

## The Kingdom of Jesus Christ - The Jesus Realm

Luke 16:16 The Law and the Prophets were until John *the Baptist*: since that time the **Kingdom of God** is preached, and every man presseth [i.e. Luke 7:37-50] *through the worldly opposition and into it.* ~ *Jesus Christ*

### The September 23, 2017 Signs in Heaven

I'm posting this info as generally informative of current events and ideas and not as specific future events

I have been watching some YouTube videos about End Time events. Each new year brings the potential of End Time prophetic events and already 2017 as a year of change has the potential to begin a significant new era. I certainly don't think 2017 is the end of anything and more likely it is the beginning of a new season however with so much change happening so fast it will be a good idea to get familiar with some of these current concepts so they don't surprise us and possibly confuse us all the more. If I see anything else interesting or that is helpful I'll also post it.

In the last few years there have been some significant changes in the global society. i.e. Pope Francis (2013), Brexit (2016), Trump (2017). The Bible is mostly centered on Israel and Europe regarding the End Times.

I'm not a fan of 1 person prophecy shows. I think that prophecy should be discussed in a group to help provide a better balance and should maintain traditional Protestant Church traditions and creeds. Also taking care not to place America completely front and center in End Times prophecy as that is difficult to do and maintain a traditional Biblical view since the Bible is mostly centered on Israel and Europe regarding the End Times.

All the best to everyone!

#### [YouTube](#) 5 Ways the World Has CHANGED since 58th Inauguration of TRUMP | Can LIBERTY Exist without Religion?

Pastor Steve Cioccolanti is declaring the start of global revival. This teaching begins an important series on Good Government called "Is America a Christian Nation?"

#### [YouTube](#) September 23, 2017 | Greatest End Times Sign | Discoverer Interviewed | Revelation 12 Sign!

Rex Bear of LeakProject.com sits down with Scott Clarke of erfministries.com to discuss bible prophecy, signs in the heavens, the mark of the beast, biblical wars, the rapture, the tribulation, next September 23, and what 2017 may hold for those who dwell on earth ... and so much more. Don't miss this interview!

#### [YouTube](#) The RAPTURE before February 17th 2017?

#### [YouTube](#) DID MICAH SEE THE RAPTURE IN A VISION?

Teaching on dispensations and corrupt bible versions

## Congratulations!!

Since December 2011 the [Basic Christian PDF](#) has been downloaded over half a million times (648,834) on just one website! Also in about the same time the larger, more complete [BasicChristian\\_Essentials.zip](#) file has been downloaded 11,660 times.

Updated: [BasicChristian\\_Essentials.zip](#)

## The ÜKJV 2014 – KJV 1611 Bible Versions

All the Über 2014 Bibles -- [Download](#)

All the KJV 1611 Bibles -- [Download](#)

A Bible project 2014 by David Anson Brown

## Now in Progress a Countdown to [Holy Week](#)

Matthew 12:40 For as (the prophet) Jonah 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 Christian Community Devotional

A Daily Devotional for the Congregational Church Fellowship Style

Located at [CommonChristianCommunity.com](#)

*Accentuating the Congregational Church model of Christian fellowship equality, the individual believers (royal) priesthood, individual righteousness and holiness maturity, the current Kingdom of Jesus Christ and His Millennial Age Reign to come and the present Age of Christian Responsibilities.*

\*The Christian Community Devotional after a slow start will eventually be a daily devotional.

\*\*The Christian Community Devotional is going to be published in the HTML 5 and CSS format not blogged on WordPress.

God bless everyone,  
David Anson Brown

## blog Update

### Christian Community Devotional

By David Anson Brown

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### Christmas Sermon 2015

Christ The Savior and King -- Luke 1:26-38, Isaiah 9:6, Daniel 7:14 -- [MP3](#)

Source: [Bloomsburg Community Church 2009](#)

### Starting in 2015 a Countdown to all the Feast Days

Holy Week (Passover) - Friday March 27, 2015 ---> Easter Sunday April 5, 2015

The Feast of Pentecost (Shavuot) - May 24, 2015

The Fall Feasts - (Sukkot) starting September 13, 2015 at sundown in Jerusalem, Israel

Christmas Day 'Savior Day' - December 25, 2015

Now the Jew's Feast of Tabernacles (Sukkot) [Fall Feast - 2nd Coming] was at hand. His brethren therefore said unto Him (Jesus), Depart from this place, and go into Judaea, that Your disciples also may see the works that you do. For there is no man that does anything in secret, and he himself seeks to be known openly. If you do these things, show yourself to the world. For neither did His brethren [brothers] believe in Him. Then Jesus said unto them, **My time** [appointed Feast Day] is not yet come: but your time is always ready. The world cannot hate you; but Me it hates, because I Testify of it [that the world is perishing in sin], that the works thereof are evil [sin]. Go all of you up unto this Feast: I go not up yet [fully] unto this Feast: for My Time [2nd Coming] is not yet full come. When He had said these words unto them, He abode still in Galilee. But when His brethren [brothers] were gone up, then went He also up unto the Feast [in Jerusalem], not openly, **but as it were in secret**. ~ John 7:2-10 - Note: the Resurrection, Believers Church Age, Rapture and Saints of Revelation are ALL Secret events.

And Paul [the Apostle] after this tarried [stayed] there [Corinth in Greece] yet a good while, and then took his leave of the brethren [Church], and sailed thence into Syria, and with him Priscilla and Aquila; having shorn [shaved] his head in Cenchrea [at Greece]: for he had a vow. And he came to Ephesus [in modern Turkey], and left them there: but he himself entered into the Synagogue, and reasoned with the Jews. When they desired him to stay a longer time with them, he consented not; But bade them farewell, saying, **I must by all means keep this Feast [Sukkot] that cometh in Jerusalem:** but I will return again unto you, if God will [i.e. possibly meaning if the Church Rapture hasn't taken place]. And he sailed from Ephesus. And when he had landed at Caesarea [Israel], and gone up [to Jerusalem], and saluted the Church [during the Feast of Sukkot], [then] he went down to Antioch [Syria]. ~ Acts 18:18-22 - Note: possibly the Apostle Paul was looking for or modeling for us, the fulfilment of the Church Age in the Rapture based on the Feast of Sukkot in Jerusalem. With Pentecost [Acts 2:1] being the last Christian Feast Day then Sukkot is next to be fulfilled or enacted on the Christian Feast Day calendar.

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### The 3 Feast Groups of Israel

Deuteronomy 16:16 **Three times in a year** shall all [those who desire to] thy males appear before the LORD thy God in the place which He shall choose [i.e. Temple Mount]; in the Feast of Unleavened Bread (Passover - Holy Week), and in the Feast of Weeks (Shavuot - Pentecost), and in the Feast of Tabernacles (Fall Feasts): and they shall not appear before the LORD empty [without an offering]:

Spring Feasts (Justification/Salvation): Passover - Holy Week - 1st Coming of Jesus

Summer 'Middle' Feast (Sanctification): Pentecost - Acts 2:1

Fall Feasts (Redemption): Day of Atonement - 2nd Coming, Final Restoration

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### The Eight Old Testament Holy Feasts of Leviticus Chapter 23 Holy Convocations, A Statute Forever, All Generations

Schedule of The Lord's 8 Holy Feast Days --- Spring Feasts: Holy Week is comprised of the four **Salvation Feasts** {Sabbath (Rest), The Lord's Passover, Unleavened Bread, and Firstfruits (Easter)} --- Pentecost (Shavuot) [Acts 2:1] is the Middle Feast: The **Sanctification Feast** --- The Fall Feasts: The three **Redemption Feasts** are comprised of {Feast of Trumpets (Rosh Hashanah) possibly the Rapture dates of the Christian Church, Day of Atonement (Yom Kippur), and Feast of Tabernacles (Sukkot)}

## The Eight Holy Feasts of Leviticus Chapter 23

### Salvation Feasts (Spring Feasts) - Jesus' First Coming

1. Sabbath (Rest) - Saturdays - fulfilled (Holy Week) at the Triumphal Entry of Jesus into Jerusalem
2. The Lord's Passover - 14th day of Nisan - fulfilled (Holy Week) at the Last Supper
3. Unleavened Bread - 15th day of Nisan - fulfilled (Holy Week) on the Cross
4. Firstfruits [Born Again] (Easter) - first Sunday after the Feast of The Lord's Passover - fulfilled (Holy Week) in the Resurrection

### Sanctification Feast (Summer Feast or Middle Feast) - The work of the Holy Spirit

5. Pentecost (Shavuot) Acts 2:1 - 50 Days (7 Sabbaths + 1 day) from the Sabbath Day before the Feast of Firstfruits or the 7th Sunday (49 days) after the Feast of Firstfruits (Easter Sunday) - currently in progress

### Final Redemption Feasts (Fall Feasts) - Jesus' Second Coming

6. Feast of Trumpets (Rosh Hashanah)
7. Day of Atonement (Yom Kippur)
8. Feast of Tabernacles (Sukkot)

## Holy Week 2016 - Reality and Faith United!

The many Holy Week events didn't just happen to Jesus but in actuality Jesus happened to the events! -- [Basic Christian: Holy Week](#)

### The Evangelical Holy Week 2016 --- The Spring Feasts

Jesus Walk 2016 Starting Friday March 18<sup>th</sup> 2016 until --- Easter Sunday March 27<sup>th</sup> 2016

*The Jesus Walk 2016 10 Day Holy Week (Easter) Timeline Devotional is available now in [PDF](#)*

### Spring Feast Schedule (adjusted for Easter) 2016

- Sat. 19 March 2016 -- Sabbath - fulfilled (Holy Week) at the Triumphal Entry of Jesus into Jerusalem  
Wed. 23 March 2016 -- The Lord's Passover - 14th day of Nisan - fulfilled (Holy Week) at the Last Supper  
Thur. 24 March 2016 -- Unleavened Bread - 15th day of Nisan - fulfilled (Holy Week) on the Cross  
Sun. 27 March 2016 -- Firstfruits (Easter) [individual Spiritually Born Again] - in progress

Note: after Resurrection Sunday (the birth of the Christian Church – Feast of Firstfruits – aka Easter Sunday to Gentiles) we are going to do another countdown this time to countdown to the yearly Feast of Pentecost [May 24, 2015] so people can see that Pentecost (a growth/harvest Sanctification Feast) comes almost two months [in a different Season] after the (Justifying) Feasts of the Spring Passover/Holy Week have already been completed.

Revealing that those who are teaching the very **false doctrine** of Justification through Sanctification i.e. the **Progressive Justification of Augustinian and Calvinism doctrines** by wrongly claiming that both the Christian Church (Justification - Salvation 'Born Again') and individual Sanctification (individual Christian growth - empowerment) both began only at Pentecost and that now both continue simultaneously based on our own individual actions and deeds are either knowingly or unknowingly perpetuating perhaps the biggest error in modern Christianity when in fact the work of Christian Church (Justification for our Salvation) was completed on Resurrection Sunday at the completion of Jesus' Holy Week Ministry almost two months before the individual Sanctification empowerment (Acts 1:8, Romans 15:16) work of Pentecost even began.

The Christian Church 'Born Again' Age began with the resurrection of Jesus Christ on the 'Feast of First Fruits' Easter Day (John 21:22). On Pentecost [50 day later - Acts 2:1] the 'Feast of Shavuot' individual Born Again Christians received the empowerment of the Holy Spirit. The Christian Church Age the 'Born Again' baptism from Jesus Christ seemingly continues only until an apparent future Church Rapture event [1 Corinthians 15:51-52] while the Pentecost empowerment of the Holy Spirit continues [Acts 2:20] on into the Tribulation and Great Tribulation of Revelation.

Conclusion: any teaching that proclaims that the Christian Church started on Pentecost and ends with the Rapture would then be guilty of proclaiming that the Holy Spirit is not available during the Tribulation period. Either the Born Again Church Age is from 'First Fruits' until the Rapture while the empowerment work of Pentecost continues on throughout the Tribulation or the Church Age is from Pentecost to the Rapture and the empowerment work of the Holy Spirit ceases with the Rapture of the Church though Biblically only the first option [First Fruits - Rapture] is realistic.

Also Note: the Holy Feast cycle is completed in the Fall with the Redemptive Fall Feasts. The three Biblical (Leviticus 23) Feast groups are the Spring (Passover) 'Justifying' Feasts (Romans 3:24-25, Colossians 1:20) that bring us sinners into a right relationship with God through the cross and resurrection of Jesus Christ, then our individual Christian growth 'Sanctification' and the empowerment process given from God to us on the Feast Day of Pentecost (Acts 2:1, Philippians 2:12) followed by the Fall Feasts and our Final 'Redemption' (Romans 8:23, 2 Corinthians 5:10) at our own physical death – when our actual body (soul and spirit) come into the perceivable presence of God.

Source: [The Jesus Realm](#) (PDF)

### Middle Feast 'Pentecost' Schedule (adjusted for Easter) 2015

Sun. 24 May 2015 -- Pentecost (Acts 2) [individual Spiritual Empowerment] - in progress

The Jewish Feast Day of Shavuot (Leviticus 23:15,16) our Pentecost [50] is fifty days [7 Sabbaths (Saturdays) 49 days and then the next day Sunday 50th day] from the Sabbath Day (Saturday) during the Lord's Passover. The Pentecost [Acts 2] that the Christian Church is remembering is always 49 days [7 Sundays] after the Resurrection Sunday [Easter Sunday]. Since the yearly Jewish Passover is on a different day each year and the Christian Church is remembering the Jerusalem Passover of Jesus [the yearly remembrance of the days of Christian Holy Week is calculated slightly different than the ongoing days of the Jewish Passover Week] the two yearly Jewish (Passover, Shavuot) and Christian (Holy Week, Pentecost) Holidays do not always match-up on the calendar as the same day.

### Counting the 49 Days after Holy Week

When Albert Mohler Jr.'s, Boz Tchividjian's and John MacArthur's Cult of Calvinism can provide Salvation

Note: in the Cult of Calvinism individual Salvation is not available until Pentecost and then only if the individual has obeyed many aspects of Calvinism's contrived doctrines

Note: John Calvin (1509 – 1564) a lawyer by trade was unable to adequately grasp the greater theological concepts of the Holy Bible. Calvin's simplistic lawyerly attempt reduced the relationship aspects and complexities of the Bible into a two-dimensional legalistic realm of law and punishment. Calvin was either unaware of or ignored completely the more complex realities of the Divine, Prophetic, Kingdom and Priesthood relationship with mankind that the Bible triumphantly exalts and exclaims.

Countdown to Pentecost and the Extra Days needed after Holy Week until Richard Albert Mohler Jr.'s, Boz Tchividjian's and John MacArthur's Calvinistic teachings provide for individual Salvation and the Start of the Christian Church.

Well, it will take some time to get the heathen Calvinist into the existing (since Holy Week) Christian Church but we'll continue to wait it out for them and after Pentecost [Summer Feast] when the Calvinists can finally join the Christian Church then together we can do the countdown to the Feast of Trumpets and the other two Fall Feasts [the Day of Atonement and the Feast of Tabernacles].

Note: The heretic John MacArthur and his confusion regarding a Pentecost start to the Christian Church. MacArthur also calls the sanctification and witness of Pentecost "a heavenly invasion" as though the Holy God has intruded in man's life when it is Satan that is the intruder into the lives of people – is John MacArthur confusing the Holy God with Satan? [Video](#)

The doctrines of Calvinism in neglecting the Events of the Christian Holy Week do not have in them the foundation of being 'Redeemed' by the blood of the cross of Jesus Christ and 'Saved' into the one True Resurrection of Jesus Christ but instead by the doctrines of Calvinism a person is not necessarily 'Redeemed' or 'Saved' by the Holy Week Ministry of Jesus Christ but instead a person is merely nebulously 'Chosen' via some form of 'Election' that is built and affirmed upon the assumptions, presuppositions and confirmations of man not as a result of the confirming presence of the Holy Spirit. Calvinistic doctrine wrongfully negates the works and ministry of Jesus Christ during Holy Week and exchanges the sure Foundation of the Christian Faith derived from the Holy Week events of Jesus Christ for a man centered gospel message of 'chosen' and 'elect'.

John the Baptist (Matthew 3:11) prophesied that the Messiah (Jesus Christ) would be the one to continually “baptize” people with the Holy Spirit unto eternal Salvation not a solo working of the Holy Spirit Baptizing alone (the empowerment) as is recorded in Acts chapter 2. Jesus Christ being both the 'Beginning' Alpha by Baptizing His followers starting in the Upper Room (John 20:22) and continuing to Baptize His disciples throughout the entire Christian Church Era then 'Ending' Omega by Jesus Himself eventually calling and meeting (Acts 1:9-11, 1 Thessalonians 4:14) His 'Bride' of 'Baptized' followers in the clouds and bringing His Bride into Heaven.

Note: the Basic Christian Ministry follows and instructs in the **Historical Biblical Christian pattern** [i.e. the literal grammatical historical method of Biblical interpretation] – in following the **actual Divine and human events** that Christianity is a direct product of i.e. creation, original sin, Heaven, hell, the virgin birth of Jesus Christ, the earthly Ministry of Jesus, the Holy Week events and ministry of Jesus, imputed righteousness, the eternal resurrection, the historic Apostolic Church age, the current Common Christian Church Age, the Millennial Age to come, and the many other human and Divine events that have already happened or are yet to unfold among mankind.

While the more modern Reformed i.e. Calvinistic traditions, doctrines and teachings are not so much derived from either historical or future events but are more derived from **presuppositional teachings**, meaning that if a well-known person i.e. John Calvin or almost anyone with a Dr. in their title makes **a statement** then that statement becomes a kind of presupposed fact a fact that the general Christian Church at large is now supposed to universally accept as a biblical doctrinal truth even though that doctrine didn't emerge from historical events or even from well contemplated Biblical passages but merely as a preference of certain people that once united in groupthink becomes a de facto Church doctrine.

Concluding: there is a vast difference between the historic Church with the Biblical doctrines and what is being taught and passed along today in the modern opinion induced church.

David Anson Brown

## The 2015 Feast of Trumpets (Rosh Hashanah)

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Feast of Trumpets - Rosh Hashanah -- Sunday, September 13-15, 2015 Jerusalem time zone (IDT)

Note: the possible Rapture Dates of the Christian Church

### 1 Thessalonians 4:13-18

But I would not have you to be ignorant, brethren, concerning them which are asleep (dead), that all of you sorrow not, even as others which have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. <sup>15</sup> For this we say unto you by the Word of the Lord, that we which are alive and remain unto the [2nd] Coming of the Lord shall not prevent them which are asleep. <sup>16</sup> For the Lord [Jesus] Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with **the Trumpet voice of God:** and the dead in Christ *having already* rise[n] first: <sup>17</sup> Then we (Christians) which are **spiritually alive** (Born Again) and remain shall be caught up together with Him in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. <sup>18</sup> Wherefore comfort one another with these words. ~ Über Headings Bible 2014

The Rapture and the Feast of Trumpets [YouTube](#) -- When will Jesus Return (Feast of Trumpets) [YouTube](#)

This is also an interesting Video - 2028 AD End of the World [Video](#)

Note: in the year 2033 AD it will be approximately the 2,000th Anniversary of the original Jerusalem Passover of Jesus Christ. We don't know the exact year of that Passover so it is only an approximation.

[Source](#): Christian Community Year Devotional, December 30th

Also Note: If you read the entirety of the Holy Bible much of what the Bible is structured on and written about [i.e. Daniel's Prophecies, the 7 Church Letters of Revelation, etc.] are structured on the original Genesis 7 Day Creation Week (six days of work and the seventh day of rest) along with the redemptive principals of the eight Feasts of the Lord wrapped in the narrative of the completed works in the 1st and 2nd Coming of Jesus Christ. It is the modern misinformed and uninformed narrative that chooses to neglect these important historical Biblical aspects and instead is remaining uninformed regarding basic fundamental Biblical concepts and precepts.

### **Fall Feast Schedule 2015**

Sun. 13 - Tue. 15 September 2015 Rosh Hashanah - Feast of Trumpets

Tue. 22 - Wed. 23 September 2015 Yom Kippur - Day of Atonement

Sun. 27 Sep. - Sun. 4 Oct. 2015 Sukkot - Feast of Tabernacles

All Feasts schedules start at Sunset and end at Sunset – Jerusalem time (IDT)

Source: [The Jesus Realm](#) (PDF)

# Celebrating 5 Years – blog Bible Study

May 08, 2014 ~ Written by **David Anson Brown**

## **Celebrating 5 Years – Basic Christian: blog Bible Study**

[PDF](#) blog Bible Study 2009 – 2010

[PDF](#) blog History Study 2010 – 2012

In the later summer it will have been five years since the 2009 start of the very popular Basic Christian: blog Bible Study. Surprisingly the Old Testament portion has always been the more popular part of the study by about a 4 to 1 margin. Even while I was blogging the New Testament portions the majority of readers were still reading in the Old Testament postings, for a while I thought people were just behind and catching up but the 4 to 1 margin remains even today.

Recently I read a couple of different blogs stating that many churches have simply given up and are no longer teaching about the Old Testament, if they ever did in the first place. It would seem to explain the popularity of the Old Testament part of the Basic Christian: blog Bible Study. I of course recommend the entire study both the New Testament and the Old Testament.

Remembering back on the study and all of the long hours of preparation, anticipation and the excitement of actually blogging the entire Bible it remains one of the most satisfying and accomplished times of my life.

God bless everyone,

David Anson Brown

**Posted in** blog Bible Study, David Anson Brown - **Tagged** 2014, Teachings

## Critiquing Calvinism 2014

Comments Off Posted by [davidansonbrown](#) on April 23, 2014

A look at the foundational doctrinal errors in the modern day non-biblical Cult of Calvinism

I'm going to keep this article short and to the point though the more that Calvinism is examined the more evident it becomes that Calvinism has serious and extensive doctrinal inconsistencies when compared to the Bible and Calvinism as an establishment has serious administrative flaws, defects and inefficiencies that also could be extensively written about though this article is going to be intentionally short and more doctrinally concise.

An aspect of this blog posting is to discuss the commonly known factor that Calvinism especially modern Calvinism teaches an unbiblical concept of faith, justification, sanctification, election and salvation and in doing so revealing that Calvinism particularly when involving the Calvinist doctrine of Election Calvinism is actually practicing a variant of the heretical doctrine of Modalism.

### 1. Biblical Holy Feasts

The doctrines of Calvinism in neglecting the events of the Christian Holy Week the doctrines of Calvinism do not have in them the foundation of being 'Redeemed' by the blood of the cross of Jesus Christ and 'Saved' into the one True Resurrection of Jesus Christ but instead by the doctrines of Calvinism a person is not necessarily 'Redeemed' or 'Saved' by the Holy Week Ministry of Jesus Christ but instead a person is merely nebulously 'Chosen' via some form of 'Election' that is built and affirmed upon the assumptions, presuppositions and confirmations of man not as a result of the confirming presence of the Holy Spirit. Calvinistic doctrine wrongfully negates the works and ministry of Jesus Christ during Holy Week and exchanges the sure Foundation of the Christian Faith derived from the Holy Week events of Jesus Christ for a man centered gospel message of 'chosen' and 'elect'.

### The Eight Old Testament Holy Feasts of Leviticus Chapter 23

Holy Convocations, A Statute Forever, All Generations

**Spring Feasts** (Justification/Salvation): Passover – Holy Week

**Summer 'Middle' Feast** (Sanctification): Pentecost – Acts 2

**Fall Feasts** (Redemption): Day of Atonement – 2nd Coming, Final Restoration

### Schedule of the Lord's 8 Holy Feasts

Spring Feasts: Holy Week is comprised of the four **Salvation Feasts** {Sabbath (Rest), The Lord's Passover, Unleavened Bread, and Firstfruits (Easter)}

Pentecost [Acts 2:1] is the Middle Feast: The **Sanctification Feast**

The Fall Feasts: The three **Redemption Feasts** are comprised of {Feast of Trumpets [possibly the future Rapture of the Christian Church] (Rosh Hashanah), Day of Atonement (Yom Kippur), and Feast of Tabernacles (Sukkot)}

## The 3 Feast Groups of Israel

*Three times in a year shall all [those who desire to] thy males appear before the LORD thy God in the place which He shall choose [i.e. Temple Mount]; in the Feast of Unleavened Bread (Passover – Holy Week), and in the Feast of Weeks (Pentecost), and in the Feast of Tabernacles (Fall Feasts): and they shall not appear before the LORD empty [without an offering]: ~ Deuteronomy 16:16*

## 2. Atonement

Jesus became a man “And the Word was made flesh, and dwelt among us” (John 1:14) primarily for the main reason of offering Atonement on our behalf to God the Father. Sinful man is unable to offer eternal atonement, man being unable to save ourselves from our own sin necessitate that God become a human High Priest and offer an eternal sacrifice (Himself), one that would provide Eternal Salvation to all mankind, for all those who would answer the calling of God and enter into an eternal relationship with God – through the provided and completed eternal Atonement of Jesus Christ. The eternal Atonement happened for mankind at one time, in one location, the cross of Jesus Christ.

*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. ~ Romans 5:11*

Atonement is an offering, a High Priest offering, it is an offering from man (only the High Priest) on behalf of all men to God and then God either accepts the offering (atonement) or God rejects the offering (non-atonement) and the result is universal to all men either there is atonement or there isn't, there is no partial-atonement.

*If therefore perfection [completion] were by the Levitical priesthood, for under it the people received the [Levitical] law [at Mt. Sinai], what further need was there that another priest should rise after the order of Melchisedec [Melchizedek - Genesis 14:18-22], and not be called after the [Levitical] order of Aaron? For the priesthood being changed [from Levitical to Melchizedek], there is made of necessity a change also of the law [Old Testament to New Testament]. For He (Jesus) of whom these [High Priest] things are spoken pertaineth to another tribe [Judah, not Levi], of which [Tribe of Judah - Tribe of the Kings] no man gave attendance at the [Levitical - Tribe of Levi - Tribe of the Priests] altar. For it is evident that our Lord [Jesus] sprang out of Juda [Tribe of Judah]; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec (Melchizedek) there ariseth another priest, [Eternal] Who is made, not after the law of a carnal commandment, but after the power of an [Eternal] endless life. For He [Holy Spirit] testifieth, [Psalm 110:4] “Thou art a priest for ever after the order of Melchisedec” (Melchizedek). For there is verily a disannulling of the commandment [Levitical Laws - O.T.] going before for the weakness and unprofitableness thereof. For the (O.T.) law made nothing perfect [completed], but the bringing in of a better hope [Promises of God] did; \*\*\*by the which we draw nigh unto God. And inasmuch as not without an oath [with an oath, promise - Psalm 110:4] He (Jesus) was made Priest (Eternal – High Priest): For those [Levi] priests were made without an oath; but this (N.T.) with an oath by Him [Father] that said unto Him [Jesus], The Lord sware and will not repent, [Psalm 110:4] “Thou art a Priest for ever after the order of Melchisedec” (Melchizedek): By so much was Jesus made a surety of a better Testament (N.T.) And they truly were many [Levi] priests, because they were not suffered to continue by reason of death: \*\*\*But this man (Jesus, our High Priest), because He continueth ever [eternal], hath an unchangeable priesthood. \*\*\*Wherefore He (Jesus) is able also to save them to the uttermost that come unto God by Him, seeing \*\*He ever [eternal] liveth to make intercession for them [sinners]. For such an High Priest [Jesus] became [i.e. fittingly for] us, who is Holy, harmless, undefiled, separate from sinners, and made Higher than the heavens; Who needeth not daily, as those [Levi] high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He (Jesus) did once, when He offered up Himself (on the cross). For the [Levitical] law maketh men [Levi] High Priests which have infirmity; but the Word of the Oath [Promises of God], which was since the law [Psalm 110 via King David came years after the law via Moses and Mt. Sinai], maketh the Son, who is consecrated [lit. complete] for evermore. ~ Hebrews 7:11-28*

Even in the Old Testament the atonement was not limited to just Israel as in practice it was a universal atonement from the one High Priest of Israel on behalf of all mankind.

*Moreover concerning the stranger, which is not of Thy people Israel, but is come from a far country for Thy Great Name's sake, and Thy mighty hand, and Thy stretched out arm; if they come and pray in this House [Temple, greater Temple area]; Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know Thy Name, and fear thee, as doth Thy people Israel, and may know that this House [Temple] which I [King Solomon] have built is called by Thy Name. ~ 1 Kings 8:41-43*

The Levitical Atonement was both a yearly reminder of sin and also an instructional for better things to come [permanent sacrifice] through the Messiah but the O.T. atonement did not 'save' Israel or anyone from their sins as the [atonement] blood of bulls and goats did not save anyone, Jew or Gentile.

*For it is not possible that the blood of bulls and of goats [Old Testament Levitical atonement] should take away sins. Wherefore when He (Jesus-Messiah) cometh into the world, He saith, [Levitical] Sacrifice and offering thou wouldest not [didn't want], but a body [sacrifice - offering] hast thou prepared [made] Me: ~ Hebrews 10:4-5*

The Old Testament atonement was in a sense universal in that there was the one Jewish High Priest offering to God on behalf of mankind and yes there were probably problems (i.e. John 2:16) with the administration of the O.T. atonement. Since the O.T. atonement was universal in form (not necessarily in function) how much more is the one offering of the Messiah, Jesus Christ universal to all. But unlike the previous O.T. Levitical administration the administration of the Melchizedek Priesthood is complete, trustworthy and without any errors.

*But [Jesus] Christ being come an [human] High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place [Heaven], having obtained \*\*eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth [Levitical redemption] to the purifying of the flesh: \*\*How much more shall the [N.T. Salvation] blood of Christ, who through the eternal [Holy] Spirit offered Himself [as a human for Atonement] without spot to God [Father], purge your conscience from dead works to serve the living God? And for this cause He (Jesus) is the mediator of the New Testament, that by means of death [payment for sin (Romans 6:23)], for the redemption of the transgressions (sins) that were [kept, covered] under the first testament (O.T.), they which are called [all dispensations] might receive the promise of eternal inheritance. ~ Hebrews 9:11-15*

*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. ~ Romans 5:11*

### 3. Justification

The **false doctrine** of Justification through Sanctification i.e. the **Progressive Justification of Augustinian and Calvinism doctrines** by wrongly claiming that both the Christian Church (Justification – Salvation) and individual Sanctification (individual Christian growth) both began only at Pentecost and that now both continue simultaneously based on our own individual actions and deeds are either knowingly or unknowingly perpetuating perhaps the biggest error in modern Christianity when in fact the work of Christian Church (Justification for our Salvation) was completed on Resurrection Sunday at the completion of Jesus' Holy Week Ministry almost two months before the individual Sanctification empowerment (Acts 1:8, Romans 15:16) work of Pentecost even began.

The Sermon on the Mount is Jesus' Sermon on our Justification (Righteousness) by Faith in Jesus and not by any works of man. In the Sermon on the Mount Jesus is making it clear that any notion of a previous Law Righteousness (Matthew 5:20) or of a Works Righteousness (Matthew 5:27-30) is completely inadequate and unacceptable in the Kingdom of God. To the point that Jesus says that if even though you have your works and you sin then cut off your arm (Matthew 5:30), illustrating the point that if a person were to cut off one arm or pluck out one eye in an attempt at sinless self-

works righteousness it wouldn't work because we would still have another arm and another eye to sin with and even if we lost both arms and both eyes we still have our mouth to sin with so the answer to our Righteousness is not in our works nor in the Law but ONLY by our faith in Jesus Christ.

*Therefore whosoever heareth these sayings of Mine (Jesus), and doeth them, I will liken him unto a wise man, which built his house Upon a Rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded Upon a Rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at **\*\*His Doctrine: For He taught them as One having Authority, and not as the scribes.** ~ Matthew 7:24-29*

#### 4. Sanctification

Wherefore Jesus also, that He might sanctify [set apart from the world that is perishing] the people with His own blood, [He] suffered without [outside] the [city] gate. Let us go forth therefore unto Him without [outside] the camp [of secular and pseudo religious society i.e. Calvinism], bearing His reproach. For here [earthly] have we no continuing city, but we seek [the Heavenly] one to come. By Him [Jesus' Melchizedek Priesthood] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name. But to do good and to communicate forget not: for with such [individual Priestly] sacrifices God is well pleased. ~ Hebrews 13:12-16

*Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionists, shall inherit the Kingdom of God. And such were some of you: but all of you are washed, but **all of you are sanctified, but all of you are justified** in the Name of the Lord Jesus, and by the Spirit of our God. ~ 1 Corinthians 6:10-11*

#### 5. Election – (Calvinist Modalism)

The work of Salvation is the TriUne work of God [Father, Son Jesus Christ, Holy Spirit] something that John Calvin's original version of Calvinism did acknowledge but the more modern variations of Calvinism have been systematically stepping back from this important Christian doctrine and in doing so have entered into a type of Modalism in that modern Calvinism is more likely to neglect the synergistic work of the TriUne God and instead present a singular, non-synergistic Modalism view of salvation.

*And I (Jesus Christ), if I be lifted up from the earth, will draw all men unto Me. ~ John 12:32*

*Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father which has sent Me draw him: and I will raise him up at the last day. ~ John 6:43-44*

*But all of you (Christians) are a chosen generation, a Royal Priesthood, an Holy Nation, an exclusive people; that all of you should show forth the praises of Him [God] who has called you out of darkness into His marvellous light; Which in time past (Gentiles) were not a [godly] people, but are now (Christians) the people of God: which had not obtained mercy, but now [New Covenant] have obtained mercy. ~ 1 Peter 2:9-10*

*Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the [Holy] Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. ~ 1 Peter 1:1-2*

*Who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemns? It is Christ that died, yes rather, that has risen again, who is even at the right hand of God, who also makes intercession for us.*

*~ Romans 8:33-34*

*But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the [Holy] Spirit and belief of the Truth: Unto which He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions [i.e. baptism, communion, prayer, service, etc.] which all of you have been taught, whether by word, or our epistle. Now our Lord Jesus Christ Himself, and God, even our Father, which has loved us, and has given us everlasting consolation and good hope through grace, Comfort your hearts, and establish you in every good word and work. ~ 2 Thessalonians 2:13-17*

*Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called [Holy Spirit Election - individual office calling]: Mercy unto you, and peace, and love, be multiplied. ~ Jude v. 1-2*

\* I just wanted to give a heads-up alert that I was going to post this article in that I think it's good to give people some time to work through some frustrations on both sides even before I post. I'm still a day or two away from posting but I think it is really important that Calvinism be examined! There shouldn't be any free passes especially for something that is as out of control, unstable (human centric) and intentionally unaccountable as the modern Calvinist movement.

\*\* Also, comments are off and will remain off. There is some glitch that is still providing the comments option at least temporarily but comments are off and not being received on my side.

God bless everyone,  
David Anson Brown

## An Explanation of Critiquing Calvinism 2014

I'm not saying that I agree with or even understand everything in these two audio messages that I posted. On balance the messages are a fair and accurate description, diagnoses and remedy regarding the current downfallen and misguided condition of modern American Christianity especially pertaining to the (humanist, pragmatic and misguided) modern Cult of Calvinism movement.

Summary: in the posted audios some of the material presented is that the Christian Church especially in recent modern times since about 1850 AD has been under tremendous attack from critics and that the relentless secular barrages have actually changed the modern Church and made it more like the world i.e. more focused on man's desires than God's desires.

Christianity has been morphing from the traditional Christian participation of biblical; baptism, communion, prayer, fellowship, devotional, outreach, witnessing, service, good works, etc. to simply a formalized ideological method for example where a person would agree with all or many of the traditional Christian beliefs and practices but they themselves do not directly participate in the vast majority of the Christian practices, now often substituted with a mandatory unbiblical tithing practice. The personal practice of genuine Christianity had moved from actually doing to actually only thinking about doing or agreeing to do it but not directly participating.

Modern Calvinism has been particularly devastating to the modern Christian Church in that modern Calvinism not only restricts individual participation in traditional Christianity it has so rationalized the practice of Christianity i.e. the 5 Points of Calvinism that it has redefined what is actual Christianity and in doing so has recreated a plethora of terms, definitions and customs that at best only vaguely represent true traditional Christianity.

Modern Calvinism has detrimentally accelerated the regression and lack of individual participation in the Christian Church by redefining Fundamental Christianity to the point that the onetime Fundamental Christianity that did agree with and practice Biblical concepts no longer exists. Today modern Calvinism is presenting concepts that are both extra biblical [i.e. Calvin's Institutes] an unattainable [i.e. individual justification through individual obedience to elders and leaders]. In other words Christianity that at one time was well summarized and practiced in the Church Creeds and in the Church Professions of Faith and in the Church Doctrines has been redefined by the Calvinist movement into something that is only in appearance doctrinal but in reality is not really a true Christianity.

Download: [Revival Hymn Video](#)

Download: [Revival Hymn Mp3](#)

Download: [Ten Shekels and a Shirt by Paris Reidhead Mp3](#)

Ten Shekels and a Shirt by Paris Reidhead [Text](#)

### Ten Shekels and a Shirt by Paris Reidhead

So it wasn't long until we had this, that the fundamentalists knew each other because they said "We believe these things!" They were men for the most part that had met God. But you see it wasn't long until having said "These are the things that establish us as fundamentalists!", the second generation said "This is how we become a fundamentalist! Believe in the inspiration of the Bible! Believe in the deity of Christ! Believe in His death, burial, and resurrection! And thereby become a fundamentalist." **And so it wasn't long until it got to our generation, where the whole plan of salvation was to give intellectual assent to a few statements of doctrine.** And a person was considered a Christian because he could say "Ah hah" at four or five places that he was asked. If he knew where to say "Ah hah", someone would pat him on the back, shake his hand, smile broadly, and say "Brother, you're saved!" **So it had gotten down to the place where salvation was nothing more than an assent to a scheme or a formula, and the end of this was that salvation was the happiness of man because humanism had penetrated.** If you were to analyze fundamentalism in contrast to liberalism of a hundred years ago as it developed, for I am not pinpointing it in time, it would be like this:

The liberal says the end of religion is to make man happy while he's alive, and the fundamentalist says the end of religion is to make man happy when he dies.

But again! The end of all of the religion it was proclaimed was the happiness of man. And whereas the liberal says, "By social change and political order we're going to do away with slums, we're going to do away with alcoholism and dope addiction and poverty. And we're going to make HEAVEN ON EARTH! AND MAKE YOU HAPPY WHILE YOU'RE ALIVE! We don't know anything about after that, but we want to be happy while you're alive!" They went ahead to try and do it only to be brought to a terrifying shock at the first World War and utterly staggered by the second World War, because they seemed to be getting nowhere fast.

**And then the fundamentalists, along the line, are now tuning in on this same wavelength of humanism.** Until we find it something like this:

"Accept Jesus so you can go to heaven! You don't want to go to that old, filthy, nasty, burning hell when there is a beautiful heaven up there! Now come to Jesus so you can go to heaven!"

And the appeal could be as much to selfishness as a couple of men sitting in a coffee shop deciding they are going to rob a bank to get something for nothing! There's a way that you can give an invitation to sinners, that just sounds for all the world like a plot to take up a filling station proprietor's Saturday night earnings without working for them.

**Humanism is, I believe, the most deadly and disastrous of all the philosophical stench that's crept up through the grating over the pit of Hell. It has penetrated so much of our religion.** AND IT IS UTTER AND TOTAL CONTRAST WITH CHRISTIANITY! Unfortunately it's seldom seen. And here we find Micah, wants to have a little chapel, and he wants to have a priest, and he wants to have prayer, and he wants to have devotion, because "I KNOW THE LORD WILL DO ME GOOD!" AND THIS IS SELFISHNESS!!! AND THIS IS SIN!!! And the Levite comes along and falls right in with it! Because he wants a place! He wants ten shekels and a shirt and his food! And so in order that he can have what he wants, and Micah can have what he wants, THEY SELL OUT GOD! For ten shekels and a shirt. AND THIS IS THE BETRAYAL OF THE AGES!!! **And it is the betrayal in which we live. And I don't see HOW GOD CAN REVIVE IT! Until we come back to Christianity,** as in DIRECT AND TOTAL CONTRAST WITH THE STENCHFUL HUMANISM that's perpetrated in our generation in the name of Christ.

I'm afraid that it's become so subtle that it goes everywhere. What is it? In essence it's this! That this philosophical postulate that the end of all being is the happiness of man, has been sort of covered over with evangelical terms and Biblical doctrine until God reigns in heaven for the happiness of man, Jesus Christ was incarnate for the happiness of man, all the angels exist for the happiness of man..., Everything is for the happiness of man! AND I SUBMIT TO YOU THAT THIS IS UNCHRISTIAN!!! Isn't man happy? Didn't God intend to make man happy? Yes. But as a by-product and not a prime-product!

God bless everyone,  
David Anson Brown

Posted [April 28, 2014](#) by [davidansonbrown](#)

KJV Support: Modern Bible Versions Exposed

Select Audio: — “The 5 Points of Calvinism Refuted” MP3

Select Audio: KJV “Modern Bible Versions Exposed” MP3

Part 2 — “Catholic Influences on Modern Versions”

Source: [Faithful Word Baptist Church](#)

God bless everyone,

David Anson Brown

## The 3 Feast Groups of Israel

Deuteronomy 16:16 Three times in a year shall all [those who desire to] thy males appear before the LORD thy God in the place which He shall choose [i.e. Temple Mount]; in the Feast of Unleavened Bread (Passover - Holy Week), and in the Feast of Weeks (Pentecost), and in the Feast of Tabernacles (Fall Feasts): and they shall not appear before the LORD empty [without an offering]:

Spring Feasts (Justification/Salvation): Passover - Holy Week

Summer 'Middle' Feast (Sanctification): Pentecost - Acts 2

Fall Feasts (Redemption): Day of Atonement - 2nd Coming, Final Restoration

## The Eight Old Testament Holy Feasts of Leviticus Chapter 23 Holy Convocations, A Statute Forever, All Generations

Schedule of The Lord's 8 Holy Feast Days --- Spring Feasts: Holy Week is comprised of the four **Salvation Feasts** {Sabbath (Rest), The Lord's Passover, Unleavened Bread, and Firstfruits (Easter)} --- Pentecost [Acts 2:1] is the Middle Feast: The **Sanctification Feast** --- The Fall Feasts: The three **Redemption Feasts** are comprised of {Feast of Trumpets [possibly the future Rapture of the Christian Church] (Rosh Hashanah), Day of Atonement (Yom Kippur), and Feast of Tabernacles (Sukkot)}

### Holy Week 2015 --- The Spring Feasts

Jesus Walk 2015 Starting Friday March 27<sup>th</sup> 2015 until --- Easter Sunday April 5<sup>th</sup> 2015

*The Jesus Walk 2015 10 Day Holy Week (Easter) Timeline Devotional is available now in [PDF](#)*

Note: after Resurrection Sunday (the birth of the Christian Church – Feast of Firstfruits – aka Easter Sunday to Gentiles) we are going to do another countdown this time to countdown to the yearly Feast of Pentecost [May 24, 2015] so people can see that Pentecost (a growth/harvest Sanctification Feast) comes almost two months [in a different Season] after the (Justifying) Feasts of the Spring Passover/Holy Week have already been completed.

Revealing that those who are teaching the very **false doctrine** of Justification through Sanctification i.e. the **Progressive Justification of Augustinian and Calvinism doctrines** by wrongly claiming that both the Christian Church (Justification - Salvation) and individual Sanctification (individual Christian growth) both began only at Pentecost and that now both continue simultaneously based on our own individual actions and deeds are either knowingly or unknowingly perpetuating perhaps the biggest error in modern Christianity when in fact the work of Christian Church (Justification for our Salvation) was completed on Resurrection Sunday at the completion

of Jesus' Holy Week Ministry almost two months before the individual Sanctification empowerment (Acts 1:8, Romans 15:16) work of Pentecost even began.

Also Note: the Holy Feast cycle is completed in the Fall with the Redemptive Fall Feasts. The three Biblical (Leviticus 23) Feast groups are the Spring (Passover) 'Justifying' Feasts (Romans 3:24-25, Colossians 1:20) that bring us sinners into a right relationship with God through the cross and resurrection of Jesus Christ, then our individual Christian growth 'Sanctification' and the empowerment process given from God to us on the Feast Day of Pentecost (Acts 2:1, Philippians 2:12) followed by the Fall Feasts and our Final 'Redemption' (Romans 8:23, 2 Corinthians 5:10) at our own physical death – when our actual body (soul and spirit) come into the perceivable presence of God.

## Countdown to the Feast of Trumpets - Rosh Hashanah -- September 24-26, 2014 The possible Rapture Dates of the Christian Church

### Fall Feasts 2014

Wed. 24 - Fri. 26 September 2014 Rosh Hashanah - Feast of Trumpets

Fri. 3 - Sat. 4 October 2014 Yom Kippur - Day of Atonement

Wed. 8 - Wed. 15 October 2014 Sukkot - Feast of Tabernacles

{All Feasts schedules start at Sunset and end at Sunset – Jerusalem time (IDT)}

## Countdown to Pentecost -- The Sanctification Feast -- May 24<sup>th</sup> 2015

Well, it will take some time to get the heathen Calvinist into the existing (since Holy Week) Church fold but we'll continue to wait it out with them and after Pentecost [Summer Feast] when the Calvinists can finally join the Christian Church party then together we can do the countdown to the Feast of Trumpets and the other two Fall Feasts [the Day of Atonement and the Feast of Tabernacles].

### Counting the 49 Days after Holy Week until Boz Tchividjian's and John MacArthur's Calvinism provide for Christian Salvation

Countdown to Pentecost 2014 and the Extra Days needed after Holy Week until Boz Tchividjian's and John MacArthur's Calvinistic teachings provide for individual Salvation and the Start of the Christian Church.

The heretic John MacArthur and his confusion regarding a Pentecost start to the Christian Church. MacArthur also calls the sanctification and witness of Pentecost "a heavenly invasion" as though the Holy God has intruded in man's life when it is Satan that is the intruder into the lives of people – is John MacArthur confusing the Holy God with Satan? [Video](#)

Reminder: after Holy Week's Resurrection Sunday (Easter Sunday - the start of the Christian Church) we are going to do another countdown here at The-Jesus-Realm.com this time to countdown the additional 49 days after the Resurrection (the start of the Christian Church) until Pentecost Sunday. The extra days believed necessary by some in order to wrongly facilitate a Pentecost start of the Christian Church instead of the actual Holy Week start of the Christian Church.

Note: (Leviticus 23:15,16) the Jewish Feast Day of Pentecost [50] is fifty days [7 Sabbaths (Saturdays) and then the next day Sunday] from the Sabbath Day (Saturday) during the Lord's Passover. The Pentecost [Acts 2] that the Christian Church is remembering is always 49 days [7 Sundays] from Resurrection Sunday [Easter Sunday]. Since the yearly Jewish Passover is on a different day each year and the Christian Church is remembering the Jerusalem Passover of Jesus [the yearly remembrance of the days of Christian Holy

Week is calculated slightly different than the ongoing days of the Jewish Passover Week] the two yearly Jewish and Christian holidays do not always match-up on the calendar as the same day.

The doctrines of Calvinism in neglecting the Events of the Christian Holy Week the doctrines of Calvinism do not have in them the foundation of being 'Redeemed' by the blood of the cross of Jesus Christ and 'Saved' into the one True Resurrection of Jesus Christ but instead by the doctrines of Calvinism a person is not necessarily 'Redeemed' or 'Saved' by the Holy Week Ministry of Jesus Christ but instead a person is merely nebulously 'Chosen' via some form of 'Election' that is built and affirmed upon the assumptions, presuppositions and confirmations of man not as a result of the confirming presence of the Holy Spirit. Calvinistic doctrine wrongfully negates the works and ministry of Jesus Christ during Holy Week and exchanges the sure Foundation of the Christian Faith derived from the Holy Week events of Jesus Christ for a man centered gospel message of 'chosen' and 'elect'.

John the Baptist (Matthew 3:11) prophesied that the Messiah (Jesus Christ) would be the one to continually “baptize” people with the Holy Spirit unto eternal Salvation not a solo working of the Holy Spirit Baptizing alone (the empowerment) as is recorded in Acts chapter 2. Jesus Christ being both the 'Beginning' Alpha by Baptizing His followers starting in the Upper Room (John 20:22) and continuing to Baptize His disciples throughout the entire Christian Church Era then 'Ending' Omega by Jesus Himself eventually calling and meeting (Acts 1:9-11, 1 Thessalonians 4:14) His 'Bride' of 'Baptized' followers in the clouds and bringing His Bride into Heaven.

Note: the Basic Christian Ministry follows and instructs in the **Historical Biblical Christian pattern** [i.e. the literal grammatical historical method of Biblical interpretation] – in following the **actual Divine and human events** that Christianity is a direct product of i.e. creation, original sin, Heaven, hell, the virgin birth of Jesus Christ, the earthly Ministry of Jesus, the Holy Week events and ministry of Jesus, imputed righteousness, the eternal resurrection, the historic Apostolic Church age, the current Common Christian Church Age, the Millennial Age to come, and the many other human and Divine events that have already happened or are yet to unfold among mankind.

While the more modern Reformed i.e. Calvinistic traditions, doctrines and teachings are not so much derived from either historical or future events but are more derived from **presuppositional teachings**, meaning that if a well-known person i.e. John Calvin or almost anyone with a Dr. in their title makes **a statement** then that statement becomes a kind of presupposed fact a fact that the general Christian Church at large is now supposed to universally accept as a biblical doctrinal truth even though that doctrine didn't emerge from historical events or even from well contemplated Biblical passages but merely as a preference of certain people that once united in groupthink becomes a de facto Church doctrine.

Concluding: there is a vast difference between the historic Church with the Biblical doctrines of the true historic Biblical Church and what is being taught and passed along today in the modern opinion induced church.

Source: [The Jesus Realm](#) (PDF)

Alternate Resource: [The Calvary Chapel Distinctives](#) (PDF)

God bless everyone,  
David Anson Brown

# Jesus Walk – Easter Timeline Christian Devotional

## Preview – Jesus Walk 2015

Note: the first internet post of the Basic Christian Ministry, back in April of 2001 on the Basic Christian Discussion Forum via a community website called 'Delphi Forums' was the posting of a much shorter [compared to the current PDF version] Jesus Walk 2001 Easter 10 Day Timeline Devotional.

## Jesus Walk 2015

Starting Friday March 27<sup>th</sup> 2015 until — Easter Sunday April 5<sup>th</sup> 2015

A Holy Week (Easter) 10 Day Timeline Christian Devotional

[Website](#)  
[2015 PDF](#)  
[Basic Christian PDF](#)

### **The Original Holy Week**

A Timeline and Biblical explanation of the events of the original ten days of Holy Week

### **Biblical Significance**

Luke 12:49-50 I Am come to send fire on the earth; and what will I if it be already kindled? But I have a baptism [Holy Week - cross - resurrection] to be baptized with; and how am I straitened till it be accomplished! ~ Jesus Christ

**Friday** – March 27, 2015

### **Jesus and His disciples in the village of Bethany**

John 12:1-3 Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment. Mark 11:1-3 And when they [Jesus and His Twelve Disciples] came nigh to Jerusalem, unto Bethphage and \*\*Bethany, at the mount of Olives, He sendeth forth two of his disciples, And saith unto them, Go your way into the village [Bethphage] over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

**Saturday** – March 28, 2015

### **Palm Saturday the Triumphal Entry of King Jesus into Jerusalem, the Feast of Sabbath is fulfilled**

Mark 11:7-11 And they brought the colt to Jesus, and cast their garments on him; and He sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the Name of the Lord: Blessed be the Kingdom of our father David, that cometh in the Name of the Lord: Hosanna in the highest. \*\*And Jesus entered into Jerusalem, and into the Temple: and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve.

**Sunday** – March 29, 2015

### **Jesus cleanses the Temple of moneychangers**

Mark 11:12-17 And on the morrow, when they were come from Bethany, He was hungry: And seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And His disciples heard it. \*\*\*And they come to Jerusalem: and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the Temple. And He taught, saying unto them, Is it not written, My House [the Temple] shall be called of all Nations the House of Prayer? but ye have made it a den of thieves.

**Monday** – March 30, 2015

### **The Pharisees dispute the authority of Jesus & the Mt. Olivet discourse is given**

Mark 11:20-22 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God [Jesus]. Mark 13:1-4 And as He went out of the Temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto Him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And \*\*\*as He sat upon the Mount of Olives over against the Temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these [Kingdom] things be? and what shall be the sign when all these things shall be fulfilled?

**Tuesday** - March 31, 2015

### **Judas agrees to betray Jesus**

Matthew 26:14-16 Then one of the Twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him.

**Wednesday** – April 1, 2015

**The New Covenant of Jesus. God agrees to die for our sins; therefore death has “Passed us Over.” The Feast of the Lord’s Passover is fulfilled**

Matthew 26:17-20 Now the first day of the Feast of Unleavened Bread [Passover] the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the Passover? And He said, Go into the city [Jerusalem] to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, He sat down with the twelve.

**Thursday** – April 2, 2015

**Crucifixion and death of Jesus on the cross, providing removal of our sins, the Feast of Unleavened Bread is fulfilled**

Matthew 27:1-2 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the Governor.

**Friday** – April 3, 2015

**The tomb of Jesus is sealed by the Romans, spices and ointments are purchased and prepared to further anoint the body of Jesus**

Matthew 27:62-66 Now the next day, that followed the day of the preparation [for the Feast of Unleavened Bread], the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch [guards]: go your way, make it as sure [secure] as ye can. So they went, and made the sepulchre sure [inventory of the tomb contents], sealing the stone, and setting a watch.

**Saturday** – April 4, 2015

**The tomb of Jesus remains sealed, Sabbath day**

Luke 23:52-24:1 [Thursday][Crucifixion day] This man, Joseph of Arimathaea, went to Pilate and begged the body of Jesus. And he took it down [from the cross] and wrapped it in linen, and laid it in a sepulcher (tomb) that was hewn in stone, wherein never man before was laid. And that day was the preparation [preparation for the evening Sabbath of Unleavened Bread], and the Sabbath [Unleavened Bread, evening Sabbath curfew] drew on. And the women also, which came with Him from Galilee, followed after, and beheld (observed) the sepulcher, and how His body was laid. And they returned (home) and [Friday] [normal Day] prepared (worked & labored) spices and ointments; and \*\*rested the [Saturday][Sabbath Day] Sabbath day according to the commandment [the 4th of the 10 commandments, the weekly Saturday Sabbath]. Now upon the first day of the week [Sunday][Resurrection Day], very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

**Easter Sunday** – April 5, 2015

**The Resurrection of Jesus, the Feast of First Fruits is fulfilled as Jesus gives the First Fruits of the Holy Spirit to His disciples**

Matthew 28:1 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.

By David Anson Brown 2001 – 2015

Source: [The Jesus Walk 10 Day Holy Week Timeline Devotional](#)

This entry was posted in [David Anson Brown](#) and tagged [2014](#), [Devotional](#), [Easter](#), [Holy Week](#), [Teachings](#), [Update](#) on [March 15, 2013](#) by [DavidAnsonBrown](#)

# Emerging End Time Deceptions

Postings Closed Until Further Notice!

The year ahead Feast Schedules will still be maintained [here](#).

Update: Emerging End Time Deceptions – Social Justice, False Alliances, Biblical Text Tampering

Related Issue: **BYU's Problems in Using Accurate Footnotes**

BYU Professors vs. LDS [Cult] Leaders: Who Has Authority to Interpret Doctrine for [LDS] Members? [YouTube](#)

Chris Rosebrough's F4F Show - 12/05/2013

Update: Janet Mefferd - Mark Driscoll controversy

Source: [F4F with Chris Rosebrough](#)

Janet Mefferd Show - 11/21/2013

Mark Driscoll's plagiarism of a seminary prof.

Source: [The Janet Mefferd Show](#), [Alternate Download MP3](#)

Note: the material that the Calvinist camps are so desperately fighting over and plagiarizing is of the modern Social Gospel variety not the standard Historical reliable Biblical Gospel content of conventional Christianity. — Also: make no mistake this little episode is mostly Janet Mefferd's retaliation for Mark Driscoll's crashing of John MacArthur's recent Strange Fire conference.

Additional Info: The Janet Mefferd Show – 7/31/2013 on YouTube and Dr. James White denies Luke 23:34 Article. -- Note: [Acts 7:59-60] Stephen the first Church martyr recounted Jesus' general sayings from the cross [i.e. Luke 23:34] during his own martyrdom.

Conclusion: really this is just a continuation of the Modern Synergism of Social Roman Catholicism [i.e. Pope Francis], Lutheranism, 5 Point Calvinism, SBC doctrines and greed [i.e. Pastor Rick Warren], Calvary Chapel deceptions [i.e. Chuck Missler, Ergun and Emir Caner], Liberal Protestantism, the Emergent Movement, LDS (BYU) Mormon doctrine, Westernized Islam, Eastern Meditation cults [i.e. Yoga] and secular Witchcraft doctrines all creating a pseudo social doctrine [i.e. Social Justice], that really has little or no effect on the true and desperate needs of today's society, but rather are combining interests to facilitate the emergence of the End Time Deception in the coming Babylonian Church of Revelation 17:5.

*Wherefore Jesus also, that He might sanctify [set apart from the world that is perishing] the people with His own blood, [He] suffered without [outside] the [city] gate. Let us go forth therefore unto Him without [outside] the camp [of secular and pseudo religious society], bearing His reproach. For here [earthly] have we no continuing city, but we seek [the heavenly] one to come. By Him [Jesus' Melchizedek Priesthood] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name. But to do good and to communicate forget not: for with such [individual Priestly] sacrifices God is well pleased.*

Hebrews 13:12-16

## Update 9-8-2013: on Facebook

I posted this quote from another blog site that I think really states our current predicament as Christians.

mcfirefly2 says: September 8, 2013 at 12:19 am

I am a conspiracy observer; I do not believe that I know all and see all, but I do think that it's obvious people are working together to bring about that World They Choose, and that certainly includes all religion under [a secular] Roman [Catholic] Ecumenism [one world religion]. I truly believe that this is why Calvinism was dredged up [originally in about 1536 A.D.], along with the mega churches [of today] and their connections to [secular] Purpose-Driven and Emergent, as I believe that the Charismatic Movement's abuses are intended to serve the same end [attempting to distract and discredit true Christianity]. Those two movements are the two prongs of "Dominionism", by the way; the Charismatic ones even say we are to basically "sit" on [Revelation 17:9] Seven Mountains of [worldly] Influence or Culture! The "Calvinists" I talk to online show no fear of God, not only stonewalling the moral implications of Calvinism, but even to the point of maltheist blasphemy against the moral [Royal Priesthood] nature of God. This is a movement to deconstruct monotheism [the One True God] and rid the world of Jesus, the Bible, and the monotheistic God: the One who is judge and redeemer. Calvinists create a false flag attack on God's [good] loving, moral nature, creating a god whose cruelty is intolerable, taunting people with [wretchedness] "his" loveless callousness: the Westboro Baptist [agitators] Church as "typical" Christians. Anyway, I see these things and I do believe they are the result of conspiracy. Like you, I don't believe all conspiracies I hear about; many are disinformation, created deliberately to discredit the whole idea through association, overkill, and so on. Ultimately, it is Satan's conspiracy, anyway; we war not against flesh and blood. ... [dorightchristians.wordpress.com](http://dorightchristians.wordpress.com)

I also posted this Article link

### The Truth About SBC Voices

Friends, read this article quickly as it will likely disappear soon. There is only one reason this got published; namely, Dave Miller doesn't know much about computers. Due to a massive oversight I.... [sbcvoices.com](http://sbcvoices.com)

This entry was posted in [DavidAnsonBrown](#), [Updates](#) and tagged [Update](#) on [August 7, 2013](#) by [DavidAnsonBrown](#)

## Update – August 2013

### Greetings!

Currently the Basic Christian Ministry is continuing to do more of the work offline, in improving and upgrading the existing ministry resources and files.

Many of the files have been updated and improved but all could use some more improvement though it's uncertain just how much more each project will be improved.

The best plan would be to improve the resources to the point of re-launching the [BasicChristian.org](http://BasicChristian.org) website but in all probability updates to that website will probably be suspended while another website probably the [CommonChristianCommunity.com](http://CommonChristianCommunity.com) website would become the new active ministry website.

Following are links to many of the updated and improved resource files.

### Resources:

The [Basic Christian Essentials](#) file contains all of the following individual files.

The Headings Bible (KJV) project has been completed and is available in [PDF](#), [Docx](#), [Epub](#) and [Mobi](#).

[BasicChristian.zip](#) is the complete Basic Christian website [un-compiled - multiple files] for easy offline access and use. - Once downloaded and unzipped select either [index.html](#) or [!start\\_index.html](#) and the complete [BasicChristian.info](#) website will be available offline.

The resource [Basic\\_Christian.chm](#) is the complete website resource file compiled [into one file] in the Microsoft Help file format. — It might be one of the best, easiest and most complete Basic Christian resources available.

Note: help files downloaded from the internet usually need to be enabled once downloaded. After downloading the file "Right Click" select "Properties" then select "Unblock" then "Ok".

[The Jesus Realm blog \(PDF\)](#)

[Wiki-BasicChristian \(PDF\)](#)

[Basic Christian \(PDF\)](#)

[Basic Christian Essentials](#)

God bless everyone!

David Anson Brown

This entry was posted in [DavidAnsonBrown](#), [Updates](#) and tagged [Update](#) on [August 1, 2013](#) by [DavidAnsonBrown](#)

## Brief Update – July 2013

### Headings Bible Project

The Headings Bible AV (KJV) project has been completed and is available in [PDF](#), [Docx](#), [Epub](#) and [Mobi](#).

Note: the original project of the Basic Christian Internet Ministry was to create a Commentary KJV Bible. The blog Bible Study ([PDF](#)), the blog History Study ([PDF](#)) and the just completed [Headings Bible](#) (KJV) are all projects that are intended to result in an eventual KJV Commentary Bible. — While compiling the current Headings Bible project, probably because of the originally intended KJV Commentary Bible project, the Headings Bible project actually has some commentary inserted into it. Now the plan is to keep the Headings (KJV) Version with the verse headings and some commentary and to later by commenting book by book to compile an eventual KJV (AV) Commentary Bible. Though in part because the Headings Bible Version is fairly substantial in itself, the Commentary Bible Project is probably going to be delayed at least for a while.

## Hoax Alert: Codex Sinaiticus

Source: Chris Pinto of NOTRadio – [Dr. Daniel Wallace on Codex Sinaiticus](#)

Monday, July 29, 2013 at 8:19PM NOTRadio

The [video](#) (YouTube) [at the 2013 Eastern Regional Meeting of the Evangelical Theological Society, held at Liberty Baptist Theological Seminary (LBTS), Dr. Dan Wallace of Dallas Theological Seminary -- Oops, the Liberty Baptist (LU), Ergun and Emir Caner hoaxers are now busy hoaxing the validity of the fraudulent Occult version Codex Sinaiticus -- Note: the video is mostly harmless and actually inadvertently does more to reveal Sinaiticus as a hoax -- Also Note: the Reformed Theologians (i.e. Dr. James White) have their hair on fire, because their favorite occult bible version 'Sinaiticus' is being revealed as a modern day hoax and are busy trying to 'Cook the Books' in a scholarly manner of course, as they strive to validate any bible version other than the generally accepted and trusted 1611 KJV Bible] below was posted on James White's Alpha & Omega ministry website, as an alleged refutation of the claims of Constantine Simonides. The headline for the article appears thus: "Evangelical Textual Scholar Debunks Chris Pinto's Conspiracy Claim that Codex Sinaiticus was a Forgery." It is worth noting that the scholar in question (Dr. Daniel Wallace of Dallas Theological Seminary) does not mention Chris Pinto, or the film Tares Among the Wheat. Had Dr. Wallace actually seen the film, his comments would most likely have been orchestrated differently, and he might have even been convinced to change his mind.

Dr. Wallace is obviously unfamiliar with certain particulars surrounding the Simonides affair, and we believe this is not entirely his fault, since this history has been largely buried for more than a century. The purpose of Tares is to show the untold history surrounding the discovery of Codex Sinaiticus, and to draw attention to the fact that this single manuscript has been used to destroy confidence in the Bible as the inspired Word of God. As such, whether or not this codex is genuine becomes very significant.

A few things: Dr. Wallace says that Tischendorf had "exposed" Simonides as a forger years earlier, which is untrue. **In 1856, Simonides presented the only known copy of the Shepherd of Hermas in Greek [actually it was from the Codex Fredrico-Augustanus that was later renamed and presented as the newly discovered Codex Sinaiticus] at the University of Leipzig** and it was originally embraced by the scholars there as authentic. Several of the scholars published the MS. (known as Codex Lipsiensis) and were very excited about it. According to Simonides, this provoked jealousy from Tischendorf, who then declared the work to be a forgery that had been created in the Middle Ages, and taken from a corrupted Latin text. But Tischendorf did not declare that Simonides himself had created the forgery. Tischendorf believed it had been created by someone else hundreds of years before. **Then, three years later, the only other known copy of the Shepherd of Hermas was revealed as part of the Codex Sinaiticus. It turns out that it matched the one presented by Simonides in 1856.** This compelled Tischendorf to retract his former assertion. Why? Because if he continued to denounce Simonides' MS. he would, by default, have denounced his own discovery.

... Also, we wonder if Dr. Wallace is aware that **the monks at St. Catherine's Monastery claim to this very day that Tischendorf was lying about how he found the manuscript.** I find it interesting that he does not mention this in his presentation. He also fails to mention that **the British Library has all but officially rejected Tischendorf's story**, in favor of a "politically correct" version that is less offensive to the monks there. In the newspapers of the time, it was said that Tischendorf's story was obviously "made up."

Furthermore, Henry Bradshaw (as we show in Tares Among the Wheat) had no scholarly reasons for embracing Codex Sinaiticus. His argument was that he didn't know why he believed it, but that his "senses" told him it was real. That's it. There was no deep scientific argument. Just his senses. This becomes very significant once you realize that Bradshaw was said to be one of the key reasons why the MS. was eventually embraced.

### **Further Reference Materials:**

Codex Sinaiticus and the Simonides affair: An examination of the nineteenth century claim that Codex Sinaiticus was not an ancient manuscript [book]

Codex Fredrico-Augustus – the supposedly undiscovered Codex Sinaiticus previously published under a different title

The Shepherd of Hermas [Satan] – [The Enigma Of The Shepherd Of Hermas](#) – Even though it is said [unsubstantiated] of the Shepherd of Hermas that it was "...the most popular books, if not the most popular book, in the Christian Church during the second, third, and fourth centuries...", the fact of the matter is that it is impossible for the modern believer, biblical expert or scholar, or critic, to in any manner understand the message that it bears. And **what this means is that [the Bible if read in context with The Occult Shepherd of Hermas writings] it is virtually impossible for the modern congregations of believers and their critics alike, to understand the original teachings of Jesus** and the religion of [the original Christian Church] TheWay. Why? How can I make such a statement that on the surface would seem patently absurd? The answer is that because our culture and thinking has been build upon a defective Paradigm of Thought that is foundational to all our modern ideas about self and the life that man is living, everything that has been built upon that foundation – i.e., our philosophies, our religions, and even our ideas about self, has all been severely limited because of the defective foundational Paradigm of Thought upon which the whole of our structure of mind has been built. In the example of the scripture that was the most widely used among the earliest of Gentile Christians, the fact that "...some [Christians] have doubted whether the work should even be considered as Christian" [then there] is [the occult contrived] proof [opinion] that modern Christianity has absolutely nothing in common with the original teachings of Jesus and TheWay.

### Westcott and Hort – **Occult Involvement**

Westcott and Hort founded several occult societies, two of which were **The Hermes [Satan] Club** and The Ghostly Guild. These were not merely school-boy projects. They were created at one of the highest learning institutions in the world's largest imperial world-power at that time – Great Britain. Members of these clubs and the occult associations that they went on to found, such as **The Society for Psychological Research started the modern New Age movement**, became and were prominent members of British Royalty and politics, as well as occupied the highest positions in the Anglican Church including that which is equivalent to that of the Pope in the RCC, the Archbishop of Canterbury. To say that Westcott and Hort were well connected is an understatement.

Doing searches on some of the names, organizations and movements listed in the essay below are real eye-openers if you really want to know what was going on with the occult movement in the latter half of the 1800's and the connection that Westcott and Hort had to it.

## The New Testament Scheme

The progenitor of the Society for Psychical Research and the Fabian Society was the Cambridge University Ghost Society, founded in 1851. In 1853, two years after founding said Ghost Society, F.J.A. Hort and B. F. Westcott agreed, upon the suggestion of publisher Daniel Macmillan, to take part in "an interesting and comprehensive 'New Testament Scheme,'" that is, to undertake a joint revision of the Greek New Testament. **The project was withheld from public knowledge during the twenty years required by Westcott and Hort to complete the New Greek Text** and during the subsequent ten years during which an English Revision Committee revised the 1611 Authorized Version. However, during this period of nearly thirty years, Drs. Westcott and Hort maintained their involvement in the Spiritualist pursuits of their various secret societies and political cabals: the Hermes Club, Ghost Society, Company of Apostles, and Eranus. The following entry appears in April, 1853 in The Life and Letters of Fenton John Anthony Hort:

"One result of our talk I may as well tell you. He (Westcott) and I are going to edit a Greek text of the New Testament some two or three years hence, if possible. Lachmann and **Tischendorf will supply [occult] rich materials**, but not nearly enough; and we hope to do a good deal with Oriental versions. Our object is to supply clergymen generally, schools, etc., with a portable Greek text which shall not be disfigured with Byzantine corruptions." (Italics in original)

The The elimination of [alleged] "Byzantine (KJV Bible) corruptions" [i.e. this is a direct attempt to discredit and alter the 1611 KJV Bible] would be the substitution [insertion] of minority (1%) **Alexandrian [Egyptian]** manuscripts for [into] the [Byzantine] Textus Receptus, the Received Text which had been recognized for nearly two millennia of church history and which agrees with the majority (99%) of manuscripts extant. Karl Lachmann (1793-1851) was professor of Classical and German Philology in Berlin, and also a German rationalist and textual critic who produced modern editions of the New Testament in Germany in 1842 and 1850.

The [Occult] manuscripts in question were found to derive from an underground of occult scripture within Christendom that has been passed through successive generations since the apostolic era. **As the occult Traditions have sought to infiltrate and transform the secular establishment, the Church has historically been attended by an Alexandrian Tradition, which seeks to smuggle Gnostic doctrines into the Sacred Canon via the "revision" or "correction" of Scripture.** Bible scholar, Dr. Herman Hoskier parallels the folly of Israel returning to Egypt to the Anglican scribes searching for inspired writings in the ancient house of bondage:

"Nearly all revision appears to center in Egypt, and to suppose all the other documents wrong when opposed to these Egyptian documents is unsound and unscientific. . . . those who accept the Westcott and Hort text are basing their accusations of untruth as to the Gospellists upon an **Egyptian revision current 200 to 450 A.D.** and abandoned between 500 to 1881, merely **revived in our day** and stamped [by fraudulent scholars] as genuine." David Otis Fuller (pp. 141-43)

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#), [Teachings](#) on July 31, 2013 by [DavidAnsonBrown](#)

## Holiness Summit 2013 - End Times Summit 2013

During the coming 2013 Fall Feasts of Israel we will be doing the scheduled Holiness Summit and the End Times Summit of 2013.

### Fall Feasts of Israel 2013

Wed. 4 – Fri. 6 September 2013 – Rosh Hashanah – Feast of Trumpets

Fri. 13 – Sat. 14 September 2013 – Yom Kippur – Day of Atonement

Wed. 18 – Wed. 25 September 2013 – Sukkot – Feast of Tabernacles

{each Feast is observed at Sunset until Sunset – Jerusalem time}

Note: For the coming Holiness and End Times Summits ([PDF](#)) we are going to continue to use themes where in the [2012 Holiness Summit](#) and the [2012 End Times Summit](#) we used the Temple Wash Basins and the Signposts of Isaiah as themes to guide the many topics of the 2012 Fall Feasts Summits. - The Current Summits are also going to have many introductory topics and will be using themes, the theme of Lightning (Matthew 24:27) and the theme of Noah's releasing of clean and unclean birds (Genesis 8:6-8).

The 2013 Holiness Summit and End Times Summit postings are going to be posted early again this year [the 2012 Fall Feast postings were actually posted in March of 2012] and worked on a bit online.

Then because the 2014 Summits are actually a carryover of the 2013 Summits a preview of the 2014 Fall Feast Summits are going to be posted about the same time that the 2013 Summits are posted.

God bless everyone,  
David Anson Brown

This entry was posted in [David Anson Brown, Updates](#) and tagged [2013, Teachings, Update](#) on [July 19, 2013](#) by [DavidAnsonBrown](#)

## Basic Christian – Holiness Summit 2012 – Reblogged

### Re-Post of the 2012 Basic Christian: Holiness Summit

Holiness Summit 2012 — The Plan for the Basic Christian: Holiness Summit 2012 is going to be to have 10 sessions (i.e. **based on the 10 smaller wash basins of the Temple**) that we can wash in as our offerings to God during the Holiness Summit – As the 10 wash basins of the Temple were in two groups of five each we are going to have two groups of five sessions each — “2 Chronicles 4:6 He [King Solomon] made also ten lavers [wash basins], and put five on the right hand, and five on the left, to wash [offerings] in them: such things as they offered for the burnt offering they washed in them; but the sea [the Temples' one large main wash basin] was for the priests to wash in.”

**Sessions: The first five sessions** (wash basins for offering to God) are going to be centered on Christian Church Councils-Creeds and the first five topics will be Jesus' Sermon on the Mount [Jesus' Sermon on Justification by Faith (in Jesus) and not by the works of man], Holy Week [our Justification (Righteousness) towards God fulfilled by Jesus (Romans 4:24-25)], The Fruits of the Spirit (Galatians 5:22-26), The Council of Jerusalem (Acts 15:6) and The Apostles' Creed [by Bishop Ambrose in about 390 A.D.] — The second group of five sessions (wash basins) are going to be Christian Church Theology topics — Holiness Doctrines — and for this series the topics will be Law, Justification, Faith, Atonement and Adoption. — “Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

Basic Christian Wiki: The Basic Christian Research Wiki 'Common Christian Faith' The Basic Christian Research Wiki 'Common Christian Faith' wiki website.

Holiness Summit 2012 – An excellent opportunity to look at Holiness Doctrines to see where the Holiness Movement historically has been and also to see what changes can be made in order to better present the movement, revitalize the movement for today and help move it on into the future.

### Basic Christian – Holiness Summit 2012

**The Sermon on the Mount** — Jesus chose the time and the location, and then with all of His invited Disciples gathered in attendance, Jesus began to speak – The original Church Council meeting was now in session — “Matthew 5:1-2 And seeing the multitudes, He [Jesus] went up into a Mountain: and when He was set [having taken a seat as a Rabbi - Master Teacher], His disciples came unto Him: And He opened His mouth, and taught them, saying ...”

Did Jesus really speak, saying? Blessed are those who tithe, blessed are those who put on a show and preach from behind pulpits, blessed are those personality preachers who draw men after themselves, blessed are those who exert themselves above others, blessed are the arrogant, blessed are the abusive and most of all blessed are those who boast. Of course NOT though you wouldn't know it from Christianity today. Instead what Jesus really said was — “Matthew 5:3-16 Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the Children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be

exceeding glad: for great is your reward in Heaven: for so persecuted they the Prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour [by striving against the Holy Spirit], wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. ...”

The Sermon on the Mount is not about one’s own boasting because it is not about ourselves as in a works relationship with God – The Sermon on the Mount is about a personal Relationship with God so what is mentioned are not works but our predicaments [i.e. Matthew 5:4 Blessed are they that mourn: for they shall be comforted.] along with our desires, hopes and aspirations all focused on the Kingdom of God — “Matthew 6:33 But seek ye first the Kingdom of God, and **His Righteousness**; and all these things shall be added unto you.”

Conclusion: The Sermon on the Mount is Jesus’ Sermon on our Justification (Righteousness) by Faith in Jesus and not by any works of man. In the Sermon on the Mount Jesus is making it clear that any notion of a previous Law Righteousness (Matthew 5:20) or of a Works Righteousness (Matthew 5:27-30) is completely inadequate and unacceptable in the Kingdom of God. To the point that Jesus says that if even though you have your works and you sin then cut off your arm (Matthew 5:30), illustrating the point that if a person were to cut off one arm or pluck out one eye in an attempt at sinless self-works righteousness it wouldn’t work because we would still have another arm and another eye to sin with and even if we lost both arms and both eyes we still have our mouth to sin with so the answer to our Righteousness is not in our works nor in the Law but **ONLY** by our faith in Jesus Christ. — “Matthew 7:24-29 Therefore whosoever heareth these sayings of Mine (Jesus), and doeth them, I will liken him unto a wise man, which built his house Upon a Rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded Upon a Rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at **His Doctrine**: For He taught them as One having Authority, and not as the scribes.”

**Holy Week** — Like the previous Church Council (The Sermon on the Mount) Jesus would also choose the time “this is the day” (Psalms 118:24), “this thy day” (Luke 19:42) for His Triumphal Entry and the location “Jerusalem” for this Church Council the Church Council of Holy Week – Where all the previous Prophecies of Old and the Teachings of Jesus would come together and actualize into our human realm and into our human existence

Holy Week, where Prophecy and Preaching become reality. While still in the Upper Room on the night of the Passover, just after Judas had departed to go and betray Jesus, Jesus spoke these words to His Disciples “John 14:1-4 Let not your heart be troubled: ye believe in God, believe also in Me (Jesus). In My Father’s House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go [to Heaven] ye know, and the way [our Salvation in Jesus] ye know.” — Later that same night as Jesus and the Disciples were on route to the Garden of Gethsemane [the Garden of Destiny] Jesus would speak these words to His Disciples “John 16:5-16 But now I (Jesus) go My way to Him (Father) that sent Me; and none of you (Disciples) asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the Truth; It is expedient for you that I go away: for if I go not away, the Comforter [Holy Spirit] will not come unto you; but if I depart, I will

send Him [i.e. itself] (Holy Spirit) unto you. And when He is come, He [Holy Spirit] will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me (Jesus); Of righteousness, because I go to My Father, and ye see Me no more; Of judgment, because the Prince of this World (Satan) is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He [Holy Spirit], the Spirit of Truth, is come, He will guide you into all Truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He (Holy Spirit) shall glorify Me (Jesus): for He shall receive of Mine, and shall shew it unto you [Disciples]. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you. A little while [the cross], and ye shall not see Me: and again, a little while [the resurrection], and ye shall see Me, because I go to the Father.” — Jesus will conclude His teachings to His Disciples in His “High Priestly Prayer” (John 17:1-26) with these Words “John 17:22-26 And the Glory which Thou (Father) gavest Me (Jesus) I have given them (Disciples); that they may be one, even as We (Father, Son-Jesus, Holy Spirit) are One: I (Jesus) in them (Disciples), and Thou (Father) in Me (Jesus), that they (Disciples) may be made perfect [complete] in one; and that the world may know that Thou (Father) hast sent Me (Jesus), and hast loved them (Disciples), as thou hast loved Me. Father, I will that they also, whom thou hast given Me, \*\*be with Me where I am; that they may behold My Glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these (Disciples) have known that Thou hast sent Me. And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.”

Holy Week – Where the restoration desires of God became attainable to mankind — “Matthew 26:26-28 And as they were eating [the Passover], Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat; \*\*this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For \*\*this is My blood of the New Testament, which is shed for many for the remission of sins.”

Conclusion: The multiple events of Holy Week [4 Feasts] are segmented but still combine into the one Passover Celebration. Jesus entered Jerusalem and with His presence the Triumphal Entry, on the Sabbath (Saturday) fulfilled the Feast of Sabbath [biblically the Triumphal Entrance of Jesus was on a Saturday (Mark 11:11, Acts 1:12) though today we celebrate it on Sunday as Palm Sunday]. The Night of the Feast of the Lord’s Passover Jesus instituted the New Testament by His body and His blood. The Feast of Unleavened Bread was fulfilled the next day by Jesus’ death on the cross. Three days later with the resurrection of Jesus and His giving to His Disciples the Firstfruits of His Resurrection Spirit Life (John 20:22) the Feast day of Firstfruits began to be fulfilled in the Church. Four separate events [Feast Days] yet all four are required and combined into the one Passover Celebration, the celebration of life as death has passed over. It is the restoration of eternal life where an unsaved person has become saved. The “salvation” event in the life of a believer is not just one solo event i.e. confessing Jesus as God but more accurately our confession is four events in one statement: 1. Jesus is King, Messiah of the Virgin Birth (our Sabbath rest), 2. The New Testament (Passover, promises of God), 3. The Cross (redemption – removal [payment] regarding our sin), 4. The Resurrection (salvation – receiving the ‘born again’ resurrection salvation Spirit from Jesus [John 20:22] – our Firstfruits of the Holy Spirit [Romans 8:23]) — “Romans 4:24-25 But for us (believers) also, to whom it [faith - faith in Jesus' events/works of Holy Week] shall be \*\*imputed (imputed righteousness), if we believe on Him [Father (Galatians 1:1), Jesus (John 10:17-18), Holy Spirit (Romans 8:11)] that raised up Jesus our Lord from the dead; Who was [during Holy Week] delivered [the cross] for our offences, and was raised again [His resurrection] for our justification.” – Note: after Salvation via the established events of Holy Week there is the additional event of Pentecost and the empowering of the Holy Spirit given to an already ‘born again’ Christian. Later still are the three additional, future Fall Feasts [Feast of Trumpets, Day of Atonement (Yom Kippur) and the Feast of Tabernacles (Sukkot)].

**The Fruits of the Holy Spirit** — The Apostle Paul's, Holy Spirit given, Creed of the Fruits of the Holy Spirit — "Galatians 5:22-26 But the fruit of the (Holy) Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: \*\*against such there is no law. And they that are Christ's have crucified [dead to this world] the flesh with the affections and lusts. If we live [living in the Kingdom of God] in the (Holy) Spirit, let us also walk in the Spirit. Let us not be [worldly] desirous of vain glory, provoking one another, envying one another."

The Apostle Paul would later write — "Ephesians 5:6-21 Let no man deceive you with vain words: for because of these [disobedience] things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were [before] sometimes darkness, but now are ye light in the Lord: walk as Children of Light: \*\*For the fruit of the (Holy) Spirit is in all Goodness and Righteousness and Truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore He [Holy Spirit - Isaiah 60:1-3,61:1] saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of [Jesus] the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God."

**Council of Jerusalem** — The Council of Jerusalem (Acts 15:6-31) [in about 49 A.D. or 52 A.D.] where we read of the first General Church Council – The first Church Council w/o Jesus physically presiding though presiding in the empowerment of the Holy Spirit [the council of Acts 1:15 (in about 33 A.D.) was just prior to Pentecost in Acts 2:1] – A serious question of doctrine arose, and "the Apostles and the Presbyters came together to consider this matter" – The decree of the Council of Jerusalem went on, then, to establish a binding obligation upon all Christians in the local churches of Antioch, Syria and Cilicia: "that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality" (Acts 15:29) – Did the local churches bristle at this imposition of doctrine and practice from the ecclesiastical leadership of the whole Church? Not at all, but rather they "rejoiced over its encouragement" (Acts 15:31) — {Note: The Church Creeds [Jerusalem, Nicene, etc.] are important and relevant to all of Christianity. The Jerusalem Creed [1st Church Council about 49 A.D. in Jerusalem] has 4 Cornerstones the fourth one being not to offend traditional Jews. Since one of the Cornerstones of the 1st Church Council is to support Jews and Traditional Judaism it is an original and longstanding tenant that true Christianity acknowledges its debt and emergence from (God ordained) Mosaic Judaism. "Acts 1:20-21 But that we [Apostles] write unto them [Gentile Christians], (1.) that they abstain from [occult] pollutions of idols, (2.) and from [immorality] fornication, (3.) and from things [cruelty] strangled, (4.) and from [Levitical] blood. \*\*For Moses of old time hath [traditional Jews] in every city them that preach him (Moses), being read in the synagogues every Sabbath day." — Also Note: The personal change among each individual Apostle seems to have been substantial as it encompassed their personalities, individual behavior and individual outlook on life – Therefore the majority of the Biblical writings of the Apostles is directed at a certain amount of expected godly behavior modification in the lives of each new Christian convert. But by the time the Christian Church matured into the later Church Councils [i.e. the Council of Nicaea in 325 A.D.] the majority of the entire Church Councils were no longer about individual Christian behavior modification but instead became vested, almost exclusively, in individual Christian thought, knowledge and doctrine. Though now Pastor Rick Warren and many others are dramatically shifting the current Christian Church away from thought, creeds and doctrines and are again shifting the Christian Church back into the realm of behavior modification [Purpose Driven - yoking works] but disastrously it is

not a return to the original behavior modification (Acts 15:6-31) and godly accountability the Church Apostles sought for each Christian convert but is instead a behavior modification that is directing each individual away from Christianity by linking them back into the abyss of the world.}

The Council of Jerusalem: We may prove this quite readily by turning to Acts 15:6-31, where we read of the first General Church Council. A serious question of doctrine arose, and “the apostles and the presbyters came together to consider this matter” (Acts 15:6). After hearing the arguments and testimony of Peter, Paul and Barnabas, the leader of the Council, James [half-brother of Jesus, writer of the book of James], then passed a decree with the words, “Therefore I judge” (Acts 15:19, ‘dio ego krino’). This passage describes no truly democratic process, but rather it describes submission to the judgment of a central ecclesiastical authority [an authority completely submitted to Jesus Christ]. — After receiving the judgment of James, “it pleased the apostles and presbyters together with the whole Church” (Acts 15:22: ‘apostolois kai tois presbyterois syn hole ekklesia’) to dispatch delegates with a letter promulgating the decree of the Council. The council then drafted a letter in the name of “the apostles and the brother-presbyters” (Acts 15:23: ‘hoi apostoloi kai hoi presbyteroi adelphoi’). This phrasing, and especially the apposition of ‘presbyteroi’ and ‘adelphoi’, is quite precise in establishing the authority of the decision of the Council in the office of the ministers who serve and lead the Church, as opposed to a democratic process. — Does the phrase “whole Church” here refer to the universal Church, or merely to the entirety of the congregation at Jerusalem. Recalling that the leadership of the Council was comprised of the apostles who were planting local churches in the Hellenistic world, delegates of the Hellenistic churches, and the presbyters of the church at Jerusalem, we can only rightly conclude that they spoke in the name of the universal Church. Indeed, the letter explicitly states that the authors speak in the authority of the Holy Spirit (Acts 15:28); since Paul tells us that it is by one Spirit that we were baptized into one body (1 Cor. 12:13) which is Christ (1 Cor. 12:27) and over which Christ is the head (1 Eph. 1:22-23), when Luke writes in Acts 15:22 of the leadership of the whole Church assenting to the decree of James which is binding on all Gentile Christians, he is necessarily speaking of the Church in its universal or catholic sense. — The Council then sent the letter to the local churches in Antioch, Syria and Cilicia. This letter remarks that the false doctrine which the council repudiated was in fact discernibly false because “we gave no such commandments” (Acts 15:24). Hence, the Bible tells us that right doctrine is subject to the discernment of the leadership of the whole Church. The decree of the Council of Jerusalem went on, then, to establish a binding obligation upon all Christians in the local churches of Antioch, Syria and Cilicia: “that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality” (Acts 15:29). Did the local churches bristle at this imposition of doctrine and practice from the ecclesiastical leadership of the whole Church? Not at all, but rather they “rejoiced over its encouragement” (Acts 15:31). Clearly, the Bible itself sets a precedent for the government of the universal Church by means of General Councils.

**The Apostles’ Creed** — Sometimes titled Symbol of the Apostles, is an early statement of Christian belief, a creed or “symbol” – It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Latin Rite of the Roman Catholic Church, Lutheranism, the Anglican Communion, and Western Orthodoxy – It is also used by Presbyterians, Methodists, and Congregationalists — The earlier text [The Old Roman Symbol, or Old Roman Creed - Wikipedia.org] evolved from simpler texts based on Matthew 28:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” and it has been argued that it was already in written form by the late second century (circa 180 A.D.) – The title, *Symbolum Apostolicum* (Symbol or Creed of the Apostles), appears for the first time in a letter from a Council in Milan (the letter probably written by Bishop Ambrose of Milan) to Pope Siricius in about 390 A.D. “Let them give credit to the Creed of the Apostles, which the Roman Church has always kept and preserved undefiled” – But what existed at that time was not what is now known as the Apostles’ Creed but a shorter

statement of belief — Apostles' Creed "I believe (faith) in God the Father Almighty, maker of heaven and earth; And in Jesus Christ His only Son our Lord: who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended to the dead. the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

While the individual statements of belief that are included in the Apostles' Creed – even those not found in the Old Roman Symbol – are found in various writings by Irenaeus, Tertullian, Novatian, Marcellus, Rufinus, \*\*Ambrose (about 337 A.D. – 397 A.D.), Augustine, Nicetus, and Eusebius Gallus, the earliest appearance of what we know as the Apostles' Creed was in the *De singulis libris canonicis scarapsus* ("Excerpt from Individual Canonical Books") of St. Priminus (Migne, *Patrologia Latina* 89, 1029 ff.), written between 710 A.D. and 714 A.D. This longer Creed seems to have arisen in what is now France and Spain. Charlemagne imposed it throughout his dominions, and it was finally accepted in Rome, where the Old Roman Creed or similar formulas had survived for centuries. — {Note: The Christian Church historically has sought in large to be directed by the Gospels and the Apostolic Epistles of the New Testament – The Apostles' Creed is a classic and still currently relevant example of how true to form the Doctrines of the Church have remained in being faithful to the "common salvation" (Jude 1:3) as it was initially delivered to the Christian Church.}

Wikipedia: Ambrose – Aurelius Ambrosius, better known in English as Saint Ambrose (about 337 A.D. – 4 April 397), was a bishop of Milan who became one of the most influential ecclesiastical figures of the 4th century – He was one of the four original doctors (of particular importance) of the Roman Catholic Church – In spite of Imperial opposition, Bishop Ambrose declared: "If you demand my person, I am ready to submit: carry me to prison or to death, I will not resist; but I will never betray the Church of Christ. I will not call upon the people to succour [help] me; I will die at the foot of the altar rather than desert it. The tumult of the people I will not encourage: but God alone can appease it." – Soon after acquiring the undisputed possession of the Roman empire, Emperor Theodosius died at Milan in 395 A.D., and two years later (April 4, 397 A.D.) Ambrose also died – He was succeeded as bishop of Milan by Simplician – Ambrose's body may still be viewed in the church of S. Ambrogio in Milan, where it has been continuously venerated – along with the bodies identified in his time as being those of St. Gervase and St. Protase – and is one of the oldest extant bodies of historical personages known outside Egypt

Bishop of Milan: In the late 4th century there was a deep conflict in the diocese of Milan between the Catholics and Arians. In 374 the bishop of Milan, Auxentius, an Arian, died, and the Arians challenged the succession. Ambrose went to the church where the election was to take place, to prevent an uproar, which was probable in this crisis. His address was interrupted by a call "Ambrose, bishop!", which was taken up by the whole assembly. Ambrose was known to be Catholic in belief, but also acceptable to Arians due to the charity shown in theological matters in this regard. At first he energetically refused the office, for which he was in no way prepared: Ambrose was neither baptized nor formally trained in theology. Upon his appointment, St. Ambrose fled to a colleague's home seeking to hide. Upon receiving a letter from the Emperor Gratian praising the appropriateness of Rome appointing individuals evidently worthy of holy positions, St. Ambrose's host gave Ambrose up. Within a week, Ambrose was baptized, ordained and duly consecrated bishop of Milan. As bishop, he immediately adopted an ascetic lifestyle, apportioned his money to the poor, donating all of his land, making only provision for his sister Marcellina (who later became a nun), and committed the care of his family to his brother. Ambrose also wrote a treatise by the name of "The Goodness Of Death". — Ambrose and Arians: According to legend, Ambrose immediately and forcefully stopped Arianism in Milan. He studied theology with Simplician, a presbyter of Rome. Using his excellent knowledge of Greek, which was then rare in the West, to his

advantage, he studied the Hebrew Bible and Greek authors like Philo, Origen, Athanasius, and Basil of Caesarea, with whom he was also exchanging letters. He applied this knowledge as preacher, concentrating especially on exegesis of the Old Testament, and his rhetorical abilities impressed Augustine of Hippo, who hitherto had thought poorly of Christian preachers. In the confrontation with Arians, Ambrose sought to theologically refute their propositions, which were heretical. The Arians appealed to many high level leaders and clergy in both the Western and Eastern empires. Although the western Emperor Gratian held orthodox belief in the Nicene creed, the younger Valentinian II, who became his colleague in the Empire, adhered to the Arian creed. Ambrose did not sway the young prince's position. In the East, Emperor Theodosius I likewise professed the Nicene creed; but there were many adherents of Arianism throughout his dominions, especially among the higher clergy. In this contested state of religious opinion, two leaders of the Arians, bishops Palladius of Ratiaria and Secundianus of Singidunum, confident of numbers, prevailed upon Gratian to call a general council from all parts of the empire. This request appeared so equitable that he complied without hesitation. However, Ambrose feared the consequences and prevailed upon the emperor to have the matter determined by a council of the Western bishops. Accordingly, a synod composed of thirty-two bishops was held at Aquileia in the year 381 A.D. Ambrose was elected president and Palladius, being called upon to defend his opinions, declined. A vote was then taken, when Palladius and his associate Secundianus were deposed from the episcopal office. Nevertheless, the increasing strength of the Arians proved a formidable task for Ambrose. In 385 or 386 the emperor and his mother Justina, along with a considerable number of clergy and laity, especially military, professed Arianism. They demanded two churches in Milan, one in the city (the basilica of the Apostles), the other in the suburbs (St Victor's), to the Arians. Ambrose refused and was required to answer for his conduct before the council. He went, his eloquence in defense of the Church reportedly overawed the ministers of Emperor Valentinian, so he was permitted to retire without making the surrender of the churches. The day following, when he was performing divine service in the basilica, the prefect of the city came to persuade him to give up at least the Portian basilica in the suburbs. As he still continued obstinate, the court proceeded to violent measures: the officers of the household were commanded to prepare the Basilica and the Portian churches to celebrate divine service upon the arrival of the emperor and his mother at the ensuing festival of Easter. — In spite of Imperial opposition, Bishop Ambrose declared: "If you demand my person, I am ready to submit: carry me to prison or to death, I will not resist; but I will never betray the church of Christ. I will not call upon the people to succour me; I will die at the foot of the altar rather than desert it. The tumult of the people I will not encourage: but God alone can appease it."

Holiness Summit 2012 — The first group of five sessions (wash basins), centered on Christian Church Councils-Creeds, has concluded — The second group of five sessions (wash basins) centering on Christian Church Theology topics and Holiness Doctrines will begin soon!

**Sessions: The second group of five sessions** (wash basins) are going to be Christian Church Theology topics — Holiness Doctrines — and for this series the topics will be Law, Justification, Faith, Atonement and Adoption. — "Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

**Law** — "Matthew 22:36-39 Master, which is the great commandment in the law? Jesus said unto him, [Deuteronomy 6:5] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, [Leviticus 19:18] Thou shalt love thy neighbour as thyself." — The Law is not a series of events to be accomplished by an unaccomplished mankind nor is the Law a hidden trap to keep people from the True knowledge of God but rather the Law of God is both an Image and a boundary – It is the Image [Word] of God (John 1:1) and is also a boundary (Exodus 19:23) to keep mankind while in sin, away from God. — "John

1:1-14 In the beginning was the Word [Jesus with Authority], and the Word was with God, and the Word was God. ... And the Word [as revealed to us in the Law] was made flesh [entered our physical realm], and dwelt among us, and we (Apostles) beheld His Glory, the Glory as of the only begotten of the Father, full of Grace and Truth."

"Exodus 19:23 And Moses said unto the LORD, The people cannot come up to Mount Sinai: for Thou chargedst us, saying, Set bounds [a boundary] about the Mount, and sanctify [set apart] it." — The Law does not take us into the presence of God but only to a boundary that actually keeps us apart from God. The original law in the Garden of Eden (Genesis 2:17) was a boundary a boundary between mankind and the experience and knowledge of evil. Mankind crossed God's Law boundary and went into the knowledge of evil [God continued to give mankind the knowledge of good]. With mankind now knowledgeable of evil the Law is not just a boundary from evil but out of necessity the Law has now also become a boundary between mankind and the Holiness of God. – The Law is the Image and Holiness of God and therefore the Law now reveals God to a separated mankind (Matthew 5:17-18) and once seeing God in His Holy Law mankind can easily recognize the need for mankind to be separated from the presence and Glory of the Holy God. Separated from God that is only until a remedy can be provided to fix man's sinful predicament and remove the boundary of sin and of the Law. The remedy for our predicament and separation from God has been provided but not in our life, only in a new life, in the Resurrection Life provided by God's Son Jesus Christ. The Law was actually a boundary keeping sinful people apart from the Holy God but after being cleansed by the blood of Jesus Christ and with the finality of His death (Romans 6:23) on the cross [full payment for our sins] with the resurrection of Jesus the Holy Spirit then removed the boundary of the law from us and reconciled us (Colossians 1:20) into the actual perceivable presence of God. — "Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." — {A side note: no person has ever kept (fulfilled) the Law only Jesus has fulfilled the Law because the Law represents God. In the same way no person has ever fulfilled any of the Holy Feast days because like the Laws of Israel the Feasts of Israel are intended to represent God and be accomplished by God and not by mankind.}

**Justification** — is a part of our imputed righteousness, meaning that righteousness (justification) is not something that we earn it is something we receive, it has been given to us as a free gift from God – Though once imputed to us it should be evident in our life (James 2:22-24) – How do we fallen humans become Righteous and Justified in the sight of God, it's not by our works [trying to become righteous] but only by our faith [receiving God's free gift] in what God our Savior has already completed for us — "1 Corinthians 6:10-11 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are \*\*justified in the Name of the Lord Jesus, and by the Spirit of our God." — "Romans 4:5 But to him that worketh not, but believeth on Him (Jesus) that Justifieth the ungodly, his faith is counted for righteousness."

"Titus 3:3-8 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God [Jesus] our Saviour toward man appeared, Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which He shed on us abundantly through Jesus Christ our Saviour; \*\*That being justified by His Grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good [i.e. genuine] works. These things are good and profitable unto men."

