river that surrounds Havilah. If we start with the simple idea of Ham's sons and the location of their land and then look for the two Havilahs we would completely surround the Arabian Peninsula. Taken in this manner wouldn't the most obvious answer be that the Red Sea represents the Pishon?

Given that we now have the four rivers look at the geography. To the Southwest is the Pishon and Gihon and to the Northeast we have the Tigris and Euphrates. What land is in the middle? Isn't it the land we now call Israel? Wouldn't this meet the statement for Eden? If this is so don't we have even more information to prove this to us? God surely must love a puzzle or a good riddle; yet, He continues to give us clues to the information that He wants us to know and understand.

Turn to any good encyclopedia and look up Amurrium. The Amurrium appear on the time line of history between 1950 and 1750 B.C. It is during this period that the settled regions of southwestern Asia were gradually being overrun and occupied by semi-nomadic Western Semites speaking a language which was almost identical with that of the Hebrew Patriarchs. They were called Amurrium, later Amurru (Westerners), by the Babylonians and Assyrians; in later times this word was borrowed by the Egyptians and the Hebrews and resulted in the word Amorite. We have already discussed the term Semite and who the descendants represent. The curious question to me is why are they called Westerners. If we are talking southwestern Asia what area is to the West? If the people are coming from the west that means they are traveling toward the East, correct? What direction did the land of Nod rest in relationship to Eden? Wasn't it to the East? Being so, wouldn't that mean that God was directing Abram back to the land that was Eden? To put this another way, the people under Abram's leadership were traveling in the overall direction of West. I would like to believe that this is the second time that God and mankind met in the land of Eden. But, there are other illustrations.

The story of Moses is the story of the Hebrews leaving Egypt and traveling toward a promised land, the land of Abraham and Isaac and Jacob. Moses led the Israelites from Egypt across the Red Sea toward Canaan. I said earlier that I thought it was funny that Moses, who wrote the Genesis account, called the two southern rivers the Pishon and Gihon and then turned around in the next book and called them the Nile and Red Sea.

The fourth illustration from the Bible that shows we are still speaking about the same land is the end of the Israelite captivity in Babylon. Finally, we have the fifth return in more modern day history when the present day Jewish state of Israel was formed in 1948.

From Adam to today we have seen time after time that the Hebrews are returned to one place. If we follow the genealogy, understand who the Semites are, accept that the Israelites are God's chosen people, is there any doubt that Israel represents the land of Eden?



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Age of Mankind





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The Age of Mankind

Have you ever wondered how long mankind has been on the Earth? Have you seen any of the archeological work on the different forms of man along the path of evolution? Do you think there is a way to tell the date according to the Bible?

There is, and the means is accomplished in the following manner:

The Modern Language translation gives a heading at 1st Chronicles 1:28 saying, "Abraham Born 2166 B.C." We now have a starting point and God instructed the Genesis writer to record the age that the ancient prophets/people of the bible were born. Here is that information:

Adam	130 years before Seth was born Lived to be 930 years old CREATED: 4112 B.C. DIED: 3182 B.C. At what age did God create Adam? He was a grown man when created. (Gen 2:15 says he was placed in the garden to dress it and keep it.)	Gen 5:3 Gen 5:5
Seth	105 years before Enosh was born Lived to be 912 years old BORN: 3982 B.C. DIED: 3070 B.C.	Gen 5:6 Gen 5:8
Enosh	90 years before Kenan was born Lived to be 905 years old BORN: 3877 B.C. DIED: 2972 B.C.	Gen 5:9 Gen 5:11
Kenan	70 years before Mahalalel was born Lived to be 910 years old BORN: 3787 B.C. DIED: 2877 B.C.	Gen 5:12 Gen 5:14
Mahalalel	65 years before Jared was born Lived to be 895 years old BORN: 3717 B.C. DIED: 2822 B.C.	Gen 5:15 Gen 5:17
Jared	162 years before Enoch was born	Gen 5:18

	Lived to be 962 years old Gen 5:20 BORN: 3652 B.C. DIED: 2690 B.C.	
Enoch	65 years before Methuselah was born Lived 365 years when taken by God Gen 5:23 BORN: 3490 B.C. TAKEN: 3125 B.C.	Gen 5:21
Methuselah	187 years before Lamech was born Oldest living man, died when he was 969 years old Gen 5:27 BORN: 3425 B.C. DIED: 2456 B.C.	Gen 5:25
Lamech	182 years before Noah was born Lived to be 777 years old Gen 5:31 BORN: 3238 B.C. DIED: 2461 B.C.	Gen 5:28
Noah	500 years before Shem, Ham and Japheth were born Lived to be 950 years old Gen 9:29 One of only eight people to live through the flood event. BORN: 3056 B.C. DIED: 2106 B.C.	Gen 5:32
FLOOD	Occurred when Noah was 600 (3056-600=2456 B.C.) Mankind had been on the Earth a total of 1656 years when the flood occurred.	Gen 5:29
Shem	100 years before Arphaxad was born Lived to be 600 years old Gen 11:11 BORN: 2556 B.C. DIED: 1956 B.C.	Gen 11:10
Arphaxad	35 years before Shelah was born Lived to be 438 years old Gen 11:13 BORN: 2453 B.C. * (2456) DIED: 2015 B.C. * (2018)	Gen 11:12

* There is an apparent error at this point in the time line. Explained in this manner. In Genesis 7:11 it is recorded that Noah was 600 years, 2 months and 17 days old when the flood occurred. Genesis 5:32 says that Noah was 500 when his sons Shem, Ham and Japheth were born. Yet, it says in Genesis 8:14 that the earth was dry on the 601st year, second month and 27th day of Noah's life. Genesis 11:10 says that Shem was

the father of Arphaxad two years after the flood. Here's the point of misunderstanding and the correction that's made. If the floodwaters did not disappear for 1 year then the end of the flood would be when Shem was 101, plus the two years after the flood (G 11:10), than Shem would be 103 and not 100 when Arphaxad was born. Therefore the date of birth shows 2453 B.C. I have a personal problem with the 2456 B.C. date. If you use the 100-year figure the birth of Arphaxad would be at the beginning of the flood; however, I can find no mention of a baby being on the ark; therefore, I have adjusted the date with the three-year difference and the birth of Arphaxad would be in 2453 B.C. We can say this with the following caveat: Correct, plus/minus 3 years.

The generations after this will work backward from the 2166 B.C. date given for Abram.

Shelah	30 years before Eber was born Lived to be 433 years old BORN: 2421 B.C.	Gen 11:14 Gen 11:15 DIED: 1988 B.C.
Eber	34 years before Peleg was born Lived to be 464 years old BORN: 2391 B.C.	Gen 11:16 Gen 11:17 DIED: 1927 B.C.
Peleg	30 years before Reu was born Lived to be 239 years old BORN: 2357 B.C.	Gen 11:18 Gen 11:19 DIED: 2118 B.C.
Reu	32 years old before Serug was born Lived to be 239 years old BORN: 2327 B.C.	Gen 11:20 Gen 11:21 DIED: 2088 B.C.
Serug	30 years old before Nahor was born Lived to be 230 years old BORN: 2295 B.C.	Gen 11:22 Gen 11:23 DIED: 2065 B.C.
Nahor	29 years old before Terah was born Lived to be 148 years old BORN: 2265 B.C.	Gen 11:24 Gen 11:25 DIED: 2117 B.C.
Terah	70 years old before Abram was born	Gen 11:26

	Lived to be 205 years old	Gen 11:32
	BORN: 2236 B.C.	DIED: 2031 B.C.
Abram	Abram was 86 when Ishmael was born	Gen 16:16
	Abraham was 100 when Isaac was born	Gen 21:5
	Lived to be 175 years old	Gen 25:7
	BORN: 2166 B.C.	DIED: 1991 B.C.
(Sarah)	BORN: 2156 B.C.	DIED: 2029 B.C. Gen 17:17 & 23:1
Ishmael	14 years old when he and his mother were sent away	Gen 21:10-14
	BORN: 2080 B.C.	
Isaac	40 years old when he married Rebekah	Gen 25:20
	60 years old when Esau and Jacob born	Gen 25:26
	75 years old when father Abraham died	(math calculation)
	Lived to be 180 years old	Gen 35:28
	BORN: 2066 B.C. MARRIED: 2026 B.C.	DIED: 1886 B.C.
Esau & Jacob	BORN: 2006 B.C.	

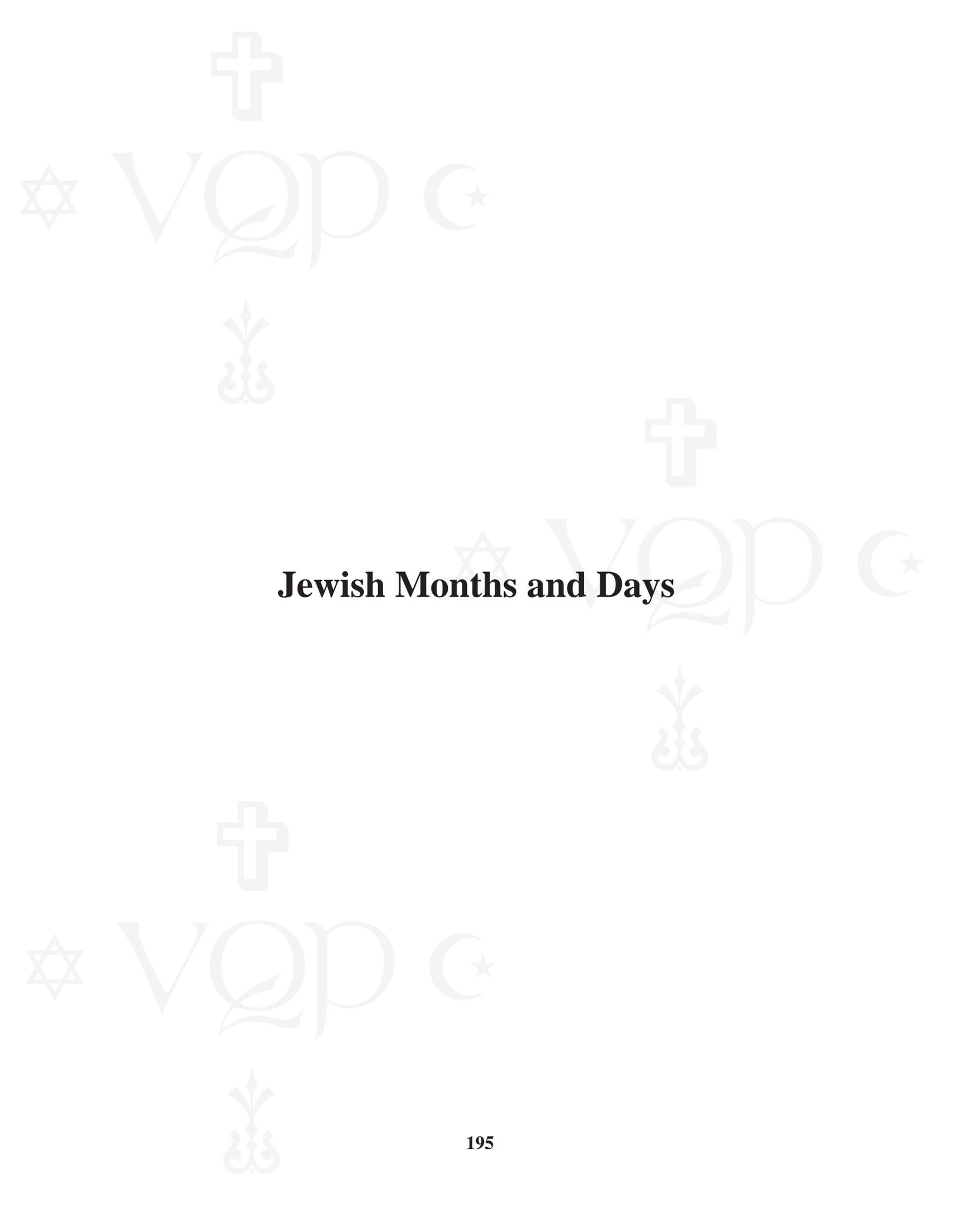
Final thought: If you use the figures of the Bible the date that man was placed in the garden was 4112 B.C. However, if you agree with me that there was no child on the ark and accept the correction made the final figure would be 4115 B.C.

I have a concern! I seem lead to believe that the significance of all this is three dates:

The covenant between God and Abraham was made about 2080 B.C. (approximately 2035 years after mankind was placed in the garden)

The death of Jesus was about 30 C.E. (approximately 2110 years after the covenant with Abraham)

The current date of 2020 — We are surely approaching a significant date in God's mind. The next event on God's timetable would have to be the gathering of the church.



Jewish Months and Days



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Jewish Months Aan Days

We have names for our months and they go from January to December, with January being the first month of the year.

Under the ancient Jewish calendar of the year there were also twelve months with Nisan being the first month of their year. The months are arranged as follows:

Abib, or Nisan - April - Ex 13:4

Ziv - May - 1Ki 6:1

Sivan - June - Est 8:9

Tammuz - July - Jer 39:2, Zec 8:19

Ab - August - Nu 33:38, Zec 7:3

Elul - September - Ne 6:15

Ethanim, or Tisri - October - 1Ki 8:2

Bul - November - 1Ki 6:38

Chisleu, or Kislev - December - Ezr 10:9

Tebeth - January - Est 2:16

Shebat - February - Zec 1:7

Adar - March - Est 3:7

We divide our days into A.M. and P.M. and have two sets of numbers to make up a twenty four hour day. The Jewish system at the time of writing of the New Testament broke down the day in the following manner:

Night

Began at 6:00 P.M. and represented the beginning of the new day

First watch - evening - 6 to 9 p.m.

Second watch - midnight - 9 to 12 p.m.

Third watch - cockcrow - 12 to 3 a.m.

Fourth watch - morning - 3 to 6 a.m.

Day

Third hour - 6 to 9 A.M. Jesus was placed on the cross at the 3rd hour (Mk 15:25)

Sixth hour - 9 to midday

Ninth hour - 12 to 3 p.m. Jesus died at the 9th hour of the day (Mt 27:50; Mk 15:37)

Twelfth hour - 3 to 6 p.m.



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The Life of Moses





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The Life of Moses

1. Family

- a) Father, Amram; Mother, Jochebed, Ex 6:20
- b) Tribe of Levi, Ex 2:1
- c) Brother, Aaron, Ex 4:14
- d) Sister, Miriam, Ex 15:20

2. Early Life

- a) Birth, Ex 2:2
- b) No ordinary child, Ac 7:20
- c) Hidden in the reeds, Ex 2:3
- d) Adopted by Pharaoh's daughter, Ex 2:4-10
- e) Named Moses, Ex 2:10

3. Youth and Young Manhood

- a) Well educated, Ac 7:22
- b) Identified himself with Israel, Heb 11:25
- c) Killed an Egyptian, Ex 2:11-12
- d) His efforts rejected, Ac 7:22-28
- e) He flees to Midian, Ex 2:15

4. 40 Years in Midian

- a) Age 40 yrs., Ac 7:23
- b) Married the priest's daughter, Ex 2:21
- c) Lived in obscurity 40 years, Ac 7:29-30

5. At the Buring Bush, called to leadership, Ex 3:1-9

6. Makes Four Excuses

- a) Personal shortcomings, Ex 3:11
- b) Fears unbelief of the people, Ex 4:1
- c) Lack of eloquence, Ex 4:10
- d) Requests some other leader be sent, Ex 4:13

7. God Promises Aid

- a) The divine presence, Ex 3:12
- b) Given divine authority, Ex 3:13-14
- c) Promised divine help, Ex 4:2-8
- d) Promised human cooperation, Ex 4:14-16

8. The Return to Egypt

- a) The announcement of deliverance, Ex 4:29-31
- b) Pharaoh's opposition, Ex 5:2
- c) People's work load increased, Ex 5:7-8

9. Ten Plagues Sent

- a) Water changed to blood, Ex 7:14-25
- b) Frogs, Ex 8:1-15
- c) Gnats, Ex 8:16-19
- d) Flies, Ex 8:20-32
- e) The plague on the livestock, Ex 9:1-7
- f) Boils, Ex 9:8-12
- g) Hail, Ex 9:13-25
- h) Locusts, Ex 10:1-20
- i) Darkness, Ex 10:21-29
- j) The Passover, Ex 12:14-28
- k) Death of the firstborn, Ex 12:29

10. The Exodus

- a) The departure, Ex 12:27-38
- b) The pillar of cloud, Ex 13:21
- c) The pursuit, Ex 14:1-9
- d) Deliverance, Ex 14:13-31
- e) Moses' song, Ex 15:1-19
- f) Marah and Elim, Ex 15:23-27
- g) Manna sent, Ex 16:14-15
- h) Water from a rock, Ex 17:1-7
- i) Victory through cooperation, Ex 17:8-13
- j) Jethro's advice, Ex 18:13-23
- k) Arrival at Mount Sinai, Ex 19:1-2

11. At Mount Sinai

- a) Moses' first ascent of the mountain, Ex 19:3-6
- b) The covenant made with God, Ex 19:8
- c) The divine appearance on the mountain, Ex 19:18-20
- d) The Ten Commandments given, Ex 20:1-17
- e) Victory promised, Ex 23:20-31
- f) Blood sprinkled, Ex 24:6-8
- g) The vision of the elders, Ex 24:9-11
- h) The second ascent: Moses remains 40 days, Ex 24:18
- i) The golden calf, Ex 32:1-6
- j) Divine wrath incurred, Ex 32:7-10
- k) Moses' intercession, Ex 32:11-14
- l) Punishment for idolatry, Ex 32:15-28
- m) The third ascent, Ex 32:30-31

- n) The second intercession, Ex 32:31-32
- o) Removal of the divine presence, Ex 33:1-6
- p) God's intimate fellowship with Moses, Ex 33:11
- q) The divine presence restored, Ex 33:12-17
- r) Moses seeks a new vision, Ex 33:18-23
- s) A second table of the law given, Ex 34:1-10
- t) Moses on the mountain for 40 days, a second time, Ex 34:27-28
- u) Moses' face radiant, Ex 34:30-35
- v) The tabernacle set up, Ex 40:1-38

12. Sinai to Kadesh Barnea

- a) The pillar of cloud, Nu 10:11-12
- b) Fire destroys the complainers, Nu 11:1-3
- c) Longing for Egyptian food, Nu 11:4-6
- d) Moses discouraged, Nu 11:10-15
- e) Seventy elders appointed, Nu 11:16-17
- f) Quail sent, Nu 11:31-35
- g) Ambition of Aaron and Miriam, Nu 12:1-15

13. At Kadesh Barnea the First Time

- a) Spies' report, Nu 13:26-33
- b) Israel rebels, Nu 14:1-10
- c) Divine wrath, Nu 14:11-12
- d) Moses intercedes, Nu 14:13-20
- e) The generation to die in the desert, Nu 14:28-33; Heb 3:17-19
- f) Israel defeated by Amalek, Nu 14:40-45

14. Forty Years Wandering in the Wilderness

- a) The wanderings of Israel predicted, Nu 14:33
- b) Sabbath-breaker stoned, Nu 15:32-36
- c) Rebellion of Korah, Dathan, and Abiram, Nu 16:1-40
- d) Rebellion of the people, Nu 16:41-42
- e) Aaron's atonement, Nu 16:45-50

15. At Kadesh Barnea the Second Time

- a) Death of Miriam, Nu 20:1
- b) The people complain because of thirst, Nu 20:2-6
- c) Moses' sin, Nu 20:7-13

16. The Journey to the Jordan River

- a) Inhospitability of Edom, Nu 20:14-22
- b) The death of Aaron, Nu 20:23-29
- c) Venomous snakes, Nu 21:5-7

- d) The bronze snake, Nu 21:8-9
- e) Balaam, the mercenary prophet, Nu 22-24
- f) Summary of the journey to Jordan, Nu 33:1-49

17. Moses' Last Days

- a) Moses' farewell address and blessing, Dt 32-33
- b) Ascends Mount Nebo, Dt 34:1
- c) View of the Promised Land and death, Dt 34:1-5
- d) Divine burial, Dt 34:6

18. Reappearance at the Transfiguration of Jesus

Reappearance at the Transfiguration, Mt 17:3



Satan





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Satan

As a Tribulation Saint you must understand who your foe is and also understand what he can and cannot do. The Antichrist is Satan incarnate and to accept the mark of the Antichrist means you have chosen eternal damnation. You can accept the free gift of eternal life or you can accept the other choice and label yourself as a loser.

This section will go through information on who Satan is, what his talents are and what he cannot do. Learn them so that you will not be deceived.

Neil T. Anderson wrote in his book, “The Bondage Breaker,” Satan has no right of ownership or authority over us. He is a defeated foe, but he is committed to keeping us from realizing that. He knows he can block your effectiveness as a Christian if he can deceive you into believing that you are nothing but a product of your past, subject to sin, prone to failure, and controlled by your habits.

What I am about to write is truth about Satan, Jesus, and Christians in general. As Christians we tend to follow the traditions of our particular denomination and selectively dismiss any other input. However, this manner of action follows exactly what Mr. Anderson says concerning Satan. Didn't Mr. Anderson say, “...he is committed to keeping us from realizing that.” The *that* referred to is that Satan is a defeated foe or adversary.

So much of Satan's deception is illustrated for us to understand, yet we fail to read and comprehend the full impact of the truth. We must understand Satan: who Satan is; what Satan does; and what we can do to break his influence in our lives in order to understand what Jesus gave us .

Satan was at one time a guardian cherub among the angels. This is shown to us in Ezekiel 28:14-17 (NIV) *{14} You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. {15} You were blameless in your ways from the day you were created till wickedness was found in you. {16} Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. {17} Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.*

There is a term used in this passage that we must investigate further. In verse 14, we identify this angel as a guardian cherub. Actually there are two types of angels, Cherubim and Seraphim. Cherubim have the functional duty to be guard angels. The first appearance of cherubim is in Eden in Genesis 3:24 when God places them at the entrance to *The Garden* to guard the tree of life. There are three other places in scripture where we find verses pertaining to cherubim: 1 Kings 6:23-25; Psalm 18:10 and Psalm 99:1.

The seraphim are God's administrators, worship leaders and messengers. Look at Isaiah 6:1-7 to see the worship leader function of the seraphs. The messenger function may be seen in the many places where the term angel is used in the Bible. Examples would be Genesis 16:11, 22:15, Matthew 1:20 and Matthew 28:5. The administration functions are illustrated in verses pertaining to the angels in Revelation, i.e., 8:5, 8:7, 8:8 and 14:18.

You now understand that there are two types of angels. When we speak of angels there's another misconception of church tradition that has crept in at certain places within the church. There are only three angels named in the Bible.

First, and foremost, there is Michael, the archangel, whose name means *Who is like under God*, he is the messenger of law and judgment and is referred to five times in scripture: Daniel 10:13, 10:21, 12:1, Jude 9 and Revelation 12:7. There is only one archangel, any mention of another archangel is not supported by Biblical text, only by denominational traditions.

The second angel named is Gabriel, whose name means *Hero of God*. There are four references to Gabriel: Daniel 8:16, 9:21, Luke 1:19 and Luke 1:26.

The third angel named in the Bible is the fallen angel Lucifer, Isaiah 14:12, also called Beelzebub in Matthew 12:24 and Abaddon or Apollyon in Revelation 9:11.

Let us return to the function of the seraphs as worship leaders for a moment. Every Christian should understand the duties the seraphs have as worship leaders and how these duties impact upon us. We can see in Hebrews 1:6 that the angels worship Jesus. We could say that this is done through praise and adoration. Hebrews 1:14 illustrates that angels minister to us. In Acts 27:23-25 we find Paul describing to us that angels are also encouragers when they bring God's message to us. Luke records Jesus' words in verse 15:10 which indicates the angels rejoice when a soul is saved. Luke records another function of angels in verses 1:8-17. Angels reveal the will of God to mankind.

Now, look in more detail to the very nature of Satan. One of the questions we must answer about Satan is: How did Satan transform himself from an angel into the Devil? In Ezekiel 28:17 we see the pride in self that possessed Lucifer. In Isaiah

14:13-14 we see this pride changing to ego with the various *I will* statements expressed by Satan.

The very nature of pride overtook Lucifer thus he changed into Satan. This fact is stated in Ezekiel 28:15 (NKJV), *You were perfect in your ways from the day you were created, Till iniquity was found in you.* God did not create Lucifer as a demonic spirit, Lucifer used his free will to change himself into Satan. However, we must understand that Jesus defeated Satan and this is illustrated in the Old Testament through the judgment record pertaining to Satan. Look at Isaiah 14:12 (NKJV), *"How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!"* Do you see the judgment? Turn to Ezekiel 28:17-19 to see the manner that Ezekiel records this judgment God placed upon Satan: (KJV), *{17} Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. {18} Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. {19} All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.* In both cases these judgments give us proof of Satan's defeat long before Jesus won the victory upon the cross.

We need to know what names or titles have been given to Satan, what is his realm of activity, and what are some of his limitations if we are to be on our guard against Satan.

Peter identifies Satan as our adversary in 1 Peter 5:8 (KJV), *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.* John illustrates Satan as the great dragon in Revelation 12:9 (NKJV), *So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.* Matthew records that the Pharisees called the prince of devils Beelzebub in Matthew 12:24 (KJV), *But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.* Paul uses the name Belial, meaning *the low one* in 2 Corinthians 6:15 (KJV), *And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?* Satan has also been labeled a serpent at both the beginning and end of time. Moses called Satan a serpent in Genesis 3:1 (NKJV), *Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"* John uses this title above in Revelation 12:9. Perhaps Jesus and Paul illustrate Satan with greater

accuracy. Jesus refers to Satan as the father of lies in John 8:44 (NKJV), *You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.* and prince of this world in John 12:31 (KJV), *Now is the judgment of this world: now shall the prince of this world be cast out.* Paul references Satan as the god of this world in 2 Corinthians 4:4 (KJV), *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*, prince of the power of the air in Ephesians 2:2 (KJV), *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.* and an angel of light in 2 Corinthians 11:14-15 (NKJV), {14} *And no wonder! For Satan himself transforms himself into an angel of light.* {15} *Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.* Finally, John gives Satan the title of accuser of the brethren in Revelation 12:10-11 (KJV), {10} *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.* {11} *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

Some of these titles also identify the activities of Satan. In Revelation 12:10, just above, the action of the title shows that Satan accuses believers on a daily basis before God. Matthew records for us that Satan is a tempter. Matthew 4:3 (KJV), *And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.* Matthew goes further in chapter 13 illustrating that Satan is battling the Word, referring to Jesus, in the parable of the sower, and . . . Matthew 13:18-23 (KJV), {18} *Hear ye therefore the parable of the sower.* {19} *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.* {20} *But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;* {21} *Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.* {22} *He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.* {23} *But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty,*

some thirty. . . . the parable of the tares (weeds) (Matthew 13:37-43 (KJV), {37} He answered and said unto them, He that soweth the good seed is the Son of man; {38} The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; {39} The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. {40} As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. {41} The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; {42} And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. {43} Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear). John shows us that Satan is a deceiver in 2 John 1:7 (KJV), *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.* Peter illustrates for us that Satan preys upon people, or as he states (NIV) prowls around like a roaring lion in 1 Peter 5:8 (KJV), *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

Some of the stories of the Old Testament can give us answers to present day questions. One such book is that of Job. We can find out several things about Satan in this story. Notice that God granted Satan power over Job's situation. If Satan was equal to God, we would see that Satan was omnipotent (or all powerful); yet, we see God had to grant Satan power over Job (Job 1:12 (KJV), *And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.*) We also see that Satan is not omniscient (or all knowing). If Satan was all knowing he would have known what Job would say in verses 1:20-22 (KJV), *{20} Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, {21} And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. {22} In all this Job sinned not, nor charged God foolishly.*) or what Job said about God in verse 42:2 (NKJV), *"I know that You can do everything, And that no purpose of Yours can be withheld from You."* More than anything else, Satan seems to forget the punishment being held for him in Revelation 20:10 (NKJV), *The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.* We understand that Satan is not omnipresent (or able to be present at all places at all times). Satan is a created being and can only be in one place at one time. Satan may be the prince of the air, however it remains that he cannot be at all places at one time.

