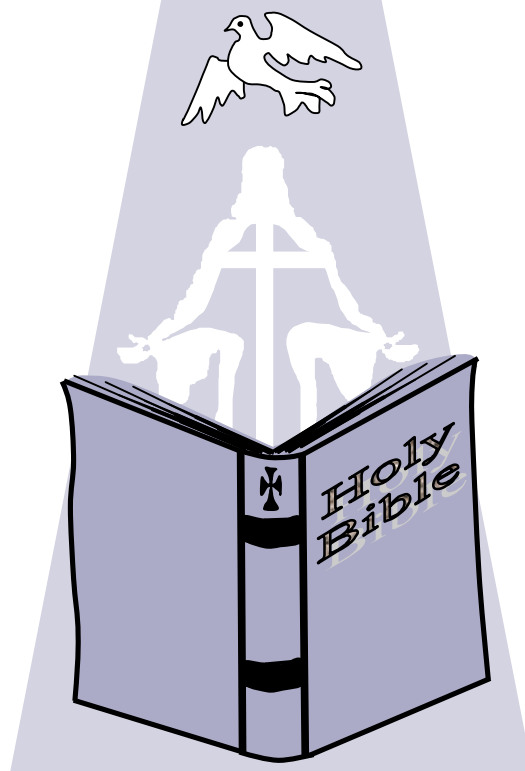


On Studying The Bible



by
Jimmy Ned Collins

Covenant Ministries International

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Lesson 1

Studying The Bible *Phylacteries*

Studying The Bible

-Natural Knowledge (Arresting The Spirit of God)

Concerning the Scriptures, if you or I, or anyone else has an attitude or thought similar to: "I know what that says/means/is talking about" etc..., then we arrest the work of the Holy Spirit revealing Christ in the Scriptures, and thus, revealing the Indwelling Christ.

"Each person might have different study habits, and that is all right."

- Study in a certain room, for example: the den, or office etc... "Quiet Place"
 - *Study in the same location when possible Not Grand Central Station etc...
 - Have all materials readily available -End up getting upset w/others
- Study in the Evening / Morning
 - Less distractions
 - Start the day with the heart directed toward the Lord
 - End the day with the heart directed toward the Lord
- Study with books versus study with a computer
 - Books -Possibly easier on the eyes
 - Computer -All references in one location
 - May cost less or nothing (Online Bible)
 - Online Bible.....<http://www.OnlineBible.net>

-Glory in that you are allowed to know the LORD

Jer 9:23-24 ²³ ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: ²⁴ **But let him that glorieth glory in this, that he understandeth and knoweth me**, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

-The heart / the affection turned unto the Lord

Isa 29:13 Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, **but have removed their heart far from me**, and their fear toward me is taught by the precept of men:

-It takes about 38 to 40 times of doing something for it to become a habit

Col 3:1-3 ¹ ¶ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ² Set your affection on things above, not on things on the earth. ³ For ye are dead, and your life is hid with Christ in God.

Col 3:1 (Kenneth S. Wuest Translation) ³ ¹⁻³ In view of the fact, therefore, that you were raised with Christ, the things above be constantly seeking, where Christ is, on the right hand of God, seated. The things above be constantly setting your mind upon, not the things on the earth; for you died, and your life has been hidden with Christ in God.

-Learning from without (the outside)

Deut 11:18-20 ¹⁸ ¶ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. ¹⁹ And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, **when thou liest down, and when thou risest up.** ²⁰ And thou shalt write them upon the door posts of thine house, and upon thy gates:

-READ: "PHILACTERIES" COMMENTARY

-The Trustworthiness of The LORD

1Sam 7:12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.

-Learning from within (the inside)

Jer 31:31-34 ³¹ Behold, the days come, saith the LORD, that (I will) make a new covenant with the house of Israel, and with the house of Judah: ³² **Not according to the covenant that I made with their fathers*** in the day *that* I took them by the hand to bring them out of the land of Egypt; **which my covenant they brake**, although I was an husband unto them, saith the LORD: ³³ But this *shall be* the covenant that (I will) make with the house of Israel; **After those days, saith the LORD, (I will) put my law in their inward parts, and [(I will)] write it <03789> in their hearts; and [(I)] will be their God, and they shall be my people.** ³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

*John Gill's Expositor: Jer 31:32

Ver. 32. Not according to the covenant that I made with their fathers, &c.] Meaning not Abraham, Isaac, and Jacob; but the ancestors of the Jews that came out of Egypt, as appears by what follows. **This was the covenant made at Sinai, which is here referred to...**