**Faith** — Belief (vb.) Faith (n.) — Belief [Pisteuo - G4100, verb], Faith [Pistis - G4102, noun] {G4100 (Belief) KJV Authorized Version Translation Count – Total: 248 – believe 239, commit unto 4, commit to (one’s) trust 1, be committed unto 1, be put in trust with 1, be commit to one’s trust 1, believer 1} — {G4102 (Faith) KJV Authorized Version Translation Count – Total: 244 – faith 239, assurance 1, believe + 1537 1, belief 1, them that believe 1, fidelity 1 — blueletterbible.org}

“Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” — The Bible has one specific meaning for the word faith. Faith is specifically a faith in the resurrection of Jesus. Faith does not mean, “I have faith that God will pay the bills.” God may or may not pay the bills, either way God is doing a work and He has a purpose for whatever He does or doesn’t do. The faith, the one and only Christian faith, is in the resurrection of Jesus. When we have true faith the belief in the resurrection of Jesus and that through Jesus we too will be resurrected to everlasting life with Jesus in heaven, then who really cares about anything else? Who cares if the bills don’t get paid? Who cares what the governments of the world are doing? who cares if disease is racking the body? When there is faith in eternity, then the things of this world take a back seat to the things of God. Faith in the resurrection does free us up; it frees us up from the worries of this world. Sure there are bills to be paid, corrupt governments and illnesses to be dealt with, but when we deal with life in the context of eternity and the living caring God we are then freed up to make better decisions with more choices. “Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.” — The two Greek words Pistis (faith) and Pisteuo (belief) are the same word with two different endings just like talk and talking. In English we do not say faith and faithing, but we say faith and belief, just like we might say talk and speak. Faith and belief are the same word, they both mean trust. Sometimes we think that if only I believe then I would gain faith, except that is like saying if only I could speak then I could talk. Faith (trust) does not come from believing (trusting), but is a product of love and love is a product of a relationship. — “Galatians 5:6 ... but faith which worketh by love.” Love comes First and then Faith (trust) comes from love. Our faith in Jesus comes from our love of Jesus. (source: BasicChristian.org/theology.html)

**Atonement** — Jesus became a man “And the Word was made flesh, and dwelt among us” (John 1:14) primarily for the main reason of offering Atonement on our behalf to God the Father – Sinful man is unable to offer eternal atonement, man being unable to save ourselves from our own sin – Necessitating that God become a human High Priest and offer an eternal sacrifice (Himself), one that would provide Eternal Salvation to all mankind, all those who would answer the calling of God and enter into an eternal relationship with God – Through the provided and completed Atonement of Jesus Christ – Atonement happened for mankind at one time, in one location, the cross of Jesus Christ — “Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

Atonement is an offering, a High Priest offering, it is an offering from man (only the High Priest) on behalf of all men to God and then God either accepts the offering (atonement) or God rejects the offering (non-atonement) and the result is universal to all men either there is atonement or there isn’t, there is no partial-atonement. — “Hebrews 7:11-28 If therefore perfection [completion] were by the Levitical priesthood, for under it the people received the [Levitical] law [at Mt. Sinai], what further need was there that another priest should rise after the order of Melchisedek [Melchizedek - Genesis 14:18-22] , and not be called after the [Levitical] order of Aaron? For the priesthood being changed [from Levitical to Melchizedek], there is made of necessity a change also of the law [Old Testament to New Testament]. For He (Jesus) of whom these [High Priest] things are spoken pertaineth to another tribe [Judah, not Levi], of which [Tribe of Judah - Tribe of the Kings] no man gave attendance at the [Levitical - Tribe of Levi - Tribe of the

Priests] altar. For it is evident that our Lord [Jesus] sprang out of Juda [Tribe of Judah]; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec (Melchizedek) there ariseth another priest, [Eternal] Who is made, not after the law of a carnal commandment, but after the power of an [Eternal] endless life. For He [Holy Spirit] testifieth, [Psalm 110:4] "Thou art a priest for ever after the order of Melchisedec" (Melchizedek). For there is verily a disannulling of the commandment [Levitical Laws - O.T.] going before for the weakness and unprofitableness thereof. For the (O.T.) law made nothing perfect [completed], but the bringing in of a better hope [Promises of God] did; \*\*\*by the which we draw nigh unto God. And inasmuch as not without an oath [with an oath, promise - Psalm 110:4] He (Jesus) was made Priest (Eternal – High Priest): For those [Levi] priests were made without an oath; but this (N.T.) with an oath by Him [Father] that said unto Him [Jesus], The Lord sware and will not repent, [Psalm 110:4] "Thou art a Priest for ever after the order of Melchisedec" (Melchizedek): By so much was Jesus made a surety of a better Testament (N.T.) And they truly were many [Levi] priests, because they were not suffered to continue by reason of death: \*\*\*But this man (Jesus, our High Priest), because He continueth ever [eternal], hath an unchangeable priesthood. \*\*\*Wherefore He (Jesus) is able also to save them to the uttermost that come unto God by Him, seeing \*\*He ever [eternal] liveth to make intercession for them [sinners]. For such an High Priest [Jesus] became [i.e. fittingly for] us, who is Holy, harmless, undefiled, separate from sinners, and made Higher than the heavens; Who needeth not daily, as those [Levi] high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He (Jesus) did once, when He offered up Himself (on the cross). For the [Levitical] law maketh men [Levi] High Priests which have infirmity; but the Word of the Oath [Promises of God], which was since the law [Psalm 110 via King David came years after the law via Moses and Mt. Sinai], maketh the Son, who is consecrated [lit. complete] for evermore." — Even in the Old Testament the atonement was not limited to just Israel as in practice it was a universal atonement from the one High Priest of Israel on behalf of all mankind. [Old Testament] "2 Chronicles 6:32-33 Moreover concerning the stranger, which is not of Thy people Israel, but is come from a far country for Thy Great Name's sake, and Thy mighty hand, and Thy stretched out arm; if they come and pray in this House [Temple, greater Temple area]; Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know Thy Name, and fear thee, as doth Thy people Israel, and may know that this House [Temple] which I [King Solomon] have built is called by Thy Name." — The Levitical Atonement was both a yearly reminder of sin and also an instructional for better things to come [permanent sacrifice] through the Messiah but the O.T. atonement did not 'save' Israel or anyone from their sins as the [atonement] blood of bulls and goats did not save anyone, Jew or Gentile. "Hebrews 10:4-5 For it is not possible that the blood of bulls and of goats [Old Testament Levitical atonement] should take away sins. Wherefore when He (Jesus-Messiah) cometh into the world, He saith, [Levitical] Sacrifice and offering thou wouldest not [didn't want], but a body [sacrifice - offering] hast thou prepared [made] Me:" — The Old Testament atonement was in a sense universal in that there was the one Jewish High Priest offering to God on behalf of mankind and yes there were probably problems (i.e. John 2:16) with the administration of the O.T. atonement. Since the O.T. atonement was universal in form (not necessarily in function) how much more is the one offering of the Messiah, Jesus Christ universal to all. But unlike the previous O.T. Levitical administration the administration of the Melchizedek Priesthood is complete, trustworthy and without any errors. "Hebrews 9:11-15 But [Jesus] Christ being come an [human] High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place [Heaven], having obtained \*\*eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth [Levitical redemption] to the purifying of the flesh: \*\*How much more shall the [N.T. Salvation] blood of Christ, who through the eternal [Holy] Spirit offered Himself [as a human for Atonement] without spot to God [Father], purge your conscience from dead works to serve the living God? And for this cause He (Jesus) is the mediator of the New Testament, that by means of death [payment for sin (Romans 6:23)], for the redemption of the transgressions (sins)

that were [kept, covered] under the first testament (O.T.), they which are called [all dispensations] might receive the promise of eternal inheritance.”

**Adoption** — Prior to ‘Adoption’ a person must first become a ‘born again’ Child of God (John 3:3) and then after becoming a Child of God, and it is only Children of God, that later receive the Adoption of God and with Adoption the accompanying Inheritance as Sons/Daughters of God — “Romans 8:23 And not only they, but ourselves also, [Children of God] which have the Firstfruits of the [Holy] Spirit, even we ourselves groan within ourselves, \*\*waiting for the adoption [Sonship/Daughtership)], to wit, the redemption of our body.”

“John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be \*born again [become a Child of God], he cannot see the Kingdom of God.” — Adoption Biblically is slightly different than what we think of as adoption. For instance a stranger is not adopted into the family of God, like the concept we have of adoption where a non-family member becomes a family member through adoption. The Biblical concept of adoption is confirmation of adulthood of an existing family member and with adulthood comes privileges and inheritance “as Sons”. In the Bible Jacob actually adopted his two grandchildren Ephraim and Manasseh. Jacob did not need to adopt them to make them family but he did need to adopt them to give them an inheritance in the promise land. Indeed Ephraim and Manasseh did receive inheritances in the promise land just like their uncles did, because they were adopted as sons and received the same inheritance as their uncles the sons of Jacob. – We are born into the family of God, through faith in the resurrection of Jesus in the new covenant. Jesus spoke to Nicodemus and told him that he must be “Born Again” in order to see the Kingdom of God, [in Jesus the kingdom of God is now available] the First step to becoming a member in the family of God is to be born into the family as a child of God and that is done by the person accepting the covenant of God that we are His creation separated by our sin and that He loves us and died for our sins on the cross and then He resurrected from death to reconcile us to Him in His resurrection life. When we accept the “New Covenant” we are now in a correct relationship with God, we acknowledge that God exists and that we desire to have a relationship with Him. We have asked for forgiveness of our sins, we are now cleansed from our sin, we are now clean and God in Spirit has come inside of us giving us a new life in Him, our new birth into His family as a child of God. – Once we are a “born again” child of God we are then predestined (appointed outcome) to the adoption. The actual adoption [to sons] takes place later, when we physically die and our spirit and soul enter the visible presence of God where we are then adopted as sons of God and being sons of God we then receive an inheritance in heaven in the visible presence of God. — “Romans 8:14-17 For as many [born again Children of God] as are led by the Spirit of God, they are [through predestination] the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The [Holy] Spirit itself beareth witness with our spirit, that we are \*\*the Children of God: And if children, then heirs [Sons/Daughters]; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.”

**Conclusion:** We have concluded our Basic Christian: Holiness Summit 2012 – And like the Priests of old we have gone to the Temple [Jesus] and have washed our offerings to God – And not only have we washed our offerings in the wash basins throughout the Temple – But as Priests of the Believers’ Priesthood we have washed in the Temple’s one Sea in the precious water of the Holy Bible — “Ephesians 5:24-27 Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word [Bible], That He might present it [Church] to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

“Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” — In any Bible study regarding holiness, sanctification and offerings to God the question then becomes, who is a Priest? Who, is able to offer to God a sacrifice of service and adoration that is an acceptable offering? — “Revelation 5:9-10 And they [redeemed Christians] sung a new song, saying, Thou (Jesus) art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; \*\*\*And hast made us [Christians] unto our God kings and \*\*priests: and we shall reign on the earth.”

David Anson Brown 06:46, 19 August 2012

Source: [Basic Christian – Wiki](#)

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## Basic Christian – End Times Summit 2012 – Reblogged

### Basic Christian – End Times Summit 2012

Re-Post of the Basic Christian: End Times Summit 2012

**Update 01-27-2012:** There probably won't be enough time to have an End Times Summit before Holy Week 2012, so the schedule is going to be to work on Jesus Walk 2012 and a few other updating projects this Spring and into the Summer and then later in the Summer and into the Fall to have the Basic Christian: End Times Summit. ~ God bless everyone, David Anson Brown

Basic Christian – End Times Summit 2012 End Times Summit 2012: I think we can fit in the 2012 Basic Christian: End Times Summit before Holy Week 2012 and not have to wait until later in the year as was previously thought. — Then we have Holy Week 2012. — After Holy Week there are some decisions to be made regarding the current Basic Christian Ministry. The plan is that the current Basic Christian Ministry should be able to wrap up this year and any further Ministry material would be transitioned from text (pdf, etc.) to video projects though transiting the website from text to video is not entirely certain at this point though still highly likely. Conclusion: after Holy Week any future Basic Christian: Summits or events [except for updates - i.e. Jesus Walk] would be posted in video (mp4) format and not in text as were the previous blog postings. Though any final decisions regarding the website and ministry will only come after Easter 2012 and I'll keep the website posted and updated regarding any ministry status. ~ God bless everyone, David Anson Brown

Basic Christian – **End Times Summit 2012 Introduction** – Basic Christian: End Times Summit 2012 — In the recently completed Holiness Summit 2012 we had the theme of the 'wash basins' used by Priests in the Temple – In this End Times Summit instead of the theme of Priests and 'wash basins' we are going to follow the Prophets and as the Prophet Jeremiah said "Set thee up waymarks" [signposts] – Instead of Priests and 'wash basins' we will have Prophets and 'waymarks' or designators consisting of Biblical signs, prophecies, signposts, markers and events to help guide us along on the highway of the End Times and current events —

"Jeremiah 31:21-23 **Set thee up waymarks [signposts]**, make thee high heaps: set thine heart toward the highway [know which way you are going - i.e. know where you have come from and also know where you are going], even the way which thou wentest: turn again, O virgin of Israel, turn again to these [customs] thy cities. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing [New Testament] in the earth, A woman [Virgin Birth] shall compass [give birth to] a man [the Son of God - Sonship birth of Jesus Christ - as God Jesus was incarnated among mankind, Jesus as God was not 'born again' nor adopted as a son but born the existing 'Son of God']. Thus saith the LORD of Hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and Mountain of {God (Ezekiel 28:14-16, Revelation 21:10)} Holiness." The Signs of the End Times: "Jeremiah 10:1-2 Hear ye the Word which the LORD speaketh unto you, O House of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the \*signs of heaven; for the heathen are dismayed at them." — The End Times are primarily the fulfillments of centuries of Bible Prophecy. It is the sign that Heaven [dwelling of God and angels] and earth [dwelling of man] are becoming united once again. Becoming one again with each other as was originally intended in the original creation of God (Genesis 1:31). — "Acts 2:19-21 And I [God] will shew wonders in heaven [sky] above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood,

before that great and notable [Second Coming] Day of the Lord (Jesus) come: And [-through it all-] it shall come to pass, that whosoever shall call on the Name (Jesus) of the Lord shall be saved."

**Background:** The genesis of the Bible and our **1st 'waymark' is that mankind is separated from God** and in need of instruction and interaction with the True God in order to be reconciled back to God – What is not immediately inherent in man's separation from God is the reality of the vast separation that really has existed between God and mankind – When Adam and Eve fell they fell with only a minimal knowledge of who God really is and at best were able to pass along only minimal info to their descendants about who God is – The fall of mankind into sin left behind such a drastic void between God and mankind that it would be two generations, into the days of Enos, before people (completely lost and perplexed) would generally [the general population at whole - as there is always the remnant] begin to call upon God in expectance of the sure salvation of the coming redeemer Jesus Christ — "Genesis 4:26 And to Seth, to him also there was born a son; and he called (H7121) his name Enos: \*\*then [two generations after Adam and Eve] began men [people in general ] to call (H7121) [in expectation of salvation] upon the Name of the LORD."

The void of knowledge that man has had regarding God would be diminished but only through the coming of the Jewish Prophets (i.e. Abraham – John the Baptist), Priests (i.e. Samuel), and Kings (i.e. David, Solomon). Eventually Jesus Himself and His Apostles would do the most in removing the void between God and mankind by filling it with Knowledge but not stopping at the Apostles as knowledge and experience will continue to come with the Second Coming of Jesus Christ and with His Kingdom on earth and into eternity. — "Ephesians 1:17-21 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love [like Jesus], May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the Church by Christ Jesus \*\*throughout all ages, world without end. Amen."

**Melchizedek – waymark #2:** Melchizedek the King, Prophet and Priest — "Genesis 14:18 And Melchizedek \*\*King of Salem (Peace) brought forth [Prophecy - Prophet] bread and wine (N.T. Communion); and He was the \*\*Priest of the Most High God."

"Genesis 14:19-20 And He [Melchizedek - as God (King, Prophet, Priest) Melchizedek is mediating between God and man] \*\*blessed him [Abraham], and said, Blessed be Abram of the most High God, possessor of heaven and earth: And \*\*blessed be the most High God, which hath delivered thine enemies into thy hand. And he [Abraham] gave Him [Melchizedek] tithes of all." — Melchizedek has appeared into the human realm blessing both Abraham and also blessing God while at the same time Prophetically Ministering as a Priest by serving (N.T. Communion) bread and wine to Abraham. Who is Melchizedek, and would mankind be both reunited back to God and a participant in the eternal Kingdom of God without the appearance and Ministry of Melchizedek? The Ministries of Melchizedek in Prophet, Priest and King are what enable mankind to be both reconciled to God and also once reconciled to fully participate in the Kingdom of God. Who is Melchizedek? There is a possibility that Melchizedek is a visitation of the Triune Person of the Holy Spirit though the much greater probability [especially if we consider Psalm 110 to be confirming the existing status of Jesus rather than bestowing a new status] is that Melchizedek is a pre-incarnation visit of the Messiah Jesus Christ. — "Psalms 110:4 The LORD hath sworn [confirmed], and will not repent, Thou [Messiah - Jesus Christ] art a \*\*Priest for ever [eternally] after the order of Melchizedek."

**Birth of Jesus – waymark #3:** The birth of Jesus the Messiah, the visit and gifts from the wise men — “Matthew 2:11 And when they [wise men] were come into the house, they saw the young child [Jesus] with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold [for the King], and frankincense [for the Priest], and myrrh [for the Prophet].”

Jesus as Melchizedek: “Matthew 2:1-2 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.” — Where Melchizedek was a brief appearance in the Old Testament officiating only to Abraham while in the three offices of King, Prophet and Priest however with the birth of Jesus Christ the Messiah we have the physical manifestation of the very same three offices of Melchizedek brought forth permanently in the one person of Jesus Christ. Is Jesus the Melchizedek King, Prophet and Priest of the Old Testament, probably, and certainly Jesus is in the same Ministry and office of Melchizedek. — “Hebrews 7:22-26 By so much was Jesus made a surety of a better Testament [N.T.]. And they [O.T.] truly were many priests, because they were not suffered to continue by reason of death: But this man [incarnation of Jesus], because He continueth ever [eternally], hath an unchangeable Priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He [Jesus] ever liveth to make intercession for them [people]. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens”

**Baptism by John – waymark #4:** John’s water baptism of confession (acknowledging sins) and repentance (desiring to change from sinful ways) — “Matthew 3:1-3 In those days came John the Baptist [a Levitical Priest (Luke 1:5)], preaching in the wilderness of Judaea, And saying, Repent ye: for the Kingdom of Heaven is at hand [The Messiah has arrived]. For this is he that was spoken of by the prophet Esaias (Isaiah), saying, The voice of one crying in the wilderness, Prepare [remove any obstructions] ye the way of the Lord, make His paths straight.”

Baptism of John: “Matthew 3:5-6 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in [the river] Jordan, confessing (acknowledging) their sins.” — John the Baptist the prophesied forerunner (announcer) for the Messiah has completed his Levitical ministry of directing the people into the eternal Ministry of the Messiah Jesus Christ. — “Matthew 3:11-17 I [Levitical Priest - John the Baptist] indeed baptize you with water unto \*\*repentance [change of ways]: but He [Messiah - Jesus Christ - Melchizedek Priest] that cometh after me is mightier than I, whose shoes I am not worthy to bear: He [Jesus] shall baptize you with the \*\*Holy Ghost [eternal life], and with [cleansing] \*\*fire: Whose fan [threshing tool] is in His hand, and He will thoroughly purge [thresh - separate] His floor [harvest field], and gather His wheat into the garner [building]; but He will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized [washed for His ministry] of him. But John forbad Him, saying, I have need [to confess sin] to be baptized of thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us \*\*\*to fulfill all righteousness [both in Jesus setting an example for His disciples who are commanded to be baptized (Matthew 28:19) and also this is a Priestly washing (Exodus 29:4, Numbers 8:20-22) a transition from the Levitical Priesthood to the Melchizedek Priesthood of Jesus]. Then he suffered [allowed] Him. And Jesus, when He was baptized [washed, initiating the incarnated Melchizedek Priesthood], went up straightway out of the water: and, lo, \*\*the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from Heaven, saying, This is My beloved Son, in whom I Am well pleased.”

**Baptism by Jesus – waymark #5:** Holy Week, The Feast of Firstfruits, Resurrection of Jesus, Baptism of Jesus and the birth of the ‘born again’ Christian Church — “John 20:19-22 Then the same day [Resurrection Day - Easter] at evening,

being [Sunday] the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus [through the shut doors] and stood in the midst, and saith unto them, \*\*Peace be unto you. And when He had so said, He shewed unto them His [nail pierced] hands and His [spear pierced] side. Then were the disciples glad, when they saw the Lord [Jesus]. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. \*\*\*And when He had said this, He [Jesus] breathed [baptized (Matthew 3:11)] on them, and saith unto them, Receive ye the Holy Ghost [become a 'born again' Christian]:"

Baptism of Jesus: The same events of John 20:19-22 but recorded in the Gospel of Luke: "Luke 24:36-45 And [Resurrection Day - Easter Sunday] as they [Disciples] thus spake, Jesus Himself stood in the midst of them, and saith unto them, \*\*Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My [nail pierced] hands and My [nail pierced] feet, that it is I Myself: handle Me, and see; for a spirit hath not [a body] flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the Words which I spake unto you, while I was yet with you, that \*\*all things must be fulfilled, which were written in the law of Moses [Priests], \*\*and in the prophets [Prophets], \*\*and in the psalms [Kings], concerning Me. Then [baptizing them] opened He their understanding, that they [Holy Ghost filled 'born again' Christians] might understand the [Bible] scriptures" — The Apostle Paul also wrote regarding the Holy Spirit baptism by Jesus. "Romans 8:23 And not only they [all creation], but ourselves also, which have the \*\*firstfruits [Resurrection Day - Feast of Firstfruits] of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." — "Philippians 1:19 For I [Apostle Paul] know that this [strife] shall turn to my salvation [delivery] through your prayer, and the supply of \*\*the ['born again' baptism] Spirit of Jesus Christ"

**Baptism by Holy Spirit – waymark #6:** Pentecost, The Feast of Pentecost – Where the Baptism of Jesus is to become a 'Child of God' unto eternal life the later [Feast Day of Pentecost type] Baptism of the Holy Spirit is unto empowerment in order for an already 'born again' Christian 'Child of God' to live the Christian life and fulfill Christian Ministry in proclaiming the Gospel of Jesus Christ — "Acts 2:1-4 And when the day of Pentecost [Feast of Pentecost] was fully come, they ['born again' Christian Apostles] were all with one accord in one place [the upper-room]. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled [empowered] with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." — And also again later in — "Acts 4:31 And when they [disciples] had prayed, the place [house] was shaken where they were assembled together; and \*\*they [Christians] were all filled with the Holy Ghost, and [again empowered] they spake the word of God with boldness."

Pentecost the transition into the End Times: Where the Baptism work of Jesus began on the Resurrection Day [Feast of Firstfruits] the 'born again' Baptism of Jesus Christ will conclude with the coming Rapture of the entire Christian Church. The Baptism of the Holy Spirit that began at Pentecost Day [Feast of Pentecost] will continue past the Rapture of the Christian Church, throughout the entire Tribulation Period [both the Tribulation and the Great Tribulation] and still be at work at the Second Coming of Jesus Christ. — "Acts 2:14-21 But [the Apostle] Peter, standing up with the eleven [Apostles], lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, \*\*be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour [9:00 A.M.] of the day. But \*\*this is that which was spoken by the prophet Joel; And it shall come to pass \*\*\*in the

last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: {sometime after the Church Rapture} The sun shall be turned into darkness, and the moon into blood, before that great and notable [Second Coming] day of the Lord come: And it shall come to pass, that whosoever shall call on the Name (Jesus) of the Lord shall be saved."

**[Second Coming] Fall Feasts – waymark #7:** The three Fall Feasts [Feast of Trumpets, Day of Atonement (Yom Kippur) and the Feast of Tabernacles (Sukkot)] – Apparently the Apostle Paul was looking prophetically (to the Second Coming of Jesus as being fulfilled during) a future set of Fall Feasts and most importantly to their complete fulfillment in Jerusalem — "Acts 18:20-21 When they [Ephesians] desired him [Apostle Paul] to tarry [stay] longer time with them, he consented not; But bade them farewell, \*\*saying, I must by all means keep this feast [the later three Fall Feasts, after Pentecost, \*\*all three Fall Feasts are yet to be Fulfilled for the Jews in Jerusalem] that cometh in Jerusalem: but I will return again unto you, if God will [i.e. in part if the 2nd Coming didn't happen]. And he sailed from Ephesus."

The 8 Holy Feasts [Leviticus chapter 23] are fulfilled by Jesus in Jerusalem: "Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday [Feast Day], or of the new moon [festival], or of the sabbath days: \*\*Which [Leviticallly] are a shadow of things to come; \*\*\*but the body [fulfillment] is of Christ." — The first five Feast Days [Sabbath, Lord's Passover, Unleavened Bread, Firstfruits and Pentecost] of the eight Leviticus chapter 23 Feast Days have been completely fulfilled by Jesus in Jerusalem (Jesus sent the Holy Spirit on the Day of Pentecost) during the 1st Coming of Jesus the Messiah. The remaining three Feast days [Feast of Trumpets, Day of Atonement (Yom Kippur) and the Feast of Tabernacles (Sukkot)] the later or 2nd Coming, Fall Feast days though already initiated by Jesus during Holy Week are being fulfilled by the Christian Church but have yet to be completed by Jesus in Jerusalem for the Jews as the Jews do not yet acknowledge Jesus as the Messiah. — The Apostle Paul apparently remained very aware of the Jewish Feast Days "Acts 27:9 Now when much time was spent [at the sea port of fair havens], and when sailing was now dangerous, because the Fast (Yom Kippur) was now already past, Paul admonished them"

**Church Rapture – waymark #8:** The End of the Christian Church Age – Possibly the First Fall Feast, the Feast of Trumpets — "Revelation 1:8 I (Jesus) Am \*Alpha (beginning) and Omega (ending), the beginning and the ending [of the Christian Church Age], saith the Lord, [eternal] which is, and which was, and which is to come, the Almighty." — "Revelation 4:1 After this I [Apostle John] looked, and, behold, \*\*a door was opened in Heaven: and the first voice which I heard was \*\*as it were of a trumpet (G4536) talking with me; \*\*which said, Come up hither [to Heaven], and I will shew thee things which must be \*\*hereafter [after the Christian Church Age]."

The Mystery of the Christian Church Rapture: "1st Corinthians 15:51-55 Behold, I show you a mystery; We (Christians) shall not all sleep (suffer physical death), but we shall all be changed (translated). In a moment, in the twinkle of an eye, at the last trump (G4536) {announcement}: for the trumpet shall sound {this trumpet is a call to gathering sounded by God. It does not have anything to do with the future trumpet judgments of Revelation that are later sounded by angels} and the dead shall be raised incorruptible and we shall be changed (translated). For this corruptible (fleshy body) must put on incorruption (spiritual body) and this mortal must put on immortality." — The Rapture of the Christian Church into Heaven at the calling of God in Heaven is the Omega (ending) of the Christian Church Age. The Christian Church that began (Alpha) with Jesus on the Resurrection Day [Feast of Firstfruits] will conclude apparently with a Church wide Rapture into Heaven. — "1st Thessalonians 4:13-18 But I would not have you to be ignorant brethren, concerning them which are asleep (physically dead), that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God: And the dead in Christ shall rise First: Then we which are alive and remain shall be caught up (Harpzo, Rapture) together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

**Church Martyrs – waymark #9:** The Christian Church Martyrs – The Christian martyr (witness) Stephen as an acceptable offering and sacrifice to God was received directly by God into His presence – Jesus was seen standing as High Priest [instead of seated as King] in order to receive Stephen's life as his priestly offering into His presence — "Acts 7:55-59 But he [Stephen - first Church martyr], being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the Glory of God, and \*\*Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they [accusers] cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul [Apostle Paul]. And they stoned Stephen, [as he was] calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he [died] fell asleep."

Eternal life: After our physical death [while a disembodied spirit - death is the separation of the spirit from the physical body] then comes the judgment (Hebrews 9:27) and once judged after death [while a disembodied spirit] if we are an acceptable Child of God we are then 'adopted' by God into Sonship. It is only after the judgment, adoption and Sonship/Daughtership that a person then receives an inheritance from God and a part of the eternal inheritance is a new eternal spiritual body. — "2 Corinthians 5:1-15 For we know that if our earthly house [body of flesh and bones] of this tabernacle [tent - physical body] were dissolved, we have a building [Temple - spiritual body] of God, an House not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house [spiritual body] which is from Heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle [fleshly body] do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought [made] us for [eternal fellowship] the selfsame thing is God, who also hath given unto us the earnest [seal] of the [Holy] Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body [flesh], we are absent from the Lord: For we walk by faith, not by sight: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him. \*\*\*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that He [Jesus] died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

**Tribulation Martyrs – waymark #10:** The 5th Seal of Revelation – The Tribulation Saints (Martyrs) of Revelation — "Revelation 6:9-11 And when He [Jesus] had opened the fifth seal, I saw under the altar [in Heaven] the souls of them [Martyred Saints of Revelation] that were slain for the \*\*Word of God, \*\*and for the [Christian] Testimony which they held [\*note: these Saints are from the first 3½ years of the Tribulation period this is prior to the Mark of the Beast 666

and the Great Tribulation]: And they [Saints] cried with a loud voice, saying, How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth? \*\*And white robes [of righteousness] were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren [Martyred Saints of the Great Tribulation], that should be killed as they were, should be fulfilled.”

The Great Tribulation Saints (Martyrs) of Revelation: The Christian Church Age Martyrs (i.e. Stephen) appear directly before the Throne of Jesus but with the conclusion of the Christian Church Age (Revelation 4:1) at the Rapture of the Church (after the Rapture Jesus will not be Baptizing individuals with His Spirit until the end of the Tribulation Age) when the Martyred Saints of Revelation (both groups) will be assembled together under the altar in Heaven and the entire group will be presented to Jesus at one time. — “Revelation 15:1-4 And I saw another sign in Heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath (passion) of God. And I saw as it were a sea of glass mingled with fire [judgment]: and them [Great Tribulation Saints (Martyrs) of Revelation] \*\*that had gotten the victory over the \*beast (Antichrist), \*and over his image (idol), \*and over his mark (branding), \*and over the number (666) of his name, stand [with all the Tribulation Saints] on the sea of glass, having the harps of God. And they [Tribulation Martyred Saints - Gentiles and Jews, after the Church Age] \*\*sing the song of Moses the servant of God, \*\*and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; Just and True are Thy ways, \*\*Thou King of Saints. Who shall not fear thee, O Lord, and Glorify Thy Name? for Thou only art Holy: for \*\*\*all Nations shall come and worship before Thee; for Thy judgments are made manifest.”

**Marriage Feast – waymark #11:** The Marriage Feast in Heaven — “Matthew 25:1-13 Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet [Jesus] the bridegroom. And five of them were wise ['born again'], and five were foolish [not 'born again']. They that were foolish took their lamps, and took no [Holy Spirit] oil with them: But the wise took [Holy Spirit] oil in their vessels [body] with their lamps [spirit]. While the bridegroom tarried [waited], they \*\*all slumbered and slept. And at midnight there was a cry made, \*\*Behold, the bridegroom cometh; go ye out to meet Him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your [Holy Spirit] oil; for our lamps are gone out. \*\*\*But the wise answered, saying, Not so; lest there be not enough for us and you: \*\*\*but go ye rather to [God] Them [Father, Son Jesus, Holy Spirit] that sell [for free], and buy [for free] for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with Him \*\*\*to the Marriage: and the door was shut. Afterward came also the \*\*other virgins [from other religions], saying, Lord, Lord, open to us. But He [Jesus] answered and said, Verily I say unto you, I know you not. \*\*Watch [be alert] therefore, for ye know neither the day nor the hour wherein [Jesus Christ] the Son of Man cometh.”

The Marriage Feast in Heaven: “2 Corinthians 11:2-4 For I [Apostle Paul] am jealous over you [Christian Church] with godly jealousy: for I have espoused you to one Husband [Jesus Christ], that I may present you as a chaste virgin [Bride] to Christ. But I fear, lest by any means, as the serpent [Satan] beguiled Eve \*\*through his subtilty, so your minds should be corrupted from the simplicity [Gospel - free gift] that is in Christ [Jesus]. For if he [deceiver] that cometh preacheth another Jesus, whom we have not preached, or if ye [being deceived] receive another [unclean] spirit, [the Holy Spirit] which ye have not received, or another gospel, [the true Gospel] which ye have not accepted, ye might [by mistake] well bear [and tolerate being abused] with him [the deceiver].” — Apparently there is a unique Wedding Feast in Heaven that is strictly for the Christian Church (Bride) and Jesus. But ultimately [and this seems to be the reason that the Marriage Supper is mentioned so vaguely in the Bible] the Wedding Feast (Marriage Supper) is ALL inclusive (Revelation 19:7) encompassing ALL the Saints throughout all creation. This is evident in the Bible in that technically throughout the Old Testament the Jews (Jeremiah 3:14) are the Bride of God the Father, in the New Testament the

Christian Church is the Bride (John 3:27-29) of Jesus Christ and the Martyred Saints of Revelation are the Bride (Acts 2:21) of God the Holy Spirit. "Revelation 19:6-9 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God [Jesus] omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for \*\*the marriage of the Lamb is come, and His wife [all the Saints since creation] hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he [Holy Angel] saith unto me [Apostle John], Write, Blessed are they which are called unto the Marriage Supper of the Lamb. And he saith unto me, These are the True sayings of God."

**Judgments of Revelation – waymark #12:** The Seal Judgments of Jesus Christ, the Trumpet Judgments of the Holy Spirit and the Bowl [measured] Judgments of the Father – Each of the three groups of the Revelation Judgments are administered in the oversight of God for instance it is Jesus Himself that is breaking [removing the restraints] of the Seal Judgments — "Revelation 6:1-3 And I saw when the Lamb [Jesus Christ] opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [Angels - Spirit beings] saying, Come and see. And I saw, and behold a white horse: and he [Antichrist] that sat on him had a bow; and a crown [kingdom of Antichrist] was given unto him: and he went forth conquering, and to conquer. And when He [Jesus Christ] had opened the second seal, I heard the second beast say, Come and see ..." — "Revelation 8:2 And I saw the seven angels which stood before God; and to them [on behalf of God] were given seven trumpets." — "Revelation 16:1 And I heard a great voice out of the Temple [in Heaven] saying to the seven angels, Go your ways [on behalf of God], and pour out the vials (measured amounts) \*\*of the wrath (passion) of God upon the earth."

Holy, Holy, Holy, is the [One] LORD: Angels in both the Old and New Testaments of the Bible are recorded as saying, "Holy, Holy, Holy, is the LORD" this is in reference to the 'One' God; God the Father, Jesus the Son, and the Holy Spirit. [Old Testament] Isaiah 6:3 And one (Angel) cried unto another, and said, Holy, Holy, Holy, is the LORD of Hosts: the whole earth is full of His glory." – [New Testament] "Revelation 4:8 And the four beasts (Angels – Spirit beings) had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, [Eternal] which was, and is, and is to come."

**Kingdom of Antichrist – waymark #13:** The Kingdom of the Antichrist, The 7th Global Kingdom on earth — "Revelation 17:10-11 And there are seven [Global Gentile] kings: five [Nimrod (Tower of Babel), Pharaoh Akhenaten (possibly Joseph's dream Pharaoh in Egypt - Genesis 41:1), Nebuchadnezzar (Babylon), Cyrus (Persia), Alexander the Great (Greece)] are fallen, and one is [Throne of Julius Caesar (Rome)], and the other [Throne of Antichrist] is not yet come; and when he [Antichrist] cometh, he must continue a short space. And the beast [Antichrist] that was [7th Kingdom], and is not [yet], even he is the eighth [apparently after an assassination attempt he will appear to have his own resurrection - his own eternal kingdom], and [but really] is of the seven [7th Kingdom], and goeth into perdition [eternal damnation]."

Mark of the Antichrist (Beast) 666: Just as the Christian Receives the Holy Spirit from God as a seal, a mark of belonging to God, in the future Satan will counterfeit the 'Born Again' condition of the Christian with his own Satanic version. Remember that the issue here is Eternal Life and who can provide it, the God who Created Life, or the counterfeit and lies of Satan. Satan's counterfeit mark is the promise to offer eternal life yet Satan is not God and does not have the ability to fulfill his promises and likewise Satan is not God and does not have the Triune nature of God therefore Satan cannot give a spirit himself so continuing his counterfeit Satan seals the initiate with a demonic spirit. It is this sad and permanent spiritual marriage/matting between the human and the demonic spirit [Nirvana] that so alters the human

that the human is no longer in the image that God created the human to be in and is now therefore incapable of ever receiving salvation from God. The human with the Mark of Satan has forfeited any opportunity to receive Salvation from God. – This demonic infusion (mingling – Nirvana) into the human spirit and soul by the human receiving the Mark of the Beast (Antichrist) is best explained by the Old Testament Prophet Daniel. “Daniel 2:42-45 And as the toes of the feet were part of iron, and part of clay, so the (Satanic) kingdom shall be partly strong, and partly broken. And whereas thou sawest iron [demons] mixed with miry (bad/unusable) clay [people], they (demons) shall mingle themselves with the seed (soul) of men: but they shall not cleave [join] one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven {return and} set up a Kingdom, [Eternal] which shall never be destroyed: and the Kingdom shall not be left to other (non-Christian) people ...

**Kingdom of Jesus Christ – waymark #14:** Millennial Reign, 1,000 year Kingdom of Jesus Christ on earth — “Revelation 20:6 Blessed and holy is he [Saints] that hath part in the first resurrection [prior to the second Judgment (Revelation 20:12)]: on such the second death [second judgment (Revelation 20:12)] hath no power, but they [Saints] \*\*shall be priests of God and of Christ, \*\*and shall reign with Him [on earth] a thousand years.”

The coming Millennial Reign: The Old Testament Prophet Isaiah best explains the Kingdom of Messiah both the 1st coming childhood of Jesus and also the 2nd Coming Kingdom, Millennial Reign of the Messiah Jesus Christ. “Isaiah 11:2-9 And the Spirit of the LORD shall rest upon Him [Messiah - Jesus Christ], \*\*the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD; And [as a child - 1st Coming] shall make Him of quick understanding in the fear of the LORD: and [2nd Coming - Kingdom Reign] \*\*He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: \*\*\*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 [Word] of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf [now tame] also shall dwell with the lamb, and the leopard [no longer dangerous] shall lie down with the kid [baby goat]; and the calf and the young lion and the fatling together; and a little child shall lead them [without the possibility of getting injured by them]. And the cow and the bear shall feed; their young ones shall lie down together: and \*\*the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp [snake], and the weaned child shall put his hand on the cockatrice’ [spider] den. They shall not hurt nor destroy in all My Holy Mountain: \*\*for [during the 1,000 year reign of Messiah - Jesus Christ] the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”

**Reconciliation – waymark #15:** God and man reconciled – Reconciled into more than the simple friendship of the original creation relationship with Adam and Eve – Reconciled this time into a personal, intimate and highly precious relationship between God and His humanity — “Revelation 21:3 And I heard a great voice out of Heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” Reconciliation and oneness: The accomplishment of Jesus’ High Priestly Prayer on the night of His betrayal in the Garden of Gethsemane. “John 17:1-26 These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; Glorify Thy Son, that Thy Son also may Glorify Thee: ... I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy Truth: Thy Word is Truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the Truth.

Neither pray I for these alone, but for them [Christians] also which shall believe on Me through their word; \*\*\*That they all [Christians] may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the Glory which Thou gavest Me I have given them; that they may be one [body - fellowship], even as we are One [God]: I in them, and Thou in Me, that they may be made perfect [complete] in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, \*\*be with Me where I am; that they may behold My Glory, which Thou hast given Me: for thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these [Apostles] have known that thou hast sent Me. And I have declared unto them Thy Name, and will declare it: that the love wherewith thou hast loved Me may be in them, and I in them.”

**Conclusion: Eternity – The Eternal State** — “Revelation 21:1-3 And I saw a new heaven (sky) and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of Heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”

**New Jerusalem:** The Eternal city “Revelation 22:1-5 And He shewed me [Apostle John] a pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there \*\*the Tree of Life (Genesis 2:9), which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the Nations. And there shall be no more curse: but the Throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they shall see His [Jesus’] face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

David Anson Brown 06:10, 19 August 2012 — Wiki Post

Source: [Basic Christian – Wiki](#)

This entry was posted in [David Anson Brown, End Times Summit](#) and tagged [2012](#) on [July 23, 2013](#) by [DavidAnsonBrown](#)

## Basic Christian – Holiness Summit 2014

### Basic Christian – Holiness Summit 2014

In the previous Holiness Summits and the End Times Summits many of the examples were given as illustrations of our current ongoing Christian Walk of Faith in this life. In this current Show Bread edition of the Holiness Summit it is intended that all of the Show Bread items (illustrations) will be pointing to events yet future. Harvest type fulfillment events that are yet to have a future completion, these are events of the Bible that we as Christians have to look forward to in being completed in our own life.

In the two previous Holiness Summits the concepts of Temple Wash Basins and Temple Lightening were used as illustrations, this Holiness Summit is using the concept of Temple Shew Bread (Show Bread – Display Bread) to help illustrate our items of instruction.

The end result in the grain harvest is the valued Bread of Life. It is the Bread of Life that ultimately sustains our physical life and it only comes as the final result of the harvest of grain. It is the final result of the Harvest, the Bread of Life that is on display in the Temple as the Show (Display) Bread, not the grain, the seeds, the plant or the process but the final milled flower mixed and baked into the completed Bread of Life that God has Displayed for us as an illustration both in His Temple and previously in His Tabernacle.

Our Christian faith in this life is like the Temple Show Bread in that our faith in God begins as a small perceivable seed that then becomes a living faith inside of us but then only after the completed harvest of our soul does it truly become the Temple Show Bread a completed part of the eternal Bread of Life.

*John 4:35-38 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white [righteousness] **already to Harvest** [it is the righteousness that is the eternal harvest]. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*

#### 1. Display Bread – Our Blessed Hope

*Romans 5:1-5 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By Whom also we have access [to Father God] by faith into this grace wherein **we stand, and rejoice in hope of the Glory of God.** And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: **And hope maketh [us] not ashamed;** because the love of God is shed abroad [lit. generously distributed - G1632] in our hearts by the Holy Ghost which is given unto us.*

*Titus 2:13-14 Looking for that **Blessed Hope** [Eternal Kingdom of God], and the Glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might Redeem us from all iniquity, and purify unto Himself a peculiar people, zealous [desirous] of good works.*

## 2. Display Bread – The Royal Priesthood Kingdom

Note: the Display Bread is ultimately a product of the Priesthood as it is the Priests (the Believer's Priesthood) that are responsible for displaying the Bread of Life on the Table for God to view.

*Exodus 25:30 And thou shalt set upon the Table Shewbread (Display Bread) before Me always.*

*1 Chronicles 9:32 And other of their [Levi] brethren, of the sons of the Kohathites, were over the Shewbread, to prepare it every Sabbath.*

*Hebrews 9:2 For there was a Tabernacle made; the first [enclosed room], wherein was the Candlestick, and the Table, and the Shewbread (Display Bread); which is called the Sanctuary.*

## 3. Display Bread – Marriage Supper of the Lamb

*Revelation 19:5-9 And a voice came out of the Throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give Honour to Him: for **the Marriage of the Lamb** [Jesus Christ] is come, and His wife [Church] hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the Righteousness of Saints. And He saith unto me, Write, **Blessed are they which are called unto the Marriage Supper of the Lamb.** And He saith unto me, These are the True sayings of God.*

## 4. Display Bread – The Millennial Kingdom Reign

*Amos 9:13 Behold, the [Kingdom Reign] days come, saith the LORD, [the harvest will be so extended] that the plowman shall overtake the reaper [harvester], and the treader of grapes him that soweth seed; and the Mountains shall drop sweet wine, and all the hills [opposition] shall melt.*

## 5. Display Bread – The New Jerusalem

*Revelation 21:1-5 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw **the Holy City, New Jerusalem, coming down from God out of Heaven**, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the Throne said, Behold, I make all things new. And He said unto me, Write: for these Words are True and Faithful.*

God bless everyone,  
David Anson Brown

This entry was posted in [DavidAnsonBrown](#), [Holiness Summit](#) and tagged [2014](#) on [July 22, 2013](#) by [DavidAnsonBrown](#)

# Basic Christian – End Times Summit 2014

## End Times Summit 2014

The 2014 End Time Summit's continuation of the 2013 End Times Summit, a categorized list of items considered to be clean [dove] occurrences and practices within the modern Christian Church Congregation/Assembly.

### Noah a 'Preacher of Righteousness'

*Genesis 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; **for thee have I seen righteous before Me** in this generation.*

#### 1. Dove – The Church, the Congregation, the Called-Out Assembly

The word 'Church' comes from the Greek word 'ekklesia' (G1577) which comes from two words 'ek' meaning 'out of' and 'kaleo' meaning 'to call' the assembled who are 'called out' of their current assembly to join the a separate assembly the Congregation of God.

- The Jewish Church

The Jewish Congregation – i.e. "Church of the Wilderness" the Called Out of Egypt (the world) and into Fellowship with God

*Acts 7:30-40 And when forty years [Moses in Median] were expired, there appeared to him in the wilderness of Mount Sina (Sinai) an Angel of the Lord (Jesus) in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, Saying, I Am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is Holy ground. I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and Am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the Angel [Messenger] which appeared to him in the bush. **He brought them out**, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the Children of Israel, A Prophet [Jesus] shall the Lord your God raise up unto you of your brethren [i.e. Tribe of Judah], like unto me; Him shall ye hear [obey]. This is he, that was **in the Church in the Wilderness** with the Angel [Jesus] which spake to him in the Mount Sina (Sinai), and with our fathers: who received the lively (life giving) oracles (Bible) to give unto us: To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, Saying unto Aaron, Make us gods to go before us: for as for this **Moses, which brought us out of the land of Egypt**, we wot not what is become of him.*

- The Christian Church

The New Testament Christian Church "Called out" of the World and (secular) Jerusalem and Assembled/Congregated in Holy Zion (Eternal, Righteous-Jerusalem)

*2 Corinthians 6:14-18 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord [harmony, agreement] hath Christ with Belial [Devil]? or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols? for ye [Christians] are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. **Wherefore come out from among them**, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, **and ye shall be My Sons and Daughters**, saith the Lord Almighty.*

- The Martyred Saints of Revelation

Called out of the Great Tribulation/Satan's Deception and Congregated (gathered) in Heaven

*Revelation 6:9 And when he had opened the Fifth Seal, I saw [in Heaven] under the altar [Assembled - Congregated] the souls of them [Martyred Saints of Revelation] that were slain for the Word of God, and for the Testimony [personal witness] which they held:*

## 2. Dove – The Bible

*2 Timothy 3:14-17 But **continue thou in the [Church] things which thou hast learned** and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the Holy Scriptures [Bible], which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture [the Bible] is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, **for Instruction in Righteousness**: That the man of God may be perfect [complete], thoroughly furnished unto all good works.*

## 3. Dove – The Fruits of the Holy Spirit

*Philippians 1:11 Being filled with the **Fruits of Righteousness**, which are by Jesus Christ, unto the Glory and Praise of God.*

*Galatians 5:22-25 But the Fruit of the [Holy] Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the [Holy] Spirit, let us also walk in the Spirit.*

#### 4. Dove – Christian Fellowship

Including the Confession of Faith, Water Baptism, Bread and Wine Communion

*Ephesians 4:4-6 There is one [Church] body, and one [Holy] Spirit, even as ye are called in one hope of your calling; One Lord, **one faith**, one baptism, One God and Father of all, who is above all, and through all, and in you [Christians] all.*

*2 Corinthians 13:11-14 Finally, brethren [Christians], farewell. Be perfect [complete in Christ], be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy [not vile] kiss. **All the saints salute you.** The grace of the Lord Jesus Christ, and the love of God, and **the communion of the Holy Ghost, be with you all.** Amen.*

#### 5. Dove - 3 Church Governments

- Jesus and the Apostles — Servant Ministry – Congregational (equality)
- Episcopal – Bishops (Popes) and Overseers
- Presbyterian – Elders and Leaders (Pastors)

*Hebrews 13:15-18 By Him [Jesus Christ our High Priest] therefore let us offer the sacrifice of Praise to God continually, that is, the fruit of our lips giving thanks to His Name. But **to do good** and to communicate forget not: for **with such sacrifices God is well pleased.** Obey them [Christian leaders] that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us [Christian leadership]: for we trust we have a good conscience, in all things willing to live honestly.*

*Revelation 19:8 And to her [Church] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the **Righteousness of Saints.***

God bless everyone,  
David Anson Brown

This entry was posted in [DavidAnsonBrown](#), [End Times Summit](#) and tagged [2014](#) on [July 22, 2013](#) by [DavidAnsonBrown](#)

## Basic Christian – End Times Summit 2013

### End Times Summit 2013

The 2013 End Time Summit is going to categorize a small list of items considered to be unclean [raven] occurrences and practices within the modern church. Then the soon to be posted 2014 End Time Summit Preview is going to have a small list categorized as clean (acceptable) [dove] church practices, traditions and occurrences.

*Genesis 8:6-12 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a **raven**, which went forth to and fro [didn't return to the ark], until the waters were dried up from off the earth. Also he sent forth a **dove** from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she [dove] returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.*

#### 1. Raven – The Deeds of the Nicolaitan (Superiority)

The Christian Church is ceasing to be a place of Worship, Fellowship and of Renewal for a hurting and fallen world. Instead the modern Church is becoming a place to be lorded over, conquered, stolen from, used and even abused by a voracious, unceasingly greedily, unskilled, unloving, unmotivated, uncaring, modern staff of semi-church professionals.

*Revelation 2:5-6 Nevertheless I [Jesus] have somewhat against thee [Church], because thou hast left thy first [Agape] love. Remember therefore from whence thou art fallen, and repent [return], and do the first works; or else I will come unto thee quickly, and will remove thy candlestick [God's presence, blessings] out of His place, except thou repent. But this [good practice] thou hast, that **thou hatest the Deeds** [superiority practices] **of the Nicolaitanes** [lit. Nico: conquer or even destroyer of the Laitan: "laity" the people - G3531], which I [Jesus] also hate.*

#### 2. Raven – The Doctrine of Balaam (Immorality)

Today modern day Balaam stumbling blocks are everywhere in secular society especially in the media, entertainment, sports and education. But now the same devious stumbling blocks, designed to topple our faith, come not just from outside the Congregation as it did in the days of Moses and Joshua but today the stumbling blocks are being cast from behind the very pulpits that are within the modern Church Congregations.

*Revelation 2:14 But I have a few things against thee [Church], because thou hast there them that hold the Doctrine of Balaam [a Gentile Prophet, Numbers 22:5], who taught Balac [a Gentile, Moabite King] to cast a stumblingblock [sexual immorality and worldly worship] before the Children of Israel, to eat things sacrificed unto idols, and **to commit fornication**.*

Numbers 31:16 Behold, these [Moabites] caused the Children of Israel, **through the counsel of Balaam**, to commit trespass against the LORD in the matter of Peor, and there was a plague among the [Redeemed] Congregation of the LORD. [Numbers 25:1]

Deuteronomy 23:3-5 An Ammonite or Moabite shall not enter into the Congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD forever: Because they met you [Israel] not with bread and with water in the way [desert], when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, **to curse thee** (Israel) [by enticing Israel into immoral practices]. Nevertheless the LORD thy God would not hearken (listen) unto Balaam; **but the LORD thy God turned the curse into a blessing unto thee**, because the LORD thy God loved thee.

Joshua 13:22 Balaam also the son of Beor, the soothsayer, did the Children of Israel slay with the sword among them that were slain by them. [Numbers 31:8]

### 3. Raven – Antinomianism (Lawlessness)

Antinomianism is in essence a teaching that implies that the Bible as it is isn't really relevant in the lives and times of today's believers. Conversely of sound doctrine; human wisdom, socially acceptable trends and select personality traits are then used to replace, often as subtle substitutes, the previously existing doctrines, instructions and wisdom of the Bible.

Antinomianism: In Christianity, an antinomian is "one who holds that under the gospel dispensation of grace the moral law is of no use or obligation because faith alone is necessary to salvation". The term antinomianism emerged soon after the Protestant Reformation (about 1517 A.D.) ... Antinomianism in modern times is commonly seen as the theological opposite to Legalism or Works righteousness [the] notion that obedience to religious law earns salvation. This makes antinomianism an [extreme] exaggeration of justification by faith alone. – Wikipedia.com

1 Timothy 1:5-11 Now **the end of the Commandment** [God's Commanding - Paul's Apostleship] **is charity** [kindness] **out of a pure heart, and of a good conscience, and of faith unfeigned**: From which some [Christians] having swerved have turned aside unto vain [empty] jangling [talk]; Desiring to be teachers of the [Levitical] law; understanding neither what they say, nor whereof [that] they affirm [a law-system that has passed]. But we know that **the law** [as it presents an image of God] **is good, if a man use it lawfully** [with mercy]; Knowing this, that the law [condemnation] is not made for a righteous [saved] man, but for the [unsaved] lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious Gospel of the blessed God, which was committed to my trust.

#### 4. Raven – Modern Edited (Redacted) Bible Translations

Do to the many edits, discrepancies, personal assumptions and outright errors abounding in the translations of the modern bible publications it amounts to a "category error" to insist that a modern multi edited translation is still an authoritative representation of God's Word.

A category mistake, or category error, is a semantic [grammar] or ontological [reasoning] error in which "things of one kind are presented as if they belonged to another" – Wikipedia.com

##### For Example:

**Correct:** King James Version (KJV 1611) — Revelation 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

**Correct:** Catholic Bible (Douay-Rheims 1899) — Revelation 5:10 And hast made us to our God a kingdom and priests, and we shall reign on the earth.

These modern bible publications present both grammatical [sentence structure] and ontological [presupposition - presupposed] reasoning errors.

**Error:** Modern Catholic Bible – Revelation 5:10 You made them a kingdom and priests for our God, and they will reign on earth."

**Error:** English Standard Version (ESV) — Revelation 5:10 and you have made them a kingdom and priests to our God, and they shall reign on the earth.

i.e. "**them** a kingdom and priests to **our** God" is a grammatical error in that "them" does not fit the original Greek sentence structure – the original word "us" fits the correct Greek grammar sentence structure. It is also an ontological [reasoning] error because "them" and "our" are two separate categories and correctly it would be stated "have made **them** a kingdom ... to **their** god".

**Error:** New International Version (NIV) — Revelation 5:10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.

**Error:** New King James Version (NKJV) — Revelation 5:10 And have made us kings and priests to our God; And we shall reign on the earth.

In this publication the grammar structure is somewhat preserved but the intended meaning of the sentence has been rearranged, In the KJV verse people are Christians first and then as a result become kings and priests "unto" God. While the NKJV now reads as though it is ambiguous as to the role kings and priests will serve on earth, will they serve God or reign on earth for themselves?

## 5. Raven – Modern Reformation (Redacted) Sola Principles

Theological Issues of the Protestant Reformation from approximately (1517 - 1564 A.D.)

The word Protestant comes from two Latin words, "Pro" means "in favour of", and "Testari" means "to bear witness to, to make a declaration of belief opinion or resolution".

The theology of the Reformers departed from the Roman Catholic Church primarily on the basis of three great [Pro-Witness] principles:

- Sole authority of Scripture – **Sola Scriptura**
- Justification by faith alone – **Sola Fide**
- Priesthood of the believer – **Sola Sacerdo**

Source: [Theopedia.com](http://Theopedia.com)

### The Reinvented "Five Solas" of the Modern Reformation Movement

Original — **Sola Scriptura** – Scripture Alone

Added – Solus Christus – Christ Alone

Added – Sola Gratia – Grace Alone

Original — **Sola Fide** – Faith Alone

Added – Soli Deo Gloria – The Glory of God Alone

Redacted — Priesthood of the believer – **Sola Sacerdo**

Not only has the Believer's Priesthood of Revelation 5:10 been modified in ALL of the modern bible translations but the very concept of the Believer's Priesthood [one of the original three tenants of the Protestant Reformation] has been redacted (removed) from modern Reformed theology.

In a review of Terry Johnson's excellent *The Case for Traditional Protestantism*, Chad B. van Dixhoorn, Research Fellow at Wolfson College, Cambridge University and Director of the Westminster Assembly Project, states the matter provocatively. "**The popular delineation of these five solas is not a Reformation idea but a modern one.** That is to say, if the Reformers were told to list their core doctrines they might as readily have spoken about salvation by the Holy Spirit alone in the church alone" (*Scottish Bulletin of Evangelical Theology* 23.1 [2005]: 119).

Source: [TheConventicle.blogspot.com](http://TheConventicle.blogspot.com)

## **Conclusion: Two Parables of Jesus**

*Matthew 13:31-35 Another parable put He [Jesus] forth unto them, saying, The Kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the [unclean] **birds of the air come and lodge in the branches thereof**. Another parable spake He unto them; The Kingdom of Heaven (on earth) is like unto [corrupt] leaven, which a [deceitful] woman took, and hid [inserted] in three [pure] measures of [fellowship - worship] meal, till the whole [church worship practices] was [corrupted] leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: That it might be fulfilled which was spoken by the prophet [Maschil from the Levitical Priesthood (Kohath) family of Asaph - Temple Worship Musicians - Psalm 78:2], saying, I [Messiah] will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.*

God bless everyone,  
David Anson Brown

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## Basic Christian – Holiness Summit 2013

### Basic Christian – Holiness Summit 2013

Holiness Summit 2013 — The Plan for the Basic Christian: Holiness Summit 2013 is going to be to have 3 sessions [and some additional info] (based on some Biblical encounters with God – i.e. Lightning) that we can watch as lighted glimpses of God's message for fellowship with mankind.

*Matthew 24:27 For **as the lightning cometh** out of the east, and shineth even unto the west; so shall also the coming of (Jesus) the Son of Man be.*

*Ezekiel 1:3-14 The word of the LORD came expressly unto Ezekiel the [Levitical] Priest, the son of Buzi, in the land [Babylon] of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great [Glory] cloud, and a fire infolding itself, and a brightness [of God] was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. ... As for the likeness of the living creatures [spirit beings - Angels], their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth **lightning**. And the living creatures ran and returned as the appearance of a flash of **lightning**.*

1. The first Lightning Strike (man's encounter with God) that we are going to examine is **Abraham's encounter** with Melchizedek. The **King, Prophet and Priest Melchizedek** like a bolt of lightning Melchizedek shined into the dark lives of mankind during His brief but historic visit with 'The Father of our Faith' Abraham. — As Abraham is the Father [example] of our Christian Faith, do we as Christians worship the same God that Abraham encountered and worshiped and do we as modern Christians observe the same Life Giving faith that Abraham observed? It is crucial, in our day that we still adhere to the Bible and the Biblical examples like Abraham that are set before us.

*Romans 4:1-18 What shall we say then that **Abraham** our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt [wages - payment]. But to him that worketh not, but believeth [Faith] on Him [Jesus] that justifieth the ungodly, his faith is counted for righteousness. Even as (King) **David** also describeth the blessedness of the man, unto whom God imputeth righteousness [by faith] without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered [at the cross of Jesus]. Blessed is the man to whom the Lord will not impute [consider guilty for] sin. ... and [Abraham] the father of circumcision [Hebrews-Jews] to them who are not of the circumcision only. but who also [Gentiles who] **walk in the steps of that faith of our father Abraham**, which he had being yet uncircumcised. ... Therefore it is of faith, that it might be by grace; to the end the promise [Promises of God] might be sure to all the seed [descendants]; not to that only which is of the [Jewish] law, but to that **also [Gentiles] which is of the faith of Abraham**; who is **the father [of faith] of us all**, As it is written, I have made thee [Abraham] a father of many Nations, before Him whom he believed, even God, who quickeneth [makes alive] the dead, and calleth those things which be not as though they were. Who against hope [Abraham] believed in hope, that he might become the father of many Nations; according to that which was spoken, So shall thy seed be.*

*Genesis 14:18-20 And **Melchizedek King of Salem (Peace)** brought [prophetically] forth [Communion] **bread and wine**: and He was the [Melchizedek] **Priest of the Most High God**. And he blessed him [Abraham], and said, **Blessed***

**be Abram** [uncircumcised (Gentile) Abraham] of the Most High God, possessor of heaven and earth: And **blessed be the Most High God** [only God can speak for Himself], which hath delivered thine enemies into thy hand. And he [Abram] gave Him tithes of all.

2. The second Lightning Strike (man's encounter with God) that we are going to examine are the two **dreams that Joseph interpreted** while he was in a dark prison in Egypt. Joseph like his father [Great-Grandfather] Abraham before him also had Communion with Melchizedek in that generations before the Laws of Moses, Joseph while in a prison in Egypt still had fellowship with God and partook of the light of faith and spiritually ate and drank of the Gospel Communion with God.

Genesis 40:8-13 And they said unto him [Joseph], We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, **Do not interpretations belong to God?** tell me them, I pray you. And the chief butler [cupbearer] told his dream to Joseph, and said to him, In my dream, behold, [Communion Wine] **a vine was before me;** And in the vine were three branches: and it was as though it budded, and her [wisdom] blossoms shot forth; and **the clusters thereof brought forth ripe grapes:** And Pharaoh's cup was in my hand: and I took the grapes, and pressed them [wine] into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This [from God] is the interpretation of it: The three branches are three days: Yet within three days shall Pharaoh lift up thine head, and restore [Communion, Wine, Restoration] thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Genesis 40:16-19 When the **chief baker** [Communion Bread] saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of **bakemeats** [i.e. breads] for Pharaoh; and the [evil birds of the air - wolves in sheep's clothing] birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: Yet within three days shall Pharaoh lift up thy head from off thee, **and shall hang thee on a tree** [cross - Communion, Bread, Brokenness (Matthew 26:26)]; and the [evil] birds shall eat thy flesh from off thee.

3. The third and final Lightning Strike (man's encounter with God) that we are going to examine is **King David's personal encounter with the Messiah – Jesus Christ.** Note: King David as a person actually broke most of the 10 Commandments and disregarded many of the Levitical Laws of Moses. Yet it was declared that David was a man in the manner of God's own heart. It then couldn't be that God has a heart for rigged impersonal Levitical rules and laws but only that God has a heart for the personal relationship offered and provided in the Melchizedek Priesthood. King David suffered as many dark nights and dark times as any person who has ever lived yet like his father Abraham King David the King of Israel suffered yet met face to face with the God of Israel and fellowshiped on a personal level with God.

Acts 2:25-28 For [King] **David speaketh concerning Him** [Messiah - Jesus Christ], I [via the Melchizedek Priesthood] foresaw **the Lord always before my face** [Levitical Law prohibited even the High Priest from seeing God and Living (Leviticus 16:2, Numbers 4:20)], for He is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in [resurrection] hope: **Because thou wilt not leave my soul in hell,** neither wilt thou suffer thine Holy One [Messiah] to see corruption. Thou [God] **hast made known to me the ways of life;** Thou shalt make me full of joy with Thy countenance [glad presence].

2 Samuel 6:15-21 So [King] **David** and all the House [Tribes] of Israel brought up the Ark of the LORD with shouting, and with the sound of the trumpet. And **as the Ark of the LORD came into the city** [Jerusalem] of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing [Melchizedek Praise] **before the LORD**; and she despised him in her [Levitical] heart. And they brought in the Ark of the LORD, and set it in His [Jesus] place, in the midst of the Tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, he [King David] **blessed the people in the Name of the LORD of Hosts**. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of **bread** [Communion Bread], and a good piece of flesh [for fellowship], and a flagon of **wine** [Communion Wine]. So [being the Sabbath - Saturday - unable to assemble] all the people departed every one to his house. Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the King of Israel today, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, **It was before the LORD** [King Melchizedek], which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: **therefore will I play before the LORD**.

1 Samuel 13:13-14 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment [only Levitical Priests can offer Levitical sacrifices to God] of the LORD thy God, which He commanded thee [in the Laws of Moses]: for now would the LORD have established thy [a Melchizedek] kingdom upon Israel for ever. But now thy [entire] kingdom shall not continue: **the LORD hath sought him a man [King David] after his own [Melchizedek] heart**, and the LORD hath commanded him to be Captain [1st in charge] over his people, because thou hast not kept that which the LORD commanded thee.

Psalms 110 A Psalm of [King] David. The LORD [God] said unto my Lord [Savior - Messiah], Sit Thou at My right hand, until I make Thine enemies Thy footstool. The LORD shall send the rod of Thy strength out of Zion [religious Jerusalem]: rule Thou in the midst of Thine enemies. Thy people [Christians] shall be willing in the day of Thy power, in the beauties of Holiness from the womb of the morning: Thou hast the dew of Thy youth. **The LORD hath sworn, and will not repent, Thou [Messiah] art a Priest forever [eternal] after the order of Melchizedek**. The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall He lift up the head [in awareness of the surroundings].

### **Regarding the Permanent Eternal Melchizedek Priesthood**

The Levitical Law was temporary instruction [Romans 3:20, Galatians 3:19, Colossians 2:17] intended to teach regarding the actual, permanent, eternal, Melchizedek Priesthood.

### **The Blood Sacrifice of the Melchizedek Priesthood**

The Levitical Law taught that the sin was in the flesh of the body [Romans 8:3] and that it was the death [Romans 6:26] of the body that paid the price for the sin (substitutionally) of the sinner. Then once the death had occurred and sin had been paid for then the blood was to be poured out for an extended period of New Life (Salvation) [Leviticus 8:15, Leviticus 17:11]. In the Levitical sacrifice system Atonement and New Life (Salvation) are wrongly intermingled as the sacrificed animal both bleeds and dies at the same time. While on the cross of Jesus the sins of mankind were first atoned (Atonement) with the physical death of Jesus on the cross [John 19:30] and

then later after death the side of Jesus was pierced and eternal life blood brought forth [John 19:34] for our eternal Salvation. First the death and atonement then the blood of eternal life Salvation.

*Leviticus 17:11 For the life of the flesh is in the [O.T. sacrificial] blood: and I have given it to you upon the altar to make an atonement [O.T. covering] for your \*\*souls: for it is the blood that maketh an atonement for the soul.*

Note: the Old Testament (O.T.) Levitical atonement sacrifice system only provided a temporary covering for man's sins. The Melchizedek atonement sacrifice of Jesus Christ on the cross provided a complete and eternal reconciliation for all of mankind.

### **Not even the Levitical High Priest could see God and Live**

The Levitical High Priest could enter the Holy of Holies in the Levitical Temple only once a year and only if enough smoke from the incense alter was first applied so that the Levitical Priest could in no way see the Glory of God [Leviticus 16:13]. Yet in the Melchizedek Priesthood [Matthew 5:8] everyone is to see the Gory of God.

*Matthew 5:1-12 And seeing the multitudes, He [Jesus] went up into a mountain: and when He was set, His Disciples came unto Him: And He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. **Blessed are the pure in heart: for they shall see God.** Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

The Lightning illustrations of the Bible present a God that is bright light, powerful and yet personal to His creation and it is worth noting that these examples and illustrations of the Bible are recorded in both the Old and the New Testaments of the Bible.

*Revelation 4:5-11 And out of the Throne [of God] proceeded **lightnings and thunderings and voices**: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the Throne there was a sea of glass like unto crystal: and in the midst of the Throne, and round about the Throne, were four beasts [eternal spirit beings] full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, **Holy, holy, holy, Lord God Almighty**, which was, and is, and is to come. And when those beasts give glory and honour and thanks to Him that sat on the Throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive Glory and Honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.*

God bless everyone,  
David Anson Brown

## Update – June 2013

**Update:** the Summer 2013 Project a KJV Bible with verse headings is currently in progress and available at [BasicChristian.net](http://BasicChristian.net)

The [Basic Christian Ministry](http://Basic Christian Ministry) is going to slow the blogging and posting schedule at [The-Jesus-Realm.com](http://The-Jesus-Realm.com) blog during the remaining summer months.

There are several projects being worked on most notably the 2013 Holiness Summit and the 2013 End Times Summit, both are scheduled for posting later in the year.

The Basic Christian Material is intended to be a resource for Christians for devotions, study and discussion for individuals and for groups. **Please consider referring the Basic Christian materials to others, especially at your Church and Home Fellowships**, consider using the Basic Christian materials and topics as a starting point and for guidelines in Christian fellowships and discussions.

### Resources:

[The Jesus Realm blog \(PDF\)](#) [Wiki-BasicChristian \(PDF\)](#)

[Basic Christian \(PDF\)](#) [Basic Christian Essentials](#)

God bless everyone!  
David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [Update](#) on [June 1, 2013](#) by [DavidAnsonBrown](#)

## More Discernment of Calvary Chapel

### **Real friends don't let others be neglected, abused or taken advantage of**

Each of these Ministries was previously involved in the Calvary Chapel system.  
Including the Basic Christian Ministry — Graduate of CCCM SoM Class of 1998

[Ephesians 5:11 Blog](#) — multiple links and exposés

[CalvaryChapelPastors.wordpress.com](#) — exposés

[Remnant X Radio](#) — Seed of the Father – Chuck Smith Jr. Expose' P1 (Mp3)

Additional archived topical and discussion internet audio Mp3s — [Package #3](#) (Zip)

This entry was posted in [David Anson Brown](#), [Posts from other blogs](#), [Updates](#) and tagged [2013](#), [Posts from other blogs](#), [Teachings](#), [Update on July 27, 2013](#) by [DavidAnsonBrown](#)

## TANC Conference 2013

TANC Annual Conference on Gospel Discernment and Spiritual Tyranny

2013 TANC Conference Links for Friday, Saturday and Sunday June 21-23, 2013

Update: [TANC 2013 Media links](#) and a [Video](#) round table wrap-up where Paul, Susan, John and Zach discuss the 2013 Conference.

TANC [blog Article](#) with links.

Speakers: John Immel, Paul and Susan Dohse

\*It looks like a first rate conference.

I hope to view or download some recorded video after the event is over.

David A. Brown

This entry was posted in [Posts from other blogs](#) and tagged [Old Testament](#), [Posts from other blogs](#) on June 19, 2013 by [DavidAnsonBrown](#). [Edit](#)

# Awaiting the Fall Feasts of Israel 2014

## The 3 Feast Groups of Israel

Deuteronomy 16:16 Three times in a year shall all [those who desire to] thy males appear before the LORD thy God in the place which He shall choose [i.e. Temple Mount]; in the Feast of Unleavened Bread (Passover - Holy Week), and in the Feast of Weeks (Pentecost), and in the Feast of Tabernacles (Fall Feasts): and they shall not appear before the LORD empty [without an offering]:

Spring Feasts (Justification/Salvation): Passover - Holy Week

Summer 'Middle' Feast (Sanctification): Pentecost - Acts 2

Fall Feasts (Redemption): Day of Atonement - 2nd Coming, Final Restoration

### Fall Feasts 2014

Wed. 24 – Fri. 26 September 2014 Rosh Hashanah – Feast of Trumpets

Fri. 3 – Sat. 4 October 2014 Yom Kippur – Day of Atonement

Wed. 8 – Wed. 15 October 2014 Sukkot – Feast of Tabernacles

{All Feasts schedules start at Sunset and end at Sunset – Jerusalem time}

The Eight Old Testament Holy Feasts of Leviticus Chapter 23

*Holy Convocations, A Statute Forever, All Generations*

### Schedule of The Lord's 8 Holy Feast Days

Schedule of The Lord's 8 Holy Feast Days --- Spring Feasts: Holy Week is comprised of the four **Salvation Feasts** {Sabbath (Rest), The Lord's Passover, Unleavened Bread, and Firstfruits (Easter)} --- Pentecost [Acts 2:1] is the Middle Feast: The **Sanctification Feast** --- The Fall Feasts: The three **Redemption Feasts** are comprised of {Feast of Trumpets [possibly the future Rapture of the Christian Church] (Rosh Hashanah), Day of Atonement (Yom Kippur), and Feast of Tabernacles (Sukkot)}

**Spring Feasts:** Holy Week is comprised of the four 'Justification' Salvation Feasts {Sabbath (Rest), The Lord's Passover, Unleavened Bread, and Firstfruits (Easter)}.

**Pentecost** [Acts 2:1] is the Middle Feast: The Sanctification Feast.

**The Fall Feasts:** The three Redemption Feasts are comprised of {Feast of Trumpets [possibly the future Rapture of the Christian Church] (Rosh Hashanah), Day of Atonement (Yom Kippur), and Feast of Tabernacles (Sukkot)}.

### The Possibility of the Christian Church Rapture

sometime during the two day Fall Feast of Trumpets

The Feast of Trumpets (Rosh Hashanah) is a two day feast mainly due to the unpredictability of the weather (cloud cover) and other rare but possible conditions (large scale fires, earthquakes, volcano eruptions, etc.) hindering the actual viewing of the New Year moon.

i.e. no one knows the exact day or the hour the New Moon will be visually sighted and fulfill the Feast of Trumpets (Rosh Hashanah), primarily because of weather conditions – likewise no one knows the exact day or the hour when the Christian Church will close and depart in the coming church-wide rapture.

The Rapture and the Feast of Trumpets [Video Link](#) (YouTube)

### Corrections to the Video:

1. There are a total of 8 Feasts to be observed in Leviticus Chapter 23, the Feast of Sabbath (Rest) is the first Feast (Leviticus 23:3).

2 The Lord's Passover = New Covenant (Last Supper).

3. The Feast of Unleavened Bread = Removal of Sin (death on the cross).

*Romans 5:10 For if, when we were enemies (unsaved), we were reconciled to God by the death of His Son [reconciled in part by death, death is the payment for sin (Romans 6:23) - not obedience to the Levitical Law], **much more** [than being unsaved], being reconciled [completed in the Resurrection], we shall be saved (born again, Holy Spirit) by His [eternal] life.*

4. Feast of Firstfruits = The giving of the Firstfruits 'born again' of the Spirit (believer's individual baptism by Jesus – John 20:22).

Source: Basic Christian: [Holy Week Jesus Walk](#) (PDF)

God bless everyone,  
David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Posts from other blogs](#), [Teachings](#) on [May 28, 2013](#) by [DavidAnsonBrown](#)

# Download and Share Project

## Download and Share Project 2014

The Basic Christian Ministry is working on a new project to provide Christian Videos and other Downloads at the new website [BasicChristian.net](http://BasicChristian.net)

I will have about Twenty Titles of Videos and various materials to add to the project and if anyone has any material that they would like to contribute to the project please contact me.

### Audio:

[Sample\\_Internet\\_Audio\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_1.zip](#)  
[Sample\\_Internet\\_Audio\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_2.zip](#)  
[Sample\\_Internet\\_Audio\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_3.zip](#) – Essential  
[Sample\\_Internet\\_Audio\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_4.zip](#)  
[Sample\\_Internet\\_Audio\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_5.zip](#)  
[Sample\\_Internet\\_Audio\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_6.zip](#)

### Bible Study:

[CCI\\_New-Testament-Survey.zip](#)

### Audio Bibles:

[KJV-Audio-Bible-Dramatized-mp3.zip](#)  
[King-James-Version-Audio-Bible-mp3.zip](#)

### Creation – Evolution:

[Creation-Evolution\\_various.zip](#)

### Calvinism and Emergent Church Info:

[Ephesians511Blog-Podcast\\_Mp3s.zip](#)

*Resources provided via Nonprofit, Taxpayer and Donation funded organizations.*

### Video:

[Sample\\_Internet\\_Video\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_1.zip](#)  
[Sample\\_Internet\\_Video\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_2.zip](#)  
[Sample\\_Internet\\_Video\\_Programs\\_Provided\\_by\\_BasicChristianOrg\\_3.zip](#) – Essential

## **Creation – Evolution:**

[Creation-Evolution\\_Dr-Dino.zip](#)

[Creation-Evolution\\_various.zip](#)

## **Calvinism and Emergent Church Info:**

[Pauls\\_Passing\\_Thoughts\\_Blog\\_Videos.zip](#)

TANC Conference 2013 Roundtable Wrap-up

*Resources provided via Nonprofit, Taxpayer and Donation funded organizations.*

## **The Basic Christian Ministry**

[BasicChristian\\_Essentials.zip](#) – Recommended

## **The Download and Share Project**

Currently the total available [BasicChristian.net](#) downloads of the three download pages (Basic Christian, Downloads Audio and Downloads Video) all combined the resources = about 18 gigabytes of data.

To Download and Share all of the resources the smallest USB Flash memory drive available would be a 32 gigabyte USB drive.

God bless everyone,  
David Anson Brown

This entry was posted in [David Anson Brown](#), [Posts from other blogs](#) and tagged [2013](#), [Posts from other blogs](#), [Teachings](#), [Update](#) on [May 22, 2013](#) by [DavidAnsonBrown](#)

## Updated Internet Audio and Video Downloads

### Equipping the Saints 2013

Video: [The Jesus Film](#) (Mp4), Original Version ([MS – ASF](#)) – Campus Crusade for Christ – [Audio only](#) (Mp3)

Video: [More Than a Carpenter](#) (Mp4) – Josh McDowell Ministries – [Audio only](#) (Mp3)

**Note: The video picture stops for about 1 minute from about 50:05-51:00 while the audio continues then both work though slightly out of sync for the last few minutes of the video.**

Video: eCube Gospel Presentation for [Adults](#) for [Kids](#)

Audio: [The Wheel Illustration](#) (Mp3), a [Diagram](#) of Christian growth – prayer, fellowship, personal Bible study, and witnessing (service to others) by Gene Warr of [The Navigators](#).

### Updated Internet Audio (Mp3) and Video (Mp4) Downloads

The list of select internet audio and video downloads has been updated and added to.

Note: both lists have been updated and merged together – both lists are now almost identical.

RSS

[Select\\_Mp3s](#)

[Wiki\\_Audio\\_Video](#)

PDF

[Select\\_Mp3s](#)

[Wiki\\_Audio\\_Video](#)

Both files are also available in the [Basic Christian Essentials](#) download.

This entry was posted in [David Anson Brown](#) and tagged [Christian](#), [Posts from other blogs](#), [Teachings](#) on May 15, 2013 by [DavidAnsonBrown](#)

## Reblogged from: Christianity Today – Muslims Converted to Christianity

Updated: [answering-islam.org](http://answering-islam.org) – 'Isa, the Muslim Jesus

### 'Isa of Islam is not Jesus Christ of Christianity

It is interesting that Jesus' name Yehoshua' contains within it the proper Hebrew name for God, the first syllable Yeh-being short for YHWH 'the LORD'.

**Yeshua of Nazareth was never called 'Isa, the name the Qur'an gives to him. Arab-speaking Christians refer to Jesus as Yasou' (from Yeshua) not 'Isa.**

*'Isa did not die on a cross, pay for our sins nor resurrect*

*'Isa not an historical figure*

The Qur'an's 'Isa is not an historical figure. His identity and role as a prophet of Islam is based solely on supposed revelations to Muhammad over half a millennium after the Jesus of history lived and died.

Jesus' alleged foretelling of Muhammad's coming (As-Saff 61:6) appears to be based on a garbled reading of John 14:26, a passage which in fact refers to the [Holy] Spirit (not Muhammad).

He [Jesus Christ] did not call [Father] God Allah, which appears to have been the name or title of a pagan Arabian deity worshipped in Mecca before Muhammad. **Muhammad's pagan father, who died before Muhammad was born, already bore the name 'Abd Allah 'slave of Allah', and his uncle was called Obeid Allah.**

The Qur'an is not a credible source for Biblical history

The Qur'an, written in the 7th century AD [about 660 AD], cannot be regarded as having any authority whatsoever to inform us about Jesus of Nazareth. It offers no evidence for its claims about biblical history. Its numerous historical errors reflect a garbled understanding of the Bible.

### Conclusion

'Isa the (Jesus) of the Qur'an is a product of fable, imagination and ignorance. When Muslims venerate this 'Isa, they have someone different in mind from the Yeshua or Jesus of the Bible and of history. **The 'Isa of the Qur'an is based on no recognized form of historical evidence, but on fables** current in seventh century Arabia.

For most faithful Muslims 'Isa is the only Jesus they know. But if one accepts this Muslim 'Jesus', then one also accepts the Qur'an: one accepts Islam. Belief in this 'Isa is won at the cost of the libel that Jews and Christians have corrupted their scriptures, a charge that is without historical support. Belief in this 'Isa implies that much of Christian and Jewish history is in fact Islamic history.

The Jesus of the gospels is the base upon which Christianity developed. By Islamicizing him, and making of him a Muslim prophet who preached the Qur'an, Islam destroys Christianity and takes over all its history. It does the same to Judaism.

In the end times as described by Muhammad, 'Isa becomes a warrior who will return with his sword and lance. He will destroy the Christian religion and make Islam the only religion in all the world. Finally at the last judgment he will condemn Christians to hell for believing in the crucifixion and the incarnation.

This final act of the Muslim 'Isa reflects Islam's apologetic strategy in relation to Christianity, which is to deny the Yeshua (Jesus) of history, and replace him with a facsimile of Muhammad, so that nothing remains but Islam.

*"The Muslim supersessionist current claims that the whole biblical history of Israel and Christianity is Islamic history, that all the Prophets, Kings of Israel and Judea, and Jesus were Muslims. That the People of the Book should dare to challenge this statement is intolerable arrogance for an Islamic theologian. Jews and Christians are thus deprived of their Holy Scriptures and of their salvific value." — Bat Ye'or in Islam and Dhimmitude: where civilizations collide, p.370.*

Source: [http://www.answering-islam.org/authors/durie/islamic\\_jesus.html](http://www.answering-islam.org/authors/durie/islamic_jesus.html)

**Reblogged from:** [Christianity Today](#)

Why 100 Former Muslims Converted to Christianity by Melissa Steffan

Survey offers insight into how gospel operates in Muslim contexts.

According to scholar Scot McKnight, conversion experiences [are deeply impacted](#) by the different contexts in which the gospel operates. What does that mean for Muslim conversion experiences?

As an answer, McKnight points to a [survey of 100 former Muslims](#) by Georges Housney, founder and president of Horizons International, that attempts to understand the factors that led to their conversion to Christianity.

**The vast majority of respondents—who were mostly moderate Muslims (40%) or nominal Muslims (40%) before their conversions (20% were self-described “fanatics”)—said they viewed their relationship with Allah as based on fear or duty. Equal percentages (55%) said they viewed Islam primarily as a cultural system vs. a religious system. Today, 9 in 10 respondents say they believe they now are worshiping a different God than Allah.**

So what do they think distinguishes God from Allah? Nearly 3 in 4 respondents emphasized *love* as the most meaningful characteristic of the Christian God. Meanwhile, 25 percent cited God's forgiveness.

**And love appears to be extremely influential when it comes to evangelism as well. More than 8 in 10 respondents cited “the love of Christians as one major factor” in their conversion, and 6 in 10 cited it as the only factor. Only 30 percent cited “disappointment with Islam.” Meanwhile, 25 percent say they were drawn to Christ by dreams or visions.**

CT reported extensively on [Muslim conversion](#) in our January/February issue, which featured a cover story on [what it's like to follow Christ while embedded in Muslim culture](#). The reports detailed why evangelicals [should be thankful](#) for insider Muslims, and debated [how much Muslim context](#) is too much for the gospel.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on May 15, 2013 by [DavidAnsonBrown](#)

## Paul's Passing Thoughts: Backdoor Justice for New Calvinists is a Good Start

Note: this is a timely article from Paul Dohse in that the Basic Christian Ministry in the future is going to concentrate almost exclusively on the very important Believers Priesthood aspect of Christianity. Though with a slight difference in that Mr. Dohse is saying that the Believers Priesthood is separate from Protestant Christianity while it is my understanding and [conservative Baptist] upbringing that considers the Believers Priesthood to be the true essential Protestant Christianity.

Also Note: recently a blog (TheWartburgWatch.com) was involved in a mild controversy regarding their desire to reform or rehabilitate Reformed Theology (Calvinism), saying that Calvinism could be a viable and sustainable form of Christianity if it underwent some simple changes in adhering to 'genuine' Calvinism and the controversy ensued in that 'genuine' Calvinism in its inception [i.e. limited atonement] is thought by some [myself included] to not be Orthodox. In his article Mr. Dohse is somewhat concluding that both Calvinism and Protestantism need to be replaced with the Believers Priesthood but it is the position of the Basic Christian Ministry that true Protestantism is the Believers Priesthood as presented in the Christian New Testament Bible.

Reblogged from: [Paul's Passing Thoughts](#)

*Protestantism is [somewhat] predicated on confusion [i.e. the deliberate and confusing change of the start of the Christian Church from Resurrection Sunday to Pentecost, relocating Mt. Sinai from Arabia to Egypt, the eventual removal of the Believer's Priesthood and authority from among the people, etc.] ... But I wonder if those in authority even understand. Frankly, I doubt it, and in many cases those who have the authority to take such action simply don't know what is really going on while using confidentiality as a pious cover to conceal that fact.*

Protestantism is [somewhat] predicated on confusion. It is no friend of thinking people or critical thinkers. The foundations of Protestantism are elitist, caste, and fraught with mysticism and superstition [i.e. relocating Mt. Sinai from Arabia to Egypt]. The Reformers were murdering bigots. Martin Luther could not be a pastor in any American church upon the reading of "The Jews and Their Lies" [a disastrous rant of a book written in 1543 AD by Martin Luther]. His statements concerning women would raise some brows as well. The problem would be the "upon the reading" part.

For revival to take place in the American church Protestantism must be scraped completely and the church must return to an emphasis on the priesthood of believers. We must rethink all of the traditions of men that are the American church. It's called, "orthodoxy." We must become Bereans and take back the church—the God-breathed word must be our authority and pastors must bow to its authority or be rejected as leaders. We should submit to leaders who submit to the authority of the word. They do not have the authority to be wrong.

New Calvinism is a return to authentic Protestantism amidst anemic Protestant Light that has plagued the American church since the unfortunate arrival of the Pilgrims on America's shores with their European Calvinistic Puritan virus. They never made it far inland for lack of curiosity and vision. Spiritual tyranny soon followed and has always been repackaged as heroism by the traditions of men. As good Protestant anti-thinkers, we deem their behaviors like a bad hair day. Quakers and women hanging at the end of a rope, their only crime being the desire for some clarification, must not be relevant; our Protestant philosopher kings pat our little heads and tell us so—all is well, nothing here, return to the Protestant merry-go-round and commendable idiocy. Because it is "humble." Proof? How about Reformed/Calvinistic anti-spiritual abuse bloggers? Where do they think the abuse comes from? Again, like the Puritan issue, behavior is separated from their ideology like the two are mutually exclusive. This is the acceptance of tradition over sound thinking.

Authentic Calvinism is so viral in reasoning and behavior that even the overseers of our present mental leprosy are beginning to reject it. New Calvinists are being fired from religious positions of authority from coast to coast. However, in many cases, it is not known that they are New Calvinists, and in most cases they are dismissed because, "something doesn't seem right, but we don't know exactly what it is." I suppose this is a good start. It's better to fire people if you can articulate their specific faults, but nevertheless, something is better than nothing. The Feds couldn't indict Al Capone on what he was really guilty of, so they changed the standards in order to indict him on something else. This is sort of the same thing.

A disclaimer: I know little of the Baptist stripe that supports Northland International University, but they are among the latest evangelical organizations to fire someone in a position of authority; in this case, a university president. The name of this president is Matt Olson, and a cursory observation of his blog reveals the fact that he is a New Calvinist. Literally ten seconds into surfing his blog, I locked in on a post that touts the idea that we can eclipse the majesty of Christ as seen by the world through an emphasis on obedience. So what's the alternative? What exactly do we emphasize over obedience that doesn't obscure the "personhood" of Christ? He doesn't say, and nobody asks—it sounds spiritual—and he is a philosopher king. And so it goes.

Par for the course: the university is not stating specifically why he was terminated, but nevertheless, also par, people will continue to donate money to the college because it is not their place to know what the controversy is. Thou in authority has spoken. Let it be written—let it be done. Besides, the donors probably wouldn't understand.

But I wonder if those in authority even understand. Frankly, I doubt it, and in many cases those who have the authority to take such action simply don't know what is really going on while using confidentiality as a pious cover to conceal that fact. But it's a good start.

paul (Paul Dohse)

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on [May 2, 2013](#) by [DavidAnsonBrown](#)

# IRS COMPLAINTS POSSIBLE

## Background

Pastors Chuck Smith Sr. and Brian Broderson – Calvary Chapel of Costa Mesa in Santa Anna, CA

Source: CorporationWiki.com – Calvary Chapel of Costa Mesa filed as a Articles of Incorporation on Thursday, December 21, 1961 in the state of California.

Source: Wikipedia.org – Chuck Smith [replaced an unknown pastor and] started pastoring at Calvary Chapel in December of 1965 with an [existing] congregation of twenty-five people.

**Note:** what was originally a public Church has now apparently been transformed into a Smith family private enterprise.

Source: Basic Christian Wiki – [Church Scandals](#)

See Also: Galatians 4 blog: [Chuck Smith Sr. Exposed](#)

## Possible IRS Complaint

Reblogged from: [Fatherless Children in the Church](#)

Website: [Fatherless Children in the Church](#)

PLEASE PRAY FOR JUSTICE...IRS COMPLAINTS WILL BE FILED IN THE NEXT FEW DAYS AGAINST JON COURSON (APPLEGATE CHRISTIAN FELLOWSHIP) AND BRETT MEADOR (ATHEY CREEK CHRISTIAN FELLOWSHIP). IN MY OPINION, BOTH MEN HAVE VIOLATED THE IRS RULES (AS NOTED BELOW). NOW IT WILL BE UP TO THE IRS TO MAKE THE FINAL DETERMINATION. (IRS rules noted below were copied from the IRS website)

~~~~~

EXEMPT PURPOSES-INTERNAL REVENUE CODE SECTION 501(c)(3)

The exempt purposes set forth in section 501(c)(3) are charitable, religious, educational, scientific, literary, testing for public safety, fostering national or international amateur sports competition, and preventing cruelty to children or animals. The term charitable is used in its generally accepted legal sense and includes relief of the poor, the distressed, or the underprivileged; advancement of religion; advancement of education or science; erecting or maintaining public buildings, monuments, or works; lessening the burdens of government; lessening neighborhood tensions; eliminating prejudice and discrimination; defending human and civil rights secured by law; and combating community deterioration and juvenile delinquency.

~~~~~

## EXEMPTION REQUIREMENTS: 501(c)(3) ORGANIZATIONS

To be tax-exempt under section 501(c)(3) of the Internal Revenue Code, an organization must be organized and operated exclusively for exempt purposes set forth in section 501(c)(3), and none of its earnings may INURE to any private shareholder or individual. In addition, it may not be an action organization, i.e., it may not attempt to influence legislation as a substantial part of its activities and it may not participate in any campaign activity for or against political candidates.

Organizations described in section 501(c)(3) are commonly referred to as charitable organizations. Organizations described in section 501(c)(3), other than testing for public safety organizations, are eligible to receive tax-deductible contributions in accordance with Code section 170.