We must understand the parallels between God's Kingdom and Satan's domain if we go further to identify Satan as the great deceiver. First, there is the Godhead Trinity proper. In similar manner, there is the trinity of Satan where he translocates himself in the position of God. The beast represents the Antichrist opposed to Jesus, and the false prophet is the opposite of the Holy Spirit. Secondly, just as there are two types of angels serving God there are two types of demons serving Satan. One group are the bound demons (angels who sinned) as shown in 2 Peter 2:4 (KJV), *For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.* and Jude 6 (KJV), *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.* The second group are the roaming demons that are free to be in positions of power and influence (Ephesians 6:12 (NKJV), *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*)

We find in Ephesians 6:12 that demons are the rulers of darkness. However, we also find that demons might be acting as one of the following:
Familiar spirits (these are fake spirits who divert our energy and thoughts away from good and toward evil) — Leviticus 19:31 (NKJV), *Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the Lord your God.*

Unclean spirits — Mark 1:23-27 (NKJV), *{23} Now there was a man in their synagogue with an unclean spirit. And he cried out, {24} saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!" {25} But Jesus rebuked him, saying, "Be quiet, and come out of him!" {26} And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. {27} Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him."*

Evil spirits — Luke 7:21 (KJV), *And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.*

Seducing spirits (these are deceiving spirits) — 1 Timothy 4:1 (NKJV), *Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,*

Foul spirits (these spirits represent death and decay) — Mark 9:25 (NKJV), *When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!"*

After reading these verses we should understand that demons may possess the physical body of individuals (Mark 5:1-9 (KJV), {1} *Then they came to the other side of the sea, to the country of the Gadarenes. {2} And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, {3} who had his dwelling among the tombs; and no one could bind him, not even with chains, {4} because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. {5} And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. {6} When he saw Jesus from afar, he ran and worshiped Him. {7} And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me." {8} For He said to him, "Come out of the man, unclean spirit!" {9} Then He asked him, "What is your name?" And he answered, saying, "My name is Legion; for we are many.") and are the cause of physical malevolence (Matthew. 9:32-33 (NKJV), {32} *As they went out, behold, they brought to Him a man, mute and demon-possessed. {33} And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!"* and 12:22 (NKJV), *Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.* Here is the meaning of malevolence: Bitter persistent hatred expressed in malicious conduct that is damaging to and/or destructive.*

Alas, the greater joy is the knowledge of Jesus and that He has defeated Satan and his demons. Demons recognize Jesus as the Son of God and as their future judge. Look at Matthew 8:29 to see that the demons know that there is an appointed time for their demise. Matthew 8:29 (NKJV), *And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"* From this verse and previous used verses of Mark 1:24 and Mark 5:7 above: the demons know who Jesus is, call Him by name and the Holy One of God. Isn't it funny, the demons know who Jesus really is while so many of mankind still do not recognize him as savior and Lord.

The choice that must be made is up to us. Jesus declared the victory in John 12:27-31 (NKJV), {27} *"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. {28} Father, glorify Your name." Then a voice came from heaven, saying, "I have both glorified it and will glorify it again." {29} Therefore the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him." {30} Jesus answered and said, "This voice did not come because of Me, but for your sake. {31} Now is the judgment of this world; now the ruler of this world*

will be cast out. This knowledge is known by all demons and they shudder to think about the results (James 2:19 (NKJV), *You believe that there is one God. You do well. Even the demons believe—and tremble!*

I highly recommend you read, “The Bondage Breaker” by Neil T. Anderson if there are those reading this who believe they are in bondage by satanic influence. The means of having Godly armor and the authority we possess is given in Mr. Anderson’s work and I will not attempt to duplicate that work.

I use the following from my own life to illustrate the dark side of depression, the influence that can be over a person including a method for change.

How does a person get into such situations? What causes the changes? Where does it start to break down? I really can’t say. I figure I had something to do with it, but without communication there’s just no way of knowing. As human beings one can do strange things to a person’s own self.

Depression is such a devastating demon with which to deal. Your work suffers because you’re thinking about other things. Your body suffers because you are not feeding it properly, nor taking care of it. My state of depression was so bad I was drinking a fifth of bourbon every two days. At least two fifths a week and this went on and on for about three months. No wonder my body was telling me to stop. Yes! This is true, I lived it and I walked it. No! I do not want you to have to travel this portion of my path, however, if I will give you the facts, show you the effects, maybe you will not have to find yourself on a similar path toward destruction.

There are few things from outside your own head to which you will listen to when you are in such a state of mind. You drive most of your friends absolutely crazy because one day you’ll listen to them and the next you won’t. Those who truly care about you will leave you alone for the most part. I say for the most part because if you really get destructive toward yourself or someone else, they’ll be the first ones to call and try to get you some professional help. But, the big question is how do you get out of this on your own?

Several answers are possible at that point. It could be said that time is a great healer. You’ll get yourself out of the situation you’re in with the passage of enough time. We could also say that therapy is a healer and counseling helps one wash all the problems under the bridge eventually. However, there are still other answers that could possibly be there. One is most destructive to oneself and to everyone who cares about you. You either go deeper and deeper into this depression and can see no way out, you snap and let your mind roll over the edge into the abyss of nothingness, or you get to the same point of seeing no way out and take your own life. Tell me does either of these resolve the situation or provide answers? All that is accomplished is that you wholly and completely gave yourself to the evil one.

There's still one possible way to get out of this: that's up. Let's face it, in your mind you are down, you are beaten, your enemies are winning and you feel like the greatest loser that ever was. There's only one way to go and that's up. You're already at the bottom, therefore all you can do is improve. Up just means crawling out of a hole for the unbeliever. However, for the Christian up means turning to a higher authority and we can't get higher than God when you're looking up. In tears, on bent knee make that call to God for help. The reply was already being put together before you got the first sound uttered out of your mouth.

Sure! You're still going to have to deal with your problem. You're going to have to live through the circumstance. Believe me there will be the strength, the courage, the ability to go on, and to get through what ever it is that you are going through.

Mine was a divorce. A divorce that I didn't want but there I was. I've been told that divorces are hard to get through and they really are. This one was my second and you'd think, yea! Well, you already know the rules, the ropes and the consequences. Not so my friend. Divorces are devastating no matter how many times you have gone through one. They basically would have to be because any time you destroy a family there is devastation.

That's nice talk, wonderful words, but how do you make a change, you may ask? What's the momentum that makes a swing in a different direction? In the beginning of the marriage, goals between husband and wife were strong. Somewhere along their path the momentum changed and was permitted to take another direction. Remember, the only one that you have control over and can cause a change in, is yourself. You can't change your wife or husband. As a parent you have influence over your children, when they are young! Once they reach a certain age you lose the influence and can't change your children. They have to want to change for something to happen. This will not happen over night and another individual cannot dictate it. The first five years of a child's life are the most formative.

Sports project a good example of momentum swings. It would seem that every time two teams or two individuals compete the same thing could be observed. Watch golf and follow someone who's hitting hot, however after a bad putt or chip the entire game seems to be in a dive. Watch football for another example, one team drives down the field and scores. The other team has their try and they don't get very far. Back comes the first team and they're riding high on momentum. There's a fumble and the momentum just shifted from this team to the other one. Name the sport and you can probably find a comparison where the momentum can change.

So there you are! You're at the bottom and can only go one way! **Up!** Your momentum is working against you at the moment and you need a change. How do

you get it to swing back in your favor? Only answer I can give you is from personal experience. You have to work hard to force that change back toward you. It's the old saying of grabbing hold of your bootstraps and pulling hard. My means may not be for you, but it worked for me.

Let me describe how I pulled myself up and out of the depression following a divorce. I read my Bible and looked toward my Lord. I've now done this twice and both times there was an explosive growth in knowledge that resulted from all the reading, searching and studying. The examples are there. They've been recorded and are there for every Christian to use, but you must start the process. Nothing is going to get you anyplace until you take the first step. It's by your action that there is a resolution to the situation. There can be a tremendous period of growth if you'll use the experience for learning.

You go into this with hostility and pent up rage and you'll blow your own gasket. You'll find yourself seeing your friendly neighborhood police officer on a regular basis if you want to take care of things in this manner. Besides, it doesn't provide you with real meaningful answers.

Now, let me ask you these questions. Did you see where the attitude change entered the picture? Do you see where the new pattern for the Universal Mind to follow was created? Do you see how both the good and the bad can come from the same point? All right, let's move forward.

Does the Bible offer an example of something happening so you can see a momentum swing in action? I think so! It helped me and it was pleasant to have the Holy Spirit show an extra tidbit every now and then so I could have some fun along the way. Turn to Exodus 17, (NIV) *{1} The whole Israelite community set out from the Desert of Sin, traveling from place to place as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink.*

Notice at the end of the first sentence that God Himself (LORD) commanded where the Israelites traveled, and also, where they camped. Continue and make the observation of the complaint. Stop and think. If God had directed them to be at this place and to stop there, God would also provide for their needs. It doesn't seem that the Israelites thought about that. *{2} So they quarreled with Moses and said, "Give us water to drink." Moses replied, "Why do you quarrel with me? Why do you put the LORD to the test?"*

Look at the sequence of statements. It's a demand from the Israelites. A counter statement similar to, *Hey don't blame me.* Finally, Moses made a counter statement back to the people and asked them, *'Why do you put the LORD to the test?'* *{3} But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?"*

Look at their cry and bellyaching attitude. We don't care whether God is with us. We don't like all of this and would rather be slaves. At least in Egypt we knew we had water to drink. {4} *Then Moses cried out to the LORD, "What am I to do with these people? They are almost ready to stone me."*

Here's one of those fun verses. Read verses 1-3 again. Did you find any statement in them that said the Israelites were preparing to stone Moses? No! I didn't either. Very nice illustration of how our presumption works. We're in more danger than what is really happening. We want help and relief from the situation around us. {5} *The LORD answered Moses, "Walk on ahead of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go."*

Moses was the leader of the people. He had a responsibility to act as the leader. Consider for a moment a general of an army in a war. Do you really believe that any general would go into a battle with an idea to lose? I don't think so, but I guess there could always be the exception. Anyway, as leader Moses was to take some of the elders with him. They were the witnesses and the actual leaders who would get all the people to follow. Notice the last word in verse 5. It simply says go. Without this action being taken by Moses, in pure faith, nothing would have been done for the people. {6} *I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink."* So Moses did this in the sight of the elders of Israel.

Here's the second occurrence of an action being taken through faith. Moses had to strike the rock. Moses had used the staff before and had seen what result could happen when God was in charge and His command was obediently followed. {7} *And he called the place Massah and Meribah because the Israelites quarreled and because they tested the LORD saying, "Is the LORD among us or not?"*

Observe the quotation. Do we still do the same thing? Every time we get into a difficult situation, we basically ask similar questions? Why don't we have the faith as small as a mustard seed to say that we have the capability, through Jesus, to answer our own problems? Why is it that we must have someone else to pray for us and provide us with a direction to go? Don't we believe in ourselves or haven't we been shown how to find our own answers? The more I think about that the more I start to wonder: Have we really been shown how to know the assurances that Christians have through our Lord Jesus Christ? I also wonder if people actually believe in themselves. No! I didn't say, *look out for number one*. When people get into a defensive attitude of looking out for themselves, they don't care about others. To believe in yourself is confidence, not defeatism. You don't have to make demands, you learn to lead. {8} *The Amalekites came and attacked the Israelites at Rephidim.*

The Israelites are still at the location where God had commanded them to stop. They are attacked by the Amalekites. What was the reason for the attack? I can not see one given in these verses, other than the intent to break them of their rebellion and questioning God at every turn through which He led them. *{9} Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands."* *{10} So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill.*

The instructions are carried out. *{11} As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning.*

Here's another one of those fun verses and the one containing the key to understanding momentum swings. Why did Moses have his hands held up? There's a very important statement being made. Isn't Moses demonstrating that it was not the fighters who would be deciding who would win, nor was it Moses who would decide. It will be up to God to decide! There's something else in this verse that gives the illustration of how momentum can swing. Where is Moses standing? Do you understand that the Amalekites can also see Moses? Can you see the momentum swing by the location of Moses' hands? *{12} When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up-one on one side, one on the other-so that his hands remained steady till sunset.*

Another very important point. Observe that this is a team effort. There wasn't just one player who was the star. You and God can work together to get you on your way if you pull hard on your bootstraps. However, if you need a little extra help then accept a professional on your team. Pray for that person, pray for your team, believe in your team, and work with your team. *{13} So Joshua overcame the Amalekite army with the sword. {14} Then the LORD said to Moses, "Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven." {15} Moses built an altar and called it The LORD is my Banner. {16} He said, "For hands were lifted up to the throne of the LORD. The LORD will be at war against the Amalekites from generation to generation."*

Notice the statements made:

- (a) Won over the Amalekites.
- (b) Will erase the memory of the Amalekites.
- (c) Will be at war with the Amalekites from generation to generation.

There is a connection here that goes back to verse 8. God led the Israelites to this point. He wanted them to obey and trust Him. Notice something! Did you find a

verse that indicated the people thanked God for the water? I didn't either. Next came the battle. Can you see that God is still with these people and trying to show them to have faith and put their trust in Him?

I made several comments under verse 7 that takes us further in our search for truth. Maybe you don't understand the assurance the Church has been given. Maybe you have never been shown how to prepare for battle against the evil one and how to break free of the bondage that the evil one can place you under. Again, I will suggest you read Mr. Anderson's book.



VQP C



VQP C



VQP C





Passover (Easter)





VQP C



VQP C



VQP C



Passover (Easter)

We have now seen approximately two thousand years pass since the crucifixion of our Lord Jesus. As we begin the third millennium I would like for each of you to perform a quick introspection of your beliefs. To this writer there are **two days that every Christian should have marked on their calendar!** The first date on the Christian's calendar actually comes at the latter portion of the year and we call this Christmas. The other date that each of us should have marked on the calendar is Easter. I consider Easter as the most prominent of these two dates. My question is how and why have we permitted these significant days to be changed over the last two thousand years?

Let us begin with a simple test. Please answer these questions: (NOTE: The source for the answers shall be the Holy Bible. Also, the manner the questions are asked refer to the structure of time, date, festival, etc. at the time Jesus lived among us.)

1. At what hour did the first day of the week begin?
2. Are there any clues (verses) in the Bible identifying how long Jesus was in the tomb?
3. What day of the week did they crucify Jesus?
4. What event did the supper in the upper room represent?
5. Are there any clues (verses) in the Bible naming the date of this particular event?

A simple little test of only five questions. How did you score, if this was a pop quiz and each answer represented 20 points? You must have four answers correct to pass if we were using a normal grading standard. One final statement before we review the questions or give the answers. I have given this test before and there is always this question, "Why is this important?" The individuals who ask this type question are always willing to add further information to qualify their question. They may say, "I'm a Christian and that is all that counts." Or, they may say, "I believe in Jesus so who cares about these other things?"

One should be examining the questions being asked by the very nature of the statements made. Remember, it is not our particular denomination that makes us Christians, nor is it our traditions that make us Christians. It is our belief in Jesus as the only Son of God, who died for our sins on a cross, who was buried, and who rose again. Therefore, Jesus claiming victory over death on our behalf is what makes us Christians.

We have an adversary whose job is to deceive us into accepting a lie as the truth to keep us within his bondage by masking the truth from us. We are falling into the trap set by our adversary when we begin to accept tradition over that which is written in the Bible, or accept traditions spoken from a pulpit without question. We call this individual Satan and the remaining portion of this letter will show you how well Satan has done his job during the last two millennium. Finally, if this lesson wasn't important, please explain why you were left behind in the first place. Now, it becomes even more important for you to understand these things, so you are no longer deceived from the truth.

It is important for us to remember several things about what we believe in our Christian heritage. First and foremost we must remember that the basis for our belief came from Jewish law and structure. Every writer in the New Testament was a Jew first, Christian later. (I will qualify that last statement by saying that the possible exception may be Luke, but this hasn't been proven, therefore the statement remains correct.) The illustrations that these New Testament writers used to leave us a guide, or an example, came from their Jewish heritage. They understood what particular statements pertaining to hours and days meant. If there was a statement made concerning a watch they knew that this was in reference to a certain time and not the instrument for telling time that we now wear on our arm. If there was a holiday mentioned they knew what day was set for the holiday to be observed. All of these things must come into play to answer the five questions posed and to show you truth that has been masked by traditions and deception.

First Question — At what hour did the first day of the week begin?

The answer to our first question is **sundown (or the acceptable hour of 6:00 PM)**. Are you surprised by this answer? Does your mind tell you that Jesus arose from the grave in the morning because this is when the women came to the tomb? Matthew 28:1-6 (KJV) *{1} In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. {2} And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. {3} His countenance was like lightning, and his raiment white as snow: {4} And for fear of him the keepers did shake, and became as dead men. {5} And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. {6} He is not here: for he is risen, as he said. Come, see the place where the Lord lay.*

In verse one (1) above we see the time that these two Marys came to the grave. We note two things: the sabbath was over and, they came at dawn. The second thing of importance that we should make note of is the occurrence in verse 2. Notice that the angel of the Lord rolled back the stone (making the door) and sat upon it. Move forward to verse 6 and note that this angel informs them Jesus is not there **AND** invites them to look for themselves.

There are two important points that we must understand in these verses. Jesus did not need the stone moved to get out of the tomb. In addition, here are also at least four witnesses to the stone door being moved! We already have noted the two women named Mary. Now notice in verse 4 the term - keepers, which is plural and meaning at least two persons. Also understand when it notes they became as dead men, it does not mean they died. What this actually means is they became very still and most reverent toward the angel. Nothing states that Jesus walked out of the tomb at this time and remember there are at least four witnesses in this illustration. Verse 6 again tells us that Jesus is gone and these four individuals are invited to confirm that which they have been told. We must also remember that the door was not moved to let Jesus out, but to allow these four to look inside the tomb.

There remains the question, how do we determine that the time for the beginning of the first day of the week took place at sundown of the previous evening. Turn with me to Leviticus 23:32 (KJV) *it shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.*

Observe the latter portion of this verse beginning at: ..., *from even unto even, shall ye celebrate your sabbath.* In this verse, we have the explanation of the time when the day began and ended for the Jewish calendar: at evening, or dusk (H6150 – Strong’s Hebrew dictionary), or sundown, or at a convenient time of approximately 6:00 PM. Therefore, we should understand that Jesus arose sometime between 3:00 and 6:00 PM, the prior evening, and before the dawning of the day at approximately 6:00 AM. Contained in the Gospels of Matthew, Mark and Luke we find the statement that Jesus is Lord of the sabbath: Matthes 12:8 (KJV), *For the Son of man is Lord even of the sabbath day.* Mark 2:27-28 (KJV), {27} *And he said unto them, The sabbath was made for man, and not man for the sabbath: {28} Therefore the Son of man is Lord also of the sabbath.* Luke 6:5 (KJV), *And he said unto them, That the Son of man is Lord also of the sabbath.* Jesus is not the lord of the first day of the week and that cannot be found in any text in the Bible!

It is not important to understand the exact hour that Jesus arose from the tomb. However, **it is important** to understand that it occurred prior to the angel moving the stone at the door. If we are going to be set free from bondage we must know truth. The point is not to attempt to change the day we celebrate Easter or anything

else pertaining to our present calendar, but to understand what the Bible says about the events surrounding the date we call Easter.

Second Question — Are there any clues (verses) in the Bible identifying how long Jesus was in the tomb?

Our second question may seem to many people to be a trick question. It isn't meant to be that way. Look at the events we are discussing to understand where this lesson is headed! We know there were many things to occur in the presence of Annas, Caiaphas, Pilate and Herod. We also know that there must be a meal attended by Jesus and the disciples. How do we make sense out of all the information that is presented pertaining to the crucifixion of Jesus? It seems, to this writer, that the easy way to do this is to work backward. Therefore, the structure of these questions are presented and in the order that they are. Now, the answer to our second question is more than just three days. We can find three verses that tell us that Jesus must spend three days in the tomb. These verses are: Matthew 16:21 (KJV) *From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.* Matthew 27:62-63 (KJV) {62} *Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, {63} Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.* Mark 8:31 (KJV) *And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.*

These verses certainly contain clues that Jesus must spend three days in the tomb, however, the clear statement is made by Jesus himself in Matthew 12:40 (KJV), *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

The answer must be three days and three nights to fully answer our second question! Did you answer this question correctly? Would you like a clarification to the importance of this statement made by Jesus?

Let us clear up one item that seems to cause confusion for many people who hear or read the account of Jesus' death. We must understand the length of time Jesus was in the tomb to fully understand the circumstances surrounding the crucifixion of Jesus. Question your own common sense and tell yourself how you can get three days from Friday evening to Sunday morning. Yes! I can understand that Friday, Saturday and Sunday are three days, in the sense that they represent three different days of the week. However, count the hours that would make up a three day period

of time and tell me how you derived that a period of less than seventy-two hours amounted to three days. Now, do you see that there is a difference in the manner that is traditionally spoken of in the account of events surrounding Jesus' death?

In Matthew 12:40 (above) we should understand that the full amount of time that Jesus must spend in the tomb is three days and three nights. What is the significance of three days and three nights? John, the Apostle, leaves the clue for us in the telling of the death of Lazarus. To fully understand the significance of the death of Lazarus the verses from John 11:1-44 (KJV) are given in their entirety. John 11:{1} *Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. {2} (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) {3} Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. {4} When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. {5} Now Jesus loved Martha, and her sister, and Lazarus. {6} When he had heard therefore that he was sick, he abode two days still in the same place where he was. {7} Then after that saith he to his disciples, Let us go into Judaea again. {8} His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? {9} Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. {10} But if a man walk in the night, he stumbleth, because there is no light in him. {11} These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. {12} Then said his disciples, Lord, if he sleep, he shall do well. {13} Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. {14} Then said Jesus unto them plainly, Lazarus is dead. {15} And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. {16} Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. {17} Then when Jesus came, he found that he had lain in the grave four days already. {18} Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: {19} And many of the Jews came to Martha and Mary, to comfort them concerning their brother. {20} Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. {21} Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. {22} But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. {23} Jesus saith unto her, Thy brother shall rise again. {24} Martha saith unto him, I know that he shall rise again in the resurrection at the last day. {25} Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: {26} And whosoever liveth and believeth in*

me shall never die. Believest thou this? {27} She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. {28} And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. {29} As soon as she heard that, she arose quickly, and came unto him. {30} Now Jesus was not yet come into the town, but was in that place where Martha met him. {31} The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. {32} Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. {33} When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, {34} And said, Where have ye laid him? They said unto him, Lord, come and see. {35} Jesus wept. {36} Then said the Jews, Behold how he loved him! {37} And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? {38} Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. {39} Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. {40} Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? {41} Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. {42} And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. {43} And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. {44} And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Here is the truth that Jesus wanted us to understand: as recorded for us in verses 4, 15 and 40. I have highlighted the portion of these verses that we need to consider: {4} When Jesus heard that, he said, This sickness is not unto death, **but for the glory of God, that the Son of God might be glorified** thereby. {15} And I am glad for your sakes that I was not there, **to the intent ye may believe**; nevertheless let us go unto him. {40} Jesus saith unto her, Said I not unto thee, that, **if thou wouldest believe, thou shouldest see the glory of God?** There are two key elements in these three verses. We must *believe* and this is being done to *show the glory of God*. We should all have a vague understanding about the plagues that God permitted Moses to place upon Egypt prior to the Exodus. One item illustrated is in the animated movie *Prince of Egypt* when the magicians of Egypt could also perform sorcery to

some degree equaled the feats Moses performed. In similar manner, Jesus had to show the people, the Sanhedrin, even all Israel that the feats of healing he was performing were not magic, not to be mistaken as magic, and that what was done could not be equated with sorcery. Jesus took Lazarus' illness and death as a means to show the glory of God. There is nothing in this passage that would indicate Jesus did not love Lazarus. In fact it is stated in verses 3, 5 and 36 that Jesus loved Lazarus. We now have proof that Jesus cared for Lazarus and did not necessarily desire his demise. Let's take note of two other verses for our next clue. Notice verses 6, 14 and 17. In verse six we are told that when Jesus was told that Lazarus was sick he did not jump up and rush to the aid of his beloved friend, instead he stayed where he was for an additional two days.

That's rather contrary to our way of thinking, isn't it? Here we have a beloved friend who is on his deathbed. Our tendency is to drop everything and rush to the aid of a family member or a beloved friend. Jesus didn't do this and in so doing goes against the custom and circumstances of decency within Jewish society of the time. However, there is a verse, that would confirm that the disciples were not too anxious to return to Judaea and felt they understood why Jesus stayed where he was. Look at verse 8 to confirm this. Notice that the disciples, at this point in time, two days after they were notified of Lazarus' condition, question Jesus about returning to Judaea. Look also at verse 16 to see the specific feelings from Thomas where he states basically that they were all going to Judaea to die.

After reviewing this classic Bible story, we have yet to identify the reason Jesus had to be in the grave for three days and three nights. Here's the significance and the tie point from the story of Lazarus to Jesus' death. It would establish without a doubt that Jesus was dead. Look at verses 39 and 40: *{39} Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. {40} Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?* In verse 39, we read about the condition Martha expected to find her brother's body. Think about it yourself: if Jesus had to spend three days and three nights in the grave before he arose, wouldn't you expect him to be permanently dead and his body would also have begun to decompose. Now, look at the glory of God that is show in this story. Basically isn't this a confirming statement of the simple truth and beauty of John 3:16?

Third Question — What day of the week did they crucify Jesus?

Comprehension of the answers to the first two questions should lead you in the direction that the crucifixion of Jesus did not occur on a Friday! When did the crucifixion occur if that statement is true? Again, working backwards we have the beginning of the first day of the week occurring at dusk, or the end of the weekly sabbath. Just for the benefit of our present calendar system we are referring to the point in time that Saturday changes to Sunday, but again we are looking at this from the perspective of the Jewish structure of the week and not the structure we currently use. I will work backward to show three days and three nights and the time when this will end. Day one is represented by Saturday day; night one is represented by Friday night; day two is represented by Friday day; night two is represented by Thursday night; day three is represented by Thursday day and finally; night three is represented by Wednesday night. Therefore, the answer to the third question is **Wednesday**.

Let us review two other common thoughts of our modern day presentation of the crucifixion event of Jesus. Let us again work backward for our first thought. Our modern day calendar calls the Friday before Easter Good Friday. Good Friday is the title name given on the modern day calendar for the day that falls on Friday before Easter. In many churches, in many countries, this represents the day that Jesus was crucified. The reason used as the justification for Friday being the correct day of Jesus' death is because of the term sabbath that is used in Mark 15:42 (KJV), *And now when the even was come, because it was the preparation, that is, the day before the sabbath*, and Luke 23:54 (KJV), *And that day was the preparation, and the sabbath drew on*. However, there is a problem, to this writer, in the reading of scripture and this modern day account. In order to use an account from all four Gospels I'll add Matthew 27:57 (KJV), *When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple*, which indicates that evening approached. Finally, to complete the four Gospels I'll use John 19:42 (KJV), *There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand*. Notice in the Mark, Luke and John accounts the usage of the term *preparation day*. Once again I implore everyone to use the common sense of your own spirit. Where is a record that would indicate a preparation day prior to the normal weekly sabbath? In all of my searches over the recorded text of God's Holy Word, I cannot find an instance that documents a preparation day before the weekly sabbath. Hence my reasoning confirms this day is something other than the normal weekly sabbath. Friday is not the day we are looking for in these verses.