...(Ex 19:1-8; 24:7,8)

Online Bible Hebrew Lexicon: “write it” <03789>

03789 כתב *kathab kaw-thab'*

a primitive root; v; {See TWOT on 1053}

AV-write 210, describe 7, subscribe 4, recorded 1, write up 1; 223

1) to write, record, enrol

1a) (Qal)

1a1) **to write, inscribe, engrave**, write in, write on

1a2) to write down, **describe in writing**

1a3) to register, enrol, record

1a4) **to decree**

1b) (Niphal)

1b1) to be written

1b2) to be written down, be recorded, be enrolled

1c) (Piel) **to continue writing**

Christ —

Isa 42:5-7 ⁵ ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: ⁶ I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and **give thee for a covenant of the people**, for a light of the Gentiles; ⁷ To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

Acts 26:16 (MUR) And he said to me: Stand upon thy feet; for I have appeared to thee, for this purpose, to constitute thee a minister and a witness of this thy seeing me, and of thy seeing me hereafter.

From without

From within
(Gal 1:15-16)

1Jn 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Isa 26:3-4 ³ Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee. ⁴ Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength:

“We want to discover particular methods that the Lord can use with us individually. Following are several methods as well as a personal approach to studying the Bible, and a prayer and heart condition while studying.”

Phylacteries

Adam Clarke's Commentary: Ex 13:9

{Verse 9} And it shall be for a sign-upon thine hand

This direction, repeated and enlarged, {#Ex 13:16} gave rise to *phylacteries* or *tephillin*, and this is one of the passages which the Jews write upon them to the present day. The manner in which the Jews understood and kept these commands may appear in their practice. They wrote the following four portions of the law upon slips of parchment or vellum: *Sanctify unto me the first-born*, Exod. xiii., from verse 2 to 10 {#Ex 13:2-10} inclusive. *And it shall be, when the Lord shall bring thee into the land*, Exod. xiii., from verse 11 to 16 {#Ex 13:11-16} inclusive. *Hear, O Israel, the Lord our God is one Lord*, Deut. vi., from verse 4 to 9 {#De 6:4-9} inclusive. *And it shall come to pass, if ye shall hearken diligently*, Deut. xi., from verse 13 to 21 {#De 9:13-21} inclusive. These four portions, making in all 30 verses, written as mentioned above, and covered with leather, they tied to the *forehead* and to the *hand* or *arm*.

Those which were for the HEAD (the *frontlets*) they wrote on four slips of parchment, and rolled up each by itself, and placed them in four compartments, joined together in one piece of skin or leather. Those which were designed for the *hand* were formed of one piece of parchment, the four portions being written upon it in four columns, and rolled up from one end to the other. These were all correct transcripts from the Mosaic text, without one redundant or deficient letter, otherwise they were not lawful to be worn. Those for the *head* were tied on so as to rest on the forehead. Those for the hand or arm were usually tied on the left arm, a little above the elbow, on the inside, that they might be near the heart, according to the command: *And {#De 6:6} these words which I command thee this day shall be in thine heart*. These phylacteries formed no inconsiderable part of a Jew's religion; they wore them as a sign of their obligation to God, and as representing some future blessedness. Hence they did not wear them on feast days nor on the Sabbath, because these things were in themselves *signs*; but they wore them always when they read the law, or when they prayed, and hence they called them *tephillin*, *prayer*, *ornaments*, *oratories*, or *incitements to prayer*. In process of time the spirit of this law was lost in the letter, and when the word was not in their *mouth*, nor the law in their *heart*, they had their phylacteries on their *heads* and on their *hands*. And the Pharisees, who in our Lord's time affected extraordinary piety, made their phylacteries very broad, that they might have many sentences written upon them, or the ordinary portions in very large and observable letters.