The organization must not be organized or operated for the benefit of private interests, and no part of a section 501(c)(3) organization's net earnings may INURE to the benefit of any private shareholder or individual. If the organization engages in an excess benefit transaction with a person having substantial influence over the organization, an excise tax may be imposed on the person and any organization managers agreeing to the transaction.

~~~~~

## INUREMENT/PRIVATE BENEFIT-CHARITABLE ORGANIZATIONS

A section 501(c)(3) organization must NOT be organized or operated for the benefit of private interests, SUCH AS THE CREATOR OR THE CREATOR'S FAMILY, shareholders of the organization, other designated individuals, or persons controlled directly or indirectly by such private interests. No part of the net earnings of a section 501(c)(3) organization may INURE to the benefit of any private shareholder OR INDIVIDUAL. A private shareholder or individual is a person having a personal and private interest in the activities of the organization.

Note: I think filing an IRS complaint though regrettable and if she chooses not to file then that is certainly understandable as well though an official IRS complaint is probably the only plausible way that people can get an accurate and honest assessment of what is actually taking place within these family-run, non-profit, corporate church organizations.

God bless everyone,  
David Anson Brown

# Southern Baptist Convention (SBC) 2013

Southern Baptist Convention (SBC) 2013 in Houston, TX

[SBC Annual Meeting](#) 2013 June 11-12 in Houston, TX

[SBC Pastors' Conference](#) 2013 June 9-10, in Houston, TX

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## **Pastors' Conference Speakers**

Bruce Frank  
Pastor  
Biltmore Baptist Church Arden, NC

Governor Mike Huckabee [Governor of Arkansas 1996–2007]  
Host of "Huckabee" on Fox News Channel (FNC)

Tim McKenzie  
On Every Word Ministry  
Sugar Land, TX

Greg Laurie\*\* (Calvary Chapel affiliated Pastor)  
Senior Pastor  
Harvest Christian Fellowship  
Riverside, CA

Dr. Gary Rosberg  
National Speaker & Author  
Des Moines, IA

Matt Carter  
Pastor  
Austin Stone Community Church  
Austin, TX

Dr. Rodney Woo  
Senior Pastor  
International Baptist Church  
Singapore

Fred Luter, Jr. (SBC President)  
Pastor  
Franklin Avenue Baptist Church  
New Orleans, LA

Dr. John Bisagno  
Pastor Emeritus  
Houston's First Baptist Church  
Houston, TX

Ed Stetzer (*Reformed, Calvinist*) - LifeWay Christian Stores  
Lead Pastor  
Grace Church  
Hendersonville, TN  
President of LifeWay Research

**Ed Stetzer** oversees all activities of the LifeWay Insights division, including LifeWay Research, Corporate Communications and Ministry Development. In this role, he also works with LifeWay's president to assess opportunities that come directly to the CEO's office and serves as chief strategic executive leader to discover new ministry opportunities. Stetzer came to LifeWay in 2007 as director of LifeWay Research and missiologist in residence. Prior to his tenure at LifeWay, Stetzer served as missiologist and senior director of the Center for Missional Research at the North American Mission Board (NAMB) in Atlanta. ... Stetzer earned two master's degrees and two doctorates, a Ph.D. from The Southern Baptist Theological Seminary in Louisville, Ky., and a D.Min. from Beeson Divinity School in Birmingham, Ala.

Source: <http://www.lifeway.com/ArticleView?storeId=10054&article=Ed-Stetzer>

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This entry was posted in [Posts from other blogs](#) and tagged [2013](#) on [April 29, 2013](#) by [DavidAnsonBrown](#)

## NWO – World Court Introduction

Update: I have more postings to do regarding the 'house of cards' that TULIP Calvinism doctrine is comprised of but considering that the blog is going to go on an extended hiatus for the Summer it seems like a better option to continue the Calvinism examination later in the coming Fall.

### NWO – World Court Introduction

We are going to take a look and do some speculation regarding the coming NWO World Court System. The speculation is going to involve some possible scenarios regarding the NWO Bush family and it is not going to be very favorable of the Bush family, as many of the past postings have been critical of the Bush family, so don't get offended if this is your first time reading this material.

This material for the most part has already been posted as article postings [here](#) and [here](#).

**Summary:** The current fledgling International Court of Justice (ICJ) system has two notable problems first it's obscure and distant location in The Hague (Netherlands) and second it lacks a truly high profile, global case.

The possibility exists that the International Court of Justice (ICJ) system would need to be relocated first to then be brought into a global prominence. A city like London, England would be a more suited and more centralized location for the ICJ to operate.

Speculating that the year 2013 would be a foundational year for the NWO there are two days of Friday the 13th in 2013, September 13th and December 13th – as the current Catholic Jesuit Pope Francis [received his ordination on Saturday Dec. 13, 1969] was elected in 2013 the foundation of the ICJ might truly be established [i.e. in London] as well in 2013.

The ICJ would never truly be substantial without some high profile cases and it isn't difficult to speculate that former President George W. Bush at some point might have to take a break from painting his toes and make a long journey to the ICJ to answer some questions.

Further it would also be politically plausible that former British Prime Minister Tony Blair would make the same long trip to the ICJ that Bush Jr. might make and interestingly enough biblically [invoking ancient OT spirits (Joshua 6:26, 1 Kings 16:34) Jericho lit. "City of the Moon"] it would be spiritual if Jeb Bush had a part (political office) in the ICJ, spiritual [demonic] because in reality George Bush Sr. has dedicated his entire adult life to the rebuilding an Arab "City of the Moon" NWO.

CNN 04-25-2013: [Barbara Bush on Jeb in 2016: 'We've had enough Bushes'](#)

*(CNN) – While former President George W. Bush says he wants his brother Jeb to run for president in 2016, their always-blunt mother said Thursday she feels differently. "He's by far the best qualified man, but no. I really don't," she said when asked if her son, the former Florida governor, will make a White House bid. ... Her comments came Thursday morning on NBC's "Today," as the former first lady sat alongside former first lady Laura Bush and Bush 43's twin daughters, Jenna Bush Hager (a correspondent for NBC) and Barbara Bush. The three generations were together for the George W. Bush Presidential Center dedication ceremony in Dallas. ... "He's the most qualified but I don't think he'll run," Barbara Bush added.*

*The Permanent Court of International Justice (ICJ), commonly known as the World Court, was first proposed during discussions involving the Treaty of Versailles as an effective replacement for the ineffective Hague Tribunal. Article 14 of the Covenant of the League of Nations instructed the leadership of the league to design a Permanent Court of International Justice “competent to hear and determine any dispute of an international character which the parties thereto submit to it” and capable of giving “an advisory opinion upon any dispute or question referred to it by the Council or by the Assembly.”*

*The World Court opened its doors in 1921 after the Covenant of the League of Nations [the WWI formed League of Nations at the close of WWII was reformed into the UN] was ratified by forty-two nations (sixty-three governments would join the league before its demise in 1946). President Woodrow Wilson, despite his passionate efforts, failed to convince the Senate to ratify the treaty; therefore, the United States would not be a member of the league or the court.*

***Correction:** George Washington University partner Georgetown University is the Jesuit University – Georgetown University is the oldest and largest Catholic and Jesuit university in America, founded in 1789 by Archbishop John Carroll. Georgetown today is a major student-centered, international, research university offering respected undergraduate, graduate and professional programs in Washington, DC, Doha, Qatar and around the world. For more information about Georgetown University, visit [www.georgetown.edu](http://www.georgetown.edu).*

International Court of Justice [Website](#)

## **The Court**

The International Court of Justice (ICJ) is the principal judicial organ of the United Nations (UN). It was established in June 1945 by the Charter of the United Nations and began work in April 1946.

**The seat of the Court is at the Peace Palace in The Hague (Netherlands).** Of the six principal organs of the United Nations, it is the only one not located in New York (United States of America).

The Court’s role is to settle, in accordance with international law, legal disputes submitted to it by States and to give advisory opinions on legal questions referred to it by authorized United Nations organs and specialized agencies.

The Court is composed of 15 judges, who are elected for terms of office of nine years by the United Nations General Assembly and the Security Council. It is assisted by a Registry, its administrative organ. Its official languages are English and French.

Note: these are very difficult topics to consider but keep in mind that just since 2001 the world has changed dramatically and it is going to continue to change even more dramatically.

God bless everyone,  
David Anson Brown

## John Calvin – Calvinism Examined and Exposed

### **The Biblical unlimited “Day of Atonement” for all vs. John Calvin’s selective ongoing limited “vows” in measure and scope “limited to the measure of grace bestowed upon us” Atonement**

Note: the quote “limited to the measure of grace bestowed upon us” was written by John Calvin regarding vows and is used in context with the atonement because John Calvin’s view of Christianity is not the conventional historical view of Christianity, a relationship with God based on what God has provided for us, but instead is one consisting of a series of vows. Legally binding obligations, where God makes vows to mankind i.e. the atonement and where man in turn makes vows back to God i.e. communion and where man’s vows would happen to interact with God’s perfect will then the result would be presumed to be a legally binding “contract”. This is why Calvinism quickly became a Theocracy in Geneva where it became illegal to not conform to the vows of Calvinism and it is also why Calvinism today does not accurately represent Biblical historical Christianity.

### **John Calvin’s selective, limited vows – Atonement**

Calvin’s Institutes [page 603]: 5. ... Hence we hold that vows which have respect to one of these ends, especially in external things, are lawful, provided they are supported by the approbation of God, are suitable to our calling, and are limited to the measure of grace bestowed upon us.

Calvin’s Institutes [page 603]: 6. It is not now difficult to infer what view on the whole ought to be taken of vows. There is one vow common to all believers, which taken in baptism we confirm, and as it were sanction, by our Catechism, and partaking of the Lord’s Supper. For the sacraments are a kind of mutual contracts by which the Lord conveys his mercy to us, and by it eternal life, while we in our turn promise him obedience. The formula, or at least substance, of the vow is, That renouncing Satan we bind ourselves to the service of God, to obey his holy commands, and no longer follow the depraved desires of our flesh.

Source: The Institutes of the Christian Religion by John Calvin [PDF](#)

John Calvin (French: Jean Calvin, born Jehan Cauvin: 10 July 1509 – 27 May 1564) was an influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism. Originally **trained as a humanist lawyer**, he broke from the Roman Catholic Church around 1530. After religious tensions provoked a violent uprising against Protestants in France, Calvin fled to Basel, Switzerland, where he published the first edition of his seminal work The Institutes of the Christian Religion in 1536.

In that year, Calvin was recruited by William Farel to help reform the church in Geneva. The city council resisted the implementation of Calvin’s and Farel’s ideas, and both men were expelled [from Geneva]. At the invitation of Martin Bucer, Calvin proceeded to Strasbourg, where he became the minister of a church of French refugees. He continued to support the reform movement in Geneva, and was eventually invited back to lead its church.

[When Calvin's supporters won the election to the Geneva city council in 1541, he was invited back to the city where he remained until his death in 1564. source: [TheoPedia](#)]

Following his return, Calvin introduced new forms of church government and liturgy, despite the opposition of several powerful families in the city who tried to curb his authority. Source: [Wikipedia](#)

### **The Biblical unlimited "Day of Atonement" for all**

*Romans 5:10-11 For if, when we [humans] were [strangers, opposition] enemies, we were reconciled to God by the death [Day of Atonement - the cross] of His Son [Jesus Christ], much more, being reconciled [being Born Again by the Spirit of God], we shall be saved by His [Resurrection – Eternal Spirit] life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the** [Day of] **atonement.***

*Ephesians 3:17-21 That Christ may dwell in your hearts by [Resurrection] faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints [Christians] what is the [fullness of the Kingdom of God] breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, **that ye might be filled** [here and now] **with all the fulness of God** {appropriate, that God has for each of His Children of God}. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the [Resurrection] power that worketh in us, Unto Him be glory in the Church by Christ Jesus throughout all ages, world [Aeon, Kingdom Age] without end. Amen.*

*Hebrews 10:14-25 For by one offering [cross - Day of Atonement] He [Jesus Christ] hath perfected [completed] forever [eternal] them [Christians] that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before [Jeremiah 31:33], This is the Covenant [New Covenant] that I will make with them after those days, saith the Lord, I will put My [Spiritual] laws into their hearts, and in their minds will I write them; And their [Atoned - Day of Atonement] sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. **Having therefore, brethren, boldness to enter into the Holiest** [Heaven - presence of God] **by the blood of Jesus, By a New and Living Way** [Resurrection - Eternal Life], **which He** [Jesus Christ] **hath consecrated for us,** through the veil, that is to say, His flesh; And having an High Priest [Jesus Christ, in the Order of Melchizedek] over the House of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled [Atoned, via the Day of Atonement] from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised; And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day [2nd Coming] approaching.*

God bless everyone,  
David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [Teachings](#) on [April 23, 2013](#) by [DavidAnsonBrown](#)

## The Judaeo-Christian Priesthood

The Judeo-Christian Priesthood the eternal Melchizedek Priesthood [comprised in part of the promises, priesthood, holy feasts, covenants, laws, adoption and glory] is the framework for the interaction and a relationship between the Holy God and a sinful people.

**Jews-Israelites:** the Jews are to worship the God of their forefathers Abraham, Isaac and Jacob, be physically and spiritually circumcised, obey the Sabbath Rest [the Feast Day and the Commandment], look for the fulfillment of the Biblical promises of God, from their Prophets – the Millennial Reign of the Messiah, the resurrection to come and eternal life or else they might not be Jews-Israelites.

**Christians:** the Christians are to worship the God of Abraham, Isaac and Jacob, be spiritually circumcised, obey the Sabbath Rest [provided in the finished Holy Week Ministry works of Jesus Christ], look for the fulfillment of the Biblical promises of God, given by the Jewish Prophets and the Christian Apostles – the Millennial Reign of Jesus Christ, the resurrection to come and eternal life or else we might not be Christians.

*Romans 9:4-5 Who are Israelites [governed by God, physical Jews and also the Judaeo-Christian Priesthood]; to whom pertaineth the adoption [becoming sons and daughters of God], and the glory [God's plans accomplished], and the covenants [Old and New Testaments], and the giving of the law [commandments and instructions], and the service of God [Melchizedek Priesthood - Jesus the High Priest] and the promises [resurrection - eternal life]; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.*

### Holy Feasts – Sabbath

Sabbath: to partake in the Sabbath Rest [the first of the 8 Feasts (Leviticus 23:1-3) and Commandment – our rest in the finished accomplished works of God] is to be “**Predestined**” [appointed outcome] to receive the fulfillment of all the covenants, commands, feasts, promises, etc. of God. In other words to be partially a Child of God or to be partially in a personal relationship with God is to be eventually in an entirety with God as a justified, adopted Son or Daughter of God.

*Isaiah 11:10 And in that day there shall be a root [the Messiah] of Jesse [King David's father], which shall stand for an ensign [banner] of the people; to it shall the Gentiles seek: and His rest shall be glorious. ~ Prophet Isaiah*

*Isaiah 30:15-19 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye [Israelites] be saved; in quietness and in confidence shall be your strength: and ye would not. ... till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for Him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee. ~ Prophet Isaiah*

*Matthew 11:28 Come unto Me [Jesus Christ], all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I Am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light. ~ Jesus Christ*

*Hebrews 4:9-11 There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did [Genesis 2:2] from His. Let us [Christians] labour therefore to enter into that [trust in God] rest, lest any man fall after the same example of unbelief. ~ Apostle Paul*

God bless everyone,  
David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [Teachings](#) on [April 14, 2013](#) by [DavidAnsonBrown](#)

## Update – Countdown to Pentecost

### Countdown to Pentecost — The Sanctification Feast — May 19<sup>th</sup> 2013

Well, it's taking some time to get the heathen Calvinist into the existing (since Holy Week) Church fold but we'll continue to wait it out with them and after Pentecost when the Calvinists can finally join the Christian Church party then together we can do the countdown to the Feast of Trumpets and the other two Fall Feasts [the Day of Atonement and the Feast of Tabernacles].

#### Fall Feasts 2013

Wed. 4 – Fri. 6 September 2013 Rosh Hashanah – Feast of Trumpets

Fri. 13 – Sat. 14 September 2013 Yom Kippur – Day of Atonement

Wed. 18 – Wed. 25 September 2013 Sukkot – Feast of Tabernacles

#### The Eight Old Testament Holy Feasts of Leviticus Chapter 23 Holy Convocations, A Statute Forever, All Generations

Schedule of The Lord's 8 Holy Feast Days — Spring Feasts: Holy Week is comprised of the four **Salvation Feasts** {Sabbath (Rest), The Lord's Passover, Unleavened Bread, and Firstfruits (Easter)} — Pentecost [Acts 2:1] is the Middle Feast: The **Sanctification Feast** — The Fall Feasts: The three **Redemption Feasts** are comprised of {Feast of Trumpets [possibly the future Rapture of the Christian Church] (Rosh Hashanah), Day of Atonement (Yom Kippur), and Feast of Tabernacles (Sukkot)}

Located at [The-Jesus-Realm.com](http://The-Jesus-Realm.com)

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Teachings](#), [Update](#) on [April 14, 2013](#) by [DavidAnsonBrown](#)

## Reblogged from: Mormon Coffee blog

Note: in Judeo Christianity [both Judaism and Christianity] the Priesthood is the mechanism used for people interacting [a relationship] with God, the system of how we as sinful people approach and interact with the Holy God. The Priesthood is the framework, the rules and the mechanism for what is acceptable to God and also for what is unacceptable and not allowed to come into God's holy presence.

Reblogged from: [Mormon Coffee blog](#)

The [LDS - Mormon] Priesthood of the Gods vs. the [Christian] Word [Authority] of God's Power

Posted on April 11, 2013 by Aaron Shafovaloff

In my last post, "'Go' is enough", I talked about the awesome "word of power" of Jesus Christ. [The idea behind it is huge and I hope you'll see the big picture with me.](#)

**In Mormonism, priesthood isn't a product of God. Rather, God himself [becoming a God] is a [final] product of the [LDS Temple] priesthood.**

**In Mormonism, [LDS Temple] priesthood is bigger than God himself: it is the [LDS Temple] system under which the genealogy of the Gods are governed and ordered and enabled.**

But if God is actually and absolutely ultimate, then it doesn't make sense to think of him beholden to a priesthood system greater than himself. It makes more sense for God to show that he can operate with effortless, raw power. **With ultimate authority.** With the flick of a finger. Or with, as Hebrews puts it, the **"Word of His power."** (1:3)

God creates, sustains, heals, exorcises (casts out spirits), forgives, renames, resurrects, authorizes, and commissions ultimately by the effortless, raw "word of his power". Always consistent with his own character, but never beholden to a system bigger than himself.

**This has implications for how we view forgiveness, the work of the Holy Spirit, the work of the local church, the preaching of the gospel — everything.** It also puts the focus rightly on belief: belief in the word of God himself. Belief in the power and the person and the promises of Jesus Christ.

The issue of grace can be understood as a set of dichotomies: Earning God's favor vs. receiving God's free favor. Us reaching up to God vs. God reaching down to us. Us working to please God vs. God working to save men. The need for man to atone for his own sins vs. the finished work of Jesus on the cross. These dichotomies are all powerful and proper. I think it's also helpful to think about grace as a simple issue of authority:

**Does Jesus Christ have the authority, with the Words of His mouth, to immediately forgive your sins?**

*Matthew 9:6 But that ye [sinners] may know that **the Son of Man (Jesus Christ) hath Power (Authority) on earth to forgive sins** [and providing some immediate proof of it by healing a sick man], then saith He (Jesus Christ) to the [man who was physically] sick of the palsy, Arise [walk], take up thy bed, and go unto thine house.*

*Matthew 8:5-13 And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. **And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the Word [God' authority] only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.** When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith [understanding of authority], no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with [saved] Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. But the [disobedient] children of the kingdom [those not placing themselves under the direct authority of God] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.*

This is liberating. You have zero good reasons to be afraid of any religious [or cult] system that would keep you from this freedom.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on April 11, 2013 by [DavidAnsonBrown](#)

## The Protestant Reformation or John Calvinism

Note: Calvinism [John Calvin] for all practical purposes has taken the three tenets of the Protestant Reformation (Sola Scriptura , Sola Fide and Sola Sacerdo – the Believer’s Priesthood) and has reduced it to the two tenets of the Calvinistic faith (Sola Scriptura and Sola Fide) virtually removing the Sola Sacerdo – the Believer’s Priesthood from the Reformation and in doing so replacing the authority of the common Christian [Believer’s Priesthood] with an elite Presbyterian class of priesthood.

Source: [Theopedia.com](http://Theopedia.com)

## Theological Issues of the Reformation

The theology of the Reformers departed from the Roman Catholic Church primarily on the basis of three great principles:

- Sole authority of Scripture,
- Justification by faith alone, and
- Priesthood of the believer.

## Sola Scriptura

**Sola Scriptura** (*by Scripture alone*) was one of the watchwords of the Reformation. This doctrine maintains that Scripture, as contained in the [Bible](#), is the only authority for the Christian in matters of faith, life and conduct. The teachings and traditions of the church are to be completely subordinate to the Scriptures. Roman Catholicism, on the other hand, holds Scripture and Tradition to be of the same inspired *Deposit of Faith*.

## Sola Fide

**Sola Fide** (*by faith alone*) was the other watchword of the Reformation. This doctrine maintains that we are justified before God (and thus saved) by faith alone, not by anything we do, not by anything the church does for us, and not by faith plus anything else. It was also recognized by the early Reformers that Sola Fide is not rightly understood until it is seen as anchored in the broader principle of **Sola Gratia**, by grace alone. Hence the Reformers were calling the church back to the basic teaching of Scripture where the apostle Paul states that we are “saved by grace through faith and that not of ourselves, it is the gift of God,” Eph. 2:8.

## Sola Sacerdo – Priesthood of all believers

The third great principle of the Reformation was the **priesthood of all believers**. The Scriptures teach that believers are a “holy priesthood,” 1 Pet. 2:5. All believers are priests before God through our great high priest Jesus Christ. “There is one God and one mediator between God and man, the man Christ Jesus,” 1 Tim. 2:5. As believers, we all have direct access to God through Christ, there is no necessity for an earthly mediator. The Roman Catholic and Eastern Orthodox concept of the priesthood was seen as having no warrant in Scripture, viewed as a perversion and mis-application of the Old Testament Aaronic or Levitical priesthood which was clearly fulfilled in Christ and done away with by the [New Testament](#).

As a result of these principles, the Reformers rejected the authority of the Pope, the merit of good works, indulgences, the mediation of Mary and the Saints, all but the two [sacraments](#) instituted by Christ ([Baptism](#) and the [Lord’s Supper](#)), the doctrine of [transubstantiation](#), the [mass](#) as a sacrifice, [purgatory](#), prayers for the dead, confessions to a priest, the use of Latin in the services, and all the paraphernalia that expressed these ideas.

Even though the [Roman Catholic](#) and [Eastern Orthodox](#) churches fall within [Orthodoxy](#) as most would define it, much of their teaching beyond the basic tenets is regarded as erroneous by conservative Protestants. In fact, they would say much of it is clearly to be regarded as false teaching which has perverted the gospel of God’s grace in Jesus Christ. In general, [evangelical](#) Protestants see the Reformation as simply a call back to biblical Christianity.

## John Calvin

**John Calvin** (1509–64) — Calvin was a French theologian and reformer who fled religious persecution in France and settled in Geneva in 1536. He instituted a form of Church government in Geneva which has become known as the [Presbyterian](#) church. He insisted on reforms including: the congregational singing of the Psalms as part of church worship, the teaching of a catechism and confession of faith to children, and the enforcement of a strict moral discipline in the community by the pastors and members of the church. Geneva was, under Calvin, essentially a theocracy.

## Additional Resources

Basic Christian Wiki: [Holiness – Calvinism](#)

Why We No Longer Call Ourselves “Reformed” or “Calvinists” [Sovereign Redeemer Assembly](#)

This entry was posted in [David Anson Brown](#) and tagged [Teachings](#) on [April 10, 2013](#) by [DavidAnsonBrown](#)

## Bible Version Controversies AV or RV

Additional Material: Basic Christian Wiki: [KJV Support](#)

Eastern Greek Texts AV (1611 KJV) – Western Greek Texts RV (modern based translations)

What is the more reliable of the two [AV - RV] ancient ‘Bible’ Greek Manuscripts?

The King James Bible 1611 **AV Eastern** [Antioch, Syria and Constantinople aka Byzantine - Eastern Roman Empire] Greek Texts, the actual ancient “Textus Receptus” Greek Bible text documents came to the West (Europe) from Constantinople as a result of the 1453 A.D. fall of Constantinople, or the modern **RV Western** [Alexandria, Egypt - Sinai, Egypt - Rome] Revised Version [RV] (1881-1885) Greek Texts.

### Introduction:

The Apostles of Jesus wrote [and or validated] the Gospels, Epistles (letters), Acts and the Book of Revelation that compiled became the basis of the Christian New Testament Bible. Originally the NT documents [written between about 33 A.D. to about 100 A.D] existed scattered throughout the various Church locations. Origen of Alexandria (185-254 A.D.) during his lifetime began the first large-scale global collection and preservation of the Christian NT Scriptures. Origen of Alexandria was able to locate and bring into his private library collection the entire 27 books of the NT Bible that we now know today.

Unfortunately for the accuracy of Christian bible documents Origen was a native of Alexandria, Egypt and lived at ground zero regarding the Gnostic Heresy of his day. The Gnostics were not about to let the Bible Scriptures remain unedited and very early in Church history the Gnostics set out to edit small portions of the collected Christian Scriptures conveniently located in Origen’s possession in Alexandria, Egypt.

Fortunately for Christianity the ancient Gnostic heretics were able to only make about two types of edits [deleting about four verses and replacing Hebrew words with Aramaic words] to the early NT Greek Manuscripts in Origen’s possession. The [approximately] four edits of verses have been corrected by the AV KJV 1611 translation team while the one Gnostic error [added Aramaic] still remains embedded even in the AV to this day.

In about 232 A.D. Origen was forcibly exiled from Alexandria, Egypt [leaving Egypt - though the Gnostics already had their copies of his NT documents to further their corruption] and in about 233 A.D. Origen relocated and settled [with his library] in Caesarea, Israel. Origen died in 254 A.D. in Caesarea, Israel leaving his extensive [though slightly modified] library to the Christian Church in Caesarea [later Ambrose Bishop of Milan would take possession of

Origen's library and portions of it still remain available today]. The NT Bible of Origen's became the Christian Bible including in later Antioch, Syria and Constantinople where the few Gnostic edits also became an embedded part in both the Eastern AV and Western RV Greek Texts and remained embedded until the 1611 KJV translation committee examined and re-instated the few (about four) missing Bible verses.

### **Early Gnostic Edits:**

Missing bible verses removed by early Gnostic editing

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Note: Jerome's [382-405 A.D.] Latin Vulgate Translation omits 1 John 5:7 but retains 1 John 5:8.

1 John 5:8 **And [so]** there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

The last six verses of Revelation 22:16-21

Revelation 22:16-21 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

Part of the Gospel of Luke 23:34 and the Gospel of John 7:53-8:11

Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. ...

John 7:53-8:11 And every man went unto his own house. [John 8] Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

As stated by other researchers the Gnostics were primarily determined to remove the Deity and the compassion of God from among the ancient Greek Manuscript scriptures.

All of these ancient edits (and probably a few more) were known to the Church because each of these verses were mentioned in the early Church writings of the Church Fathers, in various ancient Bible translations and in other Church writings and documents so these verses were all retained by the KJV translation committee.

What has not yet been corrected by any Church committee has been the early Gnostic replacements where Gnostic editors have replaced the Bible's Hebrew words for Aramaic words i.e. Mark 15:34 a hoax that continues and even flourishes to this day. The predominate language of the New Testament is Hebrew [though written in Greek the underlying language is Hebrew not Aramaic]. **Abba, Amen, Messiah, Peace, Barabbas, etc. are all Hebrew words, terms, concepts and names, retaining the original Hebrew language of the New Testament Bible**, except in the few places [i.e. Mark 15:34] where the original Hebrew has literally been scraped from the parchments and Aramaic has forcibly and clumsily been written in as an attempt to replace the original Jewish Hebrew language.

### Later English Edits:

Today the problem is not a continued editing of the Greek Manuscripts but of a continuous, relentless and staggering editing of the English words, phrases and meanings in the modern bible translations, edits that easily number in the thousands.

Edits that are so subtle and yet so abundant that in reality the modern [RV] bible translations are bordering on unreliable for even simple personal devotions let alone serious or scholarly bible study.

Example:

[AV] KJV1611 Revelation 5:10 And hast made **us** unto our God kings and priests: and **we** shall reign on the earth.

[RV] NIV Revelation 5:10 You have made **them** to be a kingdom and priests to serve our God, and **they** will reign on the earth.

[RV] ESV Revelation 5:10 and you have made **them** a kingdom and priests to our God, and **they** shall reign on the earth.

[RV] Catholic Bible Revelation 5:10 You made **them** a kingdom and priests for our God, and **they** will reign on earth.

Note: the [AV] Bible versions present "us" Christians in Heaven while the [RV] versions of the bible have actually edited Christians out of heaven – the intended results of the editing probably don't get much clearer than just this one edited verse.

### Resources:

Modern Bible Translations Unmasked ([PDF](#)) by Dr. Russell R. Standish

Modern Bible Translations Unmasked ([PDF](#)) by Dr. Russell R. Standish – different version

The King James [AV] Bible and the [RV] Modern Versions by Vance Ferrell ([PDF](#))

[RV - Modern Versions] **One of the biggest religious frauds which occurred in church history.**

The most complete explanation of how it was done. The largest in-depth defense of the King James Bible.

## **Documentation:**

Religion Facts: Origen of Alexandria (185-254 AD)

Origen's career in Alexandria was interrupted by five separate journeys. The first was a brief visit to Rome in 213 because, as Eusebius tells us, Origen "wished to see the ancient Church of the Romans." In 215, Origen traveled to the province of Arabia (today's Jordan) at the invitation of its governor, who wished to learn about Christianity from one of its finest teachers. The mission was carried out quickly and Origen returned to Alexandria.

However, the scholar arrived to find his city in chaos. In his absence there had been a uprising, causing the Emperor Caracalla to order the city plundered, the schools closed, and all faculty exiled. Origen therefore left his hometown once again, this time destined for Caesarea in [Israel] Palestine. There Bishop Theoctistus took advantage of the presence of such a distinguished biblical scholar and invited Origen to preach to the congregation.

The eminent Alexandrian, however, had not been ordained, and Bishop Demetrius of Alexandria was angered when he heard that his catechist was being allowed to preach. He sent a letter of protest to the Palestinian bishops, complaining, "It has never been heard of and it never happens now that laymen preach homilies in the presence of bishops," and demanding Origen's return home.

Around 218 AD, Origen received another invitation to teach Christianity to an interested pagan; this time from the Empress Julia Mamaea, the mother of Emperor Alexander Severus. Eusebius explains, "As Origen's renown spread everywhere and even came to her ears, she thought it very important to be favored with the sight of this man and to sample his understanding of divine matters which everyone was admiring." Origen stayed in Antioch for a short while, then returned again to Alexandria.

### **In 233 AD, Origen left Alexandria to make his permanent home in Caesarea, [Israel].**

Origen was hurt by the conflict with Demetrias, and was not able to resume his work right away. In the sixth volume of the Commentary on John, his first work in Caesarea, Origen likens his ordeal to that of the Jews in Egypt and his removal to Caesarea to the Exodus. But he affirms that God has quenched the fiery arrows of his enemies and his soul had grown accustomed to trials.

### **In Caserea, Origen added preaching to his regular duties of teaching and writing.**

Reports of the exact circumstances of his death vary somewhat, but Eusebius tells us that he lived for sometime after the persecution, into the reign of the succeeding emperors, Gallus and Volusian. Both Eusebius and Photius affirm that this is proved by the existence of letters from Origen written during this period, containing "words of value for those who need to be strengthened."

Jerome reports that Origen was buried in Tyre, in Phoenicia, and several other historical records confirm the presence of his tomb there until the Middle Ages.

Source: [Origen of Alexandria](#)

## **Chapter 1**

### **A Brief History of Bible Manuscripts and Translations**

The twenty-seven books of the New Testament were written in the second half [50 A.D. - 100 A.D.] of the first century after Christ. Not one of the original writings is preserved. However, early Christians carefully preserved copies of these sacred writings, taking the greatest care to eliminate copyist errors. **Syria** [Antioch, Syria - Acts 11:26] became the center of such copying endeavors.

Nevertheless, **within a century of the writing of the New Testament canon, serious alterations were made, especially by [Gnostic] scribes in the city of Alexandria in Egypt.** These men were motivated by a desire to support their Gnostic errors, which included the view that Christ was not a member of the Godhead. Once scribes tampered with Scripture they became increasingly careless in their copying techniques, introducing numerous mistakes. However, the scribes of Syria did not deviate from their meticulous copying methods.

**\*\*Note: both 'streams' [Alexandria and Constantinople] had the same NT documents from Origen's slightly edited library.**

From these two copyist perspectives, **two quite different streams of Greek manuscripts emerged. The Eastern stream, which became centered on Syria and Constantinople, remained true to the original writings of the apostles, while the Western stream, centered on Alexandria and Rome, was markedly flawed by both deliberate and careless alterations.**

Early in the fourth century, Emperor Constantine commissioned Eusebius, bishop of Caesarea, to prepare fifty copies of the New Testament. Eusebius chose to copy the flawed Western manuscripts. His decision was influenced by his admiration of Origen, who himself was a corrupter of Holy Writ.

It is thought that two of Eusebius' copies survive in the Codex Sinaiticus and the Codex Vaticanus. These copies contain many errors, and during the sixth and the seventh centuries at least ten different scribes attempted to make corrections to bring them somewhat closer to the valid Eastern manuscripts. Despite this effort, deliberate and careless errors remained in great numbers.

**Knowledge of the errors did not prevent Jerome from using these faulty manuscripts as a basis for his Latin version of the Bible. His translation became the official Scripture of the Roman Catholic Church and is known as the Latin Vulgate.** Disregarding all evidence to the contrary, the Council of Trent in the sixteenth century proclaimed the Latin Vulgate to be free from error.

But despite the great influence of the Papacy, true Christians were not deceived. Believers such as the Waldenses and the Gallic church of France and the Celtic church of Britain refused such perversion of God's Word and used only those translations arising from the Eastern stream. This practice was also true of God's churches in Ethiopia, Persia, India, and China.

**When the Turks conquered Constantinople and destroyed the Byzantine Empire in 1453 AD, men escaped to the West bringing priceless biblical [AV] and secular manuscripts with them.** These [AV - Textus Receptus] manuscripts enlightened the dense darkness of the Middle Ages, a darkness directly attributable to Roman Catholic

domination. The revelations of these manuscripts opened minds to learning and also to the pure, precious Word of God. The Renaissance spread throughout Europe like a wildfire, and shortly the Reformation arose.

God's servants perceived that it was the Word of God in the language of the common people which opened minds to truth and dispelled the errors of the Papacy. As nation after nation threw off the shackles of Catholicism and embraced a pure faith based upon the inerrant Word of God, great fear gripped the leadership in Rome. The Council of Trent was called in 1545 to find a means to stem the advance of Protestantism.

Perceptively, the bishops gathered at the Council acknowledged that the free distribution of the Bible to all men would prove the death knell of the Roman Catholic Church. Wherever men and women read this precious Book, the errors of Catholicism were forsaken.

Gladly would these wily bishops have cast every Bible into a sea of flames as they had done in previous generations, but their coercive power had disappeared from much of Europe. Thus more subtle means were required to reverse the great advance of scriptural truth. Some less farsighted bishops even suggested that the Roman Catholic Church, too, endorse the Bible as the sole source of faith. They reasoned that they might be able to wean men and women from Protestantism if they proclaimed such a view. But the Jesuits saw that such a stand, rather than serving to rescue the Catholic faith, would seal its doom. With the Archbishop of Reggio as their spokesman, the Jesuits totally overthrew this faulted tactic by pointing out that there was no scriptural basis for Sundaykeeping, and unless the church was prepared to return to Sabbathkeeping, they must uphold the authority of the tradition of the church above that of the Scriptures.

The Archbishop of Reggio's successful argument won a continued place for church tradition as the major source of Catholic doctrine, but it did not provide a solution to the advance of Protestantism and the supremacy of Scripture in the hearts of Protestants. The Jesuits thus devised a new strategy. While having little regard for the Bible, they nevertheless went to Douay and Rheims in France and translated the Bible into the English language using the Latin Vulgate as its basis, although resorting to the original languages in some areas.

The Jesuits were not bothered by the faultiness of their new translation; it furthered their aims. Their faith depended not upon God's Word, but rather upon church tradition. Accuracy was not vital to their undertaking, and inaccuracies would assist them in their aim to weaken Protestant faith in God's Word. It is the corruption of God's Word which turns men and women to the authority of men and the church in place of the Bible.

For three centuries the design of the Jesuits met with scant success. Protestants were acutely aware of the perversions of the Western manuscripts and eschewed them. Men such as William Tyndale died at the stake rather than submit to a perverted Scripture. The Reformers of Europe united to bring before God's flock the precious truths of the pure Word of God. It was in this commitment of fidelity to God's Word that the King James Version of the Bible was undertaken by godly men.

**But in the nineteenth century the Jesuits penetrated the Anglican Church in force. This infiltration led to the formation of what became known as the Oxford movement early in that century. This movement among young Anglican clerics upheld the re-introduction of Catholic practices such as the confession, the adoration of Mary, and the celebration of the Mass, into the Anglican Church.**

When in the 1870s the archbishopric of Canterbury undertook a revision of the King James Version of the Bible, **the revision committee's two most influential figures, Doctors Westcott and Hort, were greatly under the influence of the Oxford movement.** They encouraged the translators to discard the pure Eastern [AV] manuscripts upon which the Protestant Reformation and its Bible were based and to revert to the perverted [RV] Western manuscripts, ever the ally of Catholicism.

Thus the Revised Version [RV] of 1881 transformed the nature of the English-language Scripture. This version, and the American Revised Version which followed twenty years later and which was equally faulted, did not initially have a profound influence in Protestantism, for the King James Version remained the standard Bible of these churches.

But the appearance of the Revised Standard Version of the Bible in the second half of the twentieth century, followed by a plethora of new translations, saw the scheme of the Jesuits finally implemented. Today most Protestants have discarded the trusted King James Version and now cheerfully use Bibles which are based upon Catholic manuscripts. All the best-known modern translations with the exception of the New King James Version (also known as the new Authorized Version) distort Scripture. These translations include the New International Version, the New English Bible, Today's English Version, Phillips' translation, and a host of others.

Is it any wonder that the Catholics openly rejoiced at the appearance of the Revised Version, proclaiming that its use would be the death knell of Protestantism? The use of these translations has seriously weakened the Protestant perception of the errors of Rome. Already the effects of the use of these translations, initially sponsored by theologians, are plain to see.

Modern Bible Translations Unveiled [www.temcat.com](http://www.temcat.com) (PDF)

This entry was posted in [David Anson Brown](#) and tagged [Teachings](#) on [April 9, 2013](#) by [DavidAnsonBrown](#)

## Debbie Schlussel

Reblogged from: [Debbie Schlussel](#)

*International Holocaust Remembrance Day 2013 (Sunday April 7, 2013)*

Hmmm . . . Coincidence That Anonymous Picks Holocaust Memorial Day to Hack Israeli Sites, Holocaust Museum?

The later hacked Anonymous site "OpIsrael"

### **A Few Forgotten Facts**

1. **Israel became a Nation** in 1312 [B.C.] BCE, two thousand years before the [about 660 A.D.] rise of Islam.
2. Arab refugees in Israel began identifying themselves as part of a Palestinian people in 1967 [A.D.], two decades after the establishment [May 14, 1948 A.D.] of the modern [UN established] State of Israel.
3. Since the Jewish conquest in 1272 [B.C.] BCE, the Jews have had dominion over the land for one thousand years with **a continuous presence in the land** for the past 3,300 years.
4. The only Arab dominion since the conquest in 635 CE lasted no more than 22 years.
5. For over 3,300 years, Jerusalem has been the Jewish capital Jerusalem has never been the capital of any Arab or Muslim entity. Even when the Jordanians occupied Jerusalem, they never sought to make it their capital, and Arab leaders did not come to visit.

6. Jerusalem is mentioned over 700 times in the [Tanakh] Tanach [Jewish and Christian Old Testament], the Jewish Holy Scriptures. Jerusalem is not mentioned once in the Koran.
7. King David founded the city of Jerusalem. Mohammed never came to Jerusalem.
8. Jews pray facing Jerusalem. Muslims pray [towards Mecca] with their backs toward Jerusalem.
9. In 1948 [A.D.] the Arab refugees were encouraged to leave Israel by Arab leaders promising to purge the land of Jews. Sixty-eight percent [68% - over half] left without ever seeing an Israeli soldier.
10. The Jewish refugees were forced to flee from Arab lands due to Arab brutality, persecution, and slaughter.
11. The number of Arab refugees who left Israel in 1948 [A.D.] is estimated to be around 630,000. The number of Jewish refugees from Arab lands is estimated to be the same.
12. Arab refugees were intentionally not absorbed or integrated into the Arab lands to which they fled, despite the vast Arab territory. Out of the 100,000,000 refugees since World War II, theirs is the only refugee group in the world that has never been absorbed or integrated into their own people's lands. Jewish refugees were completely absorbed into Israel, a country no larger than the state of New Jersey.
13. The Arabs are represented by eight separate nations, not including the Palestinians. There is only one Jewish nation. The Arab nations initiated all five wars and lost. Israel defended itself each time and won.
14. The PLO's Charter still calls for the destruction of the [UN established] State of Israel. Israel has given the Palestinians most of the West Bank land, autonomy under the Palestinian Authority, and has supplied them.
15. Under Jordanian rule, Jewish holy sites were desecrated and the Jews were denied access to places of worship. Under Israeli rule, all Muslim and Christian sites have been preserved and made accessible to people of all faiths.
16. The UN Record on Israel and the Arabs: of the 175 Security Council resolutions passed before 1990 [A.D.], 97 were directed against Israel.
17. Of the 690 General Assembly resolutions voted on before 1990 [A.D.], 429 were directed against Israel.
18. The UN was silent while 58 Jerusalem Synagogues were destroyed by the Jordanians.
19. The UN was silent while the Jordanians systematically desecrated the ancient Jewish cemetery on the Mount of Olives.
20. The UN was silent while the Jordanians [and the Catholic Church] enforced an apartheid-like policy of preventing Jews from visiting the Temple Mount and the Western Wall.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on April 8, 2013 by [DavidAnsonBrown](#)

## Reblogged from: Basic Christian Wiki – Church Scandals

Reblogged from: Basic Christian Wiki - [Church Scandals](#)

### Moody Bible Institute of Chicago, IL

#### Moody Bible Radio interview of James MacDonald

[James MacDonald, the Elephant Room, and the "Spinning" of the Truth](#) Earlier this week, Chris Fabry of Moody Bible Radio, hosted an interview with Pastor James MacDonald of Harvest Bible Chapel. Given all of the controversy that has surrounded MacDonald's interaction with T.D. Jakes at the Elephant Room, Moody graciously saw fit to offer MacDonald an opportunity to clear the air and really speak into the issues at hand. Unfortunately, much of what was said further muddied the waters and complicated the situation. by Scott William Bryant

[Moody Radio promotes heresy](#) Emergent church heresy promoter Steven Furtick appeared this week on the September 12th 2012 edition of Chris Fabry Live, which is produced by Moody Radio:

#### Pastor James MacDonald of Harvest Bible Chapel

[Harvest Bible Chapel's New \\$65 Million Debt](#) The following is the story of how Harvest Bible Chapel went from being a church flush with equity to a church burdened by approximately \$65 million of debt (please see The Documents for all supporting materials).

**During the accumulation of this \$65 million debt, did Pastor James MacDonald personally profit from the rapid expansion of his ministry?**

#### [Pastor James MacDonald's Salary](#)

In October 2005, Pastor James MacDonald purchased a home in Inverness, Illinois for \$1.9 million.

In 2008, the elders' interpretation of this resource suggested that James MacDonald should receive a salary of \$250,000. Unsatisfied with this offer, James MacDonald brought several other external resources into the conversation, primarily leaning upon Jack Graham and the Southern Baptist Convention. Apparently, he believed his services to be worth far more than that which Harvest was offering. In the end, the elders consented to give him a salary of \$350,000. But what must be remembered is that this request for a 40% pay increase came during a season that Harvest was in massive financial debt and the broader economic culture at large was on the verge of historic collapse.

In 2009, Pastor James MacDonald received over \$500,000 in monetary compensation from Harvest Bible Chapel and [his radio show] Walk in the Word. This does not include any monies received from Harvest through his access to a staggeringly large personal expense account. It also does not include any possible, additional income he may have derived from other sources including: preaching fees, outside speaking fees, Churches Helping Churches, Harvest Bible Fellowship, book royalties, advances on book sales, 403B employer contributions, health benefits, or any other potential sources of income.

Since 2009, it has become far more difficult to track and document MacDonald's compensation. Prior to 2010, Walk in the Word was a legally independent non-profit organization that was separate from Harvest Bible Chapel. But as

of 2010, Walk in the Word was brought under the leadership of Harvest Bible Chapel as a ministry of HBC. While this may not seem significant at first, it actually makes tracking salaries far more problematic.

So, to recap. After leading a church into astronomical debt, James MacDonald pursued a \$100,000 dollar raise (or a 40% increase in base salary) all while ministering to a largely middle class community, some of whom were presumably struggling with economic hardship. What does this reveal, if anything, about the heart of the man? Why would a pastor who does not love money ask for such a raise during a season such as this? Were other staff members given raises during this year, as well? And if so, what were those raises like? Finally, why would a church offer raises of this magnitude when many within society were taking pay cuts just to stay employed?

## [JAMES MACDONALD AND ALLEGATIONS OF GAMBLING](#) (Photos)

Update: Recent Developments (7 November 2012) [HBC Gambling Accusations](#) Readers raise new concerns regarding two [more] staff members and their alleged involvement with gambling.

This merely serves to raise the question as to whether a culture of gambling [i.e. taking from others through the occult arts of lying (bluffing), '**Sacred Space**' (occult spiritualism - demonic realm interaction with the intent of manipulating people, places and resources) and other practices of deception] exists at Harvest Bible Chapel.

## **N.T. Wright's Lectures at Moody Bible Institute**

[N.T. WRIGHT part 4 – Vimeo Video](#)

source [Patheos.com](#)

### **Notes RE: N.T. Wright's Lectures at Moody Bible Institute**

1. Earlier in his talk Nicholas Thomas "Tom" Wright [N.T. Wright] attempts to redefine salvation and offers a twisted description of Christian **imputed righteousness** our righteousness found in the righteousness of Jesus Christ – Yet N.T. Wright in attempting to redefine salvation completely ignores and neglects, the very important Biblical concept of **Propitiation** (Romans 3:24) our sins paid in full on the cross by Jesus Christ.
2. After offering a redefinition of salvation N.T. Wright then goes on to present several horrific distortions as he attempts to redefine both the Christian Church Age and God's personal Biblical relationship with the Jewish Nation of Israel.
3. N.T. Wright also misspoke when he inferred that the Prophet Isaiah was writing about the destruction of the Temple in Jerusalem after the destruction had already occurred when in fact the Prophet Isaiah [prophesying in the era of about 740 B.C.] was prophesying of the coming destruction of the 1st Temple in Jerusalem [the 1st Temple was destroyed in 586 B.C. - 200 years after the Prophet Isaiah]. – N.T. Wright is presenting the Bible texts as reactive to past events when in actuality the Bible both O.T. and N.T. [End Times] are written as Prophetic (future) events.
4. N.T. Wright then goes into full Heresy mode and actually begins espousing Paganistic doctrines in stating that "the earth is god's temple" and that "god indwells inside the earth" – making his god the pagan ruler of the underworld. — Isaiah 66:1 *Thus saith the LORD, The Heaven is My Throne, and the earth is My footstool ...*

## **C3Exchange formally Christ Community Church of Grand Haven, MI with Atheist Reverend Ian Lawton**

December 16, 2008 [Pastor Ian Lawton Teaching Spiritual Atheism in Schools](#)

Jun 27, 2010 – Pastor Ian Lawton’s [Church Removes Cross To Appease Non-Christians & Progressives](#)

July 31, 2012 [Pastor Ian Lawton Preaches “Inspiring Atheism” and Freethinking](#) — YouTube

August 17, 2012 Pastor Ian Lawton Confesses to Being an Atheist for the Past 20 Years [Fighting for the Faith](#) — Mp3

[David Anson Brown](#) 04:44, 18 August 2012 (MST)

This entry was posted in [David Anson Brown, Posts from other blogs](#) and tagged [Christian, Posts from other blogs](#) on [April 7, 2013](#) by [DavidAnsonBrown](#)

### [Reblogged from: Fatherless Children in the Church – False Teaching by Jon Courson](#)

Reblogged from: [Fatherless Children in the Church](#)

Website: [Fatherless Children in the Church](#)

FALSE TEACHING BY JON COURSON

**Because Jon Courson is so knowledgeable of the bible, he can twist scripture to accommodate whatever message he wants to communicate to the church. 2 Peter 2:1-3 “...there will be false teachers... many will follow their destructive ways, because of whom the way of truth will be blasphemed. By COVETOUSNESS [GREED] they will exploit you with deceptive words...”**

How do you recognize false teachers? Study! Last Wednesday night, Jon taught at Harvest Christian Fellowship. His message was about ‘confession’ (ironically so). Now that the Lord has given me eyes to see Jon for who he truly is, it was evident in his teaching last week that he was striving to get through the teaching, he even tried to push out a tear in an attempt to emotionally draw in his audience. Listen for yourself:

(<http://www.harvest.org/webcast/player.php?event=7&section=archive&id=1566>).

So I started to wonder what message Jon gave to the church after he received my e-mail when I asked to be reimbursed for my lost “peas” (keep reading). To read this e-mail I sent to Jon (on Friday, February 8, 2013), go to [www.calvarychapelabuse.com](http://www.calvarychapelabuse.com) and go to [link] the story about Jon Courson, find the link titled “Letter to Atty Paradis, mailed 03.21.14”. Click on this link and you’ll be able to read the letter I wrote to Jon Courson’s attorney. Scroll down the letter to #7 and there you’ll be able to read a copy of the e-mail I sent to Jon Courson and Chuck Smith on 02.08.13.

Jon Courson was so livid after he read my e-mail on Friday, 02.08.13, guess what the title of his teaching was for the following Sunday Service on 02.10.13? “...Get Your Cotton Pickin Paws Out Of My Pea Patch...” No kidding!! Listen to his teaching for yourself: (<http://www.joncourson.com/teaching/teachingsplay.asp?teaching=S7040>).

The teaching was on 2 Samuel 23:11-12, and out of this piece of scripture Jon extracted his message titled "...Get Your Cotton Pickin Paws Out Of My Pea Patch...", **and his teaching was solely on spiritual warfare and demons, which has nothing to do with 2 Samuel 23:11-12. Jon deliberately misquoted and twisted scripture to meet his own self-serving purpose to say to you and to me "...Get Your Cotton Pickin Paws Out Of My Pea Patch..."**.

Jon is a false teacher. Another example is Jon's definition of the meaning of the name "Shammah": "...but today I want us to look at one of the men particularly in light of something which I believe the spirit of the Lord wants to say to many of us at Applegate today...Shammah, his name literally means desolation or depression. He was one of those guys who was in debt and distressed and discontent, and his name significantly, as bible names are significant, his name means desolation literally, or depression..." This is false.

**What is the true meaning of "Shammah"? Shammah was one of three of David's mighty men. There was nothing about him that was "...in debt and distressed and discontent..." In fact, the word "Shammah" is derived from the Hebrew word "sham", which means "there" or "at that place". YHWH-Shammah is the last name God revealed through His Old testament prophets. In the historic setting in which it's given, this name reassured Israel that God had not abandoned them during their 70-year period of Babylonian captivity, and that there would eventually be a restoration of Jerusalem and the Temple. What an excellent name is this YHWH-Shammah! YHWH is there... YHWH is here... YHWH is in me... YHWH is in you...! YHWH is very serious about where and in whom His name abides!**

Thank God for men like Shammah who will STAND for what is right. We need more men like Shammah who will fight for the church, for the James 1:27 church. Jon's false teaching implies that Shammah was fighting against demonic forces, when in fact Shammah was fighting the Philistines to protect food on a mountain, food that was probably used to feed widows and fatherless children (the true church according to James 1:27). **Out of 2 Samuel 23:11-12, Jon extracted "...Get Your Cotton Pickin Paws Out Of My Pea Patch..." and his teaching was solely focused on spiritual warfare and demons, all for the sole purpose of sending you and me a clear message: the pea patch, the church, the property, the money, all belongs to Jon Courson, and so "...Get Your Cotton Pickin Paws Out Of My Pea Patch..." (Jude v.12, "...shepherds who feed only themselves..."). And anyone who comes against Jon Courson is seen as the enemy or a demon or oppressed or whatever.**

The mountain belongs to God. The pea patch belongs to God, not to Jon Courson and his family empire. The peas belong to the fatherless children and the widows (James 1:27), therefore, Jon Courson must make restitution for the neglect and abuse of the fatherless children and the widows he neglected during his watch.

GIVE US BACK OUR PEAS.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on April 21, 2013 by [DavidAnsonBrown](#)

[Reblogged from: Fatherless Children in the Church](#)

Reblogged from: [Fatherless Children in the Church](#)

*It is my opinion that Mike Whitman (Brookings Christian Fellowship – Brookings, OR) purposefully solicited money from the church despite his ulterior motive to never give the money to the bank. Mike's efforts to solicit funds for "the building fund" in order to save the church was, in my opinion, **all a hoax in an effort for him to gather as much money as he could** because "...the cloud is moving..." (as Mike writes on his facebook page on December 26, 27, and 28).*

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*On December 13, 2012, the notice of trustee's sale was issued to Mike. Yet he continued to solicit money from the body of believers, never intending on giving any of the money to the bank (aka: extortion). **Mike pocketed all of the money and allowed the bank to foreclose on the church property.***

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## Fatherless Children in the Church

Why did Pastor Michael Whitman deactivate his facebook page? ...because he does not want you to know that he lied to his church when he posted "...going to the bank to redeem our property in an hour..." ~ posting dated January 14, 2013.

**Mike Whitman purposefully did not pay the bank note on the church property, and hadn't for many many months, long before he went to Israel with his wife, from August ...28 to September 12, 2012.**

On August 31, 2012, the notice of default was issued to Mike. It takes several months of renegeing on your bank note in order to get into default status, so clearly Mike Whitman knew he was using the people's tithe to take a trip to Israel instead of using the tithe to pay the bank note on the church property.

On December 9, 2012, Mike Whitman posts on his facebook page "...we don't have to pay the whole \$206,000 to keep this wonderful property that God has blessed us with, but still in need of \$16,000 before the 1st of January. Brookings Christian Fellowship will be working on fundraisers and is open to any suggestions. Please keep us in your prayers as this season snuck up on us and has been very hard!!! God bless you all, and thank you 😊..." ("...snuck up on us..." ~ was that before or after the trip to Israel).

**On December 13, 2012, the notice of trustee's sale was issued to Mike. Yet he continued to solicit money from the body of believers, never intending on giving any of the money to the bank (aka: extortion). Mike pocketed all of the money and allowed the bank to foreclose on the church property.**

On January 7, 2013, the public auction was held (aka: trustee's sale). Because the church property was not sold at the public auction, the process server/attorney who performed the public auction confirmed that the church property was returned to the 'beneficiary of the trust deed' (aka: the bank).

On January 14, 2013, Mike Whitman posts on his facebook page "...going to the bank to redeem our property in an hour..." The bank confirmed that this is a lie, and there is absolutely no record of the church ever being redeemed by anyone, but in fact was returned to the bank when it did not sell at the public auction on January 7th. The bank property is now in liquidation status, and already there is an offer on the table. Mike Whitman is currently in squatting status, and eventually will be legally evicted from the property. In the meantime, according to the church's website, Mike will be holding church service tomorrow on the property and I'm assuming he will be soliciting for more money/tithe ("...The Sprit filled Life. This Sunday at BCF. Romans 8 personified. Show up 10:30ish. Stay all day..." ~ Mike posted on 04.02.13 on BCF's fb page).

**It is my opinion that Mike Whitman purposefully solicited money from the church despite his ulterior motive to never give the money to the bank. Mike's efforts to solicit funds for "the building fund" in order to save the church was, in my opinion, all a hoax in an effort for him to gather as much money as he could because "...the cloud is moving..." (as Mike writes on his facebook page on December 26, 27, and**

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**28).** When you purposefully defraud/deceive the church in order to get money, that is called extortion. There's a huge difference between 'restitution' and 'extortion'.

For those of you who did not believe what Mike Whitman did to me, then consider what he has now done to his own church. And will Jon Courson now bring him under his wing to pastor at Applegate Christian Fellowship? Probably so, Mike's fb page proves that he was at ACF on March 26th, and we can only assume that he was not there to check out the book store. Who knows, maybe Jon will let Mike pastor at Sunny Valley Christian Fellowship. My only concern now is to prove to the court that, before filing my case at the courthouse, that all of my claims are true. Mike Whitman has no credibility with me, he scammed me, and in my opinion he scammed his own church. All of my claims against Jon Courson, Tammy Courson, and the church leadership, even Mike Whitman, are all true. If you haven't been following my story, you can read about it at [www.facebook.com/FatherlessChildrenintheChurch](http://www.facebook.com/FatherlessChildrenintheChurch).

Send me your e-mail address if you want a pdf copy of Mike's facebook page (before he deactivated it) ~ which proves all of his lies, his trip to Israel, his numerous attempts to solicit money, and even proof he received money from several sources. Matthew 7:1-29

Who's next? Who is hurting the widows? Who is hurting the fatherless children in the church? God already knows who you are, and He will bring it to light. Repent, change directions, be the James 1:27 church that God wants you to be. Proverbs 21:2-3 1 Peter 4:7-8

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This entry was posted in [Posts from other blogs](#) and tagged [Old Testament](#), [Posts from other blogs](#) on [April 6, 2013](#) by [DavidAnsonBrown](#)

## Update April 2013

April 2013 Update

### **Countdown Clocks to Continue**

The current countdown clock is going to continue to be in use [here](#)

The countdown is going to cycle the Biblical timelines.

Holy Week —> Pentecost —> Fall Feasts —> Christmas —> Holy Week, etc.

**Basic Christian: 2012 Trilogy Project**

A significant project mostly accomplished last year was the nearly completed work of a **Statement of Faith**, Confession of Faith (**Common Christian Confession of Faith**) and a Declaration of Faith (**The Pierre Statement of Confessing Christians**) a long standing Ministry Trilogy project from the Basic Christian Ministry. Part of the Trilogy the Common Christian Confession of Faith was just posted on the Ministry blog website.

The Ministry's Trilogy Project is an important and substantial part of the ministry resources especially now that that ministry is going to go on an extended break from daily posting. Then when postings resume later in the year with "The Jesus Realm Devotional" the devotional postings will be in line with and a continuation of the Trilogy Project postings, very much the same material but in a Daily Devotional [Believer's Priesthood] format.

[Statement of Faith \(PDF\)](#)  
[Confession of Faith \(PDF\)](#)  
[Declaration of Faith \(PDF\)](#)

## **World Court Updates**

The only possible exception to an extended blogging hiatus would be if there was a sudden visible transformation to the emerging World Court System. In the past the Ministry has devoted extensive resources to blogging the emerging Global Politics, Global [Government takeover] of Business Corporations and even some regarding the Global Police Force and its militarization. So far with the vast publically visible changes affecting the Government, Education, Media, Corporations, and Law Enforcement sectors of society the one sector not really visibly altered yet is the emerging Global World Court System and as it emerges visibility it would be a high priority of the Ministry to study and blog any significant changes that are taking place.

## **Resources**

[The Jesus Realm blog \(PDF\)](#)  
[Wiki-BasicChristian \(PDF\)](#)

[Basic Christian \(PDF\)](#)  
[Basic Christian Essentials](#)

## **On Hiatus**

The Basic Christian Ministry is going to be on an extended hiatus from daily blogging though updates and improvements will continue to be made to the websites and materials. Offline a considerable effort is going to be made in the structuring and writing of the coming Jesus Realm Devotional.

God bless everyone!  
David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Update](#) on [April 2, 2013](#) by [DavidAnsonBrown](#)

## Countdown to Pentecost -- The Sanctification Feast -- May 19<sup>th</sup> 2013

### The Eight Old Testament Holy Feasts of Leviticus Chapter 23 Holy Convocations, A Statute Forever, All Generations

Schedule of The Lord's 8 Holy Feast Days --- Spring Feasts: Holy Week is comprised of the four **Salvation Feasts** {Sabbath (Rest), The Lord's Passover, Unleavened Bread, and Firstfruits (Easter)} --- Pentecost [Acts 2:1] is the Middle Feast: The **Sanctification Feast** --- The Fall Feasts: The three **Redemption Feasts** are comprised of {Feast of Trumpets [possibly the future Rapture of the Christian Church] (Rosh Hashanah), Day of Atonement (Yom Kippur), and Feast of Tabernacles (Sukkot)}

### Jesus Walk 2014 Starting Friday April 11<sup>th</sup> 2014 until --- Easter Sunday April 20<sup>th</sup> 2014

*The Jesus Walk 2014 10 Day Holy Week (Easter) Timeline Devotional is available now in [PDF](#)*

Note: after Resurrection Sunday (the birth of the Christian Church – Feast of Firstfruits – aka Easter Sunday to Gentiles) we are going to do another countdown this time to countdown to the yearly Feast of Pentecost [May 19, 2013] so people can see that Pentecost (a growth/harvest Sanctification Feast) comes almost two months [in a different Season] after the (Justifying) Feasts of the Spring Passover/Holy Week have already been completed.

Revealing that those who are teaching the very **false doctrine** of Justification through Sanctification i.e. the **Progressive Justification of Augustinian and Calvinism doctrines** by wrongly claiming that both the Christian Church (Justification - Salvation) and individual Sanctification (individual Christian growth) both began only at Pentecost and that now both continue simultaneously based on our own individual actions and deeds are either knowingly or unknowingly perpetuating perhaps the biggest error in modern Christianity when in fact the work of Christian Church (Justification for our Salvation) was completed on Resurrection Sunday at the completion of Jesus' Holy Week Ministry almost two months before the individual Sanctification empowerment (Acts 1:8, Romans 15:16) work of Pentecost even began.

Also Note: the Holy Feast cycle is completed in the Fall with the Redemptive Fall Feasts. The three Biblical (Leviticus 23) Feast groups are the Spring (Passover) 'Justifying' Feasts (Romans 3:24-25, Colossians 1:20) that bring us sinners into a right relationship with God through the cross and resurrection of Jesus Christ, then our individual Christian growth 'Sanctification' and the empowerment process given from God to us on the Feast Day of Pentecost (Acts 2:1, Philippians 2:12) followed by the Fall Feasts and our Final 'Redemption' (Romans 8:23, 2 Corinthians 5:10) at our own physical death – when our actual body (soul and spirit) come into the perceivable presence of God.

### Counting the 49 Days after Holy Week until John MacArthur's Calvinism offers Christian Salvation

Countdown to Pentecost 2013 and the Extra Days needed after Holy Week until John MacArthur's Calvinistic teachings provide for individual Salvation and the Start of the Christian Church

The heretic John MacArthur and his confusion regarding a Pentecost start to the Christian Church. MacArthur also calls the sanctification and witness of Pentecost "a heavenly invasion" as though the Holy God has intruded in man's life when it is Satan that is the intruder into the lives of people – is John MacArthur confusing the Holy God with Satan?

[Video](#)

Reminder: after Holy Week's Resurrection Sunday (Easter Sunday - the start of the Christian Church) we are going to do another countdown here at The-Jesus-Realm.com this time to countdown the additional 49 days after the Resurrection (the start of the Christian Church) until Pentecost Sunday. The extra days believed necessary by some in order to wrongly facilitate a Pentecost start of the Christian Church instead of the actual Holy Week start of the Christian Church.

Note: (Leviticus 23:15,16) the Jewish Feast Day of Pentecost [50] is fifty days [7 Sabbaths (Saturdays) and then the next day Sunday] from the Sabbath Day (Saturday) during the Lord's Passover. The Pentecost [Acts 2] that the Christian Church is remembering is always 49 days [7 Sundays] from Resurrection Sunday [Easter Sunday]. Since the yearly Jewish Passover is on a different day each year and the Christian Church is remembering the Jerusalem Passover of Jesus [the yearly remembrance of the days of Christian Holy Week is calculated slightly different than the ongoing days of the Jewish Passover Week] the two yearly Jewish and Christian holidays do not always match-up on the calendar as the same day.

The doctrines of Calvinism in neglecting the Events of the Christian Holy Week the doctrines of Calvinism do not have in them the foundation of being 'Redeemed' by the blood of the cross of Jesus Christ and 'Saved' into the one True Resurrection of Jesus Christ but instead by the doctrines of Calvinism a person is not necessarily 'Redeemed' or 'Saved' by the Holy Week Ministry of Jesus Christ but instead a person is merely nebulously 'Chosen' via some form of 'Election' that is built and affirmed upon the assumptions, presuppositions and confirmations of man not as a result of the confirming presence of the Holy Spirit. Calvinistic doctrine wrongfully negates the works and ministry of Jesus Christ during Holy Week and exchanges the sure Foundation of the Christian Faith derived from the Holy Week events of Jesus Christ for a man centered gospel message of 'chosen' and 'elect'.

John the Baptist (Matthew 3:11) prophesied that the Messiah (Jesus Christ) would be the one to continually "baptize" people with the Holy Spirit unto eternal Salvation not a solo working of the Holy Spirit Baptizing alone (the empowerment) as is recorded in Acts chapter 2. Jesus Christ being both the 'Beginning' Alpha by Baptizing His followers starting in the Upper Room (John 20:22) and continuing to Baptize His disciples throughout the entire Christian Church Era then 'Ending' Omega by Jesus Himself eventually calling and meeting (Acts 1:9-11, 1 Thessalonians 4:14) His 'Bride' of 'Baptized' followers in the clouds and bringing His Bride into Heaven.

Note: the Basic Christian Ministry follows and instructs in the **Historical Biblical Christian pattern** – following the **actual Divine and human events** that Christianity is a direct product of i.e. creation, original sin, Heaven, hell, the virgin birth of Jesus Christ, the earthly Ministry of Jesus, the Holy Week events and ministry of Jesus, imputed righteousness, the eternal resurrection, the historic Apostolic Church age, the current Common Christian Church Age, the Millennial Age to come, and the many other human and Divine events that have already happened or are yet to unfold among mankind.

While the more modern Reformed i.e. Calvinistic traditions, doctrines and teachings are not so much derived from either historical or future events but are more derived from **presuppositional teachings**, meaning that if a well-known person i.e. John Calvin or almost anyone with a Dr. in their title makes **a statement** then that statement becomes a kind of presupposed fact a fact that the general Christian Church at large is now supposed to universally accept as a biblical doctrinal truth even though that doctrine didn't emerge from historical events or even from well contemplated Biblical passages but merely as a preference of certain people that once united in groupthink becomes a de facto Church doctrine.

Concluding: there is a vast difference between the historic Church with the Biblical doctrines of the true historic Biblical Church and what is being taught and passed along today in the modern opinion induced church.

David Anson Brown

Source: [The Jesus Realm PDF](#)

# Jesus Walk Easter Devotional – Leadership Articles

10th Anniversary Repost

Jesus Walk Easter Devotional - Leadership Articles 2004  
by David Anson Brown

iExalt.com Church Leadership Article #1 April 4, 2004

**The Passion of Leadership** (part 1 of 5)  
by David Anson Brown

Luke 12:49,50 I (Jesus) am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Jesus has a Passion for leadership and for His leaders. The Old Testament foretold of God's zeal concerning the fulfillment of His plan for mankind.

Isaiah 9:7 Of the increase of His government and peace there shall be no end, upon the throne of David, 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.

The zeal of the Lord of Hosts will perform this ...

As we all know it is not enough to just have Passion for leadership. Caiaphas, Pontius Pilate, Herod and Judas each had a Passion for leadership but as they went on to demonstrate, Passion without knowledge can easily be misdirected and when misapplied to the leadership role the results can be disastrous.

What then is our safety net for the much needed Passions of leadership?

Jesus is the anchor of the leadership soul. Jesus has to be the Passion for our leadership for it is only Jesus who has the knowledge and the understanding of mankind and He knows the fullness of His own plan for salvation, therefore Jesus is the only safety net to the Passions of leadership.

John 18:4 Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

Whom seek we? ...

Whom does our Passion dictate that we should seek after? Unless our Passion dictates that we seek Jesus than like Herod or like Judas we are setting ourselves up for disaster.

Leadership by definition involves moving people along through one event and circumstance and into another. Good leadership is going to substantiate good results of growth, maturity and endurance encompassing all of the individuals throughout all of the events and circumstances involved.

Because of the rapid succession of the Passion events of Jesus during the Holy week the question could be asked did Jesus get swept up and caught up in a series of events that were bigger than He is or did Jesus in His role of leadership use the series of events to instruct and guide each of us along through our own betrayals, trials and circumstances to bring us into His everlasting resurrection life.

With so much written in each of the Bible's four Gospels about the Passion events of Holy Week the events themselves clearly come into focus as a chain, a series of meaningful connected links connected to establish and fulfill the meaningful events foretold by the Holy Prophets of old. Events that would forever alter the face of history and the destiny of mankind. Clearly these are not just a series of random circumstances but the deliberate and ordained plan of God Himself.

The Passion is a study in the leadership of Jesus Christ as He and the disciples go through one event after another and in the case of the disciples sometimes it is triumph and sometimes it is not a triumph but a momentary failure and regardless of victory or defeat each event is a learning experience for the disciples.

In our own Passion to follow Jesus and to learn from Him, as disciples of Jesus, let's go back with Jesus and the original disciples to revisit and re-live the last week that Jesus spent on earth. This week is also referred to as "Holy Week." The 10 days will be Friday through the next Sunday. To examine the last week we will have to piece together many items and statements from throughout the Bible. As we go back to the original Holy Week, we will travel like students and detectives, searching the scriptures for events and clues that took place nearly 2,000 years ago. We will in actuality be students and detectives of Jesus, searching out Who He is and what His ministry came to accomplish here on earth.

The Jesus Walk 2004 Holy Week Timeline Devotion is a unique invitation and opportunity to join in and to do just that, to walk with Jesus. I sincerely hope that each of you will take this opportunity to take part in the Jesus Walk 2004 devotion.

Next week: *Lessons in Leadership from the Fig Tree* part 2 of 5 from The Passion of Leadership.

God Bless you,  
David Anson Brown

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iExalt.com Church Leadership Article #2 April 11, 2004

### **Lessons from the Fig Tree** (part 2 of 5)

by David Anson Brown

Leadership requires the Passion to get to the root of the matter ...

In our journey with Jesus and the rest of the disciples during the Bible's original Holy Week – Passion events we find that on the very next day after the Triumphal entry of Jesus into Jerusalem that Jesus and the disciples encounter a fig tree that is not capable of producing fruit for God. Finding no fruit, Jesus will then curse the fig tree.

Matthew 21:18-20 Now in the morning as He (Jesus) returned into the city, He hungered. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away. And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away!

Jesus' leadership at the fig tree reveals that leadership is not just a surface matter, but in regarding problems Jesus is depicting for us that the correct action is not to merely prune a few branches and then let the problem still exist or to try to make it easier to look at and more appealing, but that leadership involves getting down into the root of the problem and then cutting it off at the root for a total removal of the problem.

Good leadership knows that with a total removal of the burden comes the total freedom of relief from the problem. Good leadership knows that to totally remove the burden, it is the root of the problem that has to be discovered and cut off. But, what not even our good leadership knows is the depths of the root of the problem.

How deep are the roots of the problem? ...

Genesis 3:7,8 ... and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Only Jesus knows the depths of the root of the actual problem.

Jesus, with full knowledge is able to fully access the depth of the root of the problem. In the case of the fig tree, the root of the problem of man seeking to hide himself from our loving God extends all the way back to the original sin of mankind and continues on to this day.

During our journey with Jesus we stand by looking at the fruitless fig tree in amazement as we realize that this Jesus is the same God that Adam and Eve sinned against in the Garden of Eden. They then used the fig leaves in an attempt to cover up the shame of their own sins instead of acknowledging their sin & looking and turning to God, their loving Father to provide the answers to their problems.

Jesus with His cross in view and within days of it is now saying that there are no more self-made, man-made coverings for sin. The covering of sin is to be the blood of Jesus from the cross and not of contraptions derived and stitched together by man.

In fact the system of fig tree religion is now cursed by God. Cursed because fig tree religion never did produce fruit for God and certainly fig tree religion never did lead to eternity.

Jesus as the leader recognized unfruitfulness and He took action to remove it. Everyone one of us (unlike Jesus) has an unfruitful aspect in our own life. Can we be bold like Jesus, and when we see unfruitfulness declare it as unacceptable to God? Can we recognize it as a cursed item and not a blessing? And in cursing it to curse it at it's root so that it will immediately wither and dry up, no longer sustaining an appearance of being potentially fruitful but being what it truly is, something that does not give pleasure to God.

Matthew 21:20 ... And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away!

During our own individual companionship with Jesus as He reveals problem areas to us in our life and we begin to remove them at the root we too like the disciples will rejoice and say, "How soon is the fig tree withered away!"

The Jesus Walk 2004 Holy Week Timeline Devotion is a unique invitation and opportunity to join in and to do just that, to walk with Jesus. I sincerely hope that each of you will take this opportunity to take part in the Jesus Walk 2004 devotion.

*Next week Lessons in Leadership from the Gardens of God; Eden, Gethsemane, and the Garden Tomb in part 3 of 5 from The Passion of Leadership.*

God Bless you,  
David Anson Brown

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iExalt.com Church Leadership Article #3 April 18, 2004

### **The Gardens of God; Eden, Gethsemane, and the Garden Tomb** (part 3 of 5) by David Anson Brown

During the Passion events of Jesus at the completion of the Last Supper – "The Lord's Passover Feast" and with Jesus now on His way to the infamous Garden of Gethsemane, Jesus begins His Priestly Prayer of intercession for us to the Father. Jesus then commits to His crucifixion and crosses over the brook of Cedron as He proceeds to the Garden of Gethsemane, the Garden of destiny and betrayal.

Leadership is the ability to recognize and to correlate events into a meaningful pattern; a pattern that can display the lessons that the leadership desires to be taught, the valuable lessons are learned and can then be passed on and distributed to others.

The Garden is the ideal place to reveal that God is in control, it was so many years ago that Adam and Eve lost mankind's relationship with God, through their own sin of disobedience, in the original Garden, the Garden of Eden, the Garden of creation.

Had Jesus been arrested anywhere but in a garden, say for instance, in the streets or in the upper-room it would be difficult to correlate the events of the Last Supper to the events of Adam and Eve in the Garden of Eden. But since God made certain to go to the Garden we can only correlate these two Garden events and the coming event of the resurrection of Jesus from His Garden Tomb. This again reveals the detailed plan of God as He has set it out for us in His Prophetic word, the Bible from Genesis to Revelation.

On this Passion night as we journey with Jesus we now know why God has not made the Lord's Passover to be a "Rest – Sabbath Feast" like all of the other Holy Feasts prescribed by God to Moses and written down in **Leviticus chapter 23** of the Holy Bible. Had the "Lord's Passover Feast" been a rest feast then Jesus and the disciples would have had to remain at home or inside after the feast and could not have legally walked to the Garden of Gethsemane, this Garden of destiny. Had this been a "Sabbath – Rest Feast" it is also very unlikely that the Temple guards would have broken the Sabbath Law themselves to journey to the Garden to arrest Jesus, who after all was only peacefully praying to the Father. This is another powerful demonstration that these events are orchestrated and allowed to happen by God Himself and are not solely the whims of man but instead are completions to the events that were foreseen in the prophetic writings by the prophets of the Old Testament.

It was God that walked during the cool of the evening with Adam and Eve so long ago in the original Garden, the Garden of Eden and now it is God that is stepping into another Garden, the Garden of Gethsemane. This time through His desire and obedience Jesus will continue to restore back the lost relationship between mankind and God, and this time forever.

We follow and see that Jesus is separated from His disciples and engaged in prayer to the Father. Jesus asks for the third time for the Father to remove "this cup" **Matthew 26:42** but there is no other "cup" of redemption available to mankind. Either Jesus gives His life for us, or mankind will never be reunited to God.

Angels come and minister to Jesus. He arises. Judas can now be seen leading a group of Temple soldiers intent on arresting Jesus. Judas then betrays Jesus with a kiss, **Matthew 26:49**. Jesus in turn calls Judas "friend" **Matthew 26:50**. Jesus is arrested, bound with ropes and led off meanwhile all of the disciples abandon Him and flee.

Two Gardens revealing the destiny of all mankind, the Garden of creation, fellowship and beauty, and the Garden of agony, suffering and betrayal. Yet there is a third Garden of God, a third appointment with destiny, the Garden Tomb where Jesus would physically resurrect from death and begin to establish His new Garden Paradise in those His followers the Christian Church.

The Gardens of God are an invitation a call from God to mankind to walk with God among His Gardens. To walk among the original Creation Garden of Eden and sometimes journeying into the Garden of agony, rejection and betrayal, but always onward and into the glorious Garden of Resurrection and of Eternal Paradise life.

Walking with God does indeed require us to walk along on His path and among the Gardens that He Himself has walked in.

The Jesus Walk 2004 Holy Week Timeline Devotion is a unique invitation and opportunity to join in and to do just that, to walk with Jesus. I sincerely hope that each of you will take this opportunity to take part in the Jesus Walk 2004 devotion.

Next week The Holy – Passion Week Holy Feasts of God part 4 of 5 from The Passion of Leadership.

God Bless you,  
David Anson Brown

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iExalt.com Church Leadership Article #4 April 25, 2004

### **The Passion of Leadership: Holy Week Feasts of God** (part 4 of 5)

by David Anson Brown

Leviticus 23:1-2, "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the Feasts of the LORD, which ye shall proclaim to be Holy convocations, even these are my Feasts."

As we already know Leadership requires both Passion and knowledge the passion to do the job and also the knowledge to accomplish the job correctly. In the case of Christian leadership it is required to have some knowledge of the plan and events of God. Fortunately God has carefully spelled out His plan for us in the Bible.

With the Passion events of Jesus being the very definition of Leadership, let's take a look at just what some of the events are that Jesus was fulfilling in His deliberate plan of leadership. We can find a list of the plans of God in the Old Testament in **Leviticus chapter 23**. This is a list of eight Feast or Holy-Event days given directly from God to Moses and prescribed for the followers of God to follow for all eternity.

Since the Holy Week – Passion events occur on four of the eight Holy Feasts Days and they directly relate to the other four Feasts let's take a look at the Feasts of Holy Week and their fulfillment as Jesus in His leadership role is fulfilling His desired plan for mankind.

A look at the plan of God given in His Holy Feasts ...

Leviticus 23:4, "These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons."

These four Holy Feasts are observed in the First Month of the Jewish religious calendar, occurred during the Holy Week – Passion events and correspond to the First Coming of Jesus.

### **Feast #1 Sabbath**

Sabbath means a complete Rest including one's spirit, soul and body. This is the kind of rest that can only come from having security and trust in God. This rest can only come from having God as our ultimate leader. This feast day is observed and fulfilled in Jesus as He entered into Jerusalem [Palm Sunday] presenting Himself to the world as the rightful ruler and King of the World.

Mark 11:10, "Blessed be the Kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."

\*Note: In the Greek writing of the Bible it is evident that the entry of Jesus into Jerusalem was accomplished on a Saturday the Sabbath feast day even though today the day is traditionally celebrated on a Sunday (Palm Sunday).

The next two feasts are both celebrated as the one long eight day feast of Passover. The Lord's Passover (1 day) + Unleavened Bread (7 days) = Passover (8 days).

### **Feast #2 The Lord's Passover**

The Lord's Passover is the covenant feast of God whereby God agreed to step into man's predicament of condemnation and death whereby God would take upon Himself the sins of the world and suffer death in order to bring about death to sin. This feast day was observed and fulfilled as Jesus offers His eternal body and His eternal blood to His followers in His New Covenant of Eternal Life given during the Passover Feast. In fulfillment of this feast death has now "passed over" all of those who have entered into this New Covenant relationship with God.

Matthew 26:27-28, "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the New Testament (Covenant), which is shed for many for the remission of sins."

### **Feast #3 Unleavened Bread**

The Feast of Unleavened Bread is the removal of sin. Leaven (yeast) is a type of a symbol of sin and to remove the leaven is to remove the sin. This feast was observed and fulfilled on the day that Jesus was crucified and died on the cross.

1<sup>st</sup> Corinthians 5:6-8, "Your glorying {about sin} is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

### **Feast #4 First Fruits**

The Feast of First Fruits according to **Leviticus Chapter 23** was to be observed on the first Sunday after the Feasts of The Lord's Passover and the Feast of Unleavened Bread had been observed and yes, you guessed it! This is the very exciting day that Jesus rose from death (Easter day). This feast has begun to be fulfilled as Jesus breaths the First Fruits of the Holy Spirit – Resurrection Life into each of His new followers.

John 20:19, "Then the same day (Easter Sunday) at evening, .. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost (Spirit)."

Romans 8:23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

### **Feast #5 Pentecost (Fifty)**

Later the Feast of Pentecost would begin as the disciples would again receive of the Holy Spirit this time it will be an actual experiencing of the Holy Spirit as the disciples will individually speak in tongues and observe the flames of fire upon the heads of the other disciples.

Acts 2:1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, .."

For a more in depth look at all eight of the feast days please refer to the Jesus Walk 2004 Timeline Devotion.

The Jesus Walk 2004 Holy Week Timeline Devotion is a unique invitation and opportunity to join in and to do just that, to walk with Jesus. I sincerely hope that each of you will take this opportunity to take part in the Jesus Walk 2004 devotion.

Next week Lessons in Leadership from the Communion Cup part 5 of 5 from The Passion of Leadership.

God Bless you,  
David Anson Brown

## **The Passion of Leadership: The Communion Cup of Jesus Christ** (part 5 of 5)

by David Anson Brown

Matthew 26:27 "And He (Jesus) took the cup, and gave thanks, and gave it to them (disciples), saying, Drink ye all of it;"

Matthew 26:28 "For this is My blood of the New Testament, which is shed for many for the remission of sins."

As we have seen in the Leadership of Jesus during the Passion – Holy Week events, the many events didn't just happen to Jesus but in actuality Jesus happened to the events.

In the final analysis Leadership has to have Passion and substance and it has to be a part of reality in order to have meaning. Without meaning nothing is being accomplished except for an opinion, an idea or a philosophy that is simply being taught and not the meaningful life forming substance of reality.

The substance, meaning and reality of Jesus' Passion Leadership is embodied in His Communion Cup the cup, that contains the mercy of God within His eternal blood providing the forgiveness of our sins and the reconciliation of sinful mankind into a relationship with the Holy God.

Jesus taking the cup of redemption, **Mark 14:23** and like the bread, giving thanks. Jesus then passed the cup to the disciples and said "take, drink all of it", "this cup is the New Testament in My blood: this do, that as often as you drink of it, do it in remembrance of Me" (Jesus) **Matthew 26:27**.

The disciples are fully aware that Jesus is speaking of a better blood than man has. He is speaking of His Spiritual life blood. They gladly take the cup of wine and gladly drink all of it. We marvel that Jesus wants us to "Drink all" that He has for us, all of His life, love, healing, compassion, mercy and grace.

Through the New Covenant; God agreed to take on the appearance of a human and to come for us and to die in our place for our sins so that we can Live anew in a new Spiritual relationship with God. God in His Love for us has taken our penalty of death so that we can live in His life of love. With the New Covenant and our New Spiritual Life "All things have become New."

2<sup>nd</sup> Corinthians 5:17 "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold All things are become New."

Christianity is substance and as substance it is to be taken part in. The offer is to take-receive and to drink-absorb it, to internalize what God has for us and to then live out all that God has for us, all of His comfort, security, holiness, boldness and convictions.

While embracing the substance of Jesus' cup of wine, we Christians are to become connoisseurs of the fine wine contained within the cup. We are to savor every drop and to delight in the infinite eternal pleasures to be derived from the exceedingly fine wine all the while discerning even the tiniest hint of man's imperfections that might have been added to the meaningful substance of the communion cup of Jesus.

Christian Leadership knows that the reality of freedom cannot be obtained without actually being free. Therefore, Christian leadership leads us to the eternal blood of Jesus Christ. The blood that He provides, provides our freedom as it is only the eternal blood of Jesus Christ than can provide the resurrection life, liberty and opportunity that comes with a new life in the resurrection relationship with God.

But will we drink of the cup of eternal blood that Jesus is offering to us? ...

Yes, we will drink of it if we see our need for it as the gift of eternal life that God has given to us in His unselfish sacrifice on the cross. Like Jesus our Leader we are to give thanks for the Cup and for the opportunity that is contained within it. It is only through acknowledging our need for it, by recognizing its significance of the eternal life provided by it and by being thankful for what we have received from God, that we will use it and appropriate it into our lives.

Ultimately the leadership of Passion is to give thanks to God by accepting from His hand His cup that He is offering to us and to drink from His cup of Christianity. To take part in Christianity is to partake in God's culture of life, freedom and joy. It truly is God's gift of life, freely given for us and it is from acceptance of this gift that all of our Passion for Leadership then does emerge.

Are we allowing ourselves to live in our new found Relationship with God and are we allowing ourselves the New Freedom that this relationship has to offer? When Jesus took His Communion cup and offered it to His followers, Jesus gave with it the instruction and the invitation to "Drink all of it" Amen! and drink all of it we will.

The Jesus Walk 2004 Holy Week Timeline Devotional is a unique invitation and opportunity to join in and to do just that, to walk with Jesus. I sincerely hope that each of you will take this opportunity to take part in the Jesus Walk 2004 devotional.

Thank you for taking part and being a part of The Passion of Leadership series.

God Bless you,  
David Anson Brown

*About the author, David Anson Brown is currently the administrator of the BasicChristian.org website and moderator of the [now closed] Basic Christian discussion forum.*

Source: [The Jesus Walk 10 Day Holy Week Timeline Devotional](#)

This entry was posted in [David Anson Brown](#) and tagged [2014](#), [Christian](#), [Devotional](#), [Easter](#), [Holy Week](#), [Teachings](#) on [April 2, 2013](#) by [DavidAnsonBrown](#)

## Update March 2013

The important project currently at hand is the 2013 Holy Week from Friday March 22<sup>nd</sup> to Easter Sunday March 31<sup>st</sup>, 2013. [Holy Week – Jesus Walk 2013 \(PDF\)](#)

### Note

With the Basic Christian writing ministry coming to a close, now is a very good time to download the existing material [Basic Christian \(PDF\)](#) and [Basic Christian Essentials](#) because there isn't going to be many more changes to the material and there is going to be an extended online posting pause of a few months.

### Short Term Plans

After Holy Week 2013 the plan is to update the Jesus Walk Timeline Devotional to the 2014 dates and to eventually get the second Jesus Walk Devotion the individual devotional "All the Way – The Long Road" finally written a project that has been ongoing since 2005. The reason the second devotional has remained unfinished and un-posted for so long (8 years) even though every year I attempt to write it is that as an individual maturity/growth devotional after about five topics the devotion always veers into what could be seen as a to do list or a works righteousness – instead of the Relationship Righteousness "Friend of Jesus" devotional that it is intended to be but with this year's scheduled ministry events I think the focus can be adequately placed on "Friendship with Jesus" and one of the results being a completed individual devotional for the Jesus Walk 2014 project the other result being "The Jesus Realm" Yearly Devotional.

### Long Term Plans

Long term the Basic Christian Ministry has only the two writing projects left to finish – the second devotional "All the Way – The Long Road" for the Jesus Walk Timeline Devotional and "The Jesus Realm" a Yearly Devotional. After the two writing projects are concluded, if concluded, there are no plans to do any more writing. Though there is a plan to go over and refine and repost some of the writing and there is the possibility [a small possibility] that the ministry will transition from text (writing – blogging) to video (mp4 – video blogging). By not doing both text and video at the same time it will be a good opportunity to separate the text and redo some of the text while keeping any video separate and having the two distinct downloads one of text files and one of separate video files. The video content would be largely comprised of the written text content i.e. the blog Bible Study, the blog History study and current events but the realistic chances of transitioning the Ministry to a video blog are almost non-existent.

### Unfortunately

The path that is going to get us from Holy Week 2013 to the posting of the Jesus Walk Devotional and The Jesus Realm Devotional is a path that is going to involve yet one more Church controversy. The decision is whether to post the controversy before Holy Week 2013 or after Holy Week 2013 – though with Dr. Jerry Vines hosting [crashing his kool-aid bus into our Holy Week] his controversial [John 3:16 conference](#) [March 21-22] there really is no option but to do the postings prior to Holy Week.

The postings are going to involve several current trends and events in the Christian arena of today and since the postings will be discussing current trends there might as well be some names attached to the current controversies – names like Dr. John MacArthur, Dr. Jerry Vines, Chuck Smith Sr., Billy Braham, etc.

After the controversial postings I think we can have a better view of where modern Christianity is at and a better understanding of where and how the two devotionals “All the Way – The Long Road” and “The Jesus Realm” are going to be separate and distinct from the popular, controversial teachings of today.

## Finally

The plan for the Yearly Devotional “The Jesus Realm” is to be a typical devotional with about 365 daily devotionals – though different from a typical Daily Devotional in that instead of 365 separate devotionals the plan is to have 52 weekly devotionals. Daily Devotionals that are linked and connected to a larger weekly topical teaching, that are ultimately connected to the one large framework of “Friendship with Jesus” the believer’s Priesthood ministry.

The believers Priesthood is separate from the current controversies of today. Where the major controversies of today involve the errors [wretchedness] of Calvinism, the errors [unrestraint] of Arminianism and the errors [Satanism] of Secular [Gnostic] New Ageism the believers Priesthood “Friendship with God/Jesus” is the only viable, Biblical, uniting solution to the common Christian Church.

*John 15:15 Henceforth I (Jesus) call you not servants; for the servant knoweth not what his lord doeth: but **I have called you friends**; for all things that I have heard of My Father I have made known unto you.*

*James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and **he was called the Friend of God**.*

God bless everyone!

David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Holy Week](#), [Teachings](#), [The Jesus Realm](#), [Update on March 6, 2013](#) by [DavidAnsonBrown](#)

## Church Controversy 2013

The dynamic of the current Christian Church theater is that factions (Tribes: Arminianism, Calvinism, Emergent, New Age, etc.) have taken shape and have begun to exploit true Christianity to the point that true historical **[healthy relationship] Christianity** seems to not even be an available option within the current Church marketplace.

We are going to briefly look at some of the very disturbing trends that have taken shape in modern Christianity, trends that are managing and manipulating much of the current Church population. In order to be brief I'm not going to try to establish whether or not the current diabolical events and outcomes are intentional, accidental, or are coincidental – because my own belief is that the events are very much intentional – but instead will let others determine for themselves the motives behind the intentions.

The current church factions (tribes) have regulated themselves into just a few distinct categories. These few select categories happen to correlate with the psychology and personalities of the average person – that's one reason I think this outcome might have been designed and is intentional. For instance at one end of the psychology personality-spectrum is the heavily oppressive (non-decision making) Calvinistic sect that preys upon a type of personality that has a lower self-esteem. On the other end of the personality spectrum the Arminian sect is attempting to prey upon people with a more self-assertive personality trait, while in the middle the Joel Osteen, Emergent Church, New Age type of sects are preying upon the people who have a more carefree personality trait.

In this examination we are going to briefly look at the current Church structures that are currently regulating the three general areas of the average personality spectrum. Because this is a brief examination we are not going to descend very deep into the diabolical nature, purposes and outcomes of these systems, systems that are already in place, but be informed that these systems in their origin are very diabolical and know that their primary intention is to deceive, manipulate and take advantage of their intended victims.

### **The Arminian – self-assertive sect**

#### **Diabolical Nature of Modern Arminianism**

Arminianism has amassed a group of homogenized self-assertive personality traits, people who for the most part are within the confines of the Gospel Realm. The people are in Salvation but then diabolically the modern system is designed to deliberately push the assertive personality traits in a direction that is out of Salvation and back into the sinful realm by using assertions like “take your place in the Trinity”, “become a God”, “join the Divine Council” all of these assertions are wrong, inaccurate and sinful but all are used to motivate that personality type away from the True God of the Bible and back into the sinful realm of this world.

The “Society of Evangelical Arminians” (SEA) [website](#) ‘Not willing that any should perish’ a website that promotes the ministry, conferences and material of SBC Dr. Jerry Vines has posted the following Vimeo Video-Tract on their main page, right sidebar. — 3-2-1 Gospel Presentation: The Story of God, the World, and You – This 3-2-1 Gospel Presentation video is perhaps the most blatantly Satanic video that I have ever seen on a Christian website. The 3-2-1 Gospel Presentation begins by attempting to tell people about the TriUnity (Trinity) of God then wrongly explains that Jesus was just a man like us and insinuates that we can become God like Jesus then in Blasphemy concludes with “now go take your place in the Trinity” – Wait! Excuse me! Isn't that what got Satan kicked out of Heaven by trying to take a seat with God.

[ [Video](#) ]

## The Calvinism – non-decisional sect

### Diabolical Nature of Modern Calvinism

In the same way that Modern Arminianism has amassed similar personality traits and is using that trait to remove people from the Gospel of Jesus Christ the Modern Calvinism movement is amassing people with a similar personality trait, indecisive personalities, and in making multiple decisions for the people is once again diabolically directing the people who have a relationship with God away from their relationship with God and in this case it is into a preconceived “wretched” condition that the Bible says the exact opposite about us regarding God’s Children that we are Saints, washed, cleansed from sin and in fellowship with God.

[ [Video](#) ]

*1 Corinthians 6:11 And such [wretched] were some of you [when unsaved]: but [now] ye are washed, but [now] ye are sanctified, but [now] ye are justified in the Name of the Lord Jesus, and by the [Holy] Spirit of our God.*

Sourced: 5PtSalt.com – [Todd Friel, Please, Take Your Own Medicine](#)

The ‘Wretched’ Calvinist Dr. John MacArthur

[The Substituted Servant, Part 2](#) (Isaiah 53:4-6) March 03, 2013 by Dr. John MacArthur at Grace Community Church — Sourced: Phoenix Preacher MichaelNewnham.com [Comments: #124](#)

In this excruciating tome of a sermon message screeded by none other than the infamous Dr. John MacArthur the esteemed Mr. MacArthur begins his message by vigorously glaring at his audience – it could be assumed that Mr. MacArthur believes he is preaching to wretched Christians then having established that he considers Christianity to be a wretched amassment he then proceeds to pronounce not one but two curses upon the beloved Jewish people of God. Didn’t that Hitler guy used to say that Jews were cursed and well Hitler is most probably bound for an eternity in the Lake of Fire as we speak (blog). Considering Mr. MacArthur’s often given messages Mr. MacArthur himself, including preaching about tithing – though he preaches a tithe light, give what money you can but always give – is **preaching a Trifecta of Lake of Fire messages**. In his preaching that Christians are wretches, Jews are cursed and by Biblical definition extorting money from people who can’t afford to donate, it does possibly place Mr. MacArthur in the same company of other scoundrels, men who occupied positions in high places yet men who’s eternal future may not be all that it is portrayed to be in the here and now.

*Romans 9:4-5 4 Who are Israelites (Jews); to whom pertaineth the **adoption**, and the **glory**, and **the covenants**, and the giving of the law, and the **service of God**, and the **promises**; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.*

FBC Jax Watchdogs March 4, 2013 at 7:01 PM

Anonymous said...

These guys like to use their "office" of a bishop, and their "authority" as a "man of Gawd", to obtain money from people by threatening them with a curse.

Here is the definition of extortion:

the crime of obtaining money or some other thing of value by the abuse of one's office or authority.

Here is what the bible says about extortioners:

1 Corinthians 6:

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor EXTORTIONERS, shall inherit the kingdom of God.

THIS PREACHER IS THE ONE THAT SHOULD BE AT THE ALTER, REPENTING OF EXTORTION! But since they will not likely repent, then we must obey the bible when it comes to these men:

1 Corinthians 5:11

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

Come out of these synagogues of Satan, and follow Christ outside of the satanic nicolaitan institution!

Sourced: FBC Jax Watchdogs – "World-Wide" Evangelist Shows How to Handle a Talker in the Audience – [Comments](#)

Today the Calvinist Pastor William Graham Tullian Tchividjian [Coral Ridge Presbyterian Church] is one of the biggest proponents and promoters of the Modern Calvinistic 'Wretched Christian' heresy. Tchividjian is the grandson of the famous Dr. Billy Graham.

Billy Graham has famously dedicated his life to the legitimizing and synthesizing of the various deviant Christian sects and just lately Graham became notorious during the 2012 Presidential Election for his endorsement of Mormon Mitt Romney and scandalously promoting the Mormon LDS cult as a non-cult.

Tullian Tchividjian – The Gospel Coalition [bio](#)

## **The Emergent, New Age – secular sect**

### **Diabolical Nature of Emergent, New Age**

Where Modern Arminianism and Modern Calvinism are gathering flocks of personalities from among the two ends of the personality spectrum the Modern Emergent church movement is more inclined to gather people from among the middle of the personality spectrum. The more middle of the road (secular) personality.

The diabolical nature of the Emergent, New Age system is that like the other systems discussed it takes and amasses people according to their personality traits and then uses those normal traits to direct the people away from a true Biblical relationship with the living, loving God of all creation Jesus Christ. In the case of the Emergent sect it is the age old tried and true method of getting good and kind people to do even more good and kind works to the point that the good works [arbitrarily defined by the leaders] become both the means of salvation and also the salvation itself completely removing from the spectrum a personal one to one relationship with God Who has already saved us.

Joel Osteen [Education: Attended Oral Roberts University, c. 1981–82] a preacher [his father, a former Southern Baptist pastor, founded Lakewood Church where Osteen is the current senior pastor – Wiki.com] is one of the many examples of the plethora of secular – hipster – modern marketing focused preachers.

Another example of this middle of the road – secular modern Christianity – is the Calvary Chapel movement most obviously promoted by Pastor Chuck Smith Sr. of Calvary Chapel Costa Mesa, CA. The Calvary Chapel distinctive most adhered to, though not officially written down, is to go along and to get along – this is the best business model for a Calvary Chapel pastor [Note: I was personally told this in class by Pastor Chuck Smith Sr. while I was a student in the Calvary Chapel School of Ministry. I graduated from the two year CCCM SoM program in 1998.] The Calvary Chapel movement in its quest for marketability has chased many of the popular cultural trends of our time. Calvary Chapel pastors chased after various End Time speculations and Antichrist scenarios when it was in vogue to do so, then deviating into Arminianism followed closely by deviating into Calvinism, followed more closely by deviating into the Emergent Movement because each of these popular trends seemed financially stable at the time. Of course all the while Calvary Chapel pastors are giving the vague impression that they are teaching through the Bible but really it amounts to excessive stories about the preacher's personal life while providing little substance about the written Bible.

## Recap

The modern secular church as a business structure is after all more about the money and the prestige of a few than about anything actually beneficial to the gathered worshippers.

The money is extorted in type or possibly from a Biblical perspective or possibly even from a legal perspective in the following forms.

**Calvinists** give money to their cause and to prove to the leaders that they themselves are not really all that wrenched.

**Arminians** give money to their cause and to prove to the leaders that they likewise are assertive and are able to make a difference in the world – and their money would be able to make a difference in the world if the money was properly used by the leadership.

**Emergents** give money to their cause and to prove to the leaders that they are in fact a kind and compassionate people.

## Conclusion

### Conclusion – Friendship with God

The modern church structure is an unfair one-sided arrangement while in reality a personal relationship with the One real and true God in Jesus Christ is a two-sided arrangement. A two-sided arrangement that is both personal and intimate and it is also a relationship of give and take (unlike the ministries of today that are all take and little give). God gives in that not everything we do is pleasing to God and we take in that we have each taken considerable advantage of God in His kindness and His goodness. Yet through it all, all our ups – all our downs, we have the one sure consolation that God is for us. He has provided a personal relationship for us and amazingly it is both personal and eternal. We have an eternity in a personal relationship with God.

*2 Thessalonians 2:15-17 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and **hath given us everlasting consolation** and good hope through grace, Comfort your hearts, and stablish you in every good word and work.*

God bless everyone!

David Anson Brown

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This entry was posted in [David Anson Brown](#) and tagged [Posts from other blogs](#), [Teachings on March 4, 2013](#) by [DavidAnsonBrown](#)

## SBC Today: John 3:16 Conference Interview: Dr. David Allen

Note: The Baptist Denomination [worldwide - Europe and America] is historically a fundamentally conservative Christian organization. By 1990 the conservative Baptist denomination had been almost completely infiltrated and taken over by [Rick Warren, Paige Patterson, etc.] pseudo conservatives. Those same pseudo conservatives while eliminating the conservative personnel then filled the vacated conservative positions with [anyone] Liberals, Emergents and Calvinists – anyone who wasn't a legitimate conservative Christian fundamentalist. Christian conservatism [Biblical doctrine, Believer's Priesthood, freedom to worship, freedom to serve and fellowship - equality, individual freedom and local Church autonomy] has long ago left the building – what has existed since the 1990's is a fake pseudo conservatism. A Republican RINO conservatism that is conservative in name only yet very liberal, secular and emergent in reality.

The two [Liberalism and Calvinism] conspired together to overthrow conservatism and now today with conservative Christianity out of the picture the two are struggling among themselves for who will control what is left of the mainstream denominations. The struggle today is not about Conservatism and Liberalism, far from it as true conservatism has long ago left the building and isn't even in the picture. The very real struggle today in mainline Christianity is Liberal (Secular-Emergent) practices vs Calvinism (control and manipulation) practices. Real conservative Christianity has been twice replaced and removed, so don't confuse the replacement (secular-liberalism, cultish Calvinism) Christianity of today with the real historical, Biblically based conservative Christianity.  
~ David Anson Brown

Reblogged from: [SBC Today](#)

### **John 3:16 Conference Interview: Dr. David Allen**

In the weeks preceding this year's John 3.16 Conference, SBCToday will post interviews with each person scheduled to speak at the Conference. The following interview is with Dr. David L. Allen, who is Professor of Preaching, George W. Truett Chair of Ministry, Director of the Southwestern Center for Expository Preaching, and Dean of the School of Theology at Southwestern Baptist Theological Seminary. Dr. Allen is co-author of *Whosoever Will: a Biblical-Theological Critique of Five-Point Calvinism*.

...

2. How important is this conference in light of the current climate within the SBC?

I consider it to be very important. I constantly receive calls and emails from students, pastors and laypeople about the subject of Calvinism, often within the context of their local church. The issues that will be addressed at this conference will scratch where many of our people currently itch.

When it comes to Calvinism in the SBC, a fair amount of misinformation, misinterpretation, misunderstanding, and misrepresentation characterizes the current climate. This makes it difficult for most to cut through the discrepant fog.

...

7. What result(s) do you hope to see from the Conf.?

I would hope that the conference can provide Southern Baptists and others interested in this subject an opportunity to reflect on their beliefs like the Bereans of Acts 17:11 who "searched the Scriptures daily to find out whether these things were so." I would hope that people can come away with a greater understanding of what the differing positions are and what they entail. I would hope that this conference will generate a greater love and appreciation for brothers and sisters who disagree on these issues. **Finally, I would hope to see greater unity** as we [pseudo religious workers] work together to [fleece the flock - pluck the peeps - and pretend to] fulfill the Great Commission.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on February 28, 2013 by [DavidAnsonBrown](#)

## PhoenixPreacher: Hell Freezes Over Rick Warren was a guest on Calvary Chapel's Kwave

Reblogged from: [Phoenix Preacher](#)

Much will be made of the fact that [Rick Warren was on Pastors Perspective](#) yesterday.

Comments:

#72 mrtundraman (Doug G.) says: February 28, 2013 at 3:40 pm

Rick Warren is the only person who could fill Chuck Smith's shoes. That's the solution, **bring CC** [Calvary Chapel] **into the SBC** [Southern Baptist Convention] via [Rick] Warren.

See Also:

[Lighthouse Trails blog](#)

[Letter to the Editor: Calvary Chapel Founder Chuck Smith Welcomes Rick Warren on Pastor's Perspective](#)

[Ephesians 5:11 blog](#)

[Chuck Smith hands over Rick Warren to the disobedient, men-trusting sheep](#)

This entry was posted in [Posts from other blogs](#) and tagged [Old Testament](#), [Posts from other blogs](#) on March 1, 2013 by [DavidAnsonBrown](#)

## Regarding the Incorrect Doctrine of a Heavenly 'Limited Atonement'

**Regarding the incorrect doctrine of [heavenly] 'Limited Atonement'** the Atonement [Christ] was sacrificed here on earth [not in heaven] - there is no limited atonement blood being sacrificed in heaven to be given down [as a covering] to [select individuals]. The atonement blood sacrifice was shed on the cross of Jesus Christ on earth [for all mankind] and **the works of the cross of Jesus offered up** [for all mankind] **and accepted by God the Father in Heaven creating a completed atonement** [the repaired relationship between the Holy God and a sinful mankind] at one time **for the opportunity of all mankind**; past, present and future.

### Common Christian Confession of Faith (2012) Westminster Confession of Faith (1646)

#### Chapter XIV Of Saving Faith — Westminster Confession of Faith (1646)

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the ministry of the Word: by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein; and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principle acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

III. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

### Common Christian Confession of Faith (2012)

#### Common Christian Faith Confession

*Psalms 104:24 O LORD, how manifold are Thy works! **in wisdom** hast Thou made them all: the earth is full of thy riches.*

#### God's Plan of Salvation

*Hebrews 2:16-17 For verily He (Jesus) took [manifested] not on Him [the likeness or] the nature of angels; but He took (manifested) on Him [as a human in] the seed of Abraham. Wherefore in all things [as an incarnated human] **it behoved Him to be made [human] like unto His brethren**, that He might be a merciful and faithful [Melchisedec] High Priest in things pertaining to God, **to make reconciliation for the sins of the people** [and not reconciliation for the sins of the fallen angels].*

Romans 2:14-16 For when the Gentiles, which have not the law, do by nature [a good conscience] the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, **their conscience also bearing witness**, and their thoughts the mean while accusing or else excusing one another; In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Hebrews 4:12 For the word of God is quick (alive), and powerful, and sharper than any twoedged sword, **piercing even to the dividing asunder of soul and spirit**, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

## The Atonement of Jesus Christ

Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement**.

Hebrews 10:14-25 For by one [atonement] offering He (Jesus) hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the Covenant [New Testament] that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; And **their sins and iniquities will I remember no more**. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into [the opened way – into the presence of God - and eternal life - provided by the atonement] the Holiest by the blood of Jesus, By a new and living way, which He hath consecrated [atoned] for us, through the veil, that is to say, His flesh; And having an [Melchisedec] High Priest over the House of God; **Let us draw near with a true heart in full assurance of faith**, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised; And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day [return of Jesus Christ] approaching.

When the broken relationship is identified as broken, it is then possible to determine a remedy (Atonement). It is up to the offended party to declare what is suitable to repair the relationship and it is up to the offending party to desire to remedy the relationship otherwise the relationship will remain broken.

God being the offended one has declared that a relationship in the current sinful physical state of man is not acceptable. God has determined that to repair the relationship it will be necessary to have a new birth, a new Spiritual Born Again birth. Now it would normally be up to the offending party to meet the needs of the offended one therefore restoring the relationship. In this case, man is not able to repair the breach, the brokenness is too broken for us to repair. In this case God, has sent Himself to repair (atone) the separation on man's behalf.

The atonement is what the offending party is offering to the offended party. God has a special category of people that make offerings to Him. This group of people are called priests. **A priest offers to God on behalf of man**, where a prophet receives from God and offers it to man. Because God is not upset with Himself and God is not in a broken relationship with Himself, God has no need to make atonement with Himself. **For this reason God had to become a man.** God had to become a man and serve as a priest to offer atonement (repair) for the broken relationship between man and God.

After the offending party offers the repair (atonement) it is up to the offended party to determine if the offering is acceptable and if acceptable, therefore repairing and restoring the relationship. **We know beyond any doubt that Jesus and what Jesus did as High Priest in offering atonement to God is acceptable to God and has repaired the relationship between man and God.** The reason that we know this is that God resurrected Jesus from death in an eternal Spiritual body.

*Romans 1:3 Concerning His (Father's) Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.*

## **The atonement sacrifice offering between man [Jesus the High Priest] and God is completed**

The atonement between man and God is complete and completed; there is no current or future work of atonement. **We have received the work that Jesus as our High Priest did for us on the cross. The relationship between man and God is now open and available. The atonement is a sacrifice that is offered from a priest to God.** We do not receive atonement [directly] from God. God is not offering atonement directly to us because He has not offended us. Now that the relationship between God and man has been atoned (repaired) by the cross of Jesus Christ it is now the responsibility of each individual person to take advantage of the repaired relationship and enter into the atonement of Jesus Christ and have a relationship with God.

**Note: Regarding the incorrect doctrine of [heavenly] 'Limited Atonement' the Atonement [Christ] was sacrificed here on earth [not in heaven]** - there is no atonement blood being sacrificed in heaven to be given down to mankind. The atonement blood sacrifice was shed on the cross of Jesus on earth and the works of the cross of Jesus offered up and accepted by God the Father in Heaven creating a completed atonement [the repaired relationship between the Holy God and a sinful mankind] at one time for all mankind; past, present and future. -- "Romans 5:11 *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*" -- "Leviticus 6:7 *And the priest* (Hebrews 3:1, Hebrews 4:14, Hebrews 6:20) *shall make an atonement for him [sinner] before the LORD [God]: and it shall be forgiven him [sinner] for any thing of all that he hath done [sins] in trespassing therein.*" -- Also Note: The atonement sacrifice of Jesus is complete, conclusive and eternal for all mankind who are willing to receive it because the blood that Jesus shed on the cross after His death [full payment for our sins] is blood that is sinless [unlimited], Holy [in fellowship with God] and eternally [pre-existent] alive [Spirit life]. **We receive our eternal life from the eternal life of the blood** (Leviticus 17:11) **of Jesus promised at the Last Supper Communion** (Matthew 26:28) **then shed and poured out** (John 19:34 - Psalms 22:14 - Isaiah 53:12) **on the cross.** -- David Anson Brown

*John 1:1-18* In the beginning was the Word (Jesus Christ), and the Word was with God, and the Word (Jesus Christ) was God. The same was in the beginning with God. All things were made by Him (Jesus Christ); and without Him was not anything made [created] that was made. **In Him (Jesus Christ) was life; and the life was the light of men.** And the light shineth in darkness; and the darkness comprehended it not. There was a man [John the Baptist] sent from God, whose name was John. The same came for a witness, to bear witness of the Light, *that all men through Him might believe.* He [John the Baptist] was not that Light, but was sent to bear witness of that Light. That (Jesus Christ) was the True Light, which lighteth [gives life to] every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His Name (Jesus Christ): Which were born [Spiritually], not [physically] of blood, nor of [physical effort] the will of the flesh, nor of the will [human desires] of man, but of God. And the Word (Jesus Christ) was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of Grace and Truth. John bare witness of Him, and cried, saying, This was He of whom I spake, He (Jesus Christ) that cometh [physically] after me is preferred before me: for He [eternally] was before me. **And of His fullness have all we received,** and grace for grace. For the law was given by Moses, but **Grace and Truth came by Jesus Christ.** No man hath seen God at any time; [only] the only begotten Son (Jesus Christ), which is in the bosom of the Father, He (Jesus Christ) hath declared Him.

Source: [Common Christian Confession of Faith](#)

This entry was posted in [David Anson Brown](#) and tagged [Posts from other blogs](#), [Teachings](#) on [February 27, 2013](#) by [DavidAnsonBrown](#)

## **A Study of Biblical Predestination**

## Predestination

Proorizo (4309) Pro - prior, before; Horizo - "horizon" determine, decree, mark, establish, boundary

Verses – Romans 8:29-30; Ephesians 1:5-11

First Use: Romans 8:29-30 For whom He did foreknow, He also did **predestinate to be conformed to the image** [understanding] **of His Son**, that He might be the Firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He glorified.