That brings us to the next day of the week, where we are again working backward, therefore this would be Thursday. There are those who have studied text and realize that Friday does not match with Biblical truth, thus we get Maundy Thursday as the day of the crucifixion. This writer has problems with this presentation for the following reasons. The structure of the requirement established by Jesus, pertaining to Jonah, would still not be fulfilled if Thursday was the day of the crucifixion. Lastly, look at the Matthew account stating that evening was coming. **Again, the proof for a Wednesday crucifixion remains.**

Fourth Question — What event did the supper in the upper room represent?

Christians, as a whole, and representing those who were caught up in the rapture or those who are Tribulation Saints, appear to know about this meal in the upper room as *The Last Supper*, but little else. Yet, it is the original festival that we need to acknowledge so we have a better understanding of the full circumstances occurring at Jesus' crucifixion. One of my reference Bibles gives the date of the Exodus from Egypt as 1491 BC. Let's use that date and the presently acceptable date of 4 BC as the year Jesus was born. Simple subtraction will inform us that for a period of 1,487 years, the Jewish people celebrated a holiday that was not changed and continued at the time Jesus lived. Additionally, in approximately the year 29 CE Jesus and the disciples celebrated this very special holiday in an upper room where they ate a meal together.

The text needed for us to identify this holiday and the circumstances occurring are recorded in the Old Testament in Exodus 12:1-11 (KJV): {1} And the LORD spake unto Moses and Aaron in the land of Egypt, saying, {2} This month shall be unto you the beginning of months: it shall be the first month of the year to you. {3} Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: {4} And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. {5} Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: {6} And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. {7} And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. {8} And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. {9} Eat not of it raw, nor sodden at all with water, but roast with fire; his head with

his legs, and with the purtenance thereof. {10} And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. {11} And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. The festival, holiday, or special event that Jesus and the disciples were celebrating in the upper room is identified in verse 11 above and is the **LORD's Passover**. That is the answer to our fourth question. This writer would care to believe the Biblical account in lieu of what is heard in many places pertaining to this feast that Jesus and the disciples shared. Jesus' family took part in the Passover celebration each and every year at Jerusalem. To confirm this look at Luke 2:41 (KJV) *Now his parents went to Jerusalem every year at the feast of the passover*. Common sense should tell you that if Jesus went ever year to Jerusalem he would continue, even for those years that are not recorded. The record shows us in Luke 2:41 this was done up to the time He was twelve. We next see Jesus at age thirty-three preparing to do God's will at Jerusalem at the time of Passover.

It has been shown that the Jewish people had celebrated passover for 1,487 years prior to this one when Jesus is crucified. We see that Jesus attended the Passover feast in Jerusalem during his lifetime. We can also make note that the Jewish people have continued this tradition an additional 1,990 years of celebrating the Passover feast. My question becomes one of major concern to my personal belief. How did Christians manage to mess all this up in the last two millennium to the point that basically we have little knowledge of the events pertaining to the crucifixion of our Lord and Savior, Jesus the Christ, the Son of God?

Fifth Question — Are there any clues (verses) in the Bible naming the date of this particular event?

It is now established how long the feast of the Passover has been observed in the facts related to question 4. To answer question 5 we need to go back to the time of Moses when the dates for the Jewish feasts and holidays were established. We are looking for one feast in particular, the Passover feast.

Turn to Numbers 28:16-18 (KJV) {16} *And in the fourteenth day of the first month is the passover of the LORD.* {17} *And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.* {18} *In the first day shall be an holy convocation; ye shall do no manner of servile work therein:*

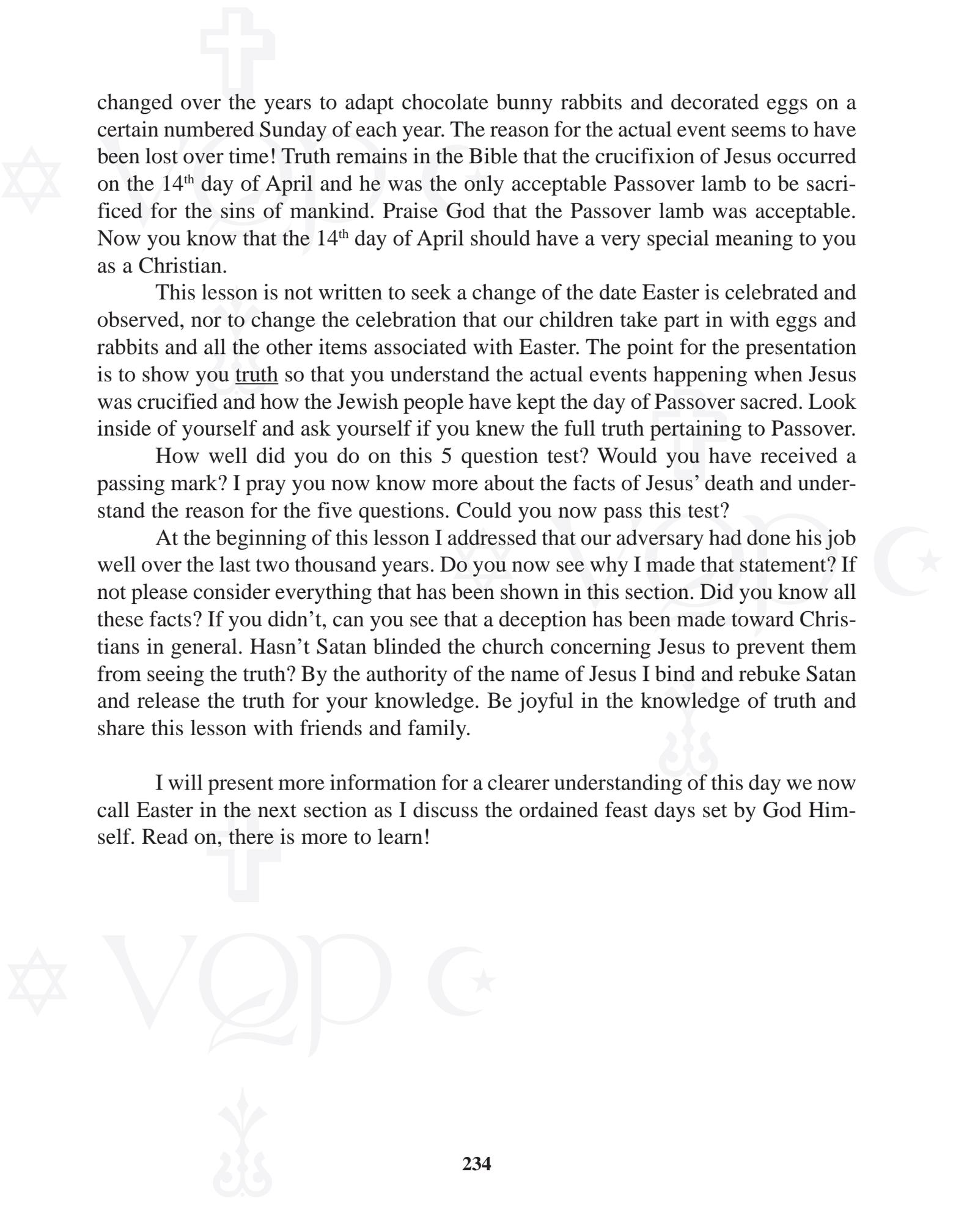
Usually there are two or more records in the Bible to establish a truth, therefore I need a second record identifying when the Passover must occur. That is found

in Leviticus 23:3-8 (KJV) {3} *Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. {4} These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. {5} In the fourteenth day of the first month at even is the Lord's passover. {6} And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. {7} In the first day ye shall have an holy convocation: ye shall do no servile work therein. {8} But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.*

We need to complete two other items for this to come together in its entirety. First, notice in verses 7 and 8 the designated first and last day of the feast of Unleavened Bread. Doesn't it say that these are holy convocations? Now go up just a wee bit and read verse 3. Doesn't it say that this sabbath is a holy convocation? It should become clear to us that the term holy convocation means a Sabbath. Now view the verses from Numbers 28. Doesn't it say that the fourteenth is the Passover and the fifteenth is a holy convocation or Sabbath? Wouldn't that make the daytime hours of the Passover a day of preparation for this special Sabbath? Wouldn't that also match with everything else presented here and thus clarifies that the Passover, or Lord's Supper, meal took place between sundown and toward Midnight on Tuesday night. This also follows all the other events that must take place according to Biblical text surrounding Jesus' crucifixion.,

The second item that we need to look at is a verse, record, or something that will define the month when Passover is to take place. At the beginning to our answer for question 4 there are verses from Exodus pertaining to the first Passover. Notice what verse two says: This month shall be unto you the beginning of months: it shall be the first month of the year to you. Now turn to Esther 3:7 (KJV) Esther 3:7 *In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.* Finally turn to Exodus 13:3-4 {3} *And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. {4} This day came ye out in the month Abib. There seems to be a difference in the name of the first month.* We have found both Abib and Nisan and if you look at Strong's Hebrew dictionary H24 it says both months – indicate April. So, the answer to question 5 is **April 14th**.

Written here are the facts as presented in the Bible to help us understand the events that lead up to the crucifixion of Jesus. My concern is how truth has been



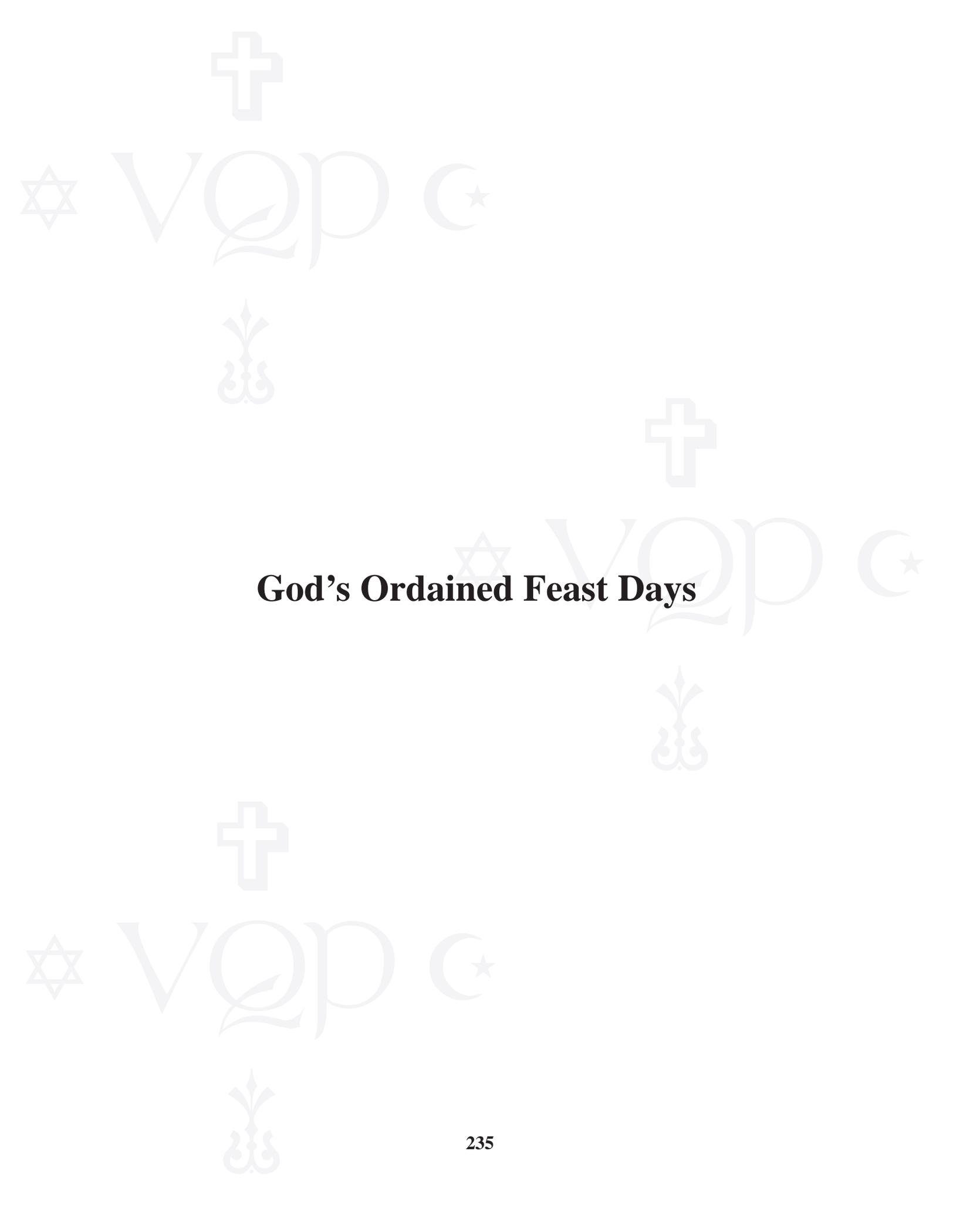
changed over the years to adapt chocolate bunny rabbits and decorated eggs on a certain numbered Sunday of each year. The reason for the actual event seems to have been lost over time! Truth remains in the Bible that the crucifixion of Jesus occurred on the 14th day of April and he was the only acceptable Passover lamb to be sacrificed for the sins of mankind. Praise God that the Passover lamb was acceptable. Now you know that the 14th day of April should have a very special meaning to you as a Christian.

This lesson is not written to seek a change of the date Easter is celebrated and observed, nor to change the celebration that our children take part in with eggs and rabbits and all the other items associated with Easter. The point for the presentation is to show you truth so that you understand the actual events happening when Jesus was crucified and how the Jewish people have kept the day of Passover sacred. Look inside of yourself and ask yourself if you knew the full truth pertaining to Passover.

How well did you do on this 5 question test? Would you have received a passing mark? I pray you now know more about the facts of Jesus' death and understand the reason for the five questions. Could you now pass this test?

At the beginning of this lesson I addressed that our adversary had done his job well over the last two thousand years. Do you now see why I made that statement? If not please consider everything that has been shown in this section. Did you know all these facts? If you didn't, can you see that a deception has been made toward Christians in general. Hasn't Satan blinded the church concerning Jesus to prevent them from seeing the truth? By the authority of the name of Jesus I bind and rebuke Satan and release the truth for your knowledge. Be joyful in the knowledge of truth and share this lesson with friends and family.

I will present more information for a clearer understanding of this day we now call Easter in the next section as I discuss the ordained feast days set by God Himself. Read on, there is more to learn!



God's Ordained Feast Days



VQP C



VQP C



VQP C



God's Ordained Feast Days

Considering today's standards we know very little about God's ordained feast days. We put little faith in what the Bible says in the Old Testament! That is due to our denomination's leaders teaching us during our lifetime that the Old Covenant has been replaced by the New Covenant therefore the old no longer applies. I must read a different Bible from most people. My personal faith and knowledge of what is recorded in the Bible directs me in a different direction.

My God did not instruct me to read only a portion of His guide book. He seems to have implied that the guide book was to be understood in its entirety. Part of that instruction was to show, and for us to see, the disobedience of God's chosen people and how God dealt with their disobedience. Ultimately, God sent His son so the breach between God and His people could be mended.

There will be those who will say that this statement is all fine and good, however it doesn't apply to them because they are not Jewish. Those who question in this manner will also wonder why I'm leaving them out of the picture, yet the great tie point for these people is through Jesus.

Allow me to make a quick point of reference and then I will attempt to tie the pieces together for everyone's understanding. **There are three times every year a man is to appear before the Lord.** These are the Feast of Passover, the Feast of Weeks and the Feast of Tabernacles. Here are the verses to prove these things to each person reading this material. These verses are given from three different translations: King James (KJV), New International (NIV) and the New English Translation (NET):

Exodus 23:17, *Three times in the year all thy males shall appear before the Lord GOD.* (KJV) *"Three times a year all the men are to appear before the Sovereign Lord."* (NIV) *At three times in the year all your males will appear before the Lord God.* (NET)

Exodus 34:23, *Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.* (KJV) *Three times a year all your men are to appear before the Sovereign Lord, the God of Israel.* (NIV) *At three times in the year all your men must appear before the Lord God, the God of Israel.* (NET)

Deuteronomy 16:16, *Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.* (KJV) *Three times a year all your men must appear before the Lord your God at the place he will choose: at the Feast of Unleavened*

Bread, the Feast of Weeks and the Feast of Tabernacles. No man should appear before the Lord empty-handed. (NIV) Three times a year all your males must appear before the Lord your God in the place he chooses for the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Temporary Shelters; and they must not appear before him empty-handed. (NET)

We can also show that even King Solomon observed these feast days: 2 Chronicles 8:13, *Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. (KJV) According to the daily requirement for offerings commanded by Moses for Sabbaths, New Moons and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles. (NIV) He observed the daily requirements for sacrifices that Moses had specified for Sabbaths, new moon festivals, and the three annual celebrations — the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Temporary Shelters. (NET)*

Why would it be necessary to use more than one verse from three different translations to have you, the reader, understand that every male must appear annually before the Lord on three occasions? It is necessary to show you that there are the two or three witnesses to establish the truth. Deuteronomy 19:15 (NIV), *One witness is not enough to convict a man accused of any crime or offense he may have committed. A matter must be established by the testimony of two or three witnesses.* Matthew 18:16 (NIV), *“But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses.”* Any time you can find the same wording in two or three different places in the Bible you have a principal rule from God. We must also remember that the Bible tells us that God cannot lie. Titus 1:2 (NIV), *In hope of eternal life which God, who cannot lie, promised before time began.* So we have our basic fact and our confirmation that there is the requirement for every male to present himself before God on three days each year.

There is one other important conditional statement that establishes the requirement for males to present themselves before God three times a year: This requirement never ends until the final days of the earth! Many will gasp and step back saying: No! I'm a New Testament Christian this doesn't apply to me in any manner whatsoever.

Once again it becomes necessary to show those two or three witnesses to establish the testimony of truth. When God established His covenant with Moses as a guide for the Israelites He set aside His permanent rest day and His feast days **for all future generations** to follow. I know you don't believe that because you have

never been instructed to follow those days nor celebrate those feast. **Stay with me!** Let us see what the Bible says pertaining to each holy day or feast.

For Passover and Firstfruits: Leviticus 23:14 (NIV), *You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God. **This is to be a lasting ordinance for the generations to come, wherever you live.*** For Feast of Weeks: Leviticus 23:21 (NIV), *On that same day you are to proclaim a sacred assembly and do no regular work. **This is to be a lasting ordinance for the generations to come, wherever you live.*** For Feast of Tabernacles: Leviticus 23:41 (NIV), *Celebrate this as a festival to the Lord for seven days each year. **This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month.***

God's instructions pertaining to His feast days fall on deaf ears for the most part. Our mainstream society is made up of people professing Jesus as God's son in various denominations. All of these denominations do not, nor seemingly will not, declare that there is any association between them and Israel. They might offer a feeble attempt to call themselves the New Israel but they will overlook the truth for lack of knowledge of who we are in our mainstream society.

I am not Jewish, but I am an Israelite, a proud descendant of Abraham, Isaac and Jacob. No! That does not make me Jewish, nor you either for that matter. We really don't study the old Testament to that extent and when we do, we don't see any connection that we may have to the people identified as God's chosen people.

We should all understand that the original individual considered the forefather of God's chosen people was Abel. Cain killed Abel and the line was cut off the first time. Seth was then born and the line once again had a connecting link as God's chosen people. We transferred the chosen line across the flood event of Noah and ended with the birth of Abraham as the father of all the blessed nations. Through Sarah's maid Hagar, Abraham had Ishmael but it was not through Ishmael that the chosen line was to follow. God performed a miracle and Isaac was born. God tested Abraham's faith and told him to sacrifice Isaac. Abraham did as God instructed and this act became the type for the prototype of Jesus who was sacrificed for all of mankind's sins. But where does the link to the people in the United States enter? That part of the overall picture begins to form with the birth of Isaac's two sons Esau and Jacob. Esau was the oldest and therefore the holder of the birthright as the forebearer of all the multitude to become God's chosen people. However, by trickery, Jacob bought Esau's birthright and then by deception gained Esau's blessing from a blind father and became the forefather of God's chosen people.

Stop for a moment and think! Jacob was the father of twelve sons and one daughter. **Those twelve sons are the so called Twelve Tribes of Israel.** While Jacob,

whose name was changed by God to Israel, was father to these twelve sons, however, there are four women who mothered those sons. Let us look at the birth of the sons by each of the four women. Leah was Israel's first wife and she bore Reuben, Simeon, Levi, Judah, Issachar, Zebulun and the only daughter Dinah. Leah's maid Zilpah bore Gad and Asher. Leah's sister, Rachel bore Joseph and Benjamin. Rachel's maid Bilhah bore Dan and Naphtali.

History must move forward toward the present day. We see that Levi is appointed as the priest for all the tribes and removed from those counted toward the inheritance or fighting strength. Our count of tribes is now reduced by one to make eleven. Reuben and the other brothers, outside of Benjamin, sold Joseph into slavery and he was taken to Egypt. Years later Joseph was the governor of Egypt and his brothers came to him, unaware that he was their brother. They went to Egypt to buy grain during a period of extended famine. Joseph invited his brothers, their families and his father Israel to come and live in Egypt when it came time to reveal who he was. With Israel's advanced age, it was not long before he called his sons to his death bed. When Joseph appeared, he had with him his two sons that had been born in Egypt. Israel took it upon himself to adopt these two sons and make them as his own. Genesis 48:5-6 (NIV), *“Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers.”* With this being done, we see that the name Joseph is also removed from the tribes but the two new names of Ephraim and Manasseh (Joseph's sons) are added, once again, making twelve tribes.

I have said that I was an Israelite but not Jewish. That is true for my forefather was an Israelite-Egyptian governor and his wife was my Egyptian mother. I am a part of the thirteenth tribe of Manasseh, which is represented as the United States. Great Britain is our brother country of Ephraim. Together we are a portion of the ten lost tribes of Israel. Those tribes are lost because God gave Israel a divorce and scattered them throughout the nations. I am including the entire third chapter of Jeremiah to illustrate for you the displeasure of the Lord God and why God gave Israel a divorce! Jeremiah 3:1-25 (NKJV), They say, *“If a man divorces his wife, and she goes from him and becomes another man's, may he return to her again? Would not that land be greatly polluted? But you have played the harlot with many lovers; yet return to Me,”* says the Lord. *“Lift up your eyes to the desolate heights and see: Where have you not lain with men? By the road you have sat for them like an Arabian in the wilderness; and you have polluted the land with your harlotries and your wickedness. Therefore the showers have been withheld, and there has been*

no latter rain. You have had a harlot's forehead; you refuse to be ashamed. Will you not from this time cry to Me, 'My father, you are the guide of my youth?' Will He remain angry forever? Will He keep it to the end? Behold, you have spoken and done evil things, as you were able."

The Lord said also to me in the days of Josiah the king: "Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot. And I said, after she had done all these things, 'Return to Me.' But she did not return, and her treacherous sister Judah saw it. Then I saw that for all the causes for which backsliding Israel had committed adultery, **I had put her away and given her a certificate of divorce**; yet her treacherous sister Judah did not fear, but went and played the harlot also. So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with stones and trees. And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but in pretense," says the Lord.

Then the Lord said to me, "Backsliding Israel has shown herself more righteous than treacherous Judah. Go and proclaim these words toward the north, and say: 'Return, backsliding Israel,'" says the Lord; "I will not cause My anger to fall on you. For I am merciful," says the Lord; "I will not remain angry forever. Only acknowledge your iniquity, that you have transgressed against the Lord your God, and have scattered your charms to alien deities under every green tree, and you have not obeyed My voice," says the Lord.

"Return, O backsliding children," says the Lord; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion. And I will give you shepherds according to My heart, who will feed you with knowledge and understanding. Then it shall come to pass, when you are multiplied and increased in the land in those days," says the Lord, "that they will say no more, 'The ark of the covenant of the Lord.' It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore. At that time Jerusalem shall be called *The Throne of the Lord*, and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem. No more shall they follow the dictates of their evil hearts. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers."

But I said: "How can I put you among the children and give you a pleasant land, a beautiful heritage of the hosts of nations?" And I said: "You shall call Me, 'My Father,' and not turn away from Me. Surely, as a wife treacherously departs from her husband, so have you dealt treacherously with Me, O house of Israel," says the Lord.

A voice was heard on the desolate heights, weeping and supplications of the children of Israel. For they have perverted their way; they have forgotten the Lord their God.

“Return, you backsliding children, and I will heal your backslidings.”

“Indeed we do come to You, for You are the Lord our God. Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains; truly, in the Lord our God is the salvation of Israel. For shame has devoured the labor of our fathers from our youth—their flocks and their herds, their sons and their daughters. We lie down in our shame, and our reproach covers us. For we have sinned against the Lord our God, we and our fathers, from our youth even to this day, and have not obeyed the voice of the Lord our God.”

Read Jeremiah chapters 2 through Jeremiah 11:17 to further see the truth of Israel’s disobedience and its affect on the land and the people. Read my book *The Thirteenth Tribe of Israel* for additional information about the tribe of Manasseh (to which you might belong) and to show how all this fits together.

We have now linked the United States to Israel and our connection to the stories and prophecies of the Old Testament! Any location in the Bible where the term Manasseh is used, especially when used with Ephraim, indicates something that should be known to all the people of the tribe of Manasseh! This also means that the feasts God set up with Moses and had placed under the Law still apply to us today, this day and all the following days until there are no more generations to come.

Therefore God’s feast days should be our feast days and we should know about them. The following will identify the various feast days, give a reference from the Bible and tell you when the feast days are on the calendar. Your pastor should be able to help you clarify this.

The Sabbath — Every Saturday

Leviticus 23:3 (NIV), “*There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the Lord.*”

Any calendar will show that on the left side is the first day of each week and that is shown as Sunday. The day shown on the right side is the last day of the week and is labeled Saturday, the Sabbath. Mankind has done all that Satan has directed and stated that Jesus arose on the first day of the week and that should be the reason to change God’s Sabbath from Saturday to Sunday as the present day of worship. The Bible reads differently and identifies Jesus as *Lord of the Sabbath* and not as

Lord of the first day of the week! Matthew 12:8 (NIV), *“For the Son of Man is Lord of the Sabbath.”* Mark 2:28 (NIV), *“So the Son of Man is Lord even of the Sabbath.”* Luke 6:5 (NIV), *Then Jesus said to them, “The Son of Man is Lord of the Sabbath.”* Remember what Jesus said in Mark 2:27 (NIV), *Then he said to them, “The Sabbath was made for man, not man for the Sabbath.”* Read my book *Jesus, the Life of Christ* to understand the entire day by day activity during Passion week. All of my books are available on www.VQPub.org as a free download of a PDF file.

The Passover and Unleavened Bread — Passover April 14th, Feast April 15th

We have to begin our study of God’s feast days with more information than normal. There are certain pre-Passover activities that must be understood along with understanding the month with which Passover is identified. The following scripture will give us both answers. The first month does not indicate January, this is identifying the beginning month of the sacred year. The name for that month is Abib or Nissan and represents our month of April. Therefore April tenth is when you select your Passover lamb. The fourteenth is when the lamb is slain and the Passover meal is eaten.

Exodus 12:2-11 (NIV), *“This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire--head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover.”*

Leviticus 23:4-8 (NIV), *“These are the Lord’s appointed feasts, the sacred assemblies you are to proclaim at their appointed times: The Lord’s Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month*

the Lord's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. For seven days present an offering made to the Lord by fire. And on the seventh day hold a sacred assembly and do no regular work."