It appears that the Jews wore these for *three* different purposes:--

1. As signs or *remembrancers*. This was the original design, as the institution itself sufficiently proves.
2. To *procure reverence* and *respect* in the sight of the heathen. This reason is given in the *Gemara*, Berachoth, Ex. i: "Whence is it proved that the phylacteries or tephillin are the strength of Israel? *Ans.* From what is written: {#De 28:10} All the people of the earth shall see that thou art called by the name of the LORD *Yehovah* and they shall be afraid of thee."
3. They used them as *amulets* or *charms*, to drive away evil spirits. This appears from the Targum on Canticles viii. 3: *His {#So 8:3} left hand is under my head*, ." The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that demons may not be permitted to injure me." One of the original phylacteries or *tephillin* now lies before me; it is a piece of fine vellum, about *eighteen inches* long, and an *inch* and *quarter* broad. It is divided into four unequal compartments; the letters are very well formed, but written with many *apices*, after the

manner of the German Jews. In the first compartment is written the portion taken from; {#Ex 13:2-10} in the second; {#Ex 13:11-16} in the third; {#De 6:4-9} in the fourth; {#De 11:13-21} as before related. This had originally served for the hand or arm.

These passages seem to be chosen in vindication of the use of the phylactery itself, as the reader may see on consulting them at large. Bind them for a SIGN upon thy HAND; and for FRONTLETS between thy EYES; write them upon the POSTS of thy HOUSE and upon thy GATES; all which commands the Jews take in the most literal sense. To acquire the reputation of extraordinary sanctity they wore the *fringes* of their garments of an uncommon length. Moses had commanded them, {#Nu 15:38,39} to put fringes to the borders of their garments, that when they looked upon even these distinct threads they might remember, not only the law in general but also the very minutiae or smaller parts of all the *precepts, rites, and ceremonies* belonging to it. As those hypocrites (for such our Lord proves them to be) were destitute of all the life and power of religion *within*, they endeavoured to supply its place with phylacteries and fringes *without*. The same principles distinguish hypocrites every where, and multitudes of them may be found among those termed *Christians* as well as among the *Jews*. It is probably to this institution relative to the phylactery that the words, {#Re 14:1} allude: And I looked, and, lo, a hundred and forty-four thousand having his Father's name *written on their foreheads*. "That is," says Mr. Ainsworth, "as a *sign* of the profession of God's law; for that which in the Gospel is called his NAME, {#Ex 12:21} in the prophets is called his LAW." {#Isa 42:4} again antichrist exacts the obedience to his precepts by a mark on men's *right hands* or on their *foreheads*. {#Re 13:16}

Jamieson, Fausset, Brown Commentary: Deut 6:1

CHAPTER 6

#De 6:1-25. MOSES EXHORTS ISRAEL TO HEAR GOD AND TO KEEP HIS COMMANDMENTS.

1-9. Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them...whither ye go to possess it—The grand design of all the institutions prescribed to Israel was to form a religious people, whose national character should be distinguished by that fear of the Lord their God which would ensure their divine observance of His worship and their steadfast obedience to His will. The basis of their religion was an acknowledgment of the unity of God with the understanding and the love of God in the heart (#De 6:4,5). Compared with the religious creed of all their contemporaries, how sound in principle, how elevated in character, how unlimited in the extent of its moral influence on the heart and habits of the people! Indeed, it is precisely the same basis on which rests the purer and more spiritual form of it which Christianity exhibits (#Mt 22:37 Mr 12:30 Lu 10:27). Moreover, to help in keeping a sense of religion in their minds, it was commanded that its great principles should be carried about with them wherever they went, as well as meet their eyes every time they entered their homes. A further provision was made for the earnest inculcation of them on the minds of the young by a system of parental training, which was designed to associate religion with all the most familiar and oft-recurring scenes of domestic life. It is probable that Moses used the phraseology in #De 6:7 merely in a figurative way, to signify assiduous, earnest, and frequent instruction; and perhaps he meant the metaphorical language in #De 6:8 to be taken in the same sense also. But as the Israelites interpreted it literally, many writers suppose that a reference was made to a superstitious custom borrowed from the Egyptians, who wore jewels and ornamental trinkets on the forehead and arm, inscribed with certain words and sentences, as amulets to protect them from danger. These, it has been conjectured, Moses intended to supersede by substituting sentences of the law; and so the Hebrews understood him, for they have always considered the wearing of the *Tephilim*, or frontlets, a permanent obligation. The form was as follows: Four pieces of parchment, inscribed, the first with #Ex 13:2-10;

the second with #Ex 13:11-16; the third with #De 6:1-8; and the fourth with #De 11:18-21, were enclosed in a square case or box of tough skin, on the side of which was placed the Hebrew letter (*shin*), and bound round the forehead with a thong or ribbon. When designed for the arms, those four texts were written on one slip of parchment, which, as well as the ink, was carefully prepared for the purpose. With regard to the other usage supposed to be alluded to, the ancient Egyptians had the lintels and imposts of their doors and gates inscribed with sentences indicative of a favorable omen [WILKINSON]; and this is still the case, for in Egypt and other Mohammedan countries, the front doors of houses (in Cairo, for instance) are painted red, white, and green, bearing conspicuously inscribed upon them such sentences from the Koran, as "God is the Creator," "God is one, and Mohammed is his prophet." Moses designed to turn this ancient and favorite custom to a better account and ordered that, instead of the former superstitious inscriptions, there should be written the words of God, persuading and enjoining the people to hold the laws in perpetual remembrance.