Predestination is a prior determination. For the Christian it has been predetermined that once a person becomes a Christian, the end result will be the person being conformed to the image of Jesus. This is like an artist that with foreknowledge has predetermined the subject of a painting, or a sculptor, predetermining the shape he is going to mold. Predestination is simply knowing in advance what the final design or destination is. The final predestined destination for the believer is to be in heaven with Jesus and to be similar to Jesus. Similar in that we can interact with Jesus.

Destination is the end of a journey, the final destination. Biblically we are only predestined to heaven once we have acknowledged God. We are not predestined to individual fates in our life. In other words God does not predestine certain people to heaven and then others to hell. Our relationship with God is based on our own individual freedom and choice as God has already chosen to die for our sins the choice is now up to us to acknowledge Him. Therefore we have the freedom in our spirit to either acknowledge Jesus is God or to reject who He has proven Himself to be.

**It is only after a person enters into a personal relationship with Jesus that then the person becomes "predestined" to a permanent reunion with Jesus in heaven.** There are many factors that affect our daily life. We can make our own decisions and choices, we can let others influence us or make decisions for us. There are also Biblical factors such as we will reap what we sow. In other words, if we do Godly things we will receive Godly things, if we do evil things we will receive evil outcomes.

God also maintains control "providence" over His creation at all times, as according to God's plan God will permit certain events and He will not permit other events. Our lives are filled with many events, accomplishments and even some failures yet none of these are a part of "predestination" as the Bible defines it but all of them are a part of our normal living conditions in a fallen existence and in the fellowship and company of the living God who oversees His entire creation.

Source: [Basic Christian: Theology](#)

### A Study of Biblical Predestination

Note: There is a Biblical progression of the believer. 'Romans 8:30 Moreover whom He (God) did predestinate [as Isaac [a child of God] was predestined - **children of God are predestined to become sons of God**], them He also called [as Abraham was called]: and whom He called, them He also justified [as Jacob was justified]: and whom He justified, them He also glorified [as Joseph was glorified].' **First an individual has to answer the call of God to come out of the world to separate from this world and to walk in a relationship with God as Abraham was called to walk with God.** Those who have answered the call having left the world and are 'born again' in the promise land [heaven] as Isaac was born in the land [promised to Abraham] and remain in the promise land as Isaac remained in the land they become children of God and once a child then predestined to become a son of God. The predestined children of God are justified (conformed into the

image of God in Jesus Christ) and elected to an office a duty for God's Kingdom as Jacob was justified from Jacob to Israel and elected [duty to perform] to be the father of the 12 tribes (family groups) that would comprise the entire nation of Israel the nation that would safely bring the redeemer to mankind. In completing the task and honoring God the justified and elected Christian is also glorified (accomplished) as Joseph (a Biblical type of Jesus) was glorified [covered in clothing (righteousness) and given the (adoption) signet ring of Sonship and authority] having saved the family from famine and reuniting the family back together under one roof all while being raised up from the pit of prison (death and hell) to be a ruler in all of the world, all of Egypt. - Also Note: With the rape of Dinah their sister [Genesis 34:1-31] and in vengeance two of her brothers Simeon and Levi destroyed an entire city, [without the foreknowledge of Jacob who completely disapproved of their actions and later Jacob diminished their blessings because of their actions]. It might seem like a tall tale that only two men could destroy an entire city and it might seem like an ancient fluke that it could happen however the warfare that Simon and Levi practiced is now the concept of the most modern, most devastating warfare of our day. First nonlethal force is applied (the entire city being circumcised) in modern times loud piercing audio sounds and or accompanying noxious 'ray gun' type transmissions will easily incapacitate an entire neighborhood and then once incapacitated a few operatives like Levi and Simon can quickly and easily decide to dispatch, capture or leave alone each incapacitated individual. Coming later in Egypt we will learn how the entire nation, a very prosperous, diverse and secure nation, quickly became ruined and the possession of a single ruler (Pharaoh) yet another concept that is very important in our time and day.

Source: [Basic Christian: Blog Bible Study](#)

## **The Pierre Statement on Biblical Doctrines by Confessing Christians – A Declaration of Faith**

#7: Only Christians have Salvation and are the Children of God, non-believers are separated from God by their own choice and actions and not by God's choice

*Romans 8:16 The Spirit itself beareth witness with our spirit, that we (Christians) are the children of God.*

*Romans 9:8 That is, They which are the children of the flesh (physical), these are not the children of God:*

Only Christians are "Born Again – Born from Above" therefore only Christians have the Spirit of God making Christians "Children" of God and as Children in the Family of God partaking in an intimate relationship with God our Father.

*Galatians 3:26-27 For ye (Christians) are all the children of God by Faith in Christ Jesus. For as many of you as have been Baptized into Christ have put on Christ.*

It is evident that people are humans and as humans we live within the limitations of humanity and as humans we also die within the limitations of humanity. There cannot be any dissension regarding the frailty of the human existence, no one physically lives much longer than about the span of 100 years.

The human lifecycle is clearly revealed in the Bible that All mankind has descended from Adam and Eve and therefore All mankind is inherently in the sinful condition passed on from Adam and Eve and All mankind is in need of an individual Spiritual rebirth from Jesus in order to overcome the physical death that is certain for everyone.

**The Bible shows us that there are distinct and different categories of people**

## **Everyone is conceived in sin and therefore begins life separated from God**

*Romans 3:23 For all have sinned and come short of the Glory of God.*

God is calling out to everyone to no longer continue in separation but to be reunited to God through the cross and Resurrection of Jesus.

*John 12:32 And I (Jesus), if I be lifted up from the earth will draw all men unto Me.*

Those that Respond to the Call of God by Faith acknowledging the Cross and Resurrection of Jesus, these people are cleansed of their own sins and Jesus then Breathes His Spirit into this person creating a new Child of God.

*John 20:22 And when He (Jesus) had said this, He breathed on them and saith unto them, "Receive ye the Holy Ghost" (become a Christian).*

## **The New Christian now has the Spirit of God and is now a Child of God no longer separated but is now in the family of God and in Spiritual fellowship with God Himself**

*Romans 8:16 The Spirit Himself beareth witness with our spirit, that we are the children of God.*

*Romans 8:16-17 The (Holy) Spirit itself beareth witness with our [Christian] spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.*

## **The Children of God are now Predestined (appointed outcome) to the Adoption of God to become Sons of God**

*Ephesians 1:5 Having Predestined us [children] unto the Adoption of Sons (5206) by Jesus Christ to Himself, according to the good pleasure of His will.*

A Child of God then becomes a Son of God in their own individual resurrection, after physical death, when the soul and spirit of the Christian enter into the perceivable presence of God in Heaven then God adopts the Child elevating the Child to a Son by giving the Son a new Spiritual body to replace the physical body that has just died. It is upon receiving the new unique Spirit body from God that the child (5043) of God become Sons (5206) of God and as a son (5207) the status and privileges of Sonship are then available.

*Romans 8:23 And not only they (creation groans), but ourselves also, which have the firstfruits of the Spirit (Christians), even we ourselves groan within ourselves waiting for the Adoption, to wit the Redemption of our Body.*

As a Son of God and now in Heaven (Perceivable presence of God) with God the Son receives an Inheritance from God his Father. The Inheritance includes an Abode (Place to live) an Occupation and resources to live and thrive on. **We are Children of God while here on earth then we become Sons of God in Heaven in the Manifested presence of God.** Another distinction between Children and Sons is that we Children on earth struggle with sin and the physical realm. Once a Son in Heaven we are freed from sin and enter the ease of the Spiritual realm.

*Jeremiah 3:19 But I said, How shall I put thee among the children [lit. **sons**], and give thee a pleasant land, a goodly heritage [lit. **inheritance**] of the hosts of nations? and I said, Thou shalt call Me, **my Father**; and shalt not turn away from Me.*

*Jeremiah 4:22 For My people is foolish, they have not known Me; they are sottish (spiritually intoxicated) children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.*

*Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in Light.*

The people here on earth are either non-believers or they are believers and when believers they are children of God, the non-believers that have lived and have now died and died in their own sins are now separated from God forever as there is no longer a remedy for human sin after human death. While the people in Heaven are now Sons of God.

Note: Once a person becomes 'Born Again' by receiving the Spirit breath Baptism directly from the resurrected living Jesus Christ we become 'children of God' and the entire time we are in our physical body we remain children of God. It is only after physical death and we separate our spirit and soul from our fleshy body of sin that we enter into the presence of God. Once in the presence of God and having met God face to face, the non-believer departs from God while the child of God remains and God adopts His children of God to become His 'sons of God' in heaven. We become sons of God only when we are in a spiritual body in heaven. To be Born Again in our physical body is to be a child of God the entire time we are physically alive on earth later only after meeting God and having a new spiritual body in heaven do we become sons of God. It's possible to be an infant or a child of God and not know our Father face to face however it is not possible to be a son without having met and being able to recognize the Father through Jesus face to face.

*Colossians 1:12-15 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son (Jesus): In whom we have redemption through His blood, even the forgiveness of sins: **(Jesus) Who is the image of the invisible God**, the firstborn [inheritor] of every creature:*

*Colossians 3:10-11 And (Christians) have put on the new (Spiritual) man, which is renewed in knowledge after the image of Him (Jesus) that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all [children of God - sons of God].*

## **It is the Holy Spirit that seeks to bring people to God (Jesus)**

*John 12:32 And I, if I (Jesus) be lifted up (cross and resurrection) from the earth, will draw all men unto Me.*

*Hebrews 3:7-8 Wherefore as the Holy Ghost saith, Today if ye will hear His voice, Harden not your hearts ...*

*Hebrews 10:15 Whereof the Holy Ghost also is a witness to us ...*

The Holy Spirit covers the entire world and in conjunction with the work of the Holy Spirit all of creation also testifies to all of mankind about the glory, goodness and abilities of God.

*Romans 1:18-20 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him (God) from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead [Father, Son Jesus, Holy Spirit]; so that they (sinners) are without excuse:*

Because the Holy Spirit is everywhere pleading with all mankind, all mankind is without an excuse as to why they do not accept the love and a relationship with the one True God revealed to mankind in Jesus Christ.

We can agree to agree that not all people are the same in the sight of God yet it depends on the individual as to their relationship or lack of relationship with God because God has made it clear that He is available for everyone.

Note: The Jewish people are in the redeemed presence of God and are heirs (inheritors) in the Kingdom of God. The Jews become children – sons of God in the resurrection while the “Born Again” Christian Church are now children [in the Spiritual image] of God and as children Christians a part of the family of God.

*John 5:25 Verily, verily, I (Jesus) say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall [become Christians and] live.*

*John 11:23-27 Jesus saith unto her (Martha), Thy [Jewish] brother (Lazarus) shall [physically] rise again. Martha saith unto Him, I know that he shall [spiritually] rise again in the [Jewish] resurrection at the last day. Jesus said unto her, I am the [Spiritual] resurrection, and the [Spiritual] life: he that believeth in Me, though he were [physically] dead, yet shall he live: And whosoever liveth and believeth in Me shall never [Spiritually] die. Believest thou this? She saith unto Him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.*

Also Note: The Jewish people are heirs (inheritors) of God because of the promises of God and through their faith in the promises of God and not by abilities, works or their keeping of the law.

*Romans 4:14-15 For if they (Jews) which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression.*

*Romans 9:3-5 ... my (Jewish) brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers [Abraham, Isaac, Jacob], and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.*

- Note this topic is mainly in reference to the Church and to the Gentiles as the Jews are a separate matter in regards to their relationship with God.
- Note the King James Version of the Bible often interchanges “child” (5043) and “son” (5207) a Greek language reference guide (Strong’s Concordance) may be used to determine if the original word is son or child.

Source: [The Pierre Statement of Confessing Christians](#)

This entry was posted in [David Anson Brown](#) and tagged [Teachings](#) on [February 27, 2013](#) by [DavidAnsonBrown](#)

## Basic Christian: Theology — Called, Chosen, Elect and Glorified

Biblical Examples: **Abraham** [called from among the Nations] → **Isaac** [chosen over Ishmael] → **Jacob** [elected to be the physical father of the 12 Tribes of Israel] → **Joseph** [glorified -- from prison into **Sonship**: Kingdom, Priesthood, Authority, Power and Reign]

### Called see also Chosen, Elect, Glorified

Kaleo (2564) call, bid forth, name; Kletos (2822) invite, appoint, called

Verses – Genesis 2:19; Psalms 31:17; Isaiah 62:2; Romans 11:29; 2 Thessalonians 1:11; 2 Timothy 1:9; Hebrews 3:1; 2 Peter 2:10

First Use: Genesis 1:5 and God called the light Day and the darkness He called Night. And the evening and the morning were the First day.

*Genesis 3:9 And the LORD called unto the Adam and said unto him, Where art thou?*

**Called** (all are called to a personal relationship with God) → Chosen (those who have responded to the Call) → Elect (of the chosen, elected or appointed to a specific purpose for God) → Glorified (Accomplished in God's specific plan).

**Abraham** → Isaac → Jacob → Joseph

*Romans 8:30 Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also Glorified.*

Called is to be bidden, or invited. A call is an invitation. All are called (invited). To be physically born as a human being, created in the image of God, is to be called (invited) into a relationship with God.

*John 12:30-32 Jesus answered and said, This voice (The Father, speaking from heaven, glorifying Jesus) came not because of Me, but for your (disciples) sakes. Now is the judgment of this world: now shall the prince (Satan) of this world be cast out. And I, if I be lifted up (crucifixion & resurrection) from the earth, will draw (call / invite) all men to Me.*

*Hebrews 13:12-14 Wherefore Jesus also (was sacrificed outside the city, at Calvary), that He might sanctify (set us apart for God's use) the people with His own blood, (He) suffered outside the gate (outside the city). Let us (bidding, calling) go forth therefore unto Him (Jesus) outside the camp, bearing (having) His reproach (rejection of this world). For here (this fallen sinful world) have we no continuing city, but we seek one to come (heaven).*

### Biblical example: Abraham

*Genesis 12:1 Now the LORD God said unto Abram, Get thee out of thy country and from thy kindred and from thy fathers house, unto a land that I will show thee.*

*Hebrews 11:8 By faith Abraham, when he was called to go out into a new place which he should after receive for an inheritance, obeyed: and he went out not knowing where he was to go.*

Abraham, the father of faith, heard the calling of God and Abraham responded to God. Abraham left his old life and went to have a relationship with God. This did not make Abraham without faults. Abraham still made plenty of mistakes but now Abraham had a new life and a new friend in life, God. God became the friend of Abraham, that is the call. The call is an invitation into friendship with God.

*1 Corinthians 1:1-2 Paul, called to be an apostle of Jesus Christ through the will of God.. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all (Christians) that in every place call upon the name of Jesus Christ our Lord, both theirs (Corinth) and ours (Christians throughout the earth): The Christians at the city of Corinth, worship the same God, Jesus, as all Christians no matter where they are on the earth.*

*2 Timothy 1:9 Who (Jesus) hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.*

God has called (invited) us into a relationship with Himself. God did not call us to do work for Him. In fact God did all the work (creation & redemption). God has called us to rest in the work that He has completed. It is not work to obey God, nor is it work to worship God. Abraham was not working to make himself pleasing to God or to get God's attention. Everyone already has God's attention. God called Abraham to come have a relationship with Him and Abraham responded and proceeded to the promise land and received the promises of God in the "promise land."

### **Chosen see also Called, Elect, Glorified**

Eklegomai (1586) Ek - out of; Lego - words; select, make choice, choose out, chosen

Verses – Deuteronomy 30:19; Joshua 24:14; Proverbs 1:29; Isaiah 58:5-6; Ephesians 1:4; James 2:5; Revelation 17:14

First Use: Genesis 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

*Genesis 13:11 Then Lot chose him all the plain of Jordan; and lot journeyed east: and they separated themselves the one from the other.*

Called (all are called to a personal relationship with God) → **Chosen** (those who have responded to the Call) → Elect (of the chosen, elected or appointed to a specific purpose for God) → Glorified (Accomplished in God's specific plan).

Abraham [called] → **Isaac** [chosen] → Jacob [elected] → Joseph [glorified]

Chosen are the people that have responded to God's call. It is necessary to First respond to God and to obey the calling of God to be in the promise land. Ishmael was not a child of obedience, he was a child of servitude being born to Hagar the servant. Isaac was the child of God's calling, born free, born in the land of promise. When we answer God's call and respond to God we are in a right relationship with God and are in the promise land. The chosen are only chosen in the promise land. Had Abraham not responded to God's call and gone to the promise land. Isaac could not be the chosen child. Had Isaac been born anywhere in the world, he would just be another person, but he was born in the promise land and therefore receives the promises of God.

*Genesis 24:5-8 And the servant said unto him (Abraham), Peradventure the woman (Isaac's bride) will not be willing to follow me unto this land: must I needs bring thy son (Isaac) again unto the land from whence thou (Abraham) camest? And Abraham said unto him, Beware thou that thou bring not my son thither again... only bring not my son thither again.*

*Genesis 21:12 .. for in Isaac shall thy seed be called.*

*Galatians 4:28 Now we (Church) brethren as Isaac was (chosen), are the children of promise.*

When we accept Jesus and are born again into the family of God, we, like Isaac, are in the promise land of God and like Isaac we are the children of God's promises. Of the called those that respond to the call become chosen. God does choose with complete knowledge. God has complete knowledge of all past, present and future thoughts, actions and events. God uses His knowledge to make His choices.

### **Biblical example: Isaac**

Isaac is "chosen" over Ishmael to be the child to receive the promises of God.

*Genesis 17:20-21 And as for Ishmael, I (God) have heard thee (Abraham): Behold, I have blessed him and will make him fruitful... But my covenant will I establish with Isaac.*

Isaac is an example of being chosen. Isaac was chosen because he was born in the promise land and because he was born free. Ishmael was also a child of Abraham but he was a child born as a servant. Only the children that are born into the family are free, while children born from a servant remain a servant. Only those that are born in the promise land can be chosen to receive the promises of God. Isaac fit all the conditions to be chosen. He was born into the family, he accepted his family, he was not a child of slavery and he remained in the promise land his entire life.

### **Elect – Election see also Called, Chosen, Glorified**

Bachiyr (972) choose, chosen one; Ekleipo (1588) selection, chosen with a purpose, chosen - with Gods' complete foreknowledge

Verses – Matthew 24:22; Luke 18:7; Romans 9:11; Colossians 3:12; 1 Thessalonians 1:4; 2 Timothy 2:10; 2 Peter 1:10

First Use: Isaiah 42:1 Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put My Spirit upon him: he shall bring forth judgment to the Gentiles.

Called (all are called to a personal relationship with God) → Chosen (those who have responded to the Call) → **Elect** (of the chosen, elected or appointed to a specific purpose for God) → Glorified (Accomplished in God's specific plan).

Abraham → Isaac → **Jacob** → Joseph

*1 Peter 1:1-2 Peter {one of the original 12 disciples of Jesus}, an apostle of Jesus Christ, to the strangers (sojourners) scattered throughout (the earth).. elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.*

*Romans 8:33 Who shall lay (make accusations) anything to the charge of God's elect? It is God that justifieth. God has justified (made right) Christians, therefore God is not going to listen to accusations (charges of wrong doing) He died to make us just. No amount of accusations can undo the sacrifice and cleansing blood of Jesus.*

*Jeremiah 29:11 For I (God) know the thoughts that I think toward you, saith the LORD, thoughts of peace and not of evil, to give you an expected end..*

Election is appointment. When someone has a relationship with God, part of the relationship is to fulfill the reason that God has created us.

*Revelation 4:11 Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things and for thy pleasure they are and were created.*

God has created every person for a reason, First to have a relationship with God and during our relationship with God we get to get involved in the plans and activities of God. God has included us and made us a part of His activities.

*1 Thessalonians 1:11 That ye (Christians) would walk worthy of God, Who hath called you unto His kingdom and glory.*

*1 Peter 2:9 But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of Darkness into his marvelous light:*

*Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

**Biblical example: Jacob**, becoming Israel (Governed by God)

*Genesis 32:27-28 And He (Angel of the Lord) said to him (Jacob) what is thy name? And he said Jacob. And He said thy name shall be called no more Jacob (stumble) but Israel (governed by God):*

**Jacob is an example of election:**

Jacob had a relationship with God. Jacob even wrestled with God but in the end, Jacob was renamed by God from Jacob to Israel (Submitted to God). Israel was elected to a specific plan for God. Israel (Jacob) was to become the father of the nation Israel. The twelve sons and two of his grandsons became all of the components of the nation Israel. We like Jacob need to become Israel, submitted to God. It is submitting to God and following His plan that makes us elect.

Note, there are God's elect (chosen for a purpose) in God's kingdom of righteousness. There is also another kingdom, the kingdom of darkness of which Satan is the evil ruler. Satan also has his chosen elect to do his tasks. When we reject God we make ourselves available to Satan.

All humans are called to a relationship with God. Not everyone answers the call of God; some people answer and serve the call of Satan. Some people become the elect of Satan. The Pharaoh in Egypt who kept the children of God in slavery and would not obey God by letting them go, is one example of Satan's elect. The coming disobedient Antichrist is another example of someone that will have rejected the calling of God and accepted the calling of Satan. Judas also rejected God's calling and chose to follow Satan in betraying Jesus. Everyone who serves Satan knowingly or unknowingly does it by rejecting God. By clawing, fighting, backstabbing, lying, cheating, killing, stealing and destroying their way to the top. Unfortunately it is the top of Satan's heap and he has nothing eternal to offer. God does not choose people for evil. God does allow people to choose which kingdom they will serve in

and to then let them fulfill roles in each kingdom. Roles of righteousness in preaching, teaching, helping in God's Kingdom and roles of destruction in persecution, disobedience and deceit in Satan's kingdom.

### **Glorification see also Called, Chosen, Election**

Doxazo (1392) dignity, glory, honor, praise, worship, magnify, accomplishment

Verses – Romans 1:21 8:17,30; 2 Corinthians 10:17; Galatians 1:24; 2 Thessalonians 1:10-12; 1 Peter 4:11; Revelation 18:7

First Use: Genesis 31:1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's and of that which was our father's hath he gotten all this glory (accomplishment).

The sons of Laban were complaining because their brother-in-law, Jacob, had ended up with the flock that Laban had Jacob overseeing. This was God's plan. Laban was not acknowledging God; also Laban was cheating Jacob. God desired to share His glory with Jacob. The sons of Laban were looking at the glory of their father Laban and they received it, nothing. The sons should have been looking for the glory of God.

*Exodus 15:6,11 Thy right hand, O LORD is become glorious in power: thy right hand O LORD, hath dashed in pieces the enemy...Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praise, doing wonders?*

*Romans 8:30 Moreover whom He did predestinate, them he also called: and whom he called, them he also justified: and whom He justified, them He also glorified.*

Called (all are called to a personal relationship with God) → Chosen (responded to the Call) → Elect (of the chosen, elected or appointed to a specific purpose for God) → **Glorified** (Accomplished in God's specific plan).

Abraham → Isaac → Jacob → **Joseph**

*Psalms 19:1 The heavens declare the glory (accomplishment) of God; and the firmament showeth his handiwork.*

Glorification is accomplishment. God is accomplished in anything God desires to do, He is complete and He alone is Glory. When we take part in the plans and desires of God, we take part in His glory. We give glory to God by allowing His Glory to be accomplished in us.

*Psalms 84:11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will He withhold from them that walk uprightly.*

*Revelation 21:23 And the city (new Jerusalem) had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it and the Lamb is the light thereof.*

God's glory of accomplishment is like the sun shining. A ray of light leaves the sun; the ray is an exact representation of the sun it left. Jesus is an exact representation of the Father. As the ray of sun shines forth light and warmth it removes darkness and warms the earth; it provides light and facilitates life (bios). The sun is accomplishing through the ray of light all that it desires to do, in splendid glory and accomplishment.

*Psalms 21:5 His glory is great in thy salvation: honor and majesty hast thou laid upon Him.*

God has glorified Himself in His accomplishment of creation and redemption. This is Glory, that God spoke and at the sound of His voice, into existence came life and that abundantly. This is God's glory, that He so loved the world that He gave Himself that whosoever believes in Him will live. This is God's glory, God has overcome our reproach of sin, disease and death and God has clothed us with His splendor and majesty.

### **Biblical example: Joseph**

*Genesis 37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat (covering) of many colors.*

*Genesis 41:38-42 And Pharaoh said unto his servants, can we find such a one as this is, a man in whom the Spirit of God is? .. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring [seal of authority] from his hand and put it upon Joseph's hand and arrayed (clothed) him in vestures of fine linen and put a gold chain about his neck.*

Joseph is the biblical example of glorification. The world betrayed Joseph. The world desired to kill him. The world sold Joseph into slavery. The world falsely accused Joseph of a crime that he did not commit. The world locked Joseph in a prison. The world abandoned Joseph and left him in prison. God overcame the world and glorified Joseph. God brought Joseph out of the prison of captivity. God clothed Joseph in clothing of splendor and majesty. God provided while the world starved. God accomplished His glorious plan of reunion and life. God accomplished what the world could not.

Like Joseph's road, the road to glorification is not an easy one. The world has rejected Jesus and as followers of Jesus we will be rejected by the world. This is only proof that the world will suffer God's judgment and that the Christian will receive of God's glory. Like Joseph, we need to remain steadfast and be loyal to God at all times and through all conditions. Joseph is indeed the human Biblical example of glory.

Source: [Basic Christian: Theology](#)

This entry was posted in [David Anson Brown](#) on [February 26, 2013](#) by [DavidAnsonBrown](#)

## Historical Biblical Christian Doctrine vs Presuppositional Statemental Doctrine

Note: the Basic Christian Ministry follows and instructs in the **Historical Biblical Christian** pattern – following the **actual Divine and human events** that Christianity is a direct product of i.e. creation, original sin, Heaven, hell, the virgin birth of Jesus Christ, the earthly Ministry of Jesus, the Holy Week events and ministry of Jesus, imputed righteousness, the eternal resurrection, the historic Apostolic Church age, the current Common Christian Church Age, the Millennial Age to come, and the many other human and Divine events that have already happened or are yet to unfold among mankind.

While the more modern Reformed i.e. Calvinistic traditions, doctrines and teachings are not so much derived from either historical or future events but are more derived from **presuppositional teachings**, meaning that if a well-known person i.e. John Calvin or almost anyone with a Dr. in their title makes **a statement** then that statement becomes a kind of presupposed fact a fact that the general Christian Church at large is now supposed to universally accept as a biblical doctrinal truth even though that doctrine didn't emerge from historical events or even from well contemplated Biblical passages but merely as a preference of certain people that once united in groupthink becomes a de facto Church doctrine.

Concluding: there is a vast difference between the historic Church with the Biblical doctrines of the true historic Biblical Church and what is being taught and passed along today in the modern opinion induced church.

David Anson Brown

Source: [The Jesus Realm PDF](#)

This entry was posted in [David Anson Brown](#) and tagged [Update](#) on [February 20, 2013](#) by [DavidAnsonBrown](#)

## Countdown to Pentecost 2013 and the Extra Days needed after Holy Week until John MacArthur's Calvinistic teachings provide for individual Salvation and the Start of the Christian Church

Reminder: after Holy Week's Resurrection Sunday (Easter Sunday - the start of the Christian Church) we are going to do another countdown here at [The-Jesus-Realm.com](http://The-Jesus-Realm.com) this time to countdown the additional 49 days after the Resurrection (the start of the Christian Church) until Pentecost Sunday. The **extra days** believed necessary by some in order to wrongly facilitate a Pentecost start of the Christian Church instead of the actual Holy Week start of the Christian Church.

Note: (Leviticus 23:15,16) the Jewish Feast Day of Pentecost [50] is fifty days [7 Sabbaths (Saturdays) and then the next day Sunday] from the Sabbath Day (Saturday) during the Lord's Passover. The Pentecost [Acts 2] that the Christian Church is remembering is always 49 days [7 Sundays] from Resurrection Sunday [Easter Sunday]. Since the yearly Jewish Passover is on a different day each year and the Christian Church is remembering the Jerusalem Passover of Jesus [the yearly remembrance of the days of Christian Holy Week is calculated slightly different than the ongoing days of the Jewish Passover Week] the two yearly Jewish and Christian holidays do not always match-up on the calendar as the same day.

The doctrines of Calvinism in neglecting the Events of the Christian Holy Week the doctrines of Calvinism do not have in them the foundation of being 'Redeemed' by the blood of the cross of Jesus Christ and 'Saved' into the one True Resurrection of Jesus Christ but instead by the doctrines of Calvinism a person is not necessarily 'Redeemed' or 'Saved' by the Holy Week Ministry of Jesus Christ but instead a person is merely nebulously 'Chosen' via some form of 'Election' that is built and affirmed upon the assumptions, presuppositions and confirmations of man not as a result of the confirming presence of the Holy Spirit. Calvinistic doctrine wrongfully negates the works and ministry of Jesus Christ during Holy Week and exchanges the sure Foundation of the Christian Faith derived from the Holy Week events of Jesus Christ for a man centered gospel message of 'chosen' and 'elect'.

John the Baptist (Matthew 3:11) prophesied that the Messiah (Jesus Christ) would be the one to continually "baptize" people with the Holy Spirit unto eternal Salvation not a solo working of the Holy Spirit Baptizing alone (the empowerment) as is recorded in Acts chapter 2. Jesus Christ being both the 'Beginning' Alpha by Baptizing His followers starting in the Upper Room (John 20:22) and continuing to Baptize His disciples throughout the entire Christian Church Era then 'Ending' Omega by Jesus Himself eventually calling and meeting (Acts 1:9-11, 1 Thessalonians 4:14) His 'Bride' of 'Baptized' followers in the clouds and bringing His Bride into Heaven.

David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Holy Week](#), [Timeline](#), [Update](#) on [February 9, 2013](#) by [DavidAnsonBrown](#)

# Update: Ministry Plans for 2013

## Holy Week 2013 (Easter) 10 Day Timeline Devotional

Starting Friday March 22nd 2013 until — Easter Sunday March 31st 2013

Holy Week (Easter) 10 Day Timeline Devotional is located [here](#)

### After Holy Week and Pentecost

Both of the 2013 Summit events the 'Holiness Summit' and the 'End Time Summit' are as usual scheduled to take place over the 2013 Fall Feast Schedule i.e. September 14<sup>th</sup> – 20<sup>th</sup> in 2013. The 2012 Summits were both posted in March of 2012 and the 2013 Summits will probably be posted either after Holy Week or after Pentecost but there should be a reposting and an observance of the Summits during the actual [Jewish] Fall Feasts schedule.

### 2013 Jewish Holy Feast Schedule

Passover (Pesach) [fulfilled – Holy Week - Matthew 26:19-21, Luke 22:8,15] 2013 begins in the evening of Monday, March 25th and ends in the evening of Tuesday, April 2nd.

Pentecost (Shavu'ot) [fulfilled - in progress - Acts 2:1-4, John 16:8] May 14, 2013 – nightfall May 16, 2013  
Christian Pentecost 2013 – May 19, 2013 [Christian observance date of Pentecost in 2013]

Thu. September 5-6, 2013 – Feast of Trumpets (Rosh HaShanah) – The Jewish New Year  
[Future] (1 Corinthians 15:52)

Sat. September 14, 2013 – Day of Atonement (Yom Kippur)  
[partially Fulfilled (Matthew 26:28) - completed at the future 2nd Coming of Jesus Christ]

Thu. September 19-20, 2013 - Feast of Tabernacles (Sukkot)  
[partially Fulfilled (John 7:2) - completed at the future 2nd Coming of Jesus Christ]

### Sources:

<http://www.jewfaq.org/holidayc.htm>

<http://www.moresureword.com/FeastDates.htm>

*All Feast dates and times are local time for Jerusalem, Israel.*

## Holiness Summit 2013 - End Time Summit 2013

Material for the Holiness and the End Time Summit 2013 is already being arranged and some of the topics include *'The Millennial Reign of Jesus Christ'*, *'The Atonement – Levitical blood sacrifice'*, *'The Melchizedek/Believers Priesthood'* and *'Pentecost – the Work (Ministry) of the Holy Spirit'*.

### Further in 2013 and into 2014

After the Fall Feasts and Christmas of 2013 but probably starting in 2014 there are some plans to begin a video ministry that will transition the material and Summits from text to video postings and downloads.

God bless everyone,  
David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Easter](#), [Holy Week](#), [Timeline](#), [Update](#) on [January 18, 2013](#) by [DavidAnsonBrown](#)

## Welcome to The Jesus Realm blog

During the coming year 2013 the Basic Christian/Jesus Realm Ministry is going to transition from the Basic Christian material and website to the new website [The-Jesus-Realm.com](#)

### The ministry is going to try to accomplish the following 3 objectives

1. Write a Jesus Realm Devotional regarding the Kingdom of Jesus Christ that will eventually be published as a Daily Devotional.
2. Continue to provide some links to topics, resources and information from other ministries.
3. Follow (live blog if possible) the emerging World Court System – more on this later.  
Note: historically governments fluctuate between periods of war and courts and usually after every prolonged period of war there is a prolonged period of court activity i.e. the Vietnam War followed by the Watergate Scandal and hearings lasting from June 17, 1972 – August 9, 1974.

Have a Blessed and constructive New Year, a New Year that finds us all productive and growing in the grace, maturity and prayers of our Lord and Savior Jesus Christ.

God bless everyone,  
David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [Christian](#), [The Jesus Realm](#), [Update](#), [World Court](#) on [December 23, 2012](#) by [DavidAnsonBrown](#).

## Holy Week 2013 (Easter) 10 Day Timeline Devotional

## Starting Friday March 22nd 2013 until — Easter Sunday March 31st 2013

Holy Week (Easter) 10 Day Timeline Devotional is located [here](#)

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Christian](#), [Devotional](#), [Easter](#), [Holy Week](#), [Timeline](#) on [January 1, 2013](#) by [DavidAnsonBrown](#)

## Pentecost 2013 – May 19, 2013

Note: after Resurrection Sunday (the birth of the Christian Church – Feast of Firstfruits – aka Easter Sunday to Gentiles) we are going to do another countdown here at [The-Jesus-Realm.com](#) this time to countdown to the yearly Feast of Pentecost [May 19, 2013] so people can see that Pentecost (a growth/harvest Sanctification Feast) comes almost two months [in a different Season] after the (Justifying) Feasts of the Spring Passover/Holy Week have already been completed.

Revealing that those who are teaching the very **false doctrine** of Justification through Sanctification i.e. the **Progressive Justification of Augustinian and Calvinism doctrines** by wrongly claiming that both the Christian Church (Justification) and individual Sanctification (individual Christian growth) both began only at Pentecost and that now both continue simultaneously based on our own individual actions and deeds are either knowingly or unknowingly perpetuating perhaps the biggest error in modern Christianity when in fact the work of Christian Church (Justification) was completed on Resurrection Sunday at the completion of Jesus' Holy Week Ministry almost two months before the individual Sanctification empowerment (Acts 1:8, Romans 15:16) work of Pentecost even began.

Also Note: the Holy Feast cycle is completed in the Fall with the Redemptive Fall Feasts. The three Biblical (Leviticus 23) Feast groups are the Spring (Passover) 'Justifying' Feasts (Romans 3:24-25, Colossians 1:20) that bring us sinners into a right relationship with God through the cross and resurrection of Jesus Christ, then our individual Christian growth 'Sanctification' and the empowerment process given from God to us on the Feast Day of Pentecost (Acts 2:1, Philippians 2:12) followed by the Fall Feasts and our Final 'Redemption' (Romans 8:23, 2 Corinthians 5:10) at our own physical death – when our actual body (soul and spirit) come into the perceivable presence of God.

~ David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Christian](#), [Easter](#), [Holy Week](#), [The Jesus Realm](#), [Timeline](#) on [January 7, 2013](#) by [DavidAnsonBrown](#).

## The Four Dispensations of The Bible's New Testament

**Summary:** The Apostle Paul's Journey to Rome – The Four Dispensations of the Times since the 1st Coming of Jesus Christ seem to have been mapped out and enacted throughout Paul's Journey to Rome — 1. The Apostles Dispensation (Acts 27:1-5) — 2. The Common Christian Church Age (Acts 27:6-44) — 3. The Martyred Saints of Revelation Tribulation (Acts 28:1-15) — 4. The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth (Acts 28:16-31)

1. The Apostles Dispensation (Acts 27:1-5): Paul and the other Apostles [eyewitnesses] of Jesus Christ go into the world preaching the Gospel of the Kingdom of God in Jesus Christ. "Acts 27:3-5 And [representing the Apostolic Missionary Journey Age] the next day we touched at Sidon. And Julius courteously entreated Paul, and gave \*him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the \*\*winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia." {Note: Luke and the Apostle Paul seem to be recording two primary things. 1. Looking back on all of Paul's Missionary Journeys that Paul felt that they had gone well and that on the whole the Gospel was being well received "him liberty to go unto his friends to refresh himself" that Paul had made a lot of friends on his Missionary Trips and was refreshed by the fellowship he had with the Gentile Christians. 2. Also noting that "the [spiritual] winds were contrary" seeming to imply that there was a great deal of spiritual (demonic) opposition to the Gospel Message going forward.} -- 2. The Common Christian Church Age (Acts 27:6-44): "Acts 27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein." {Note: The ship of the Apostolic Age has ended and the ship of the Common Christian Church Age has launched - carrying the nourishing wheat (Bible) and the four anchors (4 Gospels). The [Christian] ship spends a great deal of time in the port of "Fair Havens" and then departs into adversity to the extent that the storms of life strand and tear the ship apart. Noteworthy, the Church [ship] has the four anchors [4 Gospels] and correctly uses them to stabilize the ship in dangerous waters however also note how the cargo of wheat [Bible] is considered too big of a burden and is cast overboard (Acts 27:38) away from the Church. -- 3. The Martyred Saints of Revelation Tribulation (Acts 28:1-15): After the Christian Church Age has come to an end the Revelation Tribulation Age begins. {Note: The Saints of Revelation are washed ashore into a strange society and economy where they are refugees; destitute and in peril. Though working hard and trying to get along they are Bitten by the Beast and transported to fellowship with their fellow Martyrs. -- 4. The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth (Acts 27:16-31): Having finally arrived in Rome the Throne of the King the Millennial Rein of Jesus Christ is now being depicted. {Note: As a type of a citizen of the Millennial Reign of Jesus Christ, Paul is sent not to jail but to his own house to live [for two years]. Once in his Millennial House the Apostle Paul immediately begins to fellowship with the Jews of the Millennial Age.} -- Paul's Journey to Rome and the book of Acts concludes "Acts 28:30-31 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, \*\*Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." [\[link\]](#)

In the Apostle Paul's trip to Rome [recorded in the Bible's Book of Acts by the early Church Historian Luke] are some of the most coded and cryptic passages of the Bible's New Testament – Was Luke aided by the Apostle Paul, putting forth the future of the Church Era and an End Time scenario that Christians could glean from to understand events both current and future? — Coming Soon: Decoding The Apostle Paul's Trip to Rome (Acts Chapters 27 - 28)

We will take a brief look at Acts chapters 27 and 28. Here are some of the very cryptic verses that possibly tell a parallel story [of the Church Age and End Times] to the story of Paul's voyage to Rome. -- "Acts 27:4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary." -- "Acts 27:6 And there the centurion found a ship of

Alexandria sailing into Italy; and he put us therein." -- "Acts 27:9 Now when much time was spent, and when sailing was now dangerous, because the fast [Yom Kippur] was now already past, Paul admonished them," -- "Acts 27:14 But not long after there arose against it a tempestuous wind, called Euroclydon." -- "Acts 27:15-16 And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Claudia, we had much work to come by the boat:" -- "Acts 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." -- "Acts 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." -- "Acts 28:3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand." -- "Acts 28:5 And he shook off the beast [G2342 - Therion] into the fire, and felt no harm." -- "Acts 28:11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was [Gnosticism] Castor and Pollux." -- "Acts 28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage."

JustBible.net: Bible Study of Acts Chapter 27 – How will you ride out your life's next storm? (Note: there have been thousands of Sermons Preached on the very popular passages of Paul's journey to Rome (Acts 27 and 28) and all of them allegorize to some extent the passages of the journey – most commonly the four anchors (of faith) are allegorized from Acts 27:31.)

Why were they to "sail to Italy" (Acts 27:1)? Paul had requested a trial before the Caesar, so he was being transported from Caesarea to Rome by ship. -- Who were being transported with Paul? Apparently, "we" (Acts 27:1) included \*\*Luke, who wrote Acts and "Aristarchus" (Acts 27:2). Also sailing were "some other prisoners" (Acts 27:1) to be tried before Caesar and/or already tried, found guilty and sentenced to fight (to their death) in the coliseum of Rome. -- Who was "Aristarchus" (Acts 27:2)? Aristarchus was a "Macedonian of Thessalonica" (Acts 27:2) who was with Paul in Ephesus during the riot - "So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions" (Acts 19:29) - and apparently accompanied him to Greece, and from there to Jerusalem: "After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia. Now when he had gone over that region and encouraged them with many words, he came to Greece and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. And Sopater of Berea accompanied him to Asia - also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia." (Acts 20:1-4) Two years later, Aristarchus, who may have spent those two years tending to Paul in Caesarea, was now accompanying him from Caesarea to Rome. Aristarchus was a Jew and remained with Paul during his imprisonment in Rome: "Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), and Jesus who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me." (Colossians 4:10-11) ... [\[link\]](#)

Grace Baptist Church: Sermon – "Four Anchors That Will Hold" Acts 27:29 – In this very popular portion of Scripture there are four anchors that will keep your Christian life right on course until you land safely on the other shore (Online Audio with PowerPoint – Text)

For the saved: are your anchors holding? Are they solid? Will they keep you from drifting out to sea? [\[link\]](#)

**Warning!** This is going to be a mostly allegorical look at parts of Acts chapters 27 and 28 – In this type of allegorizing it is going to be important to only give a secondary meaning to items in the passages that had that same secondary meaning back in Luke's and Paul's time when it was originally written and for instance not to say the Island of Crete represents Roman Catholicism because Crete didn't represent that back in the day when the text was written

Note: Ancient Gnosticism is the even more ancient 'Double Star' false religion of Twins (Christ - Antichrist or Castor - Pollex) well known in Paul's day. It was probably the original Nimrod [Tower of Babel] deception religion [i.e. Tammuz] of Genesis 11 and is a well-established part of the 7 [Mystery Babylon] Gentile Kingdoms. -- Therefore allegorizing the sign of Castor and Pollex in Acts 28:11 as representing Gnosticism and other similar allegorizations are within the scope and intent of this study.

{Flashback} Where is all this going in our day – Presumably back to Gnosticism (the original Nimrod occult replacement doctrine deception) – Gnosticism was also the primary deception [occult answer to the resurrection truth of Jesus Christ] able to be maintained as a viable deception (against Christianity) and hold its own in the early years of the new bright and shining N.T. Christian Church light and then with the passing of the original Church Apostles a modern (post-resurrection) Gnosticism was then able to take root and remain until our time – Gnosticism is in regards to who is the actual Christ (Jesus) and who is the actual Antichrist (Satan) – Are the two roles of God and Devil reversed as Gnosticism would portray

The Revised Roman Empire [Rome and whomever Rome (the Vatican) empowers (Revelation 17:13)] rose out of the earlier doctrines of Gnosticism and sustained itself until a modern (post-resurrection) Gnosticism could again become rooted and well established in human society. Following the resurrection of Jesus Christ and the New Christian Church eternal, resurrection, life in Jesus paradigm there was no Revised Roman Empire but eventually in the reconfigured (Jesus - Satan) [post-resurrection] doctrines of Gnosticism about 300 A.D. Revised Rome emerged. Gnosticism is the 'Double Star' Twins (Christ - Antichrist or Castor - Pollex) Nimrod deception religion of the 7 Gentile Kingdoms. -- Albert Pike (1809-1891) [Confederate Civil War General] said "three future world wars would prepare the world for the [Satanic] New World Order. ... (NWO) will receive the true light [Gnosticism] through the universal manifestation of the pure doctrine of Lucifer [Satan], \*\*brought finally out [of secrecy and into] in the public view, a manifestation (belief in Satanism) which will result from the general reactionary movement which will follow the [Gnostic Satan is the christ] destruction [discrediting] of Christianity and atheism [all cults i.e. Mormon LDS , etc. and all false religions i.e. Islam, etc.], \*both [Christianity and all non-Luciferianism] conquered [\*after the rapture] and exterminated at the same time" - Albert Pike was actually addressing the teachings of French occultist Eliphas Lévi. [Eliphas Lévi, born Alphonse Louis Constant, (1810-1875) was a French occult author and purported magician. "Eliphas Lévi" the name under which he published his books, was his attempt to translate or transliterate his given names "Alphonse Louis" into Hebrew although he was not Jewish. - Wiki.com] -- "Acts 28:11 And after three months we [Apostle Paul and Luke] departed [the island of Melita (Malta)] in a ship of Alexandria [a Greek colony in Egypt], which had wintered in the isle, \*whose sign was Castor and Pollux (Gnosticism). And landing at Syracuse [in Sicily - 364 mi. south of Rome], we tarried [stayed] there three days." Was Luke embedding into his book of Acts for future Christian understanding the concept that Gnosticism and Christianity would be traveling companions on the high seas of history leading towards a final destination of Rome and the eventual End Time Revised Rome Empire! - Note: There is a current events (End Time) scenario in process regardless of how accurate or inaccurate Albert Pike was in his letters. The Albert Pike material is only being posted as reference material - in reference to a general End Time Gnostic plan and scenario and not as though Albert Pike was able to predict the future or affect future events in any sustainable cohesive way.

**A Timestamp?** – Is Acts 27:16 a 'Timestamp' used by Luke the same way Luke 2:1 and John 6:1 are Scriptural Timestamps? — Wikipedia.com: Roman Emperor Augustus (Gaius Julius Caesar Augustus) [Luke 2:1] Reign: 16 January 27 B.C. to 19 August 14 A.D. (40 years, 215 days) — Roman Emperor Tiberius (Tiberius Julius Caesar Augustus) [John 6:1] Reign: 18 September 14 A.D. to 16 March 37 A.D. (22 years, 179 days) — Roman Emperor Caligula (Gaius Julius Caesar Augustus Germanicus) Reign: 16 March 37 A.D. to 24 January 41 A.D. (3 years, 314 days) — Roman Emperor Claudius (Tiberius Claudius Caesar Augustus Germanicus) [Acts 27:16?] Reign: 24 January 41 A.D. to 13 October 54 A.D. (13 years, 262 days) — Roman Emperor Nero (Nero Claudius Caesar Augustus Germanicus) Reign: 13 October 54 A.D. to 9 June 68 A.D. (13 years, 240 days) — Empress of Rome Claudia Octavia [daughter of the Emperor Claudius, and stepsister and first wife of the Emperor Nero] [Acts 27:16?] – Tenure (as Empress of Rome): 13 October 54 A.D. – 62 A.D. (8 years) — "Acts 27:16 And running under a certain island which is called Clauda [possibly named after Roman Emperor Claudius or Empress of Rome Claudia Octavia (first wife of Roman Emperor Nero)], we had much work to come by the boat:"

During the Roman Reign (6th Kingdom) the sea of Galilee was renamed to the sea of Tiberias in honor of the Roman Emperor Tiberius "John 6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias." -- It is possible that the small island Clauda (modern Gavdos) was also named after a Roman figure namely Roman Emperor Claudius [41 A.D. - 54 A.D.] or Claudia Octavia (first wife of Roman Emperor Nero) [54 A.D. - 62 A.D.]. Luke recording that they were "running under a certain island which is called Clauda" could Luke have been recording a substantial timestamp for the voyage of the Apostle Paul to Rome with the voyage "running under" occurring while Roman Emperor Claudius or Empress Claudia Octavia

were in power sometime between 41 A.D. and 62 A.D. most likely occurring between 54 A.D. to 62 A.D. [Traditional Church History places Paul's voyage to Rome at 60 A.D. (departing Caesarea) and 61 A.D. (arriving in Rome)].

Acts and Mission 96 – We're skipping quickly through the journey narratives of Acts because our focus is on Paul's missional work and missional theology, and traveling [Fair Havens to the right] ... well it's part of it because missional people travel – Paul gets an opportunity [to share his faith] because he predicts disaster, and disaster comes; he gets more opportunity because of healing ... he takes his chances – But this shipwreck story is a gem of a story and so I'll post the whole thing today: Paul and Company Sail for Rome (Acts 27:1-28:10)

Comment: 1. I confess that unfortunately, I've not kept up with this series. Just dropping in on this story, \*\*it surprises me not to find Paul using some object lesson to give the gospel (Acts 27:1-28:10). He interacts with middle management, ha ha, lives through the resulting crash, comes up on shore, gets bitten, "he's a murderer!", "nope, he's a god!", heals a bunch of people and everyone likes them and the ship's company sails away. \*\*Ironic, humorous, tense, unusual - but no account of the presentation of the gospel, nobody saved. Where is the altar-to-the-unknown-god (Acts 17:23) object lesson? \*\*I feel somewhat unfulfilled! Looking up some comments online, I see some hints of a Greek/Roman hero surviving a storm and shipwreck (but by God's protection). The healing is evidence of God's power. Interesting to think about how this story moves Luke's plot forward. \*\*I see that while I knew this story, \*\*I don't know this story. If I knew any Greek scholars, I'd ask 'em to tell me more about this account... Comment by Matthew S - February 18, 2010 {Note: There just seems from a Biblical perspective to be more to the events than a first reading would indicate. The events in Acts 27 would be a fine factual informative narrative for a newspaper accounting but being a Biblical [eternal, life changing] accounting the significant details of this event might just have been redirected and interspersed into the background events of Paul's voyage.} [[link](#)]

Four Anchors Are Found From the Apostle Paul's Ship Near Malta – The four anchors, which are [in] the Malta Maritime Museum today (YouTube)

This is old news, but I wanted to upload this for Biblical and historical purposes. The 4 anchors were found off Malta (Acts 28:1), which are believed to be the same four anchors that were released into the sea (Acts 27:40), from the ship Paul was sailing on, that went through a destructive storm (Acts 27). The four anchors, which are the Malta Maritime Museum today, is evidence for the historical event that Paul the apostle, and the other 275 persons (Acts 27:37) went through, as mentioned in the Holy Bible. [[link](#)]

Paul's Shipwreck DVD Trailer (YouTube)

This is a journey to the discovery of the 4 anchors from Apostle Paul's Shipwreck off the coast of Malta in the Mediterranean Sea in the year 60 AD. The full DVD will be available early in 2011. Visit [baseinstitute.org](http://baseinstitute.org) for more info. [[link](#)]

Four Anchors [Four Gospels] and Three Taverns [Triune God] – By Luke taking the time to narrate (Acts 27:29) specifically that exactly four anchors were used to steady the one boat of 'salvation' (Acts 27:31) apparently Luke as one of the four Gospel writers [Gospel of Luke] was clarifying for the Christian Church that there were to be exactly four Gospels [Matthew, Mark, Luke and John] in the Holy Bible for the one Christian Church. – Setting: At this late (Acts 27-28) stage of the Apostle Paul's ministry as an Apostle to the young Christian primarily Gentile Church the Apostle Paul, Luke and others had already traveled many of the roads of known civilization and had encountered many of the perils of delivering the Gospel Message to an unbelieving world. Paul and Luke knowing that they were not long for this world [Paul was in route to Rome and his eventual martyrdom] possibly wanted to leave a young Christian Church

with some easily perceivable proof texts that would help stabilize and guide the newly formed Gentile portion of the Christian Church.

In this seemingly straightforward narration of events in Acts 27 and 28 Luke was quick to write of the necessity of four anchors [four Gospels] being needed to steady the one boat of salvation (Acts 27:31) and later "The Three Taverns" (Acts 28:15) of the Triune (Trinity) nature of God as Jesus had taught the Apostles in the Gospel of John "John 14:1-2 Let not your heart be troubled: ye **\*\*believe in God (Father, Holy Spirit), \*\*believe also in Me (Jesus).** In My Father's House [i.e. Tavern] are many mansions: if it were not so, I would have told you. I go to prepare a place for you." - Note: Luke is thought to have written the third of four Gospels though possibly the Gospel of John had already been written or Paul and Luke already knew of the intentions and calling of John to write his Gospel. - It is often taught that the Gospel of John was written after the Book of Revelation was written [also by John] but that is only because the styles of the two books [Gospel of John and the Book of Revelation] are so different that some people teach that Revelation preceded the Gospel of John though in actuality the Gospel of John probably preceded the Book of Revelation by a long time. -- {Briefly: The Greek (text) sentences in the Book of Revelation are very rudimentary while the Greek sentences in the Gospel of John are much more refined and common so some say that Revelation was written first [supposedly while John learned Greek] even though John used scribes [Greek scholars] and had a different scribe for each Book and also had two different purposes [and audiences] for each book. The Book of Revelation is the one book in the Bible that is a better version in the English language rather than in the original Hebrew [O.T.] or Greek [N.T.] languages. It is as though the Book of Revelation was originally intended to be written in English and happened to be written in Greek just until the introduction of the English language could be established at the coming End Times of the world. While the Gospel of John was clearly written to be read and understood within the days it was written. The Book of Revelation was clearly delayed in significance until its translation into the English language.

When were the [four] gospels written and by whom? – None of the gospels mention the destruction of the Jewish temple in 70 A.D. – This is significant because Jesus had prophesied [the destruction of the Temple (Matthew 24:2)] concerning the temple -This prophecy was fulfilled in 70 A.D. when the Romans sacked Jerusalem and burned the temple {Very possibly dating the writing of the Gospel of John to before 70 A.D. Possibly the Gospel of John was written in about 60 A.D. [in Jerusalem] to about 65 A.D. at about the same time of the writing of the Gospel of Luke [written probably about 59 A.D. in Jerusalem or as late as 60 A.D. in Caesarea] and the Book of Acts [probably written about 63 A.D. in Rome].}

Matthew: The early church unanimously held that the gospel of Matthew was **\*\*the first written gospel** and was penned by the apostle of the same name (Matt. 10:2-4). Lately, the priority of Matthew as the first written gospel has come under suspicion with Mark being considered by many to be the first written gospel. The debate is far from over. The historian Papias [According to the 2nd-century theologian Irenaeus, Papias had known the Apostle John - Source: [britannica.com/EBchecked/topic/442073/Papias](http://britannica.com/EBchecked/topic/442073/Papias)] mentions that the gospel of Matthew was originally in Aramaic or **\*\*Hebrew** and attributes the gospel to Matthew the apostle. "Irenaeus (ca. A.D. 180) continued Papias's views about Matthew and Mark and added his belief that Luke, the follower of Paul, put down in a book the gospel preached by that apostle, and that John, the Beloved Disciple, published his Gospel while residing in Asia [city of Ephesus]." ... John: The writer of the gospel of John was obviously an eyewitness of the events of Christ's life since he speaks from a perspective of having been there during many of the events of Jesus' ministry and displays a good knowledge of Israeli geography and customs. The John Rylands papyrus [Bible] fragment 52 of John's gospel dated in the year 135 contains portions of John 18, verses 31-33,37-38. This [Bible] fragment was found **\*\*in Egypt** and a considerable amount of time is needed for the circulation of the gospel before it reached Egypt. It [John] is the last of the gospels and appears to have been written in the 80's to 90's. **\*\*Of important note is the lack of mention of the destruction of the Jewish temple in 70 A.D.** But this is understandable since John was not focusing on historical events. Instead, he focused on the theological aspect of the person of Christ and listed His miracles and words that affirmed Christ's deity. Though there is still some debate on the dates of when the gospels were written, they were most assuredly completed before the close of the first century and written by eyewitnesses or under the direction of eyewitnesses. [[link](#)]

Papias Wrote from 100-125 A.D. The books "Expositions of the Sayings of the Lord" – Papias was the Bishop of Hierapolis in Phrygia [about 130 A.D.] – He was born probably between 70 and 75 A.D., and died, perhaps, 163 A.D. ([earlychurch.org.uk/papias.php](http://earlychurch.org.uk/papias.php)) – {Note: The first generation or two of Church leaders, bishops and writers after the

Apostles are known as the "Church Fathers" [i.e. Irenaeus] and apparently if they were actually a disciple of one of the Apostles [i.e. Papias (70-163 A.D.) and Saint Polycarp (69-155 A.D.)] they instead were called an "Apostolic Father."

Papias is commonly classed as an Apostolic Father, \*\*meaning that he knew the Apostles themselves [claimed to have known John and Mark], or at least lived in the generation following their deaths. He wrote five books and in them recounted unknown teachings of Jesus, miraculous stories about the Apostles, discussed the authorship of some of the Gospels, and also quoted from other parts of the New Testament. Unfortunately his writings have been lost except for the fragments given below. -- In the print world, Michael Holmes has published a popular and good quality English translation of Papias in *The Apostolic Fathers: Greek Texts and English Translations*, however it has a few mistakes and omits some fragments, all of which I have attempted to correct on this page. While assembling these fragments, I have used the translations of Lightfoot and the Nicene and Post-Nicene Church Father Series. These are good English translations and are in the public domain. I have only changed punctuation or a word here and there, in order to make the translation better fit our modern vernacular. [\[link\]](#)

EarlyChristianWritings.com: Gospel of John – Estimated Range of Dating: 90-120 A.D. – Helms states, "we need to note that part of the purpose of Irenaeus was to attack the teachings of Cerinthus, a \*gnostic [Castor - Pollex] [false] Christian teacher who \*lived in Ephesus at the end of the first century" – \*\*Cerinthus was "educated in the wisdom of [Alexandria] the Egyptians — [Irenaeus an early Church Father: born about 135 A.D. - died in 202 A.D. - During the persecution of Emperor Marcus Aurelius, the Roman Emperor from 161-180, Irenaeus was a priest of the Church of Lyon, France - Wikipedia.org]

Helms states, "we need to note that part of the purpose of Irenaeus was to attack the teachings of Cerinthus, a gnostic Christian teacher who lived in Ephesus at the end of the first century" (op. cit., p. 162). Cerinthus was "educated in the wisdom of the Egyptians, [Gnosticism] taught that the world was not made by a primary God [God the Father], \*\*but [instead] by a certain Power [Satan] far separated from him...Moreover, after [Jesus'] baptism, Christ descended upon him in the form of a dove from [Satan] the Supreme Ruler, and that then he proclaimed the unknown Father [Satan], and performed miracles. \*\*But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being" (1.26.1). \*\*\*Irenaeus stated that the purpose of John at Ephesus was as follows: \*\*by the proclamation of the Gospel, \*\*to remove that [Gnostic] error which by Cerinthus [and others] had been disseminated among men, and \*\*a long time previously by those termed \*\*Nicolaitans (Revelation 2:6), who are an offset of that 'knowledge' [gnosis] falsely so called, that he might confound them, and persuade them that there is but one God, who made all things by His Word; and not, as they allege, that the Creator was one [different god], but the Father and the Lord another; and that the Son of the Creator was, forsooth (really), one, but the Christ from above another (3.11.1) -- Helms argues: "So the gospel attributed, late in the second century, to John at Ephesus was viewed as an anti-gnostic, anti-Cerinthean work. But, very strangely, Epiphanius, in his book against the heretics, argues against those who actually believed that it was Cerinthus himself who wrote the Gospel of John! (Adv. Haer. 51.3.6). How could it be that the Fourth Gospel was at one time in its history regarded as the product of an Egyptian-trained gnostic, and at another time in its history regarded as composed for the very purpose of attacking this same gnostic? I think the answer is plausible that in an early, now-lost version, the Fourth Gospel could well have been read in a Cerinthean, gnostic fashion, but that at Ephesus a revision of it was produced (we now call it the Gospel of John) that put this gospel back into the Christian mainstream." {Note: Possibly in about 59 A.D. when the Apostle Paul visited Jerusalem and \*reported from his Missionary journeys to the Gentiles [including to Ephesus] one of the main topics would have been the often encountered opposition of Gnosticism [in Ephesus]. Wanting to counter Gnosticism John might have made it known then that he would [visit Ephesus] and write an epistle [Gospel] to confront Gnosticism. Presumably, the Gospel of John was first discussed in Jerusalem among John, Paul and all the other Apostles and was also written by John (John 21:24) in Jerusalem in about 60 A.D., written primarily to give faith to Christians (John 20:31). Then with a copy of the Gospel of John in hand the Apostle John set out to Ephesus to minister there. The point is that the Apostles were actually very connected, concerned, informed and determined in their mission and early Church calling that God had placed on their lives. -- "Acts 21:17-19 And when we [Paul, Luke and Aristarchus] were come to Jerusalem [about 59 or 60 A.D.], the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present [including John (2 John 1:1)]. And when he had saluted them, he [Paul] declared particularly what things God had wrought among the Gentiles by his ministry."} [\[link\]](#)

**A Mixed Race to Rome** – The most often mentioned items in Luke’s shipwreck account are of Turkish [Persian influenced] towns, Greek Islands and Egyptian [Alexandrian] ships the influences of which are all being directed into Rome – {Note: Luke and Paul in recording the Book of Acts seem to be informing the young European Gentile Church that yes, Christianity has come to Europe, primarily in the form of Paul [a bound prisoner of Rome] and his two scraggly traveling companions [Luke and Aristarchus]. But to know for certain that also coming to Rome [Western Europe] are the forces of Egypt [Eastern Mysticism, Ancient Babylon Mystery Religion], Persian [eventually Islam] influences, Greek mythology, Malta mysticism and Gnostic heresy. Christianity would come to Europe and Europe would have an appearance of Christianity a veneer of Christianity but below the veneer would be a blend of \*Mystery Babylon counter religions that the Christian Church would have to continually contend with.}

"Acts 27:5-6 And when we had sailed over the sea of Cilicia [region of Turkey near the crossroads of Western Asia and Eastern Europe] and Pamphylia [Ancient Pamphylia was situated on the southern coast of modern Turkey - The region came under the control of the Persians in the 6th century B.C. - unrv.com/provinces/pamphylia.php], we came to Myra, a city of Lycia [Galatia]. And \*\*there the centurion found a ship of Alexandria [Egypt] sailing into Italy [Rome]; and he put us therein." -- "Acts 27:14 But not long after there arose against it a tempestuous wind, called \*Euroclydon (G2148 - Euraquilo)." Luke records that the sailors called this wind Euraquilo. An unusual name, it has been found in one ancient inscription and is a slang compound [blend - marriage] of Greek and (Roman) Latin. The Greek Erus (east) and the Latin Aquilo (north) translates as "northeaster," a strong winter wind [parsagard.com/2-storm.htm]. -- "Acts 28:11-12 And after three months we departed [Malta] in \*\*a ship of Alexandria [Egypt], which \*had wintered [was dormant for a season] in the isle, whose sign [Gnosticism] was Castor and Pollux. And landing at Syracuse [a historic city in Sicily, the capital of the province of Syracuse - The city was founded by Ancient Greek Corinthians - today is part of the Unification of Italy of 1865 - Wikipedia.com], we tarried there three days." -- {Note: Remember that Mystery Babylon is that fallen Angelic realm that sits atop 7 Gentile Kingdoms that influences mankind - consisting of the time of the 2nd earth (earth 2.0) - from the flood of Noah until the 2nd Coming of Jesus Christ. - "Revelation 17:5-11 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT [fallen angelic - Satanic realm], THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. ... And here is the mind which hath wisdom. The seven heads are seven mountains [Gentile Kingdoms - Nimrod (Tower of Babel), Egypt, Babylon, Persia, Greece, Rome and Revised-Rome], on which the woman sitteth. And there are seven kings [thrones i.e. throne of David - except they are all Gentile thrones]: five are fallen [Nimrod, Egypt, Babylon, Persia, Greece], and one is [Rome], and the other [Revised-Rome] is not yet come; and when he [Antichrist] cometh, he must continue a short space [3½ years and possibly until 7 years]. And the beast that was, and is not, even he is the eighth [eight king illegally, not the eight Kingdom - the true 8th King and Kingdom is of the Messiah Jesus Christ], and is of the seven [the 7th King Antichrist tries to sit on the throne (Matthew 24:15) of Messiah the 8th Kingdom], and goeth into perdition."}

## Evidence and Paul’s Journeys – Caesarea to Fair Havens

The Egyptian Grain Ship (Acts 27.6) - Landing at Myra, the Centurion transfers Paul and the other prisoners to an Alexandrian grain ship bound for Rome. Myra was a major port in the eastern empire. It lay directly north of Alexandria, Egypt, on the far side of the Mediterranean. An Egyptian ship sailing for Rome would have to sail north to Myra at this time of year, because it was impossible to sail directly northwest to Rome. The prevailing wind from the west forced ships sailing from Egypt to Rome to follow this indirect route. This presents us with a series of interesting evidential coincidences. The same westerly wind that accounted for the shortness of Paul’s trip to Sidon is the wind that required his ship to sail north of Cyprus, and is also the wind that brought the Egyptian ship to Myra. All three of these events confirm the direction of the prevailing wind. Luke, in Acts 27.1, states that the ship they boarded in Caesarea was sailing for ports along the coast of the province of Asia. In other words, the ship was not bound for Rome, but was making ports of call along the southern coast of what today is Turkey. The harbor at Myra was one of the great trans-shipping ports of the ancient Mediterranean. Thus it makes sense that Paul and the others would leave the coastal vessel there and board the larger grain ship for the final leg of the voyage to Rome. [link]

**[Part 1 of 3] Introduction: Paul’s Journey to Rome** – Church History Outline: Ceasrea to Malta – End Times (Antichrist) Outline: Malta to Rome

The Apostle Paul's "Journey to Rome" covered in Acts chapters 27 and 28 is a unique set of passages of scripture and seems to tell a parallel story to the main story of Paul's journey and shipwreck while in route to Rome. The first part of Paul's journey from Caesarea, Israel to the shipwreck off of the shores of the island of Malta seems to tell the parallel story of what has been much of Church history up until today. The second main segment of Paul's journey beginning with Malta then the departure and the sailing to Italy, seems to tell the parallel story of the End Times, the Antichrist and the Book of Revelation. - In looking at these events one primary set of verses in each segment is going to be crucial to the study. In the first portion the Church History outline the verses Acts 27:41 and Acts 27:44 [the actual shipwreck and making it to shore] are going to be the crucial verses for the first segment. - The second segment the End Times outline the island of Malta to Rome the main verses are going to be Acts 28:13-15, Paul's arrival in Italy but at first not in Rome.

**[Part 2 of 3] Church History Outline: Ceasrea to Malta** – In Paul's Journey to eventually stand at the feat of [the King] Caesar (Acts 26:32) the Christian Church with the Gospel departs from Israel [where Christianity originated] at the port of city of Caesarea (Acts 27:1-2) to go to the Rome and the Gentile world

Christian Church Age: After making some [missionary] stops along the way Paul and company (Acts 27:6) transfer to a ship [carrying nourishing wheat] that can take them to Rome. While sailing "many days" on their voyage to Rome the ship [Christian Church] encounters the alternating "contrary winds" of persecution and also the favorable port of "Fair Havens" entailing that "much time had been spent" on the Journey. - The first real hint of trouble for the Christian Church comes in the form of the Apostle Paul admonishing the Church that the Jewish Feast day [the fast] of Yom Kippur had passed and that the primarily Gentile Church was no longer marking or paying attention to the Jewish Feast Days putting the Christian Church in peril of not knowing the Times or the Seasons in which it sailed (Acts 27:9-12). The Church (ship) now unable to chart and follow its own course was caught in the winds of the days and the crew now instead of directing the ship the events of the day carried the ship (Church) along on its own course while the ship (Church) was mostly unable to affect, alter or counter any of the blowing winds (Acts 27:15). The ship (Church) tossed in the storms of life brought their sails down and just attempted to weather out the storm and at least they had four anchors to cast out into the water and help steady and protect (from hitting bottom) the Ship. The Apostle Paul then informs everyone that unless they remain aboard the one ship (of Christian faith) they cannot be saved (Acts 27:31). The one ship representing Christianity (the one true Church) then partakes in the act of Christian Communion (Acts 27:35). A distant land (Heaven) is sighted and the passengers (Christians) are not martyred but are able to reach the land (Heaven) alive as each person clings to some wood (cross of Jesus) from the one ship. The ship (Church) itself is finally caught in enough turmoil that it runs aground and breaks up [amazingly at a place where two sea's meet (Acts 27:41) - where the Eastern sea of Mysticism and the Western sea of Rationalism meet the Christian boat as one Catholic body gets stuck in the sand and breaks apart - into many denominations] though the individuals make it ashore (to Heaven) by clinging to wood (the cross of Jesus Christ), the one requirement to get a sinner into Heaven is to know that Jesus paid the penalty for our sins on His cross. With the Church (ship) stuck and broken apart and ALL the passengers (Christians) from the one ship of Christianity safely ashore (in Heaven) the Christian Church Age comes to an end (Acts 27:44). -- "Acts 27:44 And the rest [of the Christians], some on boards, and some on broken pieces of the ship [all clinging to the cross of Jesus]. \*\*And so it came to pass, \*\*that they escaped [sin-death] \*\*all safe to [Heaven] land."

Wikipedia.org: Saint Publius (Acts 28:7) – Saint Publius [a Church Apostolic Father] is venerated as the first Bishop of Malta – Publius' conversion led to Malta being the first Christian nation in the West, and one of the first in the world – He was martyred in 125 A.D., during the persecution of Emperor Hadrian

It was the same Publius who received the Apostle Paul during his shipwreck on the island as recounted in the Acts of the Apostles. According to the Acts of the Apostles, St. Paul cured Publius' dysentery-afflicted father. -- Book: by Rev. Alban Butler (1711-1773 A.D.). Volume I: January. "The Lives of the Saints" last published 1866. - St. Publius, Bishop and Martyr [died January 21, 125 A.D. in Athens, Greece] HE succeeded St. Dionysius the Areopagite in the see of Athens, as we are assured by St. Dionysius of Corinth, quoted by Eusebius. 1 He went to God by martyrdom, and Saint Quadratus was chosen third bishop of that city. See Le Quien, Or. Christ. t. 2. p. 169. Note 1. Euseb. l. 4. c. 23. [\[link\]](#)

**[Part 3 of 3] End Time Outline: Malta to Rome** – End Times – Martyred Saints of Revelation: The refugees come ashore upon a foreign island (Malta) with “barbarous people” [barbarous only means not Romans (not citizens of the Kingdom) and not Jewish]

Paul and the other castaways find themselves on an unfamiliar island (Malta), a society of unfamiliar people with unfamiliar customs. In the entire narration of their time on Malta only one person is identified by name (and also by title) and it is the intriguing person of Publius (Public) [Publius a Latin (Roman) name - definition of Public: of or pertaining to the people; belonging to the people; relating to, or affecting, a nation, state, or community - ardictionary.com]. The intriguing person Publius is the "chief" or first [G4413 - Protos] person of the Island of Malta and though Publius is not a Roman citizen he has a Roman name and connections to Rome. - In this scenario, in what we are trying to read between the lines that Luke wrote for us in his book of Acts Chapters 27 and 28 we have the scenario that the Church Age has ended (Acts 27:44), the one ship of Christianity has broken apart and ALL the Christians are in Heaven. Here upon Malta (Acts 28:1) we seem to have the dispensation after Christianity [after the Church Age] - the dispensation of the End Times and the Martyred Saints of Revelation. In this intriguing scenario one person is in charge [of buying and selling] for an entire society and also that person is not a part of the 6th Kingdom in Rome. Publius is not a Roman citizen, instead this very public and in charge figure is first in his own system (the 7th Kingdom Revised Rome). Publius {before he becomes a Christian} is a type of the Antichrist and the Island society of Malta is a type of the 7th Kingdom (Revised Roman Empire). Further establishing that Luke intends for Malta to represent the Martyred Saints of End Times is that Luke tells of Paul being bitten by a viper (Acts 28:3) but then Luke chooses to call the poisonous viper a "beast" (Acts 28:4,5) using the same word "beast" (G2342 - Therion) that John would later use in his Book of Revelation [Revelation 13:18 - the Mark of the Beast] to describe the Antichrist - Paul "he shook off the beast into the fire" (Acts 28:5) refusing to take the Mark of the Beast (Revelation 19:20). Luke is determined to present the spirit of Antichrist at the Island of Malta. - Note: The End Time events that Luke portrays on Malta is not quite like the End Times often portrayed today in common media, where saints are on the run for their lives. In this End Time depiction by Luke the Saints are busy, working, helpful and briefly an integrated part of the society of Malta. But the Saints have a determined destination and a departure date and depart the island society of Malta not out of anger or desperation but out of a necessity. It seems that Luke is portraying Malta [Revised Rome] as a society that is vastly different than today (there might not be any private property - everything might be 'public' in name only) a tightly controlled and managed society with each person knowing where they rank in society and one person Publius is first. Further after departing the island of Malta and continuing their Journey [a journey that is no longer given in great detail - because technically the Saints departed Malta as Martyrs]. The End Time martyrs of Malta continue on to their desired destination to the feet of the King [Caesar] but like the Book of Revelation the Martyrs of Malta do not go directly to Rome they depart the ship outside of Rome and fellowship with other believers for a while. In the Book of Revelation the 5th Seal "Revelation 6:9 And when He [Jesus] had opened the fifth seal, I saw under the altar the souls of them that were slain (Martyrs) for [faith in] the Word of God, and for the Testimony [faith in Jesus] which they held:" The Martyred Saints of Revelation do not go directly (individually) to the Throne of Jesus but instead gather outside the Temple at the altar and fellowship until their numbers (dispensation) are complete. Then at the end of the End Times all the Martyred Saints of Revelation join (Revelation 7:9) in with the Christian Church also in Heaven worshipping at the feet of the King Jesus Christ. -- "Acts 28:14-15 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage."

**Conclusion: The Apostle Paul's journey to Rome** – Once in Rome the Apostle Paul continues to prophetically enact out End Time Biblical events – Amazingly the Apostle Paul does not go to jail with the other prisoners (unbelievers) instead Paul safely goes and lives in his own house – Enacting out the third part of the End Times – The Millennial Reign 1,000 year Kingdom of Jesus Christ [the 8th Kingdom] on earth – (Acts Chapters 27 and 28) – **Note:** The Four Dispensations of the Bible's New Testament are comprised of three groups of people. The 'Born Again' Church Age that included the dispensation of the original Apostles who were all 'Born Again' Christians and all of the current Common Christian Church Age that is also comprised of Born Again Christians. The future Martyred Saints of Revelation do not personally receive the indwelling of the Holy Spirit until after they are in Heaven [very similar to what the Old Testament Saints endured]. The third group and Fourth Dispensation is of the Millennial Saints who also do not receive the indwelling of the Holy Spirit until after the Global Nations are judged in the sheep and goats judgment of Matthew 25:32-34.

In the last two chapters of the Book of Acts in chapters 27 and 28 there are four distinct portions of the Apostle Paul's journey to Rome [to stand before Caesar]. The First Portion, departing Israel as an Apostle with the Christian Gospel Message until changing ships, the shipwreck and safely coming ashore at the island of Malta correlates with what has been the Apostolic age and the Common Christian Church Age. The third portion of Paul's journey is being stranded at Malta and then quickly getting to Italy but not Rome itself correlates with what is written in the Book of Revelation regarding the future End Times and the Martyred Saints of Revelation. Then the fourth and final portion of Paul's journey to Rome correlates with what is written in the Bible regarding the Millennial Reign upon the earth of the Messiah [Jesus Christ] after the events of the Book of Revelation have occurred and been fulfilled. - Once arriving in Rome (Acts 28:16) Paul [a Christian] is allowed to go live by himself in his own house while the other prisoners (unbelievers) are sent to jail (John 12:31). Living in one's own house and dwelling safely is an unmistakable euphemism for the Millennial Kingdom of the Messiah (1 Kings 4:25, Jeremiah 23:6). The Apostle Paul's recorded journey to Rome is concluded along with the Bible's Book of Acts in the last two verses of Acts. -- "Acts 28:30-31 And Paul dwelt two whole years in his own hired house [i.e. the Millennial Reign of Christ], and [free to] received all that came in unto him, Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

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**Update:** The Basic Christian blog 8 Kingdoms study is well underway and on track to be completed as scheduled – The plan now is to do one more Decoding series, a necessary one to briefly examine how kingdoms conclude, change, influence and morph into the next ruling kingdom – Then after the brief Decoding postings are finished to go back and revisit each of the 8 Kingdoms to finalize each portion of the study – Coming Soon: Decoding Hitler's Bunker!!

The 8 Kingdoms study should be completed before Christmas 2011 and then the Church History portion starting in January 2012 should be able to be completed by Holy Week 2012. The Church History portion though becoming more and more in depth [during preparation] is still going to be an overview study that will primarily focus on a few key transition points in history. In order to more easily facilitate the transition points of the coming Church History blog study I have revised the outline of the study and will post that as well.

**Overview: 8 Kingdoms** – The Basic Christian blog is going to try to wrap up the 8 Kingdoms (primarily ancient history) portion of the blog History Study in the next two weeks – Posting primarily on the Political Structure of each Kingdom – Then in December blogging the Christmas Holiday 2011 – After the New Year the blogging should begin on the Church History portion of the blog History Study

Overview: 8 Kingdoms - The premise of the 8 Kingdoms Study is that each of the Kingdoms are unique in that they each have a unique (advanced) interaction with the spiritual realm. The 7 Gentile Kingdoms primarily interact with the fallen spiritual realm while the coming 8th Kingdom the Kingdom of Jesus Christ will be the visible presence of God on earth. The study is presenting Mystery Babylon [Revelation 17] as the Fallen Angelic realm out to deceive mankind, the 7 Mountains (hills) are the 7 Gentile Kingdoms (Governments) with False Religion [including pseudo (emergent) Christianity] as being represented by the scarlet woman [placed in between the fallen angelic spiritual realm and the human political realm], influenced by Mystery Babylon and able to manifest while temporarily riding above the 7 Gentile Global Governments emplaced throughout world history.

**Completed: 8 Kingdoms** – For all practical purposes the Basic Christian Ministry blog has completed the 8 Kingdoms (primarily ancient history) portion of the blog History Study – A few more items will be added over time but nothing significant – The December blogging of the Christmas Holiday 2011 is scheduled next – After the New Year the blogging should begin on the Church History portion of the blog History Study – {Note: Thanks to everyone who is participating in the Basic Christian: blog Studies (blog Bible Study – blog History Study). The 8 Kingdoms Study, the first portion of the blog History Study has taken over a year and a half to complete [starting in Spring 2010] and has been a substantial project, just like the blog Bible Study was. My thanks and deep appreciation to everyone who is participating, sharing and involved with the Basic Christian blog studies especially for those who are praying for the studies and the Ministry – God bless everyone! ~ David Anson Brown}

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Recap: **The 8th Kingdom, Jesus Christ – The Eternal Kingdom – \*\*\*The 3 Thrones of Jesus Christ** — Current Throne in Heaven [alongside the Father's Throne] (Romans 8:34, Ephesians 1:20, Colossians 3:1, Hebrews 1:3, 12:2, 1 Peter 3:22) , Eligibility: Relative – \*Son of God (Father God) [eternal co-reigning with the Father and the Holy Spirit] — Future Millennial Kingdom Throne in Jerusalem [restoring the Throne of King David] (Acts 15:16, Revelation 22:16), Eligibility: Relative – \*Son of Man (descendant of King David) — Eternal Throne [the Throne of the Father, Jesus Christ and the Holy Spirit] (Revelation 20:4, Revelation 22:3) the Eternal Throne of the New Heaven (sky) and the New Earth, Eligibility: Jesus as [Eternal God] \*Conqueror (John 16:33)

Currently Jesus Christ is seated on His own Throne (co-reigning - interceding) at the right hand of His Father's Throne in Heaven. "Romans 8:34 Who is he that condemneth [not Jesus]? It is [Jesus] Christ that died, yea rather, that is risen again, \*Who is even at the right hand of God, Who also maketh intercession for us [not condemning Christians]." -- At a future date for the 1,000 year reign of Jesus Christ on earth Jesus will be seated upon the Throne of King David (Acts 2:29-33). Then with the New Heaven (sky) and the New Earth, Jesus as the conqueror of this earth [realm] will sit eternally [continuing to co-reign with the Father and the Holy Spirit on His own Throne upon the New Eternal Earth (Revelation 21:3). -- "John 16:33 These things I (Jesus) have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I (Jesus) have overcome the world."

**Basic Christian - Conquering Kings:** The 8 Global Kingdoms of the Earth - The 7 anointed Gentile Global Kings of the Earth (anointed from God) and the anointed 8th Kingdom the Eternal Kingdom of Jesus Christ -- The Kingdoms: beginning with Nimrod (Tower of Babel - Genesis 10:8-10) --- Pharaoh Akhenaten (Egypt - Joseph's Pharaoh, the Dream Pharaoh - Genesis 41:1) --- Nebuchadnezzar (Babylon - Jeremiah 27:4-7, Daniel 2:37) --- Cyrus (Persia - Isaiah 45:1-7, Ezra 1:1-4) --- Alexander the Great (Greece - Daniel 8:21) --- Julius Caesar (Rome - Luke 2:1) --- The Revised [10 Kingdom] Roman Empire (Daniel 7:19) - Antichrist (Satan - Daniel 7:20) emerges from within the Revised Roman Empire --- The Messiah, Jesus Christ's Kingdom (Heaven and Earth - Daniel 2:35, Daniel 2:44-45)

**The 8 Conquering Kings** -- Tower of Babel: Nimrod, conquered the world, gained his kingdom, probably through the arts of physical personality and persuasion (Genesis 10:9). -- Egypt: Pharaoh Akhenaten, gained his kingdom, through the means of finances [financial warfare] (Genesis 47:20). -- Babylon: Nebuchadnezzar, conquered his global kingdom primarily through military force (Jeremiah 34:1). -- Persia: Cyrus the Great, conquered his global kingdom primarily through the use of superior technology (Ezra 1:2). -- Greece: Alexander the Great, conquered his global kingdom primarily through the use of philosophy, knowledge and superior tactics (Daniel 11:2-3, Daniel 10:20, Joel 3:6). -- Rome: Julius Caesar, conquered his global kingdom primarily through the use of laws, legalities (taxation), and treaties (Matthew 22:17, Luke 2:1, Acts 16:21). -- The Revised Roman Empire: Antichrist (Satan), is in the process of conquering his global kingdom primarily through the use of spiritual personality [witchcraft], persuasion and through a combination of all of the previously used techniques (Daniel 8:23-25). --- Millennial Reign: The Messiah, Jesus Christ has conquered the enemies of mankind for mankind. Jesus has personally conquered human sin and human death and in His Glorious victory He is making available His Kingdom of eternal Life to all of mankind (Romans 8:37, 1 Corinthians 15:26, Hebrews 2:9,14, Hebrews 9:28, Revelation 4:11).

GoodFight.org: The Submerging Church - How the Emerging [Revised Roman Empire] church is drawing multitudes away from Biblical Christianity - Coming to DVD January 2012 - Official DVD Trailer - {Note: The people who are participating in the Emergent church movement, either willingly or passively, are literally "holding a wolf by the ears" and when they let go or when they least expect it that wolf is going to turn and rip them to shreds. -- "Ezekiel 22:27

Her [Mystery Babylon] princes in the midst [of God's people] thereof are like wolves ravaging the prey, to shed blood, and to destroy souls, to get dishonest gain. ~ Prophet Ezekiel" -- "Matthew 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. ~ Jesus Christ" -- "Acts 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. ~ Apostle Paul"} (YouTube)

Journey with us as we take a closer look at the Emerging (also Missional - a new term that replaces Emergent) Church, its leaders, their teachings and where it is all headed when compared with bible prophecy. A Good Fight Ministries production available January 2012. [\[link\]](#)

### What Is Discipleship? (2 Min. Video)

While the majority of the church is busy planning programs and activities to entertain their members and increase their numbers, they neglect the way God has ordained for His church to be built and edified. "Christian entertainment" has replaced equipping the saints for the work of the ministry, and instead of discipling disciples to make disciples, churches are overstuffing themselves with earthly waste with no eternal impact. In just two minutes, this video sums up the church's problem and the solution to it. This is how we are to love others. This is how church should be done. This is discipleship: [\[link\]](#)

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**Ancient History Refresher:** 1 of 4 - Noah - The 8 Global Kingdoms - Noah was a prophet and prophesied releasing the raven [unclean bird] that despite the flood mankind would still have to contend with sin, rebellion and disobedience - Noah prophesied again in releasing the dove [type of the Holy Spirit] that the Holy Spirit of God despite man's rebellion would still dwell with mankind -- "Genesis 8:7-11 And he [Noah] sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked (plucked) off: so Noah knew that the waters were abated from off the earth."

"Genesis 8:4-18 And the ark rested in the seventh month, on the seventeenth day of the month, upon the Mountains of Ararat [in the area of modern day Turkey]. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven [a type of the sin and disobedience], which went forth to and fro [but did not return to the ark], until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove [type of the Holy Spirit] out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf [for telling Holy Week, the Mount of Olives and Gethsemane] plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. \*\*And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him:" [\[link\]](#)

**Refresher: 2 of 4 - Nimrod the 1st Gentile Kingdom** [of the 7 Global Gentile Kingdoms - the 8th Kingdom being the Eternal Kingdom of Messiah Jesus Christ] - The 8 Global Kingdoms - Nimrod was the most complete type of Antichrist in disobeying God, controlling all the population and promising an eternal life to his followers -- "Genesis 11:1-2 And the \*whole earth was of one language [only the second generation since Noah's Ark - \*Noah -> \*Ham -> Cush -> Nimrod], and of one speech. And it came to pass, as they journeyed from the east [from the Ark - Mountains of Ararat (in Turkey)], that they found a plain [open area] in the land of Shinar [closer to ancient Babylon [in Iraq] but still in the region of Turkey]; and they dwelt there."

"Genesis 11:3-9 And they [descendants of Noah's three sons - Shem, Ham, and Japheth] said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a City and a Tower [Temple], whose top may reach unto Heaven [eternal life]; and let us make us a name [666 Mark of the Beast], lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower [false temple], which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this [misguided evil] they begin to do: and now nothing [evil] will be restrained from them, which they have imagined to do. Go to, let Us [Father God, Jesus, Holy Spirit] go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off [no longer] to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth."

**Refresher: 3 of 4** - The Nation of Assyria - The 8 Global Kingdoms - Nimrod was the 1st Global Gentile Kingdom and then Ancient Egypt [2nd Global Gentile Kingdom] continued the work of Nimrod from the Tower of Babel (The rounded [tower of Babel shaped] and pointed [extended skull] crown of Ancient Egypt was modeled after Nimrod and Babel) - Ancient Egypt via the famine of Joseph's days amassed the wealth of the world - The wealth and secrets of Egypt were later transferred to Babylon [3rd Kingdom] and not to Assyria - Assyria though a strong Nation it was not one of the 7 Gentile Occult Kingdoms - Assyria was Occult controlled and Occult influenced but unlike Nimrod, Egypt, Babylon, Greece, Rome and Revised-Rome the kingdom of Assyria was never able to interact with and forward the Occult realm [fallen angels] among mankind in the way that the other Kingdoms had accomplished.

"1 Kings 14:25 And it came to pass in the fifth year of [Jewish] King Rehoboam, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the House of the LORD, and the treasures of the king's house; he even took away all [and returned the gold back to Egypt]: and he took away all the shields of gold which Solomon had made." -- "2 Kings 24:7 And the king of Egypt came not again any more out of his land: for the \*\*king of Babylon had taken from the river of Egypt unto the river Euphrates \*\*all [wealth and knowledge] that pertained to the king of Egypt. [back in Jerusalem] Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem." -- "Isaiah 45:1-7 Thus saith the LORD to His anointed, to Cyrus [of Persia (Iran) - 4th Kingdom], whose right hand I have holden, to subdue Nations before him; and I will loose the loins of Kings, to open before him the two leaved gates [of Babylon (Iraq) - 3rd Kingdom]; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: \*And I will give thee the \*\*Treasures of Darkness [Mystery Babylon - secret knowledge - the 7 Gentile Kingdoms 'beginning' with Nimrod and ending with Antichrist once manifested are aggregate and ongoing], \*\*and hidden riches [wealth] of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. \*\*For Jacob [the Nation of Israel] My servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me. I am the LORD, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me: That they may know from the rising of the sun, and from the west, that there is none beside Me. I Am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things." [link]

Refresher: 4 of 4 - **Mystery Babylon**, Fallen Angels, Demons, Mark of the Beast 666 - The 8 Global Kingdoms - Apparently Spiritual Realm [fallen Angelic] doors that were open in the days before the flood of Noah and that were

closed by the global judgment flood of Noah were quickly reopened only two generations later by Nimrod. -- "2 Peter 3:5-7 For this [ancient times - Days of Noah] they [unbelievers] willingly are ignorant of, that by the Word of God [Genesis Creation] the heavens [sky] were of old, and the earth [1st earth pre-flood] standing out of the water and in the water: Whereby \*\*the world [earth 1.0] that then was, being overflowed with water, \*\*perished: But the heavens and the earth [2.0], which are now, by the same Word are kept in store, reserved unto \*fire against the \*\*Day of Judgment [global Judgment - **the three global judgments; water [Noah], blood [Cross], fire (Spirit)]** and perdition of ungodly men."

In the days before Noah (Genesis 6:2) the Fallen Angels were 'physically' mating with mankind [the daughters of man] and physically corrupting mankind. Angels both Holy and fallen can manifest as humans (Genesis 18:1-2) and the fallen angels apparently engineered [i.e. gene DNA modification, i.e. chimaera] a way to create offspring through their physical sexual interaction with humans. - Since the days after the flood of Noah and now the earth with a Demonic presence [the departed spirits of the Nephilm offspring of fallen angels and humans] along with the fallen angelic presence. The emphasis in corrupting mankind has turned from physical interaction [pre-flood - fallen angels and humans mating - though still happening in rare occasions] to now with demons present a spiritual possession and spiritual corruption [Mark of the Beast 666] mating between demons and humans. -- "Daniel 2:43 And whereas thou sawest iron [demons] mixed with miry clay [sinful humans], they [demons] shall mingle [666 Mark of the Beast] themselves with the seed [soul-spirit] of men: but they shall not cleave [fit together] one to another, even as iron is not mixed with clay." -- "Revelation 13:18 Here is wisdom. Let him that hath understanding count the number of the Beast [Antichrist (7th Kingdom)]: for it is the number of a \*\*man [i.e. completing what Nimrod (1st Kingdom) attempted to do but was only able to start [initiate] because the languages were confused (Genesis 11:7)]; and his number is Six hundred threescore and six [666]."

Original Source: [www.BasicChristian.org](http://www.BasicChristian.org) - blog [History Study](#) 2010-2011 by David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [2012](#), [2013](#), [Christian](#), [Devotional](#), [Update](#), [World Court](#) on January 23, 2013 by [DavidAnsonBrown](#)

## January 2013 Update

While the blog is researching and looking into current information to post regarding the current emergent New World Order and its accompanying New World Court System now would be a good time to have a few review posts.

Regarding Hollywood, Movies and the Media in general and their large participation in shaping, molding and steering of public opinion into a secular One World system we are going to re-review two series of movie reviews first posted in 2011 at the [BasicChristian.org](http://BasicChristian.org) website. The two movies reviewed are "Cool Hand Luke" (1967) and the "The Bad and The Ugly" (1966) with a few other 1960's 'Losing your Religion' type movies mentioned.

God bless everyone!

David Anson Brown

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Movie Review](#), [World Court](#) on [January 12, 2013](#) by [DavidAnsonBrown](#)

### Movie Review-Repot of "Cool Hand Luke" (1967)

Originally Posted in 2011 about July – August at [BasicChristian.org](http://BasicChristian.org)  
by David Anson Brown

**Update 2011:** The Basic Christian Ministry still has more material to post and I would like to detour from the 8 Kingdoms/History Study and re-examine Doctrines and Theology particularly; Redemption, Salvation, Baptism, Born-Again, Once Saved Always Saved, Etc. – But before we get back into more Doctrine it's possible that I might do another short series this time decoding the 1967 movie 'Cool Hand Luke' – Also it looks like I will have a few breaks in posting between now (July) and September so around September 2011 we should be back full-speed into the 8 Kingdoms & Church History Study ~ God bless everyone, David Anson Brown

The 1967 movie Cool Hand Luke is kind of the movie where all the previous Occult introduction themes [rebellion, disobedience, drugs, nudity, sexuality, homosexuality, etc.] finally gained mainstream acceptance with the general public and movie audience. After Cool Hand Luke [highly based off the 1965 movie King Rat] and many other similar Occult themed [losing your religion] movies the rebellion of the 1960's entered virtually unabated into almost all segments of society [some of the theme music from Cool Hand Luke became the theme sound for most of the Nation's nightly 'Eyewitness News' broadcasts]. — Though obvious the primary reason for decoding the movie 'Cool Hand Luke' is not going to be to point out all the rebellion and societal angst that is purposely scripted and directed into the movie [as we did with the 1966 movie The Good, The Bad and The Ugly]. Instead the movie 'Cool Hand Luke' [in attempting to ruin religion] accidently portrays a very realistic portrayal of a sinful man 'Luke' seeking and groping after a real relationship with the Holy God. The question the movie fails to ask but we will not fail to ask is 'in the end was Luke saved?' **The question of Luke's salvation is going to be paramount to our brief study** and it is going to be the premise and conclusion of this study that yes indeed the slightly fictional character of Cool Hand Luke if real would indeed be saved and in heaven. — Coming Soon: 'Cool Hand Luke' decoded. [\[article link\]](#)

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## Cool Hand Luke (1967) Part 1 (YouTube)

Paul Newman was nominated for an Oscar and George Kennedy received one for his work in this allegorical prison drama. Luke Jackson (Paul Newman) is sentenced to a 2 year stretch on a Florida chain gang (Road Prison) after he's arrested for drunkenly decapitating parking meters. While the avowed ambition of the captain (Strother Martin) is for each prisoner to "get their mind right," it soon becomes obvious that Luke is not about to give in/submit to anybody. When challenged to a fistfight by fellow inmate Dragline (George Kennedy), Luke simply refuses to give up, even though he's brutally beaten. Luke knows how to win at poker, even with bad cards, by using his smarts and playing it cool. Luke also figures out a way for the men to get their work done in half the usual time, giving them one afternoon off. Finally, when Luke finds out his mother has died, he plots his escape; when he's caught, he simply escapes again. Soon, Luke becomes a symbol of hope and resilience to the other men in the prison camp — and a symbol of rebelliousness that must be stamped out by the guards and the captain. Along with stellar performances by Newman, Kennedy, and Martin, *Cool Hand Luke* features a superb supporting cast, including Ralph Waite, Harry Dean Stanton, Dennis Hopper, Wayne Rogers, and Joe Don Baker as members of the chain gang [and Jo Van Fleet as Luke's dysfunctional mother Arletta]. [\[article link\]](#)

*Cool Hand Luke* – Wikipedia: Eyewitness News – Eyewitness News is a name used by local television newscasts, widely used in different markets across the United States – The earliest known use of the Eyewitness News name in American television was in April 1959 when KYW-TV (now WKYC-TV) in Cleveland, owned at the time by Westinghouse Broadcasting, launched the nation's first 90-minute local newscast (under the title Eyewitness), combined with the then 15-minute national newscast – Primo used the cue 007 from the 1963 film *From Russia with Love* as the musical theme – In 1968, Primo moved to WABC-TV in New York City and took the Eyewitness News concept there with him, choosing music from the 1967 Paul Newman film *Cool Hand Luke* – the "Tar Sequence" cue (composed by Lalo Schiffrin) as the theme – However, he added a new twist at WABC-TV-chatter among the anchors, which came to be known as "happy talk"

Origins: The earliest known use of the Eyewitness News name in American television was in April 1959 when KYW-TV (now WKYC-TV) in Cleveland, owned at the time by Westinghouse Broadcasting, launched the nation's first 90-minute local newscast (under the title Eyewitness), combined with the then 15-minute national newscast. The name was then adopted for use by Westinghouse's other television stations-KPIX in San Francisco, WJZ-TV in Baltimore, WBZ-TV in Boston and KDKA-TV in Pittsburgh-for its local newscasts. ... between stories to let viewers know their personalities. Primo used the cue 007 from the 1963 film *From Russia with Love* as the musical theme. The format quickly became a hit in Philadelphia and allowed KYW-TV to surge past longtime leader WCAU-TV for first place, a position it kept on and off until the late 1970s. KYW-TV's success spawned rival station WFIL-TV (now WPVI-TV) to develop the Action News format to compete with it. (After NBC was ordered back to Cleveland in 1965, the Eyewitness News name left that city until WEWS adopted it for its newscasts in the 1970s). — Expansion: In 1968, Primo moved to WABC-TV in New York City and took the Eyewitness News concept there with him, choosing music from the 1967 Paul Newman film *Cool Hand Luke* – the "Tar Sequence" cue (composed by Lalo Schiffrin) – as the theme. However, he added a new twist at WABC-TV-chatter among the anchors, which came to be known as "happy talk". Among the newscasters in the first wave of happy talk on WABC was a very young Geraldo Rivera, a comical and entertaining weatherman in Tex Antoine, and with Roger Grimsby as traditional humorless anchorman. WABC-TV has kept the name and format since then, and has been the highest-rated station in New York for much of that time. — The format, as tweaked by WABC-TV, was copied by many other stations in the United States, with four other stations owned and operated by ABC – KABC-TV in Los Angeles, WLS-TV in Chicago, WXYZ-TV in Detroit and KGO-TV in San Francisco — using both the format and the *Cool Hand Luke* theme. (In the case of KGO, since KPIX was already using the Eyewitness News name, KGO named its newscast Channel 7 NewsScene in 1969 and by 1983 simply Channel 7 News, while WXYZ used the Action News name since rival WJBK-TV called its newscasts Eyewitness News; KABC and WLS were free to use the Eyewitness News name as did WABC-TV). Ironically, WPVI, which developed the Action News format, is also now an ABC owned-and-operated station. In addition, U.S. Spanish-language stations also use their own version of Eyewitness News, called Noticias de Primera Plana (Headline News, a concept translation in Spanish of Eyewitness News) on its owned-and-operated stations. [\[article link\]](#)

## Introduction

The false premise of the movie 'Cool Hand Luke' is that Society is accurately structured off of Religion and that society therefore accurately reflects religion i.e. Christianity and that to then properly conform to Society is to properly conform to Religion and therefore be 'Saved' by God – This very false [straw man] proposition [with society being wrong then God must be wrong] regarding Society in equating Society to Religion is much of what we are going to examine in this series of decoding the movie 'Cool Hand Luke' — {Note: Biblically [Revelation chapters 1-4] it is clear that the Christian Church in whole often does not accurately reflect the image of God (Jesus), and much less does society as a whole, but that individuals [i.e. Cool Hand Luke] do at times more accurately reflect the true image of Jesus Christ as God has intended for all mankind.}

The reason the movie as a whole is a "straw-man proposal" [society being wrong so God must be wrong] movie presentation and an obvious one at that is that the straw 'not real' and easily swept away argument being that society accurately represents Christianity and therefore a dysfunctional Society [on whole or in part] is an offspring of a dysfunctional religion i.e. Christianity and being dysfunctional then reasonable people would have every reasonable need to depart from a dysfunctional [religion] system and incorporate a much less 'dysfunctional' [seemingly freely open] i.e. prison (socialism) society system and style for their own life and culture. Of course reality is that human society has little to do with actual Biblical Christianity [even within the Church, Mega-Church system] especially regarding sinful mankind. The movie is falsely portraying a Society equals Religion premise and insinuating that Luke while rebelling against society's unfairness is actually rebelling against the unfairness of God. But in reality Luke in rebelling against the unfair nature of society [Church (Mega-Church) and State] is actually in more of a true relationship with the just, righteous and fair God of the Bible than many people [Christians included] would rightly realize.

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[Movie] King Rat (1965) Both Steve McQueen and Paul Newman [Cool Hand Luke] turned down the lead in this intriguing film

This film (King Rat) also has a secondary storyline about the role of class in our society. Most of the British POWs are officers of fine breeding while King is an enlisted man of a questionable background. Some of the "upper-crust" British feel it is beneath them to work with someone like Cpl. King, let alone be bested or dependent upon him. This class-warfare intrigue is still in question today. Are some people better than others because of who they are? Rich vs. poor, male vs. female, white vs. black, educated vs. street smarts are all still issues plaguing humanity. — This film is based upon a best-selling novel by James Clavell. Clavell spent much of his literary life writing a series of best-selling novels about Asia and its interaction with the West. From 'Shogun' to 'Noble House' to 'Gai-Jin' all of Clavell's novels about Asia are intriguing. The mini-series based upon 'Shogun', starring Richard Chamberlin and Toshiro Mifune, is still one of my favorite television events. And this novel is one of his best. Whether you like intense drama or prefer intellectual action, King Rat will provide some enjoyable entertainment. Upon viewing please keep one question in the back of your mind. If you were in a similar situation, would you make a deal for food or would you starve for principle and honor? Filmed in 1965, directed by Bryan Forbes, written by Forbes from the novel by James Clavell, starring George Segal, John Mills, Tom Courtenay, James Fox and Denholm Elliott. — Wiki.com James Clavell – Early life and World War II: Born in Australia, Clavell was the son of Commander Richard Clavell, a British Royal Navy officer who was stationed in Australia on secondment from the Royal Navy to the Royal Australian Navy. In 1940, when Clavell finished his secondary schooling at Portsmouth Grammar School, he joined the Royal Artillery to follow his family tradition. Following the outbreak of World War II, at the age of 16 he joined the Royal Artillery in 1940, and was sent to Malaya to fight the Japanese. Wounded by machine-gun fire, he was eventually captured and sent to a Japanese prisoner-of-war camp on Java. Later he was transferred to Changi Prison in Singapore. Clavell suffered greatly at the hands of his Japanese captors. According to the introduction to King Rat, written by Clavell, over 90% of the prisoners who entered Changi never walked out, although the actual mortality rate was under 1% [850 out of a total of 87,000 prisoners are known to have died at Changi, although many more died after being transferred out to other sites like the Death Railway]. Clavell was reportedly saved, along with an entire battalion, by an American prisoner of war who later became the model for "The King" in Clavell's King Rat. [\[article link\]](#)

**Cool Hand Luke (background)** – Wikipedia: Donn Pearce an American author best known for the novel and screen play 'Cool Hand Luke' – He served two years in the Florida Department of Corrections chain gangs [Road Camp No. 48] – In 1965 Scribners published his first novel, Cool Hand Luke, and he went on to write the Academy Award-nominated screenplay for the 1967 film version – The film starred Paul Newman, and Pearce made a cameo appearance as a convict named Sailor

Donn Pearce (born 1928) is an American author best known for the novel and screen play Cool Hand Luke. — Born Donald Mills Pearce in a suburb of Philadelphia, Pearce left home at 15. He attempted to join the United States Merchant Marine at 16, but was turned away due to his age. He lied about his age, registered for the draft, and was inducted into the United States Army in 1944. Frustrated by rules he considered unnecessary, he went AWOL, then three days later thought better of it and turned himself in to a Navy MP. His sentence was 30 days in the stockade. He served three days of his sentence, then was transferred to a combat infantry unit. Anticipating being sent to the front (this was during WWII), he wrote his mother a letter. She contacted the Army, informed them of his true age, and he was thrown out of the Army. By this time, he was old enough to join the Merchant Marine. — The Merchant Marine took him to Venice when he was 18, to Spain, Denmark, France, Portugal and Bombay. Post-war Europe had a thriving black market, and Pearce became involved in counterfeiting American money. He attempted to pass some counterfeit bills to a police officer in Marseilles, and was arrested, tried, and sent to prison. Assigned to a work detail outside the prison grounds, Pearce escaped, making his way to the Italian border. The French officials had taken his seaman's papers, so he forged new ones and signed on a ship to Canada. He crossed from Canada into the United States, where he began a new career – burglary. — He became a safecracker, and in 1949, at the age of twenty, he was arrested for burglary. He served two years in the Florida Department of Corrections chain gangs. In 1965 Scribners published his first novel, Cool Hand Luke, and he went on to write the Academy Award-nominated screenplay for the 1967 film version. The film starred Paul Newman, and Pearce made a cameo appearance as a convict named Sailor. His other books included Pier Head Jump (1972) and Dying in the Sun (1974). During the seventies and early eighties he was a freelance journalist, often contributing to magazines such as Playboy and Esquire. In 2005 he published a fourth book, Nobody Comes Back, a novel about the Battle of the Bulge, which received an excellent review from Malcom Jones in the 21 February 2005 edition of Newsweek. Pearce continues to live and write in Fort Lauderdale, Florida. [\[article link\]](#)

**Cool Hand Luke (Updated – Background)** – imdb: Biography for Donn Pearce – “I seem to be the only guy in the United States who doesn't like the movie” Pearce told the Miami Herald in 1989 – “Everyone had a whack at it – They screwed (manipulated) it up 99 different ways”

It's been said that if Donn Pearce is remembered at all, it won't be for having written “Cool Hand Luke,” his acclaimed but little-read novel about his life as a convict on a southern chain gang, but for the classic movie based on it. Starring Paul Newman in the Oscar-nominated title role, Cool Hand Luke (1967) was both a critical and commercial success. An outstanding film across the board, it brought us one of the screen's most compelling anti-heroes and one of the all-time great movie lines: “What we've got here is failure to communicate.” Nominated for Best Picture, “Cool Hand Luke” was one of the key films of the Sixties. Many consider it a masterpiece. – Donn Pearce is not one of them. – “I seem to be the only guy in the United States who doesn't like the movie,” Pearce told the Miami Herald in 1989. “Everyone had a whack at it. They screwed it up 99 different ways.” [\[article link\]](#)

[Movie] 'Butch Cassidy and the Sundance Kid' is a 1969 American Western [losing your religion] film directed by George Roy Hill and written by William Goldman – The title roles were originally cast with Paul Newman and Steve McQueen, but the latter (McQueen) left after a dispute over billing – The role of Sundance was then offered to Jack Lemmon, whose production company, JML, had produced the 1967 film Cool Hand Luke starring Newman — Note: According to the DVD director commentary director George Roy Hill during pre-production for his 1969 movie Butch Cassidy and the Sundance Kid went to Europe (Italy) in 1966 knowing that the movie by Sergio Leone “The Good, the Bad and the Ugly” would not be released to American audiences until 1968. In viewing the movie “The Good, the Bad and the Ugly” he later incorporated some of the film style [slow-motion and noise emphasis] from Sergio Leone into the shootout sequence in scene #21 titled 'Going straight' the scene also included fellow Cool Hand Luke actor Strother Martin.

Production: The film was originally rated M (for mature audiences) by the Motion Picture Association of America. It was re-rated PG when 20th Century Fox re-released the film in 1974. According to the supplemental material on the Blu-ray disc release, William Goldman's script, originally called *The Sundance Kid and Butch Cassidy*, was purchased by Richard Zanuck at 20th Century Fox for \$400,000, double the price the studio's board of directors had authorized. The title roles were originally cast with Newman and Steve McQueen, but the latter left after a dispute over billing. The role of Sundance was then offered to Jack Lemmon, whose production company, JML, had produced the 1967 film *Cool Hand Luke* starring Newman, who had been grateful for Lemmon's...Lemmon, however, turned down the role; he did not like riding horses, and he also felt he had already played too many aspects of the Sundance Kid's character before. Warren Beatty was then considered, as was Marlon Brando, but the role of Sundance eventually went to the lesser-known Redford. (Initially Newman was to play Sundance (whom he did not resemble) and Redford Cassidy.) Fox [studio] did not want Redford, but director George Roy Hill insisted. Redford later said this film catapulted him to stardom and irreversibly changed his career. Butch Cassidy's outlaw gang was actually called "The Wild Bunch"; this was changed, in the film, to "The Hole-In-The-Wall Gang" to avoid confusion with Sam Peckinpah's recently released film *The Wild Bunch*. — Box office: With a box office of over US\$100 million (equivalent to over \$500 million in 2009 dollars), it was the top grossing film of the year. [\[article link\]](#)

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**Cool Hand Luke** – The movie *Cool Hand Luke*'s opening scene is of a normal looking guy [Luke] who happens to be in the process of damaging Govt. property by cutting off the tops of the parking meters in his small town's shopping district

The word 'violation' looms from each parking meter as Luke topples it from its stand. Luke following his own BYOB policy, a bottle opener hanging from a chain around his neck, has brought his own beer to his own little getting even party. The intoxicated Luke has a grand time while he spends a few minutes in the dark of night "evening the score" for a parking ticket that Luke certainly didn't deserve. Soon, as expected a local police officer pulls his patrol car to the curb and asks Luke "what are you doing there fella?" The movie viewer is instantly presented with a series of internal conflicts regarding the situation. Knowing that what Luke is doing is wrong but hoping that the officer will see the good natured humor in Luke's antics and simply drive Luke home for a needed night's rest and a chance for Luke to sober up from his mostly harmless antics of the night. — The second scene of the movie quickly reveals that not only was Luke not given a break in being taken home and let off by the police but Luke was not given any kind of a break in the form of either a fine or a suspended sentence, instead Luke is on his way to prison. Note: The opening scene is complete and almost overstuffed with occult themes [rebellion, alcohol, intoxication, disobedience] and imagery, a neon sign blazing the single word "Drugs" is the main backdrop for much of the scene and stylistically comes into view just as the officer is asking Luke "what are you doing there fella?" i.e. drugs. The main prop in the opening scene is the looming red light of a distant streetlight warning everyone [Luke and the audience] to stop any and all dissent that is in any way directed towards government at any level. [\[article link\]](#)

**Cool Hand Luke** – In the movie's 2nd scene titled "Yes, Cap'n" Luke and three new fellow inmates arrive at the prison "Road Prison Camp No. 36" under the leering eyes of an inmate trustee and to the sounds of baying dogs the four new prisoners encounter a prison guard and meet the Camp Commandant [Captain - played by Strother Martin] in being inducted into their new prison surroundings

This second scene is one of the important pivotal scenes of the movie. The first new prisoner [Alibi - played by 'The Waltons' family TV show star Ralph Waite] reveals his sentence of two years for the horrendous crime of manslaughter, the accidental death of another person. Soon we are startled to learn that Luke also has received in his case a very steep two year penalty as well and not for the crime of manslaughter but for the victimless crime of damaging government property. — Further the scene goes on to reveal the dreadful news that not only has Luke committed the grievous act of interfering with government property particularly property [parking meters] that help finance and enrich the government but Luke is also on record for having committed the other grievous act against the government, the act of disobedience in disobeying Army authority [he was reduced in rank from Sergeant back down to Private]. The viewer begins to get a brief sense of a foreboding future for Luke in that Luke having

committed not one but two sins, the two most unforgiving sins, against the government [state and church] system in committing acts of disobedience to authority and by interfering even ever so slightly by momentarily hindering the governments' ability to continually collect tax from the citizens [via a parking tax]. The audience begins to sense that Luke's mostly innocent behavior is going to have a disastrous result for Luke in that the government [state - church - mega-church] system will not tolerate in any way financial meddling or disobedience to authority of any kind. Note: in the scene a white picket fence is clearly prominent when the new prisoners arrive outside the Warden's house. The prisoner trustee 'Dog Boy' is also seen petting the bloodhound 'Blue' next to the fence. The white picket fence [attempts to reveal in the movie's false premise] that society makes and enforces a just and orderly rule of law [as opposed to the true Word of God revealing just law for all]. After the prisoners introduction they are led away from the white picket fence to their new housing area an area where a large locked metal gate and chain linked fence topped with barbed wire surrounds where the prisoners of society live.

**Cool Hand Luke** – In one of the truly amazing scenes of the movie, or of any movie, is the interaction between Luke and his visiting Mother Arletta (played by Jo Van Fleet) – Luke calling his mother only by her name "Arletta" and Arletta constantly referring to Luke only as "kid" unleashes a barrage of un-motherly love on Luke the likes of which the world has seldom witnessed

The [carefully written and scripted] scene begins with an ill Arletta having been toted to the prison camp compound in a makeshift bed in the back of an old pickup truck driven by her son John [a half-brother to Luke], John is accompanied by a young son of his own. Arletta wastes no time in harassing Luke by beckoning him to come around to the other side of the pickup truck bed knowing full well that Luke can't go out of sight of the prison guard. The guard quickly denies Luke permission to go where Arletta as beckoned him to be. A smiling Arletta briefly relishes in her ability to make life impossible for her favored son Luke. Immediately Arletta begins to challenge Luke in his lack of having any children of his own. Luke comments that yeah it cannot be done just now. Moving on to more devastation Arletta begins to side with everyone but Luke in her taking sides with the law, any past girlfriend or anything else that can put Luke down. In the crescendo of the scene Arletta begins to cough and choke while an obedient Luke lifts a glass of water to her, yet amazingly Arletta won't even give Luke the satisfaction of assisting her and Arletta twice refuses to accept the much needed glass of water from Luke's outstretched hand. Previously Arletta had just dug into Luke by pointing out that Luke had never met his biological father – something Luke would have liked to have done. Permanently finishing Luke off Arletta tells him that she will soon be dead and "it won't matter what he does when he gets out of prison" and that she was going to leave everything to his half-brother John so regardless his life didn't matter to her anyhow but that he should try to just "laugh if up" anyhow. — After Luke has been unfairly kicked while he is down by the system and now by his own family the movie at its lowest point then introduces religion as a main new theme in the movie.

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Cool Hand Luke – filmsite: Luke's sickly, dying mother Arletta (Jo Van Fleet) visits one Sunday afternoon to say goodbye – Review by Tim Dirks

Luke's sickly, dying mother Arletta (Jo Van Fleet) visits one Sunday afternoon to say goodbye, stiffly and painfully propped up in the bed of the pickup truck – it is presumably their last time together. Driven by her respectable son John, Sr. (John Pearce), she is chain-smoking a cigarette while coughing [with lung cancer or consumptive TB?]. Arletta still cares and expresses warm affection for her wayward yet favored son – but with guarded words. Although she is disappointed about how he turned out (and feeling guilty about her role as caregiver), Luke tells her that she'd done her best raising him as a single mother. In the tragic scene which implies much about her son's broken childhood and upbringing, the terminally-ill Arletta expresses regrets and resigns herself to "let go" of her independent-minded son who tried to live like she did – "free and above board." In the poignant conclusion to their conversation, she plans – after her death – to give her inheritance to her less-loved son John. [\[article link\]](#)

Cool Hand Luke – Where Are They Now? Joy Harmon (The Girl) – Aunt Joy’s Cakes – Aunt Joy’s Cakes began with Joy Harmon’s love for sweets and lifelong passion for baking – most remembered for her role in the movie “Cool Hand Luke” starring Paul Newman and George Kennedy – Joy Harmon plays a sexy, young woman who the men in the chain gang call Lucille – She drives the prisoners crazy as she seductively washes her car on a hot summer day

Aunt Joy’s Cakes began with Joy Harmon’s love for sweets and lifelong passion for baking. Before she was Aunt Joy, Joy Harmon was an actress in the sixties known for her ingénue style. She enjoyed bringing freshly baked goods for all of her co-workers, including Groucho Marx, who Joy Harmon appeared with on the television shows “You Bet Your Life” and “Tell It to Groucho.” She also acted in many films, such as “Village of the Giants” and “Angel in my Pocket,” but is most remembered for her role in the movie “Cool Hand Luke” starring Paul Newman and George Kennedy, who won the Oscar as Best Supporting Actor for the film. Joy Harmon plays a sexy, young woman who the men in the chain gang call Lucille. She drives the prisoners crazy as she seductively washes her car on a hot summer day. Although Joy Harmon’s legendary car wash scene lasted less than five minutes, it made history as one of the sexiest scenes in a motion picture. — Aunt Joy’s Cakes started in the kitchen of her home in California. The name originated when Joy Harmon began supplying cakes to her niece’s coffee shop. Whenever she made a delivery her niece would cheer, “Aunt Joy’s cakes are here!” Then Joy Harmon started supplying her desserts to Disney Studios, where her son worked and spread the word about his mom’s mouthwatering cakes and cookies. Her homemade desserts were becoming very popular, and Joy Harmon started supplying her baked goods to many more studios in the Los Angeles area. The demand for her delicious treats became too great for her to do alone in her kitchen, so now Joy Harmon is sharing her recipes and baking her secrets with her children. They are now running a wholesale bakery in Burbank, California specializing in cakes, cupcakes, cookies, and chocolate dipped strawberries.