Firstfruits — April ?

Firstfruits is almost a mystery feast. It appears to be a part of the Feast of Unleavened Bread and to be performed as a feast during that seven day period. However, there is still a question concerning the date of this festival. First look at Exodus 23:14-17 (NKJV), "Three times you shall keep a feast to Me in the year: You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); and the Feast of Harvest, the **firstfruits** of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field. Three times in the year all your males shall appear before the Lord God. Did you see the feast of Firstfruits hidden in this passage of scripture? After that look at Leviticus 23:4-16 (NKJV), *'These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.'* "

And the Lord spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the Lord. Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings. 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days

to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. We must remember that this feast was set up while the Israelites were traveling through the wilderness and it plainly states in verse 14 of Exodus 23 that all the males were to appear before the Lord three times each year. This was long before the crucifixion of Jesus and long before the 2nd Temple era. Therefore we are seeing a type prior to seeing the prototype. Firstfruits offering at the time of Moses was the first grain you would harvest. In Israel this would be the barley harvest. In scripture, at the time of Moses, we do not have an established time for the feast of firstfruits. To further complicate the matter: We must identify the three feast days that the males of Israel were to appear before the Lord. Look at Deuteronomy 16:16 for the correct understanding. Verse 16 (KJV), *Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.* This verse clearly identifies the three feasts that a man was to appear before the Lord. They are the Feast of Unleavened Bread; the Feast of Weeks; and the third is the Feast of Tabernacles. The above scripture indicates that Firstfruits is not a feast day when all the males must appear before the Lord. It also indicates that the second feast is the one called Pentecost (Feast of Weeks) in the month of June and is the festival at the time of the wheat harvest. The third feast (Feast of Tabernacles) also includes a harvest time and is the period for the firstfruits of olives (oil) and grapes (wine). Therefore, it seems that God established a harvest incorporated into each “must appear” feast. When is Firstfruits?

Do we have an understanding of when Firstfruits occurs? No! I don't think so. Verses from Leviticus indicate that firstfruits are offered on the day after the Sabbath. Here is where we all get lost! Which Sabbath? Does this mean on the second day of the Feast of Unleavened Bread? Remember that the first day is a high holy day (a Sabbath). What about the eighth day after the close of these feast days because the seventh day is also a high holy day? What about the normal weekly sabbath? Surely we can all see that a seven day festival will include at least one normal weekly sabbath. I say at least one weekly sabbath because the period of eight days could include two weekly sabbath days if the main Feast started on a sabbath. I respect Perry Stone and have a copy of his old testament Perry Stone Hebraic Prophetic Study Bible. He included a table illustrated on page 143 showing the Hebrew Feast Days. This table indicates that Firstfruits is the first sabbath after Passover. Now we have something that we can build upon and bring the prototype of firstfruits into this discussion. Under the New Covenant Jesus is the Passover sacrifice and upon His resurrection He is the first of God's firstfruits. Look once again at the passage from Leviticus saying that *you shall offer on that day, when you wave the*

sheaf, a male lamb of the firstyear. Isn't Jesus that lamb? Doesn't He represent the spiritual firstfruit? Then let us take facts and see if we can figure out a little more about this feast called Firstfruits. We know by Jesus' own words that He must spend three days and three nights in the tomb as Jonah spent in the great fish. I have explained elsewhere that Jesus must die on Wednesday for everything to work as it is recorded in the Bible. With Jesus dying about three in the afternoon on Wednesday and taking into account the full three days and three nights that He must spend in the tomb He would arise at three in the afternoon **on the first sabbath after Passover.** Therefore, this makes Jesus Lord of the Sabbath and the firstfruit of the resurrection, thus fulfilling the statements made in the Bible pertaining to firstfruits.

The Folly of Easter — March 21st to as late as April 22

Because of the misunderstanding between the term sabbath and Sabbath, Satan found an opening to change what God said and what Jesus did. When we find sabbath spelled with a lower case s it indicates the weekly sabbath of Saturday. When we find Sabbath spelled with an upper case S or termed a sacred assembly or a holy convocation this is a high holy day. We must also remove this foolishness of Jewish reckoning. Jesus said He had to spend three days and three nights in the tomb as Jonah spent in the great fish. Matthew 12:40 (NIV), *“For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.”* To not accept this as truth, and with full understanding, means we are calling Jesus a liar who did not mean what He said! I'm sorry, but I prefer to accept Jesus' own words not those of men identifying the number of days and nights He would be in the grave. Besides, there is no possible way Friday to Sunday completes three days and three nights. This totals only about forty hours, or not even a two day period. Along with this fact there is one other to aid in our understanding. The chief priest and the Pharisees went to Pilate to ask that a guard detail be stationed at the tomb for three days. Matthew 27:62-66 (NIV), *The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. “Sir,” they said, “we remember that while he was still alive that deceiver said, ‘After three days I will rise again.’ So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first.”*

“Take a guard,” Pilate answered. “Go, make the tomb as secure as you know how.” So they went and made the tomb secure by putting a seal on the stone and posting the guard.

Recall the order of the feast. Passover is the 14th, the high holy day of the 1st day of Unleavened Bread is on the 15th. Firstfruits is the first sabbath after Passover. There is to be no work on the high holy day of the 15th. If Jesus is crucified on Passover the 14th as a Friday then the high holy day of the 15th is Saturday. The priest could not go to Pilate and perform work at the time to have the tomb sealed because they would violate their own rule of law. Text tells us that the tomb was opened by early the morning of the first day of the week, Sunday. Look and read! The priest and the Pharisees understood what Jesus said about spending three days in the grave. Why don't we understand this today? Read my book, *Jesus, the Life of Christ*, if you desire to see the full truth explained. Lets review a few things provided as information in the previous section (Passover — Easter). Contained in the presentation pertaining to the third question there were scriptures used to illustrate the preparation day. In the account just presented above we clearly see the preparation day and how the guard for the tomb was requested of Pilate. Pilate instructs the chief priest to place his temple guard at the tomb. Continue with this thought and review the scripture passage from Matthew 28 presented in the first question of the last section. Make note what is said in verse 4 (NKJV), *And the guards shook for fear of him, and became like dead men*. The women left the tomb to go and tell the disciples. The guards left the tomb to go and tell the chief priest. I know you don't recall that portion of the story. The proof of that statement is in Matthew 28:11-15 (NKJV), *{11} Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. {12} When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, {13} saying, "Tell them, 'His disciples came at night and stole Him away while we slept.' {14} And if this comes to the governor's ears, we will appease him and make you secure." {15} So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day*. Any person who has ever served as a guard in the military will tell you, if you go to sleep while on duty, you are subject to disciplinary action. It is hoped that this grouping of scripture will illustrate for you the truth from preparation day to resurrection day.

Now, allow me to explain how we get this false date to celebrate what is called Easter. The church had divided into several different viewpoints with different dates for feast and festival by the time of Constantine. There was the Catholic viewpoint along with the Greek, Syrian and Russian Orthodox. Constantine charged the bishops at Alexandria to determine a fixed date for Easter at the Council of Nicea in 325. This date was a movable date based upon a lunar cycle by Constantine's decree. **Therefore, Easter is the first Sunday after the full moon after the Spring Equinox!** Even this has some variance for the date. The Spring Equinox may be on the

19th, 20th or 21st of March, so there is another rule given. What I desire for you to understand is that mankind has set a date for a feast to be equivalent to Passover. But, it is not according to the dates ordained by God and quoted in the Bible. If we use the structure given here, we should all see that if the Spring Equinox was on the 20th of March, a full moon was that night and the next day was Sunday the parameters are met. We can see that the earliest Easter could be is the 21st of March. On the other end of this equation, we should see that **if** the full moon was the night before the Spring Equinox, we must add 28 days for the lunar cycle to get to the next full moon. If at that point we find the full moon occurring on a Sunday, we must also add another week to get the first Sunday after the full moon. Therefore the latter date for Easter could be as late as April 22nd.

Here is my question. Do you find any of this foolishness in the instructions ordained by God? Plainly and absolutely, I do not! My God said **Passover was the 14th of April** and that it is to be such in all of mankind's generations. Why have we allowed ourselves to listen to men and not to God?

Second Passover — May 14

Moses was approached and asked: How can a person who has buried a dead body eat the Passover meal when they are unclean. Moses said he would inquire of the Lord. Numbers 9:9-12 (NIV), *Then the Lord said to Moses, "Tell the Israelites: When any of you or your descendants are unclean because of a dead body or are away on a journey, they may still celebrate the Lord's Passover. They are to celebrate it on the fourteenth day of the second month at twilight. They are to eat the lamb, together with unleavened bread and bitter herbs. They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations."*

Feast of Weeks, also known as Pentecost — June 6

Leviticus 23:15-22 (NIV), *"From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the Lord. From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to the Lord. Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to the Lord, together with*

their grain offerings and drink offerings—an offering made by fire, an aroma pleasing to the Lord. Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering. The priest is to wave the two lambs before the Lord as a wave offering, together with the bread of the firstfruits. They are a sacred offering to the Lord for the priest. On that same day you are to proclaim a sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live.

When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the alien. I am the Lord your God.”

This feast also has a grain offering as a portion of its regulations. The firstfruit grain in this case is wheat.

Feast of Trumpets — October 1

Leviticus 23:23-25 (NIV), The Lord said to Moses, “Say to the Israelites: On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts. Do no regular work, but present an offering made to the Lord by fire.”

Remember, the first month is April, therefore, the seventh month is October.

Day of Atonement — October 10

Leviticus 23:26-32 (NIV), The Lord said to Moses, “The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the Lord by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the Lord your God. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your sabbath.”

It seems the implication is a full day of fasting and abstaining from anything (deny yourself). No food!, No drink! No drugs! No smoking! No earthly pleasure! You are to abstain from all things and to rest!

Feast of Tabernacles — October 15

Leviticus 23:33-43 (NIV), *The Lord said to Moses, “Say to the Israelites: On the fifteenth day of the seventh month the Lord’s Feast of Tabernacles begins, and it lasts for seven days. The first day is a sacred assembly; do no regular work. For seven days present offerings made to the Lord by fire, and on the eighth day hold a sacred assembly and present an offering made to the Lord by fire. It is the closing assembly; do no regular work.*

These are the Lord’s appointed feasts, which you are to proclaim as sacred assemblies for bringing offerings made to the Lord by fire—the burnt offerings and grain offerings, sacrifices and drink offerings required for each day. These offerings are in addition to those for the Lord’s Sabbaths and in addition to your gifts and whatever you have vowed and all the freewill offerings you give to the Lord.

So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days; the first day is a day of rest, and the eighth day also is a day of rest. On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the Lord your God for seven days. Celebrate this as a festival to the Lord for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. Live in booths for seven days: All native-born Israelites are to live in booths so your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. I am the Lord your God.

There is another firstfruit offering to be made within the Feast of Tabernacles. The firstfruit for this offering is grapes (wine) and olives (oil).

The procedures of the feast ceremonies require sacrifice and burnt offerings as documented throughout the 23rd chapter of Leviticus. Now we can bring Jesus into the picture and what He did for us. We must remember that Jesus did not come to destroy the Law, instead to fulfill it. Matthew 5:17-18 (NIV), *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.”* Jesus became the required sacrifice once and for all. Recall that when Jesus was crucified on the cross the veil of the Holy of Holies at the temple was torn in half. Matthew 27:51 (NIV), *At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split.* Mark 15:38 (NIV), *The curtain of the temple was torn in two from top to bottom.* Luke 23:45 (NIV), *For the sun stopped shining. And the curtain of the temple was torn in two.* This removed the separation between mankind and God and completed the

healing of the breach. Jesus effectively removed the curse of the Law: Those parts that required a burnt offering or a sacrifice were removed. However, the instructions for God's ordained feast days were not removed and remain in effect throughout all of mankind's generations.

These are the ordained Feasts of God. Why is it we do not celebrate these feast at their appointed times? We have been deceived in our disobedience to the point that we truthfully do not understand the request of God to obey seven feast each year. The words to identify God's feast days are given and simple to read. The three feast days that every male is required to appear before God are shown. How did we get so far from the truth?

I find it interesting to note that Jesus spent 40 days on the earth after His resurrection. Acts 1:1-3 (NIV), *In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.* That would indicate that Jesus was taken from the earth just before Pentecost on the 27th of May.

It is hard for me to practice these days for the simple reason that they were not included in my teachings from the largest Protestant denomination in the United States. I have read, and reread these verses and have marked calendar after calendar to try and teach myself and my wife the importance of observing God's feast days. I pray earnestly that you may find this helpful in understanding God's feast days and recognizing who the people of the United States truly are.

I know that I am repeating myself by inserting the following information, however, God's feast days are important! The following is a summary of the information presented in this section.

Sabbath — The seventh day of the week, a day of rest with no work being done. In memory of God's creation and He rested on the 7th day. (Ex 20:8-11; 31:12-17; Lev 23:3; Deut 5:12-15) Jesus is the 'Lord of the Sabbath'. (Mt 12:8; Mk 2:27-28; Lk 6:5) There is no verse in the bible indicating that Jesus was the Lord of the first day of the week and it is only by the misinformation of men that the Holy Day of God was changed from the Sabbath to the first day of the week. Satan has blinded many men's eyes on the observance of this day and the blinded now lead the uninformed in believing nonsense about Sunday.

The New Moon — Superstition more than anything else. (Num 28:11-15; Ps 81:3) Not assigned as one of God's Sabbaths in either Exodus or Leviticus. I do not follow.

Passover — The preparation of the Exodus. Became the day Jesus had to be crucified. The 14th day of April! (Ex 12:1-14; Lev 23:5; Num 9:1-14; 28:16; Deut 16:1-7)

Feast of Unleavened Bread — To commemorate the days in the Wilderness after the Exodus. The 15th through the 21st of April! (Ex 12:15-20; 13:3-10; Lev 23:6-8; Num 28:17-25; Deut 16:3, 4, 8)

Feast of Firstfruits — To commemorate the coming in of barley. It appears to be the first sabbath after Passover. (Lev 23:9-14; Num 28:26) Because of the agrarian culture at the time of Moses this was an appointed festival; however, present day society is not that agrarian and there seems to be great confusion over how to determine this on any calendar. The mystery reveals that this feast day will depend on what day of the week is designated as Passover. We may revert back to observing this festival during the reign of Christ. At this time I do not observe this day.

Feast of Weeks — It appears Pentecost and the Feast of Weeks are the same, only stated in different words. (Ex 23:16; 34:22; Lev 23:15-21; Num 28:26-31; Deut 16:9-12) At this time I do not observe this day.

Feast of Trumpets (Rosh Hashanah) 1st of October! (Lev 23:23-25; Num 29:1-6)

Day of Atonement (Yom Kippur) 10th of October! (Lev 16; 23:26-32; Num 29:7-11)

Feast of Tabernacles (Booths) — To commemorate the time God communed with mankind as He led His people through the Wilderness. 15th through the 21st of October! (Ex 22:16; 34:22; Lev 23:33-36, 39-43; Num 29:12-38; Deut 16:13-15)

Feast of Dedication (lights or Hanukkah) — Did not come in until later and is recorded in John 10:22. 14 & 15th of December.

The Feasts and Sabbaths in **bold** print are those to be followed in all generations. Meaning they were not changed by Jesus, nor done away with because of His sacrifice for us. All generations means until the end of time.

There are four feasts that have caused some to question what they are and these four feasts are shown in Zechariah 8:19 and are explained in the following manner in most good study Bibles.

These days started out as a day of fasting, but later were changed to a feast day. They are identified to be a feast during the 4th, 5th, 7th, and 10th months.

The 4th month feast commemorated the breach of Jerusalem's walls. (Jer 39:2; 52:6)

The 5th month feast commemorated the destruction of the temple. (2 K 25:8)

The 7th month feast commemorated the slaying of Gedaliah. (2 K 25:25; Jer 4:1)

The 10th month feast commemorated the beginning of the siege of Jerusalem by king Nebuchadnezzar's army. (2 K 25:1,2; Jer 52:4,5)

The full answer for these feasts is also given in Zechariah 8:19, *This is what the LORD Almighty says: "The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. (Emphasis mine.) Therefore love truth and peace."* (from New International Version) These feasts only pertain to Judah, thus the Jews, and not meant for all of God's children in all of their generations, as the other Holy Feasts are to be followed. All four feasts have to do with the taking away of Judah into captivity in Babylon.

To help you recall the feast days of God I have prepared a table to give the name of the feast, the date on which it is to occur, and whether it is a sacred assembly or not.

Feast	Date	Sacred Assembly
1)Passover	April 14th	No
2)Unleavened Bread	April 15th	Yes
3)Firstfruit	April ? 1st sabbath after Passover	No
Resurrection of Christ	April 17th (3 days and 3 nights)	
End of Unleavened Bread	April 21st	Yes
Second Passover	May 14th	Yes
(only if you meet the conditions of missing the first Passover)		
4)Weeks/Pentecost	June 6th	Yes
5)Trumpets	October 1st	Yes
6)Atonement	October 10th	Yes
7)Tabernacles	October 15th	Yes
End of Tabernacles	October 22nd	Yes

Enjoy and may God bless you.

We are speaking about the feast days that God ordained in His word but I would like to add one more item to this discussion. Allow me to give a list of the Apostles of Jesus by name and occupation:

1. **Simon Peter.** *Meaning of name and relationships:* Petros meaning *Rock*, his Hebrew name was Simon (John 1:42); brother of Andrew (Matthew 4:18). *Occupation:* Fisherman (Luke 5:1-5).

2. **Andrew.** *Meaning of name and relationships:* Greek Iakobos - the English word for Jacob meaning *Israel* or *He Who Supplants His Brother*; brother of Simon and disciple of John the Baptist (John 1:40). *Occupation:* Fisherman (Matthew 4:18).

3. **James.** *Meaning of name and relationships:* Greek - Andreas, meaning *Manly*, simply means man; son of Zebedee and brother of John (Matthew 4:21). *Occupation:* Fisherman (Luke 5:1-11).

4. **John.** *Meaning of name and relationships:* John means *God is gracious*; son of Zebedee and brother of James (Matthew 4:21). *Occupation:* Fisherman (Mark 1:19).

5. **Philip.** *Meaning of name and relationships:* Philippos, meaning *Lover of horses*; was of Bethsaida, the city of Andrew and Peter (John 1:44). *Occupation* Unknown, was in Galilee when Jesus found him (John 1:43).

6. **Bartholomew.** *Meaning of name and relationships:* Bartholomaios, meaning *Son of Talmai*; many scholars believe that Bartholomew is also known as Nathanael, a friend of Philip (John 1:45). *Occupation:* Unknown, was in Galilee when he met Jesus (John 1:47).

7. **Thomas.** *Meaning of name and relationships:* Thomas from Aramaic - te'oma meaning *Twin*. *Occupation:* Unknown, best known for doubting the resurrection of Jesus until he could see and touch the wounds of the risen Jesus (John 20:24-29).

8. **Matthew.** *Meaning of name and relationships:* Greek - maththaios, Hebrew meaning *Gift of Yahweh*, also called Levi (Mark 2:14, Luke 5:27). *Occupation:* Tax collector (Matthew 9:9).

9. **James.** *Meaning of name and relationships:* Son of Alphaeus (Matthew 10:3). *Occupation:* Unknown.

10. **Thaddaeus, also known as Judas, son of James.** *Meaning of name and relationships:* Lebbaeus whose surname was Thadaeus (Matthew 10:3), Judas, not Iscariot (John 14:22). *Occupation:* Unknown.

11. **Simon the Zealot.** *Meaning of name and relationships:* A Canaanite (Matthew 10:3), called Zelotes (Luke 6:15). *Occupation:* Unknown.

12. **Judas Isariot.** *Meaning of name and relationships:* Iscariot is from the Hebrew word *Ish Kerieth* meaning *A man from Kerieth*. *Occupation:* Unknown, best known for betraying Jesus (Matthew 26:20-25).



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The Women Named Mary



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The Women Named Mary

When I was preparing my book, *Lineage of the King of Kings*, I made every effort to have it as complete as the Holy Spirit would allow me to make it. In so doing, I was working on the various Marys recorded in the New Testament. Well, either I lost it in my mind or the Holy Spirit came for a visit.

I was going through the list of Marys in an attempt to identify every person named Mary in the Bible. I was using Holman's Bible Dictionary, copyright 1991, as a reference and was reading material on page 929. Holman's identifies seven Marys in the New Testament. So okay who is who? Are the various Marys listed in verse order so they could be shown in *Lineage of the King of Kings*? Well now isn't that interesting, Holman's says that the only verse in the entire Gospels which indicate that Mary, Jesus' mother, was at the crucifixion of Jesus is John 19:25 *Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.*

I don't recall what it was that bothered me so much about this statement in Holman's Dictionary. I really thought about it and started to sound out my thoughts. Here are those thoughts. You want me to believe:

- (1) That this woman was visited by the angel Gabriel;
- (2) Told that she would have a child by the Holy Spirit;
- (3) Given promises from God's own messenger;
- (4) That she would not really show much concern as recorded by the

Gospel writers, therefore only one would record that Jesus' mother was at the crucifixion? If we follow that line of thought, then the last real show of concern that Jesus' mother would have recorded, is when Jesus was twelve. Jesus' family was at the temple and his parents left thinking that he was with his friends, but later went back to get him. Luke 2:41-52 (NKJV), *{41} His parents went to Jerusalem every year at the Feast of the Passover. {42} And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. {43} When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it; {44} but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances. {45} So when they did not find Him, they returned to Jerusalem, seeking Him. {46} Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. {47} And all who heard Him were astonished at His understanding and answers. {48} So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously." {49} And*

He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" {50} But they did not understand the statement which He spoke to them. {51} Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. {52} And Jesus increased in wisdom and stature, and in favor with God and men.

Notice in verse 51 the sentence reading, "***But his mother treasured all these things in her heart.***" Here is a mother who treasured all these things but only one verse recorded by the Gospel writers to identify that she was at Jesus' crucifixion? Someone must be kidding. Didn't it also say in verse 41 of this passage that his parents went every year to Jerusalem for the Feast of the Passover? What, pray tell, was the feast that was being served the night the cup and bread were passed (we normally call this the Lord's Supper)? Wasn't it the Passover meal? Where was Jesus? Wasn't he in Jerusalem? Where would you suspect that Mary his mother was at this time? I'd say that she was also in Jerusalem.

But, again, only one verse to show the concern of the loving mother for her first born son on the day that he was crucified. Go the next step in this thought process. You're going to tell me that Mary, the mother of Jesus, would not go to the tomb on the morning of the first day of the week. Surely, you must be talking about some stone hearted woman who had no love for her son. You can't be talking about the same Mary who believed the words of the angel or treasured these things in her heart at the temple.

Here's another piece of the puzzle. Notice that there are four women identified above in the verse from John. We have three Marys identified here in this one verse; and yet, Holman's Bible Dictionary says that there are only seven Marys in all the New Testament. Let's try to eliminate one Mary right now. Look at Romans 16:6.

Romans 16:6 (NKJV) *Greet Mary, who labored much for us.*

Going back to Holman's on page 928 there is a picture of Mary's house in Ephesus. Remember Jesus instructed John to tend to the care of His mother, this Mary named here is Jesus' mother. This is one of few reference books, outside of my own writings, that I've seen such a picture. So, to whom is Paul writing? First you have to understand where Paul is, what he is doing and where he is going. The book of Romans was not written from Rome. Both Paul and Luke confirm this through their own descriptions. Paul is somewhere in Greece collecting money to take to Jerusalem and then he wants to travel to Rome. Luke confirms this in the book of Acts. Now, if we establish that John, the apostle, and Mary, Christ's mother, are in Ephesus then the date of writing becomes important. If the accepted date of writing for the book of Romans is 55-56 then we are talking of approximately 20-22 years

after the crucifixion of Jesus. That's enough time for John and Mary to be at Ephesus and surely Paul knows who these two are. Let's identify sources of information to establish this as a fact.

One such source is again Holman's Bible Dictionary, pages 803-4 and 1203. However, I would like to use the Bible as the source to see if Spirit led logic would lead to the same conclusion. I would like to believe that Paul gives us one clue and Jude gives another. First, look at Galatians 1:19 (NIV) ***I saw none of the other apostles—only James, the Lord's brother.*** In this verse Paul identified James as being a brother of Jesus. Now look at the clue that Jude gives in Jude 1:1 (NIV) ***Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved by God the Father and kept by Jesus Christ:*** To establish the connection between the half-brothers of Jesus and John look at the following two verses: (NIV) John 7:5 ***For even his own brothers did not believe in him.*** The second verse is Acts 1:14 ***They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.*** These two verses give us the reason that Jesus assigned the responsibility of caring for his mother to the Apostle John and yet confirms that after the resurrection Jesus' brothers became believers.

For the sake of discussion, we need to look at some of the statements made in the accepted traditional viewpoint. There are many sources available which indicate that the Gospel of John does not match with the other three Gospels of Matthew, Mark and Luke. Traditions gives us the accepted author of the Gospels, the setting for the writing and the approximate date of the writing. For the most part, we see Matthew's writing assigned a date some time between CE 70-80 in a Syria-Palestine setting. Mark's Gospel is assigned to John Mark at about CE 64 and the most favorable location for the writing is Rome. Luke is a companion of Paul: follows a lot of Mark's writing, is a two volume set with Acts, and is assigned a date sometime between CE 62-70. John seems to wait until later to pen his Gospel and the date of writing has been accepted as being in his 90s with the location for the setting as either Ephesus or Galilee. There are other writings that we now have in the Bible that are written for various reasons. We, of today, do not receive instruction concerning the historical truth of each work and have little understanding why a writing was made and how it got into our modern day Bible. It should be accepted knowledge that the Roman Empire destroyed Jerusalem and broke up the influence of a desire for an earthly Jewish kingdom between CE 62-70.

Two sources of information that provide knowledge of the whereabouts of John are The InterVarsity Press Bible Background Commentary and also the Wycliffe Bible Commentary. As such, John was most probably at Ephesus doing his writings, and for the sake of discussion, Mary was with him, living at the house he had built

for her on Mount Nightingale. To illustrate, The Wycliffe Bible Commentary, copyright 1962, on page 1463 explains the setting for the First Epistle of John and reads, “How long John remained in Jerusalem after Pentecost is uncertain. He was evidently not there when Paul first visited the city (Galatians 1:17-19, *{17} nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. {18} Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. {19} But I saw none of the other apostles except James, the Lord's brother.*), although he may have been there later as one of the members of the council.” Acts 15:6; 12, *{6} Now the apostles and elders came together to consider this matter. {12} Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.* Furthermore, we can find evidence that tradition indicates that John wrote the Second Epistle to a Christian woman and her family living at Ephesus. Others state that this is a letter to the church and its members. Consider something different. What if the lady that John was writing to was Mary and the children were the brothers of Jesus? Please look at the circumstances and the possibilities. John was assigned the responsibility of caring for Mary, mainly because Jesus’ half-brothers did not believe that He was the promised Savior as shown previously in John 7:5. Acts 1:14 indicates that this changed after the death of Christ. Acts 1:14 (NKJV), *These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.* It is accepted that the book of James and the book of Jude are written by Jesus’ half-brothers. However, use the NIV translation and read carefully who John is writing to in verses 1, 2 and 4 of 2nd John. Since there is no recorded documentation concerning to whom this letter was written, it could be that it is a note from John being sent to Mary at the top of Mount Nightingale, about six miles away from Ephesus. Mary would certainly fit the description of *the chosen lady* in verse 1. John would know about James and Jude who would be some of Mary’s children who would be walking in the truth as stated in verse 4. This could be as logical an explanation as any other pertaining to this letter composed by John.