John Gill's Expositor: Matt 23:5

Ver. 5. But all their works they do for to be seen of men, &c.] All their prayers, alms deeds, and fastings, were all done in a public manner, that men might behold them, and they might have applause and glory from them: they sought neither the glory of God, nor the good of their fellow creatures, nor any spiritual advantage and pleasure to themselves, in their performances; they neither attended to moral duties, nor ceremonious rites, nor the traditions of their fathers, any further than they could be seen by men in them, and keep up their credit and esteem among them. Hence,

they make broad their phylacteries: these were four sections of the law, wrote on parchments, folded up in the skin of a clean beast, and tied to the head and hand. The four sections were these following, viz. the "first," was #Ex 13:2-11 the "second," was #Ex 13:11-17 the "third," was #De 6:4-10 the "fourth," was #De 11:13-22. Those that were for the head, were written and rolled up separately, and put in four distinct places, in one skin, which was fastened with strings to the crown of the head, towards the face, about the place where the hair ends, and where an infant's brain is tender; and they took care to place them in the middle, that so they might be between the eyes. Those that were for the hand, were written in four columns, on one parchment, which being rolled up, was fastened to the inside of the left arm, where it is fleshy, between the shoulder and the elbow, that so it might be over against the heart {u}. These, they imagined, were commanded them by God, in #Ex 13:16, De 6:8 whereas the sense of these passages only is, that the goodness of God in delivering them out of Egypt, and the words of the law, should be continually before them, in their minds and memories, as if they had tokens on their hands, and frontlets between their eyes; but they understood them literally, and observed them in the above manner. These the Jews call "Tephillin," because they use them in time of prayer, and look upon them as useful, to put them in mind of that duty: they are here called "phylacteries," because they thought they kept them in the fear of God, preserved in them the memory of the law, and them from sin; yea, from evil spirits, and diseases of the body. They imagined there was a great deal of holiness in, and valued themselves much upon the use of them {w}; and the Pharisees, because they would be thought to be more holy and religious, and more observant of the law than others, wore these things broader than the rest of the people;

and enlarge the borders of their garments. These were the fringes which they put upon the borders of their garments, and on them a ribbon of blue, to put them in mind of the commandments, to obey them, #Nu 15:38, De 22:12. The observance of this law is of so much consequence with the Jews, that they make all the commandments to depend on it {x}; and say, that it is equal to them all, and that he that is guilty of the breach of it, is worthy of death {y}: they ascribe the like virtue to these fringes, as to their phylacteries, and think themselves much the better for the wearing them; and the Pharisees, because they would appear with a greater air of sanctity and devotion than others, made

their's larger. We {z} read of one Ben Tzitzith Hacceseth, a man of this complexion, who was so called, because his Tzitzith, or fringes, were drawn upon, a pillow; and there are some that say, that the pillow was bore between the great men of Rome: it was drawn after him, not upon the ground, but upon a cloth or tapestry, and the train supported by noblemen, as is pretended. This was one of those, that enlarged the Tzitzith, or fringes, beyond the ordinary size; hence Mark calls it, "long clothing."

{u} Targ. Jon. Jarchi, & Baal Hatturim in Exod. xiii. 16. & Deut. vi. 8. Maimon. Hilch. Tephillin, c. 1. sect. 1. & c. 2. sect. 2. & c. 3. sect. 1, 2, 3, 4, 5, 6. & c. 4. sect. 1, 2.

{w} Maimon. ib. c. 4. sect. 25, 26. Moses Kotsensis Mitzvot Tora, pr. affirm. 3. 23. Targ. in Cant. viii. 3.

{x} Maimon. Hilch. Tzitzith, c. 3. sect. 12.

{y} T. Bab. Nedarim, fol. 25, 1. Shebuot, fol. 29. 1. & Menachot, fol. 43. 2.