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King Rat – Where Are They Now? James Fox as Peter Marlowe [a type of a Christian missionary who loses his religion and joins in with the Devil “King Rat”] from Hut 16 in the movie “King Rat” – Fox subsequently joined [1970 to 1979] a religious organization known as “The Navigators” which is similar to the Gideons and is closely associated with the ministry of Billy Graham

Mini Biography: James Fox is the second of three sons, born to the theatrical agent Robin Fox and his actress wife Angela Worthington – aka Angela Fox. His brothers are the actor Edward Fox and the producer Robert Fox. He started acting as a child actor and used his real name, until he reached his early 20s. He trained at the Central School of Speech and Drama. He left for nine years from 1970 to 1979 to pursue Christian vocational work. His niece is the actress Emilia Fox and he has a half-brother to the actor Daniel Chatto. From his marriage to Mary Piper, he has four sons: Thomas Fox, born 1975; Robin Fox, born 1976; the actors Laurence Fox, born 1978; Jack Fox, born 1985, and one daughter, Lydia Fox, born 1979. He published a book, “Comeback: An Actor’s Direction”, in 1983. ... Fox left the acting profession for nine years (1970-79) after he filmed Performance (1970) with Mick Jagger. A combination of his father’s recent death, the strain of filming and smoking the hallucinogen DMT with Mick Jagger led to a nervous breakdown. Fox subsequently joined a religious organization known as “The Navigators” which is similar to the Gideons and is closely associated with the ministry of Billy Graham. ... Personal Quotes: [On his 9-year break from acting]: People think Performance (1970) blew my mind... my mind was blown long before that. Performance (1970) gave me doubts about my way of life. Before that I had been completely involved in the more bawdy side of the film business. But after that everything changed. [\[article link\]](#)

Cool Hand Luke – Where Are They Now? – Paul Newman (1925-2008) – In a 1980 interview with TIME magazine, Newman said he identified himself as Jewish, stating, “it’s more of a challenge” In Israel and among Jews worldwide, he will always be remembered as Ari Ben Canaan, the Zionist rebel of [the 1960 movie] Exodus who seizes a cargo ship and smuggles 600 Holocaust survivors to Palestine despite British opposition (2008 Haaretz.com) – founded Newman’s Own, a successful food company he built from the ground up in which all the proceeds go to charity – He would also start The Hole in the Wall Gang Camps, an organization for terminally ill children

Mini Biography: Paul Leonard Newman was born in January of 1925, the second son of Arthur and Theresa (nee’ Fetsko) Newman in Cleveland, Ohio. The Newmans were a well-to-do family and Paul grew up in a nice home in Shaker Heights. Newman’s father, the son of Jewish immigrants from Poland and Hungary, was the owner of a highly

successful sporting goods store. Paul's mother, a practicing Christian Scientist of Slovakian decent, and his uncle Joe had an interest in creative arts and it rubbed off on him. ... He is as well known today for his philanthropic ways and highly successful business ventures as he is for his legendary actor status. Now in his 80s, Newman enjoys a near 50-year marriage to Joanne in Connecticut, their main residence since moving away from the bright lights of Hollywood in 1960, still attends races, is very much involved in his charitable organizations and in 2006 opened a restaurant called Dressing Room, which helps out the Westport Country Playhouse, a place the Newman's take great pride in. In 2007 he made some headlines when he said he was losing his invention and confidence in his acting abilities and that acting is "pretty much a closed book for me." Whether he's on the screen or not, Paul Newman remains synonymous with the anti-heroism of the 1960s and 1970s cinema and rebellious nature his characters so often embodied. [\[article link\]](#)

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**Cool Hand Luke** – In pivotal scene #15 'Snake in the grass' Luke begins to challenge the authority of the prison guards – Fellow prisoner Dragline (played by George Kennedy) tells Luke "Luke, you've gone too far when you mess with [the guard] the man with no eyes" – Then in the next scene #16 'Standing in the rain' Luke begins to question not just the existence of God but also the fairness, goodness and abilities of God – "Let me know you're up there Old Timer (God) love me, hate me, kill me just let me know you're up there"  
Standing in the rain 'talking to myself' is what Luke replies to himself after his brief dialogue with God. Luke in seeking and questioning the goodness, nature and existence of God is doing it in an open, just and meaningful way. Not like the blasphemous sinner hurling insults to cause injury but more in a serious way like a man who has lived life, questioned life, fought [WWII] and survived most of what life has thrown his way and yet is still seeking an honest and sincere answer. This brings to mind, is it more appropriate to have a polished, even pretend mega-church cultured relationship with God where it is more rehearsed among men than freely given to God. Or is it more acceptable to God for a person like Luke in prison with most of the odds stacked against him and yet in openness and honesty from time to time he addresses God and looks into the things of God.

**Cool Hand Luke** – Luke continues to challenge the authority of the prison system and after news of his Mother's death and some resulting unfair treatment from the prison staff Luke attempts a first escape but is caught just a few days later and returned to camp – Luke now has two more years of time to do and a clinking set of leg chains "to slow him down"  
Chains on but not slowed down, Luke immediately escapes the work camp and is on the run for a second time. In scene #22 'Chili powder, etc.' Luke has escaped for a second time and has stopped at a familiar small farm owned by a black family. Two black kids who are friends with each other help Luke, one goes and gets an axe to cut the chains and the other gets chili powder for Luke to spread on the ground to hinder the scent and smell of the chasing prison dogs. As Luke sits down he puts his feet on a chopping block and begins to break his leg chains with the axe and for the viewer a building in the background comes into view. As Luke is chopping at his leg chains he pauses and briefly looks over his shoulder at the nondescript building. Returning to his chopping the building looms in the background the entire time until the chains are broken and Luke is free to continue on with his escape. The building in the background is a small Church building and it is where Luke will have his climatic showdown with both God and man.

**Cool Hand Luke** – Luke is captured and returned again to the prison camp where he receives two sets of leg chains and an unbearable amount of work and harassment from the prison staff – It appears that after all of the hardship that Luke has been broken – Luke has appeared to have 'gotten religion' the kind of conforming obedient religion that one man seeks to place over another  
Now the obedient Luke is reduced to every humiliation at the hands of both the prison guards and his fellow prisoners. But not for long as Luke is immediately on the run again and this time his friend Dragline joins Luke in the escape. In the dark of the night Luke and Dragline near the small farming community where Luke cut his chains in the previous escape attempt. Dragline scouts the road and tells Luke that they have it made and can escape on to every imaginable pleasure. Luke declines to go with Dragline saying "I've done enough world shaking for a while"

and going his own way Luke passes then enters into the small Church to have another conversation with the Old Man (God).

**Cool Hand Luke** – Luke talks with God – Luke assumes that all of his previous attempts at reaching God have failed – But just in reaching back to the previous ‘talking to myself’ scene where Luke was shouting to God in a rainstorm Luke had told God “Let me know you’re up there Old Timer (God) love me, hate me, \*kill me just let me know you’re up there” And now God in His goodness and kindness is about to let Luke know that He has had Luke in His loving hands all the time

Within minutes of Luke’s seemingly failed attempt at reaching God the small Church parking lot is filled with police cars and his friend Dragline enters into the building to talk Luke into surrendering proclaiming “maybe they will even give us our old bunks back.” Luke realizing the seriousness of the situation walks over to the window and using the Warden’s own iconic words says “what we have here is a failure to communicate.” The guard called no eyes again does his talking with his rifle and quickly responds by shooting and wounding Luke in the neck. The prison staff rejects an offer to take the badly wounded Luke to a nearby hospital ensuring Luke’s death and as the car pulls away the ever foreboding red light appears assuring the viewer that Luke has passed from this life. Had God not taken Luke’s life at that moment as Luke had given God an open invitation to do, what would be his condition mentally, emotionally, physically and spiritually after yet another session with the skilled prison staff? It would have been a Luke much different from the Luke God made and loved “You, made me like I am” and God did make Luke, in part like he was though sin also has a part in every person. The scene concludes with the smiling face of Luke and indeed it is a smile of a man who has overcome all the odds and perhaps it is the smile of a man that knowingly overcame this world and entered into the joy and presence of God in Heaven.

**Cool Hand Luke** – Occult symbolism – The movie is stuffed with imagery, innuendo and outright occult symbolism At the end of the famous egg eating contest a self-sacrificed Luke lays sprawled on top of the table in the obvious form of the crucified Christ [a pose that Newman would nearly duplicate in the movie Butch Cassidy and the Sundance Kid as Butch falls backward into a puddle of water during the film’s long chase scene]. Though mimicking Christ, in a unique way the pose and context is not extraordinarily Antichrist but instead is more of a man who identifies with Jesus and His sacrifice on the cross and not of a man who is taking the place of Christ. Throughout the movie the character of Luke does not take the nature of Antichrist [no miracles, extended blasphemy or self-anointing] but consistently continues in the theme of a sinner trying to reach out to God as opposed to the movie King Rat where Corporal King (a type of Satan) made the system and used the system for his gain – Cool Hand Luke instead was a part of the system and often a victim of the system. The film concludes with the prison chain-gang [now, once again without Luke] cutting the grass of the ditches along a crossroad intersection then the torn [in the shape of a cross] picture of Luke with the two women is placed directly over the crossroad intersection creating the occult double cross (treachery) symbolism. Lastly the movie camera zooms into the picture of Luke until only an eye of Luke is left visible in the viewing frame showing the occult one-eye of enlightenment copying the technique that was so often used in the previous movie The Good the Bad and the Ugly.

**Cool Hand Luke – Conclusion:** The effects on the modern Church from the 1960’s losing your religion movies of King Rat, The Good the Bad and the Ugly, Cool Hand Luke, etc.

It is only fair and accurate to lay the demise of the modern Church, and the accompanying critically ill condition of the present Church, at the feet of the Pastors who have willingly, either knowingly or unknowingly, led the Church into this direction for now three generations of preaching, teaching and Church service since the 1960’s. The first generation of preachers and Church leaders during the 1960’s-1970’s consisting of men like Robert H. Schuller of Crystal Cathedral, Calvary Chapel’s Chuck Smith Sr., Hal Lindsey, Chuck Missler, Jerry Falwell Sr., Dr. James Dobson, Pat Robertson, Tim LaHaye, Bill Gaither, Billy Graham etc. though not being directly open with the Church harbored within themselves the thoughts and concepts of the occult themed movies enabling the second generation of preachers and leaders to become more boldly occult within the true Church. The second generation of preachers during the 1980’s-1990’s consisting of men like Rick Warren, John MacArthur, John Piper, Chuck Smith Jr., Jerry Falwell Jr., Greg Laurie, Mike McIntosh, Skip Heitzig, etc. teachers who more openly added and abetted the Occult

influence into the true Christian Church. The third and also current generation [including the Basic Christian Ministry - though from this generation is not of this worldly generation] of preaching 2000's-2010's is now openly advocating the very Occult concepts of the 1960's. In the Fall of 2010 Liberty University professor Ergun Caner began to publically address Christians as 'haters' the very line from the ending of the movie King Rat where Peter Marlowe [twice for effect] calls the Christian Lieutenant Robin Grey a hater. Now in 2011 Pastor Perry Noble mimicking the deleted scene '6 the perfect number' from the occult movie The Good the Bad and the Ugly informs his members that "I think you officially suck as a human being" and just like Blondie from the movie if we don't agree and acquiesce to Perry Noble and his every whim no matter how deranged then even our very life and existence is unworthy to be in his presence. Christianity in America and in the world has fallen a long way from the historical Christianity of the Bible, mostly in just the few short decades since the 1960's. But what has been so quickly lost to the true Church can be even more quickly returned as Biblical fellowship, respect, honor, grace and the Lordship of Jesus Christ all return to the Church body exposing the unholy deeds of the occult darkness and lighting the world with the true Gospel of Jesus Christ!

by David Anson Brown

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{Summer 2011 – Platform Project!} Basic Christian AIR (Version 2.54) – Available – as a FREE Download – Note: The 'Adobe Air' document [[BasicChristian.air](#)] can be downloaded to any desktop computer (PC or Mac) and also on some of the newer phones (To download and install – Right click this link) {Note: This is the 'Platform' Basic Christian resource format that I'm now using the most (though it doesn't have the universal search feature of a PDF file). It has all the Basic Christian documents [Contents] easily accessible and it also has the ability for each user to change font sizes [lower right slide bar], add comments [Comments Pod] and \*\*also a section to add your own 'Platform' quick links [Favorites] to other websites a feature that I use daily to quickly visit several websites and blogs.} The project is now in the Summer 2011 Version. It will provide excellent anytime devotions and is perfect as a gift for others. Most importantly [with the free Adobe Air (2.7) program] the end user can create their own comments list, add links to other websites, blogs, RSS feeds, references and documents that once combined create an inclusive individual 'Platform' for Christian research, devotional and study projects. — Now Available for Free Download! [\[article link\]](#)

Adobe: Adobe AIR [an advanced Adobe Document (newer than PDF) Environment] Version 2.7 (Free Download) Note: The Air program from Adobe is much like the (PDF) Acrobat program from Adobe, both programs have to be installed on the computer before you can view Air Documents or PDF files. The Air program is a next generation file system and is more interactive than PDF files. [\[article link\]](#)

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{4th of July, 2011} Bible verse: Psalms 145:9-14 The LORD is good to all: and His tender mercies are over all His works. ... Thy Kingdom is an Everlasting Kingdom, and Thy dominion endureth throughout all generations. The LORD upholdeth all that fall, and raiseth up all those that be bowed down. {The complete Bible is available at [ChristianFaithDownloads.com](#)}

Psalms 145:9-14 The LORD is good to all: and His tender mercies are over all His works. All thy works shall praise Thee, O LORD; and Thy saints shall bless thee. They shall speak of the glory of Thy Kingdom, and talk of Thy power; To make known to the sons of men His mighty acts, and the Glorious Majesty of His Kingdom. Thy Kingdom is an Everlasting Kingdom, and thy dominion endureth throughout all generations. The LORD upholdeth all that fall, and raiseth up all those that be bowed down. — Holy Bible [\[article link\]](#)

{4th of July, 2011} Bible verse: Proverbs 24:1-14 Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief. \*\*\*Through wisdom is an house builded; and by understanding it is established [1 Timothy 3:15]: ... If thou sayest, Behold, we knew it not; doth not He (God) that pondereth the heart [of man] consider it? and He (God) that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works? {The complete Bible is available at ChristianFaithDownloads.com} Proverbs 24:1-14 Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief. Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety. Wisdom is too high for a fool: he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness is sin: and the scorner is an abomination to men. If thou faint in the day of adversity, thy strength is small. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation [life everlasting] shall not be cut off. — Holy Bible [\[article link\]](#)

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Wikipedia: King Rat – King Rat is a 1965 World War II film adapted from the James Clavell novel King Rat – The film was directed by Bryan Forbes and starred George Segal as Corporal King, a World War II prisoner of war in a squalid camp near Singapore – [consisting of anti-religious overtones] the movie was nominated for two Academy Awards {Note: An excellent true life-human drama movie realistically portraying life in a WWII POW camp.} Plot: Corporal King is an anomaly in the Japanese prison camp; not only is he one of only a handful of Americans amongst the mainly British and Australian inmates, he is actually thriving through his conniving and black market enterprises while others (nearly all of higher rank) struggle to survive the sickness and starvation, while retaining as much of their civilized nature as they can. ... King has an entirely different relationship with the lower-class, seemingly-incorruptible [devout Christian] British Provost, Lieutenant Grey (Tom Courtenay). Grey has only contempt for the American and does his best to bring him down, with little success. — Meanwhile, Grey has another dilemma to deal with. When he accidentally discovers that the high-ranking officer in charge of the meager food rations has been siphoning off part of it, he rejects a bribe and zealously takes the matter to Colonel George Smedley-Taylor (John Mills). To his dismay however, Smedley-Taylor tells him that the corrupt officer and his assistant have been relieved of their duties, but orders him to forget all about it. Grey accuses him of being in on the scheme, but the tampered weight he presented to the colonel has been replaced, and he no longer has any proof of the misdeeds. Smedley-Taylor offers to promote him to captain; when a troubled Grey does not respond, Smedley-Taylor takes his silence as agreement. — Finally, one day, the camp commandant summons the senior British officers and notifies them that the Japanese have surrendered and that the war is over. Later, a single British paratrooper (Richard Dawson) walks up to the prison gates and disarms the guards. — After overcoming their shock and disbelief, the prisoners celebrate – all except King. He realizes he is no longer the unquestioned (if unofficial) ruler of the camp. He manages to squelch a premature attempt by resentful underling Sergeant Max (Patrick O’Neal) to reassert his rank and authority, but that only delays the inevitable. When Marlowe speaks to him before his departure back into the ranks of the U.S. Army, King ignores his overture of renewed friendship. — King’s unit sleeve patch is that of the U.S. 34th Infantry Division, which fought the Germans in North Africa and Italy, not the Japanese. [\[article link\]](#)

imdb: King Rat (1965) Movie – A viewer rating of 7.6 stars out of 10 stars

The Japanese prisoner-of-war camp Changi in Singapore, which houses Allied POWs, is a living hell. The great mass of POWs are living at a sub-human subsistence level. US Army Corporal King has been living up to his surname, through his control of the camp's black market, and by scamming the officers and other POWs. King has a facility for making deals with the Japanese to obtain the contraband he sells to the POWs. His nemesis is British Lieutenant Robin Grey, the camp provost marshal, a humorless, intense martinet who survives through his strict adherence to the British articles of war, which forbid collaboration with the enemy. He is suspicious of King, and is determined to catch him and bring him to justice. The humorless Grey is an upright, uptight moral prig who has been as badly damaged psychologically as any of the other POWs. The high-living King befriends a genteel young British soldier, Peter Marlowe, who at first resists his blandishments, and then succumbs, to his charm. The POWs become aware that the war is drawing to its end, and King and Marlowe grow concerned that the brutal Japanese guards may slaughter the prisoners before they can be liberated. King and Marlowe are determined to raise a large amount of money to buy their freedom by bribing their captors. One of the schemes that King devises is to raise the meat of deer mouse, a native delicacy, to sell to the officers and any POW who can afford it. Conditions are so desperate in the camp, that POWs are stealing rations from one another in order to stave off starvation. This is another one of King's scams, as the "mouse deer" are actually rats, the breeding stock for which have been the rats that have fed off the corpses of dead POWs. The desperate situation in the camp is exacerbated by the brutality of the Japanese guards, and by the senior British officers' predilection for breaking the will of the POWs in order to maintain camp discipline. Resistance, thus, is futile, and with no other outlet, the animosity of the POWs has to be channeled against each other. It becomes quite apparent that, aside from Lieutenant Grey and the dead, everyone in the camp is corrupt. Corporal King merely stands out, as he is Jack-the-Lad, The King-of-the-Hill, King of the Camp, KING RAT. Written by Jon C. Hopwood — Trivia: Some of the actors had been POWs in the Second World War. Denholm Elliott, while serving in the RAF, had been shot down and taken prisoner by the Nazis. [\[article link\]](#)

King Rat the Movie part 1 of 10 (YouTube)

Note: Youtube has removed parts 2-10. [\[article link\]](#)

King Rat – Edward Trimnell discusses James Clavell's 1962 debut novel, 'King Rat' – "What is good, what is evil? – How do people interact?" – "The novel is not an adventure script but is primarily a book of ideas" (YouTube)

King Rat is set in a Japanese POW camp in 1945. This video introduces the two major characters of King Rat, as well as the themes explored in the book. From EdwardTrimnell.com. [\[article link\]](#)

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Movie Review](#), [World Court](#) on [January 12, 2013](#) by [DavidAnsonBrown](#)

## Movie Review-Repost of "The Good, the Bad and the Ugly" (1966)

Originally Posted in 2011 about May – June at [BasicChristian.org](http://BasicChristian.org)  
by David Anson Brown

### **The BasicChristian.org website's decoding of the 1966 movie "The Good, the Bad and the Ugly" by Italian film director Sergio Leone**

A bounty hunting scam joins two men in an uneasy alliance against a third in a race to find a fortune in gold buried in a remote cemetery. (filmed in Italy, extended version released in Europe in 1966, an edited version was released in the USA in 1968, an almost completely restored-extended version was released in 2003 on DVD) – [imdb.com](http://imdb.com). [\[link\]](#)

### **Background** – Decoding "The Good, the Bad and the Ugly" by Italian film director Sergio Leone

Why is there a need and what is the relevance of looking at this particular movie? Recently I was listening to a Current Events discussion and interview on a Christian podcast – the person being interviewed though unprompted launched into a standard End Time Armageddon scenario. It was the same Armageddon scenario that is so routinely submitted by so many End Time – Watchman ministries that most people assume that the current Armageddon scenario is factually based on well researched Christian doctrine. However the reality is that the current Armageddon scenario is anything but Biblically based and seemingly the way it is dogmatically rendered on Christian radio and in End Time Ministries the Armageddon scenario is actually an occult scenario that has entered into the Christian Church. Lest people say that there is no occult End Time Armageddon scenario we are going to examine the 1966 movie "The Good, the Bad, and the Ugly" a movie that actually depicts and blueprints all of America's military wars and engagements from the Civil War up until an Armageddon scenario put forth in the movie's climatic showdown scene set in a fictitious cemetery, a massive graveyard called "Sand Hill" i.e. the sand hills of the "Middle-East" and Armageddon. Also, if anyone disagrees that this occult scenario has entered into the Christian Church just remember that the movie came out in 1966 & 1968 and then later in 1970 the book "The Late, Great Planet Earth" by Hal Lindsey came out followed by numerous other authors such as Chuck Missler all following the movie's Armageddon scenario and then blueprinting that Occult scenario into the Christian Church as a modern End Time doctrine for Evangelical Christianity.

### **Plot Summary 1**

The movie uses a part historical and part fictitious American Civil War setting in order to orchestrate and illustrate (instruct) what is presumably a desired occult outcome to global affairs. The movie has three main characters and several sub-characters; all of whom we will examine in detail later. The three main characters though monikered as 'The Good', 'The Bad' and 'The Ugly' are each unveiled in the opening scenes of the movie as equally undistinguishable in their vicious, mean, stubborn and underhanded day to day lives. The movie plot follows the lives of the three figures, The Good – The Bad – The Ugly as they each compete to gain sole possession of a fortune [the earth's wealth] in buried [payroll] gold.

### **Plot Summary 2**

About half way through the movie the scenes follow a series of wartime events and battles. Each scene event depicts a different war in American history. Starting with a brief scene where a Civil War Union soldier 'thief' is executed by a formation of Union Soldiers firing into the condemned man at a very close range. This is actually the only scene that depicts a Civil War era combat event in the movie and apparently the occult lesson is that the Civil War was actually an execution of soldiers on both sides in the war, in the intent and extent of the way that the war was fought. After the brief Civil War era execution scene the plot quickly shifts to a city destroyed by war but not the Civil War in the movie's depiction it is now the wars of Europe WWI & WWII. The bomb (shell) that explodes in the middle of the street is a WWI era 'whistling' bomb and explosion {bombs in WWI often had a whistle type of noisemaker attached to them to provide an additional psychological fear factor to the bombing and shelling, a practice that was also initially practiced early in WWII but was soon ended as WWII soon opted for much more tonnage of bombs in order

to achieve the additional fear factor instead of the fewer but noisier bombs of WWI.) – After the WWI view of the city and the bomb explosion in the center of the street the same scene adopts a WWII style as now the men ‘attack’ through the destroyed city by walking down both sides of the street in a typical WWII military formation and while going down the street encounter a ‘sniper’ depicting the ever present German snipers of WWII, the character Tuco utters one word in the scene “hold” very similar in sound to German word “halt”. The WWII era scene also depicted a man reading a book (very common of the WWII generation) and also includes a scene where a dead man’s shirt is lifted up revealing in appearance a WWII German rifle or machinegun wound and not the pistol wound of the movie (and one of the characters comments “he must have shot him at close range” in order to help cover that the wound is too large for a Civil War era pistol wound). Apparently the occult lesson is that WWI and WWII were intended to destroy large cities and in the process endanger, destabilize and shift (relocate) huge populations of civilians.

### **Plot Summary 3**

After departing the badly war-torn city two of the characters on route to their destination are ‘captured’ and forcibly taken to yet another military engagement. This time the military battle is a depiction of the war in Korea as the scenery is now hills with sparsely covered vegetation (characteristic of Korea). Much of the later Korean War [up until the ending stalemate] was fought from small trenches dug along the hills with accompanying artillery positions also dug into the hills. The river in the scene is depicting the Yule River that the Chinese crossed to enter the Korean war. The movie is depicting American and Chinese forces fighting on the bridge. The Captain, younger than the WWII aged men in the previous scene [more on this later] is of the age of a Korean War veteran (in 1966) and acts the part of an Army officer in Korea, his (shrapnel and bayonet) wounds and the treatment of them (a mountain of gauze) are characteristic of the Korean War. Apparently the occult lesson is that Korea was fought to (secretly) bring down bridges and separators between Nations and populations i.e. a global economy. – Note: In the actual Korean War when Marines of the 1st Marine Division raised the American flag in victory during the Battle of Seoul in Korea and within hours of hearing about it American General Douglas MacArthur ordered that the American flag was to be removed and the U.N. flag flown in its place and the order was reluctantly carried out by the troops at the scene. – Also Note: Ray L. Walker, USMC veteran of the Korean War “I was there and I recall it well. Including the attempt by an army color guard to remove the American Flag we flew in Seoul and replace it with a U.N. flag. The result was a flag pole we shot to hell – no flag flew from that pole anymore [though the U.N. flag did replace the American flag as ordered in other places]. History depends on who’s telling it. Usually non-combatants working from official documents.” – Source: [www.koreanwar-educator.org/topics/brief/brief\\_account\\_of\\_the\\_korean\\_war.htm](http://www.koreanwar-educator.org/topics/brief/brief_account_of_the_korean_war.htm)

### **Plot Summary 4**

Crossing over what remains of the destroyed bridge the two characters find a vastly different scenery (and a different war) on the other side of the river. The scenery is now the lush green (jungle) of the then current (1966) war in Vietnam. Spread among the ground are the bodies not of rebel soldiers but the bodies of attacking Viet Cong from the previous night’s battle (much of the fighting in Vietnam was at night). One of the characters comes across a very young (Vietnam veteran age in 1966) and very badly wounded soldier. The character covers the wounded soldier with his own jacket in a scene very typical of a wounded soldier in Vietnam being covered by a poncho from his fellow soldiers to help comfort the wounded soldier while a medevac helicopter was on its way and as depicted in the movie often the soldier died in the presence of friends {Note: Vietnam veterans actually intimately encountered more death of fellow soldiers than the WWII veterans who were busy attacking through objectives and later saw the dead bodies of close friends, while soldiers in Vietnam died in the arms and presence of one another often while waiting for a medevac.} – In the Vietnam scene the primary scene of destruction is of a badly destroyed and now unusable Church building. Apparently the occult lesson is that Vietnam was fought to completely destroy a Christian based society in America. With the Christian Church now in ruins the character Tuco is now literally blasted from one cannon shot after another [one conflict after another] into the cemetery of ‘Sand Hill’ setting up the desired Armageddon outcome. – Note: Defense Secretary Robert McNamara (during the Vietnam war) was a major architect and proponent of extending American involvement in Vietnam and McNamara is quoted on film as saying that if America withdraws (early) from the conflict in Vietnam that the desired social changes [government

regulations, taxation, controls, oversight and surveillance] in America could not be achieved in peacetime as easily as they could in wartime.

## **Character Summary**

The three main characters in the movie "The Good, the Bad and the Ugly" in the order that they first appear in the movie. 1. Eli Wallach – Tuco (the ugly) Tuco aka 'the rat' however Tuco is apparently the Spanish word for a small rodent that burrows into the ground while 'la rata' is apparently the Spanish translation of rat as in a rodent. 2. Lee Van Cleef – Angel Eyes (the bad). 3. Clint Eastwood – Blondie (the Good) note that the Clint Eastwood character is not an actual blond in the movie so the title 'Blondie' is not an actual title but is a figurative title as the names Tuco and Angle Eyes are also primarily figurative and representational names. In the movie Blondie represents of course the Arian (enlightened) species the Occultists. Tuco a species that burrows into the ground represents the Middle-East Arab Muslim oil Nations. Angel Eyes (someone who is supposedly heavenly focused) represents the people who control and manipulate the Christian Church i.e. a Pastor. In short the three main characters in the movie are an Occultist, a Muslim and a Christian.

### **Angel Eyes 1**

In an early scene in the movie Angel Eyes' first appearance is at the home of a wounded and recovering soldier. Angel Eyes is looking for information on behalf of another person and during the conversation Angel Eyes learns that it is information about a stolen and buried payroll that is really the information attached to the name he was attempting to discover for his client. – Angel Eyes pauses at the entrance of the house before going in and in appearance Angel Eyes at first sight appears to look like a Missionary [instead of the dangerous gunman that he is] and indeed Angel Eyes has a big cloth bandanna draped around his neck to indicate subtly that he is a man of the cloth a Christian. Sitting down and eating the other man's food Angel Eyes picks up the bread and cuts off a piece of it, he holds the piece of bread in one hand (as in holding communion) and is filmed in a deliberate act of eating the bread (taking communion) further establishing Angel Eyes as a figure representing Christianity. Later Angel Eyes will be seen drinking from a cup (concluding his communion) and the (communion) cup will appear and be staged as a prop in the final Armageddon scene.

### **Tuco 1**

Tuco Ramírez (full name: Tuco Benedicto Pacífico Juan María Ramírez – wiki.com) The character Tuco representing the Islam character has a long difficult name to pronounce like a Muslim generally has a difficult name for Westerners to pronounce. When Tuco is apprehended and brought into the Sheriff's office the first time Tuco utters a continuous stream of Arab type of proverbs against his captor, his captor's father and his captor's mother. It is revealed later in the movie that Tuco actually has a brother that is a Catholic Priest in charge of the local Catholic Missionary enclave [Islam and Catholicism as brothers]. Tuco [representing Islam] remarks to his Catholic Priest brother that he is unfamiliar with the Catholic ways and simply kisses the tassel of his brother's robe in a feigned attempt at admiration. In the Catholic Mission Tuco finds himself facing a portrait of a crucified Jesus Christ and upon seeing the picture Tuco begins to pray [possibly earnestly for a second] but then quickly and irreverently he takes out a bottle of whiskey and drains it in front of the portrait. – The genuinely good natured Tuco as a type of Islam he is repeatedly used [his neck constantly in and out of nooses] throughout the movie resulting from the scams and moneymaking cons of others to the point that Tuco really knows no other way of existing and making a living.

### **Blondie 1**

Blondie enters the movie in a scene just in time to save Tuco from being captured by other bounty hunters. Blondie is anonymous and is first heard without being seen and then is seen only from behind (his entire face is hidden as he talks and when he shoots) the first act of Blondie is [occult] to call down fire from heaven (well, actually to strike a match and light his cigar) he then proceeds to kill a trinity of three men. Blondie aka "Man with No Name" is also known as Judas when Tuco calls him by his name 'Judas' at the Sheriff's office "Judas you sold my hide." Blondie aka Judas is monikered in the movie with his label of "The Good" at the very moment that Judas or Blondie has just

performed his most devious, sadistic and underhanded task in abandoning a tied up Tuco in the wilderness. Certainly the label of "The Good" is not intended to imply compassion or goodness of any kind but is implying that Blondie/Judas is good at being devious.

### **Meddler**

After the opening credits the first scene in the movie is of a man (meddler – a \*Don Quixote type figure) who pops-up awkwardly into the viewing frame as if he is an arcade game pop-up toy who's only intention is to be unceremoniously knocked down again. Indecently 'meddler' is a biological blondie however he is nothing of the spiritual Occult Blondie that the movie intends to portray. Unsurprisingly within moments the meddler and his two companions are indeed meddling in the affairs of Tuco, Angel Eyes and Blondie as the unfortunate meddling trio attempts to apprehend Tuco but the shifty Tuco easily dispatches two of them wounding the third and easily escapes being captured by them. Later in the movie meddler again bumps into Tuco and again tries to apprehend Tuco and seek vengeance for his previous wound from Tuco. Upon encountering Tuco the often offended meddler immediately rehearses a long list of grievances and desires that he has intended to visit upon Tuco but Tuco simply shoots him down like the pop-up target he has always been. Meddler or a Don Quixote figure is a very important figure in Occult teachings and supposedly the famed Skull & Bones Society of Yale University has only three items of interest within their society walls the first being a human skull (death and Satan worship) the second being a Black (Satanic) Pope [instituting a Satanic Pope over the Catholic Church] and the third being a statue of a Don Quixote figure. — "Proverbs 20:3 It is an honour for a man to cease from strife: but every fool will be meddling." – "Psalms 14:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good." — "Psalms 11:7 For the righteous LORD loveth righteousness; His countenance doth behold the upright." – "James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

### **Catholic Priest**

Tuco's brother the Catholic Priest upon recognizing Tuco immediately launches into his own private crusade against [the Muslim] Tuco. Tuco then does reveal to his brother that indeed he is a [Muslim] man with many wives (i.e. a harem) and the two have a minor altercation among brothers. In a very touching scene the Catholic Priest does rightly repent of his treatment towards Tuco and quietly [out of sight of Tuco] asks for Tuco's forgiveness for the previous crusade. Note: The Catholic Mission is portrayed in the movie as a place where both sides in the professed war (good and evil) can freely enter in and receive from the resources of the Mission. How interesting that the Occult scenario is that the Catholic Church should administer its Priestly duties without any Priestly discernment as though the only two options in Christian Ministry are complete acquiesce and acceptance of all things evil or of an over the top unwarranted crusade against every small appearance and detail of evil.

### **Jew**

The man named Baker [as in Jewish Matzoh - baked unleavened bread] is portrayed primarily by his Jewish facial features. The Jew is stereotypically depicted as being infirmed, greedy, lazy and in immediate possession of a handful of cash. Angel Eyes [Christian authority] is portrayed as working for Baker, as an unwilling servant to the Jew, it is Baker [the mythical Jewish conspiracy] that ultimately employs and pays Angel Eyes his wages. In the movie plot Angel Eyes has discovered another way to make money via the new information of a buried [payroll] treasure and he quickly kills the Jew seemingly having gained his own independence. Amazingly in the movie Angel Eyes after needlessly killing the Jew, then Angel Eyes clutches the lamp of the Jew and blows out the lamp, the light of the Jew is now extinguished but it was also his only source of light and Angel Eyes is left standing in utter darkness foretelling of his own impending destruction. How informative that when Christianity removes the Jewish nature of the Bible, of Christianity and of God revealed to mankind that indeed Christianity has darkened the only light it will ever know.

## **Batterville**

Angel Eyes had discovered that his best opportunity to find more information regarding the buried [payroll] treasure would be at the Prisoner of War camp Batterville and has placed himself in authority as the Sargent in charge at Batterville. Angel Eyes is looking for the one last living person, a soldier originally named Jackson but who was now going under the assumed name of Bill Carson, who was the only living clue left as to where the treasure was buried. Batterville is an amazing place, it is a place where Angel Eyes thinks he is in complete authority, able to conduct his own business in his own way. Batterville is the exact Occult scenario of how an Occult influenced [treasure seeking] Christian Church should be run. The prisoners [Christians unfortunate enough to land in Angel Eyes' greedy Mega-Church chapel] are abused, malnourished, neglected, tormented and mistreated at every available opportunity by Angel Eyes and his personally selected staff of enforcers. In a prominent scene in the movie at the aptly named Batterville [where all who enter are battered and beaten] Angel Eyes and his staff are seen in their luxurious accommodations having just taken up a collection [robbing the people of their last cent] from among the newly arrived prisoners. The collection pile is spread out on top of the table and Angel Eyes and his co-conspirators lament that the pile of money and goods wasn't as large as they would have liked it to have been but just the same the pile of money is scooped up into a sack and sent outside the camp [where it will no longer be of any use to the prisoners] through a convenient side window in the office. Angel Eyes insists that the camp's 'praise and worship' band begin to play, not that praise and worship will help the downtrodden prisoners all that much but Angel Eyes has learned that even a half-descent praise band will go a long way in helping to cover and conceal the multitude of crimes and indiscretions perpetrated by Angel Eyes and his staff against the honest prisoners of the camp and indeed Angel Eyes sees no reason to release any meaningful financial statements or insert any oversight of any kind into his daily proceedings, a tactic that quickly breaks the morale and destroys the will to resist of all the many prisoners in his beloved kingdom of Batterville. Angel Eyes is called before the Camp Officer the true Camp authority the Commandant [a type of Jesus Christ] but Angel Eyes sees the true authority as diseased (a wound that has not healed and has turned to gangrene) and Angel Eyes simply scoffs and wishes the Commandant "good luck" in his desire of bringing justice, fair treatment and accountability to Batterville and to the entire Army for that matter [though Angel Eyes should have stuck around and come back to the Camp Commandant (Jesus Christ) on the third day and he would have found Him not injured on the cross and not in the grave as he suspected but completely healed and in complete authority]. Angel Eyes does locate the information of Bill Carson but it happens to be Tuco that now has the name of Bill Carson and knows the location of the cemetery where the treasure is buried. Angel Eyes invites Tuco into his office for fellowship and a free agape meal together. Tuco suspecting that the meal is poison is reluctant at first but then dives in with a large appetite and an equally large spoon. Interestingly enough the feast Angel Eyes provides has no cups to drink from and no wine to drink but only whisky to drink and bowls to drink from and both men drink from the bowls of wrath filled to the brim. The cup [communion cup] will come later. True to his nature and desires Angel Eyes quickly instructs an assistant to pummel Tuco into submission while the camp praise band begins playing in the background intending to cover the crime though the scheme fools few.

## **Arch Stanton**

Tuco is incorrectly told by Blondie that the fortune of wealth is buried in a grave with the name of Arch Stanton on the grave marker when actually the treasure in the movie is buried in the grave next to (on the left side) of the grave marked Arch Stanton. Tuco at first digging through the sand with a board borrowed from the grave on the left and with his bare hands uncovers the coffin of Arch Stanton. Blondie being little help tosses an almost finished Tuco a shovel at the last moment and just as the coffin of Arch Stanton is about to be opened to reveal its contents who should appear tossing in another shovel none other than Angel Eyes himself. The grave is opened by Tuco to reveal not treasure but a skeleton the bones of Arch Stanton [in the Occult the Archangel Satan is the ruler of the dead]. Blondie proclaims that the three will have to work [kill] for the treasure, and actually it's dance for the treasure because what follows is an amazing dance of the Devil that is conducted within an Occult circle by the three participants. – Grave markers – There are primarily three types of grave markers in Sand Hill cemetery. The short rounded top gravestone familiar to all graveyards, there are many Christian crosses also a familiar site in graveyards and at the fictional Sand Hill cemetery there is a common third type of grave marker it is a dual plank grave marker that when weather aged or assembled shoddily actually comes separates at the top and reveals a distinct occult V at the top of the marker. Arch Stanton happens to be buried in an occult marked grave and it has the distinct occult V

located at the top. The name Arch Stanton (Archangel Satan) leaves no doubt that the grave is of occult origin. The grave on the left of Arch Stanton the grave with the treasure to be plundered is marked with a cross. When the skeleton of Arch Stanton [a type of Satan] is exposed it shows a skull that is turned to the left keeping watch on the treasure in the accompanying grave.

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WHAT'S GOING ON WITH DR. JOHN PIPER? {Note: About the Occult V (Victory, Vendetta) symbol – Shortly after the American Civil War the Occult symbol K came into prominence in America and especially in the just defeated Confederate States. In Occult lingo a more highly dedicated occultist would choose more K's i.e. the symbol KKK. However the symbol KKK quickly became detestable in all of America and went out of style. The ancient Occult symbol V always remained in prominence in Europe and like the KKK of America a European Occultist would add multiple V's and actually create the W – Therefore an Occult W is equal to an Occult KKK – Here is a recent photo of Pastor John Piper flashing the Occult W sign.} (Photo)

In Rick Warren To Be Featured At Desiring God 2010 – I was among the few who broke the story that Dr. Piper had made the ill-advised decision to invite Leadership Network's propped-up Purpose Driven Pope Rick Warren to DG 2010 as a keynote speaker. Then, as I shared in Rick Warren Doctrinal And Sound?, unfortunately it got even worse when Dr. Piper decided to defend his decision: At root I think [Rick Warren] is theological and doctrinal and sound. ... So whether one even knows it or not, Warrengate still is slowly simmering; Dr. Piper's choice here has had the rippling effect of people, even outside of any discernment ministries, beginning to look a little closer at his theology, educational background, and associations; e.g. his charismatic bent, his connection to Fuller Theological Seminary, and with the late Ralph Winter. I had received a tip from a source back in June of this past year; and as I followed up on it, it would eventually lead me to discover some disturbing information which I originally began sharing in Questions Concerning Dr. John Piper and Dr. John Piper And Unanswered Questions. When I wrote those initial articles Dr. Piper was on his much talked about sabbatical; now however, he is back and a few of the mystic books I pointed in the latter piece are no longer in the BBC online library. ... What I just showed you here should give us real concern as the ostensibly Reformed, "happy," and "romantic," Calvinist Dr. John Piper is sounding less like a charismatic and more like a mystic as he points us to apostate teachers of Roman Catholicism and its spiritually bankrupt mysticism; and from what we can see, this has been going on for quite some time now. Perhaps, now that his discernment is so far off he's even promoting the double-minded Rick Warren, the time has finally arrived for some of his DG speakers to take a closer look at what's going on in this neo-Reformed camp. [\[article link\]](#)

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## **6 the perfect number**

After Angel Eyes and Blondie depart the Prisoner of War camp Batterville [now equal partners in search of the treasure at least that's what Angel Eyes thinks] the two camp out by a river and in the morning it is revealed that Angel Eyes has a gang of friends who have come to meet him. One of them is shot by Blondie before he can even enter the camp site. Angel Eyes tells the rest of the "boys" to come out, Blondie counts them all including Angel Eyes and declares that the six of them make a perfect number because his gun has six bullets. Blondie says the word six exactly three times "... five, six ... that's six ... six bullets in my gun" for a complete 666. As Blondie is counting and reaches the sixth person who happens to be Angel Eyes just as Blondie counts six and implying all of their deaths Angel Eyes is drinking from his cup completing his communion. Note: This one small seemingly innocent scene is perhaps the most important scene in the entire movie in order to decode the movie and it is one of only two scenes that Sergio Leone edited out of the [1968] American version. Leone might have figured the movie could have been easily decoded by American audiences so the scene was deleted along with an earlier scene with Tuco that comes off as highly socialist. The decoding elements in the campsite scene are two, first each face of the men is clearly shown as they are each counted and each one is about the same age as the others, each man is the age and appearance of a WWII veteran in 1966. The movie audience in America would have easily picked up that all the men in the scene were of WWII age and with the coming destroyed city scene would have realized that the movie had

departed the Civil War era motif and had entered a WWI and WWII motif and could have easily placed the next two scenes as Korea and Vietnam. The other deleted element in the same scene is the drinking from the cup. It was probably even more important for Sergio Leone to cut and cover up the scenario that the bad guy represented in the movie was his representation of Christianity. Without seeing Angel Eyes deliberately drinking from the cup it becomes difficult for the audience to combine the earlier eating of the bread with the cup making for a completed Communion sequence and perhaps most important of all by cutting the scene Sergio Leone doesn't have to explain why suddenly Communion cups show up on the mass graves of dead Christians in his ending Armageddon scene [leaving no doubt that it's a Christian massacre that Sergio Leone is depicting in the mass graves at Sand Hill cemetery]. Note: Angel Eyes (Lee Van Cleef) served in the U.S. Navy aboard minesweepers and subchasers during World War II. Source imdb.com.

### **Enabler**

The complicit enabler though not generally mean, evil or underhanded like the three main characters in the movie it is the acceptance, actions and abilities of the usually unaware complicit enabler that allow all of the coming events of massive carnage and destruction to so easily and continually take place. We first meet the complicit character in scene #13 titled "Southern Cuisine". Angel Eyes is out riding his horse and looking for clues to the whereabouts of Bill Carson when he comes across a small Confederate outpost. Most of the men are badly injured and are in much pain and are suffering much however one man is not sharing their pain and misfortune, that man is the enabler [the unscrupulous; politician, recruiter, defense contractor, etc.] Welcome! It is the first word of the enabler cheerfully spoken to a befuddled Angel Eyes. Enabler is not a soldier himself, he has no weapon, he is wearing an empty pistol holster a holster that is placed too far back on the hip to be the dress of a real soldier. Enabler doesn't see the pain, the loss or the tragedy instead he sees the comedy, the money, the travel, the experiences, and the opportunity. Angel Eyes quickly knows how to deal with this type of man and gives him a bottle of cheap whiskey in exchange for all the information the man has. A last close-up of the man while he is sitting guzzling his precious bottle of cheap booze reveals that the closer we get to this man and the more we see of him the less appealing he becomes. Note: the amazing song that is being played in the background of the scene is the Christian Hymn "Were You There?" some of the words are "Were you there when they crucified my Lord? ... It makes me WONDER, Wonder, wonder..."

### **Family**

The one intact family in the movie is represented by the Stevens family [Stephen the first Church martyr - Acts 7:59]. No first name is given the family is simply represented as a whole. The unnamed patriarch of the Stevens family is a wounded soldier a farmer who is back to farming his land and recovering from his wounds received during his service in the war. Angel Eyes appears at the doorway and for a while it is uncertain if Angel Eyes is a friend or a foe. Walking towards the seated Stevens the accessible and ready to be used gun in the belt of Angel Eyes is now plainly visible and all hope of him being a friend is removed. Angel Eyes seats himself down and begins eating Stevens' food and looking at a small family picture on the wall Angel Eyes asks "is that your family" Stevens replies "yes" Angel Eyes responds with a laugh and says "nice family." Stevens comments that Angel Eyes is there to murder him and offers to pay him a \$1,000 "some in gold" Angel Eyes looks at the money and says "a tidy (tithe) sum" takes the money and then proceeds to gun down the elderly family man. Shockingly the movie being an Occult blueprint for the destruction of the Church and family has depicted that Church Ministry is to be the determined tool to destroy the family as a viable unit. Angel Eyes then proceeds to kill the firstborn son and as he leaves a devastated family behind him the distraught mother and her younger son run into the room she screams and collapses.

### **Upsidedown cross**

In one of the early scenes as Angel Eyes rides onto the Stevens' property the youngest son is riding a donkey that is dumping water into a field. Adjacent to the donkey water pumping station is a decorative rock mosaic circle [it is identical to the mosaic rock circle in the final Armageddon scene where the dance of the Devil takes place]. As Angel Eyes rides onto the property the boy stops the donkey and gets off the donkey to go into the house the donkey then continues alone around his circle a distance of about 13 steps and then stops. When the donkey (burrow) stops the two poles of rigging form exactly an upsidedown cross within the rock circle [the two poles in the scene have

been enlarged, lengthened (by the movie design set) and by the end of the scene the donkey now cannot get past the wall causing the donkey to stop and creating the upsidedown cross image in the circle]. Angel Eyes as he rides into the property \*takes a shortcut and rides directly over the rock assortment and unknowingly troddens down a sacred Occult [upsidedown cross] symbol.

### **Socialism**

The two known scenes cut from the 1968 film version released to American theaters are all of scene #11 "Rich and Lonely" and the camping by the river portion of scene #22 "Different Partner, Same Deal". The scene "Rich and Lonely" begins with yet another upsidedown cross this time it is a dead chicken being held out by Tuco (the legs of the chicken are tied but the wings hang out). Seemingly with the Occult image opening the scene the representation is that Socialism [Communism] is just another of the many tools of manipulation available to the Occult realm. Tuco uses the false promise of money to lure his childhood friends into a trap and certain death knowing all along that they will not survive their ordeal with Blondie. Note: The two scenes are restored to the 2003 DVD version of "The Good, the Bad and the Ugly" however it is suspected (by the commentator on the DVD version) that a few more portions were cut from the original 1966 film and have not been restored and could not be restored, they might be lost.

### **Church**

The completely destroyed building of what was once a lovely Church is the last structure encountered just before their entrance into "Sand Hill" cemetery. Angel Eyes is not present at the Church his Church and congregation consisted of the abused souls at Batterville concentration camp. The congregants of Batterville remained standing in rows [instead of seated in pews] while the deacons of Batterville took up the offering, the praise band played and Pastor Angel Eyes personally gave the (emergent) sermon especially to Tuco. A building, pews, baptismal fount, fellowship, freedoms and pleasant scenery were unnecessary items in the religion Angel Eyes sought to capitalize in.

### **Eye**

The Occult Eye (Satan's dominance) of enlightenment is prevalent throughout the movie in fact almost every character is filmed at one time or another posed with only one eye showing or revealing that each person has a certain level of Satanic enlightenment. Blondie is reviled with the one eye enlightenment as he cleans his pistol in the hotel room just as he is enlightened to the pending attack by Tuco's pals. Blondie is further enlightened (shown with only one eye – a spiritual eye) when leaning against the stagecoach after he has learned the name on the grave of the buried treasure. Both Bill Carson (the soldier) and Maria (the prostitute) are shown to have a single eye and actually both have a nearly identical, indistinguishable blue eye. Tuco is shown repeatedly to have one eye usually when he wears the eye patch of Bill Carson.

### **Pyramid**

The Occult pyramid is a structure that is broad at its base yet minimal, selective and very notable at the top. The top of the pyramid has everything and dominates everything while the bottom of the pyramid has nothing and dominates nothing, unless it is given the ability to move up to a higher location within the pyramid. The pyramid is evident in the movie most notably during the encircled Dance of the Devil when Blondie takes his evident place at the top of the pyramid and Angel Eyes and Tuco vie for the left (unfavored) and right side (favored) positions at the bottom of the pyramid. Then after all of the events of the movie when Angel Eyes is dead and Tuco is left stranded again (this time at Sand Hill) Blondie rides off out of Sand Hill and into a new lush Garden of Eden utopia. The final scene and ending of the movie is the rider on a black horse riding across a now capped – pyramid (the top stone in place) that is etched into the ground mostly visible though somewhat not visible. The movie ends with the ending title "The End" and situated between the two words is the 'cap stone' of the pyramid signifying not the end but a new begging for those who are in and know.

## **Circle of Dominance**

Satan sits enthroned above his circle and watches down upon the events occurring within his circle just as Satan's faithful servant Arch Stanton faithfully watched the treasure in the grave next to his. The circle of dominance is prevalent in all occult rituals. The subject whether human or spirit being is summoned into the circle and then once in their sphere of influence is dominated. — "Isaiah 40:21-23 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He [God Almighty] that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; He maketh the judges of the earth as vanity."

## **Revelation**

Angle Eyes once he enters Satan's circle of domination for the last and most evident time has the personal revelation that he has been the one deceived. Make no mistake about it Angle Eyes does not represent the ordinary Christian. The ordinary Christians are the poor unfortunate souls in Angel Eyes' congregation the ones who in this scene are now filling the graves of the mass graveyard at Sand Hill cemetery. Angel Eyes didn't submit to the system, any system, neither God's nor Satan's but instead rode the system, rode upon the beast and rode it to his destruction. – "Revelation 17:16 And the ten horns which thou sawest upon the beast [the scarlet coloured beast - Revelation 17:3], these shall hate the whore [Angel Eyes], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

## **Dance of the Devil**

Once in the circle of domination the dance of the Devil takes place. All of the participants enter the circle and dance. Blondie dances elegantly to his rightful and mostly unchallenged place at the top of the pyramid within the circle. Tuco confused and bewildered wanders a bit in his dance. Angel Eyes enters the circle and has the revelation that he has been deceived [in thinking he was an equal partner with Blondie]. Upon his revelation Angle Eyes begins to dance a new dance. Angle Eyes pirouettes [does a dance move] creating his own small circle of dominance attempting to conjure [within himself] his own ability to emerge from his difficult position and into the position of a fellow enlightened Blondie but in doing so Angle Eyes crosses over Tuco, attempting to place Tuco on his gun hand side but instead places himself on the left [from the audience perspective] the unfavored position in the pyramid [but from the top of the pyramid perspective looking down Tuco is on the left side - the Occult favored side]. Angle Eyes has unknowingly danced himself into his position a position in front of an already open grave. The shot is fired, in 'Shock and Awe' a wounded Angle Eyes utters but one stunned word "Oh" and falls into his open grave to be finished off by one more firing of a bullet. – Note: This dance of the Devil has seemingly been taking place since 9-11-2001 when the circle of dominance has been revealed to control almost every aspect of the human condition; war, terrorism, flood, weather, security, finances, food, drugs, crime, clothing, technology and even religion. Also seemingly the Angel Eyes Pastors of America are aware of the dance and just like the Angel Eyes of the movie are desperately dancing in an attempt to circle, cross over and manifest as an enlightened one. Pastor Rick Warren's U.N. PEACE initiative, Pastor Chuck Smith Sr. and his public support and declaration that Rick Warren is his good, close and dear friend. Pastor Greg Laurie inviting Rick Warren to give the alter call at his Harvest Crusade. Pastor Skip Heitzig opening his congregation to the known Occultist the Satanist Leonard Sweet. Pastor Mike MacIntosh willingly and knowingly taking part in the 9/11 cover-up and accompanying deception. Dr. John MacArthur recently insisting that he has never had a Christian conversion moment in his life. Dr. John Piper assisting Rick Warren and himself displaying occult symbolism [W]. The SBC staff and community in propagating, persisting and covering-up of the fraudulent and dangerous Occult [war invoking "Sand Hill"] agenda of Ergun and Emir Caner, two charlatans who are attempting to portray Islam as dangerous and provoke Christians into a needless, endless and deadly religious war.

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Caner's Comeback Almost Complete – Will Speak to Students at FBC Jax Pastor's Conference – It was announced to FBC Jax high schoolers and their parents this past Wednesday night that Ergun Caner will be speaking to the high school students at the Pastor's Conference on Saturday night, January 29th, 2011

In only seven months since Ergun Caner was removed from his duties as dean of the Liberty Theological Seminary, his rise back to SBC prominence is almost complete – with a little bit of help from his friend Mac Brunson and the high schoolers of FBC Jacksonville. It was announced to FBC Jax high schoolers and their parents this past Wednesday night that Ergun Caner will be speaking to the high school students at the Pastor's Conference on Saturday night, January 29th. I assume this is why Ergun Caner's picture and bio appear at the Pastor's Conference website although he doesn't appear anywhere in the speaking schedule: he must be the speaker at the 7:00 pm "Student Conference" on the conference agenda, for which there is no specific speaker listed. If he is the speaker there, why not put his name on the agenda? Why is the cat let out of the bag only a few weeks prior to the conference? Pretty amazing that in just 7 months since his removal as President of the Liberty Theological Seminary over his 9 years of telling fibs in pulpits all over America – exaggerations of his testimony including his growing up in Turkey, learning of American culture through watching American TV shows while living in Turkey, how he was trained in Jihad – all false – that Ergun Caner is now given a platform to speak to high schoolers and presumably seminary students at the 2011 FBC Jax Pastor's Conference. ... This rapid return of Caner to SBC prominence perhaps says just as much about the state of evangelical Christianity as did our eagerness to lap up his stories for nine years and roll in the aisles at his racial and gender stereotype jokes. The lesson is if you can tell a good yarn, make people laugh, have superior oratory skills and can draw a crowd and generate revenue – you will be in high demand. It is about the dollar, and who are your friends. Caner is a co-author with Brunson, and Vines is the one who helped him to fame in 2001 when he brought him to FBC Jax. Neither can afford to let Caner fail. [\[article link\]](#)

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## **Armageddon**

A future Biblical scenario [possibly Revelation 20:8-9] where the armies of the earth gather to do war in the Middle-East including the valley of Megiddo a location in the hills "Sand Hill" of Israel. In the Occult scenario Armageddon can't happen soon enough, hoping to destroy much of the population and overtake the planet for themselves. However the Biblical depiction of the battle of Armageddon more likely occurs during the future Kingdom Reign of Nations at the end of the Millennial reign of Jesus Christ when Nations go to war against God.

## **No bullets**

Tuco unknowingly enters the dance of the Devil unarmed, the bullets having been removed from his revolver the night before by Blondie. In his movie Sergio Leone gives us a complete wide-angle view of both Blondie and Tuco drawing their guns against Angle Eyes but in the next view of Tuco [a narrow camera view] it is unclear whether a determined Tuco has begun to fire on Blondie in an attempt to gain the treasure all for himself. Tuco is pulling the trigger of an unloaded weapon a weapon that might be pointed at Blondie [we don't have a wide-angle view to know for certain] but from the reaction of Tuco it seems that it was. Clearly the Occult plan is to reduce as many factions as possible in reducing the global population and clearly the plan is to leave whatever fraction of a faction is left unarmed, severely restricted (hands tied) and obedient to the Occult. Tuco is allowed to live, momentarily and as is seen in the movie only if Tuco is willing to run back into the circle of domination something that Tuco willingly does as he runs back into the circle, with hands tied while kicking and shouting but in the circle none the less. That's the movie however and in reality Tuco [Islam] is not unarmed and in fact is being overly armed especially since 9-11-2001 when the neck of Islam was again figuratively placed in a noose only to be again removed and this time mistakenly armed and equipped with enough bullets and ability to take on Blondie. We will look at this in more detail in our coming study of the 10 [Regional] Kingdoms where in the Bible [Daniel 7:24] three of the 10 Kings feel that they are the rightful rulers and challenge the eventual Antichrist but are swiftly and deliberately dealt with and removed from their authority by the coming Antichrist. Who the three Kings are who challenge the coming Antichrist is unknown, could it be Islam, could it be anyone else?

## **Occult Timeline**

The Occult seemingly has an alphabetical timeline assigned to America specifically and possibly the End Times in generally. At the founding of America with the Revolution War the Occult alphabet seemed to be near the beginning using the early letters of the alphabet often the letter B in words, codes and families. The Blair, Brown and Bush families were all significant families on both sides of the Atlantic in England and in the American Colonies and much of the early Revolutionary War activities took place in the city of Boston, Massachusetts i.e. the Boston Tea Party on December 16, 1773 by the Freemason Lodge St. Andrew's Lodge in Boston [[http://meta-religion.com/Secret\\_societies/Groups/Masonry/masonic\\_myths\\_of\\_the\\_founding\\_fa.htm](http://meta-religion.com/Secret_societies/Groups/Masonry/masonic_myths_of_the_founding_fa.htm)]. With the events of the American Civil War the Occult society had felt that it had advanced enough to use the letter K i.e. KKK and in the sport of baseball a product of the Civil War, baseball scoring records a pitcher's domination over a batter with a K as a symbol for a strikeout. Today we are nearing the end of alphabet with the letters V, W and X being used more and more and generation Y is often dubbed as the current teenage generation. Though we are not yet at the end of the Occult alphabet timeline [designed end of the American empire] we could be getting close with only the letters Y and Z left to be used. We are going to study End Times a bit more thoroughly and in short what is going to be attempted is a study of the obvious [the British Throne] and the not so obvious [other possibilities] suspecting that the actual End Time events would probably be a combination of the obvious and of the not so obvious. For instance the emerging Global Kingdom is a "revised" Roman Empire – but how revised? Revised enough for the throne to originate not in Rome but in England [probably], revised enough for the throne to originate in America [possibly] or revived enough for the throne to originate in Arabia [possibly]. One thing is for certain the End Time events are not set to the point of their being unchangeable.

## **Tuco 2**

Tuco makes his appearance in the movie and like Blondie is heard from before he is seen by the guns of Tuco firing. Tuco bursts into view in the movie by literally bursting through a plate glass window. Tuco is holding a gun in one hand and a half eaten leg of lamb with a bottle of whiskey in the other. Tuco is leaving the scene without paying for his meal. Tuco is a thief that has taken from the shepherds flock.

## **Blondie 2**

Blondie is himself a trinity of personalities. Blondie as the "Man with no name" is a type of the mythical but real Satan. Blondie as Judas is a type of a diabolical personality who cannot be trusted. Blondie as Blondie is a type of person who is in control and in charge of both himself and his situation.

## **Angel Eyes 2**

Angel Eyes is first presented in the movie in clear detail with the sky of heaven as his background. What Angel Eyes could have been if he had lived up to his own potential. A friend too many, a leader, an example and a divine accomplishment both in this life and in the life to come. Instead Angel Eyes lived not to his best abilities but to his worst abilities, his worst greed and his worst compassions. In the end Angel Eyes is standing in Sand Hill graveyard surrounded by the graves of the men who were the very congregants of his church, yet he is unphased by it all, unphased that is until the reality of his own world comes violently and suddenly crashing down upon him.

## **Summary**

Hymn: Where you There? Were you there when they crucified my Lord? Were you there when they crucified my Lord? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they crucified my Lord? Were you there when they nailed him to the tree? Were you there when they nailed him to the tree? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they nailed him to the tree? Were you there when they laid him in the tomb? Were you there when they laid him in the tomb? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they laid him in the tomb? Were you there when God raised him from the tomb? Were you there when God raised him from the tomb? Oh, sometimes it causes me to tremble, tremble, tremble. \*\*Were you there when God raised him from the tomb? Source: [lutheran-hymnal.com/lyrics/lw505.htm](http://lutheran-hymnal.com/lyrics/lw505.htm) — Where you there [when they Glorified my Lord]? ... It makes me to WONDER, Wonder, wonder! [The hymn uses the

older English word 'tremble' but the word 'wonder' is a good or better modern equivalent.] The Christian hymn is asking the question "Were you there?" at the cross of Jesus Christ, asking not in an accusing way as in looking for one who had nailed our Savior to the cross but instead asking in a pilgrim way. It is imperative that each Christian make the pilgrimage to the cross of our savior the Lord Jesus Christ. The Prophets of Judah made the trip (Isaiah 53), the Kings of Israel made the trip (King David – Psalm 22). The three wise men from afar made the trip (Matthew 2) and the peasant girl Mary also made the trip (John 19:26). Fishermen and theologians, disciples and doubters have all made the trip to the cross. Those who have been to the cross, those who have made the pilgrimage to the glorification of our Savior have been able to reflect on the glorious and significant sacrifice that God in His love for us provided for us. The hymn is asking the question because having been to the cross it is then impossible to continue to live our lives in the same selfish and disrespectful ways in which we have previously lived. Have you been to the cross of Jesus Christ ... It makes me WONDER, Wonder, wonder ...

## Conclusion

The movie "The Good, the Bad, and the Ugly" begins in the opening credits in the midst of an ongoing battle, a large battle is taking place, it is an unseen battle it is the battle of the spiritual realm. According to the opening credits it is both colorful and chaotic it is both stunning and terrifying. We are not simply viewers in this unseen battle we are all participants either willingly or unwillingly. The spiritual war has swept into our country, into our city and it has leveled every block in our neighborhood. We have a choice though, we can either beg for mercy in a harsh war like the owner of the hotel had chosen to do or we can live in faith. We can live in faith, in hope and in love by keeping a war that has come so close to us, to our very doorstep, keeping that war as far away from our heart as possible by knowing that God in Heaven as already prepared a place for us and in that place we won't be disappointed.

by David Anson Brown

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Chuck Missler & Council for National Policy Warning-Part 1 (Mp3)

Comments: Blaine says – January 26, 2011 at 5:08 pm Did you bother to listen to the teaching? or did you just commenting after seeing the title? I have listened to a lot of Chuck's teaching. My favorite is The Return of The Nephilims. However, though I think Chuck has some good teachings, his connections are still questionable. Scott has brought up some interesting points which he backs up with prove. A man who calls himself a follower of the Lord Jesus Christ has no business yoking up with the people and wicked organizations Chuck is yoked up with. The bible tell us to come out from among them, be separate, and touch not the unclean thing. Then will I receive you, says the Lord. A believer cannot be feasting at the Lord's table while in communion with devils... can't have it both ways. I know many of us have had loads of respect for Chuck Missler because of the teaching he has put out, but the truth is the truth! I'll rather side with the truth than blindly follow a man when he's exposed by the light of the truth.

[\[article link\]](#)

Chuck Missler & Council for National Policy Warning-Part 2 (Mp3)

Comments: Nola says – January 25, 2011 at 3:36 pm I thank God you have exposed Chuck Missler. I had been so impressed with his teachings that I had purchased at least \$400.00 worth of his teachings. I was actually planning to get a library of all his bible DVDs, which (after listening to your teaching) I WILL NOT. God bless you and thank you. ... Elizabeth says: January 27, 2011 at 3:26 am Dear Scott, I shouldn't be surprised, but I continue to marvel at how clever and embedded, and sly and transformed into "light" these men and women are. They say all the right things, they know all the right people, they show well in our conferences and seminars and churches. "Good words and fair speeches", deceiving "the heart of the simple". We need to STOP being simple, dear children of God! These wolves and goats are filling our ranks and most seem to have no idea. Thank you, Scott, for your diligence and willingness

to present the truth as you uncover it. We are listening.... Blessings of comfort and strength in the Lord, Elizabeth  
[\[article link\]](#)

Multiple Dimensions – Exotica: Alien Genesis – Randy Maugans with Nigel Kerner, Dr. Andrew Silverman, Professor John Biggerstaff – wide-ranging [mostly secular] discussion on the phenomena of alien abduction and the ET agenda {Note: The 1966 Occult movie “The Good, the Bad and the Ugly” introduced the world to an Occult Timeline through a series of pre-determined wars and events however that was decades ago and now the Occult is busy (very busy) introducing the world to their version of a multi-dimensional Occult Universe. An Occult universe of Aliens, UFO’s, Nephilim, fallen angels, demonic beings, magical and mythical beings of all kinds.} (Mp3)  
Part 1 of 2 shows: Nigel Kerner, author of “The Song of the Greys” and “Grey Aliens and the Harvesting of Souls”, returns with his colleagues to conclude the wide-ranging [mostly secular] discussion on the phenomena of alien abduction and the ET agenda to genetically and technologically re-engineer humanity. You say you want a de-  
volution...? [\[article link\]](#)

Sweetly Broken [at the cross] – (Youtube)  
By Jeremy Riddle – Sweetly Broken – Christian Music. [\[article link\]](#)

Blessed be the Name (Youtube)  
By Matt Redman – Blessed Be Your Name – Christian Music. [\[article link\]](#)

This entry was posted in [David Anson Brown](#) and tagged [2013](#), [Movie Review](#), [World Court](#) on [January 12, 2013](#) by [DavidAnsonBrown](#)

## Basic Christian – Holiness Summit 2012

Re-Post of the 2012 Basic Christian: Holiness Summit

Holiness Summit 2012 — The Plan for the Basic Christian: Holiness Summit 2012 is going to be to have 10 sessions (i.e. based on the 10 smaller wash basins of the Temple) that we can wash in as our offerings to God during the Holiness Summit – As the 10 wash basins of the Temple were in two groups of five each we are going to have two groups of five sessions each — “2 Chronicles 4:6 He [King Solomon] made also ten lavers [wash basins], and put five on the right hand, and five on the left, to wash [offerings] in them: such things as they offered for the burnt offering they washed in them; but the sea [the Temples' one large main wash basin] was for the priests to wash in.”

Sessions: The first five sessions (wash basins for offering to God) are going to be centered on Christian Church Councils-Creeds and the first five topics will be Jesus' Sermon on the Mount [Jesus' Sermon on Justification by Faith (in Jesus) and not by the works of man], Holy Week [our Justification (Righteousness) towards God fulfilled by Jesus (Romans 4:24-25)], The Fruits of the Spirit (Galatians 5:22-26), The Council of Jerusalem (Acts 15:6) and The Apostles' Creed [by Bishop Ambrose in about 390 A.D.] -- The second group of five sessions (wash basins) are going to be Christian Church Theology topics -- Holiness Doctrines -- and for this series the topics will be Law, Justification, Faith, Atonement and Adoption. -- "Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [[article link](#)]

**Basic Christian Wiki: The Basic Christian Research Wiki 'Common Christian Faith'**

The Basic Christian Research Wiki 'Common Christian Faith' wiki website. [[article link](#)]

Coming Soon: Basic Christian – Holiness Summit 2012

Holiness Summit 2012 - An excellent opportunity to look at Holiness Doctrines to see where the Holiness Movement historically has been and also to see what changes can be made in order to better present the movement, revitalize the movement for today and help move it on into the future.

## Basic Christian – Holiness Summit 2012

**The Sermon on the Mount** — Jesus chose the time and the location, and then with all of His invited Disciples gathered in attendance, Jesus began to speak – The original Church Council meeting was now in session — “Matthew 5:1-2 And seeing the multitudes, He [Jesus] went up into a Mountain: and when He was set [having taken a seat as a Rabbi - Master Teacher], His disciples came unto Him: And He opened His mouth, and taught them, saying ...”

Did Jesus really speak, saying? Blessed are those who tithe, blessed are those who put on a show and preach from behind pulpits, blessed are those personality preachers who draw men after themselves, blessed are those who exert themselves above others, blessed are the arrogant, blessed are the abusive and most of all blessed are those who boast. Of course NOT though you wouldn't know it from Christianity today. Instead what Jesus really said was -- "Matthew 5:3-16 Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the Children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the Prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour [by striving against the Holy Spirit], wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. ..."

The Sermon on the Mount is not about one's own boasting because it is not about ourselves as in a works relationship with God – The Sermon on the Mount is about a personal Relationship with God so what is mentioned are not works but our predicaments [i.e. Matthew 5:4 Blessed are they that mourn: for they shall be comforted.] along with our desires, hopes and aspirations all focused on the Kingdom of God — “Matthew 6:33 But seek ye first the Kingdom of God, and \*\*His Righteousness; and all these things shall be added unto you.”

Conclusion: The Sermon on the Mount is Jesus' Sermon on our Justification (Righteousness) by Faith in Jesus and not by any works of man. In the Sermon on the Mount Jesus is making it clear that any notion of a previous Law Righteousness (Matthew 5:20) or of a Works Righteousness (Matthew 5:27-30) is completely inadequate and unacceptable in the Kingdom of God. To the point that Jesus says that if even though you have your works and you sin then cut off your arm (Matthew 5:30), illustrating the point that if a person were to cut off one arm or pluck out one eye in an attempt at sinless self-works righteousness it wouldn't work because we would still have another arm and another eye to sin with and even if we lost both arms and both eyes we still have our mouth to sin with so the answer to our Righteousness is not in our works nor in the Law but ONLY by our faith in Jesus Christ. -- "Matthew 7:24-29 Therefore whosoever heareth these sayings of Mine (Jesus), and doeth them, I will liken him unto a wise man, which built his house Upon a Rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded Upon a Rock. And every one that heareth these sayings of Mine, and doeth them

not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at **His Doctrine**: For He taught them as One having Authority, and not as the scribes."

**Holy Week** — Like the previous Church Council (The Sermon on the Mount) Jesus would also choose the time "this is the day" (Psalms 118:24), "this thy day" (Luke 19:42) for His Triumphal Entry and the location "Jerusalem" for this Church Council the Church Council of Holy Week – Where all the previous Prophecies of Old and the Teachings of Jesus would come together and actualize into our human realm and into our human existence

Holy Week, where Prophecy and Preaching become reality. While still in the Upper Room on the night of the Passover, just after Judas had departed to go and betray Jesus, Jesus spoke these words to His Disciples "John 14:1-4 Let not your heart be troubled: ye believe in God, believe also in Me (Jesus). In My Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go [to Heaven] ye know, and the way [our Salvation in Jesus] ye know." -- Later that same night as Jesus and the Disciples were on route to the Garden of Gethsemane [the Garden of Destiny] Jesus would speak these words to His Disciples "John 16:5-16 But now I (Jesus) go My way to Him (Father) that sent Me; and none of you (Disciples) asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the Truth; It is expedient for you that I go away: for if I go not away, the Comforter [Holy Spirit] will not come unto you; but if I depart, I will send Him [i.e. itself] (Holy Spirit) unto you. And when He is come, He [Holy Spirit] will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me (Jesus); Of righteousness, because I go to My Father, and ye see Me no more; Of judgment, because the Prince of this World (Satan) is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He [Holy Spirit], the Spirit of Truth, is come, He will guide you into all Truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He (Holy Spirit) shall glorify Me (Jesus): for He shall receive of Mine, and shall shew it unto you [Disciples]. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you. A little while [the cross], and ye shall not see Me: and again, a little while [the resurrection], and ye shall see Me, because I go to the Father." -- Jesus will conclude His teachings to His Disciples in His "High Priestly Prayer" (John 17:1-26) with these Words "John 17:22-26 And the Glory which Thou (Father) gavest Me (Jesus) I have given them (Disciples); that they may be one, even as We (Father, Son-Jesus, Holy Spirit) are One: I (Jesus) in them (Disciples), and Thou (Father) in Me (Jesus), that they (Disciples) may be made perfect [complete] in one; and that the world may know that Thou (Father) hast sent Me (Jesus), and hast loved them (Disciples), as thou hast loved Me. Father, I will that they also, whom thou hast given Me, **be with Me** where I am; that they may behold My Glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these (Disciples) have known that Thou hast sent Me. And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

Holy Week – Where the restoration desires of God became attainable to mankind — “Matthew 26:26-28 And as they were eating [the Passover], Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat; **this is My body.** And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For **this is My blood of the New Testament, which is shed for many for the remission of sins.**”

Conclusion: The multiple events of Holy Week [4 Feasts] are segmented but still combine into the one Passover Celebration. Jesus entered Jerusalem and with His presence the Triumphal Entry, on the Sabbath (Saturday) fulfilled the Feast of Sabbath [biblically the Triumphal Entrance of Jesus was on a Saturday (Mark 11:11, Acts 1:12) though today we celebrate it on Sunday as Palm Sunday]. The Night of the Feast of the Lord's Passover Jesus instituted the New Testament by His body and His blood. The Feast of Unleavened Bread was fulfilled the next day by Jesus' death on the cross. Three days later with the resurrection of Jesus and His giving to His Disciples the Firstfruits of His Resurrection Spirit Life (John 20:22) the Feast day of Firstfruits began to be fulfilled in the Church. Four separate events [Feast Days] yet all four are required and combined into the one Passover Celebration, the celebration of life as death has passed over. It is the restoration of eternal life where an unsaved person has become saved. The "salvation" event in the life of a believer is not just one solo event i.e. confessing Jesus as God but more accurately our confession is four events in one statement: 1. Jesus is King, Messiah of the Virgin Birth (our Sabbath rest), 2. The New Testament (Passover, promises of God), 3. The Cross (redemption - removal [payment] regarding our sin), 4. The Resurrection (salvation - receiving the 'born again' resurrection salvation Spirit from Jesus [John 20:22] - our Firstfruits of the Holy Spirit [Romans 8:23]) -- "Romans 4:24-25 But for us (believers) also, to whom it [faith - faith in Jesus' events/works of Holy Week] shall be **imputed (imputed righteousness), if we believe on Him [Father (Galatians 1:1), Jesus (John 10:17-18), Holy Spirit (Romans 8:11)] that raised up Jesus our Lord from the dead; Who was [during Holy Week] delivered [the cross] for our offences, and was raised again [His resurrection] for our justification.**" - Note: after Salvation via the established events of Holy Week there is the additional event of Pentecost and the empowering of the Holy Spirit given to an already 'born again' Christian. Later still are the three additional, future Fall Feasts [Feast of Trumpets, Day of Atonement (Yom Kippur) and the Feast of Tabernacles (Sukkot)].

**The Fruits of the Holy Spirit** — The Apostle Paul's, Holy Spirit given, Creed of the Fruits of the Holy Spirit — “Galatians 5:22-26 But the fruit of the (Holy) Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: **against such there is no law.** And they that are Christ's have crucified [dead to this world] the flesh with the affections and lusts. If we live [living in the Kingdom of God] in the (Holy) Spirit, let us also walk in the Spirit. Let us not be [worldly] desirous of vain glory, provoking one another, envying one another.”

The Apostle Paul would later write -- "Ephesians 5:6-21 Let no man deceive you with vain words: for because of these [disobedience] things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were [before] sometimes darkness, but now are ye light in the Lord: walk as Children of Light: **For the fruit of the (Holy) Spirit is in all Goodness and Righteousness and Truth; proving what is acceptable unto the Lord.** And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore He [Holy Spirit - Isaiah 60:1-3, 61:1] saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of [Jesus] the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking

to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God."

**Council of Jerusalem** — The Council of Jerusalem (Acts 15:6-31) [in about 49 A.D. or 52 A.D.] where we read of the first General Church Council – The first Church Council w/o Jesus physically presiding though presiding in the empowerment of the Holy Spirit [the council of Acts 1:15 (in about 33 A.D.) was just prior to Pentecost in Acts 2:1] – A serious question of doctrine arose, and "the Apostles and the Presbyters came together to consider this matter" – The decree of the Council of Jerusalem went on, then, to establish a binding obligation upon all Christians in the local churches of Antioch, Syria and Cilicia: "that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality" (Acts 15:29) – Did the local churches bristle at this imposition of doctrine and practice from the ecclesiastical leadership of the whole Church? Not at all, but rather they "rejoiced over its encouragement" (Acts 15:31) — {Note: The Church Creeds [Jerusalem, Nicene, etc.] are important and relevant to all of Christianity. The Jerusalem Creed [1st Church Council about 49 A.D. in Jerusalem] has 4 Cornerstones the fourth one being not to offend traditional Jews. Since one of the Cornerstones of the 1st Church Council is to support Jews and Traditional Judaism it is an original and longstanding tenant that true Christianity acknowledges its debt and emergence from (God ordained) Mosaic Judaism. "Acts 1:20-21 But that we [Apostles] write unto them [Gentile Christians], (1.) that they abstain from [occult] pollutions of idols, (2.) and from [immorality] fornication, (3.) and from things [cruelty] strangled, (4.) and from [Levitical] blood. \*\*For Moses of old time hath [traditional Jews] in every city them that preach him (Moses), being read in the synagogues every Sabbath day." — Also Note: The personal change among each individual Apostle seems to have been substantial as it encompassed their personalities, individual behavior and individual outlook on life – Therefore the majority of the Biblical writings of the Apostles is directed at a certain amount of expected godly behavior modification in the lives of each new Christian convert. But by the time the Christian Church matured into the later Church Councils [i.e. the Council of Nicaea in 325 A.D.] the majority of the entire Church Councils were no longer about individual Christian behavior modification but instead became vested, almost exclusively, in individual Christian thought, knowledge and doctrine. Though now Pastor Rick Warren and many others are dramatically shifting the current Christian Church away from thought, creeds and doctrines and are again shifting the Christian Church back into the realm of behavior modification [Purpose Driven - yoking works] but disastrously it is not a return to the original behavior modification (Acts 15:6-31) and godly accountability the Church Apostles sought for each Christian convert but is instead a behavior modification that is directing each individual away from Christianity by linking them back into the abyss of the world.}

The Council of Jerusalem: We may prove this quite readily by turning to Acts 15:6-31, where we read of the first General Church Council. A serious question of doctrine arose, and "the apostles and the presbyters came together to consider this matter" (Acts 15:6). After hearing the arguments and testimony of Peter, Paul and Barnabas, the leader of the Council, James [half-brother of Jesus, writer of the book of James], then passed a decree with the words, "Therefore I judge" (Acts 15:19, 'dio ego krino'). This passage describes no truly democratic process, but rather it describes submission to the judgment of a central ecclesiastical authority [an authority completely submitted to Jesus Christ]. -- After receiving the judgment of James, "it pleased the apostles and presbyters together with the whole Church" (Acts 15:22: 'apostolois kai tois presbyterois syn hole ekklesia') to dispatch delegates with a letter promulgating the decree of the Council. The council then drafted a letter in the name of "the apostles and the brother-presbyters" (Acts 15:23: 'hoi apostoloi kai hoi presbyteroi adelphoi'). This phrasing, and especially the apposition of

'presbyteroi' and 'adelphoi', is quite precise in establishing the authority of the decision of the Council in the office of the ministers who serve and lead the Church, as opposed to a democratic process. -- Does the phrase "whole Church" here refer to the universal Church, or merely to the entirety of the congregation at Jerusalem. Recalling that the leadership of the Council was comprised of the apostles who were planting local churches in the Hellenistic world, delegates of the Hellenistic churches, and the presbyters of the church at Jerusalem, we can only rightly conclude that they spoke in the name of the universal Church. Indeed, the letter explicitly states that the authors speak in the authority of the Holy Spirit (Acts 15:28); since Paul tells us that it is by one Spirit that we were baptized into one body (1 Cor. 12:13) which is Christ (1 Cor. 12:27) and over which Christ is the head (1 Eph. 1:22-23), when Luke writes in Acts 15:22 of the leadership of the whole Church assenting to the decree of James which is binding on all Gentile Christians, he is necessarily speaking of the Church in its universal or catholic sense. -- The Council then sent the letter to the local churches in Antioch, Syria and Cilicia. This letter remarks that the false doctrine which the council repudiated was in fact discernibly false because "we gave no such commandments" (Acts 15:24). Hence, the Bible tells us that right doctrine is subject to the discernment of the leadership of the whole Church. The decree of the Council of Jerusalem went on, then, to establish a binding obligation upon all Christians in the local churches of Antioch, Syria and Cilicia: "that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality" (Acts 15:29). Did the local churches bristle at this imposition of doctrine and practice from the ecclesiastical leadership of the whole Church? Not at all, but rather they "rejoiced over its encouragement" (Acts 15:31). Clearly, the Bible itself sets a precedent for the government of the universal Church by means of General Councils.

**The Apostles' Creed** — Sometimes titled Symbol of the Apostles, is an early statement of Christian belief, a creed or "symbol" – It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Latin Rite of the Roman Catholic Church, Lutheranism, the Anglican Communion, and Western Orthodoxy – It is also used by Presbyterians, Methodists, and Congregationalists — The earlier text [The Old Roman Symbol, or Old Roman Creed - Wikipedia.org] evolved from simpler texts based on Matthew 28:19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" and it has been argued that it was already in written form by the late second century (circa 180 A.D.) – The title, *Symbolum Apostolicum* (Symbol or Creed of the Apostles), appears for the first time in a letter from a Council in Milan (the letter probably written by Bishop Ambrose of Milan) to Pope Siricius in about 390 A.D. "Let them give credit to the Creed of the Apostles, which the Roman Church has always kept and preserved undefiled" – But what existed at that time was not what is now known as the Apostles' Creed but a shorter statement of belief — Apostles' Creed "I believe (faith) in God the Father Almighty, maker of heaven and earth; And in Jesus Christ His only Son our Lord: who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended to the dead. the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

While the individual statements of belief that are included in the Apostles' Creed - even those not found in the Old Roman Symbol - are found in various writings by Irenaeus, Tertullian, Novatian, Marcellus, Rufinus, \*\*Ambrose (about 337 A.D. - 397 A.D.), Augustine, Nicetus, and Eusebius Gallus, the earliest appearance of what we know as the Apostles' Creed was in the *De singulis libris canonicis scarapsus* ("Excerpt from Individual Canonical

Books") of St. Priminus (Migne, Patrologia Latina 89, 1029 ff.), written between 710 A.D. and 714 A.D. This longer Creed seems to have arisen in what is now France and Spain. Charlemagne imposed it throughout his dominions, and it was finally accepted in Rome, where the Old Roman Creed or similar formulas had survived for centuries. -- {Note: The Christian Church historically has sought in large to be directed by the Gospels and the Apostolic Epistles of the New Testament - The Apostles' Creed is a classic and still currently relevant example of how true to form the Doctrines of the Church have remained in being faithful to the "common salvation" (Jude 1:3) as it was initially delivered to the Christian Church.}

Wikipedia: Ambrose – Aurelius Ambrosius, better known in English as Saint Ambrose (about 337 A.D. – 4 April 397), was a bishop of Milan who became one of the most influential ecclesiastical figures of the 4th century – He was one of the four original doctors (of particular importance) of the Roman Catholic Church – In spite of Imperial opposition, **Bishop Ambrose declared: "If you demand my person, I am ready to submit: carry me to prison or to death, I will not resist; but I will never betray the Church of Christ. I will not call upon the people to succour [help] me; I will die at the foot of the altar rather than desert it. The tumult of the people I will not encourage: but God alone can appease it."** – Soon after acquiring the undisputed possession of the Roman empire, Emperor Theodosius died at Milan in 395 A.D., and two years later (April 4, 397 A.D.) Ambrose also died – He was succeeded as bishop of Milan by Simplician – **Ambrose's body may still be viewed in the church of S. Ambrogio in Milan, where it has been** continuously venerated – along with the bodies identified in his time as being those of St. Gervase and St. Protase – and is one of the oldest extant bodies of historical personages known outside Egypt

Bishop of Milan: In the late 4th century there was a deep conflict in the diocese of Milan between the Catholics and Arians. In 374 the bishop of Milan, Auxentius, an Arian, died, and the Arians challenged the succession. Ambrose went to the church where the election was to take place, to prevent an uproar, which was probable in this crisis. His address was interrupted by a call "Ambrose, bishop!", which was taken up by the whole assembly. Ambrose was known to be Catholic in belief, but also acceptable to Arians due to the charity shown in theological matters in this regard. At first he energetically refused the office, for which he was in no way prepared: Ambrose was neither baptized nor formally trained in theology. Upon his appointment, St. Ambrose fled to a colleague's home seeking to hide. Upon receiving a letter from the Emperor Gratian praising the appropriateness of Rome appointing individuals evidently worthy of holy positions, St. Ambrose's host gave Ambrose up. Within a week, Ambrose was baptized, ordained and duly consecrated bishop of Milan. As bishop, he immediately adopted an ascetic lifestyle, apportioned his money to the poor, donating all of his land, making only provision for his sister Marcellina (who later became a nun), and committed the care of his family to his brother. Ambrose also wrote a treatise by the name of "The Goodness Of Death". -- Ambrose and Arians: According to legend, Ambrose immediately and forcefully stopped Arianism in Milan. He studied theology with Simplician, a presbyter of Rome. Using his excellent knowledge of Greek, which was then rare in the West, to his advantage, he studied the Hebrew Bible and Greek authors like Philo, Origen, Athanasius, and Basil of Caesarea, with whom he was also exchanging letters. He applied this knowledge as preacher, concentrating especially on exegesis of the Old Testament, and his rhetorical abilities impressed Augustine of Hippo, who hitherto had thought poorly of Christian preachers. In the confrontation with Arians, Ambrose sought to theologially refute their propositions, which were heretical. The Arians appealed to many high level leaders and clergy in both the Western and Eastern empires. Although the western Emperor Gratian held orthodox belief in the Nicene creed, the younger Valentinian II, who became his colleague in the Empire, adhered to the Arian creed. Ambrose did not sway the young prince's position. In the East, Emperor Theodosius I likewise professed the Nicene creed; but there were many adherents of Arianism throughout his dominions, especially among the higher clergy. In this contested state of religious opinion, two leaders of the Arians, bishops Palladius of Ratiaria and Secundianus of Singidunum, confident of numbers, prevailed upon Gratian to call a general council from all parts of the empire. This request appeared

so equitable that he complied without hesitation. However, Ambrose feared the consequences and prevailed upon the emperor to have the matter determined by a council of the Western bishops. Accordingly, a synod composed of thirty-two bishops was held at Aquileia in the year 381 A.D. Ambrose was elected president and Palladius, being called upon to defend his opinions, declined. A vote was then taken, when Palladius and his associate Secundianus were deposed from the episcopal office. Nevertheless, the increasing strength of the Arians proved a formidable task for Ambrose. In 385 or 386 the emperor and his mother Justina, along with a considerable number of clergy and laity, especially military, professed Arianism. They demanded two churches in Milan, one in the city (the basilica of the Apostles), the other in the suburbs (St Victor's), to the Arians. Ambrose refused and was required to answer for his conduct before the council. He went, his eloquence in defense of the Church reportedly overawed the ministers of Emperor Valentinian, so he was permitted to retire without making the surrender of the churches. The day following, when he was performing divine service in the basilica, the prefect of the city came to persuade him to give up at least the Portian basilica in the suburbs. As he still continued obstinate, the court proceeded to violent measures: the officers of the household were commanded to prepare the Basilica and the Portian churches to celebrate divine service upon the arrival of the emperor and his mother at the ensuing festival of Easter. -- In spite of Imperial opposition, Bishop Ambrose declared: "If you demand my person, I am ready to submit: carry me to prison or to death, I will not resist; but I will never betray the church of Christ. I will not call upon the people to succour me; I will die at the foot of the altar rather than desert it. The tumult of the people I will not encourage: but God alone can appease it."

Holiness Summit 2012 — The first group of five sessions (wash basins), centered on Christian Church Councils-Creeds, has concluded — The second group of five sessions (wash basins) centering on Christian Church Theology topics and Holiness Doctrines will begin soon!

Sessions: The second group of five sessions (wash basins) are going to be Christian Church Theology topics -- Holiness Doctrines -- and for this series the topics will be Law, Justification, Faith, Atonement and Adoption. -- "Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

**Law** — "Matthew 22:36-39 Master, which is the great commandment in the law? Jesus said unto him, [Deuteronomy 6:5] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, [Leviticus 19:18] Thou shalt love thy neighbour as thyself." — The Law is not a series of events to be accomplished by an unaccomplished mankind nor is the Law a hidden trap to keep people from the True knowledge of God but rather the Law of God is both an Image and a boundary – It is the Image [Word] of God (John 1:1) and is also a boundary (Exodus 19:23) to keep mankind while in sin, away from God. — "John 1:1-14 In the beginning was the Word [Jesus with Authority], and the Word was with God, and the Word was God. ... And the Word [as revealed to us in the Law] was made flesh [entered our physical realm], and dwelt among us, and we (Apostles) beheld His Glory, the Glory as of the only begotten of the Father, full of Grace and Truth."

"Exodus 19:23 And Moses said unto the LORD, The people cannot come up to Mount Sinai: for Thou chargedst us, saying, Set bounds [a boundary] about the Mount, and sanctify [set apart] it." -- The Law does not take us into the presence of God but only to a boundary that actually keeps us apart from God. The original law in the Garden of Eden (Genesis 2:17) was a boundary a boundary between mankind and the experience and knowledge of evil. Mankind crossed God's Law boundary and went into the knowledge of evil [God continued to give

mankind the knowledge of good]. With mankind now knowledgeable of evil the Law is not just a boundary from evil but out of necessity the Law has now also become a boundary between mankind and the Holiness of God. - The Law is the Image and Holiness of God and therefore the Law now reveals God to a separated mankind (Matthew 5:17-18) and once seeing God in His Holy Law mankind can easily recognize the need for mankind to be separated from the presence and Glory of the Holy God. Separated from God that is only until a remedy can be provided to fix man's sinful predicament and remove the boundary of sin and of the Law. The remedy for our predicament and separation from God has been provided but not in our life, only in a new life, in the Resurrection Life provided by God's Son Jesus Christ. The Law was actually a boundary keeping sinful people apart from the Holy God but after being cleansed by the blood of Jesus Christ and with the finality of His death (Romans 6:23) on the cross [full payment for our sins] with the resurrection of Jesus the Holy Spirit then removed the boundary of the law from us and reconciled us (Colossians 1:20) into the actual perceivable presence of God. -- "Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." -- {A side note: no person has ever kept (fulfilled) the Law only Jesus has fulfilled the Law because the Law represents God. In the same way no person has ever fulfilled any of the Holy Feast days because like the Laws of Israel the Feasts of Israel are intended to represent God and be accomplished by God and not by mankind.}

**Justification** — is a part of our imputed righteousness, meaning that righteousness (justification) is not something that we earn it is something we receive, it has been given to us as a free gift from God – Though once imputed to us it should be evident in our life (James 2:22-24) – How do we fallen humans become Righteous and Justified in the sight of God, it's not by our works [trying to become righteous] but only by our faith [receiving God's free gift] in what God our Savior has already completed for us — "1 Corinthians 6:10-11 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are \*\*justified in the Name of the Lord Jesus, and by the Spirit of our God." — "Romans 4:5 But to him that worketh not, but believeth on Him (Jesus) that Justifieth the ungodly, his faith is counted for righteousness."

"Titus 3:3-8 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God [Jesus] our Saviour toward man appeared, Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which He shed on us abundantly through Jesus Christ our Saviour; \*\*That being justified by His Grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good [i.e. genuine] works. These things are good and profitable unto men."

**Faith** — Belief (vb.) Faith (n.) — Belief [Pisteuo - G4100, verb], Faith [Pistis - G4102, noun] {G4100 (Belief) KJV Authorized Version Translation Count – Total: 248 – believe 239, commit unto 4, commit to (one's) trust 1, be committed unto 1, be put in trust with 1, be commit to one's trust 1, believer 1} — {G4102 (Faith) KJV Authorized Version Translation Count – Total: 244 – faith 239, assurance 1, believe + 1537 1, belief 1, them that believe 1, fidelity 1 — blueletterbible.org}

"Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." -- The Bible has one specific meaning for the word faith. Faith is specifically a faith in the resurrection of Jesus. Faith does not mean, "I have faith that God will pay the bills." God may or may not pay the bills, either way God is doing a work and He has a purpose for whatever He does or doesn't do. The faith, the one and only Christian faith, is in the resurrection of Jesus. When we have true faith the belief in the resurrection of Jesus and that through Jesus we too will be resurrected to everlasting life with Jesus in heaven, then who really cares about anything else? Who cares if the bills don't get paid? Who cares what the governments of the world are doing? who cares if disease is racking the body? When there is faith in eternity, then the things of this world take a back seat to the things of God. Faith in the resurrection does free us up; it frees us up from the worries of this world. Sure there are bills to be paid, corrupt governments and illnesses to be dealt with, but when we deal with life in the context of eternity and the living caring God we are then freed up to make better decisions with more choices. "Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." -- The two Greek words Pistis (faith) and Pisteuo (belief) are the same word with two different endings just like talk and talking. In English we do not say faith and faithing, but we say faith and belief, just like we might say talk and speak. Faith and belief are the same word, they both mean trust. Sometimes we think that if only I believe then I would gain faith, except that is like saying if only I could speak then I could talk. Faith (trust) does not come from believing (trusting), but is a product of love and love is a product of a relationship. -- "Galatians 5:6 ... but faith which worketh by love." Love comes First and then Faith (trust) comes from love. Our faith in Jesus comes from our love of Jesus. (source: BasicChristian.org/theology.html)

**Atonement** — Jesus became a man "And the Word was made flesh, and dwelt among us" (John 1:14) primarily for the main reason of offering Atonement on our behalf to God the Father – Sinful man is unable to offer eternal atonement, man being unable to save ourselves from our own sin – Necessitating that God become a human High Priest and offer an eternal sacrifice (Himself), one that would provide Eternal Salvation to all mankind, all those who would answer the calling of God and enter into an eternal relationship with God – Through the provided and completed Atonement of Jesus Christ – Atonement happened for mankind at one time, in one location, the cross of Jesus Christ — "Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Atonement is an offering, a High Priest offering, it is an offering from man (only the High Priest) on behalf of all men to God and then God either accepts the offering (atonement) or God rejects the offering (non-atonement) and the result is universal to all men either there is atonement or there isn't, there is no partial-atonement. -- "Hebrews 7:11-28 If therefore perfection [completion] were by the Levitical priesthood, for under it the people received the [Levitical] law [at Mt. Sinai], what further need was there that another priest should rise after the order of Melchisedec [Melchizedek - Genesis 14:18-22] , and not be called after the [Levitical] order of Aaron? For the priesthood being changed [from Levitical to Melchizedek], there is made of necessity a change also of the law [Old Testament to New Testament]. For He (Jesus) of whom these [High Priest] things are spoken pertaineth to another tribe [Judah, not Levi], of which [Tribe of Judah - Tribe of the Kings] no man gave attendance at the [Levitical - Tribe of Levi - Tribe of the Priests] altar. For it is evident that our Lord [Jesus] sprang out of Juda [Tribe of Judah]; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec (Melchizedek) there ariseth another priest, [Eternal] Who is made, not after the law of a carnal commandment, but after the power of an [Eternal] endless life. For He [Holy Spirit] testifieth, [Psalm 110:4] "Thou art a priest for ever after the order

of Melchisedec" (Melchizedek). For there is verily a disannulling of the commandment [Levitical Laws - O.T.] going before for the weakness and unprofitableness thereof. For the (O.T.) law made nothing perfect [completed], but the bringing in of a better hope [Promises of God] did; \*\*\*by the which we draw nigh unto God. And inasmuch as not without an oath [with an oath, promise - Psalm 110:4] He (Jesus) was made Priest (Eternal - High Priest): For those [Levi] priests were made without an oath; but this (N.T.) with an oath by Him [Father] that said unto Him [Jesus], The Lord sware and will not repent, [Psalm 110:4] "Thou art a Priest for ever after the order of Melchisedec" (Melchizedek): By so much was Jesus made a surety of a better Testament (N.T.) And they truly were many [Levi] priests, because they were not suffered to continue by reason of death: \*\*\*But this man (Jesus, our High Priest), because He continueth ever [eternal], hath an unchangeable priesthood. \*\*\*Wherefore He (Jesus) is able also to save them to the uttermost that come unto God by Him, seeing \*\*He ever [eternal] liveth to make intercession for them [sinners]. For such an High Priest [Jesus] became [i.e. fittingly for] us, who is Holy, harmless, undefiled, separate from sinners, and made Higher than the heavens; Who needeth not daily, as those [Levi] high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He (Jesus) did once, when He offered up Himself (on the cross). For the [Levitical] law maketh men [Levi] High Priests which have infirmity; but the Word of the Oath [Promises of God], which was since the law [Psalm 110 via King David came years after the law via Moses and Mt. Sinai], maketh the Son, who is consecrated [lit. complete] for evermore." -- Even in the Old Testament the atonement was not limited to just Israel as in practice it was a universal atonement from the one High Priest of Israel on behalf of all mankind. [Old Testament] "2 Chronicles 6:32-33 Moreover concerning the stranger, which is not of Thy people Israel, but is come from a far country for Thy Great Name's sake, and Thy mighty hand, and Thy stretched out arm; if they come and pray in this House [Temple, greater Temple area]; Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know Thy Name, and fear thee, as doth Thy people Israel, and may know that this House [Temple] which I [King Solomon] have built is called by Thy Name." -- The Levitical Atonement was both a yearly reminder of sin and also an instructional for better things to come [permanent sacrifice] through the Messiah but the O.T. atonement did not 'save' Israel or anyone from their sins as the [atonement] blood of bulls and goats did not save anyone, Jew or Gentile. "Hebrews 10:4-5 For it is not possible that the blood of bulls and of goats [Old Testament Levitical atonement] should take away sins. Wherefore when He (Jesus-Messiah) cometh into the world, He saith, [Levitical] Sacrifice and offering thou wouldest not [didn't want], but a body [sacrifice - offering] hast thou prepared [made] Me:" -- The Old Testament atonement was in a sense universal in that there was the one Jewish High Priest offering to God on behalf of mankind and yes there were probably problems (i.e. John 2:16) with the administration of the O.T. atonement. Since the O.T. atonement was universal in form (not necessarily in function) how much more is the one offering of the Messiah, Jesus Christ universal to all. But unlike the previous O.T. Levitical administration the administration of the Melchizedek Priesthood is complete, trustworthy and without any errors. "Hebrews 9:11-15 But [Jesus] Christ being come an [human] High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place [Heaven], having obtained \*\*eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth [Levitical redemption] to the purifying of the flesh: \*\*How much more shall the [N.T. Salvation] blood of Christ, who through the eternal [Holy] Spirit offered Himself [as a human for Atonement] without spot to God [Father], purge your conscience from dead works to serve the living God? And for this cause He (Jesus) is the mediator of the New Testament, that by means of death [payment for sin (Romans 6:23)], for the redemption of the transgressions (sins) that were [kept, covered] under the first testament (O.T.), they which are called [all dispensations] might receive the promise of eternal inheritance."

**Adoption** — Prior to 'Adoption' a person must first become a 'born again' Child of God (John 3:3) and then after becoming a Child of God, and it is only Children of God, that later receive the Adoption of God and with Adoption the accompanying Inheritance as Sons/Daughters of God — "Romans 8:23 And not only they, but ourselves also, [Children of God] which have the Firstfruits of the [Holy] Spirit, even we ourselves groan within ourselves, \*\*waiting for the adoption [Sonship/Daughtership]), to wit, the redemption of our body."

"John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be \*born again [become a Child of God], he cannot see the Kingdom of God." -- Adoption Biblically is slightly different than what we think of as adoption. For instance a stranger is not adopted into the family of God, like the concept we have of adoption where a non-family member becomes a family member through adoption. The Biblical concept of adoption is confirmation of adulthood of an existing family member and with adulthood comes privileges and inheritance "as Sons". In the Bible Jacob actually adopted his two grandchildren Ephraim and Manasseh. Jacob did not need to adopt them to make them family but he did need to adopt them to give them an inheritance in the promise land. Indeed Ephraim and Manasseh did receive inheritances in the promise land just like their uncles did, because they were adopted as sons and received the same inheritance as their uncles the sons of Jacob. - We are born into the family of God, through faith in the resurrection of Jesus in the new covenant. Jesus spoke to Nicodemus and told him that he must be "Born Again" in order to see the Kingdom of God, [in Jesus the kingdom of God is now available] the First step to becoming a member in the family of God is to be born into the family as a child of God and that is done by the person accepting the covenant of God that we are His creation separated by our sin and that He loves us and died for our sins on the cross and then He resurrected from death to reconcile us to Him in His resurrection life. When we accept the "New Covenant" we are now in a correct relationship with God, we acknowledge that God exists and that we desire to have a relationship with Him. We have asked for forgiveness of our sins, we are now cleansed from our sin, we are now clean and God in Spirit has come inside of us giving us a new life in Him, our new birth into His family as a child of God. - Once we are a "born again" child of God we are then predestined (appointed outcome) to the adoption. The actual adoption [to sons] takes place later, when we physically die and our spirit and soul enter the visible presence of God where we are then adopted as sons of God and being sons of God we then receive an inheritance in heaven in the visible presence of God. -- "Romans 8:14-17 For as many [born again Children of God] as are led by the Spirit of God, they are [through predestination] the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The [Holy] Spirit itself beareth witness with our spirit, that we are \*\*the Children of God: And if children, then heirs [Sons/Daughters]; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

**Conclusion:** We have concluded our Basic Christian: Holiness Summit 2012 – And like the Priests of old we have gone to the Temple [Jesus] and have washed our offerings to God – And not only have we washed our offerings in the wash basins throughout the Temple – But as Priests of the Believers' Priesthood we have washed in the Temple's one Sea in the precious water of the Holy Bible — "Ephesians 5:24-27 Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word [Bible], That He might present it [Church] to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

"Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." -

- In any Bible study regarding holiness, sanctification and offerings to God the question then becomes, who is a Priest? Who, is able to offer to God a sacrifice of service and adoration that is an acceptable offering? -- "Revelation 5:9-10 And they [redeemed Christians] sung a new song, saying, Thou (Jesus) art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; \*\*\*And hast made us [Christians] unto our God kings and \*\*priests: and we shall reign on the earth."

[David Anson Brown](#) 06:46, 19 August 2012

This entry was posted in [Holiness Summit](#) and tagged [2012](#) on [January 16, 2013](#) by [DavidAnsonBrown](#)

## Basic Christian – End Times Summit 2012

Re-Post of the 2012 Basic Christian: End Times Summit

Coming this Summer-Fall: The Basic Christian: End Times Summit 2012

Update 01-27-2012: There probably won't be enough time to have an End Times Summit before Holy Week 2012, so the schedule is going to be to work on Jesus Walk 2012 and a few other updating projects this Spring and into the Summer and then later in the Summer and into the Fall to have the Basic Christian: End Times Summit. ~ God bless everyone, David Anson Brown

Basic Christian – End Times Summit 2012

End Times Summit 2012: I think we can fit in the 2012 Basic Christian: End Times Summit before Holy Week 2012 and not have to wait until later in the year as was previously thought. -- Then we have Holy Week 2012. -- After Holy Week there are some decisions to be made regarding the current Basic Christian Ministry. The plan is that the current Basic Christian Ministry should be able to wrap up this year and any further Ministry material would be transitioned from text (pdf, etc.) to video projects though transiting the website from text to video is not entirely certain at this point though still highly likely. Conclusion: after Holy Week any future Basic Christian: Summits or events [except for updates - i.e. Jesus Walk] would be posted in video (mp4) format and not in text as were the previous blog postings. Though any final decisions regarding the website and ministry will only come after Easter 2012 and I'll keep the website posted and updated regarding any ministry status. ~ God bless everyone, David Anson Brown [[article link](#)]

## Basic Christian – End Times Summit 2012

Introduction – Basic Christian: End Times Summit 2012 — In the recently completed Holiness Summit 2012 we had the theme of the 'wash basins' used by Priests in the Temple – In this End Times Summit instead of the theme of Priests and 'wash basins' we are going to follow the Prophets and as the Prophet Jeremiah said "Set thee up waymarks" [signposts] – Instead of Priests and 'wash basins' we will have Prophets and 'waymarks' or designators consisting of Biblical signs, prophecies, signposts, markers and events to help guide us along on the highway of the End Times and current events — "Jeremiah 31:21-23 Set thee up waymarks [signposts], make thee high heaps: set thine heart toward the highway [know which way you are going - i.e. know where you have come from and also know where you are going], even the way which thou wentest: turn again, O virgin of Israel, turn again to these [customs] thy cities. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing [New Testament] in the earth, A woman [Virgin Birth] shall compass [give birth to] a man [the Son of God - Sonship birth of Jesus Christ - as God Jesus was incarnated among mankind, Jesus as God was not 'born again' nor adopted as a son but born the existing 'Son of God']. Thus saith the LORD of Hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and Mountain of {God (Ezekiel 28:14-16, Revelation 21:10)} Holiness."

The Signs of the End Times: "Jeremiah 10:1-2 Hear ye the Word which the LORD speaketh unto you, O House of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the \*signs of heaven; for the heathen are dismayed at them." -- The End Times are primarily the fulfillments of centuries of Bible Prophecy. It is the sign that Heaven [dwelling of God and angels] and earth [dwelling of man] are becoming united once again. Becoming one again with each other as was originally intended in the original creation of God (Genesis 1:31). -- "Acts 2:19-21 And I [God] will shew wonders in heaven [sky] above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable [Second Coming] Day of the Lord (Jesus) come: And [-through it all-] it shall come to pass, that whosoever shall call on the Name (Jesus) of the Lord shall be saved."

Background: The genesis of the Bible and our 1st 'waymark' is that mankind is separated from God and in need of instruction and interaction with the True God in order to be reconciled back to God – What is not immediately inherent in man's separation from God is the reality of the vast separation that really has existed between God and mankind – When Adam and Eve fell they fell with only a minimal knowledge of who God really is and at best were able to pass along only minimal info to their descendants about who God is – The fall of mankind into sin left behind such a drastic void between God and mankind that it would be two generations, into the days of Enos, before people (completely lost and perplexed) would generally [the general population at whole - as there is always the remnant] begin to call upon God in expectance of the sure salvation of the coming redeemer Jesus Christ — "Genesis 4:26 And to Seth, to him also there was born a son; and he called (H7121) his name Enos: \*\*then [two generations after Adam and Eve] began men [people in general ] to call (H7121) [in expectation of salvation] upon the Name of the LORD."

The void of knowledge that man has had regarding God would be diminished but only through the coming of the Jewish Prophets (i.e. Abraham - John the Baptist), Priests (i.e. Samuel), and Kings (i.e. David, Solomon). Eventually Jesus Himself and His Apostles would do the most in removing the void between God and mankind by filling it with Knowledge but not stopping at the Apostles as knowledge and experience will continue to come with the Second Coming of Jesus Christ and with His Kingdom on earth and into eternity. -- "Ephesians 1:17-21 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love [like Jesus], May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the Church by Christ Jesus \*\*throughout all ages, world without end. Amen."

Melchizedek – waymark #2: Melchizedek the King, Prophet and Priest — "Genesis 14:18 And Melchizedek \*\*King of Salem (Peace) brought forth [Prophecy - Prophet] bread and wine (N.T. Communion): and He was the \*\*Priest of the Most High God."

"Genesis 14:19-20 And He [Melchizedek - as God (King, Prophet, Priest) Melchizedek is mediating between God and man] \*\*blessed him [Abraham], and said, Blessed be Abram of the most High God, possessor of heaven and earth: And \*\*blessed be the most High God, which hath delivered thine enemies into thy hand. And he [Abraham] gave Him [Melchizedek] tithes of all." -- Melchizedek has appeared into the human realm blessing both Abraham and also blessing God while at the same time Prophetically Ministering as a Priest by serving (N.T. Communion) bread and wine to Abraham. Who is Melchizedek, and would mankind be both reunited

back to God and a participant in the eternal Kingdom of God without the appearance and Ministry of Melchizedek? The Ministries of Melchizedek in Prophet, Priest and King are what enable mankind to be both reconciled to God and also once reconciled to fully participate in the Kingdom of God. Who is Melchizedek? There is a possibility that Melchizedek is a visitation of the Triune Person of the Holy Spirit though the much greater probability [especially if we consider Psalm 110 to be confirming the existing status of Jesus rather than bestowing a new status] is that Melchizedek is a pre-incarnation visit of the Messiah Jesus Christ. -- "Psalms 110:4 The LORD hath sworn [confirmed], and will not repent, Thou [Messiah - Jesus Christ] art a \*\*Priest for ever [eternally] after the order of Melchizedek."

**Birth of Jesus – waymark #3: The birth of Jesus the Messiah, the visit and gifts from the wise men — “Matthew 2:11 And when they [wise men] were come into the house, they saw the young child [Jesus] with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold [for the King], and frankincense [for the Priest], and myrrh [for the Prophet].”**

Jesus as Melchizedek: "Matthew 2:1-2 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." -- Where Melchizedek was a brief appearance in the Old Testament officiating only to Abraham while in the three offices of King, Prophet and Priest however with the birth of Jesus Christ the Messiah we have the physical manifestation of the very same three offices of Melchizedek brought forth permanently in the one person of Jesus Christ. Is Jesus the Melchizedek King, Prophet and Priest of the Old Testament, probably, and certainly Jesus is in the same Ministry and office of Melchizedek. -- "Hebrews 7:22-26 By so much was Jesus made a surety of a better Testament [N.T.]. And they [O.T.] truly were many priests, because they were not suffered to continue by reason of death: But this man [incarnation of Jesus], because He continueth ever [eternally], hath an unchangeable Priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He [Jesus] ever liveth to make intercession for them [people]. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens"