Now let us return to our discussion of Romans 16:6. Look very carefully at the verse just prior to the one that name’s Mary. In verse five Paul sends a personal greeting to his dear friend Epentetus, who was the first convert to Christ in the province of Asia. The capital of the province of Asia is Ephesus, the same Ephesus where John and Mary are located. This Mary would seem to be Christ’s mother in later years, long after the crucifixion. We are now down to six Marys. Three Marys are identified in John 19:25; Mary, Jesus’ mother, Mary Magdalene, and Mary the wife of Clopas. The name Clopas is only used in this verse so there is no telling who this is.

But wait, we still have one woman to identify and it is time to go out on the second limb. Who is Mary's sister (this would be Jesus' aunt)? Would you accept it to be Elizabeth? Luke is the only Gospel writer who records the full story for the birth of John the Baptist (other Gospel writers reveal the story that John the Baptist prepared the way for Christ but none record the circumstances of his birth except Luke). Look in Luke 1:36 (NIV), *"Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month."* Now read verses 1:39-41 (NIV), {39} *"At that time Mary got ready and hurried to a town in the hill country of Judea, {40} where she entered Zechariah's home and greeted Elizabeth. {41} When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit."* Finally, read verse 1:56 (NIV), *"Mary stayed with Elizabeth for about three months and then returned home."* I can't prove that this is Mary's sister nor can I prove that it is not; but, with the relationship that is shown between Jesus and John the Baptist it would make sense that Elizabeth would also be comforting her sister at this humanly sorrowful time? Also consider what verse 40 says and what verse 56 implies. In verse 40 it says that Mary, *entered Zechariah's house and greeted Elizabeth*. I know that times have changed but do you read anything about knocking at the door or ringing the bell? It says she entered! Just a few years back, we in this country would have done the same thing to our family members when we went for a visit. When you arrived at your family member's home, you would first announce a greeting and then enter. In verse 56 it implies that Mary stayed with Elizabeth until the baby was born. Wouldn't you expect sisters to do that for each other? But what does Holman's say? Holman's puts Mark 16:1, Mat 27:56 and John 19:25 together (page 1222) to come up with Salome as Mary's sister. I think we need to look at all three verses. We have John 19:25 above, so what does the other two verses say? Matthew 27:56 (NIV) *Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.* Mark 16:1 (NIV) *When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body.* The answer rests in the identity of Zebedee's sons and I will show this shortly.

In going over this discussion I went through the various thoughts and verses. I attempted to identify any possible objection or speculation. I wondered if there would be objections to the speculation that Elizabeth was Mary's sister. Two other verses came up as a question. The first verse was Luke 1:18 and the sentence saying, *"... I am an old man and my wife is well along in years."* The second verse was Luke 2:36-37 (NIV) {36} *There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, {37} and then was a widow until she was eighty-four. ...* There

was one other thought I included in this discussion. In Luke 1:36 (on the previous page) it says, ... *and she who was said to be barren is in her sixth month*. Here are my reasonings and the remainder of the discussion. There must be a fairly wide age difference between Elizabeth and Mary if Elizabeth is indeed Mary's sister. Luke 1:26 seems to imply that Elizabeth was past menopause. Luke 1:18 would seem to indicate that Elizabeth was old if compared with Anna as being old, as shown in Luke 2:37. How did I come up with such a difference in age and how did God show me answers?

Luke 1:18 does not say that Elizabeth was an *old* woman it says that Zechariah was an *old man* and that Elizabeth was *well along in years*. What is well along in years? That depends upon ones viewpoint. If you ask someone age seventeen what does that mean they may tell you that she was thirty. If you ask someone in their fifties they may tell you it means that she was over seventy. Let's bring in Luke 1:36 where it says that Elizabeth was barren. Does this verse really imply that Elizabeth was past menopause? If I accept the term barren to mean past menopause then I would have a great many problems in trying to understand God's word. Wasn't Sarah barren (that's how Abraham had a son named Ishmael)? Wasn't Leah, Rachel, Zilpah and Bilhah all barren at one point or another? Isn't that how we have the twelve tribes of Israel? It would seem to me that if that logic was followed, there **really would not be** a Hebrew nation as we know it.

Now, let's address the age issue. What is a norm? What is a mean average? Don't we have to have some extremes to arrive at either term? What if this is one of those extreme cases? I personally know of some women who entered menopause as early as age thirty-five and I know of one case where the woman did not enter menopause until age fifty-seven. What about our own ancestors who traveled across this vast nation and lived in various places? I can show you genealogy records of families having twelve, fifteen and even twenty children over a period of twenty to thirty years. My own mother did not have her first child until she was 35 and in my ex-wife's family there were thirty five years between the youngest and oldest sons of her grandfather (he was sixty-eight when the last son was born). Place figures in this discussion with Elizabeth as the older sister and have thirty years difference in age between her and Mary. Mary was about twelve when she married Joseph. Elizabeth would be forty-two when she got pregnant. It makes perfectly good sense to me that at age forty-two and just then having your first child that you would be considered to be barren. I said what I said for two reasons. Show me the verse that indicates that Elizabeth had a previous birth. Secondly, it says she was barren. It does not say that she could never have a child. Also, notice in the beginning of Luke 1:18 what Zechariah said to Gabriel. He did not laugh and tell Gabriel that this was impossible,

instead he asks, *“How can I be sure of this?”* It would seem to me that Zechariah had hope, just as Abraham had hope and both possessed faith in God that what they had been told was true. Why can't we have a little faith that there might be a possibility that this is true and not just speculation?

Okay, this tree now has two limbs. We still have three Mary's to identify. One will be Mary of Bethany.

Luke 10:39 *And she had a sister called Mary, who also sat at Jesus' feet and heard His word.*

Luke 10:42 *“But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”*

John 11:1 *Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha.*

John 11:2 *It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.*

John 11:19 *And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.*

John 11:20 *Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.*

John 11:28 *And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.”*

John 11:31 *Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.”*

John 11:32 *Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”*

John 11:45 *Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.*

John 12:3 *Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.*

The fifth Mary would be Mary the mother of John Mark. Please make note that this John Mark is the writer of the Gospel of Mark and this identifies his mother as also being named Mary.

Acts 12:12 *So, when he had considered this, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying.*

That leaves only one Mary to identify. The best description for this Mary's identity is recorded in Mark 15:40. Now, let's put all the verses together that identify this particular Mary:

Mark 15:40 *There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,*

Mat 27:56 *among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.*

Mat 27:61 *And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.*

Mat 28:1 *Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.*

Mark 15:47 *And Mary Magdalene and Mary the mother of Joses observed where He was laid.*

Mark 16:1 *Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.*

Luke 24:10 *It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles.*

I indicated that Holman's identifies this Mary as the mother of James the Less (NKJV) or James the younger (NIV). Now look at two more verses and I'll venture out on another limb.

Mat 13:55 *"Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?"*

Mark 6:3 *"Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" And they were offended at Him.*

These two verses name Jesus' half-brothers and also report he had half-sisters. There are two ways that Mary the mother of Jesus could be identified. She is Mary the mother of Christ Jesus, associated with the Holy Spirit and the virgin birth. She is also Mary the mother of James and Joses and wife of Joseph, a normal family relationship. Wouldn't that also make *James, the younger* brother of Jesus? We can pull in some of that love that Mary, the mother of Jesus, showed to Elizabeth, to the angel Gabriel, and to the boy Jesus at the temple. This is significant because we now see that Mary the mother of Jesus, James, and Joses was at the tomb, was concerned, and was there the morning of the first day of the week. That sounds more like the mother that my Lord would have and the love that she held in her heart for her son.

Oh! Such a wonderful moment to know the love that was there in Jesus' family. But, I was building another branch. Look at the only two references for the name Salome being used.

Mark 15:40 *There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,*

Mark 16:1 *Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.*

In Mark 15:40 and 16:1 there are the same three women. The first reference identifies Jesus' mother and Salome at the crucifixion. In the other verse, we have the same three women going to the tomb on the morning of the first day of the week. There is a closeness that suddenly appears between Jesus and his mother. But who is Salome? My initial speculation was to interpret the verse in Mark 15:40 in a manner that said James and Joses, then as an afterthought, because of being a woman, the words *and Salome* (indicating that all three were the children of Mary and making Salome the sister of Jesus). An associate gave me some insight that I did not have. It seems that in the Greek language the case would have to be the same for all three to be considered in the same grouping, but it changes in this verse indicating that Salome is another person. However Mary and Salome are deeply concerned (as shown in verse 16:1) but resolved to what has happened and respectfully came to prepare the body of Christ for a proper burial instead of the hasty preparation that was performed prior to the Sabbath. Salome may not be Jesus' sister but she certainly is a very close follower of His and close friend to Mary, Jesus' mother.

I have to include the version from Holman's Bible Dictionary and let you be the judge of who is leading whom where. Holman's has the following to say about Salome: The name means *pacific* or peaceful in character; She is the mother of James and John and wife of Zebedee. The liberty is taken to combine Matthew 27:56; Mark 16:1 and John 19:25 to identify her as a disciple of Jesus and among the women at the crucifixion who helped prepare the Lord's body for burial. Holman's goes out on a limb and says that some believe John 19:25 mentions her as Mary's sister, Jesus' aunt and, therefore, James and John would be Jesus' cousins.

Because of the use of the name James, I felt it was necessary to review the apostles themselves because of the use of the term, *Zebedee's sons*. There are several places where all the twelve apostles are named and we will look at three.

Matthew 10:2-4 (NIV), {2} *These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; {3} Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; {4} Simon the Zealot and Judas Iscariot, who betrayed him.*

The list in Mark 3:16-19 (NIV) {16} *These are the twelve he appointed: Simon (to whom he gave the name Peter): {17} James son of Zebedee and his brother John (to them he gave the name Boanerges, which means Sons of Thunder); {18} Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot {19} and Judas Iscariot, who betrayed him.*

Finally, the list as recorded in Luke 6:14-16 (NIV) {14} *Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, {15} Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot, who became a traitor.*

I would like for you to notice two things: First, there are two James; one being James the son of Zebedee and the other is James the son of Alphaeus. Secondly, Thaddaeus is called Judas the son of James in the Luke record. The important point carries back to my going out on the limb to name Mary, the mother of James the younger, as Mary the mother of Jesus. Nowhere in the Gospels is the term James the younger used in connection to the twelve apostles. If the term James the younger is not used to associate with an apostle, wouldn't that also cancel the thought of Salome as the sister to Mary and as the wife of Zebedee?

There is one more verse reference that I'd like to look at for the moment. Let's review Matthew 27:55-56 (NIV). *{55} Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs. {56} Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.*

These two verses would confirm two things. First, there is the confirmation that Mary, Jesus' mother, was indeed in Jerusalem for the Passover. Secondly, there were many women who traveled with Jesus, let's not forget the disciples, and caring for them. Okay, we've already jumped around in this tree and went out on a limb and named Elizabeth as the sister to Mary. We jumped on another limb and discussed whether Salome was Jesus' sister. We found another limb and illustrated that Mary, Jesus' mother, was, in fact closer than tradition would lead us to believe to her son. So what's another limb or two? How about the wives of the apostles, wouldn't they be included in these women who were traveling with Jesus? Oh! You forgot that there was at least one apostle who was married. Matthew 8:14 (NKJV) *Now when Jesus had come into Peter's house, He saw his wife's mother lying sick with a fever.*

Even so, I think we need to add another reference to this so that we understand that it was normal for the disciples to be married and to have children. The key to this lies in the book of Acts. Turn and look to see that this is recorded exactly as it is in any New International Version (NIV) Bible in Acts 21: 3-6: *{3} After sighting Cyprus and passing to the south of it, we sailed on to Syria. We landed at Tyre, where our ship was to unload its cargo. {4} Finding the disciples there, we stayed with them seven days. Through the Spirit they urged Paul not to go on to Jerusalem. {5} But when our time was up, we left and continued on our way. All the disciples and their wives and children accompanied us out of the city, and there on the beach we knelt to pray. {6} After saying good-bye to each other, we went aboard the ship, and they returned home.*

Let's look specifically at two verses. First, look at verse three. What I'd like you to notice is the manner of identifying these disciples. These are the apostles and not just normal everyday followers of Jesus. Paul did not say he *found disciples* and

stayed with them for seven days. He said he *found the disciples*. Which disciples do you think are *the disciples* if they are not special? The second verse to look at is verse five. Does it not say that *all the disciples, their wives and children* accompanied Paul out of the city.

Interesting! Let's think for just a few minutes and ponder some questions. Would a person who was married just leave his wife and go off wondering for over three years or would he take his wife with him? Would a male, age thirty, normally be married? Would a Rabbi normally be married?

If you were a modern day shaker and maker would there be a lot of recorded information about your wife? Let's see: Who is Thomas Edison's wife? Who is Albert Einstein's wife? Let's try a little closer to our own time. Name the following American President's wives: Eisenhower, Johnson, Carter, Nixon, Ford, Reagan, and Bush. Fact is there are probably only three president's wives that can be named, by most, in the last one hundred years. They would be Eleanor Roosevelt, Jackie Kennedy and Hillary Clinton. Let's go back to another great president: What is Abraham Lincoln's wife's name?

See what I mean about very little information being recorded concerning great men's wives. Now go back two thousand years. No name is given for Peter's wife. No record is made of the death of Joseph. The part that Mary served is vaguely recorded. Yet, there is still one more name that continually appears in these verses.

Hey! We've already gone out on various limbs, let's go for the big limb at the top of this tree and ask whether you would be greatly offended if you were told that Jesus was also married. That the wife will go down in history as Mary Magdalene but not recorded as the wife of Jesus. Go back and look at the verses for the various Marys. Who is it that is around when the Gospel writers name the women. Mary the mother, Mary Magdalene and others. Who better to illustrate certain events than Jesus' mother and his wife? Who better to be at the tomb early the first morning of the week? Who better to be greeted by our Risen Savior than his mother and wife? Who better to give an account to the apostles than someone whom they all knew and trusted, Jesus' mother, and wife? Look at the following verses:

Mark 16:1 *Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.*

Mark 16:9 *Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.*

Luke 8:2 *and certain women who had been healed of evil spirits and infirmities; **Mary called Magdalene**, out of whom had come seven demons,*

John 20:1 *Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.*

John 20:11 *But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb.*

John 20:16 *Jesus said to her, "Mary!" She turned and said to Him, "Rabboni!" (which is to say, Teacher).*

John 20:18 *Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.*

Please notice something! When Jesus appeared to some they did not immediately recognize him, and yet, in John 20:16 Mary Magdalene immediately called him "**Rabboni**" and reported what she had seen to the apostles. Why would Mary Magdalene recognize Jesus when others did not? Could it be that they are husband and wife as I suggest?

Let us consider one more viewpoint before we continue our study. Have you ever considered art to assist you in learning of truth? Do you consider DeVinci's painting of *The Last Supper* to have any inspired value to understand Jesus' last meal with His disciples? Have you considered any of the classic masters of the Renaissance to be inspired by God to produce the illustrations we see in the Sistine Chapel at the Vatican or in the countless museums around the world? If you answered yes to these two questions, I have one more to ask. Do you consider the statement given in Biblical text (**A matter must be established by the testimony of two or three witnesses.** Deuteronomy 19:15) to be a true statement for guidance? I must ask you what your answer is to this question. If you answered yes, I really must ask you to pray and ask God to open your mind to see a new viewpoint. Of course! The other answer may be no and there is no reason for you to read further. Your mind is already made up and additional information is not going to assist in changing your mind.

God must have understood that the wedding at Cana would be a controversial account for mankind to understand and accept. Therefore He did not give us two or three witnesses to establish His truth, He gave us seven witnesses! Here are those seven witnesses:

- 1) Marriage at Cana by Giotto di Bondone painted in 1306
- 2) Marriage at Cana by Gerard David painted in 1500
- 3) Marriage at Cana by Jacopo Tintoretto painted 1561
- 4) The Wedding Feast at Cana by Paolo Veronese painted 1563
- 5) Marriage at Cana by Giorgio Vasari painted 1566
- 6) Marriage at Cana by Maerten de Vos painted 1596
- 7) The Wedding at Cana by Giovanni Paolo Panini painted 1725



Marriage at Cana by Giotto di Bondone painted in 1306

Here is what I see in these paintings. In Giotto's painting you have three people with an aura around their head. I would say you are viewing Jesus, Joseph in the corner and Mary on the right side. The bride is the one in red seated next to Mary.



Marriage at Cana by Gerard David painted in 1500

In David's painting I see two people with an aura around their head. Jesus is on the left at the head of the table and Mary is standing in what appears as holding her hands together presenting a plea to do something about the wine situation. Once again the bride is in red at the center of the far side of the table. Notice something! Of all those seated at the table, all are women except Jesus (the bridegroom).



The Wedding Feast at Cana by Paolo Veronese painted in 1563

In Veronese's painting the illustration is very simple. Jesus (the bridegroom) and His wife to be are seated at the center of the table and they are the only two with an aura around their head.

There are several items that can be said and brought forth within these seven paintings. First, let us establish our three witnesses and use the paintings of Giotto di Bondone, Gerard David, and Paolo Veronese. Why these three? Simply because they clearly identify the bridegroom!

Here is another established fact. In all seven paintings the wedding feast is not being hosted at a poor man's house. This is a grand feast being hosted by a person of status who has many servants to perform and present such a feast. One other minor detail, did you notice the range of dates these seven paintings were completed? They were painted between 1306 and 1725. That's about 420 years that our forefathers were inspired to depict the wedding feast at Cana in the manner they are painted. Think about that! Now let us see what text we find in the Bible to support this viewpoint.

How can anyone come up with an idea that Jesus was married? There's certainly nothing recorded in the Bible that directly says that Jesus was married. Of course the other statement is also true that *there is no verse that directly states that Jesus wasn't married*. So okay how can we come to that conclusion? Well, let's ask another

question. How did John record the Revelation and did the churches in Asia understand what was meant? There are many who now claim that the Revelation is not meant to be understood and that there is too much mystery in the prophecy? I really must think differently or read a different Bible. I've come to understand that if you know the Old Testament you can see the mysteries revealed in the Revelation and all you have to do is substitute old, understood accounts in the Old Testament into the Revelation of Jesus as given to John. So okay why this thought? I've tried to get you to understand that there was no need to record the historical, that isn't the purpose of the Bible. Normally, if you will search, and if there is a clue to follow, you can find a reference that will clarify the mystery presented in the Bible. So where is it that we can even get a vague idea that this might be possible. Look in the book of John at the first miracle:

John 2:1 *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.*

John 2:2 *Now both Jesus and His disciples were invited to the wedding.*

John 2:3 *And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."*

John 2:4 *Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."*

John 2:5 *His mother said to the servants, "Whatever He says to you, do it."*

John 2:6 *Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.*

John 2:7 *Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.*

John 2:8 *And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.*

John 2:9 *When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.*

John 2:10 *And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"*

Let's go through this a verse at a time and see what clues we have that are given to us. This wedding took place on Tuesday. Doesn't it say in John 2:1, ***on the third day***? If Sunday is the first day of the week, Monday would be the second day and Tuesday would be the third day. Now, where did Jesus live? Wasn't it in Galilee? But in what village? How about the village of **Cana**. Now, notice the rest of the first verse. It says that the mother of Jesus was there. Quickly read the second verse, but

let's not get into a discussion of verse two specifically at this time. I asked at the beginning of this discussion on Mary, "What is it the Bible says and what is it the Bible doesn't say?" Notice that it does not invite Mary to the wedding, but it says *that she is there*. Let's look at any modern day celebration that we can think of and explain for what reason someone attends but they were not invited. The only way I can think that this will work is if you are the host or hostess who is giving the celebration. You will be there but you do not invite yourself. Well! Isn't that true?

Now notice the wording in verse two. John 2:2, *Jesus and his disciples are invited*. Go back to Luke where we observed the naming of the twelve apostles and read the previous verse; being Luke 6:13 (NIV), *When morning came, he called his disciples to him and chose twelve of them, whom he also designated as apostles*: It would seem to me that there were certainly more than just the twelve apostles that were at this wedding. What better way to get the friends and followers of the groom to attend than to vocally present the invitation that the groom and followers are invited. Isn't that what it says, in different words, that Jesus and his disciples were invited.

Verse two seems to present a question: "Why would there be a need to invite Jesus if this was His wedding?" Well, that does make sense doesn't it? However, consider this. I am not proposing this to destroy your ideas, nor faith. I'm addressing these issues to get you to read, to think and to understand God's Word more. Look again at the culture of which we are speaking. There was no television in Jesus' day, you couldn't send over to Office Depot and have 300 copies of invitations run off on the copier machine, nor could you go down to the post office and ask for special love stamps for the envelopes. Again, if you invited the head of the group and included his followers, you invited all by word of mouth. Look at a wedding announcement placed in a church bulletin. Doesn't that one invitation invite every member of the church? You didn't have to send out all those extra invitations to accomplish the objective, did you? Neither did Mary have to do this! The one invitation, stated as it is, invited all the disciples. I think there is one major point that is continually overlooked. Take the entire New Testament and explain to me which book was not written by someone, who was a Jew first, Christian later. What did they know from the old ways, the Old Covenant, that we seem to have overlooked, set aside or never knew in the first place? Let's continue.

Verse three holds a major clue. Look at the wording which reads, John 2:3, *the mother of Jesus said to Him, "They have no wine."* I don't think that the wording is made to indicate that the host of the party doesn't have any wine. I think the wording is that the multitude of disciples do not have any wine. But, even more importantly, why would Mary bring such information to Jesus? Surely, Mary is not being a busy-

body and letting her son know that the host has put together a poor party and she is criticizing the host. I again, just don't think so. She is the host and she is letting Jesus know that there is a problem so that something can be done.

Verse four almost sings with male chauvinism. Jesus replies in John 2:4, *“Woman, what does your concern have to do with Me? My hour has not yet come.”* God really does have a sense of humor. Here is God in the flesh attending His wedding and while His mother is telling Him one thing, He is telling her something completely different. It would seem that Mary is worried about the earthly realm and Jesus is worried about the spirit realm. Mary wants a problem solved. Jesus on the other hand doesn't see the problem as His mother does and replies that the things of His ministry are not yet ready to begin. So how is this resolved, read the next two verses?

Mary does not reply to Jesus, instead, she replies to the servants in John 2:5, *“Whatever He says to you, do it.”* Let's get things straight! There are three important points to be made in this verse. Mary is giving the orders, this is her house and she's in charge! If that isn't so, think about this. You are having a party, one of your guest suddenly starts giving orders to your servants, your servants are looking around like they are confused and you're getting ticked off. Right? Did you read anything that would indicate that this happened? No! Therefore, Mary is at home, Joseph and Mary had servants and they lived in a larger home. It would seem that they had to be more affluent than previously believed by many. How else would you hold a party for all the disciples and why would you need servants? Something else has to be said. This is a parent speaking to her son. She is well aware of what He can or can't do and has presented Him with a problem and she expects a solution. We have to read verse seven for our final input pertaining to this verse.

How many waterpots are there in verse six? How much liquid volume did they hold? Simple math will tell you that there is between one hundred twenty to one hundred eighty gallons of liquid storage area. I really want to ask a question. When was the last time that you were at a party that the consumption of wine was on the order of 120-180 gallons (remember this party had been going on for some time so there was even more wine than this that was consumed)? Again, I'm going to state that Joseph and Mary lived in a large house. Consider that these waterpots were there for the storage of water for household use, or as stated *“..., according to the manner of purification of the Jews, ...”* These six waterpots were probably a day's, maybe two, supply of water for this purpose. There was a well nearby. I know you just stopped reading and started wondering where did I get that bit of news? Simple, it comes from the next verse.

Verse seven tells two important things. First, it completes the solution to the problem which was presented in verse five. It shows in this verse that respect for His earthly mother is present in Jesus' life. Mother had presented a problem and son was to find a solution. Secondly, look at what Jesus said to the servants in John 2:7, "***Fill the waterpots with water.***" And they filled them up to the brim. How would you accomplish this if they didn't have a nearby well. I'd even say that it was their own well and not the village well. I say this because of the nature of mankind. If they had gone to the village well to get 120-180 gallons of water someone would have been complaining and raising all kinds of fuss. Since there were no fights the well was probably their own and no one would care what was done with their own water. Let's use another illustration. If men had a cross piece over their shoulders and they had a five gallon bucket on each side that would be ten gallons of water per man to carry. It would still take 12 to 18 men to do this in one trip and each would be carrying over eighty pounds in weight (the weight of ten gallons of water alone would equal roughly eighty pounds). How far would you expect them to carry the water? Remember these are servants and they have been given orders to fill those six waterpots. They are expected to do this quickly so the party may continue. It can't be two or three hours for these men to go to the village to get the water. Simple conclusion, they had their own well.

Verse eight gives another reference to the importance of a voice command. Jesus said to them, John 2:8, "***Draw some out now, and take it to the master of the feast.***" And they took it. Proverbs tells us that life and death rests within the power of the tongue. Jesus cursed a fig tree and it withered and died. Here Jesus makes the simple voice command to the servants and the result has already been done. The water changed to wine when he said ***now***.

Verse nine gives us another major clue to this mystery. There isn't a verse in the Bible to identify when Joseph died. I'd be willing to say that because of this verse that Joseph was very much alive for this moment. To those who have traveled to the Middle East and have seen a village wedding you know that these things go on for days, up to about a week. The host for the wedding party is either one of three people: the father of the groom; the uncle (only on the father's side) of the groom; the groom. The reason the uncle and groom are shown is because the father has died. The uncle is shown and will take this responsibility if this is his brother's son and the son does not have enough money to have the party himself. The primary two people who will host this party are the father of the groom or the groom. Now since Jesus was invited, he did not host the party. You got it, the master of the feast is Joseph. Now look at the last portion of the verse which says, John 2:9, ***the master of the feast called the bridegroom.***

Verse ten gives the last important clue. The master of the feast is telling this to the bridegroom, John 2:10, *“Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!”* Two questions. Who made the wine? Who is the master of the feast talking to? Jesus made the wine and the master of the feast is talking to the bridegroom. Now, it would appear that the master of the feast is talking to someone other than Jesus, however let’s remember who would be hosting a ceremony such as this. Wouldn’t this wording also fit if it was the father talking to the son who was sharing the hosting duties of the party? Wouldn’t the sentence saying, *“You have kept the good wine until now!”*, be correct? Here’s my conclusion, this is Jesus’ wedding and the name of the bride is Mary Magdalene. I know you want to know how I got this name as the wife. Go back to the discussion of who is the other Mary which is show in the following verses: Mt 27:56; Mt 27:61; Mt 28:1; Mk 15:40; Mk 15:47; Mk 16:1 and Lk 24:10. Now add the following verses:

John 19:25 *Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene.*

John 20:1 *Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.*

John 20:11 *But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb.*

John 20:16 *Jesus said to her, “Mary!” She turned and said to Him, “Rabboni!” (which is to say, Teacher).*

John 20:18 *Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.*

I want you to observe one thing. In every verse, except John 19:25, Mary Magdalene’s name is placed **before** Mary, Jesus’ mother, by all four Gospel writers. Now why would that be done? Ask any man if he will give the name of his wife before he gives the name of his mother, unless the circumstances make it necessary to name the mother first, as in John 19:25. What makes John 19:25 different? You have to take John 19:25-27 together. These are the verses that put the care of Mary (the mother) into the responsibility of the apostle John. Therefore, you would direct the statement with the mother being identified first and the others following. Now, you ask if all this is so then what happened to Mary Magdalene after the crucifixion and why isn’t she mentioned again. No need to, her part had been played and we move on. Okay, look at this slightly different. How many times is Mary, Jesus’ mother, identified again in the New Testament? If you accept my suggestion, twice: Acts 1:14 and Romans 16:6. If you accept Holman’s only once: Acts 1:14. The point is that as far as the Bible was concerned their roles had been played by both women.