{z} T. Bab. Gittin, fol. 56. 1.

Lesson 2

Just Do It

Methods of Translation

Comparing Translations (Acts 26:16), (Jn 15:4), (Prov 15:24)

Reference Materials I Personally Use

Just Do It

First, “Just do it.” Just get into the scriptures. There is a verse that says, “The way of life winds upward for the wise, That he may turn away from hell [Sheol] below” (Prv 15:24 NKJV). The Holy Spirit continually desires to bring us in our hearts unto the revelation of Jesus Christ. Christ being revealed in us. Out from this revelation of Christ, we are established In Him, and therefore proceed forth from being found In Him. Jesus said, when the Spirit of Truth is come, He will guide you into all truth: Christ (Who is from above). For example, we might start reading or studying a portion of scripture that does not appear to be related to Christ at all, but as long as we start and just get into the scriptures, the Holy Spirit will always direct and point us to Christ. The thing is, you need to be in the scriptures so that He can move and direct you to Christ. There might be times that you see an example of the Lord in a movie, etc..., but this is only because you were made aware of the Lord, by the Holy Spirit, in that particular way in the scriptures first! We do not search the movies or anything else to see the Lord, because there is really nothing else that is going to testify of Christ except the scriptures. Consider these verses:

Lk 24:25-27 ²⁵ Then he said unto them, **O fools, and slow of heart to believe all<3956> that the prophets have spoken:** ²⁶ Ought not Christ to have suffered these things, and to enter into his glory? ²⁷ **And beginning at Moses and all<3956> the prophets, he expounded unto them in all<3956> the scriptures the things concerning himself.**

Online Bible Greek Lexicon: “all” <3956>

3956 πᾶς pas pas

including all the forms of declension; TDNT-5:886,795; adj

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + 3756 9, every thing 7, any 7, whatsoever 6, whosoever + 3739 + 302 3, always + 1223 3, daily + 2250 2, any thing 2, no + 3361 2, not tr 7, misc 26; 1243

1) individually

1a) **each, every, any, all, the whole, everyone, all things, everything**

2) collectively

2a) some of all types

*understanding of the scriptures is
when we are seeing Christ in them.*

Lk 24:44-46 ⁴⁴ And he said unto them, These *are* the words which I spake unto you, while I was yet with you, **that all<3956> things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.** ⁴⁵ **Then opened he their understanding, that they might understand the scriptures.** ⁴⁶ And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

-Even if we have "figured it out", we have come short, because it is the effort of man and not God. Man wants to **solve** mysteries etc..., the Holy Spirit desires to reveal the Mystery of God which is Christ.

1Cor 2:9-10 ⁹ But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. ¹⁰ But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

-We are utterly dependent upon the Holy Spirit to Reveal / Show us Christ

Jn 5:37-47 ³⁷ **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.** ³⁸ **And ye have not his word abiding in you: for whom he hath sent, him ye believe not.** ³⁹ **Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.** ⁴⁰ **And ye will not come to me, that ye might have life.** ⁴¹ I receive not honour from men. ⁴² But I know you, that ye have not the love of God in you. ⁴³ 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. ⁴⁴ How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? ⁴⁵ Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. ⁴⁶ **For had ye believed Moses, ye would have believed me: for he wrote of me.** ⁴⁷ **But if ye believe not his writings, how shall ye believe my words?**

Acts 8:32-36 ³² 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: ³³ In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. ³⁴ And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? ³⁵ **Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.**

Heb 10:7 Then said I, Lo, I come (**in the volume of the book it is written of me,**) to do thy will, O God.

Ps 40:7 Then said I, Lo, I come: **in the volume of the book *it is* written of me,**

Holy Spirit Jn 15:26 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:

Holy Spirit Jn 16:12-15 ¹² I have yet many things to say unto you, but ye cannot bear them now. ¹³ 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. ¹⁴ **He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.** ¹⁵ All things that the Father hath are mine: therefore said I, that **he shall take of mine, and shall shew *it* unto you.**

Second, find a translation that you can both read and understand. There are Bibles where the scriptures are translated literally word for word. There are other Bibles where the scriptures are paraphrased. And finally there are Bibles that are somewhere in between being a literal translation and a paraphrase. It is best to have a translation that you can both read and understand so that you can understand the Holy Spirit when He is moving upon the scriptures. A good translation is the one you actually read versus the one sitting on the bookshelf collecting dust!