**Baptism by John – waymark #4: John’s water baptism of confession (acknowledging sins) and repentance (desiring to change from sinful ways) — “Matthew 3:1-3 In those days came John the Baptist [a Levitical Priest (Luke 1:5)], preaching in the wilderness of Judaea, And saying, Repent ye: for the Kingdom of Heaven is at hand [The Messiah has arrived]. For this is he that was spoken of by the prophet Esaias (Isaiah), saying, The voice of one crying in the wilderness, Prepare [remove any obstructions] ye the way of the Lord, make His paths straight.”**

Baptism of John: "Matthew 3:5-6 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in [the river] Jordan, confessing (acknowledging) their sins." -- John the Baptist the prophesied forerunner (announcer) for the Messiah has completed his Levitical ministry of directing the people into the eternal Ministry of the Messiah Jesus Christ. -- "Matthew 3:11-17 I [Levitical Priest - John the Baptist] indeed baptize you with water unto \*\*repentance [change of ways]: but He [Messiah - Jesus Christ - Melchizedek Priest] that cometh after me is mightier than I, whose shoes I am not worthy to bear: He [Jesus] shall baptize you with the \*\*Holy Ghost [eternal life], and with [cleansing] \*\*fire: Whose fan [threshing tool] is in His hand, and He will thoroughly purge [thresh - separate] His floor [harvest field], and gather His wheat into the garner [building]; but He will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized [washed for His ministry] of him. But John forbad Him, saying, I have need [to confess sin] to be baptized of thee, and comest

Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us \*\*\*to fulfill all righteousness [both in Jesus setting an example for His disciples who are commanded to be baptized (Matthew 28:19) and also this is a Priestly washing (Exodus 29:4, Numbers 8:20-22) a transition from the Levitical Priesthood to the Melchizedek Priesthood of Jesus]. Then he suffered [allowed] Him. And Jesus, when He was baptized [washed, initiating the incarnated Melchizedek Priesthood], went up straightway out of the water: and, lo, \*\*the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from Heaven, saying, This is My beloved Son, in whom I Am well pleased."

Baptism by Jesus – waymark #5: Holy Week, The Feast of Firstfruits, Resurrection of Jesus, Baptism of Jesus and the birth of the 'born again' Christian Church — "John 20:19-22 Then the same day [Resurrection Day - Easter] at evening, being [Sunday] the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus [through the shut doors] and stood in the midst, and saith unto them, \*\*Peace be unto you. And when He had so said, He shewed unto them His [nail pierced] hands and His [spear pierced] side. Then were the disciples glad, when they saw the Lord [Jesus]. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. \*\*\*And when He had said this, He [Jesus] breathed [baptized (Matthew 3:11)] on them, and saith unto them, Receive ye the Holy Ghost [become a 'born again' Christian]:"

Baptism of Jesus: The same events of John 20:19-22 but recorded in the Gospel of Luke: "Luke 24:36-45 And [Resurrection Day - Easter Sunday] as they [Disciples] thus spake, Jesus Himself stood in the midst of them, and saith unto them, \*\*Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My [nail pierced] hands and My [nail pierced] feet, that it is I Myself: handle Me, and see; for a spirit hath not [a body] flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the Words which I spake unto you, while I was yet with you, that \*\*all things must be fulfilled, which were written in the law of Moses [Priests], \*\*and in the prophets [Prophets], \*\*and in the psalms [Kings], concerning Me. Then [baptizing them] opened He their understanding, that they [Holy Ghost filled 'born again' Christians] might understand the [Bible] scriptures" -- The Apostle Paul also wrote regarding the Holy Spirit baptism by Jesus. "Romans 8:23 And not only they [all creation], but ourselves also, which have the \*\*firstfruits [Resurrection Day - Feast of Firstfruits] of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." -- "Philippians 1:19 For I [Apostle Paul] know that this [strife] shall turn to my salvation [delivery] through your prayer, and the supply of \*\*the ['born again' baptism] Spirit of Jesus Christ"

Baptism by Holy Spirit – waymark #6: Pentecost, The Feast of Pentecost – Where the Baptism of Jesus is to become a 'Child of God' unto eternal life the later [Feast Day of Pentecost type] Baptism of the Holy Spirit is unto empowerment in order for an already 'born again' Christian 'Child of God' to live the Christian life and fulfill Christian Ministry in proclaiming the Gospel of Jesus Christ — "Acts 2:1-4 And when the day of Pentecost [Feast of Pentecost] was fully come, they ['born again' Christian Apostles] were all with one accord in one place [the upper-room]. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each

of them. And they were all filled [empowered] with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." — And also again later in — "Acts 4:31 And when they [disciples] had prayed, the place [house] was shaken where they were assembled together; and **they** [Christians] were all filled with the Holy Ghost, and [again empowered] they spake the word of God with boldness."

Pentecost the transition into the End Times: Where the Baptism work of Jesus began on the Resurrection Day [Feast of Firstfruits] the 'born again' Baptism of Jesus Christ will conclude with the coming Rapture of the entire Christian Church. The Baptism of the Holy Spirit that began at Pentecost Day [Feast of Pentecost] will continue past the Rapture of the Christian Church, throughout the entire Tribulation Period [both the Tribulation and the Great Tribulation] and still be at work at the Second Coming of Jesus Christ. -- "Acts 2:14-21 But [the Apostle] Peter, standing up with the eleven [Apostles], lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, **be** this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour [9:00 A.M.] of the day. But **this** is that which was spoken by the prophet Joel; And it shall come to pass **in** the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: {sometime after the Church Rapture} The sun shall be turned into darkness, and the moon into blood, before that great and notable [Second Coming] day of the Lord come: And it shall come to pass, that whosoever shall call on the Name (Jesus) of the Lord shall be saved."

[Second Coming] Fall Feasts – waymark #7: The three Fall Feasts [Feast of Trumpets, Day of Atonement (Yom Kippur) and the Feast of Tabernacles (Sukkot)] – Apparently the Apostle Paul was looking prophetically (to the Second Coming of Jesus as being fulfilled during) a future set of Fall Feasts and most importantly to their complete fulfillment in Jerusalem — "Acts 18:20-21 When they [Ephesians] desired him [Apostle Paul] to tarry [stay] longer time with them, he consented not; But bade them farewell, **saying**, I must by all means keep this feast [the later three Fall Feasts, after Pentecost, **all** three Fall Feasts are yet to be Fulfilled for the Jews in Jerusalem] that cometh in Jerusalem: but I will return again unto you, if God will [i.e. in part if the 2nd Coming didn't happen]. And he sailed from Ephesus."

The 8 Holy Feasts [Leviticus chapter 23] are fulfilled by Jesus in Jerusalem: "Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday [Feast Day], or of the new moon [festival], or of the sabbath days: **Which** [Levitically] are a shadow of things to come; **but** the body [fulfillment] is of Christ." -- The first five Feast Days [Sabbath, Lord's Passover, Unleavened Bread, Firstfruits and Pentecost] of the eight Leviticus chapter 23 Feast Days have been completely fulfilled by Jesus in Jerusalem (Jesus sent the Holy Spirit on the Day of Pentecost) during the 1st Coming of Jesus the Messiah. The remaining three Feast days [Feast of Trumpets, Day of Atonement (Yom Kippur) and the Feast of Tabernacles (Sukkot)] the later or 2nd Coming, Fall Feast days though already initiated by Jesus during Holy Week are being fulfilled by the Christian Church but have yet to be completed by Jesus in Jerusalem for the Jews as the Jews do not yet acknowledge Jesus as the Messiah. -- The Apostle Paul apparently remained very aware of the Jewish Feast Days "Acts 27:9 Now when much time was spent [at the sea port of fair havens], and when sailing was now dangerous, because the Fast (Yom Kippur) was now already past, Paul admonished them"

Church Rapture – waymark #8: The End of the Christian Church Age – Possibly the First Fall Feast, the Feast of Trumpets — “Revelation 1:8 I (Jesus) Am \*Alpha (beginning) and Omega (ending), the beginning and the ending [of the Christian Church Age], saith the Lord, [eternal] which is, and which was, and which is to come, the Almighty.” — “Revelation 4:1 After this I [Apostle John] looked, and, behold, \*\*a door was opened in Heaven: and the first voice which I heard was \*\*as it were of a trumpet (G4536) talking with me; \*\*which said, Come up hither [to Heaven], and I will shew thee things which must be \*\*hereafter [after the Christian Church Age].”

The Mystery of the Christian Church Rapture: "1st Corinthians 15:51-55 Behold, I show you a mystery; We (Christians) shall not all sleep (suffer physical death), but we shall all be changed (translated). In a moment, in the twinkle of an eye, at the last trump (G4536) {announcement}: for the trumpet shall sound {this trumpet is a call to gathering sounded by God. It does not have anything to do with the future trumpet judgments of Revelation that are later sounded by angels} and the dead shall be raised incorruptible and we shall be changed (translated). For this corruptible (fleshly body) must put on incorruption (spiritual body) and this mortal must put on immortality." -- The Rapture of the Christian Church into Heaven at the calling of God in Heaven is the Omega (ending) of the Christian Church Age. The Christian Church that began (Alpha) with Jesus on the Resurrection Day [Feast of Firstfruits] will conclude apparently with a Church wide Rapture into Heaven. -- "1st Thessalonians 4:13-18 But I would not have you to be ignorant brethren, concerning them which are asleep (physically dead), that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God: And the dead in Christ shall rise First: Then we which are alive and remain shall be caught up (Harpzo, Rapture) together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Church Martyrs – waymark #9: The Christian Church Martyrs – The Christian martyr (witness) Stephen as an acceptable offering and sacrifice to God was received directly by God into His presence – Jesus was seen standing as High Priest [instead of seated as King] in order to receive Stephen’s life as his priestly offering into His presence — “Acts 7:55-59 But he [Stephen - first Church martyr], being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the Glory of God, and \*\*Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they [accusers] cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul [Apostle Paul]. And they stoned Stephen, [as he was] calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he [died] fell asleep.”

Eternal life: After our physical death [while a disembodied spirit - death is the separation of the spirit from the physical body] then comes the judgment (Hebrews 9:27) and once judged after death [while a disembodied spirit] if we are an acceptable Child of God we are then 'adopted' by God into Sonship. It is only after the judgment, adoption and Sonship/Daughtership that a person then receives an inheritance from God and a part of the eternal inheritance is a new eternal spiritual body. -- "2 Corinthians 5:1-15 For we know that if our earthly house [body of flesh and bones] of this tabernacle [tent - physical body] were dissolved, we have a building [Temple - spiritual body] of God, an House not

made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house [spiritual body] which is from Heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle [fleshly body] do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought [made] us for [eternal fellowship] the selfsame thing is God, who also hath given unto us the earnest [seal] of the [Holy] Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body [flesh], we are absent from the Lord: For we walk by faith, not by sight: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him. \*\*\*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that He [Jesus] died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

Tribulation Martyrs – waymark #10: The 5th Seal of Revelation – The Tribulation Saints (Martyrs) of Revelation — "Revelation 6:9-11 And when He [Jesus] had opened the fifth seal, I saw under the altar [in Heaven] the souls of them [Martyred Saints of Revelation] that were slain for the \*\*Word of God, \*\*and for the [Christian] Testimony which they held [\*note: these Saints are from the first 3½ years of the Tribulation period this is prior to the Mark of the Beast 666 and the Great Tribulation]: And they [Saints] cried with a loud voice, saying, How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth? \*\*And white robes [of righteousness] were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren [Martyred Saints of the Great Tribulation], that should be killed as they were, should be fulfilled."

The Great Tribulation Saints (Martyrs) of Revelation: The Christian Church Age Martyrs (i.e. Stephen) appear directly before the Throne of Jesus but with the conclusion of the Christian Church Age (Revelation 4:1) at the Rapture of the Church (after the Rapture Jesus will not be Baptizing individuals with His Spirit until the end of the Tribulation Age) when the Martyred Saints of Revelation (both groups) will be assembled together under the altar in Heaven and the entire group will be presented to Jesus at one time. -- "Revelation 15:1-4 And I saw another sign in Heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath (passion) of God. And I saw as it were a sea of glass mingled with fire [judgment]: and them [Great Tribulation Saints (Martyrs) of Revelation] \*\*that had gotten the victory over the \*beast (Antichrist), \*and over his image (idol), \*and over his mark (branding), \*and over the number (666) of his name, stand [with all the Tribulation Saints] on the sea of glass, having the harps of God. And they [Tribulation Martyred Saints - Gentiles and Jews, after the Church Age] \*\*sing the song of Moses the servant of God, \*\*and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; Just and True are Thy ways, \*\*Thou King of Saints. Who shall not fear thee, O Lord, and Glorify Thy Name? for Thou only art Holy: for \*\*\*all Nations shall come and worship before Thee; for Thy judgments are made manifest."

Marriage Feast – waymark #11: The Marriage Feast in Heaven — "Matthew 25:1-13 Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet [Jesus] the bridegroom. And

five of them were wise ['born again'], and five were foolish [not 'born again']. They that were foolish took their lamps, and took no [Holy Spirit] oil with them: But the wise took [Holy Spirit] oil in their vessels [body] with their lamps [spirit]. While the bridegroom tarried [waited], they \*\*all slumbered and slept. And at midnight there was a cry made, \*\*Behold, the bridegroom cometh; go ye out to meet Him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your [Holy Spirit] oil; for our lamps are gone out. \*\*\*But the wise answered, saying, Not so; lest there be not enough for us and you: \*\*\*but go ye rather to [God] Them [Father, Son Jesus, Holy Spirit] that sell [for free], and buy [for free] for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with Him \*\*\*to the Marriage: and the door was shut. Afterward came also the \*\*other virgins [from other religions], saying, Lord, Lord, open to us. But He [Jesus] answered and said, Verily I say unto you, I know you not. \*\*Watch [be alert] therefore, for ye know neither the day nor the hour wherein [Jesus Christ] the Son of Man cometh."

The Marriage Feast in Heaven: "2 Corinthians 11:2-4 For I [Apostle Paul] am jealous over you [Christian Church] with godly jealousy: for I have espoused you to one Husband [Jesus Christ], that I may present you as a chaste virgin [Bride] to Christ. But I fear, lest by any means, as the serpent [Satan] beguiled Eve \*\*through his subtilty, so your minds should be corrupted from the simplicity [Gospel - free gift] that is in Christ [Jesus]. For if he [deceiver] that cometh preacheth another Jesus, whom we have not preached, or if ye [being deceived] receive another [unclean] spirit, [the Holy Spirit] which ye have not received, or another gospel, [the true Gospel] which ye have not accepted, ye might [by mistake] well bear [and tolerate being abused] with him [the deceiver]." -- Apparently there is a unique Wedding Feast in Heaven that is strictly for the Christian Church (Bride) and Jesus. But ultimately [and this seems to be the reason that the Marriage Supper is mentioned so vaguely in the Bible] the Wedding Feast (Marriage Supper) is ALL inclusive (Revelation 19:7) encompassing ALL the Saints throughout all creation. This is evident in the Bible in that technically throughout the Old Testament the Jews (Jeremiah 3:14) are the Bride of God the Father, in the New Testament the Christian Church is the Bride (John 3:27-29) of Jesus Christ and the Martyred Saints of Revelation are the Bride (Acts 2:21) of God the Holy Spirit. "Revelation 19:6-9 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God [Jesus] omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for \*\*the marriage of the Lamb is come, and His wife [all the Saints since creation] hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he [Holy Angel] saith unto me [Apostle John], Write, Blessed are they which are called unto the Marriage Supper of the Lamb. And he saith unto me, These are the True sayings of God."

Judgments of Revelation – waymark #12: The Seal Judgments of Jesus Christ, the Trumpet Judgments of the Holy Spirit and the Bowl [measured] Judgments of the Father – Each of the three groups of the Revelation Judgments are administered in the oversight of God for instance it is Jesus Himself that is breaking [removing the restraints] of the Seal Judgments — "Revelation 6:1-3 And I saw when the Lamb [Jesus Christ] opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [Angels - Spirit beings] saying, Come and see. And I saw, and behold a white horse: and he [Antichrist] that sat on him had a bow; and a crown [kingdom of Antichrist] was given unto him: and he went forth conquering, and to conquer. And when He [Jesus Christ] had opened the second seal, I heard the second beast say, Come and see ..." — "Revelation 8:2 And I saw the seven angels which stood before God; and to them [on behalf of God] were given seven trumpets." — "Revelation 16:1 And I heard a great voice out of the Temple [in Heaven] saying to the seven angels, Go your ways [on behalf of God], and pour out the vials (measured amounts) \*\*of the wrath (passion) of God upon the earth."

Holy, Holy, Holy, is the [One] LORD: Angels in both the Old and New Testaments of the Bible are recorded as saying, "Holy, Holy, Holy, is the LORD" this is in reference to the 'One' God; God the Father, Jesus the Son, and the Holy Spirit. [Old Testament] Isaiah 6:3 And one (Angel) cried unto another, and said, Holy, Holy, Holy, is the LORD of Hosts: the whole earth is full of His glory." - [New Testament] "Revelation 4:8 And the four beasts (Angels - Spirit beings) had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, [Eternal] which was, and is, and is to come."

Kingdom of Antichrist – waymark #13: The Kingdom of the Antichrist, The 7th Global Kingdom on earth — "Revelation 17:10-11 And there are seven [Global Gentile] kings: five [Nimrod (Tower of Babel), Pharaoh Akhenaten (possibly Joseph's dream Pharaoh in Egypt - Genesis 41:1), Nebuchadnezzar (Babylon), Cyrus (Persia), Alexander the Great (Greece)] are fallen, and one is [Throne of Julius Caesar (Rome)], and the other [Throne of Antichrist] is not yet come; and when he [Antichrist] cometh, he must continue a short space. And the beast [Antichrist] that was [7th Kingdom], and is not [yet], even he is the eighth [apparently after an assassination attempt he will appear to have his own resurrection - his own eternal kingdom], and [but really] is of the seven [7th Kingdom], and goeth into perdition [eternal damnation]."

Mark of the Antichrist (Beast) 666: Just as the Christian Receives the Holy Spirit from God as a seal, a mark of belonging to God, in the future Satan will counterfeit the 'Born Again' condition of the Christian with his own Satanic version. Remember that the issue here is Eternal Life and who can provide it, the God who Created Life, or the counterfeit and lies of Satan. Satan's counterfeit mark is the promise to offer eternal life yet Satan is not God and does not have the ability to fulfill his promises and likewise Satan is not God and does not have the Triune nature of God therefore Satan cannot give a spirit himself so continuing his counterfeit Satan seals the initiate with a demonic spirit. It is this sad and permanent spiritual marriage/mating between the human and the demonic spirit [Nirvana] that so alters the human that the human is no longer in the image that God created the human to be in and is now therefore incapable of ever receiving salvation from God. The human with the Mark of Satan has forfeited any opportunity to receive Salvation from God. - This demonic infusion (mingling - Nirvana) into the human spirit and soul by the human receiving the Mark of the Beast (Antichrist) is best explained by the Old Testament Prophet Daniel. "Daniel 2:42-45 And as the toes of the feet were part of iron, and part of clay, so the (Satanic) kingdom shall be partly strong, and partly broken. And whereas thou sawest iron [demons] mixed with miry (bad/unusable) clay [people], they (demons) shall mingle themselves with the seed (soul) of men: but they shall not cleave [join] one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven {return and} set up a Kingdom, [Eternal] which shall never be destroyed: and the Kingdom shall not be left to other (non-Christian) people ...

Kingdom of Jesus Christ – waymark #14: Millennial Reign, 1,000 year Kingdom of Jesus Christ on earth — "Revelation 20:6 Blessed and holy is he [Saints] that hath part in the first resurrection [prior to the second Judgment (Revelation 20:12)]: on such the second death [second judgment (Revelation 20:12)] hath no power, but they [Saints] \*\*shall be priests of God and of Christ, \*\*and shall reign with Him [on earth] a thousand years."

The coming Millennial Reign: The Old Testament Prophet Isaiah best explains the Kingdom of Messiah both the 1st coming childhood of Jesus and also the 2nd Coming Kingdom, Millennial Reign of the Messiah Jesus Christ. "Isaiah 11:2-9 And the Spirit of the LORD shall rest upon Him [Messiah - Jesus Christ], \*\*the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD; And [as a child -

1st Coming] shall make Him of quick understanding in the fear of the LORD: and [2nd Coming - Kingdom Reign] \*\*He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: \*\*\*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 [Word] of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf [now tame] also shall dwell with the lamb, and the leopard [no longer dangerous] shall lie down with the kid [baby goat]; and the calf and the young lion and the fatling together; and a little child shall lead them [without the possibility of getting injured by them]. And the cow and the bear shall feed; their young ones shall lie down together: and \*\*the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp [snake], and the weaned child shall put his hand on the cockatrice' [spider] den. They shall not hurt nor destroy in all My Holy Mountain: \*\*for [during the 1,000 year reign of Messiah - Jesus Christ] the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Reconciliation – waymark #15: God and man reconciled – Reconciled into more than the simple friendship of the original creation relationship with Adam and Eve – Reconciled this time into a personal, intimate and highly precious relationship between God and His humanity — “Revelation 21:3 And I heard a great voice out of Heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”

Reconciliation and oneness: The accomplishment of Jesus' High Priestly Prayer on the night of His betrayal in the Garden of Gethsemane. "John 17:1-26 These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; Glorify Thy Son, that Thy Son also may Glorify Thee: ... I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy Truth: Thy Word is Truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the Truth. Neither pray I for these alone, but for them [Christians] also which shall believe on Me through their word; \*\*\*That they all [Christians] may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the Glory which Thou gavest Me I have given them; that they may be one [body - fellowship], even as we are One [God]: I in them, and Thou in Me, that they may be made perfect [complete] in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, \*\*be with Me where I am; that they may behold My Glory, which Thou hast given Me: for thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these [Apostles] have known that thou hast sent Me. And I have declared unto them Thy Name, and will declare it: that the love wherewith thou hast loved Me may be in them, and I in them."

Conclusion: Eternity – The Eternal State — “Revelation 21:1-3 And I saw a new heaven (sky) and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of Heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”

New Jerusalem: The Eternal city "Revelation 22:1-5 And He shewed me [Apostle John] a pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there \*\*the Tree of Life (Genesis 2:9), which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the Nations. And there shall be no more curse: but the Throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they shall see His [Jesus'] face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

[David Anson Brown](#) 06:10, 19 August 2012

This entry was posted in [End Times Summit](#) and tagged [2012](#) on [January 16, 2013](#) by [DavidAnsonBrown](#)

# Paul's Passing Thoughts: The 2007 John MacArthur Controversy "It's the Judgments, Stupid"

Reblogged From: [Paul's Passing Thoughts](#)

**"Here is what many are missing: you can't separate the gospel from eschatology [End Times]. Your eschatology [End Times view] will be consistent with your gospel or inconsistent [with your view of life]."**

Who can forget James Carville's motto to keep people focused in Bill Clinton's 1992 presidential campaign? "The economy, stupid." Carville didn't want Clinton's campaign workers to expend energy on matters that would not ultimately persuade people to vote one way or the other. Likewise, Christians love to pile-up Bible verses in a heap that doesn't serve change in the least. Carville knew how to get change; Bush's 90% approval rating could not keep him in office.

At the 2007 "Shepherds" Conference held annually at John MacArthur's church in California, he opened the conference with a devastating, complete undressing of amillennialism [a false doctrine that there is no 1,000 year Kingdom reign on earth of Christ in Jerusalem]. **The controversy among the Reformed raged for several months. The often touted "In essentials, unity; in non-essentials, liberty; in all things, charity" was taken out with the morning trash. Per the usual, most of the Reformed gang who had spent their parishioner's money to go to the conference moaned and screamed like alley cats in the night that MacArthur dissed "Reformed orthodoxy."** In the debate, also per the usual, Scriptural arguments were replaced with the endless droning of dead mystics and rabid Puritans.

But what's the real issue? The real issue is sanctification by justification. That's the authentic Reformed gospel; i.e., progressive justification. **Bottom line: if there is a literal Millennial Kingdom [Thousand year reign in Jerusalem (i.e. Revelation 20:3-7)] before the new heavens and new earth, there must also be two resurrections and two judgments [one eternal judgment (one judgment in two steps but the results stay the same) and one eternal resurrection per person - there are eternal judgments for several different Biblical groups of people i.e. Pre-Flood, Old Testament Saints, New Testament Christian Saints, Martyred Saints of Revelation, Millennial Saints and again for the unsaved of ALL DISPENSATIONS and the one eternal resurrection for ALL Saints (Revelation 20:6,14)].** That strongly insinuates two different groups and two different purposes in regard to the types of judgments. In the Reformed construct, there must be one judgment that determines everybody's just state. MacArthur, even with all of his education doesn't get that; his gospel of progressive justification doesn't fit the eschatology that he dragged into his partial conversion to the authentic Reformed gospel.

**This brings us to the four types of pastors in our day:**

- 1. Authentic Calvinist:** Luther and Calvin's Gnostic progressive justification. These are the Neo-Calvinists wreaking havoc on the church in our day. Progressive justification (justification and sanctification are both monergistic because sanctification finishes justification)/amil. Examples are Al Mohler, David Powlison et al.
- 2. Sanctified Calvinist:** Leftovers from the periods in church history when authentic Calvinism dies a social death because of the tyranny that comes part and parcel with it. They change their soteriology but retain the eschatology of progressive justification. Monergistic justification/synergistic sanctification/amil. Examples are Jay Adams, and many other Presbyterians, and Baptist academics.
- 3. Inverted Calvinist:** Converts to progressive justification that retain their former eschatology that is some form of dispensationalism. The best example is John MacArthur.

4. **Biblicist:** The Bible is their authority; not orthodoxy. This breed is an endangered species in our day.

Here is what many are missing: you can't separate the gospel from eschatology. Your eschatology will be consistent with your gospel or inconsistent.

paul (Paul Dohse)

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on January 16, 2013 by [DavidAnsonBrown](#)

## Iron Ink: Public Opinion Polls, Historicism and Psychological Warriors

Reblogged from: [Iron Ink](#)

*"Bernard Berelson was trained as a librarian but by the late 1940's was considered an expert in public relations and the manipulation of public opinion. One year after the publication of Blanshard's book on Catholic power, Berelson co-edited 'Public Opinion and Communication' with Morris Jankowitz, one of the seminal works of communications theory, and a good indication **of how the psychological warfare techniques refined during World War II were now going to be turned on the American public as a way of controlling them through the manipulation of the new media, i.e., radio and TV** [movies, news, talk shows, -- and pseudo Christian foundations i.e Dove Foundation - Dove Family Approved Movie Reviews, ECFA - Evangelical Council for Financial Accountability, Every Child Counts, Focus on the Family - Helping Families Thrive, Traditional Values Coalition, Moral Majority and large authoritarian controlled Mega Church Fellowships, Colleges and Ministry Schools]. Berelson establishes the book's major premise in his introduction:*

*'**Growing secularization has meant that more and more areas of life are open to opinion rather than to divine law and to communication rather than to [Biblical] revelation.** Growing industrialization has not only extended literacy; in addition, it has provided the technical facilities for mass communication.'*

***The goal of secularization was the reduction of all of life's imperatives to 'opinions,' which is to say not the expression of moral absolutes or divine law.** Once this 'secularization' occurred, the people who controlled 'opinions' controlled the country. Berelson is equally frank about where the new science of public opinion originated:*

*'Research in the field was accelerated during WW II by demands for studies on the effect of communications upon military personnel, adjustment to army life and attitudes toward military leaders, enemy propaganda, and civilian morale. After the war this growing interest led to the establishment of additional university centers for the study of public opinion and communication by the methods of social science. Together with the continuing activities of industry and government, they now represent a large scale research enterprise.'*

*.... Berelson wrote also in 1950 that,*

*' there is a virtual pro-religious monopoly on communication available to large audiences in America today.'*

*Religious belief meant ipso facto the opposite of opinion, and therefore ideas not subject to the manipulation of the people who controlled the communications media. What needed to be done then was to move large areas of thought from the realm of religion to the realm of opinion if any significant breakthroughs in political control through manipulation of the media were to take place. Sexual morality was the most important area of religious thinking that needed to be moved into the realm of 'opinion' where it would be then under the control of psychological warriors like Berelson and those who paid his salary, namely, the Rockefellers.*

*And this is precisely what happened...*

*E. Michael Jones  
Libido Dominandi*

**Notice that there was a designed and concerted effort, funded by the huge tax free Foundations (Ford, Rockefeller, Carnegie, etc.) to drag public thinking away from the residual remains of Christianity in the public square to a thinking that was called "secular." The problem, of course, is that this was not a case where the public square was being unclothed of religious presuppositions, (secularization) but rather it was a case where the public square was being stripped of what remained of Christian presuppositions in favor of presuppositions consistent with Religious Leftist humanism.**

This is seen in Berelson's drive to get rid of religious absolutes in favor of "opinion." However, clearly the problem here is that directed and manipulated opinion would now be the new absolute. The new absolute exchanged for the idea of Christian absolutes was the absolute of no absolutes. Any humanist absolute (masquerading as "opinion") would be accepted in the secularized public square over and above a religious absolute.

Note also in the quote above the ascendancy of public opinion. Public opinion is to moral guidance what Historicism is to Historiography. In both cases, the absolute being evacuated, the only place a transcendent constant can be found is in the immanent subjective realm of space and time. If there is no transcendent constant then in order to shape public policy is to create public opinion through putative scientific public opinion polls and then to ratify those subjective numbers into objective transcendent constants so that direction can be given to public policy. This is the same thing that happens in Historicism. As Historicism allows for no fixed transcendent constant by which history can be known and evaluated, therefore History itself must become its own fixed transcendent constant. Public opinion polls serve as absolutes for the immediate just as Historicism serves as absolute in interpreting the past as a guide for the future.

**However, in both cases of Public Opinion polls and Historicism the results they yield are only as good as the manipulator the psychological warriors operating them.**

Without the God of the Bible, who alone can give us a fixed transcendent constant as well as the certainty that the transcendent has become immanent, (thus assuring that the transcendent isn't so transcendent that it loses touch with our sitz-im-leben), we only have a word and world of flux where man is a being manipulated and controlled by the Psychological warriors named Ford, Rockefeller, and Carnegie.

Addendum

R2K [Reformation 2000 i.e. the "young, restless, Reformed" Calvinism movement of today] plays right into this agenda quoted from Jones. R2K allows the public square to be cleansed of what Berelson called religious belief in favor of the manipulations coming from the cultural elites.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on January 16, 2013 by [DavidAnsonBrown](#)

## SEA: The Almost Completely Unknown Difference that Makes All the Difference....

Reblogged From: [Society of Evangelical Arminians](#)

### The Almost Completely Unknown Difference that Makes All the Difference....

written by Roger E Olson, PhD

We talk endlessly about differences among Christians: Catholic versus Protestant, Calvinist versus Arminian, liberal versus conservative, neo-fundamentalist versus postconservative, premillennial versus amillennial, pedobaptist versus credobaptist—to name just a few of our favorite divisions.

But over the past few years I have become convinced there's one deeper difference that is largely unrecognized and runs deeper than all those others. Yet, to the best of my knowledge, among Protestants, at least, it is rarely spoken about. We certainly don't divide over it. **Yet it does divide us without our knowing it. We don't know it because it's so seemingly subtle, it sounds esoteric.** Whenever I bring it up eyes glaze over and people act as if it's a drug that immediately causes mental confusion. Yet, it's not really all that difficult to understand.

Before the dawn of modernity **nominalism** was hardly known or ever discussed except in the most rarified circles of scholastic philosophy and theology. **Only as it became more widely discussed did people begin to realize Christians had always been something else—"realists."** Now, suddenly, beginning sometime in the high middle ages but increasingly with modernity, there was an alternative.

Luther adopted it, probably because, to him, anyway, it seemed like an antidote to Catholic scholastic theology with its emphasis on natural, rational theology which he deemed inimical to faith. If the nominalist philosophers (such as his own teacher Gabriel Biel) were right, we are thrown completely upon faith for knowing God truly. For Luther, nominalism kept God transcendent and human reason in its rightful place—incapable of reaching God and making him its prisoner.

Lutheran theology, however, did not soak in Luther's nominalism. Rather, nominalism crept into culture mostly through the Enlightenment. And it was sucked up and taken into its DNA by America—as by no other culture or society. Inconsistently, of course, because "Americanism" is believed by most Americans to be an essence, a universal, which hardly fits with nominalism!

American nominalism is, of course, vulgarized nominalism. Classical, philosophical nominalism is bad enough. American nominalism is downright poisonous to truth, beauty and goodness and therefore to culture and religion.

Nominalism, of course, is the belief that truth, beauty and goodness are nothing more than concepts, conventional ideas, constructs. They have no ontological reality. They are not eternal essences or universals; such do not exist. Taken to theology, then, one gets voluntarism in the doctrine of God. God does not have an eternal nature of character; he is pure power and will. God is whatever God decides to be. The result is that the "good" is whatever God commands and God does not command anything because it is good. It is good only because God commands it.

Voluntarism, in the form of the "deus absconditus" (hidden God), was a metaphysical compliment Luther paid to God. He thought this protected God's deity. This idea was taken up by certain Reformed theologians and appears throughout post-Reformation history when some Calvinists (and others) claim that "Whatever God does is automatically good and right just because God does it."

This makes God truly monstrous because God, then, has no virtuous character. "Good" becomes whatever God decides and does and, ultimately, becomes meaningless because it has no essential connection with anything we know as "the good."

So far I've blamed Luther for injecting nominalism/voluntarism into Protestant theology (while acknowledging that Lutheran theology is not per se nominalist). But just as guilty is Zwingli who adamantly asserted that God can do whatever he wills and there is no reason for what he wills other than he wills it.

**This is the underlying problem in the "young, restless, Reformed" movement. It isn't just their Calvinism; it's their nominalistic voluntarism in their doctrine of God. This God could simply change His mind and decide that salvation is by works and not by grace. His faithfulness becomes a thin thread of moment-by-moment decision to stand by His promises, but nothing internal to God governs Him so that faithfulness is what He is.**

The word "trust" in "trust God," then takes on two very radically different meanings. To the nominalist/voluntarist it means "hope God decides to keep his promises." Nothing makes that certain. God has no eternal character that keeps him from breaking his promises. If he decided to, then that would be good because "good" is whatever God decides and does. To the realist "trust" means "confidence that God cannot break his promises" because God is goodness itself and cannot lie or contradict himself or go against his word.

Our modern, American culture is imbued with nominalism. Listen to the maxims: "Beauty is only in the eye of the beholder," "You have your truth and I have mine," "The most important thing is be true to yourself," etc., etc. For the most part, truth, beauty and goodness have been relativized and individualized. No wonder our society is in a mess!

But I fear that this nominalism has soaked into our theological DNA as well as our cultural one. It shows up in so many different ways. Radical individualism in churches. Churchless Christianity. Christianity made up to fit individuals' "needs."

Conservative Calvinist Christians are particularly good at pointing out the symptoms of nominalism in secular society and in churches (although they don't always recognize the disease causing them). But they're not always as good at recognizing nominalism in their own thinking.

To be sure, not all Calvinists are nominalists, but my experience is that many of them suddenly become nominalists/voluntarists when pushed to explain in what sense God is good in light of his decree to NOT save many people he COULD save because salvation is totally his own decision and accomplishment apart from any cooperation by creatures. The answer is usually "Well, whatever God does is good just because God does it." That's sheer nominalism/voluntarism and it empties God of any stable, enduring, eternal character such that he could, if he chose to, change his mind and decide not to save anyone. And it empties the word "good" of any meaning. It is simply whatever God does, period.

Nominalism is, in my opinion, the ultimate theological error. I won't call it heresy (although the Catholic Church does and for good reasons). But I will say it goes against the grain of Christian thought about God and reality for nearly fifteen hundred years (before nominalism appeared and came to prominence in European philosophy and then in the Reformation and Enlightenment). It may not be heresy, but it leads to an emptying out of meaning in key Christian concepts. Of course, not everyone follows the logic of nominalism to its conclusions. But, over time, nominalism is like a disease that spreads out and kills culture and Christianity. Not immediately, not even soon, but eventually. Most Christians under its influence simply choose, inconsistently, not to follow its logic all the way. But it still has its pernicious effects here and there in their thinking.

The only way to avoid sheer relativism in a nominalistic cultural atmosphere is with divine command ethics. "Evil is what God says no to." But the question remains and lingers and inquiring minds want to know "Why?" Why does God say no to, say, lying? Is there something intrinsically wrong, bad, harmful about lying or does God just not like it for whatever reason or none at all?

Logos theology says that there is a link, an intrinsic connection between God's character and right and wrong in the world. And between God's truth and ours. "All truth is God's truth." Reason, healed by grace, reaches upwards to God by the light of revelation and faith, and is capable of grasping, to some extent, the truth, beauty and goodness of God embedded in creation. Sure, because of our finitude and fallenness, we will never, at least in this world, have a full or perfect grasp of them. And our grasp of them will never be autonomous. We need revelation and faith, the "light of the mind" that Augustine talked about, illumination and wisdom from God. But there's no arbitrariness in truth, beauty and goodness, not even in God himself. They are embedded in him, his eternal nature, and shine forth into his creation. Christian philosophy seeks them out and, by God's grace, can grasp them at least partially.

We are all, I fear, to some extent, brainwashed by nominalism. It is so much a part of American cultural DNA that we can only resist it by recognizing it and struggling against it. That is, I think, one of the primary purposes of good Christian education—Christian schools of every kind and at every level. To un-brainwash Christian young people from nominalistic influences that flood their minds from the media and folk culture. It's not about learning a set of rules to reason by. It's about seeing reality differently—the way premoderns saw it—as flooded with the grandeur of God's truth, beauty and goodness. And it is about seeing ourselves differently—the way premoderns saw themselves—as creatures made in God's own image capable by the light of God's grace of knowing universals and discovering truth, beauty and goodness (not creating them as in so much modern culture).

For the original post, go to: <http://www.patheos.com/blogs/rogereolson/2012/12/the-almost-completely-unknown-difference-that-makes-all-the-difference/>

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on [January 16, 2013](#) by [DavidAnsonBrown](#)

## 5 Pt. Salt: The Dumbing Down of Worship in America & Our Biblical Witness

Reblogged from 5 Pt. Salt:

Over the last 50 years or so, there has been a dumbing down of Biblical worship and the witness of professing Christians in America. The extent of this process has increased to the point that the present worship or witness is not recognizable to that of the early body of Christians in Apostolic times.

What are the reasons for such a decline? I believe there are two things, among many, that stand out as villains.

Method of Evangelism

The first is the non-biblical method of evangelism or the manner of reaching people for church. Secondly, there is the very pressing problem of accommodating what we do in worship and in the whole of 'church' to the desires of children, the youth and their parents. Let me take them one at a time.

In the days of the Apostles, evangelism, the method of reaching those outside of Christ to a saving knowledge, involved that of Christians assembling to worship, receiving instructions, and guidance for both life and finally, the reaching of others for Christ. Worship was a time for being fed the truth by faithful pastors. it was a time to receive guidance in overcoming the world, to know the will of God, and to be equipped (Ephes. 4:12) to minister (serve) in the cause of God and Christ. These same people – fed, comforted and encouraged – would leave these times of fellowship and worship to go forth as ambassadors for Christ. Witnessing was one-on-one, or, if possible, with a whole family. But **Christian responsibility** [i.e. honesty and integrity] **did not end when they left the assembly in worship, it was only the beginning.** This personal witnessing is now left to the cultic groups who proclaim false doctrine day in and day out. Those who profess to be Christians believe their duty is over after the morning 'worship' on Sunday. **Those early Christians were brought together to worship God and to be built up for ready service to God** [Acts 7:7, Acts 13:2, Acts 16:17, Acts 26:7] **as their first and foremost responsibility and privilege.** ... by Joel Taylor

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on January 16, 2013 by [DavidAnsonBrown](#)

## Church Abuse Updates January 2013

Reblogged From: [SGM Survivors](#)

### Why Sovereign Grace Ministries SGM (CJ Mahaney) Doesn't Like Victims

By Kris, on September 2nd, 2011

Awhile back, some of us got to talking about what would possibly cause pastors in Sovereign Grace Ministries churches to have responded the way they did in situations like "Noel's Story," "Wallace's Story," and "Taylor's Story." While Dave Harvey would like to think of these situations as a few rare and isolated incidents, the fact that the pastoral responses to victims of child sex abuse were nearly identical would seem to indicate that there is something going on in these men's belief system and training that has caused them to be more concerned about the rights and well-being of perpetrators rather than victims.

During that discussion, I posted a comment that contained a round-up of some thoughts and observations that I thought laid out a pretty good explanation for why SGM pastors would work so hard to minimize the victim's response to abuse, keep the situation contained within the church (not involve law enforcement, and in some situations even seem to actively work against supporting the victim in the legal system), and as quickly as possible "restore" the perpetrator.

Here's the comment. I apologize in advance for its length.

7. Also, SGM believes that another essential part of "biblical fellowship" is a person's continued oversight from his pastor, who also bears the responsibility to continue to confront the person on his sin. **SGMers are taught that pastors, by virtue of their higher calling and "gifting," possess special abilities to perceive a person's sins more accurately than the person himself.** You can read a transcript of C.J. Mahaney's Happiest Place On Earth sermon here. C.J. has traveled around the country, delivering that sermon to many SGM churches over the years. While (once again) Dave Harvey would now apparently like people to think that SGM does not teach that pastors have special authority over people, that is simply not true.

Reblogged From: [SGM Survivors](#)

### Amended Lawsuit

By Kris, on January 14th, 2013

You can read the original lawsuit here.

For those of you who are new to the site and are interested in understanding some of the assumptions and the mindset that could cause leaders to behave in ways described in the lawsuit's allegations, this post from 2011 does a good job of connecting the dots.

What follows are some of the portions that reflect the changes in Friday's amended filing.

*Upon information and belief, the pedophilia ring's victims included children who subsequently went on to prey upon other young children.*

Reblogged From: [Spiritual Sounding Board](#)

January 16th, 2013

## **CJ Mahaney Scheduled to Speak at TGC Amidst Sovereign Grace Lawsuit**

I'm sorry, but I find this completely inappropriate. Here you have a family of churches across the nation coming to the grips of church leaders allegedly overlooking horrific abuse claims about abuses in their church. Now we read that the president of this group, CJ Mahaney, gets to go on with life as if there is no problem, and is speaking at the Gospel Coalition conference. This is such a slap in the face to victims. It tells them their problem is in their heads. I know what this is like. I know what it is like to have pastor after pastor not want to get their hands dirty in what they knew to be true. Finally, five months after winning our defamation lawsuit, we have a pastor who publicly acknowledged that my former pastor lost his minister's license. Finally.

It's time for the Gospel Coalition folks to step up to the plate and NOT allow CJ Mahaney to speak until this mess is cleaned up.

Reblogged From: [The Gospel Coalition](#)

### **TGC: Who We Are**

We are a [Calvinism - Reformed] fellowship of evangelical churches deeply committed to renewing our faith in the gospel of Christ and to reforming our ministry practices to conform fully to the Scriptures. We have become deeply concerned about some movements within traditional evangelicalism that seem to be diminishing the church's life and leading us away from our historic beliefs and practices. On the one hand, we are troubled by the idolatry of personal consumerism and the politicization of faith; on the other hand, we are distressed by the unchallenged acceptance of theological and moral relativism. These movements have led to the easy abandonment of both biblical truth and the transformed living mandated by our historic faith. We not only hear of these influences, we see their effects. We have committed ourselves to invigorating churches with new hope and compelling joy based on the promises received by grace alone through faith alone in Christ alone.

Reblogged From: [Ephesians 5:11 blog](#)

### **Brian Brodersen stating Veritas Seminary is independent of Calvary Chapel**

YouTube [Audio](#) (18 second) of Brian Brodersen [falsely] stating Veritas Evangelical Seminary is independent of Calvary Chapel — Note: Veritas Seminary is on Calvary Chapel Bible College property in Murrieta CA, it uses the Calvary Chapel address and Brian Brodersen is the Director of the Corporation.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on January 17, 2013 by [DavidAnsonBrown](#)

# Arminian Perspectives

Reblogged From: [Arminian Perspectives](#)

## **An Arminian Response to C. Michael Patton's "The Irrationality of Calvinism"**

### **Part 1: The Set Up**

Posted on January 16, 2013 by kangaroodort

C. Michael Patton is the President of [Credo House](#). He has now written two separate and similar posts defending the "irrationality" of Calvinism as actually being a strength of the system, specifically over and above Arminianism. In this [newest post](#), Mr. Patton levels many unfair and unfounded criticisms against Arminian theology and "Arminians" in general, betraying a basic lack of understanding concerning what Arminians believe and why they believe it. For this reason, an Arminian response seemed appropriate in order to set the record straight. This response will interact with the entirety of C. Michael Patton's post, which would make for a very long interaction as a single post. For that reason, the response will be broken into parts.

### **Part 1: The Set Up**

*Patton: I am a child of Western thought. Therefore I like to figure things out. If possible, I like to figure it all out. It causes some problems sometimes with me and God and I need to deal with it better. Sometimes I only really follow or engage with God when I get it. When things make sense to me, it eases my intellectual anxiety and engages my will. Who?, What?, Where?, How?, and, especially,*

Honestly, I don't like the way this starts out. It makes it seem like logic and wanting to figure things out is just a "western" thing. That is not the case at all. It's pretty basic to human nature and our desire to understand and make sense of reality and the world we live in. This desire goes far beyond just questions of theology, and it is not limited to "western thought" in the least.

...

The reason for all of Mr. Patton's set up now seems rather clear. It is to create the idea that it is unreasonable to reject contradictions and irrationality in a theological system, namely (and only) Calvinism, of course. That's right, Mr. Patton has just introduced a new so called "tension" into the mix, the wild claim that it is irrational to have a problem with irrationality. Of course, this is circular and self-defeating, just as the main thrust of Mr. Patton's entire post. Not only that, we see another slam on "western thought." Why does Mr. Patton keep going back to that? The answer seems to be that if he can convince his readers that their problems with irrationalities in Calvinism are just an unfortunate and invalid symptom of less sophisticated "western thought", his readers will be more likely to feel OK about embracing such irrational "tensions" in Calvinism.

...

So the argument is now framed to be more of an issue of Calvinism versus flawed Western or American thinking, rather than Biblical truth. Indeed, Mr. Patton will eventually spin things to such an extent as to potentially convince his readers that those who embrace such irrationalities (“tensions”) are nobler and just more honest with the Bible than those who do not (namely Arminians, of course).

*Patton: I am a Calvinist. It is funny. I often hear people talk about Calvinism as a closed box system that forces everything to fall in line, even when we have to sacrifice biblical integrity to do so. I often hear the accusation that Calvinism is a system that makes rationality its primary goal. And this is often true. Sometimes Calvinists do attempt to fit things into a system and engage in questionable logic driven hermeneutics to do so.*

An admission that should not be soon forgotten. It is important to note here what Mr. Patton apparently means, though it is not very “apparent” from what he says here. Mr. Patton speaks about Calvinism being a “closed system” because Calvinists often pride themselves on the logic of that “system.” **Indeed, many people seem to embrace Calvinism because the logic or coherence of the “system” appeals to them, or seems compelling.** Patton finds this ironic since he embraces Calvinism because it has the same “tensions” (“apparent” inconsistencies, or irrationalities) that he sees in the Bible. So it is not coherence that attracts Mr. Patton to Calvinism, but “apparent” incoherence.

If Mr. Patton’s post were simply about explaining why he personally holds to Calvinism and finds it attractive, or how he finds it ironic that people are drawn to Calvinism based on the supposed logic of the system when he embraces it for its “irrationality”, that would all be well and good, but Mr. Patton does more than that. He attacks Arminianism in the process, and unfairly so. That is why this response seemed necessary.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on January 17, 2013 by [DavidAnsonBrown](#)

## Paul's Passing Thoughts: How Political Landscapes Lead to Spiritual (Select Group) Oligarchy

Reblogged From: [Paul's Passing Thoughts](#)

It may not seem like the present Obama administration could ever have anything in common with the present-day New Calvinist movement. But not only has there been stranger bedfellows in the past, there are always reasons for such alliances.

I'm not much of a political animal, but I also recognize that throughout history politics and religion are never strangers to each other, and again, there are reasons for that. America was an experiment, and the founders of our country had the Reformers on their mind. Why? Because historically, and as coined by philosopher Ayn Rand, faith and force are the destroyers of the modern world. Putting the government in charge of truth has always been a really bad idea, and the Reformers were not the least bit shy about enforcing their truth with a burning stake or hangman's noose. Let us remember, the Puritans compiled the Westminster Confession at the behest of European government. It was primarily a government document.

**Biblically speaking, what is more apparent than the end of the world culminating with a marriage of "church" and state? Hardly anyone disagrees on that point.** And a cursory observation of Revelation showcases the slaughter of dissenters that comes part and parcel with such marriages. Always. That information intimidates Reformed types more than their jealousy for the numbers who follow Joel Osteen—who they really fear is Ayn Rand types; i.e., **thinkers** that could be used mightily among the sanctified.

Also, I believe that the final form of faith and force that will destroy the modern world will have feet of iron mixed with clay (per the prophet Daniel), indicating a weaker control over the world than past oligarchies. And the reason for this? Plain and simple: the Information Age. Despotism has always been nourished, and will always be nourished by a tight control of information. That is why our brilliant founders were big on saturating America with information, and the advent of computers and other super-information devices will prevent the former glory of tyranny from experiencing its full potential.

President Obama is obviously not that crazy about the philosophy of freedom that America was founded on. Neither is he crazy about the philosophy of competence in regard to the masses also propagated by the founders. And neither are the New Calvinists. They believe the masses need philosopher kings. Obama believes the masses need welfare and thoughtfare. This is also the philosophical tie that binds Catholicism to the Reformers—a different doctrine to obtain the same results notwithstanding.

Per the usual, when the climate is just right, political tyrants of the day and spiritual despots get together for pizza. Political tyrants need the primary topping that spiritual despots need. Who orders a pizza without pepperoni? Who does that? And the primary topping for spiritual tyrants and dictators is, **control**. All religious movements bring their numbers to the table for a piece of the action and to use the government to tighten the control over their people that they already have which is never enough. This is the way it has always played out. The exception is *followers of God* who reject caste systems. Spiritual caste and political/social caste have never passed on dining together and never will.

And what is unique about Reformed theology is its attitude towards secular rule. Actually, the more it humbles man, the better. Humbleness is the only means to grace, and the more, the better. More humbleness, more grace. Who is better at humbling man than the array of tyrannical dictators of the ages? So, what I am saying is that people often get confused about strange alliances; say for example, Rick Warren and Barak Obama.

Look for the pepperoni.

paul (Paul Dohse)

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on January 20, 2013 by [DavidAnsonBrown](#)

## FBC Jax Watchdogs: James Duncan Interview on Fighting for the Faith Radio Program

Reblogged From: [FBC Jax Watchdogs](#)

Readers – below is an hour-long [interview](#) of Dr. James Duncan, conducted on 1/14/13 by Chris Rosebrough of the [Fighting for the Faith](#) radio program. In the interview Dr. Duncan describes what he learned during the discovery process of his lawsuit against Perry Noble and NewSpring Church, [which was settled](#) before it went to trial.

It is a real eye-opener as to how mega churches with rock star preachers operate. Really, there is no one so hated by these pastors and their followers than the person who dares to publicly and consistently criticize their beloved pastor. Not even child molesters within their own ranks get anywhere close to the treatment of a criticizing blogger and his spouse.

I've got a couple of posts coming that will try to boil down all of this information into lessons we can all learn from Dr. Duncan's experience.

Since [my last post](#) on this matter January 3rd, Dr. Duncan has posted some more blog articles, so visit [his site](#) to get the latest.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on January 20, 2013 by [DavidAnsonBrown](#)

## TheWartburgWatch.com: The Silence of the Shepherds

Reblogged from: [TheWartburgWatch.com](http://TheWartburgWatch.com)

The Silence of the Shepherds by Deb Feb 11, 2013

**“At that time the disciples came to Jesus and said, “Who then is greatest in the kingdom of heaven?” And He called a child to Himself and set him before them, and said, “Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. And whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.”** Matthew 18:1-6 (NASB)

As our countdown continues, **Day 100** of silence at **The Gospel Coalition (TGC)** [[TheGospelCoalition.org](http://TheGospelCoalition.org)] is looming. This group of shepherds has yet to acknowledge the class action lawsuit against Sovereign Grace Ministries and various individuals including TGC Council Member C.J. Mahaney. Why the wall of silence?

It has been interesting to observe who has been propping up Mahaney in recent days. As we pointed out in last Friday's [post](#), Southeastern Baptist Theological Seminary (SEBTS) held its 20/20 Collegiate Conference February 1-2, and C.J. was one of four speakers at the event. He shared the platform with seminary president Daniel Akin. The Associated Baptist Press discussed the event in its article entitled [Embattled C.J. Mahaney visits SEBTS](#).

The Sunday after the conference, Mahaney was invited to speak at a church in our area. His sermon was entitled [A Surprising Punchline](#). Mahaney was introduced by his friend and colleague David Horner, who acknowledged that their friendship began in 2005 or 2006. We believe Horner was a trustee at Southern Baptist Theological Seminary (SBTS) during that time, so we presume that he and Mahaney were introduced by SBTS president Al Mohler.

Finally, as we discussed in a previous post, Philip Gunn is currently a trustee at SBTS, and there have been serious issues involving a pedophile at Gunn's church.

Mahaney's colleagues in the SBC (mentioned above) have had their own dealings with sexual predators, and we wonder whether that is why they appear to be embracing Mahaney in the midst of the lawsuit, while refusing to discuss the SGM debacle publicly. Let's look at each of these situations more closely.

Less than a year ago a seminary student at SEBTS was arrested for sexually assaulting another student. You can read about it [here](#) as well as in a Baptist Press article [Seminary student charged with sexual assault](#).

After the student admitted to the crime, SEBTS president Daniel Akin confirmed that he was expelled and removed from student housing. Here is a portion of the seminary's [press release](#):

*“On Tuesday, a special chapel was held that addressed the circumstances over the weekend. Daniel Akin, President of Southeastern Baptist Theological Seminary, opened with a reading from Isaiah 53 and then clarified some misconceptions and misinterpretations produced by the media.*

*"It has been alleged by some media sources," Akin said, "that Southeastern acted irresponsibly in notifying our student body. Honestly, we moved very quickly and the sexual perpetrator was quarantined and no one was in further danger after his apprehension. Since then, our primary concern has been to protect the victim and the seminary family. Also, I pledge to you, the Southeastern family that I never, nor will I ever cover up any facts that concern our institution and family at Southeastern."*

*Akin met with Birch Monday in his office after Birch posted a \$50,000 bail. He spoke of Birch's shame and repentance over what had happened. Birch, said Akin, asked for forgiveness and was confirmed of his forgiveness by Akin himself. "Not only did I forgive him for what he had done," Akin said, "but I want to let you know that Birch's victim has already forgiven him as well."*

*Akin concluded his part of the chapel address by providing pastoral notes to the Southeastern students, faculty, and staff. He said, 'This awful incident reminds us of the depravity of humanity, and that we too are sinners. We need to 'take heed lest we also fall' because of our own sinful proclivities. Let us be reminded of the gospel that tells us of the God who is abundant in grace and mercy on our behalf.' "*

We certainly hope that Birch has gotten some much needed help in the aftermath of this assault and that he is not re-offending.

Six years prior to this incident, another seminary student was arrested for sexual assault. He pled guilty and is currently serving a 13-year prison term. You can read about it at this link: [Ex-church counselor gets 13 years](#)

Here is a portion of that article:

*"Brian "Doug" Goodrich Jr. was sentenced to 13 years in prison today for sexually abusing several teenage boys he counseled as a youth leader at Providence Baptist Church.*

*Before his sentencing today in Wake Superior Court, Goodrich turned to members of the victims' families and apologized.*

*"I apologize for the deceit, the lies and the betrayal," Goodrich said, crying as he spoke.*

*Goodrich, 26, pleaded guilty to multiple sex crimes. The six victims were about 13 at the time of the offenses.*

*Goodrich was a student at the Southeastern Baptist Theological Seminary in Wake Forest..."*

It is interesting that Mahaney recently spoke at Providence Baptist here in Raleigh. Perhaps he and the pastor have a special bond due to similar experiences? Who knows...

With regard to C.J. Mahaney's buddy Al Mohler, we must not fail to mention SBTS trustee Philip Gunn. Last year Dee wrote a comprehensive [post](#) about his involvement with a sexual predator. Since it was published, the pedophile has pled guilty as [reported](#) by the Associated Baptist Press (ABP). The article begins as follows:

*"A former Southern Baptist music minister who will serve no time in prison after admitting to molesting children nearly 30 years ago demonstrates that America's justice system isn't always fair, a newspaper in Jackson, Miss., editorialized Jan. 23.*

*The Jackson Clarion-Ledger compared crimes committed by John Langworthy — former associate pastor of music and ministries at Morrison Heights Baptist Church in Clinton, Miss., convicted of five felony counts of gratification of lust — to those that put former Penn State assistant coach Jerry Sandusky behind bars for the rest of his life.*

*Unlike Sandusky, Langworthy accepted a plea bargain that prosecutors offered in part over concern that the statute of limitations in such crimes might jeopardize their case if it proceeded to trial.*

*“They undoubtedly wanted to send Langworthy to prison, but getting the guilty pleas, considering the case involved crimes dating back more than 30 years, seemed the best option,” the newspaper opined. ‘So they cut a deal with Langworthy, who clearly wanted to avoid prison at all costs — even if it meant admitting to five counts.’ ”*

Then there was this ABP article from November 30, 2011, that contained some disturbing information – [Church leader questioned about handling of sexual abuse allegation](#). It states:

*“Questions about a Mississippi Baptist church’s handling of child sex-abuse allegations against a former minister are focusing on a church elder and politician who is nominated as the state legislature’s first Republican Speaker of the House since Reconstruction.*

*Philip Gunn reportedly advised elders at Morrison Heights Baptist Church in Clinton, Miss., not to talk to police about their internal investigation of former associate pastor of music and ministries John Langworthy, who faces trial on eight felony counts of gratification of lust stemming from acts alleged to have taken place in the early 1980s.*

*Gunn, an attorney and Baylor University graduate, claims church leaders are bound to secrecy under priest-penitent privilege. A series of reports by local television station WJTV questioned his interpretation of state law. Mississippi College law professor Matt Steffey told the station Nov. 25 it does not exempt ministers from reporting a crime.*

*Steffey said the rule cited by Gunn applies only to testimony during a trial, not when prosecutors are investigating a crime. Gunn denies the church is withholding evidence, saying the charges against Langworthy are now public knowledge since alleged victims have come forward.”*

The ABP article continues with the following:

*“It is very troubling that Philip Gunn as the legal representative for Morrison Heights Baptist Church is trying to keep information from Hinds County prosecutors about a recently arrested and indicted child molester on whose behalf Gunn attempted to ‘discuss a resolution’ with me last May,” Smith said Nov. 30.*

*“It certainly seems that Mr. Gunn has some explaining to do about why he, as an elder and attorney, participated in an internal church investigation into child sex crimes without going to the police,” she said. “It raises the question of what he and the church leadership are trying to hide that could help effectively prosecute a confessed child molester.”*

*In addition to involvement in his local church, Gunn is a trustee of Southern Baptist Theological Seminary in Louisville, Ky. He was re-elected in June to a second term that expires in 2016.”*

At the conclusion of that article, Mohler is quoted as saying that the Sandusky tragedy has taught us a valuable lesson. He specifically stated:

*"We all know more than we knew before, and we are all responsible for that knowledge. The costs of acting wrongly in such a situation, or acting inadequately, are written across today's headlines and the moral conscience of the nation. The tragedy at Penn State is teaching the entire nation a lesson it dare not fail to learn."*

Have these Christian leaders REALLY learned their lesson? The silence of the shepherds with regard to the SGM debacle is deafening! Could it be that these leaders, particularly those involved with The Gospel Coalition, are silent regarding the class action lawsuit against Sovereign Grace Ministries because they may have some skeletons in their own closets? It seems we don't have to dig very deep to find some of them. In the meantime, the count (and the silence) continues...

Somehow the silence of these so-called Christian leaders reminds me of one of my favorite Simon and Garfunkel tunes. We dedicate this [song - "The Sound of Silence"] to all of you who have victimized.

**Lydia's Corner:** Deuteronomy 28:1-68 Luke 11:14-36 Psalm 77:1-20 Proverbs 12:18

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on February 12, 2013 by [DavidAnsonBrown](#)

## Paul's Passing Thoughts: New Calvinists Prediction

Reblogged from: [Paul's Passing Thoughts](#)

Posted in Uncategorized by paulspassingthoughts on February 12, 2013

### **TANC Prediction: The New Calvinists Are in the Process of Forming Their Own Denomination or the Completed Takeover of the SBC is Imminent**

*Children in adult bodies will eventually devour themselves.*

Some recent trends have tempted me to partake in a little prognostication. First, the primer for all of this is the brazen disregard for bad press in light of recent sex scandals among the "Gospel-centered" crowd. Look, I know "Gospel-centered" sounds spiritually generic but it's not. "Gospel-centered" is indicative of a radical worldview that many in the church don't comprehend. Two-thousand years later, even in the midst of the Information Age, they are propagating an, "underestimated," "unadjusted," "scandalous" gospel. That should be your first clue. And indeed, there is plenty of scandal.

This worldview disregards the concept of *justice* and has an antinomian pedigree. That is causing a significant pushback between this movement and others in the church. That is perhaps the primary catalyst that will provoke some kind of significant separation. Historically, spiritual tyranny ALWAYS follows this movement, and the chickens have come home to roost. Unfortunately, the church has done a poor job of pinpointing this logic and rejecting it beforehand, but the one thing everyone understands is when bad things start happening.

Again, *justice* isn't even on the radar screen, but if you want to pay the bills you act like it's important. The New Calvinists no longer portend that it is—so something is up in my book. ABWE, which has strong ties to the New Calvinist cartel and its four Dons, "Big Al" Mohler, Mark Dever, Ligon Duncan, and CJ Mahaney, just snubbed its nose up at the Evangelical world by firing the feel-good intermediating organization GRACE. The public facts surrounding this scandal, now ten years in the making, has destroyed GARB credibility in the minds of anyone who is not a consummate Kool-Aid drinker. Creditability in the GARB community may no longer be relevant; i.e., a merger with likeminded despots may be in the works. By the way, New Calvinist Dr. William Brown has been fired from GARB enclave Cedarville University. He was the president thereof, and has been temporarily appointed as chancellor to candy-coat the event as much as possible. But there is a serious catfight going on there that is difficult to sort out. Here is one example: <http://cedarvilleproblems.com/index-1.htm> . But at any rate, it's not surprising; some kind of fight ALWAYS follows a New Calvinist beast. Always.

The *business as usual* motif in regard to CJ Mahaney, the Underboss of the Charismatic wing of the New Calvinist cartel, is also striking. As president of SGM, he has been besieged with controversy over sex scandal cover ups and basic run of the mill despot leadership style. His behavior was so outrageous that his cult following at SGM, including his own son-in-law, dismissed him. The cartel bosses in Louisville, Kentucky (home of their front organization, "Together for the Gospel") partook in an image makeover and had Mahaney reinstated as president of SGM. The outrageous event squeezed so hard that every bit of integrity oozed out of SGM and several of its member churches jumped ship. Regardless of all of this, including the fact that Mahaney is a defendant in a class action sexual abuse law suit, he is scheduled as the main act in all upcoming cartel conferences. **Again, a total in your face- kiss our sanctified booties stance toward the rest of the Evangelical community.** This is hard to miss as the Evangelical community at large has launched a petition for CJ to step out of the limelight while the trial flaunts itself in the mainline news media: <http://www.causes.com/actions/1730803-an-appeal-to-national-leaders-regarding-c-j-mahaney>

But beyond this snubbing of the Evangelical community, take note that Mahaney recently moved the corporate headquarters of SGM to Louisville, Kentucky. This is the home base for Big Al [Al Mohler], president of Southern Seminary, and well known as “ground zero” for the New Calvinist movement (Collin Hansen: *Young, Restless, Reformed; A Journalist’s Journey With The New Calvinists*, chapter four, “Ground Zero: Southern Baptist Theological Seminary, Louisville, Kentucky”). I mean, I know they are buddies and all, but you just don’t move a whole organization to another city for sentimental reasons. Something is up.

**The New Calvinist movement has been hard at work to take over the SBC [Southern Baptist Convention] since 1981.** A Presbyterian started Founders Ministries for the express purpose of that agenda. They even printed a manifesto accordingly. Scoff at the conspiracy theory if you must—but it is just plain fact. I document those facts in *The Truth About New Calvinism: Its History, Doctrine, and Character*. That’s why Southern is “ground zero” for the New Calvinist movement. It is also behind the attempted name change of the convention. If that goes through—it’s over—what the cartel has been working for since a small group of egomaniacs met at the Holiday Inn in Euless, Texas circa 1981 will be complete.

**But the Southern Baptist faithful have proven to be a tuff nut to crack.** To some degree, the doctrinal illiteracy of Southern Baptists has saved them. It is difficult to deceive people into changing their soteriology when they don’t even understand the difference between justification and sanctification. Southern Baptist New Calvinist heretics like David Platt only end up offending the faithful by dissing the concept of *asking Jesus into my heart* and reciting the *sinner’s prayer*. Hence, Southern Baptists don’t disdain New Calvinists because they propagate the false gospel of progressive justification, but because they offend their traditional sensibilities. Perhaps the greatest sin is the New Calvinist absence of Southern Baptist absolution: the alter call that replaced aggressive sanctification long ago.

**So, this is down to the wire. The New Calvinist takeover of the SBC is at hand, or these guys are going to start their own gig.** They have what’s left of SGM, they have the Passion Movement, they have the Emergent Church for the most part, the biblical counseling culture, and many Presbyterian churches as well. This is a gargantuan mass of time tested Kool-Aid drinking humanity. They no longer need to feed off of the Evangelical community. But what is immensely sad is the fact that we have ignorantly funded the cause while ignoring the muffled cries of those buried alive in the backyard.

I would also like to throw something else into my prognostic stew. John Piper recently “retired” from his pastorate at the Bethlehem temple. Do we really think he is going to retire to a life of seashell hunting in Florida? Yes, I know, he’s not beyond such hypocrisy, but it’s still highly doubtful. Trust me; he’s moving on to something bigger—much bigger. But what? I know where I would put my money if I had to.

This is all going somewhere because history always repeats itself. This movement has died five times since its conception in Geneva, and it will die again. It’s getting more and more difficult to suck the blood out of churches that the movement has covertly taken over because of the internet and those pesky discernment bloggers. For the first time since 1972, New Calvinists are being fingered in the pastoral interview process. **The gig is up. There is not much more to pilfer in the Evangelical church at large,** so they will separate.

But that will be the beginning of the end. Progressive justification always implodes. Progressive justification is like the lollipop knives Eskimos use to kill wolves. Fitting. Christians do not grow by staying at the foot of the cross. We do not grow by feeding on the gospel of first importance that saved us. **Children in adult bodies will eventually devour themselves.** It’s already happening: in all major wings of the New Calvinist movement there have been scandals that have made national headlines. It’s time for them to prove that bastard Semi-Pelagian evangelicals are to blame. If only they were not held back by the zombies of synergistic sanctification. If only they were not defiled by

those who believe Jesus is a precept and unable to see His astounding personhood! Why, we don't even know what Jesus' favorite color is! **Away with those who will not be wowed by what Jesus did rather than anything we can do!** Ahhmen.

One way or the other, regardless of how wrong or right my prediction is, something is going to give. Every day, the Evangelical community is gaining a clearer picture of what's going on. But if they do start their own denomination, the scene would be to die for. The Star Wars bar scene could not hold a light-sabre to it.

Paul (Paul Dohse)

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on February 12, 2013 by [DavidAnsonBrown](#)

## TheWartburgWatch.com: Who Calls the Tune in the Southern Baptist Convention?

Reblogged from: [TheWartburgWatch.com](http://TheWartburgWatch.com)

### SOUTHERN BAPTISTS, THIS IS YOUR WAKE UP CALL!!!

**"I know you (TWW) talk about child victims and that is most important. But I have a huge problem with the future victims in the SBC if CJ and AI get what they are after – control – I think. One can be a victim in more ways than one. I was a victim of CJ's manipulation, albeit my own fault for listening. The outcome of that was I hurt my children."**

*It certainly appears that Al Mohler and Southern Seminary are binding themselves to Sovereign Grace Ministries through all of these connections. Now that SGM is headquartered in Louisville, it will be extremely difficult to unravel these ties. ... Could it be that **divine providence** brought about the SGM debacle to allow those who are following the Pied Piper to come to their senses? Brothers and sisters in the SBC, please stop allowing Mohler and gang to call the tune.*

As a Southern Baptist, I am gravely concerned about Al Mohler's agenda at the SBC's flagship seminary. Why? Because I believe what is being taught at Southern Baptist Theological Seminary (SBTS) will have serious implications for years to come. One of the changes Mohler has made in recent years is closing the music school due to a budget deficit. On December 16, 2008, the Courier-Journal [reported](#):

*"Southern Baptist Theological Seminary is cutting its budget, freezing hiring, postponing capital projects and anticipating layoffs as the global financial meltdown reaches into one of the nation's largest theological schools.*

*The seminary anticipates a deficit of as much as \$3.2 million — which would be 9 percent of its current \$36.9 million budget — and has "lost a significant portion of the value of our endowed funds" in financial-market declines, President Albert Mohler said in a letter to the seminary community."*

So the [stand-alone music school](#) got the ax due to the seminary's financial woes?

On April 21, 2009, seminary trustees approved "The School of Church Ministries", which will train ministers in the following areas: music, worship, discipleship, and family ministry. According to a Baptist Press [article](#) written by Jeff Robinson:

*"Southern Baptist Theological Seminary's trustees have approved the creation of a new school combining the School of Church Music and Worship with the School of Leadership and Church Ministry to better meet the changing needs of local congregations.*

*The new School of Church Ministries, approved by trustees April 21, aims to better equip church staff members who fill such positions as music minister or youth pastor and increasingly are carrying additional roles in local congregations, SBTS President R. Albert Mohler Jr."*

For those of you not familiar with Jeff Robinson, he is a frequent [reporter/blogger](#) over at the Council on Biblical Manhood and Womanhood.

Then in May 2011 Southern Seminary announced it would be adding two worship professors in the fall, namely [Joseph Crider](#) and [Chuck Lewis](#). You can read about them [here](#). According to this video clip, Southern Seminary's **New Division of Biblical Worship** is "**gospel centered, musically relevant, and pastor focused**".

Sounds great, huh?

Then on May 24, 2012, Bob Kauflin [blogged](#) about the big move to Louisville. Here is one of the things he is looking forward to:

*"5. Boyce College/Southern Seminary: At the invitation of my dear friend, Chip Stam (now with the Lord), I participated in the Institute of Christian Worship at Southern Seminary for a number of years. Southern is now in the process of retooling their worship program and making some great changes. Being in Louisville will enable me not only to engage with the college and seminary more consistently, but could also provide interns in the future. The folks at Southern have already been incredibly welcoming."*

Now let's step back and take a look at the Mohler/Kauflin connection. In 2008 Bob Kauflin's book **Worship Matters** was published by Crossway. On May 22, 2008, Al Mohler interviewed Kauflin on his radio program. [Here](#) is an overview of that interview on Mohler's website:

*"Over the past twenty years, evangelical churches have seen the "worship wars" take center stage. All too often, however, the debate has lacked much of a theology of worship. On today's program, Dr. Mohler welcomes Bob Kauflin, author of *Worship Matters: Leading Others to Encounter the Greatness of God*, for an extended conversation about the place of corporate worship in the life of the local church."*

Here is Mohler's endorsement of that book:

*"God is seeking those who worship him in spirit and in truth. Bob Kauflin is a man whose passion for true worship is both infectious and instructive. In *Worship Matters* he offers profound and powerful observations about the task of leading God's people in worship—observations missing from much of the conversation about worship today. Bob Kauflin is driven by a passion for God's glory, and his reflections on music and worship are grounded in biblical truth and keen theological insight. In a day of such confusion about worship, I welcome this important book."*

—R. Albert Mohler Jr., President, The Southern Baptist Theological Seminary, Louisville, Kentucky

It's important to point out that Al Mohler began promoting Bob Kauflin two years before the book release. On February 8, 2006 (**two months** prior to the first Together for the Gospel conference), Mohler wrote:

*"Bob Kauflin of Covenant Life Church in Gaithersburg, Maryland writes an incredible weblog on worship called *Worship Matters*. Bob is one of the most theologically-minded and gifted musicians I know, and his writings are truly helpful and interesting..."*

And, of course, Bob Kauflin has been the worship leader at all of the T4G Conferences. He has even released the hymns sung at the conference (for a song, of course). It is called [Together for the Gospel Live II](#) and is being promoted on the Sovereign Grace Ministries website. Check out this promo video with Kauflin leading the 2012 T4G attendees.

Looking back over the history of Southern Seminary and SGM, it appears than an economic downturn may not have been the only reason for canning the music school. It appears that Mohler promotes Bob Kauflin as someone worship leaders in training should emulate. After all, Kauflin had led worship at all the T4G conferences and at SGM's

WorshipGod conferences in 2006, 2008, 2009, and 2011 ([link](#)) – not to mention worship in SGM churches. Kauflin is viewed as a worship expert as indicated by this [interview](#) posted on Justin Taylor's blog.

Now Bob Kauflin is busy promoting the WorshipGod 2013 conferences to be held in the East and West. He just [announced](#) yesterday on the Sovereign Grace Ministries website that registration is open. Interestingly, the East Conference will be held at Highview East (Mohler is a member of Highview). Remember Mohler's Tweet three years ago? Al Mohler ***"congratulates my pastor Kevin Ezell on his election as president of the SBC Pastors Conference!"***

Then we have SGM's church planter extraordinaire and SGM's worship guru sharing their trade secrets on video:

And if all this is not enough evidence for ties between SBTS and SGM, here is a [link](#) showing Bob Kauflin's involvement at the SBTS Alumni Academy last fall along with the two new SBTS worship leaders – Joseph Crider and Chuck Lewis.

It certainly appears that Al Mohler and Southern Seminary are binding themselves to Sovereign Grace Ministries through all of these connections. Now that SGM is headquartered in Louisville, it will be extremely difficult to unravel these ties.

As you probably know, legend has it that the Pied Piper played his flute to lead all the rats out of Hamelin. When he wasn't compensated properly, he coerced all of the children to follow him by playing his melodious flute. Could this be analogous to Mohler and the SBC? Mohler helped drive out rats of a different kind – liberal and moderate Christians, heretics, etc. – and now he and the SGM leaders (Mahaney and Kauflin in particular) are leading not only children down the garden path, but also Christian leaders and other grown-ups who should know better! They are being sold a bill of goods with this **SGM Theology** that has obviously caused extensive damage in the SGM "family of churches". As turtle has testified, there may be much spiritual carnage in the SBC if Southern Baptists don't wake up and put a stop to this nonsense.

Could it be that **divine providence** brought about the SGM debacle to allow those who are following the Pied Piper to come to their senses? Brothers and sisters in the SBC, please stop allowing Mohler and gang to call the tune... We leave you with a song that became popular when we were young. We'd be curious to know how many of you recognize it.

**Lydia's Corner:** Deuteronomy 33:1-29 Luke 13:1-21 Psalm 78:65-72 Proverbs 12:25

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on February 21, 2013 by [DavidAnsonBrown](#)

## Sneaky Calvinism – Calvinism on the Sly in Action

Reblogged from: [Arminian Perspectives](#)

About a week ago, I discovered a [post](#) highlighting C. Michael Patton's post on "The Irrationality of Calvinism", a post I interacted with in a [5 part series](#). In looking over the comments I discovered an extremely disturbing example of [Calvinism on the Sly](#) written by someone who goes by "Blainemonster". Apparently, "Blainemonster" teaches high school students at an Assemblies of God church (a denomination that is decidedly against Calvinism). He took the opportunity to brag about how he had "cleverly" introduced his Calvinist philosophy to his AG class,

*Just yesterday I was teaching (in my A/G church) my high school class the Scriptural truths about God's sovereignty in salvation. I cleverly did not use the terms "unconditional election" or "Calvinism." I simply explained what the Bible clearly teaches in, i.e., Ephesians 1 and Romans 8. The kids came up with some good questions, and what I noticed was that we (humans) desperately want to be able to explain everything.*

*A couple of the students hypothesized that, regarding foreknowledge, it was just that since God knows everything, he already knew who would choose him – that same ol' saw. I explained that first of all, that that is NOT what "foreknow" means, and then helped them to see that if it were true, then God is essentially bound by our decisions.*

*We went on from there to talk very briefly about the mysteries of God. At any rate, it was a fun exercise, and what you've posted today is just exactly where we were yesterday. I love these bits especially: "The issue of human freedom and unconditional election is in the same apophatic domain. We can't make sense out of them and once we do, we have entered into error.*

*And later, Will you trust me or will you redefine things?" [\[link\]](#)*

I left a response that was never approved,

*The Blainemonster,*

*What AG church do you work at? I would like to contact them and let them know what you are up to. Why is that you think it is OK to slip your Calvinism into a lesson to HS students, when you know that the AG is against Calvinism? Of course, you can believe what you want, but what you are doing is dead wrong and you should resign from any teaching position you have with the AG. May God help you to do the right thing,*

*Ben*

*And if you want to see an Arminian response to Patton's question begging post, or comment, see my 5 Part response beginning here: <http://arminianperspectives.wordpress.com/2013/01/16/an-arminian-response-to-c-michael-pattons-the-irrationality-of-calvinism-part-1-the-set-up/>*

*...and if you want to debate your Calvinism with someone other than high school kids, I'm up for the challenge. Just leave a comment or two at my site.*

While I understand that Blainemonster probably believes that he is doing God's work in introducing his Calvinism to these kids (since he is obviously convinced that Calvinism is true and anything less than Calvinism is not), the fact remains that he is, by his own admission, being sneaky about it. But why be so sneaky? Why the need to do things so "cleverly"? I honestly cannot think of any other reasons besides the fact that he knew what he was doing was out of harmony with the beliefs of the church he was serving. Why else boast in how clever he was to introduce Calvinism and slam that "same ol' saw" of foreknowledge held by the AG and traditional Arminians (though he doesn't seem to fully understand the traditional Arminian view). Does he really want these kids to think for themselves or does he want to indoctrinate them? Notice that they came up with foreknowledge themselves. So it seems clear to me that "Blainemonster" at least had some inclination that what he was doing was wrong.

It is further interesting that despite his issue with humans "*desperately* want[ing] to be able to explain everything", he still felt the (desperate?) need to "explain" and "help them see" that their ideas on foreknowledge were wrong. He needs to "explain" to them that this is "NOT what 'foreknow' means" (really?) and would actually make "God...essentially bound by our decisions" (which is total nonsense, of course).

While refusing to post my response (and, apparently other's responses as well), the blog operator did decide to let us know why he would not publish our comments:

*Some comments (which I have left unpublished) have taken issue with the Blainemonster's personal account regarding a discussion of election in a Sunday School class. The Blainemonster is not required to justify his actions in this forum, and as moderator I have opted not to place him in that position on this blog. It is likely that the Blainemonster has the appropriate godly people in his life who can speak to him about any perceived issues; it is also likely that his theological leanings are well known to those with whom he associates. Either way, that is his concern and will not be made a matter of judgmental confrontation here.*

*The Assemblies of God is not an officially Arminian denomination, as some have assumed. This can be seen from the official statements below. Speaking as one who attended A/G churches for approximately 10 years, is a graduate of one of their Bible colleges, and held a paid ministry position in one of their churches for several years, I can personally confirm the following:*

*A. There are Calvinists scattered throughout the A/G, and they are generally tolerated (though sometimes misunderstood) B. The A/G's official positions reflect a deep misunderstanding of Calvinistic doctrines, such that it would be inaccurate to say they are officially opposed to Calvinism; they are more opposed to hyper-Calvinism and "Once saved, always saved" than genuine, mainstream Calvinism.*

*An additional response addressing some of the A/G's official statements on Calvinism will follow.*

I need to make a few comments here. First, how is it that this guy knows that "it is also likely that his theological leanings are well known to those with whom he associates"? If he means those he teaches under at the AG church,

then why the need to be so sneaky? What about the parents of those kids? Do they have a right to know what is going on? Remember, Blainmonster didn't just present opposing views and allow the students to decide for themselves (though I have my doubts that he could even accurately present the Arminian view). Rather, he took sides in a rather strong manner for Calvinism (and did it "cleverly"). And if Blainmonster is so well known for his Calvinism in his church, why not allow my post so that Blainmonster can let me know what AG church he teaches at? He should have nothing at all to worry about. And why is it that the administrator is not willing to judge Blainmonster's actions, but is more than ready to judge my response inappropriate? He can run his blog how he likes, but his response sure seems rather one sided. While he doesn't think it right for me to judge his actions inappropriate, he sure does seem to think it necessary to defend Blainmonster's actions (since apparently Blainmonster can't defend himself).

He then goes on to do so by making the following points,

*The Assemblies of God is not an officially Arminian denomination, as some have assumed.*

That really doesn't matter. What is an "officially Arminian denomination" anyway? One thing that is for sure is that the AG rejects unconditional election, irresistible grace, limited atonement, and inevitable perseverance. Likewise, they uphold free will in the libertarian sense and reject exhaustive determinism. Blainmonster knows all of this, and yet "cleverly" introduced Calvinist ideas to these kids. Furthermore, I think it can be demonstrated that while the AG rejects the label of "Arminian" they are decidedly Arminian in their theology. Their rejection of the title seems to be the result of wrongly defining Arminianism in accordance with the misrepresentations of Calvinist critics, rather than on what Arminianism actually entails. I documented this some time ago [here](#).

*A. There are Calvinists scattered throughout the A/G, and they are generally tolerated (though sometimes misunderstood)*

But this is hardly relevant. Just because they are tolerated doesn't mean they are teaching Calvinism or that the AG also tolerates them teaching Calvinism. To tolerate someone with differing views is not the same as approving of their teaching those views in the context of an AG class to kids.

*B. The A/G's official positions reflect a deep misunderstanding of Calvinistic doctrines, such that it would be inaccurate to say they are officially opposed to Calvinism; they are more opposed to hyper-Calvinism and "Once saved, always saved" than genuine, mainstream Calvinism.*

That may be the case (just as they reflect a misunderstanding of Arminianism-though that doesn't seem to concern the blog administrator), but they also reflect a rejection of all of the Calvinist doctrines I listed above. In his next post he quotes very selectively from the same AG position paper that I highlighted in my post on the AG's stance on eternal security (linked above). Much of his argument is based on the confusion the paper demonstrates in what constitutes Arminianism and what constitutes Calvinism, the same issue I pointed out in my post. However, he draws some unwarranted conclusions based on his selectivity and "interpretation" of what these position papers are expressing. We will take a detailed look at that in my next post.

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on February 26, 2013 by [DavidAnsonBrown](#)

# Chronology of the SBC Takeover 'by Liberals' Posing as Conservatives in Disguise

Reblogged from: [McHorse.com](http://McHorse.com)

## Chronology of the 'Liberal' SBC Takeover

*SBC approved a new Baptist Faith and Message which elevated the Bible [their version] above Christ, failed to safeguard Baptist distinctives of soul liberty and **priesthood of the believer**, and violated local-church autonomy*

Here are some key events in the **[fake]** fundamentalist **[liberal]** takeover of the Southern Baptist Convention. They have been compiled from a variety of sources and edited by myself. Feel free to let me know of other items that you think should be included.

1967 — Seminary Doctoral student Paige Patterson **[covert liberal - mentor of Ergun Caner]** and Judge Paul Pressler **[covert liberal]** met at Cafe du Monde in New Orleans and discussed a long term strategy for **[a fake]** fundamentalist **[and real liberal]** domination of the Southern Baptist Convention (SBC).

1974 — Baptist Faith and Message Fellowship identified inerrancy as the issue to be used in their struggle against moderates in the SBC.

1979 — Patterson, Pressler and others ran a "get out the vote" campaign in 15 states prior to the Convention, urging a defeat of the moderates in the SBC. Voters were bussed to the convention in mass numbers but left after the vote for president. Fundamentalist pastor [covert liberal] Adrian Rogers was elected president.

1980 — Judge Pressler publicly announced the strategy of the fundamentalist takeover, which was to elect the SBC president a sufficient number of times to gain a fundamentalist majority on the boards and agencies of the Convention. This was to be accomplished through the president's power to make appointments. Fundamentalists successfully elected all presidents of the SBC from 1979 to the present.

1985 — SBC formed a Peace Committee to investigate the growing conflict and make recommendations for conflict resolution. Dominated by fundamentalists the committee failed to approach reconciliation. Cecil Sherman resigned from the committee in 1985, followed by Winfred Moore in 1986 because he did not feel he could participate in a "police committee."

1986 — Home Mission Board (HMB) trustees became controlled by fundamentalists. Trustees barred women from receiving pastoral assistance in mission churches supported by HMB. Seminary presidents attempted peace in the "Glorietta statement" but to no avail.

1987 — Peace Committee report was adopted, recommending that hiring practices of boards and agencies reflect "the most commonly held beliefs" in the denomination. Moderates charged that creedalism became official SBC policy through this action. Southeastern Board of Trustees became controlled by fundamentalists. They took the faculty out of the process for hiring new instructors, and placed this power solely in the hands of the president, who used the Peace Committee document as a doctrinal guide for hiring. President of Southeastern Seminary, Randall Lolley, resigned in protest. HMB voted to forbid missionary appointment to persons who speak in tongues and divorced persons, unless the divorce fell within strict guidelines.

1988 — HMB used the Peace Committee report to enforce creedalism in hiring practices. SBC meeting in San Antonio passed a resolution elevating strong pastoral authority and denigrating the priesthood of all believers by a vote of 10,950 to 9,050. Richard Land, a fundamentalist leader, became President of the Christian Life Commission. Foreign Mission Board (FMB) fired moderate missionary Michael Willett after a fundamentalist missionary reported on Willett's opinions.

1989 — Fundamentalist leaders gave the Christian Life Commission greater responsibility for dealing with church and state issues in order to circumvent working with the more moderate Baptist Joint Committee on Public Affairs.

1990 — Southern Seminary Board of Trustees became controlled by fundamentalists. Trustees gave students permission to openly tape classes. Trustee Jerry Johnson of Colorado accused Southern Seminary President Roy Honeycutt and many faculty of heresy. Baptist Press editors Al Shackleford and Dan Martin were fired by the SBC Executive Committee due to their reporting on the fundamentalist takeover effort and their refusal to cease writing such stories. [Associated Baptist Press](#) was formed in order to maintain a free press for Baptist news. Daniel Vestal called a national level meeting of moderate Baptists in Atlanta. 3,000 people showed up and vowed to meet again the following year. This was the birth of the [Cooperative Baptist Fellowship](#) (CBF).

1991 — Southeastern Seminary published a new statement of purpose and the doctrine of inerrancy became official policy. Moderate Sunday School Board President Lloyd Elder was forced to resign due to a hostile board of trustees. Fundamentalist leader Jimmy Draper became President of the Sunday School Board. FMB voted to defund Rushlikon Seminary in Europe because of moderate professors. 6,000 Baptists in Atlanta formally organized the CBF. Moderates no longer offered an alternative candidate for President of the SBC.

1992 — Paige Patterson became President of Southeastern Seminary. Career missionary and President of the FMB, Keith Parks, resigned in protest against a hostile fundamentalist board of trustees. Parks became missions director for the CBF.

1993 — President of Southern Seminary, Roy Honeycutt, resigned due to a hostile fundamentalist board of trustees. **Al Mohler**, a leading **[liberal Calvinist]** fundamentalist, became President of Southern Seminary. SBC voted to cease giving funds to the Baptist Joint Committee for Public Affairs because it would not cooperate with the fundamentalist agenda to restore publicly-led prayer in schools, government vouchers to attend religious schools and other right wing political and religious goals. Fundamentalists attempted to refuse seating for messengers from the church where President Clinton had his church membership. SBC affirmed a report critical of membership in Freemasons. Gary Leazer was fired from the HMB for explaining the meaning of that vote to Masons at a Masonic meeting.

1994 — SBC Executive Committee leaders commanded SBC Seminaries to cease hosting booths at CBF meetings. Moderate Professor Molly Marshall was forced to resign from Southern Seminary. A hostile board of fundamentalist trustees at Southwestern Seminary fired President Russell Dilday and changed the locks on his office. SBC meeting in Orlando voted to refuse CBF funds designated for missionaries and other SBC agencies. SBC Executive Committee requested that State Conventions cut all ties to CBF.

1995 — Diana Garland was fired as Dean of Carver School of Social work by seminary president A1 Mohler. FMB President Jerry Rankin sent a letter to 40,000 pastors and Women's Missionary Union (WMU) Directors urging them to pray that the National WMU would cease cooperating with the CBF. John Jackson, chairman of the Board of Trustees for the FMB, compared the WMU's cooperation with the CBF with the acts of an adulterous woman.

1996 — Southern Baptist Conservatives of Virginia formed into a rival state convention in protest of the moderate nature of the existing state convention which cooperated with the CBF and other moderate Baptists. Southwestern Seminary president Ken Hemphill canceled an edition of its theological journal and the editor, Jeff B. Poole, was removed from teaching.

1997 — Carver School of Social Work was cut from the curriculum at Southern Seminary and transferred to another college. Paul Debusman, librarian at Southern for 35 years, was fired over the content of a personal letter to Tom Ellif, the SBC President. New Orleans seminary withdrew invitations to teach from two adjunct instructors due to their ties with the CBF. The 1997 SBC meeting in Dallas called for a boycott of Disney Company and related companies because of immorality in movies and business policies friendly to homosexuals.

1998 — **Jerry Falwell [agent of disinformation]** attended SBC as a messenger for the first time and identified SBC seminaries as fundamentalist. Fundamentalist Baptists in Texas formed Southern Baptists of Texas to serve as a rival state convention in protest against the [Baptist General Convention of Texas](#). SBC passed a new article on the family as an amendment to the Baptist Faith and Message statement of 1963. The amendment emphasized female submission to the husband. Paige Patterson, early leader of the fundamentalist takeover, was elected President of the SBC.

1999 — Southwestern Seminary professors Alan Brehm and Dan Kent resigned after the seminary required faculty to sign off on the SBC amendment of the Baptist Faith and Message which emphasized female submission. SBC Messengers commissioned a panel to reexamine the Baptist Faith and Message Statement with a view toward revising it to reflect unambiguous fundamentalist language.

2000 – **SBC approved a new Baptist Faith and Message which elevated the Bible above Christ, failed to safeguard Baptist distinctives of soul liberty and priesthood of the believer, and violated local-church autonomy** by stating that the office of pastor must be limited to men. Former President [Jimmy Carter](#) left the Southern Baptist Convention. [Texas Baptists](#) approved a proposal to reduce SBC funding.

2001 – South Main of Houston severed ties with the SBC. Two professors at Southwestern Baptist Theological Seminary refused to sign the new Baptist Faith and Message and lost their jobs. Former President Jimmy Carter urged estranged moderates to forget the conservative-led Southern Baptist Convention and form new partnerships to advance traditional Baptist views. Registrations numbered 5,100 at the annual CBF Convention in Atlanta, a new record. Fundamentalists in Texas held their convention at the same time as the BGCT annual convention which was peaceful and without controversy (only about 50 votes in favor of the new Baptist Faith and Message out of the thousands that attended).

2002 – Texas Baptists established a rescue fund for disenfranchised SBC missionaries.

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## Is There a Reformed 'Calvinist' Conspiracy to Take Over the SBC?

Reblogged from: [SBC Issues](#)

### **Is There a Reformed Conspiracy to Take Over the SBC? A Final Thought**

Posted on February 4, 2012 by sbcissues

*I am not at all comfortable with the agenda to further Calvinize the SBC. I believe this move will force the convention into a "top down" hierarchy as opposed to a "bottom up" influence and that will bring the SBC to a new place in its history and a sad day for its future.*

Is there a conspiracy to Calvinize the SBC as some are now asking? Personally, I do not like the term conspiracy. It is a degrading term intentionally used to shame anyone who dares disagree with what is obviously taking place in the SBC. Is there a conspiracy as some are asking? My answer is "probably not."

Here is what I do believe is accurate; there is a definite agenda being led by a few that has every intention of bringing the SBC into a Reformed Mode. There is no doubt that this is true. Do these individuals have the right to lead in this agenda? I would answer that question with a qualified "yes" as long as the convention allows it to continue. Note, I did not say "if the convention agrees with it"; I said "allows it to continue." There is a profound difference in the two statements. This actually favors the Reformer's efforts and I believe they understand this very well. Inaction is as effective as an affirmation. Inaction is the result of a couple things. First of all, people cannot respond to something they are not aware of. An overwhelming number of churches and individuals have no idea what is going on with respect to the issue of Calvinism and the ramifications of a Calvinized SBC. Secondly, there are churches whose pastors and even people in the pew who are aware of problems to varying degrees but have no desire to get involved in any confrontational circumstances. They are concerned about their Jerusalem and figure God will work out the Judean issues.

Does the convention have the right to say, "Not so fast" to this reformed movement and agenda to further its level of influence in the SBC? Absolutely. Each side has an obligation and responsibility to do what it believes is Biblical and God's mandate as they see it. That is the beauty of what Southern Baptists have traditionally held to as the Priesthood of the Believer and the autonomy of the Local church, which extends to the cooperative work of the convention and its entities because the cooperative work is an extension of the work of the local church.

The problem as I see it rests in the ramifications of the agenda if allowed to continue its current path. Some are arguing against the ecclesiastical structure many in the Reformed camp favor. I personally am not as concerned about what a particular church does with its own local leadership model but what concerns me most is this confessional nature of church plants and this obsession to adhere to the BF&M2000 that is consistently being put forth by those who are leading this Reformed revival of sorts; for once this group gains control of the convention, I am personally convinced that the BF&M will be modified to reflect a definite Reformed position that will determine levels of fellowship and at that point the SBC will be forever changed. This would certainly be what I would do if I were a part of that movement. I would expect no less from those who are leading it today.

My concern does not rest with Calvinist pastors. I am personally convinced that a large majority of professing Calvinists understand intellectually that men are dead, TD and that God efficaciously calls them to life through regeneration and the elect are irresistibly saved but I am also convinced that most of them believe in their hearts and preach the substitutionary death of Jesus on the cross to pay the penalties for the sins of men who will repent and by faith trust Christ to be saved. I believe we share the same conviction that the gospel invitation is to all who will come; Calvinists believe that those who do come are those that God has chosen to save. While there are

significant theological differences with respect to how and why the lost come, I do believe we all do stand on common ground with respect to wanting to see the lost saved. For that I am grateful.

I am not at all comfortable with the agenda to further Calvinize the SBC. I believe this move will force the convention into a "top down" hierarchy as opposed to a "bottom up" influence and that will bring the SBC to a new place in its history and a sad day for its future. While Calvinists have always been a part of the SBC, if this new found influence in today's SBC is allowed to continue, it may well produce a history that may not reproduce "His Story."

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on [February 28, 2013](#) by [DavidAnsonBrown](#)

## Saved out of Calvinism

A former Presbyterian Worship Leader shares his "testimony" of being saved out of Calvinism and asks what the SBC is going to do about the "issue" of Calvinism.

[Video Link](#) (YouTube)

## [PaulsPassingThoughts.com: Piper Makes Official Announcement from Geneva – He Will Save Christianity from Present Dark Age](#)

It's interesting that John Piper in emphasizing himself, John Calvin (1509 – 1564) and Geneva, Switzerland is continuing a *shift* away from Jesus Christ and Jerusalem, Israel the True Biblical Christianity – away from historical Christianity and into modern Presuppositional (opinion based) viewpoints.

Reblogged from: [Paul's Passing Thoughts](#)

[John Piper Video](#) (YouTube)

## Paul's Passing Thoughts: Dear Christians: Don't You Get It?

Reblogged from: [Paul's Passing Thoughts](#)

### Dear Christians: Don't You Get It? Calvinists Think You Are Going to Hell

**The Calvinist gospel, the centrality of the objective gospel outside of us, is a perfect storm of deception that perfectly facilitates the confounding of salvific (salvation) terms—I get that.** But yet, I see a prevailing arrogance among Christians that since we are so smart, deception will always be evident to us. We are so good at doing Christianity we don't need practice or diligent study. Our claim that faith is pure and simple is a cloak of arrogance that covers for our bankrupt spirituality and the brunt of jokes among the heathen.

Yes, the gospel that SBC dimwits think they can collaborate with denies the new birth in no uncertain terms. This isn't rocket science: if the gospel that is good for the goose is also good for the gander; this assumes that no change takes place inside of the believer. And in case you haven't read the papers lately that's exactly what Christians are acting like."

I think I have taken my last trip to *SBC Today .com* and *SBC Voices .com*. I have been referred over there a number of times to observe *truth tone deafness* on steroids. A heretic is running our flagship seminary, but the big news is that Tim Tebow (did what was right – not wanting to be used by religious charlatans) cancelled his speaking engagement at FBCD. The big hero this time in the ongoing drama of SBC folklore (in our own pitiful minds) is Dr. Jeffress, who like all other SBC notables has never called out another leader for the same scandalous filth that is going on in most denominations. He will call out homosexuals, but the rape cover-ups in the SBC are a taboo subject. We call out the sins of the world, but to call out our own sin is "gossip." All of these guys just really make me want to puke. Because they are sorry excuses for leadership—we are a joke in the eyes of the world and rightfully so.

Other articles posit the supposed strength of Calvinists and non-Calvinists working together in the SBC. So, the likes of David Platt will gladly play along while believing that synergistic sanctification is a false gospel and *works salvation*. This is a simple thing, Jerry Vines needs to call Al Mohler on the phone and ask him if synergistic sanctification is works salvation. I think the answer would surprise him if Mohler has a rare moment of truth telling. **Of course, if Vines decides to do something about it, he then has to explain how he missed this all along and focused on symptoms rather than the issue of Calvin's false gospel. I have been a lay pastor since 1986, and I missed it. Why? Because I was clueless, that's why.** More studied than a lot of Christians, I had a very poor understanding of justification, sanctification, and covenants, and still have a lot to learn. What's so hard about that? Just admit it! What's the big deal?

**All of this conversation in the SBC about getting along with Calvinists could just as well include the Jehovah Witnesses or the Moonies. There is no difference; a false gospel is a false gospel and a cult is a cult.** Calvinism was the epitome of a cult in Calvin's Geneva and still is. **You could slip a playing card in-between Calvin's Geneva and Jonestown save the fact that Jonestown wanted to go out with a bang.** But more to the point let's talk about Calvin's false gospel—the gospel that SBC yesomites say we should work together with.

**In today's church words don't mean things because if they did we would have to do something about it.** And we are mostly *business as usual loving* spiritual slugs. **That's what we need more than anything in the church today: leaders who take words seriously and will act accordingly. They will be easy to spot.** When the sun is out during the day they will be walking around rather than sunning themselves on flat rocks like the majority. So, let's talk about words.

"We must preach the gospel to ourselves every day." Really? Does this raise any red flags? No. It is so, so indicative of how mindless Christians are in our day. "Wow, that sounds pretty cool. More fish anybody?" Come now, let's be honest; do we really believe that we have been appointed stewards of God's life-giving word? Is that how we function? A name that has come up in this ministry a lot this week is Miles McKee. He states a lot of things on his Facebook page that brings hearty kudos from many because their eyes immediately gravitate to the word, "gospel" in the sentence. "Oh there it is! The word gospel! Amen brother!" But let's look at his statements more closely. Here is the subline of his Facebook page:

*Preaching Christ crucified to the saved and lost alike. The goal is to pack this web site with rich gospel goodies.*

Yes, and that is exactly what Christian children in adult bodies seek in our day, "rich gospel goodies." Yum, yum, yum. We can't take the word of God and help people in real trouble; we are too busy feeding on our gospel goodies. Note the picture below—that's us. It is also how the world sees us, and rightfully so.

GOSPEL GOODIES! Yum, Yum!

But note that we are supposed to be preaching Christ crucified to Christians. This doesn't raise any red flags. Note that the same message preached to unbelievers is also fundamental to the message Christians still need to hear daily. Still no red flags. Particularly alarming should be the idea that Christ's crucifixion is perpetual in the Christian life. That's what Calvin believed. He believed the atonement is perpetual. He believed Christ's death is continually reapplied to the Christian's life by faith alone until we reach heaven. We are then judged according to whether or not we continually appropriated Christ's death in our life by faith alone until that day. It's keeping our salvation by staying at the foot of the cross. We are saved by faith alone, and at any given time that we are not living our Christian life by faith alone we lose our salvation (or they say we were not really saved to begin with). That's why we preach the same gospel to the saved as well as the unsaved.

It would therefore seem that the new birth would have to be redefined, and you would be right about that. **This [Calvin] doctrine necessitates the denial of the new birth.** Hence, McKee also states the following:

*Contrary to much of today's evangelical preaching, we must state that the message of New Birth is not the gospel.*

Regardless of the fact that **Christ's own gospel presentation to Nicodemus was, "You must be born again,"** this doesn't raise any red flags either. The mindlessness truly boggles the imagination. Graeme Goldsworthy, the foremost hermeneutical authority recognized by Calvinists in our day footnoted (with full agreement) an article written by Anglican Geoffrey Paxton entitled, "The False Gospel of the New Birth." Yes, the gospel that SBC dimwits think they can collaborate with denies the new birth in no uncertain terms. This isn't rocket science: if the gospel that is good for the goose is also good for the gander; this assumes that no change takes place inside of the believer. And in case you haven't read the papers lately that's exactly what Christians are acting like.

Moreover, Calvinists think the evangelical *new birth* gospel is works salvation: "It would be better to die a heathen than to live a religious life and die without Christ" (McKee). And trust me, synergistic sanctification is the "religious life" being spoken of here.

The Calvinist gospel, *the centrality of the objective gospel outside of us*, is a perfect storm of deception that perfectly facilitates the confounding of salvific terms—I get that. But yet, I see a prevailing arrogance among Christians that since we are so smart, deception will always be evident to us. We are so good at doing Christianity we don't need practice or diligent study. Our claim that faith is pure and simple is a cloak of arrogance that covers for our bankrupt

spirituality and the brunt of jokes among the heathen. If there is a God, where is His representation upon the earth? "Well, we don't attempt to be the gospel with our own works, we only preach the gospel." And to that the heathen say,

"Amen."

paul (Paul Dohse)

This entry was posted in [Posts from other blogs](#) and tagged [Posts from other blogs](#) on February 27, 2013 by [DavidAnsonBrown](#)

# Outlines of the Holy Bible KJV 1611

## Old Testament

Introduction:

### Westminster Confession of Faith 1646

#### Chapter I Of the Holy Scripture

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church; and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former [Apostolic] ways of God's revealing His will unto His people being now ceased.

#### Chapter XXXIII Of the Last Judgment

I. God hath appointed a day, wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged; but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.

II. The end of God's appointing this day, is for the manifestation of the Glory of His Mercy in the eternal salvation of the elect; and of His justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the Glory of His Power.

III. As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity: so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly.

Amen.

# New Testament

Introduction:

## Westminster Confession of Faith 1646

### Chapter VIII Of Christ the Mediator

I. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only-begotten Son, to be the Mediator between God and men, **The Prophet, Priest, and King; the Head and Savior of the Church**, the Heir [inheritor] of all things, and judge of the world; unto whom He did, from all eternity, give a people to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified. [i.e. called, chosen, justified, redeemed, sanctified, elect, and glorified.]

II. The Son of God, the Second Person in the Trinity (TriUnity), being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon Him man's [appearance] nature [Heavenly Adam - 2<sup>nd</sup> Adam - 1 Corinthians chapter 15], with all the essential properties and common infirmities thereof; yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood [Heavenly Adam], were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.

### Chapter XXXII Of the State of Man After Death, and of the Resurrection of the Dead

I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens [presence of God], where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different [spiritual] qualities, which shall be united again to their souls forever.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by His Spirit, unto honor, and be made conformable to His own glorious body.

In Progress ...

# The Kingdom of Jesus Christ

## GOSPEL OF MARK

THE GOSPEL ACCORDING TO

SAINT MARK

Mark 1

Introduction

The beginning of the gospel of Jesus Christ, the Son of God; <sup>2</sup> As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

*The Levitical Priest John the Baptist  
Prepares the Way for the Messiah*

<sup>3</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. <sup>5</sup> And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. <sup>6</sup> **And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;** <sup>7</sup> And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. <sup>8</sup> I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Jesus is Baptized (publicly washed) by a Priest  
Washed to begin His Melchizedek Ministry

<sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup> And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: <sup>11</sup> And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

*Jesus is Tempted by the Devil*

<sup>12</sup> And immediately the Spirit driveth him into the wilderness. <sup>13</sup> And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. <sup>14</sup>

*Jesus begins to Minister in Galilee*

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, <sup>15</sup> And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

*Jesus Calls four Men into His Ministry*

<sup>16</sup> Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. <sup>17</sup> And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. <sup>18</sup> And straightway they forsook their nets, and followed him. <sup>19</sup> And when he had gone a little farther thence, he saw James

the son of Zebedee, and John his brother, who also were in the ship mending their nets. <sup>20</sup> And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

### *The man with the Unclean Spirit*

<sup>21</sup> And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. <sup>22</sup> And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. <sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup> Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>25</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. <sup>26</sup> And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. <sup>27</sup> And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. <sup>28</sup> And immediately his fame spread abroad throughout all the region round about Galilee.

### *Jesus Heals Many*

<sup>29</sup> And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup> **But Simon's wife's mother lay sick of a fever, and anon they tell him of her.** <sup>31</sup> And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. <sup>32</sup> And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

### *Jesus Ministers in All of Galilee*

<sup>35</sup> And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. <sup>36</sup> And Simon and they that were with him followed after him. <sup>37</sup> And when they had found him, they said unto him, All men seek for thee. <sup>38</sup> And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. <sup>39</sup> And he preached in their synagogues throughout all Galilee, and cast out devils. <sup>40</sup> And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. <sup>41</sup> And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. <sup>42</sup> And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. <sup>43</sup> And he straitly charged him, and forthwith sent him away; <sup>44</sup> And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. <sup>45</sup> But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

## Mark 2

### *Jesus Heals a Paralytic*

And again he entered into Capernaum, after some days; and it was noised that he was in the house. <sup>2</sup> And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. <sup>3</sup> And they come unto him, bringing one sick of the palsy, which was borne of four. <sup>4</sup> And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. <sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. <sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why doth this man thus speak blasphemies? who can forgive sins but God only? <sup>8</sup> And

immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ? <sup>9</sup> Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk ? <sup>10</sup> But that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, <sup>11</sup> I say unto thee, Arise, and take up thy bed, and go thy way into thine house. <sup>12</sup> And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

### *The Calling of Matthew (Levi)*

<sup>13</sup> And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. <sup>14</sup> And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. <sup>15</sup> And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup> And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? <sup>17</sup> When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

### *Jesus Questioned About Fasting*

<sup>18</sup> And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. <sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. <sup>21</sup> No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. <sup>22</sup> And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

### *Jesus is Lord over the Sabbath Day*

<sup>23</sup> And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. <sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? <sup>25</sup> And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him ? <sup>26</sup> How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him ? <sup>27</sup> And he said unto them, The sabbath was made for man, and not man for the sabbath: <sup>28</sup> Therefore the Son of man is Lord also of the sabbath.

## Mark 3

### *Jesus heals a man on the Sabbath Day*

And he entered again into the synagogue; and there was a man there which had a withered hand. <sup>2</sup> And they watched him, whether he would heal him on the sabbath day; that they might accuse him. <sup>3</sup> And he saith unto the man which had the withered hand, Stand forth. <sup>4</sup> And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill ? But they held their peace. <sup>5</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. <sup>6</sup> And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

## *Hugh Crowds Follow Jesus*

<sup>7</sup> But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, <sup>8</sup> And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. <sup>9</sup> And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup> For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. <sup>11</sup> And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup> And he straitly charged them that they should not make him known.

## *The Appointing of the Twelve Apostles*

<sup>13</sup> And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. <sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup> And to have power to heal sicknesses, and to cast out devils: <sup>16</sup> And Simon he surnamed Peter; <sup>17</sup> And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: <sup>18</sup> And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, <sup>19</sup> And Judas Iscariot, which also betrayed him: and they went into an house.

## *Jesus and Beelzebub*

<sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup> And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. <sup>22</sup> And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. <sup>23</sup> And he called them unto him, and said unto them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand. <sup>26</sup> And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. <sup>27</sup> **No man can enter into a strong man's house,** and spoil his goods, except he will first bind the strong man; and then he will spoil his house. <sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup> Because they said, He hath an unclean spirit.