There was no need to mention them again. But, all this doesn't change history nor does it wipe them from the face of the earth either. Things just went on as they were intended.

Now you have Jesus' mother and his wife with him on his travels. You have Jesus' mother and wife in Jerusalem for Passover. You have Jesus' mother and wife at the tomb. You have Jesus' wife telling the apostles that the tomb is empty.

Does this really change any belief about Jesus? NO! If anything this has shown, to me, the love that God the father has for his creation even more, here's how.

John 21:25 And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

Hebrews 4:15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

In John 21:25 how many things are not recorded therefore we lack knowledge of those other occurrences. Can we accept that this presentation is just as feasible as anything that tradition has left us? Look at the Hebrews verse. If Jesus was tempted by every temptation known to mankind, how would He have experienced the frustrations and temptations that are in a marriage if He was never married?

I want to give you two more things on which to think. Go back to Genesis. Who introduced man into sin? Adam introduced mankind into sin and in that portion of the third chapter of Genesis both the male and female were known as Adam (meaning mankind and not specifically the name of the male). Notice that the woman is not given the name Eve until the 20th verse, the sin had already been committed.

Jesus represents the second Adam who corrected the error of the first Adam and returned to mankind the means to once again have a personal relationship with God. It took two to put mankind into sin, what better way than to have two to take the sin out? Now, let's make this perfectly clear! I am not saying that Mary Magdalene was needed to take the sin away, Jesus did that, on His own and by Himself. Look at the God given order that the Bible gives for the family in Ephesians 5:22-33. Christ is the head and it was Christ who took the sin away. But, look at the relationship with Mary Magdalene in the picture. There is now the image of a supportive wife whom, it seems, is close at hand providing support but not in the way of what must be done. The love is there, the forgiveness is there, the support is there. What better illustration is there than this that is presented here.

There is still one other thing that we must understand. God's number is seven, the number for completion. The best Satan can come up with is six. Consider what I have suggested. If you wanted full restitution and completion wouldn't it seem that even in the background of your mind that there would be a thought that a female would be involved?



Haven't you accepted a number six completion to the full circle if you accept the traditionalist viewpoint? When I say full circle isn't that a completion? Please think about what is being presented to you. Isn't it wonderful to know that God truly did come down to earth and walk and talk with mankind, lived, married, died and left us with this wonderful free gift of having Him take our sins away? Praise God!



Now, think about this one. There are two princes. One is the Prince of Light and the other is the shadow prince. The shadow prince had chosen to disobey the father and was asked to leave the house, but even so he still had permission to visit home. These two princes continue with their distinct and separate paths. The Prince of Light is given the task to resolve the difference the shadow prince caused when he introduced sin. He comes to mankind in the form of one of us (we, you and I, who wear an earth suit). In doing so, He places himself in the presence of the shadow prince's domain and the shadow prince believes that surely he will win this round. The battle has been long and the victories few for the shadow prince, but this one, surely he will win. The hour comes and the skies are blackened with all the sickness, sin, and disease known to mankind, past, present and future was heaped upon the Prince of Light. Even the Father cannot watch at that moment and turns away. The shadow prince thinks he has won because the Prince of Light gives up the earth suit and dies. But wait, the story is not over! After three days and three nights in the grave the Prince of Light is alive, walks, talks and shows himself to his friends, his family, and a multitude of others. He stays with these friends for another forty days and then leaves them and returns back to the Father.



The shadow prince loses again and decides that if he can't win one way then he will mislead, cause confusion and blind the spiritual bride (Jesus' church). In the generations that follow, the victory won by the Prince of Light at His resurrection is diminished. The shadow prince has men establish traditions that will be believed as truth. The shadow prince deceives educated men and women to have a sense of importance not because of truth but because of their education. The shadow prince splits the followers into different denominations, gives them different beliefs of praise and call each other wrong because they don't agree with one another. He sets racism up as a major stumbling block for humankind and also has it look like the Prince of Light is a wandering poor man. Finally, he identifies the earthly family of the Prince of Light as non-caring and poor. Oh my! The shadow prince has done his work well over the last two thousand years.

We somehow have forgotten that we are now the body of the Prince of Light. His work is now accomplished through us! He is still the head and as the head He gives the orders for us to follow and not the shadow prince. The Prince of Light is the son of the Great Glorious King of All Light and is not some wandering poor man.

The truth of God's own Word will show that our Lord lived in a fine home, ate good meals and did not dress in rags. Remember this! If Jesus had chosen to use His Godly powers He had the command over all money, all gold, all silver, all diamonds, and any other thing that mankind believes is wealth. He chose to live a simple lifestyle so he could walk among normal people, doing normal jobs on any normal day, in any normal situation. He did not choose to be higher than you or me in His speech or mannerisms. It was others, led by the shadow prince, who called Him a drunkard and Satan. Isn't it funny, the shadow prince getting others to call the Prince of Light these names. They really were describing the shadow prince himself.

There are those people who have problems with the way I addressed the issue that Jesus could command anything of material wealth if He had so chosen. Their concern was that I was tempting Christ as Satan did in Luke 4:3-4 (NKJV) *{3} And the devil said to Him, "If You are the Son of God, command this stone to become bread." {4} But Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'*"

I took this to mean that I was tempting Jesus to command wealth to appear at His discretion. Oh Lord! I hope the presentation did not come across that way. I was not suggesting that Jesus should cause wealth to be at His command. I said He could if He chose to do so. I think there is a difference. In the verses from Luke, Satan challenges Jesus with that famous little word *if*. I was not issuing a challenge, instead making a comment.

Let's share four verses concerning Jesus being tempted.
Matthew 4:1 (NKJV) *Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.* Mark 1:13 *And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.* Luke 4:2 *being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.*

Please notice something about these verses. Yes! They address the issue of Jesus being tempted by the devil, but I must add one more verse. Hebrews 4:15 (NKJV) *For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.*

Now, look at the first three verses. Do you read anything in them that Jesus was tempted in all things that can occur in a lifetime? Isn't that what is being said in the Hebrews verse when it says ..., *but was in all points tempted as we are*, ...? How, when, or where was all this tempting done? That really is not the point nor the issue. The issue is that everything pertaining to the life of Jesus was not recorded. If that were true we would have some type of record that covered Jesus' life from about the age of two or three (the visit of the wise men) to the age of twelve (at the temple) and the second big jump from twelve to the beginning of His ministry (about age thirty).

Finally, there have been those who have a concern with my statement that Jesus was more than a wandering poor man. His verse references were: Matthew 8:20 *And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."* Luke 9:58 *And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."*

Here are my thoughts on these two verses. When Jesus started His public ministry, it was not preached and/or taught at just one location. It was conducted in many different places to many people. If, once again, we consider the locale, the customs and the circumstances of the events there would seem to me to be a logical reason for the statement being made. Do you really have need for a permanent home if you are traveling across the land? Do you want to go out and buy a home if you already know that the final act you must perform for the sake of your ministry is to die? Considering that knowledge I can easily see why Jesus would make such a statement and that statement would certainly be true.

Please consider two more points. First, could I take and use the name of Jesus if this presentation was being led by Satan? Could I say, "In Jesus' name" and use the authority that he left to the church? Secondly, wouldn't that be the same type of discussion the Pharisees had about Jesus? Look at the following two verses: Matthew 9:34 (NKJV) *But the Pharisees said, "He casts out demons by the ruler of the demons."* Matthew 12:24 *Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons."*

Let me ask you this question. What is the difference between a pastor, a lawyer and a writer? I say, only the subject matter is different. The object is still to present a sermon, a case or a cause. Each one will make a presentation, but remember the choice is still left up to you for a belief, a verdict or a conclusion. Secondly, what happened to the promises given to Abraham? I am not trying to take away from the grace that Jesus left to all of us through salvation. I am trying to get you to expand your level of thought and to embrace the love that God through Jesus has for all of mankind. Look at Isaiah 11:1-10 (NKJV) *{1} There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. {2} The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD. {3} His delight is in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; {4} But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked. {5} Righteousness shall be the belt of His loins, And faithfulness the belt of His waist.*

{6} *“The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. {7} The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. {8} The nursing child shall play by the cobra’s hole, And the weaned child shall put his hand in the viper’s den. {9} They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea. {10} “And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious.”*

Let’s also look at John 3 to add to this discussion. What does John 3:16-21 say? John 3:16-21 (NKJV) {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. {17} “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. {18} “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. {19} “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. {20} “For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. {21} “But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”*

I know that many do not agree with my speculation, my reasoning or even in the thoughts that I possess. They cannot accept that Jesus could have been married, much less that His wife could be named Mary Magdalene. The pre-judgement there is very funny to me. Many have already told me that I’m a fool and wrong. They cannot accept that Jesus would cast demons out of Mary, forgive Mary, nor marry her. “Why! She was a prostitute.” This seems to be the more popular reason given to me why this can’t be so. They also seem to forget about Noah, Abraham, Job, Moses, Joshua, Paul and others who stood alone in faith to a belief that was against the grain of everyone else. Go back to our verses above from Isaiah, in verse one (1) ***Jesus is the Rod and Christians are the branch.*** Am I right or am I wrong? Then I have another question. Why don’t the Christians of today understand that they need to get back to the roots to clarify that which they are to believe? It is that point that I added the verses from John. We seem to like John 3:16 but we forget the rest of the statement being made. In John 3:16 can you show me where it says that you must be a Christian? Can you show me where it says that you must be baptized to receive the promises that have been given? Doesn’t this verse say that God loved the whole earth? Then, if God loved the whole earth, what part is left out? Doesn’t it say that

the promise is given to those who believe in the Son? Isn't this restated in verse 18? Where does it read that this belief must be in a particular manner or through a particular denomination? It seem to me that there is just too much misinformation, inaccurate teachings and non-scriptural traditions that come out of most traditional churches. **That is plain and simply, the bottom line!**

Have I really taken you up through this tree of discussion and placed you out on a limb without support of belief or assurance from the Prince of Light. Oh! I pray not! I pray that you have a slight glance at the true picture of who the Prince of Light really was and is. **Jesus is more real to me now then ever before!** His family was real and they cared for each other. His brothers and sisters were real and they also demonstrated this care. Do we forget that his brothers James and Jude also have books in the New Testament? But most of all I must answer the question, **“So what difference does it make? I still believe in Jesus.”**

The difference is in the methods used by the shadow prince to diminish the victory. If you care to wash aside the history and the details you do several things. First, you dishonor God the Father, He sent the Prince of Light and the victory secured by the Prince of Light for all humanity is real. Secondly, you dishonor the family. To any race or family, history is to them what memory is to an individual. Don't we have memories? Do you just toss your memories aside like old rags? Then why do you toss aside the history pertaining to the Prince of Light? Thirdly, have you forgotten that we, Christians, are grafted into the branch and that our means to get back to the promises given to Abraham must go through the Jewish portion of the tree. Finally, have you fallen for the presentation given by the warriors of the shadow prince who portray themselves as beings of light and mislead us into accepting a falsehood? You must be the one to decide. It is your freewill choice to do so. You hold the key and this key rests in the truth because it will set you free. Do as Paul instructed us to do and search the scriptures for the truth. I leave this discussion with the following statement. **I proudly confess that I serve a risen Lord and that His Spirit fills my soul, my mind and my days!** Have you found such an abundant faith in your own walk?

**Peace be unto you! Jesus is the answer,
but, you must decide if you will serve Him!**

There, it is done! This discussion needed to be said. Few have taken the time to set down and really read their Bible to see what it teaches. They are happy and satisfied to accept the statements of others that tradition or the belief of another is good enough for them and that is as far as they will go to seek the truth.

Let's identify the five Marys (please notice that I say five and Holman's says seven) by verse grouping:

(1) Mary, the mother of Jesus: Mt 1:16, 18, 20; 2:11; 13:55; Mk 6:3; Lk 1:27, 30, 34, 38, 39, 41, 46, 56; 2:5, 16, 19, 34; Acts 1:14; and Romans 16:6.

(2) Mary Magdalene: Mk 16:9; Lk 8:2; Jn 20:1, 11, 16, 18.

(3) Mary, the sister of Martha and Lazarus: Lk 10:39, 42; Jn 11:1-2, 19-20, 28, 31-32, 45; 12:3.

(4) Mary, wife of Clopas: Jn 19:25.

(5) Mary, mother of John Mark: Acts 12:12

(1 & 2) Mary Magdalene and Mary (Jesus's mother is identified as mother of James): Mt 27:56, 61; 28:1; Mk 15:40; 47; 16:1; Lk 24:10.

(1, 2 and 4, together) John 19:25

Answers to who's wife is whom:

Albert Einstein — Mileva Maric

Thomas Edison — (1st) Mary Stilwell
(2nd) Mina Miller

Abraham Lincoln — Mary Todd

George Bush — Barbara Pierce

Jimmy Carter — Rosalynn Smith

Dwight Eisenhower — Mamie Doud

Gerald Ford — Elizabeth (Betty) Bloomer

Lyndon Johnson — Claudia Alta (Ladybird) Taylor

Richard Nixon — Thelma Catherine (Pat) Ryan

Ronald Reagan — Nancy Davis

Franklin D. Roosevelt — Eleanor Roosevelt (a distant cousin)

John Kennedy — Jacqueline Bouvier

Bill Clinton — Hillary Rodham



Ten Principles of the Kingdom





VQP C



VQP C



VQP C



Ten Principles of the Kingdom

You found this book or it found you and you began reading this material for a reason. You were looking for truth or answers within yourself. This section will probably be the most rewarding for finding those answers. By following the truth that is given here the entire combination lock sequence for the Kingdom of God will be revealed to you. It has taken me the better part of a twenty year period to come to understand these truths and how they must be totally used for the inherited blessing of God to be fully manifested in one's life. You can use one or two of these principles and find a return on your investment of time, however as I have just said if you want the full measure of God's holy blessing that is contained within the deepest vault of the Kingdom you must use the right combination or the locking device will not function and you still will not have the true reward.

We need to define the meaning for three terms. The first is spirit. There are three spirits that I want to define.

I am a spirit, I have a soul and I live in a body! Genesis 1:26 identifies this spirit of one's self where it records, (NIV) Then God said, *Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.* Verse 27 will identify that this image was both male and female. But, what is this image in which we have been created? Is there any verse in the Bible, or the Koran, that truly states that God is a spirit? Yes! There is and it is spoken by Jesus in John 4:24 (NIV), *God is spirit, and his worshipers must worship in spirit and in truth.* Is that all there is to define mankind to be a spirit? No! Ecclesiastes 12:7 says, *... and the spirit returns to God who gave it.* The apostle John gives us even more of an understanding about our spirit in John 3:6 (NIV), *Flesh gives birth to flesh, but the Spirit gives birth to spirit.* Look very closely at this verse and you will see two spirits identified. We see the spirit of God (being the first spirit and indicated with a capital letter) giving birth to our own spirit.

That's one spirit but what about the Holy Spirit? Can't we say that the Holy Spirit and the Spirit of God are one and the same? No! They are not. I am not a theologian who is here to debate these two terms. Practical reading of God's Word shows they are different. When the term Spirit of God is used it is God's inner feeling and not the third part of the Trinity. Look at Genesis 1:2, *...and the Spirit of God was hovering....* Isn't that a feeling, a thought or an emotion? That's not a functional entity that the Holy Spirit represents. There are three places in the Old Testament the term 'Holy Spirit' is used; being, Psalms 51:11, Isaiah 63:10 and 11. In all three

cases my opinion says that this is God's feeling, His being or His emotion. To me the full clarification is given in 1 Corinthians 2:11, (NIV) *For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.* If this is the third part of the Holy Trinity Jesus would have no reason to say what is recorded in Acts 1:4-5, {4}...*Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. {5}For John baptized with water, but in a few days you will be baptized with the Holy Spirit.* Can't you see the difference? If the Holy Spirit was already given to the world there would be no reason for Jesus to say that it was a promised gift which would come in a few days. This occurred in Acts 2:4. Ask yourselves another question about Jesus' statement. What is the record pertaining to when Jesus said to them, ..., *which you have heard me speak about.* What verses did Jesus speak about the Holy Spirit? For the sake of understanding we have to look for the Comforter in the KJV and Counselor in the NIV to find this because that is the term that Jesus called the Holy Spirit, or Holy Ghost. There are four occasions were Jesus speaks about the Comforter:

John 14:16*give you another Comforter*

John 14:26*whom the Father will send in my name*

John 15:26*Comforter is come, whom I will send to you from the Father*

John 16:7*for if I go not away, the Comforter will not come unto you.*

Notice the following in these verses:

John 14:16 it says give and not gave, meaning this is in the future and not in the past.

John 14:26 it says will send and not has sent.

John 15:26 it again says will send and not has sent.

John 16:7 it says will not come and not has come unto you.

There has to be a difference between the Spirit of God and the Holy Spirit; otherwise Jesus is a liar and the Word does not bear the truth.

The third manner of use is the word *spirits*. Normally, the Bible does not make these beings out to be of much good. We could make a list of verses where we are show the manner of these beings.

Jesus called these spirits out in the following:

Mark 1:26, 5:8, 7:25, 9:17

Luke 4:33, 8:29, 9:39, and 13:11

Look at Luke 9:1 notice that the authority to do the same was given to the Apostles. Peter used this authority in Acts 5:15-16, Philip did likewise in Acts 8:7; but, the thing that I want you to see concerns Paul. Turn to Acts 16:18 and notice that Paul did the same thing. He called out the evil spirit; and yet, he was not one of the original twelve Apostles of Jesus. Do you understand what this means to you? You have the authority to do likewise! However, be careful, just because I have told you that you can do this there are certain others steps that must be done to fully use this authority. Look at Acts 19:15 and you will see that when others tried to call out these spirits they found that there was more to it then just calling upon the name of Jesus.

The second term that we must define is *faith*. I know it sounds silly to you to define faith because you have so much of it and because we have previously discussed it. However, if you have so much faith tell me why are you here receiving solid food and not feeding truth to others?

There are two uses of the term *faith*. Many want to define faith as their religion. They say, *I have the faith*. Their meaning is that they know the rituals and the ceremonies and they know the correct reply to the written prayers, but do they have faith? Yes! In its simplest definition faith is what you believe. Now, that would meet the usage just stated, but would it meet a definition pertaining to things unseen? In some ways I must give you our last term for you to fully understand the second meaning of faith.

Our last term is *dominion*. There are two: one being the physical world which you see and where your five senses are employed. But, there is another dominion that you do not see. That is God's dominion. The dominion of the unseen has control and influence over the seen. Goes against everything your body tells you doesn't it? Yet, we reviewed the term spirit and saw in John 3:6 the difference between flesh and spirit. Let's go further to define the difference. Turn to Romans 14:17 which says, (NIV) *For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit*. To continue turn to 1 Corinthians 2:14 where we find the reason why so many do not understand, it says, (NIV) *The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned*.

Stop and think! All things in this dominion in which we live came from the unseen dominion. You say no! Man thought of this and created that. Really now! Where do you think those thoughts came from in the first place and what connects you to God? Sure the thought came from within yourself, but it is only the manifestation of the gifts from the unseen dominion. The point of connection between

a person and God, the Infinite Power of the Universe, is man's spirit or to be more specific his subconscious mind. Easily shown! Return once more to Genesis and read verse 1:1. What does it say? I don't care how hard you try it does not say man created the heavens and the earth. Now, if God can will the physical to be formed from where do you think the power of creation comes? If you still believe that it comes from the physical dominion of the senses, I ask for you to do only one thing, reach out your arm, swing it through the air, close your fist down upon that air. Now with one thought create me a single blade of grass. When you have mastered that and create that single blade of grass, I'll believe anything you want me to believe. But until that time when you can do that, I'll believe the recorded reality of the written word of God.

Again think! When you have a need and you pray for that need and ask God to fill it, does the actual filling take place in God's dominion with the manifestation of the results here in this physical dominion? Wasn't the thought first in your prayer, which came from your subconscious, and was sent by that prayer to God? Wasn't it your faith or your belief that God would answer the prayer that activated the unseen power of God to cause the need to be manifested in the here and now? Can you start to understand how the power of the unseen dominion causes a resultant effect within the seen dominion and yet the actual force to cause the result rest in the dominion of the unseen? So now let's answer the last fact about faith. Doesn't 2 Corinthians 5:17 tell us the truth about our faith, (NIV) *We live by faith, not by sight.*

To fully understand and employ the principles, we have to use our faith to activate the unseen to become real in the seen. Sounds completely contrary to everything the five senses tell us. It appears to me that this is a stumbling block to many people. They will sit there and say, *Let me see it and I'll believe it*, or rephrased, *I'll believe it when I see it*. However, without a real belief in truth, a life-style to match, knowledge of the Word, and the belief in the Holy Spirit we miss the boat and permit the evil one to continue to beat us down. We are the ones who cause prayer not to be answered, or sickness to be present, or poverty to be all around us. Okay you ask! What are these principles?

These are my opinion, after many years of studying God's Holy Word. These principles are not called by me laws. Laws represent the Jewish or Mosaic code, as distinct from the Gospel. Jesus removed the curse of the law from us. However, I did not say that there are no commandments contained under the New Covenant. There are, and for the most part they follow the Ten Commandments. There is an exception, the fourth commandment is not defined in the New Covenant as being on any specific day, yet you are to obey the Lord your God and to worship Him. Jesus added one

commandment in John 13:34 where He tells us to love one another as He loved us. All the others commandments would fall into their natural order if we'd only perform this one command. This one command from Jesus is the commandment I have repeatedly called the one rule to follow in the New Testament.

If you search, you can find other people who have defined principles, theorems, or maxims as they see them and as given to them by the Holy Spirit. I'd be willing to say right now that if you look carefully at all the others, and these here as well, you will see them overlap and blend together to cover the same information. The Holy Spirit gives the thought to different people and they in turn write their own words from those thoughts. The same Spirit is leading each of these people. The difference is in the manner that each person expresses the same thought from God. What you should understand is that truth will come through and can be tested to show the thought came from God. Here's my short list and we'll go through each one to show where it came from and how it works:

- 1) Your Salvation in Jesus Christ
- 2) Be Obedient to God
- 3) The Principle of Faith
- 4) The Principle of Sowing and Reaping
- 5) The Principle of Unity
- 6) The Principle of Use
- 7) The Principle of Patience
- 8) The Principle of Responsibility
- 9) The Principle of Greatness
- 10) The Power of Prayer

Your Salvation in Jesus Christ

In revealing to you truth I've used the Holy Books. I have not attempted to denounce any prophet, however I sense that some will take these principles in that manner, especially with this first principle. The first principle I give you is your salvation in Jesus the Christ.

After traveling around the world and living in many different countries I have come to one conclusion. The statements pertaining to Jesus rises above all the others. In all those travels I never found a statement, or fact, that any other prophet died, was in the grave for three days and three nights, then arose again. Neither have I been able to read that any other prophet was called Son by God the Father, or that any other prophet claimed to be in a relationship that they would admit publicly that they were the Messiah, the Savior of the world. Jesus did, and He alone is called Lord of lords and King of kings.

I have mentioned repeatedly throughout this book references from the Holy Koran. What does the Holy Koran say? Look first in Sura 3:45, which says, *Behold! The angels said O Mary! God giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of (the company of) those nearest to God.* Sura 3:55 says, *Behold! God said: O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who reject Faith, to the Day of Resurrection; then shall ye all return unto Me, and I will judge between you of the matters wherein ye dispute.* Sura 4:157-159 says, *{157}That they said (in boast), We killed Christ Jesus the Son of Mary, the Messenger of Allah;—But they killed him not, Nor crucified him. Only a likeness of that Was shown to them. And those who differ Therein are full of doubts, With no (certain) knowledge. But only conjecture to follow, For of a surety They killed him not:—{158}Nay, God raised him unto Himself, and God is Exalted in Power, Wise. {159}And there is none Of the People of the Book But must believe in Him Before his death; And on the Day of Judgment He will be a witness Against them.* Sura 43:61 says, *And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.*

Now, if we followed Muhammad's lead in what we read we would need to understand Scriptures, and the Gospels, to see that Jesus was resurrected (Sura 3:55) and to also see that Jesus will be a sign of the second coming (Sura 43:61). Then Muhammad does lead a straight way; and, that straight way is identified in John 14:6, (NIV) *Jesus answered, I am the way and the truth and the life. No one comes to the Father except through me.*

Here is the key to the inner vault of stored treasure (heavenly rewards). Without this ingredient all other keys (tenants) are mute. Sure, there are those who have come to understand that they can send out thought and obtain results, but the greater joy is the understanding of one's relationship to our Great High Priest. In that regard we are the adopted sons and daughters of God and not just His creation.

Here's the principle that convinces me. Knowing the alternative! I personally don't want to take the risk of being wrong. I also know that most Moslems will disagree and tell me that I am totally wrong, that I must follow Muhammad and obey God in submission (being Islamic). I have said that in all of my travels I never found any other prophet who called himself the Son of God, or was called King of kings and Lord of lords. Here's the answer! I know you will not believe what is here any more than I will convert to Islam. All of God's creation will come to know the truth when two things happen; the second coming and the final judgment. No one will have to say, *See I told you so!* because every soul who ever lived will finally know and can only say, I made this choice, myself.

Be Obedient to God

All three of the great religions, who take themselves back to Abraham, have this as a principle. To the Jew this is following the law. To the Moslem this is being Islamic, which means to be submissive or obedient to Allah (God). The Christian should understand this as acceptance of a new life with Jesus as our example. Turn to Deuteronomy 28:1-14 to see the blessings for being obedient from the Old Testament. One New Testament reference is spoken by Jesus in Mark 12:29-31, and another is given in 1 Peter 1:14-16.

To the Moslem the entire Koran represents the utterance of submission to worship Allah. To each and every one of you there should be no question that this is a cardinal principle to be observed and followed. Being so, why do you not follow the portion of the Book that was given to your prophet? To the Jew answer these: Is it not so that the atonement for sin is no longer met with a sacrifice offering? Is it not so that the veil of the Holy of Holies in the Temple was torn in half when Jesus died on the cross?

To the Moslem answer these: Muhammad repeatedly said that your portion of the Book was the last and final word because the Jews and the Christians had not followed the law according to the Scriptures and the Gospels. If Islam is obedience under the law why aren't any of the observances of the law followed? Why didn't Muhammad tell you what Scriptures and Gospels represent? Where is it recorded in the Koran that Moslems are excused from the law?

Christians I save my best chastisement for you. Why is it you try to crucify Jesus on a daily basis? Yes you do! Each time you are disobedient to the example that Jesus showed, you sin, and instead of repenting and asking forgiveness you go on and act as the prostitute illustration of Israel and Judah of old. You can't go to church, you can't give to the poor, you have no tolerance, you run to the courts to sue or get a divorce if there's any question to your position or status. If you desire for these keys to open the lock you must be caught up in God's repentance book, must have a love toward your fellow man, and must abide by the law in obedience.