## *Jesus' Mother and His Brethren*

<sup>31</sup> There came then his brethren and his mother, and, standing without, sent unto him, calling him. <sup>32</sup> And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. <sup>33</sup> And he answered them, saying, Who is my mother, or my brethren? <sup>34</sup> And he looked round about on them which sat about him, and said, Behold my mother and my brethren! <sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

### *The Parable of the Sower*

And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. <sup>2</sup> And he taught them many things by parables, and said unto them in his doctrine, <sup>3</sup> Hearken; Behold, there went out a sower to sow: <sup>4</sup> And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. <sup>5</sup> And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: <sup>6</sup> But when the sun was up, it was scorched; and because it had no root, it withered away. <sup>7</sup> And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. <sup>8</sup> And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. <sup>9</sup> And he said unto them, He that hath ears to hear, let him hear.

### *Why Jesus Taught in Parables*

<sup>10</sup> And when he was alone, they that were about him with the twelve asked of him the parable. <sup>11</sup> And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: <sup>12</sup> That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

### *Explanation of the Sower Parable*

<sup>13</sup> And he said unto them, Know ye not this parable? and how then will ye know all parables? <sup>14</sup> The sower soweth the word. <sup>15</sup> And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. <sup>16</sup> And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; <sup>17</sup> And have no root in **themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake,** immediately they are offended. <sup>18</sup> And these are they which are sown among thorns; such as hear the word, <sup>19</sup> And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. <sup>20</sup> And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

### *A Lamp belongs on a Stand*

<sup>21</sup> And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? <sup>22</sup> For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. <sup>23</sup> If any man have ears to hear, let him hear. <sup>24</sup> And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. <sup>25</sup> For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

### *The Parable of the Growth Of the Seed*

<sup>26</sup> And he said, So is the kingdom of God, as if a man should cast seed into the ground; <sup>27</sup> And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. <sup>28</sup> For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. <sup>29</sup> But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

### *The Parable of the Mustard Seed*

<sup>30</sup> And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? <sup>31</sup> It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: <sup>32</sup> But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. <sup>33</sup> And with many such parables spake he the word unto them, as they were able to hear it. <sup>34</sup> But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

### *Jesus Calms the Storm*

<sup>35</sup> And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. <sup>36</sup> And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. <sup>37</sup> And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. <sup>38</sup> And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? <sup>39</sup> And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. <sup>40</sup> And he said unto them, Why are ye so fearful? how is it that ye have no faith? <sup>41</sup> And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

### Mark 5

### *The Healing of a Demon-possessed Man*

And they came over unto the other side of the sea, into the country of the Gadarenes. <sup>2</sup> And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, <sup>3</sup> Who had his dwelling among the tombs; and no man could bind him, no, not with chains: <sup>4</sup> Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. <sup>5</sup> And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. <sup>6</sup> But when he saw Jesus afar off, he ran and worshipped him, <sup>7</sup> And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. <sup>8</sup> For he said unto him, Come out of the man, thou unclean spirit. <sup>9</sup> And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. <sup>10</sup> And he besought him much that he would not send them away out of the country. <sup>11</sup> Now there was there nigh unto the mountains a great herd of swine feeding. <sup>12</sup> And all the devils besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup> And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, they were about two thousand; and were choked in the sea. <sup>14</sup> And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. <sup>15</sup> And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. <sup>16</sup> And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. <sup>17</sup> And they began to pray him to depart out of their coasts. <sup>18</sup> And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. <sup>19</sup> Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup> And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

### *Jesus Raise Jarius' Daughter*

<sup>21</sup> And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. <sup>22</sup> And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, <sup>23</sup> And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. <sup>24</sup> And Jesus went with him; and much people followed him, and thronged him. <sup>25</sup> And a certain woman, which had an issue of blood twelve years, <sup>26</sup> And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup> When she had heard of Jesus, came in the press behind, and touched his garment. <sup>28</sup> For she said, If I may touch but his clothes, I shall be whole. <sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. <sup>30</sup> And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? <sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked round about to see her that had done this thing. <sup>33</sup> But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. <sup>35</sup> **While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?** <sup>36</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. <sup>37</sup> And he suffered no man to follow him, save Peter, and James, and John the brother of James. <sup>38</sup> And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. <sup>39</sup> And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. <sup>40</sup> And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. <sup>41</sup> And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. <sup>42</sup> And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. <sup>43</sup> And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

## Mark 6

### *Jesus is Rejected in His own Town*

And he went out from thence, and came into his own country; and his disciples follow him. <sup>2</sup> And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? <sup>3</sup> Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. <sup>4</sup> But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. <sup>5</sup> And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. <sup>6</sup> And he marvelled because of their unbelief. And he went round about the villages, teaching.

### *Jesus Sends Out the Twelve Jewish Apostles*

after the Resurrection the Apostles become Christians

after Pentecost the Apostles are sent out again

<sup>7</sup> And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; <sup>8</sup> And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: <sup>9</sup> But be shod with sandals; and not put on two coats. <sup>10</sup> And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. <sup>11</sup> And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. <sup>12</sup> And they went out, and preached that men should repent. <sup>13</sup> And they cast out many devils, and anointed with oil many that were sick, and healed them.

### *John the Baptist is Beheaded*

<sup>14</sup> And king Herod heard of him; for his name was spread abroad: and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. <sup>15</sup> Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. <sup>16</sup> But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. <sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for **Herodias' sake, his brother Philip's wife:** for he had married her. <sup>18</sup> For John had said unto Herod, It is not lawful for **thee to have thy brother's wife.** <sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him; but she could not: <sup>20</sup> For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. <sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; <sup>22</sup> And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. <sup>23</sup> And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. <sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. <sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. <sup>26</sup> And the king was exceeding sorry; yet for his **oath's sake, and for their sakes which sat with him, he would not reject her.** <sup>27</sup> And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, <sup>28</sup> And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. <sup>29</sup> And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

### Jesus Feeds the Five Thousand

<sup>30</sup> And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. <sup>31</sup> And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. <sup>32</sup> And they departed into a desert place by ship privately. <sup>33</sup> And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. <sup>34</sup> And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. <sup>35</sup> And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: <sup>36</sup> Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. <sup>37</sup> He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? <sup>38</sup> He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. <sup>39</sup> And he commanded them to make all sit down by companies upon the green grass. <sup>40</sup> And they sat down in ranks, by hundreds, and by fifties. <sup>41</sup> And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. <sup>42</sup> And they did all eat, and were filled. <sup>43</sup> And they took up twelve baskets full of the fragments, and of the fishes. <sup>44</sup> And they that did eat of the loaves were about five thousand men.

### Jesus Walks on the Water

<sup>45</sup> And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. <sup>46</sup> And when he had sent them away, he departed into a mountain to pray. <sup>47</sup> And when even was come, the ship was in the midst of the sea, and he alone on the land. <sup>48</sup> And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. <sup>49</sup> But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: <sup>50</sup> For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. <sup>51</sup> And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

### *Jesus Heals in Gennesaret*

<sup>52</sup> For they considered not the miracle of the loaves: for their heart was hardened. <sup>53</sup> And when they had passed over, they came into the land of Gennesaret, and drew to the shore. <sup>54</sup> And when they were come out of the ship, straightway they knew him, <sup>55</sup> And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. <sup>56</sup> And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

### Mark 7

#### ***God's Commands or Man's Traditions?***

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup> And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. <sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. <sup>7</sup> Howbeit in vain do they worship me, teaching for doctrines the commandments of men. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: <sup>11</sup> But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. <sup>12</sup> And ye suffer him no more to do ought for his father or his mother; <sup>13</sup> Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

#### *Evil comes from the heart*

<sup>14</sup> And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: <sup>15</sup> There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. <sup>16</sup> If any man have ears to hear, let him hear. <sup>17</sup> And when he was entered into the house from the people, his disciples asked him concerning the parable. <sup>18</sup> And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; <sup>19</sup> Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? <sup>20</sup> And he said, That which cometh out of the man, that defileth the man. <sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup> All these evil things come from within, and defile the man.

#### *The Faith of a Syrophenician (Gentile) Woman*

<sup>24</sup> And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. <sup>25</sup> For a certain woman, whose young daughter had an unclean spirit, heard

of him, and came and fell at his feet: <sup>26</sup> The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. <sup>27</sup> But Jesus said unto her, Let the children first be filled: for it is not meet to take **the children's bread, and to cast it unto the dogs.** <sup>28</sup> And she answered and said unto him, Yes, Lord: **yet the dogs under the table eat of the children's crumbs.** <sup>29</sup> And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. <sup>30</sup> And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

### *The Healing of a Deaf Man*

<sup>31</sup> And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. <sup>32</sup> And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. <sup>33</sup> And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; <sup>34</sup> And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. <sup>35</sup> And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. <sup>36</sup> And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; <sup>37</sup> And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## Mark 8

### Jesus Feeds the Four Thousand

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, <sup>2</sup> I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: <sup>3</sup> And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. <sup>4</sup> And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? <sup>5</sup> And he asked them, How many loaves have ye? And they said, Seven. <sup>6</sup> And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. <sup>7</sup> And they had a few small fishes: and he blessed, and commanded to set them also before them. <sup>8</sup> So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. <sup>9</sup> And they that had eaten were about four thousand: and he sent them away. <sup>10</sup> And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. <sup>11</sup> And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. <sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. <sup>13</sup> And he left them, and entering into the ship again departed to the other side. <sup>14</sup> Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. <sup>16</sup> And they reasoned among themselves, saying, It is because we have no bread. <sup>17</sup> And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? <sup>18</sup> Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? <sup>19</sup> When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. <sup>20</sup> And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. <sup>21</sup> And he said unto them, How is it that ye do not understand?

### *The Healing of a Blind Man at Bethsaida*

<sup>22</sup> And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. <sup>23</sup> And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. <sup>24</sup> And he looked up, and said, I see men as trees, walking. <sup>25</sup> After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. <sup>26</sup> And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

### *Peter's Confession of Christ*

<sup>27</sup> And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? <sup>28</sup> And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. <sup>29</sup> And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. <sup>30</sup> And he charged them that they should tell no man of him.

### *Jesus Predicts His Death*

<sup>31</sup> 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. <sup>32</sup> And he spake that saying openly. And Peter took him, and began to rebuke him. <sup>33</sup> But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. <sup>34</sup> And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For whosoever will save his life shall lose it; but **whosoever shall lose his life for my sake and the gospel's, the same shall save it.** <sup>36</sup> For what shall it profit a man, if he shall gain the whole world, and lose his own soul? <sup>37</sup> Or what shall a man give in exchange for his soul? <sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

## Mark 9

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

### The Transfiguration

<sup>2</sup> And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. <sup>3</sup> And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. <sup>4</sup> And there appeared unto them Elias with Moses: and they were talking with Jesus. <sup>5</sup> And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>6</sup> For he wist not what to say; for they were sore afraid. <sup>7</sup> And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. <sup>8</sup> And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. <sup>9</sup> And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. <sup>10</sup> And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. <sup>11</sup> And they asked him, saying, Why say the scribes that Elias must first come? <sup>12</sup> And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. <sup>13</sup> But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

### *The Healing of a Boy With an Evil Spirit*

<sup>14</sup> And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. <sup>15</sup> And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. <sup>16</sup> And he asked the scribes, What question ye with them ? <sup>17</sup> And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; <sup>18</sup> And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. <sup>19</sup> He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. <sup>20</sup> And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. <sup>21</sup> And he asked his father, How long is it ago since this came unto him ? And he said, Of a child. <sup>22</sup> And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. <sup>23</sup> Jesus said unto him, If thou canst believe, all things are possible to him that believeth. <sup>24</sup> And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. <sup>25</sup> When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. <sup>26</sup> And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. <sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him out? <sup>29</sup> And he said unto them, This kind can come forth by nothing, but by prayer and fasting. <sup>30</sup> And they departed thence, and passed through Galilee; and he would not that any man should know it. <sup>31</sup> For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. <sup>32</sup> But they understood not that saying, and were afraid to ask him.

### *The Greatness of Humility*

<sup>33</sup> And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way ? <sup>34</sup> But they held their peace: for by the way they had disputed among themselves, who should be the greatest. <sup>35</sup> And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. <sup>36</sup> And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, <sup>37</sup> Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

### ***Others who work in Jesus' Name***

*Whoever Is Not Against Us could be For Us*

<sup>38</sup> And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. <sup>39</sup> But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. <sup>40</sup> For he that is not against us is on our part. <sup>41</sup> For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

### *Entrapments*

<sup>42</sup> And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. <sup>43</sup> And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup> Where their worm dieth not, and the fire is not quenched. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> Where their worm dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: <sup>48</sup> Where their worm dieth not, and the fire is not quenched. <sup>49</sup> For every one shall be salted with fire, and every sacrifice shall be salted with salt. <sup>50</sup> Salt is good:

but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

## Mark 10

### *Divorce*

And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. <sup>2</sup> And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. <sup>3</sup> And he answered and said unto them, What did Moses command you? <sup>4</sup> And they said, Moses suffered to write a bill of divorcement, and to put her away. <sup>5</sup> And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. <sup>6</sup> But from the beginning of the creation God made them male and female. <sup>7</sup> For this cause shall a man leave his father and mother, and cleave to his wife; <sup>8</sup> And they twain shall be one flesh: so then they are no more twain, but one flesh. <sup>9</sup> What therefore God hath joined together, let not man put asunder. <sup>10</sup> And in the house his disciples asked him again of the same matter. <sup>11</sup> And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. <sup>12</sup> And if a woman shall put away her husband, and be married to another, she committeth adultery.

### *The Little Children and Jesus*

<sup>13</sup> And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. <sup>14</sup> But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>15</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. <sup>16</sup> And he took them up in his arms, put his hands upon them, and blessed them.

### *The Rich Young Man*

<sup>17</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. <sup>19</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. <sup>20</sup> And he answered and said unto him, Master, all these have I observed from my youth. <sup>21</sup> Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. <sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions. <sup>23</sup> And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! <sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. <sup>28</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and **the gospel's**, <sup>30</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> But many that are first shall be last; and the last first.

### *Jesus again Predicts His Death*

<sup>32</sup> And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, <sup>33</sup> Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: <sup>34</sup> And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

### *The Request of James and John*

<sup>35</sup> And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. <sup>36</sup> And he said unto them, What would ye that I should do for you? <sup>37</sup> They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. <sup>38</sup> But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? <sup>39</sup> And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: <sup>40</sup> But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. <sup>41</sup> And when the ten heard it, they began to be much displeased with James and John. <sup>42</sup> But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. <sup>43</sup> But so shall it not be among you: but whosoever will be great among you, shall be your minister: <sup>44</sup> And whosoever of you will be the chiefest, shall be servant of all. <sup>45</sup> For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

### *Blind Bartimaeus Receives His Sight*

<sup>46</sup> And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. <sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. <sup>48</sup> And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. <sup>49</sup> And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. <sup>50</sup> And he, casting away his garment, rose, and came to Jesus. <sup>51</sup> And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. <sup>52</sup> And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

## Mark 11

### The Original Jerusalem Holy Week ***Jesus's Triumphant Entry into Jerusalem***

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, <sup>2</sup> And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. <sup>3</sup> And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. <sup>4</sup> And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. <sup>5</sup> And certain of them that stood there said unto them, What do ye, loosing the colt? <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go.

### *The Triumphal Entry – Saturday (Sabbath)* *Selection of the Passover Lamb* *10th day of the month of Nisan [Exodus 12:3]*

<sup>7</sup> And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. <sup>8</sup> And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. <sup>9</sup> And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: <sup>10</sup> Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. <sup>11</sup> And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide [close of the Saturday Sabbath] was come, he went out unto Bethany with the twelve.

#### *The Fruitless Fig Tree – Sunday [11th of Nisan]*

<sup>12</sup> And on the morrow [next day], when they were come from Bethany, he was hungry: <sup>13</sup> And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. <sup>14</sup> And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

#### *Jesus Cleanses the Temple*

<sup>15</sup> And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; <sup>16</sup> And would not suffer that any man should carry any vessel through the temple. <sup>17</sup> And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. <sup>18</sup> And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. <sup>19</sup> And when even was come, he went out of the city.

#### *The Withered Fig Tree – Monday [12th of Nisan]*

<sup>20</sup> And in the morning [the next day], as they passed by, they saw the fig tree dried up from the roots. <sup>21</sup> And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. <sup>22</sup> And Jesus answering saith unto them, Have faith in God. <sup>23</sup> For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. <sup>24</sup> Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. <sup>25</sup> And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup> But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

#### *The Authority of is Jesus Questioned*

<sup>27</sup> And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, <sup>28</sup> And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? <sup>29</sup> And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. <sup>30</sup> The baptism of John, was it from heaven, or of men? answer me. <sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? <sup>32</sup> But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. <sup>33</sup> And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Mark 12

#### *The Parable of the Vineyard and the Tenants*

And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. <sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they caught him, and beat him, and sent him away empty. <sup>4</sup> And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. <sup>5</sup> And again he sent another; and him they killed, and many others; beating some, and killing some. <sup>6</sup> Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. <sup>7</sup> But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. <sup>8</sup> And they took him, and killed him, and cast him out of the vineyard. <sup>9</sup> What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. <sup>10</sup> And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: <sup>11</sup> **This was the Lord's doing, and it is marvellous in our eyes ?** <sup>12</sup> And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

### *Paying Taxes to Caesar*

<sup>13</sup> And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. <sup>14</sup> And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? <sup>15</sup> Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. <sup>16</sup> And they brought it. And he saith unto them, Whose is this image and superscription ? And they said unto him, **Caesar's.** <sup>17</sup> **And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.**

### *Life after the Resurrection*

<sup>18</sup> Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, <sup>19</sup> Master, **Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.** <sup>20</sup> Now there were seven brethren: and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, neither left he any seed: and the third likewise. <sup>22</sup> And the seven had her, and left no seed: last of all the woman died also. <sup>23</sup> In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. <sup>24</sup> And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God ? <sup>25</sup> For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. <sup>26</sup> And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? <sup>27</sup> He is not the God of the dead, but the God of the living: ye therefore do greatly err.

### *The Greatest Commandment*

<sup>28</sup> And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? <sup>29</sup> And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: <sup>30</sup> And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. <sup>31</sup> And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. <sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: <sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

## *Jesus is King David's Lord*

<sup>35</sup> And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David ?  
<sup>36</sup> For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. <sup>37</sup> David therefore himself calleth him Lord; and whence is he then his son ? And the common people heard him gladly. <sup>38</sup> And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, <sup>39</sup> And the chief seats in the synagogues, and the uppermost rooms at feasts: <sup>40</sup> **Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.**

## *The Widow's Offering*

<sup>41</sup> And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. <sup>42</sup> And there came a certain poor widow, and she threw in two mites, which make a farthing. <sup>43</sup> And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: <sup>44</sup> For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

## Mark 13

### *The Signs of the End of the Age*

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! <sup>2</sup> And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

### *Forthcoming Woes*

<sup>3</sup> And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? <sup>5</sup> And Jesus answering them began to say, Take heed lest any man deceive you: <sup>6</sup> For many shall come in my name, saying, I am Christ; and shall deceive many. <sup>7</sup> And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. <sup>9</sup> But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. <sup>10</sup> And the gospel must first be published among all nations. <sup>11</sup> But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. <sup>12</sup> Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. <sup>13</sup> And ye **shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.**

### *The Great Tribulation*

<sup>14</sup> But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, let him that readeth understand, then let them that be in Judaea flee to the mountains: <sup>15</sup> And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: <sup>16</sup> And let him that is in the field not turn back again for to take up his garment. <sup>17</sup> But woe to them that are with child, and to them that give suck in those days! <sup>18</sup> And pray ye that your flight be not in the winter. <sup>19</sup> For in those days shall be affliction, such as

was not from the beginning of the creation which God created unto this time, neither shall be. <sup>20</sup> And except that the Lord had shortened those days, no flesh should be **saved: but for the elect's sake, whom he hath chosen, he hath** shortened the days. <sup>21</sup> And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: <sup>22</sup> For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. <sup>23</sup> But take ye heed: behold, I have foretold you all things. <sup>24</sup> But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup> And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> And then shall they see the Son of man coming in the clouds with great power and glory. <sup>27</sup> And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

### *The Parable of the Fig Tree*

<sup>28</sup> Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: <sup>29</sup> So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. <sup>30</sup> Verily I say unto you, that this generation shall not pass, till all these things be done. <sup>31</sup> Heaven and earth shall pass away: but my words shall not pass away.

### *The Day and Hour of Christs' Return are Unknown*

<sup>32</sup> But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. <sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is. <sup>34</sup> For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. <sup>35</sup> Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: <sup>36</sup> Lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

## Mark 14

### *The Plot to Kill Jesus Tuesday [13th of Nisan]*

After two days [Tuesday and Wednesday Evening] was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. <sup>2</sup> But they said, Not on the [Lord's Passover] Feast Day, lest there be an uproar of the people.

### *Jesus Anointed at Bethany*

<sup>3</sup> And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious: and she brake the box, and poured it on his head. <sup>4</sup> And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? <sup>5</sup> For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. <sup>6</sup> And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. <sup>7</sup> For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. <sup>8</sup> She hath done what she could: she is come aforehand to anoint my body to the burying. <sup>9</sup> Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

### *Judas agrees on a price to betray Jesus*

<sup>10</sup> And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. <sup>11</sup> And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

*Wednesday*

***Feast of The Lord's Passover – Last Supper – New Covenant***  
*14th day of the month of Nisan [Leviticus 23:5]*

<sup>12</sup> And [The Lord's Passover] the first day of [7 days total] unleavened bread, when they killed the Passover [Lamb], his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? <sup>13</sup> And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. <sup>14</sup> And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? <sup>15</sup> And he will shew you a large upper room furnished and prepared: there make ready for us. <sup>16</sup> And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. <sup>17</sup> And in the evening he cometh with the twelve. <sup>18</sup> And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. <sup>19</sup> And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? <sup>20</sup> And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. <sup>21</sup> The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

***The Lord's Passover – The Lord's Supper***  
*The New Testament is Instituted*

<sup>22</sup> And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. <sup>23</sup> And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. <sup>24</sup> And he said unto them, This is my blood of the New Testament, which is shed for many. <sup>25</sup> Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. <sup>26</sup> And when they had sung an hymn, they went out into the mount of Olives.

*The flock of Disciples will scatter*

<sup>27</sup> And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. <sup>28</sup> But after that I am risen, I will go before you into Galilee. <sup>29</sup> But Peter said unto him, Although all shall be offended, yet will not I. <sup>30</sup> And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. <sup>31</sup> But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. <sup>32</sup> And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. <sup>33</sup> And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; <sup>34</sup> And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. <sup>35</sup> And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. <sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? <sup>38</sup> Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. <sup>39</sup> And again he went away, and prayed, and spake the same words. <sup>40</sup> And when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him. <sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

*The Arrest of Jesus*

<sup>42</sup> Rise up, let us go; lo, he that betrayeth me is at hand. <sup>43</sup> And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priest and the scribes and the elders. <sup>44</sup> And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. <sup>45</sup> And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. <sup>46</sup> And they laid their hands on him, and took him. <sup>47</sup> And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. <sup>48</sup> And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? <sup>49</sup> I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. <sup>50</sup> And they all forsook him, and fled. <sup>51</sup> And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: <sup>52</sup> And he left the linen cloth, and fled from them naked.

*Thursday*  
*Death on the Cross*  
*Feast Day of Unleavened Bread*  
*15th day of the month of Nisan [Leviticus 23:6]*

*Jesus is brought to Caiaphas and*  
*Stands before the Sanhedrin*

<sup>53</sup> And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. <sup>54</sup> And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. <sup>55</sup> And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. <sup>56</sup> For many bare false witness against him, but their witness agreed not together. <sup>57</sup> And there arose certain, and bare false witness against him, saying, <sup>58</sup> We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. <sup>59</sup> But neither so did their witness agree together. <sup>60</sup> And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? <sup>61</sup> But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. <sup>63</sup> Then the high priest rent his clothes, and saith, What need we any further witnesses? <sup>64</sup> Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. <sup>65</sup> And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. <sup>66</sup> And as Peter was beneath in the palace, there cometh one of the maids of the high priest: <sup>67</sup> And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. <sup>68</sup> But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. <sup>69</sup> And a maid saw him again, and began to say to them that stood by, This is one of them. <sup>70</sup> And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. <sup>71</sup> But he began to curse and to swear, saying, I know not this man of whom ye speak. <sup>72</sup> And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Mark 15

*Jesus is brought to Pilate*

And straightway in the [Thursday] morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. <sup>2</sup> And Pilate asked him, Art thou

the King of the Jews? And he answering said unto him, Thou sayest it. <sup>3</sup> And the chief priests accused him of many things: but he answered nothing. <sup>4</sup> And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. <sup>5</sup> But Jesus yet answered nothing; so that Pilate marvelled.

#### *Jesus is sentenced to Death*

<sup>6</sup> Now at that feast he released [passed-over] unto them one prisoner, whomsoever they desired. <sup>7</sup> And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. <sup>8</sup> And the multitude crying aloud began to desire him to do as he had ever done unto them. <sup>9</sup> But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? <sup>10</sup> For he knew that the chief priests had delivered him for envy. <sup>11</sup> But the chief priests moved the people, that he should rather release Barabbas unto them. <sup>12</sup> And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? <sup>13</sup> And they cried out again, Crucify him. <sup>14</sup> Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. <sup>15</sup> And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

#### *Roman soldiers mock Jesus*

<sup>16</sup> And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. <sup>17</sup> And they clothed him with purple, and platted a crown of thorns, and put it about his head, <sup>18</sup> And began to salute him, Hail, King of the Jews! <sup>19</sup> And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. <sup>20</sup> And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

#### *Jesus is Crucified*

<sup>21</sup> And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. <sup>22</sup> And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup> And they gave him to drink wine mingled with myrrh: but he received it not. <sup>24</sup> And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. <sup>25</sup> And it was the third hour, and they crucified him. <sup>26</sup> And the superscription of his accusation was written over, THE KING OF THE JEWS. <sup>27</sup> And with him they crucify two thieves; the one on his right hand, and the other on his left. <sup>28</sup> And the scripture was fulfilled, which saith, And he was numbered with the transgressors. <sup>29</sup> And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, <sup>30</sup> Save thyself, and come down from the cross. <sup>31</sup> Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. <sup>32</sup> Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

#### *Death of Jesus on the cross*

<sup>33</sup> And when the sixth hour was come, there was darkness over the whole land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? <sup>35</sup> And some of them that stood by, when they heard it, said, Behold, he calleth Elias. <sup>36</sup> And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. <sup>37</sup> And Jesus cried with a loud voice, and gave up the ghost. <sup>38</sup> And the Veil of the Temple was rent in twain from the top to the bottom. <sup>39</sup> And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. <sup>40</sup> There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less

and of Joses, and Salome; <sup>41</sup> Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

*Joseph of Arimathea*

<sup>42</sup> And now when the even was come, because it was the preparation, that is, the day before the [evening] Sabbath [for the Feast of Unleavened Bread], <sup>43</sup> Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. <sup>44</sup> And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. <sup>45</sup> And when he knew it of the centurion, he gave the body to Joseph. <sup>46</sup> And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. <sup>47</sup> And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Mark 16

*Friday*

*Spices and Oils are Purchased*

And when the [Unleavened Bread] (Feast) Sabbath [Thursday] was past, Mary Magdalene, and Mary the mother of James, and Salome, [on Friday] had bought [purchased] sweet spices, that they might come and anoint Him.

*Sunday*

The Resurrection of Jesus Christ  
*The beginning of the Christian Church*  
*The Feast of Firstfruits*

<sup>2</sup> And very early in the morning the first day [Sunday] of the week, they came unto the sepulchre at the rising of the sun. <sup>3</sup> And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? <sup>4</sup> And when they looked, they saw that the stone was rolled away: for it was very great. <sup>5</sup> And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. <sup>6</sup> And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. <sup>7</sup> But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. <sup>8</sup> And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

*Jesus appears to Mary Magdalene*

<sup>9</sup> Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. <sup>10</sup> And she went and told them that had been with him, as they mourned and wept. <sup>11</sup> And they, when they had heard that he was alive, and had been seen of her, believed not.

*The Road to Emmaus*

<sup>12</sup> After that he appeared in another form unto two of them, as they walked, and went into the country. <sup>13</sup> And they went and told it unto the residue: neither believed they them.

## The Great Commission

<sup>14</sup> Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. <sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned. <sup>17</sup> And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup> They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. <sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>20</sup> And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

Amen.

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# GOSPEL OF JOHN

THE GOSPEL ACCORDING TO

SAINT JOHN

John 1

Introduction

*Incarnation The Eternal Word of Life Became Flesh*

In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him; and without him was not any thing made that was made. <sup>4</sup> In him was life; and the life was the light of men. <sup>5</sup> And the light shineth in darkness; and the darkness comprehended it not. <sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> The same came for a witness, to bear witness of the Light, that all men through him might believe. <sup>8</sup> He was not that Light, but was sent to bear witness of that Light. <sup>9</sup> That was the true Light, which lighteth every man that cometh into the world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came unto his own, and his own received him not. <sup>12</sup> But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: <sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup> And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. <sup>15</sup> John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. <sup>16</sup> And of his fulness have all we received, and grace for grace. <sup>17</sup> For the law was given by Moses, but grace and truth came by Jesus Christ. <sup>18</sup> No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

## **Jesus's Earthly Ministry in Judea**

*Levitical Priest John the Baptist Explains his Ministry  
The Ministry of Pronouncing the Messiah*

<sup>19</sup> And this is the record of John [the Baptist], when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <sup>20</sup> And he confessed, and denied not; but confessed, I am not the Christ. <sup>21</sup> And they asked him, What then? Art thou Elias (Elijah) [Malachi 4:5]? And he saith, I am not. Art thou that prophet [Deuteronomy 18:18]? And he answered, No. <sup>22</sup> Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>23</sup> He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (Isaiah). <sup>24</sup> And they which were sent were of the Pharisees. <sup>25</sup> And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? <sup>26</sup> John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; <sup>27</sup> He it is, who coming after me **is preferred before me, whose shoe's latchet I am not worthy to unloose.** <sup>28</sup> These things were done in Bethabara beyond Jordan, where John was baptizing.

## *Jesus the Innocent Lamb (Sacrifice) of God*

<sup>29</sup> The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. <sup>30</sup> This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. <sup>31</sup> And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. <sup>32</sup> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. <sup>34</sup> And I saw, and bare record that this is the Son of God.

### ***Jesus' First Disciples***

<sup>35</sup> Again the next day after John [the Baptist] stood, and two of his disciples [Disciple John and Andrew]; <sup>36</sup> And looking upon Jesus as he walked, he saith, Behold the Lamb of God! <sup>37</sup> And the two disciples heard him speak, and they followed Jesus. <sup>38</sup> Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master, where dwellest thou? <sup>39</sup> He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. <sup>40</sup> One of the two **which heard John speak, and followed him, was Andrew, Simon Peter's brother.** <sup>41</sup> He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. <sup>42</sup> And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

### Jesus in Galilee

#### *Jesus Calls Philip and Nathanael*

<sup>43</sup> The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. <sup>44</sup> Now Philip was of Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. <sup>46</sup> And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. <sup>47</sup> Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! <sup>48</sup> Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. <sup>49</sup> Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. <sup>50</sup> Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. <sup>51</sup> And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

### John 2

#### **Jesus' 1st Miracle in the Gospel of John**

Jesus changes water into wine  
*signifying a Born Again Christian*

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: <sup>2</sup> And both Jesus was called, and his disciples, to the marriage. <sup>3</sup> And when they wanted wine, the mother of Jesus saith unto him, They have no wine. <sup>4</sup> Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. <sup>5</sup> His mother saith unto the servants, Whatsoever he saith unto you, do it. <sup>6</sup> And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. <sup>7</sup> Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. <sup>8</sup> And he saith unto them, Draw out now, and bear unto the

governor of the feast. And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: but the servants which drew the water knew; the governor of the feast called the bridegroom, <sup>10</sup> And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. <sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

### *Jesus Clears the Temple the 1st Time*

<sup>12</sup> After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. <sup>13</sup> **And the Jews' passover was at hand, and Jesus went up to Jerusalem,** <sup>14</sup> And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: <sup>15</sup> And when he had made a scourge of small cords, **he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;** <sup>16</sup> And said unto them that sold doves, Take these things hence; make not my **Father's house an house of merchandise.** <sup>17</sup> And his disciples remembered that it was written, The zeal of thine house hath eaten me up. <sup>18</sup> Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? <sup>19</sup> Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. <sup>23</sup> Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. <sup>24</sup> But Jesus did not commit himself unto them, because he knew all men, <sup>25</sup> And needed not that any should testify of man: for he knew what was in man.

### John 3

#### Jesus Teaches Nicodemus

#### *about the need to be Born Again (Born from Above)*

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: <sup>2</sup> The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. <sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? **can he enter the second time into his mother's womb, and be born?** <sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born again. <sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said unto him, How can these things be? <sup>10</sup> Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? <sup>11</sup> Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. <sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? <sup>13</sup> And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. <sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: <sup>15</sup> That whosoever believeth in him should not perish, but have eternal life. <sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup> For God sent not his Son into the world to condemn the world; but that the world through him might be saved. <sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. <sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup> For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. <sup>21</sup> But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

### *John the Baptist's Testimony About Jesus the Messiah*

<sup>22</sup> After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. <sup>23</sup> And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For John was not yet cast into prison. <sup>25</sup> **Then there arose a question between some of John's disciples and the Jews about purifying.** <sup>26</sup> And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. <sup>27</sup> John answered and said, A man can receive nothing, except it be given him from heaven. <sup>28</sup> Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that hath the bride is the bridegroom: but the friend of **the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy** therefore is fulfilled. <sup>30</sup> He must increase, but I must decrease. <sup>31</sup> He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. <sup>32</sup> And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. <sup>33</sup> He that hath received his testimony hath set to his seal that God is true. <sup>34</sup> For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. <sup>35</sup> The Father loveth the Son, and hath given all things into his hand. <sup>36</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

#### John 4

### *Jesus tells a Samaritan woman that He is the Messiah*

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, <sup>2</sup> Though Jesus himself baptized not, but his disciples, <sup>3</sup> He left Judaea, and departed again into Galilee. <sup>4</sup> And he must needs go through Samaria. <sup>5</sup> Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. <sup>6</sup> **Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.** <sup>7</sup> There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. <sup>8</sup> For his disciples were gone away unto the city to buy meat. <sup>9</sup> Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. <sup>10</sup> Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup> The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? <sup>12</sup> Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? <sup>13</sup> Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: <sup>14</sup> But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. <sup>15</sup> The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. <sup>16</sup> Jesus saith unto her, Go, call thy husband, and come hither. <sup>17</sup> The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: <sup>18</sup> For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. <sup>19</sup> The woman saith unto him, Sir, I perceive that thou art a prophet. <sup>20</sup> Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. <sup>21</sup> Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. <sup>22</sup> Ye worship ye know not what: we know what we worship: for salvation is of the Jews. <sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup> God is a Spirit: and they that worship him must worship him in spirit and in truth. <sup>25</sup> The woman saith unto him, I know that Messiah [Messiah/Christ] cometh, which is called Christ: when he is come, he will tell us all things. <sup>26</sup> Jesus saith unto her, I that speak unto thee am He [Messiah/Christ].

<sup>27</sup> And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? <sup>28</sup> The woman then left her waterpot, and went her way into the city, and saith to the men, <sup>29</sup> Come, see a man, which told me all things that ever I did: is not this the Christ? <sup>30</sup> Then they went out of the city, and came unto him. <sup>31</sup> In the mean while his disciples prayed him, saying, Master, eat. <sup>32</sup> But he said unto them, I have meat to eat that ye know not of. <sup>33</sup> Therefore said the disciples one to another, Hath any man brought him ought to eat? <sup>34</sup> Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. <sup>35</sup> Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. <sup>36</sup> And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. <sup>37</sup> And herein is that saying true, One soweth, and another reapeth. <sup>38</sup> I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

*Many Samaritans believe her Testimony of Jesus*

<sup>39</sup> And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. <sup>40</sup> So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. <sup>41</sup> And many more believed because of his own word; <sup>42</sup> And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

### **Jesus' 2nd Miracle in the Gospel of John**

Jesus heals the **Nobleman's Son**

*signifying Christian Nobility and Wellbeing*

<sup>43</sup> Now after two days he departed thence, and went into Galilee. <sup>44</sup> For Jesus himself testified, that a prophet hath no honour in his own country. <sup>45</sup> Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. <sup>46</sup> So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. <sup>48</sup> Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. <sup>49</sup> The nobleman saith unto him, Sir, come down ere my child die. <sup>50</sup> Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. <sup>51</sup> And as he was now going down, his servants met him, and told him, saying, Thy son liveth. <sup>52</sup> Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. <sup>53</sup> So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. <sup>54</sup> This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

John 5

### **Jesus' 3rd Miracle in the Gospel of John**

Jesus heals the lame man to walk

*signifying the Christian Daily Walk*

After this there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup> Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. <sup>3</sup> In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. <sup>4</sup> For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. <sup>5</sup> And a certain man was there, which had an infirmity thirty and eight years. <sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made

whole? <sup>7</sup> The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup> Jesus saith unto him, Rise, take up thy bed, and walk. <sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. <sup>10</sup> The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. <sup>11</sup> He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. <sup>12</sup> Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? <sup>13</sup> And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. <sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. <sup>15</sup> The man departed, and told the Jews that it was Jesus, which had made him whole.

### *Our Everlasting Life Through the Son of God*

<sup>16</sup> And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. <sup>17</sup> But Jesus answered them, My Father worketh hitherto, and I work. <sup>18</sup> Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. <sup>19</sup> Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. <sup>20</sup> For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. <sup>21</sup> For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. <sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son: <sup>23</sup> That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. <sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. <sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. <sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself; <sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man. <sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

### *The Good Works of Jesus Witness that He is the Messiah*

<sup>31</sup> If I bear witness of myself, my witness is not true. <sup>32</sup> There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. <sup>33</sup> Ye sent unto John, and he bare witness unto the truth. <sup>34</sup> But I receive not testimony from man: but these things I say, that ye might be saved. <sup>35</sup> He was a burning and a shining light: and ye were willing for a season to rejoice in his light. <sup>36</sup> But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup> And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. <sup>38</sup> And ye have not his word abiding in you: for whom he hath sent, him ye believe not. <sup>39</sup> Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. <sup>40</sup> And ye will not come to me, that ye might have life. <sup>41</sup> I receive not honour from men. <sup>42</sup> But I know you, that ye have not the love of God in you. <sup>43</sup> **I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.** <sup>44</sup> How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? <sup>45</sup> Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. <sup>46</sup> For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup> But if ye believe not his writings, how shall ye believe my words?

### **Jesus' 4th Miracle in the Gospel of John**

Feeding the thousands with bread and fish  
*signifying Christian Fellowship of strengthening, building up  
and nourishment in the faith among the believers*

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. <sup>2</sup> And a great multitude followed him, because they saw his miracles which he did on them that were diseased. <sup>3</sup> And Jesus went up into a mountain, and there he sat with his disciples. <sup>4</sup> And the passover, a feast of the Jews, was nigh. <sup>5</sup> When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? <sup>6</sup> And this he said to prove him: for he himself knew what he would do. <sup>7</sup> Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>8</sup> One of his disciples, Andrew, Simon **Peter's brother, saith unto him,** <sup>9</sup> There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? <sup>10</sup> And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. <sup>11</sup> And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. <sup>12</sup> When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. <sup>13</sup> Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. <sup>14</sup> Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. <sup>15</sup> When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

### **Jesus' 5th Miracle in the Gospel of John**

Jesus calms His disciples during a storm  
*signifying that Jesus calms our fears during the storms of life*

<sup>16</sup> And when even was now come, his disciples went down unto the sea, <sup>17</sup> And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. <sup>18</sup> And the sea arose by reason of a great wind that blew. <sup>19</sup> So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. <sup>20</sup> But he saith unto them, It is I; be not afraid. <sup>21</sup> Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

### *Jesus' Words are our Bread of Life*

<sup>22</sup> The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; <sup>23</sup> Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: <sup>24</sup> When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. <sup>25</sup> And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. <sup>27</sup> Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. <sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup> Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. <sup>30</sup> They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup> Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. <sup>32</sup> Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is he which cometh down from heaven, and giveth life unto the world. <sup>34</sup> Then said they unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. <sup>36</sup> But I said unto you, That ye also have seen me, and believe not. <sup>37</sup> All that the Father giveth me shall

come to me; and him that cometh to me I will in no wise cast out. <sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup> **And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.** <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. <sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? <sup>43</sup> Jesus therefore answered and said unto them, Murmur not among yourselves. <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. <sup>46</sup> Not that any man hath seen the Father, save he which is of God, he hath seen the Father. <sup>47</sup> Verily, verily, I say unto you, He that believeth on me hath everlasting life. <sup>48</sup> I am that bread of life. <sup>49</sup> Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. <sup>52</sup> The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? <sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. <sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. <sup>57</sup> As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. <sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. <sup>59</sup> These things said he in the synagogue, as he taught in Capernaum.

### *Disciples Depart from Following Jesus*

<sup>60</sup> Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? <sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? <sup>62</sup> What and if ye shall see the Son of man ascend up where he was before? <sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. <sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. <sup>66</sup> From that time many of his disciples went back, and walked no more with him. <sup>67</sup> Then said Jesus unto the twelve, Will ye also go away? <sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. <sup>69</sup> And we believe and are sure that thou art that Christ, the Son of the living God. <sup>70</sup> Jesus answered them, Have not I chosen you twelve, and one of you is a devil? <sup>71</sup> He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

## John 7

### Jesus in the Jerusalem Area

#### *Jesus Goes to the Feast of Tabernacles*

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. <sup>2</sup> Now **the Jews' feast of tabernacles was at hand.** <sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. <sup>4</sup> For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. <sup>5</sup> For neither did his brethren believe in him. <sup>6</sup> Then Jesus said unto them, My time is not yet come: but your time is always ready. <sup>7</sup> The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. <sup>8</sup> Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. <sup>9</sup> When he had said these words unto them, he abode still in Galilee. <sup>10</sup> But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. <sup>11</sup>

Then the Jews sought him at the feast, and said, Where is he? <sup>12</sup> And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. <sup>13</sup> Howbeit no man spake openly of him for fear of the Jews.

### *Jesus Teaches at the Feast*

<sup>14</sup> Now about the midst of the feast Jesus went up into the temple, and taught. <sup>15</sup> And the Jews marvelled, saying, How knoweth this man letters, having never learned? <sup>16</sup> Jesus answered them, and said, My doctrine is not mine, but his that sent me. <sup>17</sup> If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. <sup>18</sup> He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. <sup>19</sup> Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? <sup>20</sup> The people answered and said, Thou hast a devil: who goeth about to kill thee? <sup>21</sup> Jesus answered and said unto them, I have done one work, and ye all marvel. <sup>22</sup> Moses therefore gave unto you circumcision; not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man. <sup>23</sup> If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? <sup>24</sup> Judge not according to the appearance, but judge righteous judgment.

### *Is Jesus the Christ?*

<sup>25</sup> Then said some of them of Jerusalem, Is not this he, whom they seek to kill? <sup>26</sup> But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? <sup>27</sup> Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. <sup>28</sup> Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. <sup>29</sup> But I know him: for I am from him, and he hath sent me. <sup>30</sup> Then they sought to take him: but no man laid hands on him, because his hour was not yet come. <sup>31</sup> And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? <sup>32</sup> The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. <sup>33</sup> Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. <sup>34</sup> Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. <sup>35</sup> Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? <sup>36</sup> What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? <sup>37</sup> In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. <sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. <sup>39</sup> But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. <sup>40</sup> Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. <sup>41</sup> Others said, This is the Christ. But some said, Shall Christ come out of Galilee? <sup>42</sup> Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? <sup>43</sup> So there was a division among the people because of him. <sup>44</sup> And some of them would have taken him; but no man laid hands on him.

### *Unbelief of the Jewish Leaders*

<sup>45</sup> Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? <sup>46</sup> The officers answered, Never man spake like this man. <sup>47</sup> Then answered them the Pharisees, Are ye also deceived? <sup>48</sup> Have any of the rulers or of the Pharisees believed on him? <sup>49</sup> But this people who knoweth not the law are cursed. <sup>50</sup> Nicodemus saith unto them, he that came to Jesus by night, being one of them, <sup>51</sup> Doth our law judge any man, before it hear him, and know what he doeth? <sup>52</sup> They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. <sup>53</sup> And every man went unto his own house.

Jesus went unto the mount of Olives. <sup>2</sup> And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. <sup>3</sup> And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, <sup>4</sup> They say unto him, Master, this woman was taken in adultery, in the very act. <sup>5</sup> Now Moses in the law commanded us, that such should be stoned: but what sayest thou? <sup>6</sup> This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. <sup>7</sup> So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup> And again he stooped down, and wrote on the ground. <sup>9</sup> And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. <sup>10</sup> When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? <sup>11</sup> She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

### *The Validity of Jesus' Testimony*

<sup>12</sup> Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. <sup>13</sup> The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. <sup>14</sup> Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. <sup>15</sup> Ye judge after the flesh; I judge no man. <sup>16</sup> And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. <sup>17</sup> It is also written in your law, that the testimony of two men is true. <sup>18</sup> I am one that bear witness of myself, and the Father that sent me beareth witness of me. <sup>19</sup> Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. <sup>20</sup> These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. <sup>21</sup> Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. <sup>22</sup> Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. <sup>23</sup> And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. <sup>24</sup> I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. <sup>25</sup> Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. <sup>26</sup> I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. <sup>27</sup> They understood not that he spake to them of the Father. <sup>28</sup> Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. <sup>29</sup> And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. <sup>30</sup> As he spake these words, many believed on him.

### *The Children of Abraham*

<sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; <sup>32</sup> And ye shall know the truth, and the truth shall make you free. <sup>33</sup> **They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?** <sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. <sup>35</sup> And the servant abideth not in the house for ever: but the Son abideth ever. <sup>36</sup> If the Son therefore shall make you free, ye shall be free indeed. <sup>37</sup> **I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.** <sup>38</sup> I speak that which I have seen with my Father: and ye do that which ye have seen with your father. <sup>39</sup> They answered and said unto him, Abraham is our father. Jesus **saith unto them, If ye were Abraham's children, ye would do the works of Abraham.** <sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. <sup>41</sup> Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

### *The Children of the Devil*

<sup>42</sup> Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. <sup>43</sup> Why do ye not understand my speech? even because ye cannot hear my word. <sup>44</sup> Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. <sup>45</sup> And because I tell you the truth, ye believe me not. <sup>46</sup> Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? <sup>47</sup> **He that is of God heareth God's words: ye therefore hear them not,** because ye are not of God.

### *The Claims of Jesus About Himself*

<sup>48</sup> Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? <sup>49</sup> Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. <sup>50</sup> And I seek not mine own glory: there is one that seeketh and judgeth. <sup>51</sup> Verily, verily, I say unto you, If a man keep my saying, he shall never see death. <sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. <sup>53</sup> Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? <sup>54</sup> Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: <sup>55</sup> Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. <sup>56</sup> Your father Abraham rejoiced to see my day: and he saw it, and was glad. <sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. <sup>59</sup> Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## John 9

### **Jesus' 6th Miracle in the Gospel of John**

Jesus heals eyes blind since birth with clay from the ground  
*signifying that Disciples with their eyes opened to the fragile (clay) plight of humanity  
are sent out as Apostles to tell non-believers about life in Jesus*

And as Jesus passed by, he saw a man which was blind from his birth. <sup>2</sup> And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? <sup>3</sup> Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. <sup>4</sup> I must work the works of him that sent me, while it is day: the night cometh, when no man can work. <sup>5</sup> As long as I am in the world, I am the light of the world. <sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup> And said unto him, Go, wash in the pool of Siloam, which is by interpretation, Sent. He went his way therefore, and washed, and came seeing. <sup>8</sup> The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? <sup>9</sup> Some said, This is he: others said, He is like him: but he said, I am he. <sup>10</sup> Therefore said they unto him, How were thine eyes opened? <sup>11</sup> He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. <sup>12</sup> Then said they unto him, Where is he? He said, I know not.

### *The Pharisees Investigate the Healing*

<sup>13</sup> They brought to the Pharisees him that aforetime was blind. <sup>14</sup> And it was the sabbath day when Jesus made the clay, and opened his eyes. <sup>15</sup> Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. <sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. <sup>17</sup> They say unto the blind man again, What sayest thou of him, that he hath

opened thine eyes? He said, He is a prophet. <sup>18</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. <sup>19</sup> And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? <sup>20</sup> His parents answered them and said, We know that this is our son, and that he was born blind: <sup>21</sup> But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. <sup>22</sup> These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. <sup>23</sup> Therefore said his parents, He is of age; ask him. <sup>24</sup> Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. <sup>25</sup> He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. <sup>26</sup> Then said they to him again, What did he to thee? how opened he thine eyes? <sup>27</sup> He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? <sup>28</sup> Then they reviled him, and said, **Thou art his disciple; but we are Moses' disciples.** <sup>29</sup> We know that God spake unto Moses: as for this fellow, we know not from whence he is. <sup>30</sup> The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. <sup>31</sup> Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. <sup>32</sup> Since the world began was it not heard that any man opened the eyes of one that was born blind. <sup>33</sup> If this man were not of God, he could do nothing. <sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

### *Spiritual Blindness*

<sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? <sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup> And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. <sup>38</sup> And he said, Lord, I believe. And he worshipped him. <sup>39</sup> And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. <sup>40</sup> And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? <sup>41</sup> Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

### John 10

### *The Shepherd and His Flock*

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. <sup>2</sup> But he that entereth in by the door is the shepherd of the sheep. <sup>3</sup> To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. <sup>4</sup> And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. <sup>5</sup> And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. <sup>6</sup> This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. <sup>7</sup> Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. <sup>8</sup> All that ever came before me are thieves and robbers: but the sheep did not hear them. <sup>9</sup> I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. <sup>10</sup> The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. <sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup> But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup> The hireling fleeth, because he is an hireling, and careth not for the sheep. <sup>14</sup> I am the good shepherd, and know my sheep, and am known of mine. <sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. <sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again. <sup>18</sup> No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. <sup>19</sup> There was a division therefore again among the Jews for these sayings.

<sup>20</sup> And many of them said, He hath a devil, and is mad; why hear ye him? <sup>21</sup> Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

### *The Unbelief of the Jews*

<sup>22</sup> And it was at Jerusalem the Feast of the Dedication [Hanukkah, Chanukkah], and it was winter. <sup>23</sup> And Jesus walked **in the temple in Solomon's porch**. <sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye believed not: the works that **I do in my Father's name, they bear witness of me**. <sup>26</sup> But ye believe not, because ye are not of my sheep, as I said unto you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me: <sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. <sup>29</sup> My Father, which gave them me, **is greater than all; and no man is able to pluck them out of my Father's hand**. <sup>30</sup> I and my Father are one. <sup>31</sup> Then the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? <sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken; <sup>36</sup> Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? <sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. <sup>39</sup> Therefore they sought again to take him: but he escaped out of their hand, <sup>40</sup> And went away again beyond Jordan into the place where John at first baptized; and there he abode. <sup>41</sup> And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. <sup>42</sup> And many believed on him there.

### John 11

#### **Jesus' 7th Miracle in the Gospel of John**

Jesus preforms the Resurrection of Lazarus from death to life  
*signifying Resurrection of the Christian from physical death to eternal life*

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. <sup>2</sup> It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. <sup>3</sup> Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. <sup>4</sup> 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. <sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup> When he had heard therefore that he was sick, he abode two days still in the same place where he was. <sup>7</sup> Then after that saith he to his disciples, Let us go into Judaea again. <sup>8</sup> His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? <sup>9</sup> 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. <sup>10</sup> But if a man walk in the night, he stumbleth, because there is no light in him. <sup>11</sup> 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. <sup>12</sup> Then said his disciples, Lord, if he sleep, he shall do well. <sup>13</sup> Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. <sup>14</sup> Then said Jesus unto them plainly, Lazarus is dead. <sup>15</sup> And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. <sup>16</sup> Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

### *Jesus Comforts the Sisters*

<sup>17</sup> Then when Jesus came, he found that he had lain in the grave four days already. <sup>18</sup> Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: <sup>19</sup> And many of the Jews came to Martha and Mary, to comfort them concerning their brother. <sup>20</sup> Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the

house. <sup>21</sup> Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup> But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. <sup>23</sup> Jesus saith unto her, Thy brother shall rise again. <sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day. <sup>25</sup> Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: <sup>26</sup> And whosoever liveth and believeth in me shall never die. Believest thou this? <sup>27</sup> She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. <sup>28</sup> 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. <sup>29</sup> As soon as she heard that, she arose quickly, and came unto him. <sup>30</sup> Now Jesus was not yet come into the town, but was in that place where Martha met him. <sup>31</sup> 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. <sup>32</sup> 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. <sup>33</sup> When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, <sup>34</sup> And said, Where have ye laid him? They said unto him, Lord, come and see. <sup>35</sup> Jesus wept. <sup>36</sup> Then said the Jews, Behold how he loved him! <sup>37</sup> 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?

### *Jesus Raises Lazarus From the Dead*

<sup>38</sup> Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. <sup>39</sup> 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. <sup>40</sup> Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? <sup>41</sup> 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. <sup>42</sup> 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. <sup>43</sup> And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> 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.

### *The Plot to Kill Jesus*

<sup>45</sup> Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. <sup>46</sup> But some of them went their ways to the Pharisees, and told them what things Jesus had done. <sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. <sup>48</sup> If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. <sup>49</sup> And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, <sup>50</sup> Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. <sup>51</sup> And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; <sup>52</sup> And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. <sup>53</sup> Then from that day forth they took counsel together for to put him to death. <sup>54</sup> Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. <sup>55</sup> **And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.** <sup>56</sup> Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? <sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

John 12

## **Jesus's Triumphant Entry into Jerusalem**

*Jesus Anointed at Bethany – Friday*

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup> There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup> Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup> Then saith one of his **disciples, Judas Iscariot, Simon's son, which should betray him,** <sup>5</sup> Why was not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup> This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. <sup>7</sup> Then said Jesus, Let her alone: against the day of my burying hath she kept this. <sup>8</sup> For the poor always ye have with you; but me ye have not always. <sup>9</sup> Much people of the Jews therefore knew **that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised** from the dead. <sup>10</sup> But the chief priests consulted that they might put Lazarus also to death; <sup>11</sup> Because that by reason of him many of the Jews went away, and believed on Jesus.

*The Triumphal Entry – Saturday*  
*The Sabbath Feast is Fulfilled*

<sup>12</sup> On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> 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. <sup>14</sup> And Jesus, when he had found a young ass, sat thereon; as it is written, <sup>15</sup> **Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.** <sup>16</sup> These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. <sup>17</sup> The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. <sup>18</sup> For this cause the people also met him, for that they heard that he had done this miracle. <sup>19</sup> The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

*Jesus Predicts His Death*

<sup>20</sup> And there were certain Greeks among them that came up to worship at the feast: <sup>21</sup> The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. <sup>22</sup> Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. <sup>23</sup> And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>25</sup> He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. <sup>26</sup> If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. <sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. <sup>28</sup> Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. <sup>29</sup> The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. <sup>30</sup> Jesus answered and said, This voice came not because of me, but for your sakes. <sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all men unto me. <sup>33</sup> This he said, signifying what death he should die. <sup>34</sup> The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? <sup>35</sup> Then Jesus said unto them, Yet a little while is the light with you. These things spake Jesus, and departed, and did hide himself from them.

*The Jews Continue in Their Unbelief*

<sup>37</sup> But though he had done so many miracles before them, yet they believed not on him: <sup>38</sup> That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? <sup>39</sup> Therefore they could not believe, because that Esaias said again, <sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. <sup>41</sup> These things said Esaias, when he saw his glory, and spake of him. <sup>42</sup> Nevertheless among

the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: <sup>43</sup> For they loved the praise of men more than the praise of God. <sup>44</sup> Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. <sup>45</sup> And he that seeth me seeth him that sent me. <sup>46</sup> I am come a light into the world, that whosoever believeth on me should not abide in darkness. <sup>47</sup> And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. <sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. <sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

John 13

## **Jesus's Crucifixion and Resurrection**

### *Jesus Washes His Disciples' Feet*

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. <sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; <sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; <sup>4</sup> He riseth from supper, and laid aside his garments; and took a towel, and girded himself. <sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. <sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. <sup>10</sup> Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. <sup>11</sup> For he knew who should betray him; therefore said he, Ye are not all clean. <sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? <sup>13</sup> Ye call me Master and Lord: and ye say well; for so I am. <sup>14</sup> If I then, your Lord and Master, have washed your feet; **ye also ought to wash one another's feet.** <sup>15</sup> For I have given you an example, that ye should do as I have done to you. <sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. <sup>17</sup> If ye know these things, happy are ye if ye do them.

## **The Lord's Passover Feast – Wednesday**

### *Jesus Predicts His Betrayal at the hands of Judas*

<sup>18</sup> I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. <sup>19</sup> Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. <sup>20</sup> Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. <sup>21</sup> When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. <sup>22</sup> Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup> **Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.** <sup>24</sup> Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. <sup>25</sup> **He then lying on Jesus' breast saith unto him, Lord, who is it?** <sup>26</sup> Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had

dipped the sop, he gave it to Judas Iscariot, the son of Simon. <sup>27</sup> And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. <sup>28</sup> Now no man at the table knew for what intent he spake this unto him. <sup>29</sup> For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. <sup>30</sup> He then having received the sop went immediately out: and it was night.

### *Jesus Predicts Peter's Momentary Denial*

<sup>31</sup> Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. <sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. <sup>34</sup> A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another. <sup>36</sup> Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. <sup>37</sup> Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. <sup>38</sup> Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

## John 14

### *Jesus Comforts His Disciples*

Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup> **In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.** <sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. <sup>4</sup> And whither I go ye know, and the way ye know.

### *Jesus the Way to the Father in Heaven*

<sup>5</sup> Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? <sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. <sup>7</sup> If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. <sup>8</sup> Philip saith unto him, Lord, shew us the Father, and it sufficeth us. <sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I am in the Father, and the Father in me: or else believe me for **the very works' sake.** <sup>12</sup> 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. <sup>13</sup> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask any thing in my name, I will do it.

### *Jesus Promises the Holy Spirit*

<sup>15</sup> If ye love me, keep my commandments. <sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup> Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be [Feast of Firstfruits] in you. <sup>18</sup> I will not leave you comfortless: I will come to you. <sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. <sup>20</sup> At that day ye shall know that I am in my Father, and ye in me, and I in you. <sup>21</sup> He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and

I will love him, and will manifest myself to him. <sup>22</sup> Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? <sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. <sup>24</sup> He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but **the Father's which sent me**. <sup>25</sup> These things have I spoken unto you, being yet present with you. <sup>26</sup> But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. <sup>27</sup> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. <sup>28</sup> Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. <sup>29</sup> And now I have told you before it come to pass, that, when it is come to pass, ye might believe. <sup>30</sup> Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. <sup>31</sup> But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## John 15

### *Jesus is the True Vine and His Disciples are the Branches*

I am the true vine, and my Father is the husbandman. <sup>2</sup> Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. <sup>3</sup> Now ye are clean through the word which I have spoken unto you. <sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. <sup>5</sup> I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. <sup>6</sup> If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. <sup>8</sup> Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. <sup>9</sup> As the Father hath loved me, so have I loved you: continue ye in my love. <sup>10</sup> If ye keep my commandments, ye shall abide in my love; **even as I have kept my Father's** commandments, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. <sup>12</sup> This is my commandment, That ye love one another, as I have loved you. <sup>13</sup> Greater love hath no man than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do whatsoever I command you. <sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup> These things I command you, that ye love one another.

### *The Disciples Will Face Challenges*

<sup>18</sup> If the world hate you, ye know that it hated me before it hated you. <sup>19</sup> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. <sup>21</sup> But all these things will they do unto **you for my name's sake, because they know not him that sent me**. <sup>22</sup> If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. <sup>23</sup> He that hateth me hateth my Father also. <sup>24</sup> 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. <sup>25</sup> But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. <sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: <sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

The Works of the Holy Spirit  
Witness of Jesus Christ, Comfort the people and Convict people of their sins  
*While individual Salvation is the Spiritual work of Jesus Christ*

These things have I spoken unto you, that ye should not be offended. <sup>2</sup> They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. <sup>3</sup> And these things will they do unto you, because they have not known the Father, nor me. <sup>4</sup> But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. <sup>5</sup> But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? <sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart. <sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup> Of sin, because they believe not on me; <sup>10</sup> Of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup> Of judgment, because the prince of this world is judged. <sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now. <sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew it unto you. <sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. <sup>16</sup> A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

***The Disciples' Grief Will Turn to Joy***

<sup>17</sup> Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? <sup>18</sup> They said therefore, What is this that he saith, A little while? we cannot tell what he saith. <sup>19</sup> Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? <sup>20</sup> Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. <sup>21</sup> A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. <sup>22</sup> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. <sup>23</sup> 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. <sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. <sup>25</sup> These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. <sup>26</sup> At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: <sup>27</sup> For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. <sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. <sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. <sup>30</sup> Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, Do ye now believe? <sup>32</sup> Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. <sup>33</sup> These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

**Jesus' High Priestly prayer**

### *Jesus' Intercessory Prayer*

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: <sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. <sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

### *Jesus Prays for His Disciples*

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>7</sup> Now they have known that all things whatsoever thou hast given me are of thee. <sup>8</sup> For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. <sup>9</sup> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. <sup>10</sup> And all mine are thine, and thine are mine; and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. <sup>12</sup> While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. <sup>13</sup> And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. <sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth: thy word is truth. <sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

### *Jesus Prays for All Believers*

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup> O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. <sup>26</sup> And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

## John 18

### *The Betrayal by Judas – Jesus is Arrested*

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. <sup>2</sup> And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. <sup>3</sup> Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. <sup>4</sup> Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? <sup>5</sup> They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. <sup>6</sup> As soon then as he had said unto them, I am he, they went backward, and fell to the ground. <sup>7</sup> Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. <sup>8</sup> Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their

way: <sup>9</sup> That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. <sup>10</sup> Then **Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name** was Malchus. <sup>11</sup> Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

### *Jesus Taken to the High Priest Annas*

<sup>12</sup> Then the band and the captain and officers of the Jews took Jesus, and bound him, <sup>13</sup> And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. <sup>14</sup> Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

### *Peter's First Denial*

<sup>15</sup> And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup> But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. <sup>17</sup> Then saith the **damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.** <sup>18</sup> And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

### *The High Priest Questions Jesus*

<sup>19</sup> The high priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup> Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. <sup>21</sup> Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. <sup>22</sup> And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? <sup>23</sup> Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? <sup>24</sup> Now Annas had sent him bound unto Caiaphas the high priest.

### *Peter's Second and Third Denials*

<sup>25</sup> And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. <sup>26</sup> One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>27</sup> Peter then denied again: and immediately the cock crew.

### *Jesus stands before Roman Procurator Pontious Pilate*

<sup>28</sup> Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. <sup>29</sup> Pilate then went out unto them, and said, What accusation bring ye against this man? <sup>30</sup> They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. <sup>31</sup> Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: <sup>32</sup> That the saying of

Jesus might be fulfilled, which he spake, signifying what death he should die. <sup>33</sup> Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? <sup>34</sup> Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? <sup>35</sup> Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? <sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. <sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. <sup>38</sup> Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. <sup>39</sup> But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? <sup>40</sup> Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## John 19

### *Jesus Sentenced to be Crucified – Thursday*

Then Pilate therefore took Jesus, and scourged him. <sup>2</sup> And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, <sup>3</sup> And said, Hail, King of the Jews! and they smote him with their hands. <sup>4</sup> Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. <sup>5</sup> Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! <sup>6</sup> When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. <sup>7</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. <sup>8</sup> When Pilate therefore heard that saying, he was the more afraid; <sup>9</sup> And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? <sup>11</sup> Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. <sup>12</sup> And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, **thou art not Caesar's friend**: whosoever maketh himself a king speaketh against Caesar. <sup>13</sup> When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. <sup>14</sup> And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! <sup>15</sup> But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. <sup>16</sup> Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

## The Crucifixion

### The Feast of Unleavened Bread is fulfilled

<sup>17</sup> And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: <sup>18</sup> Where they crucified him, and two others with him, on either side one, and Jesus in the midst. <sup>19</sup> And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. <sup>20</sup> This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. <sup>21</sup> Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. <sup>22</sup> Pilate answered, What I have written I have written. <sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. <sup>24</sup> They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. <sup>25</sup> Now there stood by the cross of Jesus his **mother, and his mother's sister, Mary the wife of Cleophas**, and Mary Magdalene. <sup>26</sup> When Jesus therefore saw his

mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! <sup>27</sup> Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

### *The Death of Jesus on the Cross*

<sup>28</sup> After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. <sup>29</sup> Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. <sup>31</sup> The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, for that sabbath day was an high day, besought Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. <sup>33</sup> But when they came to Jesus, and saw that he was dead already, they brake not his legs: <sup>34</sup> But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. <sup>35</sup> And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. <sup>36</sup> For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. <sup>37</sup> And again another scripture saith, They shall look on him whom they pierced.

### *The Burial of Jesus in the Garden Tomb*

<sup>38</sup> And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. <sup>39</sup> And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. <sup>40</sup> Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. <sup>41</sup> Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. <sup>42</sup> **There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.**

## John 20

### Resurrection Day – The Empty Tomb (Easter) The Feast of Firstfruits is fulfilled – Sunday

The first day of the week [Sunday] cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. <sup>2</sup> Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. <sup>3</sup> Peter therefore went forth, and that other disciple, and came to the sepulchre. <sup>4</sup> So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. <sup>5</sup> And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. <sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, <sup>7</sup> And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup> Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. <sup>9</sup> For as yet they knew not the scripture, that he must rise again from the dead.

### *Jesus Appears to Mary Magdalene*

<sup>10</sup> Then the disciples went away again unto their own home. <sup>11</sup> But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, <sup>12</sup> And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. <sup>13</sup> And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. <sup>14</sup> And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. <sup>15</sup> Jesus

saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. <sup>17</sup> Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. <sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Jesus Appears to His Disciples  
*The Born Again Christian Church Begins*

<sup>19</sup> Then the same day at evening, [Sunday] being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. <sup>20</sup> And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. <sup>22</sup> And when He [Jesus] had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost [become a Christian]: <sup>23</sup> Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

*Jesus Appears to Thomas*

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. <sup>26</sup> And after eight days **[the next Sunday Evening]** again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. <sup>27</sup> Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. <sup>28</sup> And Thomas answered and said unto him, My Lord and my God. <sup>29</sup> Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. <sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: <sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.

John 21

**Jesus' 8th Miracle in the Gospel of John**

Jesus and the Miraculous Catch of Fish  
*signifying that Jesus will bring in the entirety of the Church Age*

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. <sup>3</sup> Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. <sup>4</sup> But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. <sup>5</sup> Then Jesus saith unto them, Children, have ye any meat? They answered him, No. <sup>6</sup> And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>7</sup> Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that **it was the Lord, he girt his fisher's coat unto him, for he was naked, and did cast himself into the sea.** <sup>8</sup> And the other disciples came in a little ship; for they were not far from land, but as it were two hundred cubits, dragging the net with

fishes. <sup>9</sup> As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup> Jesus saith unto them, Bring of the fish which ye have now caught. <sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, and hundred and fifty and three: and for all there were so many, yet was not the net broken. <sup>12</sup> Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus then cometh, and taketh bread, and giveth them, and fish likewise. <sup>14</sup> This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

### *Jesus Ministers to Peter and Reinstates his Ministry*

<sup>15</sup> So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup> He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. <sup>17</sup> He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>18</sup> Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. <sup>19</sup> This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. <sup>20</sup> Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? <sup>21</sup> Peter seeing him saith to Jesus, Lord, and what shall this man do? <sup>22</sup> Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. <sup>23</sup> Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

### The Disciple John Testifies to the Truth of his Gospel

<sup>24</sup> This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. <sup>25</sup> And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

Amen.

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# ACTS

## ACTS

### THE ACTS OF THE APOSTLES

#### Acts 1

##### Introduction

The former treatise [Gospel of Luke] have I made, O Theophilus [friend of God], of all that Jesus began both to do and teach [the earthly Ministry of Jesus], <sup>2</sup> Until the day in which He was taken up [The Ascension - 40 days after the Resurrection], after that He (Jesus) through the Holy Ghost had given Commandments unto the Apostles whom He had chosen: <sup>3</sup> To whom also He shewed Himself [Resurrection] alive after His Passion [Holy Week] by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God [Church Age]:

##### The Ascension of Jesus Christ

<sup>4</sup> And, being assembled together with them, Commanded them that they should not depart from Jerusalem, but wait for the promise [John 16:7 - comfort and repentance Works from the Holy Spirit] of the Father, which, saith He, ye (you) have heard of Me. <sup>5</sup> For John [the Baptist] truly baptized with water; but ye (Christians) shall be baptized [empowered] with the Holy Ghost not many days hence. <sup>6</sup> When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the Kingdom [Millennial Age] to Israel? <sup>7</sup> And He said unto them, It is not for you to know the times [Dispensations] or the seasons, which the Father hath put in His own power. <sup>8</sup> But ye [Born Again Christians] shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. <sup>9</sup> And when He had spoken these things, while they beheld, He was taken up [Ascension]; and a cloud received Him out of their sight. <sup>10</sup> And while they (Apostles) looked stedfastly toward heaven as He went up, behold, two men [Angels] stood by them in white apparel; <sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into heaven. <sup>12</sup> Then returned they unto Jerusalem from the mount called Olivet, which is **from Jerusalem a sabbath day's journey**.

##### *The Upper Room*

<sup>13</sup> And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. <sup>14</sup> These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

*The Christian Disciple Matthias is Chosen to Replace Judas a previous Jewish Apostle  
Judas having departed prior to the birth of the Christian Church was never a Christian Apostle*

<sup>15</sup> And in those days Peter stood up in the midst of the disciples, and said, the number of names together were about an hundred and twenty, <sup>16</sup> 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. <sup>17</sup> For he was numbered with us, and had obtained part of this ministry. <sup>18</sup> 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. <sup>19</sup> 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. <sup>20</sup> For it

is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. <sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, <sup>22</sup> Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. <sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, <sup>25</sup> That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. <sup>26</sup> And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## Acts 2

### Fulfillment of the Ancient Feast of Pentecost

And when the day of Pentecost was fully come [after sunrise on Sunday], they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

#### ***The beginning of the Global Witness of the Holy Spirit***

*The blood of Jesus cleansed the world – The Holy Spirit is now a Witness to the entire world*

<sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? <sup>8</sup> And how hear we every man in our own tongue, wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, These men are full of new wine.

### The Apostle Peter begins his Pentecost Sermon

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> For these are not drunken, as ye suppose, seeing it is but the third hour of the day. <sup>16</sup> But this is that which was spoken by the prophet Joel [Joel 2:28-32]; <sup>17</sup> And it shall come to pass in the Last Days [the time after Holy Week], saith God, I will pour out of my [Holy] Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun [during the Great Tribulation] shall be turned into darkness, and the moon into blood, before that great and notable day [2nd Coming] of the Lord come: <sup>21</sup> And it shall come to pass [through it all], that whosoever shall call on the Name of the Lord shall be saved.

Only Jesus of Nazareth while in the flesh was approved of by God

<sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord [Messiah] always before my face, for He is on my right hand, that I should not be moved: <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. <sup>29</sup> Men and brethren, let me freely speak unto you of the patriarch [King] David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses.

Jesus the Son of God is Exalted and Enthroned in Heaven  
*The same Jesus, the Son of Man [King David] is going to Return to the Throne of King David*

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> Until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

*Hearing Peter's Message the People Respond and are Baptized*

<sup>37</sup> Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? <sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. <sup>41</sup> Then they [common Christians] that gladly received his word were baptized: and the same day there were added unto them [Apostles] about three thousand souls. <sup>42</sup> And they [common Christians] **continued stedfastly in the Apostles' doctrine** and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the Apostles. <sup>44</sup> And all that believed were together, and had all things common; <sup>45</sup> And sold their possessions and goods, and parted them to all men, as every man had need. <sup>46</sup> And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

Acts 3

*The Holy Spirit through Peter miraculously heals a crippled man*

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. <sup>2</sup> And a certain man **lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to** ask alms of them that entered into the temple; <sup>3</sup> Who seeing Peter and John about to go into the temple asked an alms. <sup>4</sup> And Peter, fastening his eyes upon him with John, said, Look on us. <sup>5</sup> And he gave heed unto them, expecting to receive something of them. <sup>6</sup> Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. <sup>7</sup> And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. <sup>8</sup> And he leaping up stood, and walked, and entered with

them into the temple, walking, and leaping, and praising God. <sup>9</sup> And all the people saw him walking and praising God: <sup>10</sup> And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. <sup>11</sup> And as the lame man which was healed held Peter and John, **all the people ran together unto them in the porch that is called Solomon's, greatly wondering.**

### The Apostle Peter responds to the People

<sup>12</sup> And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. <sup>14</sup> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; <sup>15</sup> And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. <sup>16</sup> And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. <sup>17</sup> And now, brethren, I wot [realize] that through ignorance ye did it, as did also your rulers. <sup>18</sup> But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. <sup>19</sup> 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; <sup>20</sup> And he shall send Jesus Christ, which before was preached unto you: <sup>21</sup> Whom the heaven must receive until the times of restitution [Revelation] of all things, which God hath spoken by the mouth of all his holy prophets since the world began. <sup>22</sup> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. <sup>23</sup> And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. <sup>24</sup> Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. <sup>25</sup> Ye are the children of the prophets, 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. <sup>26</sup> 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.

### Acts 4

#### *Peter & John stand before the Jewish Sanhedrin Court*

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup> Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put them in hold unto the next day: for it was now eventide. <sup>4</sup> Howbeit many of them which heard the word believed; and the number of the men was about five thousand. <sup>5</sup> And it came to pass on the morrow, that their rulers, and elders, and scribes, <sup>6</sup> And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. <sup>7</sup> And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? <sup>8</sup> Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup> If we this day be examined of the good deed done to the impotent man, by what means he is made whole; <sup>10</sup> 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. <sup>11</sup> This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. <sup>13</sup> Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. <sup>14</sup> And beholding the man which was healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. <sup>17</sup> But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. <sup>18</sup> And they called them, and commanded them not to speak at all nor teach in the

name of Jesus. <sup>19</sup> But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup> For we cannot but speak the things which we have seen and heard. <sup>21</sup> So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. <sup>22</sup> For the man was above forty years old, on whom this miracle of healing was shewed.

*Peter, John and the entire Church rejoice in their safe release*

<sup>23</sup> And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. <sup>24</sup> And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: <sup>25</sup> Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? <sup>26</sup> The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. <sup>27</sup> 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, <sup>28</sup> For to do whatsoever thy hand and thy counsel determined before to be done. <sup>29</sup> And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, <sup>30</sup> By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. <sup>31</sup> And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Christian Believers (Melchizedek priests) Ananias and Sapphira  
offer strange fire to God by lying to God the Holy Spirit  
*and like the Aaronic priests Nadab and Abihu [Leviticus 10:1-2] are immediately put to death*

<sup>32</sup> And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. <sup>33</sup> And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. <sup>34</sup> Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, <sup>35</sup> **And laid them down at the apostles' feet: and distribution was made unto every man** according as he had need. <sup>36</sup> And Joses, who by the apostles was surnamed Barnabas, which is, being interpreted, The son of consolation, a Levite, and of the country of Cyprus, <sup>37</sup> Having land, sold it, and brought the money, and **laid it at the apostles' feet.**

## Acts 5

But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> And kept back part of the price, his **wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.** <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup> And the young men arose, wound him up, and carried him out, and buried him. <sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

*The Common Christians separate Themselves from the Apostles*

<sup>11</sup> And great fear came upon all the church, and upon as many as heard these things. <sup>12</sup> And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in **Solomon's** porch. <sup>13</sup> And of the rest durst no man join himself to them: but the people magnified them.

*The Christian Church growing both in numbers and in maturity*

<sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women. <sup>15</sup> Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. <sup>16</sup> There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. <sup>17</sup> Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation, <sup>18</sup> And laid their hands on the apostles, and put them in the common prison. <sup>19</sup> But the angel of the Lord by night opened the prison doors, and brought them forth, and said, <sup>20</sup> Go, stand and speak in the temple to the people all the words of this life. <sup>21</sup> And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel and sent to the prison to have them brought. <sup>22</sup> But when the officers came, and found them not in the prison, they returned, and told, <sup>23</sup> Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. <sup>24</sup> Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. <sup>25</sup> Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. <sup>26</sup> Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. <sup>27</sup> And when they had brought them, they set them before the council: and the high priest asked them, <sup>28</sup> Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem **with your doctrine, and intend to bring this man's blood upon us.** <sup>29</sup> Then Peter and the other apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. <sup>32</sup> And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. <sup>33</sup> When they heard that, they were cut to the heart, and took counsel to slay them.

*The Pharisee Gamaliel, Saul's (Apostle Paul) Instructor*

<sup>34</sup> Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; <sup>35</sup> And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. <sup>36</sup> For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. <sup>37</sup> After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. <sup>38</sup> And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: <sup>39</sup> But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. <sup>40</sup> And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. <sup>41</sup> And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. <sup>42</sup> And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts 6

*The first Church Deacons (servants) are Selected*

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. <sup>2</sup> Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. <sup>3</sup> Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. <sup>4</sup> But we will give ourselves continually to prayer, and to the ministry of the word. <sup>5</sup> And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: <sup>6</sup> Whom they set before the apostles: and when they had prayed, they laid their hands on them. <sup>7</sup> And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

### *The Deacon Stephen is Arrested by the Authorities*

<sup>8</sup> And Stephen, full of faith and power, did great wonders and miracles among the people. <sup>9</sup> Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians [Alexandria, Egypt], and of them of Cilicia and of Asia, disputing with Stephen. <sup>10</sup> And they were not able to resist the wisdom and the spirit by which he spake. <sup>11</sup> Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. <sup>12</sup> And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, <sup>13</sup> And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: <sup>14</sup> For we have heard him say, that this Jesus of Nazareth shall destroy this place [temple], and shall change the customs which Moses delivered us. <sup>15</sup> And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

### Acts 7

#### **Stephen gives his defense at the Court of the Sanhedrin**

*primarily saying that Abraham at first had just barely obeyed God  
and then the ancient Patriarchs rejected Joseph as their leader  
while later in slavery in Egypt the Jews rejected **Moses' Leadership**  
later still others had rejected the many Prophets that God had sent them  
so it was only obvious that others would now reject the Messiah Jesus Christ*

Then said the high priest, Are these things so? <sup>2</sup> And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, <sup>3</sup> And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. <sup>4</sup> Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. <sup>5</sup> And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. <sup>6</sup> And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. <sup>7</sup> And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. <sup>8</sup> And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. <sup>9</sup> And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, <sup>10</sup> And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. <sup>11</sup> Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. <sup>12</sup> But when Jacob heard that there was corn in Egypt, he sent out our fathers first. <sup>13</sup> **And at the second time Joseph was made known to his brethren; and Joseph's** kindred was made known unto Pharaoh. <sup>14</sup> Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. <sup>15</sup> So Jacob went down into Egypt, and died, he, and our fathers, <sup>16</sup> And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. <sup>17</sup> But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and

multiplied in Egypt,<sup>18</sup> Till another king arose, which knew not Joseph.<sup>19</sup> The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.<sup>20</sup> In which time **Moses was born, and was exceeding fair, and nourished up in his father's house three months:**<sup>21</sup> And when he was cast out, **Pharaoh's daughter took him up, and nourished him for her own son.**<sup>22</sup> And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.<sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.<sup>24</sup> And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:<sup>25</sup> For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.<sup>26</sup> And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?<sup>27</sup> But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?<sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday?<sup>29</sup> Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.<sup>30</sup> And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.<sup>31</sup> When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,<sup>32</sup> Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.<sup>33</sup> Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.<sup>34</sup> I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.<sup>35</sup> This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.<sup>36</sup> He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.<sup>37</sup> This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.<sup>38</sup> This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:<sup>39</sup> To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,<sup>40</sup> Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.<sup>41</sup> And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.<sup>42</sup> Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?<sup>43</sup> Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.<sup>44</sup> Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.<sup>45</sup> Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;<sup>46</sup> Who found favour before God, and desired to find a tabernacle for the God of Jacob.<sup>47</sup> But Solomon built him an house.<sup>48</sup> Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,<sup>49</sup> Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?<sup>50</sup> Hath not my hand made all these things?<sup>51</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.<sup>52</sup> Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:<sup>53</sup> Who have received the law by the disposition of angels, and have not kept it.

*Stephen becomes the first of many Christian Church Witnesses Martyrs*

<sup>54</sup> When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.<sup>55</sup> But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing [doing His High Priest duty - the King sits in office, the High Priest stands in office] on the right hand of God,<sup>56</sup> And said, Behold, I see

the heavens opened, and the Son of man standing on the right hand of God. <sup>57</sup> Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, <sup>58</sup> And cast him out of the city, and stoned him: and the **witnesses laid down their clothes at a young man's feet, whose name was Saul.** <sup>59</sup> And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit [also recorded in Luke 23:46]. <sup>60</sup> And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

## Acts 8

And Saul [who would later change his name to Paul - the Apostle Paul] was consenting unto his death.

### *Persecution & Dispersion of the New Christian Church*

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the Apostles. <sup>2</sup> And devout men carried Stephen to his burial, and made great lamentation over him. <sup>3</sup> As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. <sup>4</sup> Therefore they that were scattered abroad went every where preaching the word.

### *The Christian Gospel Message spreads to the neighboring Samaritans*

<sup>5</sup> Then Philip went down to the city of Samaria, and preached Christ unto them. <sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. <sup>8</sup> And there was great joy in that city. <sup>9</sup> But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: <sup>10</sup> To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. <sup>11</sup> And to him they had regard, because that of long time he had bewitched them with sorceries. <sup>12</sup> But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. <sup>14</sup> Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup> Who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup> For as yet he was fallen upon none of them: only they were [water] baptized in the Name of the Lord Jesus. <sup>17</sup> Then laid they their hands on them, and they received the Holy Ghost. <sup>18</sup> **And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money,** <sup>19</sup> Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. <sup>20</sup> But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. <sup>21</sup> Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. <sup>22</sup> Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. <sup>23</sup> For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. <sup>24</sup> Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. <sup>25</sup> And they, when they had testified and preached the Word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

### *Philip one of the original 7 Church Deacons witnesses to and baptizes in water an Ethiopian*

<sup>26</sup> And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. <sup>27</sup> And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to

Jerusalem for to worship, <sup>28</sup> Was returning, and sitting in his chariot read Esaias the prophet. <sup>29</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot. <sup>30</sup> And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? <sup>31</sup> And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. <sup>32</sup> The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: <sup>33</sup> In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. <sup>34</sup> And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? <sup>35</sup> Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. <sup>36</sup> And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? <sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. <sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

## Acts 9

### *Saul's Damascus Road Conversion to Christianity*

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the [Jewish] high priest, <sup>2</sup> And desired of him letters to Damascus [Syria] to the synagogues, that if he found any of this way [Christians], whether they were men or women, he might bring them bound unto Jerusalem. <sup>3</sup> And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: <sup>4</sup> And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me (Jesus)? <sup>5</sup> And he said, Who [Father, Son or Holy Spirit] art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. <sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. <sup>7</sup> And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. <sup>8</sup> And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. <sup>9</sup> And he was three days without sight, and neither did eat nor drink. <sup>10</sup>

### *Common Christian Ananias ministers to Saul*

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. <sup>11</sup> And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, <sup>12</sup> And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. <sup>13</sup> Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: <sup>14</sup> And here he hath authority from the chief priests to bind all that call on thy name. <sup>15</sup> But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear my name before the Gentiles, and kings, and the children of Israel [Jews]: <sup>16</sup> For I will **shew him how great things he must suffer for my name's sake.** <sup>17</sup> And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. <sup>18</sup> And immediately there fell from his eyes [Romans 11:7] as it had been scales: and he received sight forthwith, and arose, and was [water] baptized. <sup>19</sup> And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. <sup>20</sup> And straightway he preached Christ in the synagogues, that He [Jesus] is the Son of God. <sup>21</sup> But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? <sup>22</sup> But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. <sup>23</sup> And after that many days were fulfilled, the Jews took counsel to kill him: <sup>24</sup> But their laying await was known of Saul.

And they watched the gates day and night to kill him. <sup>25</sup> Then the disciples took him by night, and let him down by the wall in a basket.

*Saul (Paul) returns to Jerusalem and tries to interact with the Church*

<sup>26</sup> And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. <sup>27</sup> But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. <sup>28</sup> And he was with them coming in and going out at Jerusalem. <sup>29</sup> And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

*Saul is taken to Caesarea and put on a boat to Tarsus*

<sup>30</sup> Which when the Brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. <sup>31</sup> Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

*The Apostle Peter during his travels heals Aeneas in Lydda*

<sup>32</sup> And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. <sup>33</sup> And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. <sup>34</sup> And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. <sup>35</sup> And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

*The Apostle Peter Departs to Joppa*

<sup>36</sup> Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. <sup>37</sup> And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. <sup>38</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. <sup>39</sup> Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. <sup>41</sup> And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. <sup>42</sup> And it was known throughout all Joppa; and many believed in the Lord. <sup>43</sup> And it came to pass, that he tarried many days in Joppa with one Simon a tanner [a Levitically unclean place].

Acts 10

*God calls for the Gentiles to now join the Jewish Christian Church*

There was a certain man [a Roman] in Caesarea called Cornelius, a centurion of the band called the Italian band, <sup>2</sup> A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God

always. <sup>3</sup> He saw in a vision [apparently it was just for the Apostles to interact knowing with Angels] evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. <sup>4</sup> And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. <sup>5</sup> And now send men to Joppa, and call for one Simon, whose surname is Peter: <sup>6</sup> He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. <sup>7</sup> And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; <sup>8</sup> And when he had declared all these things unto them, he sent them to Joppa. <sup>9</sup> On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: <sup>10</sup> And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, <sup>11</sup> And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: <sup>12</sup> Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>13</sup> And there came a voice to him, Rise, Peter; kill, and eat. <sup>14</sup> But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. <sup>15</sup> And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. <sup>16</sup> This was done thrice: and the vessel was received up again into heaven. <sup>17</sup> Now while Peter doubted in himself what this vision which he had seen should mean, behold, **the men which were sent from Cornelius had made enquiry for Simon's house**, and stood before the gate, <sup>18</sup> And called, and asked whether Simon, which was surnamed Peter, were lodged there. <sup>19</sup> While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. <sup>20</sup> Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. <sup>21</sup> Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? <sup>22</sup> And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. <sup>23</sup> Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. <sup>24</sup> And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. <sup>25</sup> And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. <sup>26</sup> But Peter took him up, saying, Stand up; I myself also am a man. <sup>27</sup> And as he talked with him, he went in, and found many that were come together. <sup>28</sup> And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man [since Pentecost] common or unclean. <sup>29</sup> Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? <sup>30</sup> And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, <sup>31</sup> And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. <sup>32</sup> Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. <sup>33</sup> Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. <sup>34</sup> Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup> But in every Nation he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup> The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all: <sup>37</sup> That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; <sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. <sup>39</sup> And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: <sup>40</sup> Him God raised [Resurrected] up the third day, and shewed Him openly; <sup>41</sup> Not to all the people, but unto witnesses [Apostles] chosen before of God, even to us, who did eat and drink with Him after he rose from the dead. <sup>42</sup> And He commanded us to Preach unto the people, and to Testify that it is He (Jesus) which was ordained of God to be the Judge of quick (living) and dead. <sup>43</sup> To Him give all the [OT] Prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

### *Gentiles receive the Gift of the Holy Spirit*

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision [Jews] which believed were astonished, as many as came with Peter, because that on the Gentiles also

was poured out the gift of the Holy Ghost. <sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? <sup>48</sup> And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry [stay] certain days.

## Acts 11

### *News gets back to Israel that Gentiles are now becoming Christians*

And the Apostles and brethren that were in Judaea [Israel] heard that the Gentiles had also received the word of God. <sup>2</sup> And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, <sup>3</sup> Saying, Thou wentest in to men uncircumcised, and didst eat with them. <sup>4</sup> But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, <sup>5</sup> I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: <sup>6</sup> Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>7</sup> And I heard a voice saying unto me, Arise, Peter; slay and eat. <sup>8</sup> But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. <sup>9</sup> But the voice answered me again from heaven, What God hath cleansed, that call not thou common. <sup>10</sup> And this was done three times: and all were drawn up again into heaven. <sup>11</sup> And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. <sup>12</sup> And the spirit bade me go with them, nothing doubting. Moreover these six **brethren accompanied me, and we entered into the man's house:** <sup>13</sup> And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; <sup>14</sup> Who shall tell thee words, whereby thou and all thy house shall be saved. <sup>15</sup> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. <sup>16</sup> Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. <sup>17</sup> Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? <sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

### *A Gentile Church at Antioch (Syria)*

<sup>19</sup> Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. <sup>20</sup> And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. <sup>22</sup> Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. <sup>23</sup> Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. <sup>24</sup> For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

### *Barnabas departs to Tarsus to seek Saul's help at Antioch*

<sup>25</sup> Then departed Barnabas to Tarsus, for to seek Saul: <sup>26</sup> And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. <sup>27</sup> And in these days came prophets from Jerusalem unto Antioch. <sup>28</sup> And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. <sup>29</sup> Then the disciples, every man according to his

ability, determined to send relief unto the brethren which dwelt in Judaea: <sup>30</sup> Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

## Acts 12

### *The Apostle Peter's Escape from Death in Prison*

Now about that time Herod the king stretched forth his hands to vex certain of the church. <sup>2</sup> And he killed James the brother of John with the sword. <sup>3</sup> And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. <sup>4</sup> And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. <sup>5</sup> Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. <sup>6</sup> And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. <sup>7</sup> And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. <sup>8</sup> And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. <sup>9</sup> And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. <sup>10</sup> When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. <sup>11</sup> And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. <sup>12</sup> And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. <sup>13</sup> And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. <sup>14</sup> **And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.** <sup>15</sup> And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. <sup>16</sup> But Peter continued knocking; and when they had opened the door, and saw him, they were astonished. <sup>17</sup> But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. <sup>18</sup> Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

### *Herod's Death – also recorded by the Jewish historian Josephus*

<sup>19</sup> And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode. <sup>20</sup> And Herod was highly displeased with them of **Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.** <sup>21</sup> And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. <sup>22</sup> And the people gave a shout, saying, It is the voice of a god, and not of a man. <sup>23</sup> And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. <sup>24</sup> But the word of God grew and multiplied. <sup>25</sup> And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark [later the Apostle Peter's scribe for the Gospel of Mark].

## Acts 13

### *Paul's 1st Missionary Trip*

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. <sup>2</sup> As

they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup> And when they had fasted and prayed, and laid their hands on them, they sent them away.

*Paul, Barnabas and Mark arrive in Cyprus and Island East of Greece*

<sup>4</sup> So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. <sup>5</sup> And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. <sup>6</sup> And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: <sup>7</sup> Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. <sup>8</sup> But Elymas the sorcerer for so is his name by interpretation withstood them, seeking to turn away the deputy from the faith. <sup>9</sup> Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him, <sup>10</sup> And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. <sup>12</sup> Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

*Mark Departs while Paul and Barnabas continue to Antioch of Pisidian in modern Turkey*

<sup>13</sup> Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. <sup>14</sup> But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. <sup>15</sup> And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. <sup>16</sup> Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. <sup>17</sup> The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. <sup>18</sup> And about the time of forty years suffered he their manners in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. <sup>20</sup> And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. <sup>21</sup> And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. <sup>22</sup> And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. <sup>23</sup> **Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:** <sup>24</sup> When John had first preached before his coming the baptism of repentance to all the people of Israel. <sup>25</sup> And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. <sup>26</sup> Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. <sup>27</sup> For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. <sup>28</sup> And though they found no cause of death in him, yet desired they Pilate that he should be slain. <sup>29</sup> And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. <sup>30</sup> But God raised him from the dead: <sup>31</sup> And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. <sup>32</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. <sup>34</sup> And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. <sup>35</sup> Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. <sup>36</sup> For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: <sup>37</sup> But he, whom God raised again, saw no corruption. <sup>38</sup> Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: <sup>39</sup> And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. <sup>40</sup> Beware therefore, lest that come upon you, which is spoken of in the prophets; <sup>41</sup> Behold, ye despisers, and wonder, and perish: for I work a work in your days, a

work which ye shall in no wise believe, though a man declare it unto you. <sup>42</sup> And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. <sup>43</sup> Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. <sup>44</sup> And the next sabbath day came almost the whole city together to hear the word of God. <sup>45</sup> But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. <sup>46</sup> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup> For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. <sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. <sup>49</sup> And the word of the Lord was published throughout all the region. <sup>50</sup> But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. <sup>51</sup> But they shook off the dust of their feet against them, and came unto Iconium. <sup>52</sup> And the disciples were filled with joy, and with the Holy Ghost.

## Acts 14

### *Paul and Barnabas in Iconium*

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. <sup>2</sup> But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. <sup>3</sup> Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. <sup>4</sup> But the multitude of the city was divided: and part held with the Jews, and part with the apostles. <sup>5</sup> And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, <sup>6</sup> They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: <sup>7</sup> And there they preached the gospel.

### *At Lystra & Derbe in Modern Turkey*

<sup>8</sup> **And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:** <sup>9</sup> The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, <sup>10</sup> Said with a loud voice, Stand upright on thy feet. And he leaped and walked. <sup>11</sup> And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The [Roman] gods are come down to us in the likeness of men. <sup>12</sup> And they called Barnabas, Jupiter [the Roman king god]; and Paul, Mercurius [Mercury - the Roman messenger god], because he was the chief speaker. <sup>13</sup> Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. <sup>14</sup> Which when the Apostles, Barnabas [also a witness of the resurrection of Jesus] and Paul, heard of, they rent [tore] their clothes, and ran in among the people, crying out, <sup>15</sup> And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: <sup>16</sup> Who in times past suffered all nations to walk in their own ways. <sup>17</sup> Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. <sup>18</sup> And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. <sup>19</sup> And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead [probably Paul died and was resurrected - 2 Corinthians 12:1-6]. <sup>20</sup> Howbeit, as the disciples stood round about him, he rose up [resurrected], and came into the city: and the next day he departed with Barnabas to Derbe.

*Paul and Barnabas backtrack back to their home Church in Antioch, Syria*

<sup>21</sup> And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch [in Turkey], <sup>22</sup> Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. <sup>23</sup> And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. <sup>24</sup> And after they had passed throughout Pisidia, they came to Pamphylia. <sup>25</sup> And when they had preached the word in Perga, they went down into Attalia: <sup>26</sup> And thence sailed to Antioch [in Syria], from whence they had been recommended to the grace of God for the work which they fulfilled. <sup>27</sup> And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. <sup>28</sup> And there they abode long time with the disciples.

## Acts 15

### *The First Church Council takes place at Jerusalem in about 49 AD or 50 AD*

And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses [Levitical Law], ye cannot be saved. <sup>2</sup> When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question. <sup>3</sup> And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the church, and of the Apostles and Elders, and they declared all things that God had done with them. <sup>5</sup> But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. <sup>6</sup> And the Apostles and Elders came together for to consider of this matter. <sup>7</sup> And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. <sup>8</sup> And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; <sup>9</sup> And put no difference between us and them, purifying their hearts by faith. <sup>10</sup> Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup> But we believe that through the grace of the Lord Jesus Christ we [Redeemed Jews] shall be saved [Salvation], even as they [previously unredeemed Gentiles]. <sup>12</sup> Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. <sup>13</sup> And after they had held their peace, James [who later wrote the Book of James] answered, saying, Men and brethren, hearken unto me: <sup>14</sup> Simeon [Apostle Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. <sup>15</sup> And to this agree the words of the [OT] Prophets; as it is written, <sup>16</sup> After this [Christian Church Age] I [Jesus Christ] will return [2nd Coming], and will build again the tabernacle [Throne] of [King] David, which is fallen down; and I will build again the ruins thereof, and I will set it up: <sup>17</sup> That the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name [Christian] is called, saith the Lord, who doeth all these things. <sup>18</sup> Known unto God are all His works from the beginning of the world. <sup>19</sup> Wherefore my sentence [James speaking] is, that we [Jewish Christians] trouble not them, which from among the Gentiles are turned to God: <sup>20</sup> But that we write unto them, that they abstain from pollutions of idols [occult practices], and from fornication [immorality], and from things strangled [cruelty], and from [Levitical] blood [so not to offend the Levitical Jews]. <sup>21</sup> For Moses of old time hath in every city them [Levitical Jews] that preach him, being read in the synagogues every sabbath day. <sup>22</sup> Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: <sup>23</sup> And they wrote letters by them after this manner; The Apostles and Elders and Brethren send greeting unto the Brethren which are of the Gentiles in Antioch and Syria and Cilicia: <sup>24</sup> Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: <sup>25</sup> It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, <sup>26</sup> Men that have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. <sup>28</sup> For it seemed good to the Holy Ghost, and to us, to lay upon you no greater

burden than these [4] necessary things; <sup>29</sup> That ye abstain from meats offered to idols [direct participation in occult practices], and from [Levitical] blood, and from things strangled [cruelty], and from fornication [immorality]: from which if ye keep yourselves, ye shall do well. Fare ye well. <sup>30</sup> So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle (letter): <sup>31</sup> Which when they had read, they rejoiced for the consolation. <sup>32</sup> And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. <sup>33</sup> And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles. <sup>34</sup> Notwithstanding it pleased Silas to abide there [in Antioch] still. <sup>35</sup> Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

### *Paul's 2nd Missionary Trip*

<sup>36</sup> And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. <sup>37</sup> And Barnabas determined to take with them John, whose surname was Mark. <sup>38</sup> But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup> And the contention was so sharp between them, that they departed asunder [split] one from the other: and so Barnabas took Mark, and sailed [back] unto Cyprus; <sup>40</sup> And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches.

## Acts 16

### *Paul & Silas in Asia and Europe*

Then came he [back] to Derbe and Lystra [in modern Turkey]: and, behold, a certain disciple was there, named Timotheus [Timothy, 1st and 2nd Timothy were written to him], the son of a certain woman, which was a Jewess, and believed [Christianity]; but his father was a Greek: <sup>2</sup> Which was well reported of by the Brethren that were at Lystra and Iconium. <sup>3</sup> Him [Timothy] would Paul have to go forth with him; and took and circumcised him (Timothy) [Paul was desperately trying to unit the Jewish Church and the Gentile Church - Paul thought Timothy being 1/2 Jewish (after circumcison) and 1/2 Gentile would be a good example to the Church - but it was never an idea that succeeded - Timothy's ministry never really succeeded and Paul's efforts to mix the two fellowships never succeeded - in all likelihood it was never the plan of God to mix the two fellowships] because of the Jews which were in those quarters: for they knew all that his father was a Greek. <sup>4</sup> And as they went through the cities, they delivered them the decrees [of the 1st Church Council] for to keep, that were ordained of the Apostles and Elders which were at Jerusalem. <sup>5</sup> And so were the churches established in the faith, and increased in number daily. <sup>6</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia [Paul was not to continue going East but instead to turn and go West into Europe], <sup>7</sup> After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia came down to Troas. <sup>9</sup> And a vision appeared to Paul in the night; There stood a man of Macedonia [Northern Greece], and prayed him, saying, Come over into Macedonia, and help us. <sup>10</sup> And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them [in Europe].

### *Philippi an ancient Greek city in Eastern Macedonia*

<sup>11</sup> Therefore loosing from Troas, we [the writer Luke is now in company with the Apostle Paul] came with a straight course to Samothracia, and the next day to Neapolis; <sup>12</sup> And from thence to Philippi [Book of Philippians is written to them], which is the chief city of that part of [Eastern] Macedonia, and a colony: and we were in that city abiding certain days. <sup>13</sup> And on the Sabbath [Jewish Saturday] we went out of the city by a river side, where [Jewish] prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. <sup>14</sup> And a certain [Jewish] woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened,

that she attended unto the things which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. <sup>16</sup> And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup> And this did she many days. But Paul, being grieved [because though her message started out fairly accurate it was still a demonically influenced message and once having the peoples attention her counterfeit message would have changed and trapped and ensnared the people into a demonic deception], turned and said to the spirit, I command thee in the Name of Jesus Christ to come out of her. And he [demonic spirit] came out [of her] the same hour. <sup>19</sup> And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, <sup>20</sup> And brought them to the magistrates, saying, These men, being Jews [Christianity was still a Jewish sect at that time], do exceedingly trouble our city, <sup>21</sup> And teach customs, which are not lawful for us to receive, neither to observe, being Romans. <sup>22</sup> And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. <sup>23</sup> And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: <sup>24</sup> Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. <sup>25</sup> And at midnight [the darkest hour] Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were **shaken: and immediately all the doors were opened, and every one's bands were loosed.** <sup>27</sup> And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. <sup>28</sup> But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. <sup>29</sup> Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>30</sup> And brought them out, and said, Sirs, what must I do to be saved? <sup>31</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. <sup>32</sup> And they spake unto him the word of the Lord, and to all that were in his house. <sup>33</sup> And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his, straightway. <sup>34</sup> And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. <sup>35</sup> And when it was day, the magistrates sent the serjeants, saying, Let those men go. <sup>36</sup> And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. <sup>37</sup> But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. <sup>38</sup> And the serjeants [police] told these words unto the magistrates: and they feared, when they heard that they were Romans. <sup>39</sup> And they came and besought them, and brought them out, and desired them to depart out of the city. <sup>40</sup> And they went out of the prison, and entered into the house of Lydia and when they had seen the brethren, they comforted them, and departed.

## Acts 17

### *Thessalonica a city on the West Coast of Northern Greece*

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica [the books 1st and 2nd Thessalonians were written to them], where was a synagogue of the Jews: <sup>2</sup> And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, <sup>3</sup> Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup> And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. <sup>5</sup> But the Jews which believed not, moved with envy, took unto them certain lewd fellows of

the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. <sup>6</sup> And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; <sup>7</sup> Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. <sup>8</sup> And they troubled the people and the rulers of the city, when they heard these things. <sup>9</sup> And when they had taken security of Jason, and of the other, they let them go.

#### *Berea a city in Northern Greece*

<sup>10</sup> And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. <sup>11</sup> These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. <sup>12</sup> Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. <sup>14</sup> And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

#### *Athens a city on the Eastern Coast of Greece*

<sup>15</sup> And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. <sup>16</sup> Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. <sup>17</sup> Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

#### *The Apostle Paul's Mars Hill Sermon*

<sup>18</sup> Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. <sup>19</sup> And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? <sup>20</sup> For thou bringest certain strange things to our ears: we would know therefore what these things mean. <sup>21</sup> For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. <sup>22</sup> **Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.** <sup>23</sup> For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. <sup>24</sup> God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; <sup>25</sup> **Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;** <sup>26</sup> And hath made of one blood [the sinful blood of Adam] all Nations of men [descended] for to dwell on all the face of the earth, and hath determined the times [of birth] before appointed, and the [location] bounds of their habitation [living]; <sup>27</sup> That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: <sup>28</sup> For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. <sup>29</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead [Father, Son, Holy Spirit] **is like unto gold, or silver, or stone, graven by art and man's device.** <sup>30</sup> And the times of this [Gentile] ignorance [of the Law] God winked at; but now Commandeth [through the Holy Spirit] all men every where to Repent: <sup>31</sup> Because He hath appointed a day, in the which He will judge the world in Righteousness by that Man [Jesus Christ] whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead. <sup>32</sup> And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. <sup>33</sup> So Paul departed from among them. <sup>34</sup> Howbeit certain men clave [stayed] unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

## Acts 18

### *Corinth a city on the narrow Isthmus of Central Greece*

After these things Paul departed from Athens, and came to Corinth [1st and 2nd Corinthians were written to them]; <sup>2</sup> And found a certain Jew named Aquila, born in Pontus, lately come from [Rome] Italy, with his wife Priscilla; because that Claudius had commanded all Jews to depart from Rome: and came unto them. <sup>3</sup> And because he [Paul] was of the same craft [tent making], he abode with them, and wrought [made tents]: for by their occupation they were tentmakers. <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. <sup>5</sup> And when Silas and Timotheus [Timothy] were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. <sup>6</sup> And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. <sup>7</sup> And he departed **thence, and entered into a certain man's house**, named Justus, one that worshipped God, whose house joined hard to the synagogue. <sup>8</sup> And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. <sup>9</sup> Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: <sup>10</sup> For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. <sup>11</sup> And he continued there a year and six months, teaching the word of God among them. <sup>12</sup> And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, <sup>13</sup> Saying, This fellow persuadeth men to worship God contrary to the law. <sup>14</sup> And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: <sup>15</sup> But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. <sup>16</sup> And he drave them from the judgment seat. <sup>17</sup> Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

### *Paul sets sail to returns to Antioch, Syria* **Concluding Paul's 2nd Missionary Trip**

<sup>18</sup> And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. <sup>19</sup> And he came to Ephesus [the book of Ephesians was written to them], and left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup> When they desired him to tarry longer time with them, he consented not; <sup>21</sup> But bade them farewell, saying, I must by all means keep this [Ancient] Feast that cometh [the Jewish Fall Feasts] in Jerusalem: but I will return again unto you, if God will [i.e. possibly meaning if the Church Rapture hasn't taken place]. And he sailed from Ephesus. <sup>22</sup> And when he had landed at Caesarea [Israel], and gone up, and saluted the church, he went down to Antioch [Syria].

### **Paul's 3rd and Final Missionary Trip**

<sup>23</sup> And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

### *Apollos an actual earlier Disciple of John the Baptist* *delivers an abbreviated Gospel Message in Ephesus*

<sup>24</sup> And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. <sup>25</sup> This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught

diligently the things of the Lord, knowing only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the [Resurrection] way of God more perfectly. <sup>27</sup> And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: <sup>28</sup> For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

## Acts 19

### ***Paul back in Ephesus to counter Gnosticism***

*Ephesus was where the dreaded Gnostic School was Located  
Gnosticism had its roots in Alexandria, Egypt it then  
went through Ephesus and was finally established itself in Rome*

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not [this is Gnostic country] so much as heard whether there be any Holy Ghost. <sup>3</sup> And **he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.** <sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. <sup>7</sup> And all the men were about twelve. <sup>8</sup> And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. <sup>9</sup> But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. <sup>10</sup> And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. <sup>11</sup> And God wrought special miracles by the hands of Paul: <sup>12</sup> So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

### *The Vagabond Priesthood*

<sup>13</sup> Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom [the Apostle] Paul preacheth. <sup>14</sup> And there were seven sons of one Sceva, a Jew, and chief [high priest] of the [vagabond] priests, which did so. <sup>15</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> And many that believed came, and confessed, and shewed their deeds. <sup>19</sup> Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. <sup>20</sup> So mightily grew the word of God and prevailed. <sup>21</sup> After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. <sup>22</sup> So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

### *City Riot in Ephesus*

<sup>23</sup> And the same time there arose no small stir about that way. <sup>24</sup> For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; <sup>25</sup> Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. <sup>26</sup> Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much

people, saying that they be no gods, which are made with hands: <sup>27</sup> So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. <sup>28</sup> And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. <sup>29</sup> And the whole city was filled with confusion: and having **caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.** <sup>30</sup> And when Paul would have entered in unto the people, the disciples suffered him not. <sup>31</sup> And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. <sup>32</sup> Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. <sup>33</sup> And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. <sup>34</sup> But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. <sup>35</sup> And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? <sup>36</sup> Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. <sup>37</sup> For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. <sup>38</sup> Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. <sup>39</sup> But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. <sup>40</sup> **For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.** <sup>41</sup> And when he had thus spoken, he dismissed the assembly.

## Acts 20

### *Paul returns to Macedonia & Greece*

And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. <sup>2</sup> And when he had gone over those parts, and had given them much exhortation, he came into Greece, <sup>3</sup> And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. <sup>4</sup> And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. <sup>5</sup> These going before tarried for us at Troas. <sup>6</sup> And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

### *Paul's Farewell to Troas*

<sup>7</sup> And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. <sup>8</sup> And there were many lights in the upper chamber, where they were gathered together. <sup>9</sup> And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. <sup>10</sup> And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. <sup>11</sup> When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. <sup>12</sup> And they brought the young man alive, and were not a little comforted.

### *Paul in Miletus*

<sup>13</sup> And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. <sup>14</sup> And when he met with us at Assos, we took him in, and came to Mitylene. <sup>15</sup> And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium;

and the next day we came to Miletus. <sup>16</sup> For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem [celebrating] the day of Pentecost.

### *Paul Meets with the Church Elders in Ephesus*

<sup>17</sup> And from Miletus he sent to Ephesus, and called the elders of the church. <sup>18</sup> And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, <sup>19</sup> Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: <sup>20</sup> And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, <sup>21</sup> Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. <sup>22</sup> And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: <sup>23</sup> Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. <sup>24</sup> But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. <sup>25</sup> And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. <sup>26</sup> Wherefore I take you to record this day, that I am pure from the blood of all men. <sup>27</sup> For I have not shunned to declare unto you all the counsel of God. <sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. <sup>29</sup> For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. <sup>30</sup> Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. <sup>31</sup> Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. <sup>32</sup> And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. <sup>33</sup> **I have coveted no man's silver, or gold, or apparel.** <sup>34</sup> Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. <sup>35</sup> I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. <sup>36</sup> And when he had thus spoken, he kneeled down, and prayed with them all. <sup>37</sup> **And they all wept sore, and fell on Paul's neck, and kissed him,** <sup>38</sup> Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

## Acts 21

### *Paul's Return Voyage to Jerusalem*

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: <sup>2</sup> And finding a ship sailing over unto Phenicia, we went aboard, and set forth. <sup>3</sup> Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. <sup>4</sup> And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. <sup>5</sup> And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. <sup>6</sup> And when we had taken our leave one of another, we took ship; and they returned home again. <sup>7</sup> And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

### *Paul to Caesarea, Israel*

<sup>8</sup> And the next day we **that were of Paul's company departed, and came unto Caesarea: and we entered into the house** of Philip [of the original 7 Deacons] the evangelist, which was one of the seven; and abode with him. <sup>9</sup> And the same man had four daughters, virgins, which did prophesy. <sup>10</sup> And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. <sup>11</sup> **And when he was come unto us, he took Paul's girdle, and bound his**

own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. <sup>12</sup> And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. <sup>14</sup> And when he would not be persuaded, we ceased, saying, The will of the Lord be done. <sup>15</sup> And after those days we took up our carriages, and went up to Jerusalem. <sup>16</sup> There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

### *The Apostle Paul Arrives in Jerusalem Concluding his 3rd and Final Missionary Trip*

<sup>17</sup> And when we were come to Jerusalem, the brethren received us [Luke included] gladly. <sup>18</sup> And the day following Paul went in with us unto James; and all the elders were present. <sup>19</sup> And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

### *The Apostle Paul is entrapped into participating in the pseudo Judeo-Christian Religion then taking place in Jerusalem*

<sup>20</sup> And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the [Levitical] law: <sup>21</sup> And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the [Jewish] customs. <sup>22</sup> What is it therefore? the multitude must needs come together: for they will hear that thou art come. <sup>23</sup> Do therefore this that we say to thee: We have four men which have a vow on them; <sup>24</sup> Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. <sup>25</sup> As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols [the occult], and from [Levitical] blood, and from strangled [cruelty], and from fornication [immorality].

### *City Riot in Jerusalem*

<sup>26</sup> Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. <sup>27</sup> And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, <sup>28</sup> Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. <sup>29</sup> For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. <sup>30</sup> And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

### *Paul's Arrest in Jerusalem*

<sup>31</sup> And as they went about to kill him, tidings came unto the chief [Roman] Captain of the band [of soldiers], that all Jerusalem was in an uproar. <sup>32</sup> Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. <sup>33</sup> Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. <sup>34</sup> And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. <sup>35</sup> And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. <sup>36</sup> For the multitude of the people followed after, crying, Away with him.

<sup>37</sup> And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? <sup>38</sup> Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? <sup>39</sup> But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. <sup>40</sup> And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he [Paul] spake unto them in [Hebrew] the Hebrew tongue, saying,

## Acts 22

### *Paul begins to speak to his fellow Jews in their native Hebrew language*

Men, brethren, and fathers, hear ye my defence which I make now unto you. <sup>2</sup> And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith, <sup>3</sup> I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up [instructed] in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. <sup>4</sup> And I persecuted this way unto the death, binding and delivering into prisons both men and women. <sup>5</sup> As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

### *Paul continues and gives his Testimony*

<sup>6</sup> And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. <sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. <sup>9</sup> And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. <sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. <sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. <sup>12</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, <sup>13</sup> Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. <sup>14</sup> And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. <sup>15</sup> For thou shalt be his witness unto all men of what thou hast seen and heard. <sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

### *Paul then begins to Explain that it was God Who Sent him to Preach to the Gentiles*

<sup>17</sup> And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; <sup>18</sup> And saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me. <sup>19</sup> And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: <sup>20</sup> And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. <sup>21</sup> And He said unto me, Depart: for I will send thee far hence unto the Gentiles.

### *The Apostle Paul immediately gets locked up beginning the 1st of two long prison sentences*

<sup>22</sup> And they gave him audience unto this word [Gentiles], and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. <sup>23</sup> And as they cried out, and cast off their clothes, and threw dust into the air, <sup>24</sup> The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. <sup>25</sup> And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? <sup>26</sup> When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. <sup>27</sup> Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. <sup>28</sup> And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. <sup>29</sup> Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

### *Now it's The Apostle Paul standing before the Sanhedrin Court*

<sup>30</sup> On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

### Acts 23

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. <sup>2</sup> And the high priest Ananias [he was the Jewish High Priest from about 47 to 58 AD] commanded them that stood by him to smite [hit] him on the mouth. <sup>3</sup> Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? <sup>4</sup> And they that stood **by said, Revilest thou God's high priest?** <sup>5</sup> Then said Paul, I wist not, brethren, that he was the high priest [Paul was a Christian and away from Jerusalem and apparently unaware that Ananias was the new High Priest]: for it is written, Thou shalt not speak evil of the ruler of thy people. <sup>6</sup> But when Paul perceived that the one part were Sadducees [Politicians], and the other Pharisees [Clergy], he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. <sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. <sup>9</sup> And there arose a great **cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.** <sup>10</sup> And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. <sup>11</sup> And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

### *Paul is Transferred from Jerusalem to Caesarea, Israel*

<sup>12</sup> And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. <sup>13</sup> And they were more than forty which had made this conspiracy. <sup>14</sup> And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. <sup>15</sup> Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. <sup>16</sup> **And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.** <sup>17</sup> Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. <sup>18</sup> So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. <sup>19</sup> Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? <sup>20</sup> And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to

morrow into the council, as though they would enquire somewhat of him more perfectly. <sup>21</sup> But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. <sup>22</sup> So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. <sup>23</sup> And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; <sup>24</sup> And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. <sup>25</sup> And he wrote a letter after this manner: <sup>26</sup> Claudius Lysias unto the most excellent governor Felix sendeth greeting. <sup>27</sup> This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. <sup>28</sup> And when I would have known the cause wherefore they accused him, I brought him forth into their council: <sup>29</sup> Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. <sup>30</sup> And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. <sup>31</sup> Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. <sup>32</sup> On the morrow they left the horsemen to go with him, and returned to the castle: <sup>33</sup> Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him. <sup>34</sup> And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; <sup>35</sup> I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in **Herod's judgment hall**.

## Acts 24

### *Paul Imprisoned in Caesarea, Israel*

And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. <sup>2</sup> And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, <sup>3</sup> We accept it always, and in all places, most noble Felix, with all thankfulness. <sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. <sup>5</sup> For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: <sup>6</sup> Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. <sup>7</sup> But the chief captain Lysias came upon us, and with great violence took him away out of our hands, <sup>8</sup> Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. <sup>9</sup> And the Jews also assented, saying that these things were so. <sup>10</sup> Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: <sup>11</sup> Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. <sup>12</sup> And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: <sup>13</sup> Neither can they prove the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: <sup>15</sup> And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. <sup>16</sup> And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. <sup>17</sup> Now after many years I came to bring alms to my nation, and offerings. <sup>18</sup> Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. <sup>19</sup> Who ought to have been here before thee, and object, if they had ought against me. <sup>20</sup> Or else let these same here say, if they have found any evil doing in me, while I stood before the council, <sup>21</sup> Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. <sup>22</sup> And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. <sup>23</sup> And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

*Paul stands before Roman Procurator (Governor) Felix who served for Caesar Nero*

<sup>24</sup> And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. <sup>25</sup> And as he reasoned of righteousness, temperance, and judgment to come Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. <sup>26</sup> He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. <sup>27</sup> **But after two years Porcius (Procurator) Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound [in prison].**

Acts 25

*Paul stands before Roman Procurator (Governor) Festus*

Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. <sup>2</sup> Then the high priest and the chief of the Jews informed him against Paul, and besought him, <sup>3</sup> And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. <sup>4</sup> But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. <sup>5</sup> Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. <sup>6</sup> And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. <sup>7</sup> And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. <sup>8</sup> While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. <sup>9</sup> But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? <sup>10</sup> **Then said Paul, I stand at Caesar's judgment seat,** where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. <sup>11</sup> For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. <sup>12</sup> Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

*Paul stands before King Agrippa II  
the great-grandson of Herod the Great (Matthew 2:1)*

<sup>13</sup> And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. <sup>14</sup> And when they had been **there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:** <sup>15</sup> About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. <sup>16</sup> To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. <sup>17</sup> Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. <sup>18</sup> Against whom when the accusers stood up, they brought none accusation of such things as I supposed: <sup>19</sup> But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. <sup>20</sup> And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. <sup>21</sup> But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. <sup>22</sup> Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. <sup>23</sup> And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the **chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.** <sup>24</sup> And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. <sup>25</sup> But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. <sup>26</sup> Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you,

and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. <sup>27</sup> For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

## Acts 26

### *Paul Defends Himself before King Agrippa II*

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: <sup>2</sup> I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: <sup>3</sup> Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. <sup>4</sup> My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; <sup>5</sup> Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. <sup>6</sup> And now I stand and am judged for the hope of the promise made of God unto our fathers: <sup>7</sup> Unto which promise our twelve tribes, instantly serving **God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.** <sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead? <sup>9</sup> I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. <sup>10</sup> Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. <sup>11</sup> And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

### *Paul Preaches to King Agrippa II*

<sup>12</sup> Whereupon as I went to Damascus with authority and commission from the chief priests, <sup>13</sup> At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. <sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup> Delivering thee from the people, and from the Gentiles, unto whom now I send thee, <sup>18</sup> To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. <sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. <sup>21</sup> For these causes the Jews caught me in the temple, and went about to kill me. <sup>22</sup> Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: <sup>23</sup> That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. <sup>24</sup> And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. <sup>25</sup> But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. <sup>26</sup> For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. <sup>27</sup> King Agrippa, believest thou the prophets? I know that thou believest. <sup>28</sup> Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. <sup>29</sup> And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

### *Paul had appealed unto Caesar Nero*

<sup>30</sup> And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: <sup>31</sup> And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. <sup>32</sup> Then said Agrippa unto Festus, This man might have been set at liberty [released], if he had not appealed unto Caesar.

## Acts 27

### *Paul is sent to Rome*

**The Apostle Paul's Journey to Rome** – The Four Dispensations of the Times since the 1st Coming of Jesus Christ seem to have **been mapped out and enacted throughout Paul's Journey to Rome** — 1. The Apostles Dispensation (Acts 27:1-5) — 2. The Common Christian Church Age (Acts 27:6-44) — 3. The Martyred Saints of Revelation Tribulation (Acts 28:1-15) — 4. The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth (Acts 28:16-31)

[The Apostles Dispensation: (Acts 27:1-5)] And when it was determined that we should sail into Italy, they delivered **Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.** <sup>2</sup> And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. <sup>3</sup> And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. <sup>4</sup> And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. <sup>5</sup> And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. [Common Christian Church Age: (Acts 27:6-44)] <sup>6</sup> And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. <sup>7</sup> And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; <sup>8</sup> And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. <sup>9</sup> Now when much time was spent, and when sailing was now dangerous, because The Fast [Yom Kippur] was now already past, Paul admonished them, <sup>10</sup> And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. <sup>11</sup> Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. <sup>12</sup> And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

### *The Ship Encounters a Storm (Euroclydon)*

<sup>13</sup> And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. <sup>14</sup> But not long after there arose against it a tempestuous wind, called Euroclydon. <sup>15</sup> And when the ship was caught, and could not bear up into the wind, we let her drive. <sup>16</sup> And running under a certain island which is called Clauda, we had much work to come by the boat: <sup>17</sup> Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. <sup>18</sup> And we being exceedingly tossed with a tempest, the next day they lightened the ship; <sup>19</sup> And the third day we cast out with our own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. <sup>21</sup> But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. <sup>22</sup> **And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.** <sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve, <sup>24</sup> Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. <sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. <sup>26</sup> Howbeit we must be cast upon a

certain island. <sup>27</sup> But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; <sup>28</sup> And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. <sup>29</sup> Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. <sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, <sup>31</sup> Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off. <sup>33</sup> And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. <sup>34</sup> Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. <sup>35</sup> And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. <sup>36</sup> Then were they all of good cheer, and they also took some meat. <sup>37</sup> And we were in all in the ship two hundred threescore and sixteen souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

### *Shipwrecked off the Coast of the Island of Malta*

<sup>39</sup> And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup> And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. <sup>41</sup> And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. <sup>42</sup> **And the soldiers' counsel was** to kill the prisoners, lest any of them should swim out, and escape. <sup>43</sup> But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: <sup>44</sup> And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

## Acts 28

### *On the Island of Malta*

[The Martyred Saints of Revelation Tribulation: (Acts 28:1-15)] And when they were escaped, then they knew that the island was called Melita. <sup>2</sup> And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. <sup>3</sup> And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. <sup>4</sup> And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. <sup>5</sup> And he shook off the beast into the fire, and felt no harm. <sup>6</sup> Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. <sup>7</sup> In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. <sup>8</sup> And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. <sup>9</sup> So when this was done, others also, which had diseases in the island, came, and were healed: <sup>10</sup> Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

### *Resuming the Voyage to Italy*

<sup>11</sup> And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. <sup>12</sup> And landing at Syracuse, we tarried there three days. <sup>13</sup> And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: <sup>14</sup> Where we found

brethren, and were desired to tarry with them seven days: and so we went toward Rome. <sup>15</sup> And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

### *Paul's Arrival at Rome*

[The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth: (Acts 27:16-31)] <sup>16</sup> And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. <sup>17</sup> And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> Who, when they had examined me, would have let me go, because there was no cause of death in me. <sup>19</sup> But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. <sup>20</sup> For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. <sup>21</sup> And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. <sup>23</sup> And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. <sup>24</sup> And some believed the things which were spoken, and some believed not. <sup>25</sup> And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, <sup>26</sup> Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: <sup>27</sup> For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. <sup>28</sup> Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. <sup>29</sup> And when he had said these words, the Jews departed, and had great reasoning among themselves. <sup>30</sup> And Paul dwelt two whole years in his own hired house, and received all that came in unto him, <sup>31</sup> Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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### Addendum

#### **The Four Dispensations of The Bible's New Testament**

**In the Apostle Paul's trip to Rome** [recorded in the Bible's Book of Acts by the early Church Historian Luke] are some of the most coddled and cryptic passages of the Bible's New Testament – Was Luke aided by the Apostle Paul, putting forth the future of the Church Era and an End Time scenario that Christians could glean from to understand events both current and future? — **Coming Soon: Decoding The Apostle Paul's Trip to Rome (Acts Chapters 27 – 28)**

We will take a brief look at Acts chapters 27 and 28. Here are some of the very cryptic verses that possibly tell a parallel story [of the Church Age and End Times] to the story of Paul's voyage to Rome. — "Acts 27:4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary." — "Acts 27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein." — "Acts 27:9 Now when much time was

spent, and when sailing was now dangerous, because the fast [Yom Kippur] was now already past, Paul admonished them,” — **“Acts 27:14 But not long after there arose against it a tempestuous wind, called Euroclydon.”** — **“Acts 27:15-16** And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by **the boat:**” — **“Acts 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.”** — **“Acts 27:29** Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.” — **“Acts 28:3** And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.” — **“Acts 28:5** And he shook off the beast [G2342 - Therion] into the fire, and felt no harm.” — **“Acts 28:11** And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was [Gnosticis] Castor and Pollux.” — **“Acts 28:15** And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.”

Summary: **The Apostle Paul's Journey to Rome** – The Four Dispensations of the Times since the 1st Coming of **Jesus Christ seem to have been mapped out and enacted throughout Paul's Journey** to Rome — 1. The Apostles Dispensation (Acts 27:1-5) — 2. The Common Christian Church Age (Acts 27:6-44) — 3. The Martyred Saints of Revelation Tribulation (Acts 28:1-15) — 4. The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth (Acts 28:16-31)

1. The Apostles Dispensation (Acts 27:1-5): Paul and the other Apostles [eyewitnesses] of Jesus Christ go into the **world preaching the Gospel of the Kingdom of God in Jesus Christ.** “Acts 27:3-5 And [representing the Apostolic Missionary Journey Age] the next day we touched at Sidon. And Julius courteously entreated Paul, and gave \*him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the \*\*winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.” {Note: Luke and the Apostle Paul seem to be recording two primary things. 1. Looking back on all of Paul's Missionary Journeys that Paul felt that they had gone well and that on the whole the Gospel was being well received “him liberty to go unto his friends to refresh himself” that Paul had made a lot of friends on his Missionary Trips and was refreshed by the fellowship he had with the Gentile Christians. 2. Also noting that “the [spiritual] winds were contrary” seeming to imply that there was a great deal of spiritual (demonic) opposition to the Gospel Message going forward.} — 2. The Common Christian Church Age (Acts 27:6-44): “Acts 27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.” {Note: The ship of the Apostolic Age has ended and the ship of the Common Christian Church Age has launched – carrying the nourishing wheat (Bible) and the four anchors (4 Gospels). The [Christian] ship spends a great deal of time in the port of “Fair Havens” and then departs into adversity to the extent that the storms of life strand and tear the ship apart. Noteworthy, the Church [ship] has the four anchors [4 Gospels] and correctly uses them to stabilize the ship in dangerous waters however also note how the cargo of wheat [Bible] is considered too big of a burden and is cast overboard (Acts 27:38) away from the Church. — 3. The Martyred Saints of Revelation Tribulation (Acts 28:1-15): After the Christian Church Age has come to an end the Revelation Tribulation Age begins. {Note: The Saints of Revelation are washed ashore into a strange society and economy where they are refugees; destitute and in peril. Though working hard and trying to get along they are Bitten by the Beast and transported to fellowship with their fellow Martyrs. — 4. The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth (Acts 27:16-31): Having finally arrived in Rome the Throne of the King the Millennial Rein of Jesus Christ is now being depicted. {Note: As a type of a citizen of the Millennial Reign of Jesus Christ, Paul is sent not to jail but to his own house to live [for two years]. Once in his Millennial House the Apostle Paul immediately begins to fellowship with the Jews of the Millennial Age.} — **Paul's Journey to Rome and the book of Acts concludes “Acts 28:30-31 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, \*\*Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”** [[article link](#)]

## The Apostle Paul

### Footsteps of Paul (Photos)

According to the Acts of the Apostles, Paul made three separate missionary journeys and a journey to Rome. The biblical narrative ends there, but tradition has it that he was martyred in Rome around 67 AD. ... **Fortunately for** modern travelers interested in biblical sites, Paul traveled in some of the most beautiful places around the Mediterranean! Below is an illustrated index of the 11 Footsteps of Paul profiled on Sacred Destinations so far. For **photo credits, please see corresponding articles.** ... **Paul in Rome: According to early tradition, Paul was imprisoned** [2 Timothy 4:16] in Rome in 53-62 AD and again [2 Timothy 4:6] in 64 AD. While in Rome he wrote the New Testament books of Ephesians, Colossians, Philemon, 1 and 2 Timothy and Titus. According to the 4th-century historian Eusebius, he (Paul) was beheaded in Rome in 67 AD. [[article link](#)]

## The Book of Acts – The Apostles Peter, John, Paul

Background to the Book of Acts: The book of Acts has traditionally been called the Acts of the Apostles and this can be a bit confusing because the contents is not about all the apostles, but primarily on the life of Peter (Chapters 1-12) and Paul (Chapters 13-28) – Rather than a history book it is more in line with a biography – Luke gives a record of the life [of Jesus] and events of the early Church for a period of about sixty to sixty five years {About 35 years of Early Church History: The Ascension of Jesus Christ from Mount Olivet, Jerusalem in about 33 A.D. – The Jerusalem Council [1st Church Council] in about 50 A.D. (Acts 15) – until just before the Martyrdom of the Apostle Paul in Rome in about 67 A.D.}

The gospels end with the great commission. (Matthew 28:19-20). **“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, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.”** The book of Acts opens with instructions to the Disciples to wait in Jerusalem for the Holy Spirit. These instructions become the theme of the book of Acts and give us a clue to how the spread of Christianity would take place. The purpose of Acts is to show the spread of the Gospel **throughout the then known world.** **‘But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.’ (Acts 1:1-8).** The disciples were to be witnesses. In the first twelve chapters the focus is on the Gospel going forth under Peter's direction in Jerusalem. There the ministry was directed mainly among the Jews in Jerusalem. Then the life and ministry of the Apostle Paul is stressed in his missionary activities outside of the borders of Israel. He is known as the Apostle to the Gentiles. — Jerusalem: Chapter 1-7: Jewish Christian Church which covers about the first fifteen years. Peter is the central character during this period which centers around Jerusalem. — Judea and Samaria: Chapter 8-12: Gentile Christian Church takes in the next twenty-five years. Paul is the central character during this period which centers around Antioch. Paul takes the gospel to the Gentiles. Ends of the Earth: Chapter 13-28: Consolidation of the Church covers the last thirty years to the close of this period. John is the central character during this period which centers around Ephesus {though not really mentioned in the Book of Acts}. [\[article link\]](#)

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# ROMANS

## THE EPISTLE OF PAUL THE APOSTLE TO THE

### ROMANS

#### Romans 1

#### Introduction

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, <sup>2</sup> Which he had promised afore by his prophets in the holy scriptures, <sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: <sup>5</sup> By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: <sup>6</sup> Among whom are ye also the called of Jesus Christ: <sup>7</sup> To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

#### *The Apostle Paul's Longing to Visit the Christian Church in Rome*

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; <sup>10</sup> Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. <sup>11</sup> For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; <sup>12</sup> That is, that I may be comforted together with you by the mutual faith both of you and me. <sup>13</sup> Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto, that I might have some fruit among you also, even as among other Gentiles. <sup>14</sup> I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. <sup>15</sup> So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. <sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

#### **God's Passion (Wrath) to Punish Sin**

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; <sup>19</sup> Because that which may be known of God is manifest in them; for God hath shewed it unto them. <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: <sup>21</sup> Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup> Professing themselves to be wise, they became fools, <sup>23</sup> And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. <sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: <sup>25</sup> Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. <sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup> And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. <sup>28</sup> And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; <sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup> Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things,

disobedient to parents, <sup>31</sup> Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: <sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## Romans 2

### The Goodness of God leads Sinners to Repentance *Those who Reject the Goodness of God will receive God's Righteous Judgment*

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. <sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such things. <sup>3</sup> And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? <sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; <sup>6</sup> Who will render to every man according to his deeds: <sup>7</sup> To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: <sup>8</sup> But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, <sup>9</sup> Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; <sup>10</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: <sup>11</sup> For there is no respect of persons with God. <sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; <sup>13</sup> For not the hearers of the law are just before God, but the doers of the law shall be justified. <sup>14</sup> For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; <sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

### *The Levitical Law is only a form of God's knowledge and of the Truth but it is not God*

<sup>17</sup> Behold, thou art called a Jew, and retest [rest] in the law, and makest thy boast of God, <sup>18</sup> And knowest his will, and approvest the things that are more excellent, being instructed out of the law; <sup>19</sup> And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>20</sup> An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. <sup>21</sup> Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? <sup>22</sup> Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? <sup>23</sup> Thou that makest thy boast of the law, through breaking the law dishonourest thou God? <sup>24</sup> For the name of God is blasphemed among the Gentiles through you, as it is written. <sup>25</sup> For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? <sup>28</sup> For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: <sup>29</sup> But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

## Romans 3

***God's is Faithful to Save us while the Law (oracles) itself are actually unable to Redeem us***

What advantage then hath the Jew? or what profit is there of circumcision? <sup>2</sup> Much every way: chiefly, because that unto them were committed the oracles of God. <sup>3</sup> For what if some did not believe? shall their unbelief make the faith of God without effect? <sup>4</sup> God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. <sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak as a man <sup>6</sup> God forbid: for then how shall God judge the world? <sup>7</sup> For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>8</sup> And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

*Apart from a Personal Relationship with God  
Neither the Jews nor the Gentiles are Saved*

<sup>9</sup> What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; <sup>10</sup> As it is written, There is none righteous, no, not one: <sup>11</sup> There is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. <sup>13</sup> Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: <sup>14</sup> Whose mouth is full of cursing and bitterness: <sup>15</sup> Their feet are swift to shed blood: <sup>16</sup> Destruction and misery are in their ways: <sup>17</sup> And the way of peace have they not known: <sup>18</sup> There is no fear of God before their eyes. <sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. <sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

*A Personal Relationship with God comes only through our Faith in Jesus Christ  
it is not earned by our Works and is not achieved by our following of the Levitical Law*

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: <sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus: <sup>25</sup> Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. <sup>27</sup> Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law. <sup>29</sup> Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

## Romans 4

*Abraham was Justified by Faith over 400 years before Moses and the Levitical Law*

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup> For if Abraham were justified by works, he hath whereof to glory; but not before God. <sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. <sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup>

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed is the man to whom the Lord will not impute sin. <sup>9</sup> Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: <sup>12</sup> And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. <sup>13</sup> For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. <sup>14</sup> For if they which are of the law be heirs, faith is made void, and the promise made of none effect: <sup>15</sup> Because the law worketh wrath: for where no law is, there is no transgression. <sup>16</sup> Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, <sup>17</sup> As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. <sup>18</sup> Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. <sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, **neither yet the deadness of Sarah's womb:** <sup>20</sup> He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; <sup>21</sup> And being fully persuaded that, what he had promised, he was able also to perform. <sup>22</sup> And therefore it was imputed to him for righteousness. <sup>23</sup> Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup> But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; <sup>25</sup> Who was delivered for our offences, and was raised again for our justification.

## Romans 5

*Being Justified by our faith in Jesus Christ we now have Peace and Joy with God*

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. <sup>3</sup> And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; <sup>4</sup> And patience, experience; and experience, hope: <sup>5</sup> And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. <sup>6</sup> For when we were yet without strength, in due time Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. <sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him. <sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. <sup>11</sup> And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

*Spiritual and Physical Death entered Humanity through the one person Adam  
Eternal Life was Restored through the one person Jesus Christ*

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> For until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless **death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,** who is the figure of him that was to come. <sup>15</sup> But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. <sup>17</sup> **For if by one man's offence death reigned by one;** much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. <sup>18</sup> Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. <sup>19</sup> **For as by one man's disobedience**

many were made sinners, so by the obedience of one shall many be made righteous. <sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

## Romans 6

### *We should be Alive (participate) in Christ and Dead (nonparticipation) to Sin*

What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup> Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him: <sup>9</sup> Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace.

### *We are the Servants of who we Obey*

<sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. <sup>22</sup> But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

## Romans 7

### *Be dead to the Old Law in order to Serve God in the Newness of the Holy Spirit*

Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? <sup>2</sup> For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. <sup>3</sup> So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

*Everyone still Struggles with Sin*

<sup>7</sup> What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which was ordained to life, I found to be unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew me. <sup>12</sup> Wherefore the law is holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that it is good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8

*The Christian Life is in the Spirit Life of God*

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>2</sup> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. <sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup> That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>5</sup> For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup> For to be carnally minded is death; but to be spiritually minded is life and peace. <sup>7</sup> Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. <sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup> For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

*Conformation of our Christian Eternal Life*

<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

*Our Future Glory in the Presence of God*

<sup>18</sup> For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, <sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup> And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. <sup>24</sup> For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup> But if we hope for that we see not, then do we with patience wait for it. <sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup> And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

*Nothing can separate us from the Love of Jesus Christ*

<sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to his purpose. <sup>29</sup> For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. <sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. <sup>31</sup> What shall we then say to these things? If God be for us, who can be against us? <sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>33</sup> **Who shall lay any thing to the charge of God's elect?** It is God that justifieth. <sup>34</sup> Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. <sup>35</sup> Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. <sup>37</sup> Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 9

*The Promises of God still belong to Israel*

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, <sup>2</sup> That I have great heaviness and continual sorrow in my heart. <sup>3</sup> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: <sup>4</sup> Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; <sup>5</sup> Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. <sup>6</sup> Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: <sup>7</sup> Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. <sup>8</sup> That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. <sup>9</sup> For this is the word of promise, At this time will I come, and Sarah shall have a son. <sup>10</sup> And not only this; but when Rebecca also had conceived by one, even by our father Isaac; <sup>11</sup> For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; <sup>12</sup> It was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>14</sup> What shall we say then? Is there unrighteousness with God? God forbid. <sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup>

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. <sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? <sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? <sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? <sup>22</sup> What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: <sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>25</sup> As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. <sup>26</sup> And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. <sup>27</sup> Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: <sup>28</sup> For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. <sup>29</sup> And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

### *The Jewish Misplaced Faith in the Old Law*

<sup>30</sup> What shall we say then? That the Gentiles, which followed not after righteousness, have attained [faith] to righteousness, even the righteousness which is of faith. <sup>31</sup> But Israel, which followed after the [Levitical] law of righteousness, hath not attained to the [Royal] law of righteousness. <sup>32</sup> Wherefore? Because they sought it not by faith [Royal Law], but as it were by the works of the [Levitical] law. For they stumbled at [Jesus Christ] that Stumblingstone; <sup>33</sup> As it is written, Behold, I lay in Sion (Zion) a Stumblingstone and Rock of offence: and whosoever believeth on Him shall not be ashamed.

### Romans 10

#### *The Redeemed Jewish Remnant of Israel The Jewish Remnant are Redeemed but not yet Saved*

**Brethren, my heart's desire and prayer to God for Israel [redeemed Jews] is, that they might be saved [salvation in Jesus Christ].** <sup>2</sup> For I bear them record that they have a zeal of God, but not according to knowledge. <sup>3</sup> For they being **ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves** unto the righteousness of God. <sup>4</sup> For Christ is the end of the law for righteousness to every one that believeth. <sup>5</sup> For Moses describeth the righteousness which is of the [Levitical] law, That the man which doeth those things shall live by them. <sup>6</sup> But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above: <sup>7</sup> Or, Who shall descend into the deep? that is, to bring up Christ again from the dead. <sup>8</sup> But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; <sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

#### *God is gracious to All who Call Upon His Name*

<sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed. <sup>12</sup> For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. <sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved. <sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! <sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup> So then faith cometh by hearing, and hearing by the word of God. <sup>18</sup> But I say, Have they not heard? Yes

verily, their sound went into all the earth, and their words unto the ends of the world. <sup>19</sup> But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. <sup>20</sup> But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. <sup>21</sup> But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

## Romans 11

*All [past, present and future] Currently Redeemed Jews of Israel will Receive Salvation once in Heaven*

I say then, Hath God cast away his people [No]? God forbid. For I [Apostle Paul] also am an Israelite [Jew], of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias [Elijah]? how he maketh intercession to God against Israel, saying, <sup>3</sup> Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. <sup>4</sup> But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. <sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. <sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded [temporarily by God] <sup>8</sup> According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. <sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: <sup>10</sup> Let their eyes be darkened, that they may not see, and bow down their back alway. <sup>11</sup> I say then, Have they stumbled that they should fall [No]? God forbid: but rather through their fall salvation [in this world] is come unto the Gentiles, for to provoke them to jealousy.

*The Jewish setback from Salvation is only Temporary*

<sup>12</sup> Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? <sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> If by any means I may provoke to emulation them which are my flesh, and might save [Salvation] some of them [Jews who are already Redeemed]. <sup>15</sup> For if the casting away of them be the reconciling of the world, what shall the receiving [back] of them be, but life from the dead? <sup>16</sup> For if the firstfruit [Judaism] be holy, the lump [Judeo-Christianity] is also holy: and if the root [Messiah - Jesus Christ] be holy, so are the branches [worshippers].

*Ingrafted Branches – The Good Olive Tree [Holy Spirit] – The Vine [Jesus Christ]*

<sup>17</sup> And if some of the [Jewish] branches be broken off, and thou, being a [Gentile] wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the Olive Tree [Holy Spirit]; <sup>18</sup> Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: <sup>21</sup> For if God spared not the natural branches, take heed lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup> For if thou wert cut out of the [fallen] olive tree which is wild by nature, and wert grafted contrary to nature into a Good Olive Tree [Holy Spirit]: how much more shall these [Jews], which be the natural branches, be grafted into their own olive tree? <sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion (Zion) the Deliverer [Messiah], and shall turn away ungodliness from Jacob: <sup>27</sup> For this is my covenant unto them, when I shall

take away their sins. <sup>28</sup> As concerning the gospel, they are enemies for your sakes: but as touching the election, they **are beloved for the fathers' sakes.**

*Christian Mercy is required when regarding the Jews*

<sup>29</sup> For the gifts and calling of God are without repentance [revoking]. <sup>30</sup> For as ye in times past [Gentiles] have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> Even so have these also now not believed, that through your [Christian] mercy they [Jews] also may obtain mercy. <sup>32</sup> For God hath concluded them all in unbelief, that He might have mercy upon all.

*Doxology*

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! <sup>34</sup> For who hath known the mind of the Lord? or who hath been his counsellor? <sup>35</sup> Or who hath first given to him, and it shall be recompensed unto him again? <sup>36</sup> For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Romans 12

*Exhortation to Christians to Live our Life as A Living Sacrifices to God*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. <sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. <sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we, being many, are one body in Christ, and every one members one of another. <sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; <sup>7</sup> Or ministry, let us wait on our ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. <sup>9</sup> Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. <sup>10</sup> Be kindly affectioned one to another with brotherly love; in honour preferring one another; <sup>11</sup> Not slothful in business; fervent in spirit; serving the Lord; <sup>12</sup> Rejoicing in hope; patient in tribulation; continuing instant in prayer; <sup>13</sup> Distributing to the necessity of saints; given to hospitality. <sup>14</sup> Bless them which persecute you: bless, and curse not. <sup>15</sup> Rejoice with them that do rejoice, and weep with them that weep. <sup>16</sup> Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. <sup>17</sup> Recompense to no man evil for evil. Provide things honest in the sight of all men. <sup>18</sup> If it be possible, as much as lieth in you, live peaceably with all men. <sup>19</sup> Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. <sup>20</sup> Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup> Be not overcome of evil, but overcome evil with good.

## Romans 13

### *Submission to the Authorities*

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. <sup>5</sup> Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup> **For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.** <sup>7</sup> Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

### *Christian Love does Fulfill the Royal Law*

<sup>8</sup> Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the [Royal] law. <sup>9</sup> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. <sup>10</sup> Love worketh no ill to his neighbour: therefore love is the fulfilling of the [Royal] law.

### *Our Heavenly Salvation Draws Nearer each Day*

<sup>11</sup> And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. <sup>12</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. <sup>13</sup> Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. <sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

## Romans 14

### *The Contrast between weak Christians and the strong Christians*

Him that is weak in the faith receive ye, but not to doubtful [disbelief] disputations [arguments]. <sup>2</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs. <sup>3</sup> Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. <sup>4</sup> Who art thou that judgest another **man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.** <sup>5</sup> One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. <sup>6</sup> He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup> For none of us liveth to himself, and no man dieth to himself. <sup>8</sup> For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, **we are the Lord's.** <sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. <sup>10</sup> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. <sup>12</sup> So then every one of us shall give account of himself to God. <sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion **to fall in his brother's way.** <sup>14</sup> I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any

thing to be unclean, to him it is unclean. <sup>15</sup> But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

*The Kingdom of God is not in socializing but in Righteousness*

<sup>16</sup> Let not then your good be evil spoken of: <sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>18</sup> For he that in these things serveth Christ is acceptable to God, and approved of men. <sup>19</sup> Let us therefore follow after the things which make for peace, and things wherewith one may edify another. <sup>20</sup> For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. <sup>21</sup> It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. <sup>22</sup> Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. <sup>23</sup> And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Romans 15

*Fellowship with one another in patience as God is Patient with us*

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup> Let every one of us please his neighbour for his good to edification. <sup>3</sup> For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. <sup>4</sup> For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. <sup>5</sup> Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: <sup>6</sup> That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. <sup>7</sup> Wherefore receive ye one another, as Christ also received us to the glory of God.

*Jesus during His earthly Ministry Confirmed God's Promises to the Jews and the Prophets of Old had also already Declared to the Gentiles that they would Receive of the same God's Promises*

<sup>8</sup> Now I say that Jesus Christ was a minister of the circumcision [Jews] for the truth of God, to confirm the promises made unto the fathers: <sup>9</sup> And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. <sup>10</sup> And again he saith, Rejoice, ye Gentiles, with his people. <sup>11</sup> And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. <sup>12</sup> And again, Esaias (Elijah) saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. <sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

*The Apostle Paul is the Chosen Messenger of the Gospel to the Gentiles*

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, <sup>16</sup> That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. <sup>17</sup> I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. <sup>18</sup> For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, <sup>19</sup> Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. <sup>20</sup> Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon **another man's foundation**: <sup>21</sup> But as it is written, To whom

he was not spoken of, they shall see: and they that have not heard shall understand. <sup>22</sup> For which cause also I have been much hindered from coming to you.

### *Paul's Plan to Visit Rome*

<sup>23</sup> But now having no more place in these parts, and having a great desire these many years to come unto you; <sup>24</sup> Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. <sup>25</sup> But now I go unto Jerusalem to minister unto the saints. <sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. <sup>27</sup> It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. <sup>28</sup> When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. <sup>29</sup> And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. <sup>30</sup> Now I beseech you, brethren, for the **Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me** in your prayers to God for me; <sup>31</sup> That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; <sup>32</sup> That I may come unto you with joy by the will of God, and may with you be refreshed. <sup>33</sup> Now the God of peace be with you all. Amen.

## Romans 16

### Final Instructions

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: <sup>2</sup> That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

### *Paul's Personal Greetings to The Church in Rome*

<sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup> Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup> Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ. <sup>6</sup> Greet Mary, who bestowed much labour on us. <sup>7</sup> Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. <sup>8</sup> Greet Amplias my beloved in the Lord. <sup>9</sup> Salute Urbane, our helper in Christ, and Stachys my beloved. <sup>10</sup> Salute Apelles **approved in Christ. Salute them which are of Aristobulus' household.** <sup>11</sup> Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. <sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>15</sup> Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. <sup>16</sup> Salute one another with an holy kiss. The churches of Christ salute you. <sup>17</sup> Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. <sup>18</sup> For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. <sup>19</sup> For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. <sup>20</sup> And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. <sup>21</sup> Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. <sup>22</sup> I Tertius, who wrote this epistle, salute you in the Lord. <sup>23</sup> Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

## Benediction

<sup>24</sup> The grace of our Lord Jesus Christ be with you all.

Amen.

## Farewell Doxology

<sup>25</sup> Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, <sup>26</sup> But now is made manifest, and by the scriptures of the prophets, according to the Commandment of the everlasting God, made known to all Nations for the obedience of faith: <sup>27</sup> To God only wise, be Glory through Jesus Christ forever.

Amen.

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# GALATIANS

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS

Galatians 1

## Introduction

Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead; <sup>2</sup> And all the brethren which are with me, unto the churches of Galatia: <sup>3</sup> Grace be to you and peace from God the Father, and from our Lord Jesus Christ, <sup>4</sup> Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: <sup>5</sup> To whom be glory for ever and ever.

Amen.

Jesus Christ is the Eternal Life Gospel  
apart from Jesus Christ there is No Other Gospel

<sup>6</sup> I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup> Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. <sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. <sup>10</sup> For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

## Paul Called by God

<sup>11</sup> But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup> For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. <sup>13</sup> For ye have heard of my conversation in time past **in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:** <sup>14</sup> And profited in the **Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.** <sup>15</sup> **But when it pleased God, who separated me from my mother's womb, and called me** by his grace, <sup>16</sup> To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: <sup>17</sup> Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. <sup>18</sup> Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup> But **other of the apostles saw I none, save James the Lord's brother.** <sup>20</sup> Now the things which I write unto you, behold, before God, I lie not. <sup>21</sup> Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup> And was unknown by face unto the churches of Judaea which were in Christ: <sup>23</sup> But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. <sup>24</sup> And they glorified God in me.

## Galatians 2

### Paul Accepted by the Apostles in Jerusalem

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. <sup>2</sup> And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. <sup>3</sup> But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup> And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: <sup>5</sup> To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. <sup>6</sup> But of these who **seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they** who seemed to be somewhat in conference added nothing to me: <sup>7</sup> But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; <sup>8</sup> For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles: <sup>9</sup> And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. <sup>10</sup> Only they would that we should remember the poor; the same which I also was forward to do.

### *The Apostle Paul admonishes the Apostle **Peter's** behavior*

<sup>11</sup> But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup> For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup> And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. <sup>14</sup> But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? <sup>15</sup> We who are Jews by nature, and not sinners of the Gentiles, <sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. <sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. <sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor. <sup>19</sup> For I through the law am dead to the law, that I might live unto God. <sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup> I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

## Galatians 3

### Only Resurrection Faith in Jesus Christ Exists

#### The Just Shall Live by Faith – The Levitical Law is not of Faith

#### *The Levitical Law and the Observances [Temple] of the Levitical Law have ceased*

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? <sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? <sup>4</sup> Have ye suffered so many things in vain? if it be yet in vain. <sup>5</sup> He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? <sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. <sup>9</sup> So then they which be of

faith are blessed with faithful Abraham. <sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. <sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: <sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The Ancient Promises of God are Preeminent over  
The Levitical Law (temporary instructions for man to follow)

<sup>15</sup> Brethren, I speak after the manner of men; **Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.** <sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>17</sup> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. <sup>18</sup> For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. <sup>19</sup> Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. <sup>20</sup> Now a mediator is not a mediator of one, but God is one. <sup>21</sup> Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup> Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

**The 'born again'** Children of God after the Completed Adoption  
in the Resurrection become The Completed Sons/Daughters of God

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus. <sup>27</sup> For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup> **And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

Galatians 4

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup> But is under tutors and governors until the time appointed of the father. <sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

**Paul's Concern for the Galatians**

<sup>8</sup> Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. <sup>9</sup> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? <sup>10</sup> Ye observe days, and months, and times, and years. <sup>11</sup> I am afraid of you, lest I have bestowed upon you labour in vain. <sup>12</sup> Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. <sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first. <sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. <sup>15</sup> Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. <sup>16</sup> Am I therefore become your enemy, because I tell you the truth? <sup>17</sup> They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. <sup>18</sup> But it is good to be zealously affected always in a good thing, and not only when I am present with you. <sup>19</sup> My little children, of whom I travail in birth again until Christ be formed in you, <sup>20</sup> I desire to be present with you now, and to change my voice; for I stand in doubt of you.

The Two Covenants: Old the Levitical Law of Mt. Sinai  
New [The New Testament] the Promises of Jerusalem, Mt. Zion

<sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law [the Law Mt. Sinai is deserted, empty and void]? <sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. <sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. <sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. <sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. <sup>26</sup> But Jerusalem which is above is free, which is the mother of us all. <sup>27</sup> For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. <sup>28</sup> Now we, brethren, as Isaac was, are the children of promise. <sup>29</sup> But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. <sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. <sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

Galatians 5

Our Christian Freedom in Jesus Christ

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. <sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. <sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law. <sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. <sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith. <sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. <sup>7</sup> Ye did run well; who did hinder you that ye should not obey the truth? <sup>8</sup> This persuasion cometh not of him that calleth you. <sup>9</sup> A little leaven leaveneth the whole lump. <sup>10</sup> I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. <sup>11</sup> And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. <sup>12</sup> I would they were even cut off which trouble you. <sup>13</sup> For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup> For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. <sup>15</sup> But if ye bite and devour one another, take heed that ye be not consumed one of another.

*Eternal Life is by the Holy Spirit  
The Holy Spirit and our Fallen (Flesh) Nature are Enemies at War against each other*

<sup>16</sup> This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. <sup>18</sup> But if ye be led of the Spirit, ye are not under the law. <sup>19</sup> Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law. <sup>24</sup> **And they that are Christ's have crucified the flesh with the affections and lusts.** <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

## Galatians 6

### Fulfill the Royal Law of Jesus Christ

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup> **Bear ye one another's burdens, and so fulfil the [Royal] Law of Christ.** <sup>3</sup> For if a man think himself to be something, when he is nothing, he deceiveth himself. <sup>4</sup> But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. <sup>5</sup> For every man shall bear his own burden. <sup>6</sup> Let him that is taught in the word communicate unto him that teacheth in all good things. <sup>7</sup> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. <sup>9</sup> And let us not be weary in well doing: for in due season we shall reap, if we faint not. <sup>10</sup> As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

*The New Covenant is Not in the Old Physical Circumcision  
it is **in our New 'born again' Resurrection** Creation Eternal Life*

<sup>11</sup> Ye see how large a letter I have written unto you with mine own hand. <sup>12</sup> As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. <sup>13</sup> For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. <sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. <sup>15</sup> For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. <sup>16</sup> And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. <sup>17</sup> From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. <sup>18</sup> Brethren, the grace of our Lord Jesus Christ be with your spirit.

Amen.

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# HEBREWS

THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS

Hebrews 1

The Son of God (Jesus Christ) is Superior to the Angels

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. <sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup> But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. <sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> They shall perish; but thou remainest; and they all shall wax old as doth a garment; <sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. <sup>13</sup> But to which of the angels said he at any times, Sit on my right hand, until I make thine enemies thy footstool? <sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews 2

Warning to Pay Attention

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. <sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; <sup>4</sup> God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

*Jesus was Manifested a Human in the flesh to be our Eternal High Priest*

<sup>5</sup> For unto the angels hath he not put in subjection the world to come, whereof we speak. <sup>6</sup> But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. <sup>10</sup> For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. <sup>11</sup> For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. <sup>13</sup> And again, I will put my

trust in him. And again, Behold I and the children which God hath given me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily he took not on him the nature of angels; but he took on him the seed of Abraham. <sup>17</sup> Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful [Melchizedek] High Priest in things pertaining to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that He Himself hath suffered being tempted, He is able to (help) succour them that are tempted.

### Hebrews 3

#### The Son of God (Jesus Christ) is Greater Than Moses

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; <sup>2</sup> Who was faithful to him that appointed him, as also Moses was faithful in all his house. <sup>3</sup> For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. <sup>4</sup> For every house is builded by some man; but he that built all things is God. <sup>5</sup> And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; <sup>6</sup> But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

#### Warning Against Unbelief

<sup>7</sup> Wherefore as the Holy Ghost saith, To day if ye will hear his voice, <sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. <sup>11</sup> So I swore in my wrath, They shall not enter into my rest. <sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. <sup>13</sup> But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. <sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; <sup>15</sup> While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. <sup>16</sup> For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. <sup>17</sup> But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? <sup>18</sup> And to whom sware he that they should not enter into his rest, but to them that believed not? <sup>19</sup> So we see that they could not enter in because of unbelief.

### Hebrews 4

#### The True Eternal Sabbath-Rest for the People of God

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. <sup>2</sup> For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. <sup>3</sup> For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. <sup>4</sup> For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. <sup>5</sup> And in this place again, If they shall enter into my rest. <sup>6</sup> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: <sup>7</sup> Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. <sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup> There remaineth therefore a rest to the people of God. <sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God did from his. <sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. <sup>12</sup> For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and

spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. <sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

### Jesus Christ the Son of God, Eternal Melchizedek High Priest

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. <sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

### Hebrews 5

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup> Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as was Aaron. <sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. <sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; <sup>8</sup> Though he were a Son, yet learned he obedience by the things which he suffered: <sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> Called of God an high priest after the order of Melchisedec [Melchizedek in the Old Testament].

### Warning Against Falling Away

<sup>11</sup> Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>12</sup> For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup> For every one that useth milk is unskilful in the word of righteousness: for he is a babe. <sup>14</sup> But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

### Hebrews 6

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup> And this will we do, if God permit. <sup>4</sup> For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the world to come, <sup>6</sup> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. <sup>7</sup> For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: <sup>8</sup> But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. <sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. <sup>10</sup> For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. <sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: <sup>12</sup> That ye be not slothful, but followers of them who through faith and patience inherit the promises. <sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, he sware by himself, <sup>14</sup> Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men verily swear by the greater: and

an oath for confirmation is to them an end of all strife. <sup>17</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: <sup>18</sup> That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: <sup>19</sup> Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; <sup>20</sup> Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

## Hebrews 7

### Melchizedek the Eternal High Priest

For this [Old Testament] Melchisedec [either an O.T. Epiphany of Jesus Christ or an appearance of God the person of the Holy Spirit], King of Salem (Peace) [not to be confused with the city of Jerusalem which was founded much later by King David], Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of Peace; <sup>3</sup> [Eternal] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually. <sup>4</sup> Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth [tithe] of the spoils. <sup>5</sup> And verily they that are of the sons of Levi [Levitical Priesthood], who receive the office of the priesthood, have a commandment to take tithes of the people according to the [Levitical] law, that is, of their brethren, though they [birthed] come out of the loins of Abraham: <sup>6</sup> But He (Melchizedek) whose descent is not counted from them [Tribe of Levi] received tithes of Abraham, and [Melchizedek] blessed him [Abraham] that had the promises [of God]. <sup>7</sup> And without all contradiction the less is blessed of the better. <sup>8</sup> And here men [Levites] that die receive tithes; but there He [Melchizedek] receiveth them, of whom it is witnessed that He liveth [eternal]. <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him.

### Jesus Christ is the Eternal High Priest Melchizedek

<sup>11</sup> If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup> For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup> Who is made, not after the law of a carnal commandment, but after the power of an endless life. <sup>17</sup> For he testifieth, Thou art a priest for ever after the order of Melchisedec. <sup>18</sup> For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. <sup>19</sup> For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. <sup>20</sup> And inasmuch as not without an oath he was made priest: <sup>21</sup> For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec: <sup>22</sup> By so much was Jesus made a surety of a better testament. <sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death: <sup>24</sup> But this man, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. <sup>26</sup> For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> Who needeth not daily, **as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.** <sup>28</sup> For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

## Hebrews 8

## Jesus Christ The Eternal High Priest of The Eternal New Covenant

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> A minister of the sanctuary, and of the true tabernacle [Temple in Heaven], which the Lord pitched, and not man. <sup>3</sup> For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. <sup>4</sup> For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: <sup>5</sup> Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. <sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. <sup>7</sup> For if that first covenant had been faultless, then should no place have been sought for the second. <sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: <sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: <sup>11</sup> And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. <sup>13</sup> In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

### Hebrews 9

#### *Old Testament Worship in the Earthly Levitical Tabernacle*

Then verily the first covenant [Old Testament] had also [Levitical] ordinances of divine service, and a worldly sanctuary [in both the wilderness tabernacle and the Jerusalem Temple]. <sup>2</sup> For there was a tabernacle made; the first [priestly room], wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. <sup>3</sup> And after the second veil [at one time the veil in the Temple was two curtains about 18 inches apart with openings in different places - so the High Priest could slip past the first curtain (veil) and close it without anyone seeing into the Holy of Holies - then he could enter past the 2nd veil and into the Holy of Holies], the tabernacle which is called the Holiest [Holy of Holies] of all; <sup>4</sup> Which had the golden censer, and the Ark of the Covenant overlaid round about with gold, wherein **was the golden pot that had manna, and Aaron's rod that budded [Numbers 17:8], and the tables [tablets]** of the covenant [Exodus 25:16]; <sup>5</sup> And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly [John 20:12 - the Tabernacle contained a replica mercyseat - the actual Mercyseat was the tomb of Jesus Christ]. <sup>6</sup> Now when these [Levitical] things were thus ordained, the [Levitical] priests went always into the first [priestly room of the] tabernacle, accomplishing the service of God. <sup>7</sup> But into the second [priestly room - the Holy of Holies] went [only] the high priest alone once [on Yom Kippur] every year, not without blood [from a bull], which he offered for himself [first], and [blood from a goat] for the errors of the people: <sup>8</sup> The Holy Ghost this signifying, that the way into the holiest of all was [closed] not yet made manifest [available to the people], while as the first [earthly] tabernacle was yet standing: <sup>9</sup> Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup> Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

### The Eternal Life Blood of Jesus Christ

<sup>11</sup> But [Jesus] Christ being come [incarnate] an High Priest of good things to come, by a greater and more perfect [Heavenly] tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place (Heaven), having obtained eternal redemption for us. <sup>13</sup> For if the [Levitical] blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> How much more shall the [Eternal] blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? <sup>15</sup> And for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament [Old Testament], they which are called might receive the promise of eternal inheritance. <sup>16</sup> For where a testament [last will - covenant] is, there must also of necessity be the death of the testator. <sup>17</sup> For a testament [will] is of force after men are dead: otherwise it is of no strength at all while the testator liveth. <sup>18</sup> Whereupon neither the first testament [Old Testament] was dedicated without blood [blood of bulls and goats]. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> Saying, This is the blood of the testament which God hath enjoined unto you. <sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission [of sin]. <sup>23</sup> It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ is not entered into the holy places [earthly tabernacle] made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: <sup>25</sup> Nor yet that He should offer Himself often, as the [Levitical] high priest entereth into the holy place every year with blood of others [bulls and goats]; <sup>26</sup> For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared [manifested] to put away sin by the [crucifixion] sacrifice of Himself. <sup>27</sup> And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time [Second Coming] without [no longer dealing with] sin [but concerning] unto salvation.

## Hebrews 10

### Jesus Christ was Sacrificed Once for All People

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those sacrifices there is a remembrance again made of sins every year. <sup>4</sup> For it is not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup> In burnt offerings and sacrifices for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come in the volume of the book it is written of me, to do thy will, O God. <sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; <sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> From henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified. <sup>15</sup> Whereof the Holy Ghost also is a witness to us: for after that he had said before, <sup>16</sup> This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; <sup>17</sup> And their sins and iniquities will I remember no more. <sup>18</sup> Now where remission of these is, there is no more offering for sin.

### A Call to Enter into a Holy Personal Relationship with God

<sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; <sup>21</sup> And having an High Priest over the House of God; <sup>22</sup> Let us draw near [relationship] with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure [baptism] water.

### *A Call to Persevere*

<sup>23</sup> Let us hold fast the profession of our faith without wavering; for he is faithful that promised; <sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. <sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. <sup>28</sup> He that despised **Moses' law died without mercy under two or three witnesses:** <sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. <sup>31</sup> It is a fearful thing to fall into the hands of the living God. <sup>32</sup> But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; <sup>33</sup> Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. <sup>34</sup> For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. <sup>35</sup> Cast not away therefore your confidence, which hath great recompence of reward. <sup>36</sup> For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. <sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry. <sup>38</sup> Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. <sup>39</sup> But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

### Hebrews 11

#### The Hall of Faith

Now faith is the substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. <sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. <sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. <sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. <sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. <sup>9</sup> By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> For he looked for a city which hath foundations, whose builder and maker is God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things declare plainly that they seek a country. <sup>15</sup> And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. <sup>16</sup> But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a

city. <sup>17</sup> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, <sup>18</sup> Of whom it was said, That in Isaac shall thy seed be called: <sup>19</sup> Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. <sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. <sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. <sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; **and they were not afraid of the king's commandment.** <sup>24</sup> **By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;** <sup>25</sup> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. <sup>29</sup> By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. <sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days. <sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. <sup>32</sup> And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: <sup>33</sup> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>36</sup> And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup> They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>38</sup> Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. <sup>39</sup> And these all, having obtained a good report through faith, received not the promise: <sup>40</sup> God having provided some better thing for us, that they without us should not be made perfect.

## Hebrews 12

### The Cloud of Witnesses -The Testimonies of Previous Saints

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, <sup>2</sup> Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

### *God Disciplines His Children to be Sons*

<sup>4</sup> Ye have not yet resisted unto blood, striving against sin. <sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. <sup>9</sup> Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. <sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees; <sup>13</sup> And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

## *Warning Against Refusing God*

<sup>14</sup> Follow peace with all men, and holiness, without which no man shall see the Lord: <sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; <sup>16</sup> Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. <sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. <sup>18</sup> For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>19</sup> And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: <sup>20</sup> For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: <sup>21</sup> And so terrible was the sight, that Moses said, I exceedingly fear and quake: <sup>22</sup> But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, <sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. <sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: <sup>26</sup> Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. <sup>27</sup> And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. <sup>28</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: <sup>29</sup> For our God is a consuming fire.

## Hebrews 13

### Concluding Exhortations

Let brotherly love continue. <sup>2</sup> Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. <sup>3</sup> Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. <sup>4</sup> Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. <sup>5</sup> Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. <sup>6</sup> So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. <sup>7</sup> Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. <sup>8</sup> Jesus Christ the same yesterday, and to day, and for ever. <sup>9</sup> Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. <sup>10</sup> We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that He might sanctify the people with His own blood, suffered [outside the city of Jerusalem] without (outside) the [city] gate. <sup>13</sup> Let us go forth [outside the city - to Mt. Zion] therefore unto Him without (outside) the camp (Jerusalem), bearing His reproach. <sup>14</sup> For here have we no continuing [earthly] city, but we seek one [Heaven] to come.

### *Exhortation to Christian Conduct*

<sup>15</sup> By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name. <sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup> Obey them that

have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

*The Apostle Paul requests prayers pertaining to his release from prison*

<sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to live honestly. <sup>19</sup> But I beseech you the rather to do this, that I [Apostle Paul] may be restored [from imprisonment in Jerusalem - Acts 23] to you the sooner. <sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, <sup>21</sup> Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.

Amen.

*An additional plea from the Apostle Paul  
requesting that the Brethren consider his letter not to be a Rebuke but an Exhortation*

<sup>22</sup> And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. <sup>23</sup> Know ye that our brother Timothy is set at liberty; with whom, if he come [to Jerusalem] shortly, I will see you. <sup>24</sup> Salute all them that have the rule over you, and all the saints. They of Italy salute you. <sup>25</sup> Grace be with you all.

Amen.

This entry was posted in [KJV Bible with verse headings](#) and tagged [New Testament](#) on [June 4, 2013](#) by [DavidAnsonBrown](#)

# JUDE

## THE GENERAL EPISTLE OF

### JUDE

#### Jude 1

#### Introduction

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: <sup>2</sup> Mercy unto you, and peace, and love, be multiplied.

#### The Sin and Doom of Godless Men Jude

<sup>3</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. <sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. <sup>5</sup> I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. <sup>6</sup> 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. <sup>7</sup> Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

#### *Uninformed Teachers*

<sup>8</sup> Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. <sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

#### *Wolves in Sheep's Clothing*

<sup>10</sup> But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. <sup>11</sup> Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

#### *At one time 'born again' but now have Forfeited their Salvation*

<sup>12</sup> These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; <sup>13</sup> Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

## The Faithful Remnant

<sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, <sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

## *The Unfaithful Remnant*

<sup>16</sup> These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, **having men's persons in admiration because of advantage.**

## A Call to Persevere

<sup>17</sup> But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; <sup>18</sup> How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. <sup>19</sup> These be they who separate themselves, sensual, having not the Spirit. <sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, <sup>21</sup> Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

## *A Call to Make a Difference*

<sup>22</sup> And of some have compassion, making a difference: <sup>23</sup> And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

## Doxology

<sup>24</sup> Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, <sup>25</sup> To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

Amen.

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## Contact

### Contact Info

For all matters Basic Christian can be contacted at:  
[davidansonbrown@hotmail.com](mailto:davidansonbrown@hotmail.com)

### Main Administrator:

David Anson Brown

### Downloads

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