The Principle of Faith

Throughout this book I've told you that faith is the activator ingredient of the power within you. Love is the motivator, but faith is the activator. When a person gives his or her life to Jesus as Lord and Master God sends at that instant a measure of faith (Romans 12:3). Now, let's understand one thing. God did not give some an ounce of faith and others a ton of faith. He gave everyone an equal measure for you to start with. If you work to strengthen your faith you can build your faith to that like Abraham. Romans 4:17-21 gives an illustration of the faith of Abraham. Notice in verse 19 that it says *...being not weak in faith...* and in verse 20 *...; but was strong in faith...* If you read carefully there is a choice that Abraham made pertaining to his faith. In similar manner we can either choose to have a weak faith or a strong faith. Well, if this is a choice surely there are examples and statements in Bible verses that can help build a strong faith. There are! Turn to Ephesians 6:10 for starters and read. Doesn't it say to be strong in the Lord? Then surely our Lord wants us to be strong and has something to do with strengthening our faith. Now, look at Luke 10:19, (KJV) *Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.* Turn over a few pages to John 14:12-14, (KJV) *{12} Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father {13} And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. {14} If ye shall ask any thing in my name, I will do it.* Turn maybe a page or two to John 16:23-24, (KJV) *{23} And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. {24} Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.* Now, turn back one page (maybe) and look at John 15:11 to see this joy, (KJV) *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.* To further see this joy in ourselves look at the result of the promise Jesus made pertaining to the coming of the Holy Spirit. Turn to Acts 13:52, (KJV) *And the disciples were filled with joy, and with the Holy Ghost.* We can see that the Comforter fills us with joy.

I'm going to borrow an outline from Dr. Frederick K.C. Price and align myself in Jesus' name with his ministry and pray that he will not be too upset that I show you his six principles for obtaining strong faith.

- 1) We must know the reality of the Word of God.
- 2) We must know the reality of our redemption in Christ.

There are two parts to this redemption

- a) Spiritual redemption was made the moment you accepted Jesus as your savior.
- b) Bodily redemption (being the physical redemption of your glorified body) will be made at the second coming of Jesus.
- 3) We must know the reality of the new creation.

Meaning — We are new creatures in Christ Jesus.

- 4) We must know the reality of our righteousness in Christ.
- 5) We must know the reality of the indwelling spirit.

We must be filled with the Holy Spirit to maximize our faith; however, you do not have to be filled with the Holy Spirit to be:

- a) A Christian.
- b) A child of God
- c) To have your name written in the Book of Life

You must invite the Holy Spirit in to be filled by the Spirit.

- 6) We must know the reality of the authority of the name of Jesus.

The verses given to you from Luke and John show you examples of the granting of this authority that Jesus gave to the Church.

I'm going to add three other statements from Dr. Price. (1) Weak faith will always consider the body; a strong faith will always consider the Word of God. (2) God will let you go through the circumstances that you are going through if you don't do something about it. Otherwise you don't need a mind or a will. (3) There are two reasons that your faith fails; ignorance and being in a state of disobedience.

Understand that a strong faith means you take action to do the perfect will of God. That will is recorded for the Church in the letters from Romans to Jude. By faith you must activate the Universal Mind of God to manifest in this dominion what you have asked for, remembering that there are two reasons why your faith can fail. If you are not caught up in God's repentance book you are not in the proper state of obedience and most likely your request will not be answered. Secondly, if you do not know the rules and conditions of the principles then how do you expect an answer? You don't go into the grocery and find a sale that says 4\ \$1.00 and take five of the items to the check out and expect the store to take one dollar for the five items. So, unless you read the Word and understand the conditions for certain things to happen, why do you mock God by acting so foolish and asking for things that you do not need? If you have a need for transportation to get you to work why do you ask for a

Cadillac when actually a bicycle would serve the purpose? Why do some people get so hung up on the material and go to their mate and say if you really loved me you'd buy me a house or a new diamond? Your reply is that God provided the family with shelter and food and six diamonds are enough. The mate says, "Well! If you won't show me your love I want a divorce!" How, in all that is holy, can this be an example of the will of God and that faith activated the power for something to manifest itself in this dominion in this manner? Actually, we will see the reason in the next principle.

The way to activate great faith is to start out small and let it grow. Believe that the Bible is true and continue to read God's Word until you understand the full measure of faith that you've been given. Be confident in your belief and do not doubt. When you doubt you break the ties to have your thought fulfilled. Remember, Peter also walked on the water beside Jesus and everything was fine until he doubted. You can also walk on water, if you couldn't there wouldn't be an example of such happening in the Bible. Learn to focus your thoughts and believe that what you have asked for will be done.

The Principle of Sowing and Reaping

Our three previous principles all have an interconnection. You must believe in Jesus and be saved to be an adopted Child of God, you must be obedient and you should have strong faith. Let's take the activation power of faith and take it to the next step, which is contained in the principle of sowing and reaping. Many may call this the principle of giving, or even the law of reciprocity. Jesus gave this principle in Luke 6:38 saying, (NIV) *Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.* But, what is it that we must give? Anything and every thing! Stop and think about this. Here's the age old basis for sermons of stewardship, for loving your neighbor, for helping the poor, for increasing your wealth, and anything else your mind can think of.

Here's an example. You go out in your yard and clear off the grass to prepare the ground for a garden. You take your tiller and turn the ground. You drag the water hose over to the edge of your new garden and then you get down on your hands and knees and yell at the ground, *Give me corn!* You listen carefully and you hear, *Give me seeds fool and I will give you corn!* You have to start the process and you will get back what you give. If you plant corn seeds in your new garden you don't expect tomatoes to grow from those seeds.

In like manner everything you do in life is dependent upon the seeds you have sown. Bible verse after Bible verse reassure you of your health, your well being, and your prosperity. So why do you have poor health and live in a ghetto and poverty is all around you? What seed did you plant? If you harp on your condition what condition do you expect in return? If you think you are going to be ill, you will be ill. If you think you will never get out of the ghetto, you never will. If you think you will always be on welfare, you will and so will your children's children's children. For not only have you planted the seed, you nurtured it and guarded it and gave it to your children so they could do the same and pass on this seed that you started growing.

The feud between Ishmael and Isaac is also right here. The difference between Catholics and Protestants is here. The bias between black and white is here, and, yet no one sees it. Why? Go back over the ages and look at the beliefs, look at what was harbored in the hearts and minds of mankind and you can see the seed that was planted. Did God plant these seeds? No! The evil one came to man and deceived him and man planted the seed, who has been passing it on, and on, and on to the next generation for eons and now it is the acceptable norm and to hell with the truth or what is recorded in the Book.

Let's stop for just a moment. We have talked about, and have called this person the evil one. But, we haven't really defined our enemy. Let's look at Satan to see who he really is and the influence he has. What is it that Satan can do and who is he?

He has authority over kingdoms, which can be given to others Luke 4:5-6

He can cause physical affliction Luke 13:16

He is the ruler over this age John 12:31, 2 Cor 4:4

He tempts believers to sin 1 Cor 7:5

He blinds the minds of unbelievers 2 Cor 4:4

He masquerades as an angel of light 2 Cor 11:14

He frustrates the activities of God's servants 1 Thes 2:18

He empowers the Antichrist 2 Thes 2:7-12

He causes persecution of Christians 1 Pet 5:8

He accuses believers before God Rev 12:10

With careful study you will also come to the conclusion that Satan and his demon servants cannot hear your thoughts as God does for the simple reason that Satan, and all the other evil spirits, are created by God, just like you and I were created by God. As a created being they do not possess the powers of God. In order for Satan, and his demons, to hear you you must speak to them, they cannot read your mind as God can.

Now, what's the counter move against Satan? Would you accept that Jesus has beaten Satan? Would you accept that Jesus healed the afflicted and the sick? Would you accept that Jesus cast out evil spirits and had authority over them? Then would you accept that sinful human beings have the potential for Godlikeness? That this Godlikeness is like that which was intended for mankind at the beginning (Gen 1:26-27). That this was made possible, and actual, through Jesus the Christ, who is the likeness of God (Rom 8:29; Col 1:15-20, 3:9-11).

Here is a list of scriptures to show that the power of the evil one can be broken: John 16:11; Luke 4:41; Rom 12:21, 16:19-20; Eph 6:11-18; 2 Th 3:3; 2 Tim 4:18; James 1:13-14, 4:17; 1 John 5:18; and 1 Peter 5:9. It seems that everyone has forgotten to review and understand the triumphant glory of the Revelation: Satan lost! Mankind has the power of free will choice and what ever our mind thinks, and when we dwell upon that thought, the forces of the unseen are put into effect and man will reap that which they have sown. If you are ill stop dwelling upon it, change your thought and reassure yourself that you are healthy. If you are in poverty stop dwelling upon your misfortune and think about your prosperity.

Look at it another way. We the human species act like mirrors. We reflect that which is given to us. If the world gives us a hard time we give it back. If the people we interact with, be it at school, work or at home we reflect back what we are given. We actually do as the Bible says. *Do unto others as you would have they do unto you* (paraphrased from Mat 7:12). We do it, but not in the manner intended by Bible principles. We give bad away and we wonder why people are like they are when we get bad given back to us. We don't stop and think, or try to give an iota of love to someone in a manner of refraction, which is bending the image that we are receiving. We only reflect and give the straight image directly back without any type of change. All of these things that we do upon each other only compounds our problems. We are only adding stress upon ourselves and when we start having heart attacks and afflictions of cancer we wonder why me?

Look around you today and notice which gender it is that seems to be the most intolerant? It appears to me that it is the females who are driving far in excess of speed limits. The women are the ones on the roadways that are cursing that you're an idiot and just cut them off. It's the women who are turning up their car radios to a deafening level and look at you with a I dare you to tell me to turn it down attitude. Yet; at the same time they are standing in court and portraying themselves as being the poor damsel who has been wronged. They march up and down yelling about abuse and yet they had nothing to do with the cause of any abuse that might be poured out upon them. Believe me I do not want to see women abused or harmed in any way. But, at the same time I do not want to see men being raped by the laws just because they are men. God joined male and female together to work as one, and to share in the glory of His grace, and not to fight with one another and accuse one another of crimes that never took place. This is done between many men and women so one has an advantage over the other. Learn to give love instead of hate or jealousy.

If your children are rebellious what thoughts and actions have you done before their eyes? For by your words and actions you plant seeds and the product of those seeds will be even more of the same for what seed is there in the entire world that only gives one seed back for what was planted. Look at the abuse we see around the world today. In most cases those who are abusive were abused. Look at our biases and our prejudices. Our children see these biases and prejudices at home and only carry them forward for another generation.

Since the evil one is causing this strife look at the following to see evil: Mat 10:1, 12:35-37; Rom 7:21; 1 Tim 6:10; James 3:5-18; and 1 John 5:19. Now to see some examples of the influence of evil look at: Mat 13:19-23, 13:37-44, 15:17-20; Mark 7:20-23.

We, you and I, have the power to break the cycle. In fact it is the Church which must break the cycle. Notice one thing I did not say that the cycle must be broken by a denomination. Fact is, there are those who stand in pulpits and teach and preach how to continue in the pain, agony, sickness and the poverty by envy, jealousy and pride. These false prophets do not teach God's precious gift of salvation through Jesus. Instead they teach man's own prideful wants and ways.

Now, while we are at it why don't we define natural man from a Biblical viewpoint. Turn to 1 Corinthians 2:14, (NIV) *The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.* Let it be known. Natural man is concerned with the five senses of the flesh. The Spirit filled Christian has a sixth sense granted to him and it is called faith.

Now, go back to the verses I gave you at the beginning of the principle of faith where I was showing you the authority given to the Church. Review these verses: Luke 10:19; John 14:12-14, 16:23-24. Look carefully at Luke 10:19. Can't you see where it says that the Church has power over the enemy; and nothing shall by any means hurt you. We can stop Satan. Look at the second part. Do you see the word *nothing*? That doesn't say some things, a few things, or even one thing. It says nothing shall by any means hurt you. The only way that this conditional promise can be broken is by us empowering Satan to take it from us. We do that in many ways, but more than any other by the seeds of thought that we sow in the fields of the unseen dominion.

The power of the gifts given to the Church rest in this principle. Everything seems to be a contradiction from the thought of the flesh. Watch!

The world says, *Hate your enemies.* The Kingdom says, *Love your enemies.*

The world says, *Hit back.* The Kingdom says, *Turn the other cheek and do good to those who mistreat you.*

The world says, *Hold onto your life at any cost.* The Kingdom says, *Lose your life and you will find it.*

The world says, *A young and beautiful body is essential.* The Kingdom says, *Even a grain of wheat must die if it is to have life.*

The world says, *Get all the material wealth that you can.* The Kingdom says, *Seek first the Kingdom and then all else will be added to you.*

The world says, *Push yourself to the top.* The Kingdom says, *Serve if you want to lead.*

The world says, *You are number one.* The Kingdom says, *Many who are first will be last and the last first.*

The world says, *Acquire gold and silver.* The Kingdom says, *Store up treasure in heaven if you would be rich.*

When we align our minds in thought to God, be it through individual thought in our silent area, our prayers, or even the humble utterances of moans and groans of the Holy Spirit who is dwelling with us, we use the authority that Jesus gave to the Church. Just to see some of this authority read the following: Mat 9:4-7; Mark 1:27, 3:11; Luke 4:36, 10:19-20, 17:1-26; John 5:19-47, 10:25-38, 16:14-15, and 16:23-24.

I know you who are Moslem do not believe that Jesus is the Son of God for you have been taught that God does not need a Son, and yet the Koran mentions the resurrection and the second coming. Here is an example for you to understand in the Bible. Acts 13:32-41, (NIV) *{32}We tell you the good news: What God promised our fathers {33}he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: 'You are my Son; today I have become your Father.' {34}The fact that God raised him from the dead, never to decay, is stated in these words: 'I will give you the holy and sure blessings promised to David.' {35}So it is stated elsewhere: ' You will not let your Holy One see decay.' {36}For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed. {37}But the one whom God raised from the dead did not see decay. {38}Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. {39}Through him everyone who believes is justified from everything you could not be justified from by the law of Moses. {40}Take care that what the prophets have said does not happen to you: {41}' Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.'*

I tell you the truth that the day spoken of is quickly approaching and the doorway to the free gift is about to change. For the time being, under the Age of the Gentiles, the free gift is open to all. At the second coming this age closes and the doorway to the gift reverts back to Israel. You who are Moslem hear me! You can set the blood feud down and accept the free gift or you can go through the Great Tribulation. If by God's grace you manage to survive, and then you want the free gift you'll have to seek out the Jew to whom you now persecute. If you think you'd loose face now what will you do in that day? I'd be willing to say that you will harden your heart even more, forget all that I've shown you and sow even more seeds of resentment. Remember this! Jesus returns to earth at the end of the Great Tribulation and He

separates the goat nations from the sheep nations. Those who are of the goat nations, who's name is not recorded in the Book of Life, are cast into the lake of fire.

Finally, for the last item to review under the principle of sowing and reaping understand the full impact of God's request for you. If you must give in order to receive why do you cheat God and yourself at the same time? Hasn't God asked you to give a tenth to Him? If you want to increase your wealth, be it that you are poor or rich, you are to give in order to receive a return to your giving. But, is that all that God wants you to give? What about your time? Do you realize that there are 168 hours in each week? Do you give God 16.8 hours of service or prayer in a week's time? Then aren't you cheating God? What about the great commission Jesus gave to the Church in Matthew 28: 18-20 to go and make disciples of all nations? Too many of you haven't even made disciples of those setting in the pews of your home church, much less to the community or to the other nations. You say, *I'm taking care of that by the missionary work the church supports*. Really now! You'd better go back and reread everything that you thought you knew. There are two things wrong in that thought. First, there is nothing in the Great Commission that says for the church to go out and make the disciples it says that you are to do it. Secondly, if you think that by your giving an offering to missionary work you are meeting your responsibility of a tithe you are again mistaken. The love offering for missionary work is above you meeting the tithe. So once again we see that you are cheating God, therefore cheating yourself and still nursing milk and letting the evil one kick your butt. You have to accept the conditions for the principles to work and if you don't meet those conditions there is no way that the full measure of the principles will be granted unto you.

Just to see some of the verses that can be used as examples of how the Great Commission should be met look at the following: Mat 10:9-20; Luke 6:39-49, 10:2-11; John 3:17-21, 14:23-30; Acts 5:30-32; and Romans 12:6-21.

The Principle of Unity

To some of you this principle will be questioned. What unity? There are two directions that unity must go. There is the unity between the Child of God and our High Priest and the unity within the Church body. Look at what the Word says about unity: Romans 15:5, (NIV) *May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus.* Read further in verse 7, *Accept one another, then, just as Christ accepted you, in order to bring praise to God.* Next, turn to Ephesians 2:22, (NIV) *And in him you too are being built together to become a dwelling in which God lives by his Spirit.*

The greatest form of unity is between husband and wife. First, look at 1 Peter 3:7, (NIV) *Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.* Now, turn to Matthew 18:19-20, (NIV) {19} *Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven.* {20} *For where two or three come together in my name, there am I with them.* Finally, look at Genesis 2:24, (NIV) *For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.*

How do I come up with husband and wife having some form of power or authority? In 1 Peter 3:7 notice that together you are heirs to the gracious gift of life and that nothing should hinder your prayers. What are prayers? Aren't they the request you made to God to ask for your needs? Reverse the order of the verses above and look next at Genesis 2:24 and notice that the two are united and become as one flesh. Okay, now for the power; look at Matthew 18:19. Do you see where it says, *I tell you that if two of you on earth agree about anything you ask for, it will be done by my Father in heaven?* What is the minimum number to meet the condition? Two! How many make up a marriage? Two! When two become as one and agree in unity the key is given and the door to this portion of the Kingdom is opened.

Now, let's really look at the unity of the Church. If Catholics and Protestants are fighting one another how is there unity? If the Western world cannot accept the Orthodox and Coptic Christian as part of the Church how is there unity? If your denomination proclaims that they are the only way to get to heaven and that all the other denominations are false how is there unity? The evil one has once again won and is laughing at each and every one of us and whispering in our ear, *See they really are different. Surely, you know that they will never make it to heaven because they don't believe like you do. You really are better than they are. Your parents were right*

*to teach you that there should be a separation between the Catholics and the Protestants and the blacks and the whites. Oh! How foolish all of you are. Look at your own body for a clue. Oh! You mean all of your cells are not heart cells, brain cells, liver cells, stomach cells, muscle cells, or even nerve cells. Then why do you expect all of the body of Jesus, being the Church, to be composed of all the same cells? You missed the point! It takes the unity of all the cells for the body to function. Your own brain is not off in never-never land, with Peter Pan, trying to give commands to the rest of the body it is attached to. Look at the Church. If Jesus is the head of the Church, representing the brain, do you think we, representing the body, are not attached? Look at the verses of Scripture, even the Lord's prayer, the Bible should show us the true picture of what unity should be. When the Bible gives an illustration of heaven and earth together we see the full glorification of the body of Jesus. If Jesus is the head, in heaven, and we are the body, on earth can't you see the full glory of the body? Can't you see the words of the Lord's prayer illustrate this? Don't we pray, ... *your kingdom come, your will be done on earth as it is in heaven...**

Through Jesus, our brother who sits at the right hand of God, we see the leadership of the head resting in heaven. But, at the same time we the body, being the Church, are here upon the earth. Then can't we see that God's will should, in fact, be both in heaven and here on the earth at the same time, or does your physical body work different and your head doesn't send messages to the body. Why isn't this being done? Yes! I understand that there are those whose body does not respond to their thought commands, that is an affliction. But, don't we have examples pertaining to afflictions? Didn't Jesus heal those who were afflicted? You're letting the evil one kick your butt again. Your pride, envy, doubt, disobedience and jealousy is again getting in your way and you will not believe in God's Word, instead you listen to other men and follow their lead. Others tell you that whites are better than blacks, that your denomination is the only way to get to heaven, or that you will receive all the promises God gave you in the sweet bye and bye or over there or what ever. I tell you the truth, now! You are living now and God has granted you these authorities now, not later. You received the authority at the moment you accepted Jesus as Lord and Savior. What you have to do is understand that you are now to serve Him in the new creation that you are. Stop trying to lead, you are not the head, instead, you are part of the body. The best illustration that I can give you to see the full glory of the principle of unity is in Philippians 2:1-11, (NIV) *{1}If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, {2}then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. {3}Do nothing out of selfish ambition or vain conceit, but in humility consider others better than*

yourselves. {4}Each of you should look not only to your own interests, but also to the interests of others. {5}Your attitude should be the same as that of Christ Jesus: {6}Who, being in very nature God, did not consider equality with God something to be grasped, {7}but made himself nothing, taking the very nature of a servant, being made in human likeness. {8}And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! {9}Therefore God exalted him to the highest place and gave him the name that is above every name, {10}that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, {11}and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Principle of Use

There is an old saying that goes, *If you don't use it, you'll lose it?* In Luke 6:38, which I used to support the principle of sowing and reaping, there is another part we need to look at. Look at the last sentence, *For with the measure you use, it will be measured to you.*

If I take just the word use and do a search of the Bible I can come up with several verses that contain this word. However, in many verses the word use will not reflect the principle. Probably the best example of the principle of use is that of the parable of the talents as recorded in Matthew 25. In that parable we see that two servants took the talents and used them to double their value. The third servant took the talent and buried it.

When the master returned the two servants were rewarded, but look at what happen to the third servant. He was called wicked and a lazy servant (v.26). He was thrown out into darkness (v.30). What is implied to the Church, to society as a whole and to us as individuals? The Church has been given the Great Commission. Tell me is the Church saving souls (adding talents)? Look at the reality to the situation of churches. They are losing membership. Christianity as a whole is declining in large numbers throughout the world. Yet, at the same time the religion of Islam is growing. Tell me something. Is there enough truth, enough parallels, coupled with a warm welcome, that draws people who are searching to embrace Islam? What happen to Christianity? Have Christians given up truth, forgotten outreach, and can't be bothered with a solid handshake and a warm greeting? Have we become like the servant who buried the talent?

Do I really have to ask you to look at our society? We are seeing a decline in morality. We see responsibility being taken with a grain of sand. We see a complete lack of respect in our families, our schools and our businesses. What happened? Is this current generation of young people the product of the '60s generation of free sex, free drugs, and anything goes? Then is there any wonder what we are now seeing? Our fruit has matured and the crop is even more of what was sown. The full impact of the principle must come together and be addressed in correct conditional response so the cycle can be broken.

What about this principle in a person's individual life? If God gave you a measure of something, being grace, faith or any other spiritual gift and you do not use it you will soon become so weak in that gift that you will lose it. Your own life and your own body should be the example. When you were an infant and wanted to

walk you grabbed the couch and began using your little feet. Sure! You fell back on your butt! But, instead of saying I won't do that again you crawled over to the couch and started once more. You continued to use your body until you learned. In like manner, you started softball, ballet, karate, playing a musical instrument, and even reading and writing. You didn't do any of these the first time you tried. You had to use the thought and build upon what you learned to achieve the next step until you mastered what you wanted to learn.

Want to see how our leaders have broken the natural principle? In the example for our own personal application of use there are step by step gains, even some made after a set back or even some pain. There was no jump forward to have you mastering a task without the learning process. Yet! Look at our society, look at our government. If we are going to give you your substance and never ask you to learn, how did you grow? If our young people want every material possession possible and use credit to get it they didn't learn the value of waiting and learning how to manage money.

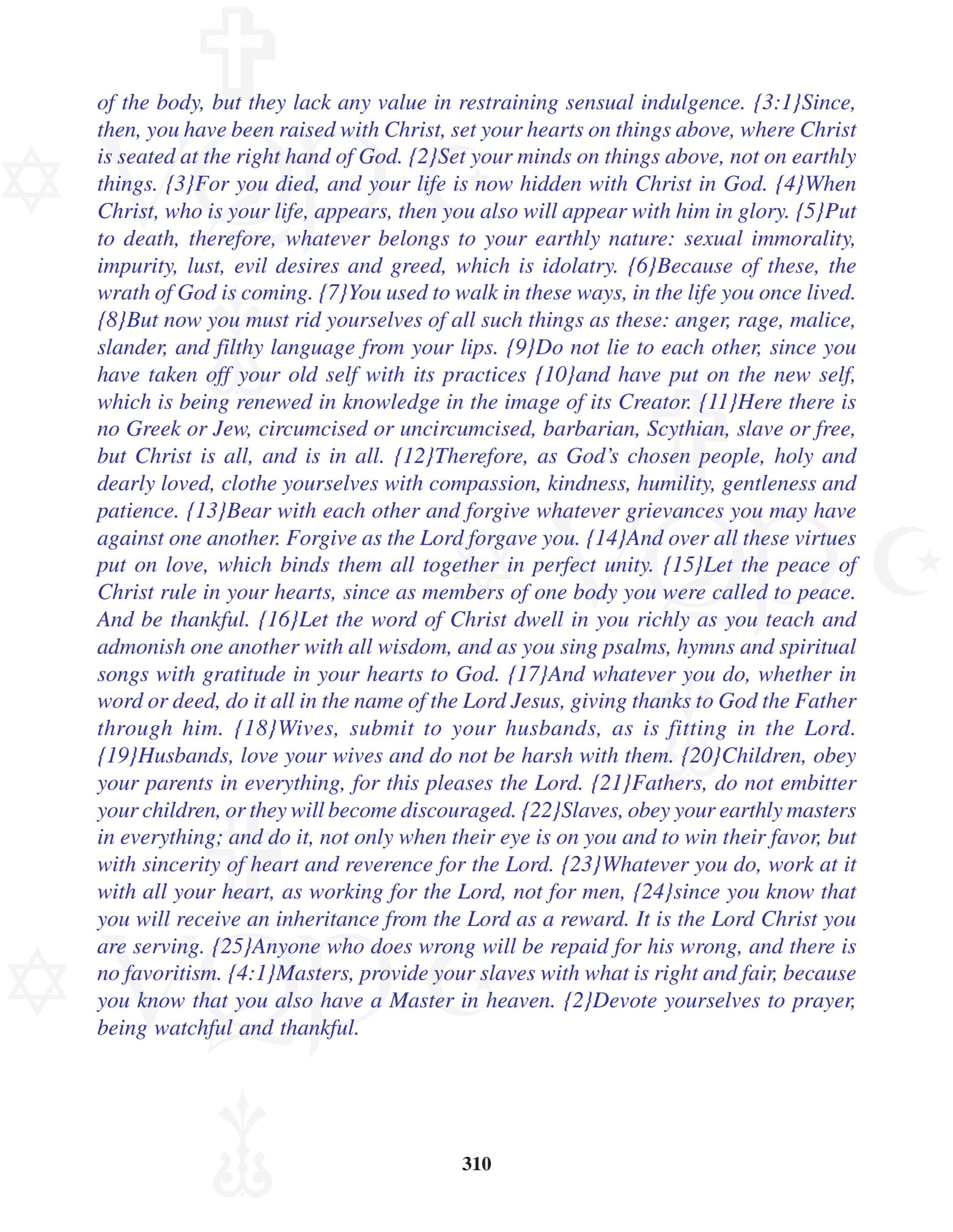
Take all the burden of individuals and add to that the burden of our government to over spend and to extend themselves into unreal realms of finances and the exponential curve comes into play and the interest alone will cause a monetary collapse. You see, the principle of use will work quite well in the negative aspect and once you enter the zone that the exponential curve becomes evident a collapse, or as given by Biblical examples a jubilee year, is required. This of course demonstrates the negative aspect.

Take the same exponential curve and apply it in the positive direction. Here's an example and it's based upon a penny. You start a new job and your potential employer tells you your salary will be \$200,000 per year. You say that you'll take a penny for the first day and ask your potential employer if he'll double the amount each day for only one 31 day month and that would be all the salary you'd need for the next five years. Stop and think we're only talking about pennies. You'll earn a penny on the first day. On the second day two cents, on the third day four cents, on the fourth day eight cents, on the fifth day sixteen cents. Only pennies! Right! Watch!

If you continue with this natural doubling on the twentieth day you'd be paid 524,288 pennies. On the thirtieth day you'd be paid 536,870,912 pennies. That's \$5,368,709.12 and that would be just for that one day's work. Do you see how much the amount would be on the 31st day? How would you like to work for pennies for 31 days? Why don't you? Not so much for pennies but by applying the principle of sowing and reaping and the principle of use. The promise of prosperity is there.

Now, I want you to see how principles start to flow together and I believe that there is a Biblical example. Turn to Colossians and read from 2:2 through 4:2 (NIV): Now, before we begin I want you to understand that this is a lot of verses but I want you to read this and I have placed all of those verses here for your benefit.

{2:2}My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, {3}in whom are hidden all the treasures of wisdom and knowledge. {4}I tell you this so that no one may deceive you by fine-sounding arguments. {5}For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Christ is. {6}So then, just as you received Christ Jesus as Lord, continue to live in him, {7}rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. {8}See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. {9}For in Christ all the fullness of the Deity lives in bodily form, {10}and you have been given fullness in Christ, who is the head over every power and authority. {11}In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, {12}having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. {13}When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, {14}having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. {15}And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. {16}Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. {17}These are a shadow of the things that were to come; the reality, however, is found in Christ. {18}Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions. {19}He has lost connection with the Head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow. {20}Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: {21}Do not handle! Do not taste! Do not touch!? {22}These are all destined to perish with use, because they are based on human commands and teachings. {23}Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment



of the body, but they lack any value in restraining sensual indulgence. {3:1} Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. {2} Set your minds on things above, not on earthly things. {3} For you died, and your life is now hidden with Christ in God. {4} When Christ, who is your life, appears, then you also will appear with him in glory. {5} Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. {6} Because of these, the wrath of God is coming. {7} You used to walk in these ways, in the life you once lived. {8} But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. {9} Do not lie to each other, since you have taken off your old self with its practices {10} and have put on the new self, which is being renewed in knowledge in the image of its Creator. {11} Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. {12} Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. {13} Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. {14} And over all these virtues put on love, which binds them all together in perfect unity. {15} Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. {16} Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. {17} And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. {18} Wives, submit to your husbands, as is fitting in the Lord. {19} Husbands, love your wives and do not be harsh with them. {20} Children, obey your parents in everything, for this pleases the Lord. {21} Fathers, do not embitter your children, or they will become discouraged. {22} Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. {23} Whatever you do, work at it with all your heart, as working for the Lord, not for men, {24} since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. {25} Anyone who does wrong will be repaid for his wrong, and there is no favoritism. {4:1} Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven. {2} Devote yourselves to prayer, being watchful and thankful.

The Principle of Patience

If you are starting to get the idea that these principles flow from one to the other you're right. By breaking out the individual principles you can see how one runs into another and another and another. They are there and normally we do not look at them on an individual basis, instead we tend to look at them collectively in one of two different ideas, such as Salvation and prayer. Yet, they are all part of one law.

However, what element does patience give to the overall picture? Actually, there are three elements to the principle of patience. There is patience, which is the learning step. Then there is endurance, which is the practice step. Finally, there is perseverance, which is the winning step. All three interact to increase your faith, your self control and permit you to grow in your learning process. We have seen pieces of this principle in previous stated principles. Let's look again at the child who is learning how to walk. The thought is there in the child that they are going to move. A child mimics what it sees, you're walking, so why not the child? The child crawls to the couch and moves its hands and feet to go from one end to the other. That's the patience because the child doesn't have experiences to build on so builds upon the focused thought (just in case you haven't been following, that's basic faith).

The end of the couch, reach out, hold on, stretch, let go, and fall down. Only thing really hurt is a diaper. Sure! The child cries, that's a sudden shock to a little rear end even if there is padding. Okay! We got that over with let's try again. Here's the endurance. No one, not this child or anyone else ever learned something new the first time it was tried. It took time to build confidence for the task to be mastered.

Our learning child continues to try and one day the first step, then the second step is made. Parents are so proud and full of joy and encouragement. There are tears in some cases because of the amount of joy. Isn't that right? Let's stop and ask two questions. Don't you think your Heavenly Father reacts in the same way when you grow in faith and master His gifts? Why, as an earthly parent don't you take the time to encourage your children to learn God's ways and principles?

Back to our child. Time passes and the task is mastered, the child walks all over the place. If it wasn't the perseverance of the child being focused on learning how to walk they never would. You see the true key is that it is already within us. All of life works the same way. We have the thought, which sows the seed, faith activates it, patience brings it along, endurance builds it, and perseverance delivers it from the unseen to the seen. Praise the Lord! All working together with harmony and unity toward a goal.

Now, we must also understand more of the influence of the evil one. Our enemy is out to ruin any progress we attempt to make in increasing our faith. In a companion book, *The Power In You*, I wrote that we have all probably experienced some, or all, of the five D's of deceit, depression, destruction, death and divorce. Examples of the influence of Satan, either himself, or by one of his demons rest in these five words. I didn't say much about the other two D's, which are the answer to the other five; they are, deliverance and destiny.

We should understand that it is Satan who tempts us and that God always provides a way out. That's our deliverance and through God's grace when we accept Jesus as our Savior we have made the choice of our destiny. We have become the children of God with a rightful claim to the inheritance.

So you will know that there is a connecting between the three elements here are lists of verses for each:

Patience: Gal 5:22-23; Col 1:10-22, 3:12-15; Heb 6:12

Endurance: Rom 15:5; 1 Th 1:3; 1 Tim 6:11

Perseverance: Mat 7:7-12, 11:12; Rom 5:1-5; James 1:2-8, 12, 5:11; 2 Pet 1:5-8

Please listen to these words! You will soon face the test, if you haven't already. Satan is going to test you to see if you really want to increase your faith and if you really want to serve God. When he comes be patient. Remember you have the full armor of God (Ephesians 6), the authority of the name of Jesus (John 14:13), and the resistance to cause Satan to flee from you (James 4:7). Call upon these truths and use them as you have been given them to protect you.

You see, I tell you the truth. You have the ability, you have the authority, and you have been shown the truth. If you really have to have another assurance look at Revelation 20:10. Satan surely can't read for if he could he would know that he lost. Now, you can also read that God does not lie (Titus 1:2). So you do have a choice, you can follow Christ Jesus, and be a winner, or you can follow Satan, and be a loser. It's your choice.

These principles are here for you to have the knowledge of the workings of the Kingdom. They will not come to you by magic. You have to work to get them just like the child had to work to learn how to walk. Yet, at the same time there are so many who want to accept the magic and have something for nothing. They want to proclaim that they are poor, that they can't find work, that they live in poverty, that they are oppressed. Show me one place where God intended any of that for mankind,

or said anything supporting these types of thoughts. Yes! Jesus mentioned the poor on many occasions, told people to sale all they had and give the money to the poor. But, you need to understand that the poor were also told that they were rich because the truth was told to them and they understood that they had the keys to the Kingdom. My question to you is this, *Do you have the keys to the Kingdom?*

Look at our own American government system. We've now built several trillion dollars of debt based upon handouts and overspending. The government seems to think that they can get you from the cradle to the grave. They want to protect you and provide for you. Health care will be in their hands, housing will be in their hands and where you are educated will be in their hands. Yet, you never have to learn, you never have to accept responsibility you certainly don't have to believe in God, or follow His ways. Read very carefully Luke 4:5-6. Remember Satan is the prince of the air, the ruler of this domain and he has the authority over kingdoms, which are earthly nations, and can give this authority to another.

In most cases the passing of this earthly authority over a nation falls to demons. Yet, the children of God can influence the results and a person of righteousness could be the leader of a nation. Examples for this situation upon nations are shown in the Old Testament time and time again. In modern times we can see Adolf Hitler and others as being under the influence of the evil one and ruling a nation. Through prayer, and the binding of Satan, God's people can raise up their community, city, state, and their nation to the throne of God. Through their own spirit people can start the change by their thoughts and actions to change and correct all these misdeeds that are contrary to every principle that God sent down to mankind. We are surely doomed by our own hand and thought if we don't take the action to change. This nation needs a revival and the only place it can start is in the hearts and minds of the people. For it is as Abraham Lincoln said: This nation is for the people, by the people and of the people. If we want a revival to start we had better be figuring out how to change ourselves.

The Principle of Responsibility

It seems I can't help myself. In trying to explain one principle I start into another. But, that's the simple key to understanding all of this. They all work together to make one law. You can't get through all of these principles without them bleeding over from one to another. God has said, in more than one example from Scripture, that our cup would be overflowing. Can't you see that as one principle gets full it runs over and pours into another and then that one gets full and overflows into yet another. Oh! The joy of knowledge is overwhelming. The truth does set you free. Free to think. Free to Choose. Free to be in the righteousness of our Lord Jesus Christ. Thank you precious Lord!

Responsibility — Remember all of those verses in the Bible where it says we were bought for a price. The price, of course, was the blood of Jesus. But, upon our acceptance of Jesus as Savior we also accept a responsibility. Are we not born again? Have we not died, being from our old sinful self, and become a new creation? Isn't that new creation in the image of Jesus and aren't we excelling to follow His example to transform ourselves into perfection? Isn't that responsibility? Isn't that also a lifestyle? Take the principle of use and apply it, success is the return. Now, take and couple use with the perseverance portion of the principle of patience and the rewards increase. However, the two principles together demand an observance of the principle of responsibility. Understand that with blessings and rewards comes responsibility.

This responsibility should be an understood portion of your learning process. In any endeavor in your personal life, your business life and your church life there are responsibilities. When you get behind the steering wheel of a vehicle you accept a responsibility. You are responsible for your actions, you are responsible for obeying the posted laws and you are responsible if you cause an accident. At work you are responsible toward your position and when a promotion is given you accept greater responsibility, along with the increase in pay. You see, the compensation is for the acceptance of responsibility, the risk you take and the expertise you possess. When you get married there are new responsibilities toward your spouse, and when a couple becomes parents you have even more responsibilities to accept.

As you grow in your Christian faith you have responsibilities. You have a responsibility to love and obey God. You have a responsibility to meet the conditions which open the combination to the inner vault of the Kingdom. To not accept this responsibility keeps you in a milk nurturing state and not at a solid substance level. There are also consequences to not meeting God's principles just as there are for not meeting the laws of our society.

I will use myself as an example. With each change of job, with each temptation and trial there was responsibility that went along with the growth. I call myself a seeker of truth and state that I am here to teach you truth. What responsibility do I incur upon myself by this proclamation? Look with me at James 3:1-2 (NIV) which says, *Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly. {2}We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.*

Strong responsibility. I have to pray and ask the Holy Spirit to lead me. To do otherwise is foolishness on my part. However, great is the reward and great is the joy when I am shown the truth of the Word that I may show to you. Yet, at the same time, I understand myself. I do not feel that I'm lead to preach, maybe teach, for my own tongue would prove that I was not a preacher (instead having a ministry which teaches), for I have no control over my tongue. And what about my other faults? Oh yes! I have them just as you do. However, by God's grace, the example of Jesus, and the Holy Spirit's guiding I'll patiently continue to use the gift I have been given.

Stop and look at something. I gave this as my example but doesn't this statement from the book of James also apply to every pastor, priest, deacon and teacher? Shouldn't the church leadership understand their responsibility? Then why is it we have some churches that do not want to preach Jesus? They don't want to teach the principles. They don't want to talk about the water, or the blood of Jesus and the precious gifts sent from God. Instead they want to teach good works. They want to teach community involvement. They want to teach anything but the Word. There is a responsibility to be met and a consequence otherwise.

The Principle of Greatness

Wake up sleeping giant! Yes! I mean all of you. Everyone of us wants to be great. We want to feel good about ourselves and to be able to influence other people. If this is done by manipulation, using fast talk, fast moving questions and answers and always changing subjects, or not replying at all, does that really make a person great?

That's not what the Bible says. Contrary to popular thought, you become great by being small, by being a servant. We can see this by what Jesus taught. Look at Matthew 18:3-4, (NIV) *...I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. {4}Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.* Now, turn to Luke 22:26, (NIV) *But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves.*

How does a child act? They are innocent, teachable, reassured by the presence of a parent, and trusting in all that is said and done around them. As adults Jesus is trying to get us to understand and create a parallel in our own life. We should be innocent and receptive to the teaching of the Word. We should be assured by what we hear that the promises are freely given and open to all, and above all else we should trust Jesus as our Savior with absolute faith.

Now, why did I say wake up sleeping giant? Look around you, are you happy with what you see? The foundation of this nation was laid by our forefathers who understood oppression. They understood tyranny and they understood the greatness of God. They humbled themselves and served every patriot with the blessing of God to write a document that laid the corner stone for the greatest nation ever known. This nation grew and prospered and became the leader during those days when we honored God. Then we had the generations who became lazy, who took handouts, became beggars to the government and went to sleep in believing in God. Our nation went into decline, we became more of a big brother looking over the shoulders of other nations and not a leader. We are resented, we have little influence and we are now the largest debtor nation the world has ever known. You believe that the debt is owed to the government. It is not owed to the government it is owed to the Federal Reserve Bank. Now, you also believe that because the word Federal is used or because the words United States of America is printed on the money of the nation that it belongs to the government. It doesn't! The Federal Reserve Bank is a private corporation and the government has no authority over how it operates. The government pledges to pay the Federal Reserve for the amount of dollars that are in circulation.

That trillion dollar debt we hear about is owed to the bankers who run the Federal Reserve Bank.

The mainstay people of this nation are quiet followers who don't get upset with too many things. They don't sue each other over frivolous matters, they try to raise their kids to respect and accept responsibility and they live their life working. In some cases they read their Bible daily, but otherwise they let others do the reading and studying and serious thinking. Wake up! It is you who are the humble, the servants of greatness within this nation. Without the spark of revival being lead by you it will never grow and become a consuming passion that is needed in every heart across the land. Take note, stand up, be counted and pray for this nation and its leaders. Use the authority and bind and rebuke Satan by the name of Jesus. Encourage each other as you have done, share with your neighbor and love the Lord. Be in humble submission to the guidance you receive from the Holy Spirit and obey God in the manner of worship, praise and thanksgiving. Serve your fellow man with dignity and respect, and teach your children to do the same. Demonstrate to your children the commitment required in a marriage and rest assured that there are others who believe as you do and that our Lord is with us. By your quiet manner others really do want to know how you do it. They will ask. When they do share your love of Jesus to them and lead them to Christ. Oh! Bless you! May the God of heaven and His son, our High Priest, pour out their blessing upon you.

I know that my words which I have used throughout these lessons are not soft words, they are not delivered in a gently manner, they silently slap you and upset you. But, I must confess they are what I have received from the Holy Spirit. They are meant to chastise you and cause you to look at yourselves. Oh! If only I could explain the tears, the pain that I go through nightly when the Holy Spirit talks to my spirit. I have trembled, cried, prayed, and even begged. Why me? I kept seeing Moses telling God that he was not the one to go to Pharaoh. But, all the time I was growing, learning, becoming stronger and more confident that what I was seeing, what I was hearing, was all true and that I did possess the knowledge of the Word and was being prepared to be a teacher of truth. Now, it is your time. Our time together is growing short, the seed has been sown, let our Lord reap a bountiful harvest through you. May your greatness, and God's truth, shine from you precious child of God.

The Power of Prayer

Electricity is carried through transmission lines. Telephone service is over telephone lines. Modern communications uses cellular, satellite, fiber optic and modems for data, voice and digital signals to pass information from one point to another. Some carry few signals, others carry thousands and all are moving at the speed of light, which is 186,000 miles per second.

Yet, they are as backward as beating on a drum, or even early Morse code, when it comes to God's communications system. How about a completely universal, instantaneous system? A communications system in which every living human being is automatically connected to at birth. The signals being sent, or received, are working instantaneously. Think about it. That's seven billion nodes attached to the server and the moment a thought is made it has already arrived at the receive end.

That is the awesome power of prayer. That is the authority granted when we ask in the name of Jesus. That is the healing grace that is sent when we pray for others. That is the fragrant perfume we send to heaven when we praise God and thank Him for all that He's done for us. Here is the channel which our subconscious mind uses to take thought from the dominion of the seen into the dominion of the unseen.

Here rests the culmination of the principles. I said that everybody was automatically connected at birth to the server. However, it is our salvation, through the blood of Jesus, which opens the node for the fullest operation.

I have perceived your question and will answer. When the unbeliever prays it goes to the same place all prayers go. God is not a respecter of persons and has granted the same connection to each of us. Consider an unbeliever using God's law and receiving an answer but the believer does not use the law and receives nothing. Consider the moment when an unbeliever accepts Jesus, or at that moment when an unbeliever hits bottom and cries out to God for help. Isn't there an answer to those prayers because they were said in faith? Our obedience to God should use the prayer channel daily, and to those strong in faith almost moment by moment. As we build the other principles they all blend, connect, interact and gather themselves to this point where we pray for forgiveness, for intercession, for thanksgiving and more than any other reason for praising our Lord.

I have said truth would be given to you. You now have the principles of the Kingdom. Walk in light as God intended for you to walk. Become the shining light that you are and show others truth.



Healing





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VQP C★



Healing

During the Tribulation period there will be many days of great turmoil and Tribulation Saints will be injured or killed. Even so you should not be anxious. Some Tribulation Saints will have the benefit of medical attention and others will not. In either case the fact must be understood. Healing may be promoted by the believer.

I'd like for you to look at healing and some of the traditions which we have. In many ways I find this to be a most interesting subject and one where I'm lead to believe that there is a day-to-day difference from what the Bible actually says. Traditions over the last two thousand years have come into being that illnesses and disease are caused for many reasons. Also, that certain things are not done in the traditional aspects of the church. To do otherwise leads to the humankind endeavor of placing labels upon something. What I mean by this is that there are certain things that if they are done in the church the label of being *full gospel* and *Pentecostal* are suddenly placed upon the action being done and this is somehow against Biblical principles or church doctrine.

I find it fascinating that of the gifts of the Holy Spirit one gift that is there is that of healing. Peter stated that the indwelling of the Holy Spirit was a gift, Acts 2:38-39 {38} *Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. {39} *The promise is for you and your children and for all who are far off—for all whom the Lord our God will call."**

In Romans 12 we see some of the gifts of the Holy Spirit identified, vv. 6-8 {6} *We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. {7} If it is servicing, let him serve; if it is teaching, let him teach; {8} if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.* In Paul's first letter to the Corinthians we see that everyone does not receive the same gifts from the Holy Spirit, 1Cor 7:7, *I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.* We can also see that love becomes an important ingredient in the make-up of the gifts from the Spirit, 1Cor 13:2, *If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.* We can see additional gifts of the Spirit in 1Cor 12:28, *And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with*

gifts of administration, and those speaking in different kinds of tongues. There is one more gift that I'm aware of that must be included and that is found in 1Cor 14:5 (KJV) *I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.* and in 1Cor 12: 30, *Do all have gifts of healing? Do all speak in tongues? Do all interpret?* It is important to note that when there is the occurrence of speaking in tongues, there must also be an interpreter. We see this list of gifts and we can go down the list and state that those who believe in the total sum of these gifts is most probably called a Pentecostal. That's what tradition has done for us and not what the Bible says. We should clearly remember what Paul said about the Holy Spirit in 1Cor 7:7 (KJV), *For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.* So, we see that everyone does not receive the same gift(s). Yet, we seem to accept that if there is faith healing conducted in a church setting that it is a pentecostal experience or the one performing the healing is a charlatan.

Our traditions have also formed the meeting that we now have on Wednesday evenings in our churches. We should come to understand that this is a fairly recent development within the church. Up to maybe fifty-years ago most churches in this nation were on a circuit and the members may only gather together to hold a service once a month or maybe every other week. If there were meetings held any more often it would certainly be the image of the church spoken of in the Bible, being local and only a small group meeting together. Be it as it may this meeting on Wednesday exist, and for the most part it is composed of church members asking for prayer for one ailment or another or the concern of an illness of a friend or relative. What happen to the healing that is identified in the Bible? During these Wednesday services I can see Christians asking for prayers of healing for unbelievers. I can see Christians seeking encouragement from one another in their own personal healing. What I see disturbing is Christians not knowing that they have already been healed or the Biblical ways to promote healing. Doesn't all this fall into the marketing by the drug companies and the Biblical statements pertaining to false teachers? If we are already healed why do we need so much medication? Granted! There are those cases that certain medication are a true need and that need will be taken care of, however for the most part we waste time, money and so many other resources just because we buy into the marketing presentation that is made and situations become accepted tradition.

When the subject of healing comes up in a Christian setting every Christian should know the burden that Christ took upon the cross. Not only did Jesus suffer for our sins, but he suffered with every ailment and sickness known to mankind. For

many I would be willing to say, that didn't set to easy. How in the world did Jesus take cancer, or HIV or AIDS upon his body while on the cross? That I can't answer, however I can give you written Biblical proof that he did just that. When we speak of healing there are no less than four verses that should jump out to every Christian, they are:

Psalms 103:3 *who forgives all your sins and heals all your diseases*

Isaiah 53:4-5, {4} *Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. {5} But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.*

Matthew 8:17 *This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases."*

1Peter 2:24 *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

One final thought, how do Christians promote healing? When I started this I thought that the anointing of oil, the laying of hands and prayer were the only means to promote healing. Upon study and investigation I now have to say that there are no fewer than twelve ways to promote healing, these are:

- 1) **By obedience**, Ex 15:26, He said, "If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals
- 2) **By forgiveness**, Ps 103:3, who forgives all your sins and heals all your diseases,
- 3) **By speaking with a wise tongue**, Prov 12:18, Reckless words pierce like a sword, but the tongue of the wise brings healing.
- 4) **By the name of Jesus**, Lk 9:6; Ac 3:16. {Luke}, So they set out and went from village to village, preaching the gospel and healing people everywhere. {Acts}, By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see.
- 5) **By the gift of the Spirit**, 1Cor 12:9, to another faith by the same Spirit, to another gifts of healing by that one Spirit,
- 6) **By faith**, Mt 8:13; 9:22; Lk 8:48. Mt 8:13 Then Jesus said to the centurion, "Go! It will be done just as you believed it would." And his servant was healed at that very hour. Mt 9:22 Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment. Lk 8:48 Then he said to her, "Daughter, your faith has

- healed you. Go in peace.”
- 7) **By the word**, Ps 107:20; Mt 8:16; Lk 7:7. Ps 107:20 He sent forth his word and healed them; he rescued them from the grave. Mt 8:16 When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. Lk 7:7 That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed.
 - 8) **By anointing with oil**, Mk 6:13, They drove out many demons and anointed many sick people with oil and healed them.
 - 9) **By laying of hands**, Lk 4:40, When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.
 - 10) **By rebuking evil spirits**, Lk 9:42, Even while the boy was coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the evil spirit, healed the boy and gave him back to his father.
 - 11) **By prayer**, Ac 28:8; James 5:14-15. {Acts} His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him. {James} {14} Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. {15} And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.
 - 12) **By confession**, James 5:16, Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.

That should give a pretty full account of what the Bible says concerning healing.



The Ten Commandments





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The Ten Commandments

During the week of July 23rd in the year 2000, the courts in the Commonwealth of Kentucky determined that the Ten Commandments could not be displayed on the grounds of the State Capital Building because it violated the separation of church and state.

I would like to address my view on this matter. I would have to start out by stating that the attorney representing the state surely was not a believing Christian. If he was he surely was not prepared, nor understood the truth. In modern day thought it is said that someone who goes into court Pro Se has a fool for a client. Yet, I believe that I could have gone in Pro Se and represented the case in opposition to the ACLU. The case said that the Ten Commandments are a Christian document. It was also implied that the Ten Commandments represented religious instruction. Really? What would the truth say?

Where do we find this Document? The Bible. Well! That explains the problem real quick. The ACLU would do anything that they could, in the name of civil liberties, to get the Bible destroyed. However, righteousness would have to stand and challenge this thought and present the truth. While the verbiage we call the Ten Commandments may be located in the book we call the Bible we must define what it is we are really looking at and what it indicates.

The portion of the Bible that contains the Ten Commandments is the Old Testament, thus a Jewish teaching and not a Christian teaching. Christians only borrowed the original teachings and incorporated them into their own. Now, for the argument that the Ten Commandments does not consider any other religion other than Christian we have the testimony of the document itself for the basis of saying that is wrong. This was a Jewish writing and furthermore, Mohammed taught the followers of Islam in the Holy Quran that the reasons the Jews and Christians failed was because they did not submit to the Law. Then in practice don't we find the basis of this teaching present in all the major faiths around the world?

Secondly, this portion of the Old Testament has to do with the history of a people and not with a religion. At the time of the writing Moses, acting as God's agent, presented God's rules to the Jewish people who had left the bondage of Egypt. Unless I misunderstand the concept of religion these rules do not create a religion.

Thirdly, the major intent of these rules was moral training upon a society and not the rules of a religion. If the truth must be stated it is mankind that invents religion with its ceremony and rituals. God only asked for obedience to His rules, the same as any sovereign government asks for its rules, or laws, to be obeyed. Now, of these numbered articles they all could be taken as moral regulations that support



civil authority. By themselves they represent no religion and their basis in training is strictly morality by their very nature. We have written laws within the land that says murder, theft and adultery are punishable crimes, we can say that you could place the name of Buddha, or Allah or any other deity you believe in as the one speaking in the first four rules and you did not change the intent of the rule. We also have laws that protect us from false acquisitions and lies being told about us. And we have laws that indicate we should not commit fraud. We have whole agencies that support the honoring of parents. In this simple paragraph haven't I covered the exact same rules as that presented in the Ten Commandments? Where was the religious stated?

Finally, the question concerning separation of church and state, the placement of this document was to be a metal plaque located at the flower garden of the State Capital building. Doesn't the building itself represent the seat of government for this Commonwealth and doesn't the grounds itself represent public land? If placed upon public land how is it that this is interpreted to mean the infringement of church into government? I pray that the intent of these stated rules are within the framework of our government, for otherwise, we have lost the foresight to understand the need to govern in a Godly manner and not as a mass of immoral people. Furthermore, doesn't public land mean for the people, by the people and of the people? Are we really in such a condition that as a nation believing in God, it says so on every coin and bill of the realm, we can not state our belief upon a portion of public land that we ourselves have vested blood, sweat and taxes toward?



Somehow it seems to me that the purpose of the ALCU is not to insure our civil liberties, but to take away our civil liberties of being a FREE God-fearing nation. I find it strange in this land of freedom that a belief in God is now considered alien to government. Upon the world, as a whole, there are governments that if you even utter a word toward any deity other than the one supported by the government you may find yourself incarcerated. If it were not for our forefathers being God-fearing men who had enough intestinal fortitude to stand up and speak their mind with honor, dignity and with a belief that there was a supreme being who created all things around us where would we be today as a nation? We now, in the name of this hard sought freedom, seem to permit any and all comers to state what they believe and allow a belief in God to be watered down to the point that those who do believe will one day be considered a secret society hidden from the view of everyday life. If actions, such as this, are permitted to recur again all have failed to carry out the insight of the Constitution framers and you will surely see the nation known as The United States of America fall from grace.

Final Word

Many of you reading this book will probably ask how do I know that the Internet will still be up and working during the Great Tribulation period. That's one of the easiest questions to answer. It is the Internet and television that permits the world to see the Two Witnesses in Jerusalem, their death and the three days they lie on the street until they are brought back to life.

Until that day arrives understand that this book is for you. Its assignment to gather it together was from God and it is being left so that you have some of the answers to the many questions that you have. Remember, God loves you and has prepared all things for his plan. Accept your position in that plan and look forward to the glorious day that we are all together in the presence of our Lord and Savior, Jesus.

I pray God's grace be upon you as you travel through the journey that you must make.

In His name

Rev. Charles E. Darnell, PhD
a brother in the service for my Lord



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Lightning strike in the form of an angel - June 2020



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