Methods of Translation

<http://www.scripturessay.com/index.php>

by Mike Scott of www.scripturessay.com

www.GotQuestions.org

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Which is the best version of the Bible to use? Pt 1, 2, 6

Question: "Should I use a paraphrase of the Bible?"

Question: "Why are there so many Bible translations / versions, and which is the best?"

"Word-for-Word" Translation

Attempts to add the fewest number of additional words to the translation, and when they do, they generally place the added words in italics.

KJV (King James Version) and NAS (New American Standard) attempted to take the underlying Hebrew and Greek words and translate them into the closest corresponding English words as possible (word for word)...

"Dynamic Equivalent" Translation (Thought-for-Thought)

Attempts to use the original language as a guide in translating, and then "elaborates" to enhance understanding.

The NIV (New International Version) and NLT (New Living Translation) attempted to take the original thought that was being presented in Greek and Hebrew and then express that thought in English (thought for thought).

Paraphrase Version

Are not really "translations" as much as they are "commentaries" on what the translator "thinks" is being said in a certain passage.

Today's English Version (TEV) [AKA] Good News For Modern Man
The Living Bible (TLB)
The Message

-Paraphrase is saying it in your own words.

-A paraphrase is what the author thinks the Bible says, not necessarily what the Bible says.

-A paraphrase of the Bible, though, should not be viewed as the Bible, but rather as an author's idea of what the Bible says and what it means by what it says.

Methods of Translation

<http://www.esv.org/about/other.translations>

There are two main kinds of Bible translations.

(1) “word-for-word” (or “formal equivalence”) translation

Places the primary emphasis on what the **words of the original say and mean** (in their context)

(2) “thought-for-thought” (or “dynamic equivalence”) translation.

Places the primary emphasis on the main thought or idea in the phrases of the original.

The Scriptures are Consistent

<http://www.scripturessay.com/index.php>

by Mike Scott of www.scripturessay.com

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The Dead Sea scrolls provide us with another illustration. Before their discovery, the oldest copies of the Old Testament dated to 1008 A.D. When the Dead Sea scrolls were discovered in 1948 we were able to determine that they had been placed in the caves near Qumran around 100 B.C. When the book of Isaiah from the Dead Sea scrolls was compared to the scroll from 1008 A.D. there was virtually no difference in the text.



Comparing Translations

(Acts 26:16)

Acts 26:16 (KJV)

¹⁶ 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;

Acts 26:16-17 (NKJV)

¹⁶ But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you.

Acts 26:16-17 (NASU: New American Standard Bible - Updated Edition)

¹⁶ 'But get up and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have ¹ seen, but also to the things in which I will appear to you;

Acts 26:16 (NIV: New International Version)

¹⁶ 'Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you.

Acts 26:15-17 (TLB: The Living Bible)

¹⁶ Now stand up! For I have appeared to you to appoint you as my servant and my witness. You are to tell the world about this experience and about the many other occasions when I shall appear to you. ¹

Acts 26:15-16 (New Living Translation)

¹⁶ Now get to your feet! For I have appeared to you to appoint you as my servant and witness. You are to tell the world what you have seen and what I will show you in the future.

Acts 26:16 (CEV: Contemporary English Version)

¹⁶ Now stand up. I have appeared to you, because I have chosen you to be my servant. You are to tell others what you have learned about me and what I will show you later."

Acts 26:15-16 (The Message: the Bible in Contemporary Language)

¹⁶ But now, up on your feet — I have a job for you. I've handpicked you to be a servant and witness to what's happened today, and to what I am going to show you.

Acts 26:16 (ERV: Easy-to-Read Version, Revised Edition)

¹⁶ Stand up! I have chosen you to be my servant. You will tell people about me—what you have seen today and what I will show you. This is why I have come to you.

Acts 26:16-17 (God's Word Translation)

¹⁶ Stand up! I have appeared to you for a reason. I'm appointing you to be a servant and witness of what you have seen and of what I will show you. ¹

Acts 26:16-17 (JB Phillips Translation)

Now get up and stand on your feet for I have shown myself to you for a reason - you are chosen to be my servant and a witness to what you have seen of me today, and of other visions of myself which I will give you.

Acts 26:16 (Interlinear Transliterated Bible. by Biblesoft, Inc.)

§ ἀλλὰ	ἀνάστηθι	καὶ	στήθι	ἐπὶ	τοὺς	πόδας	σου·	εἰς	τοῦτο		γάρ
Allá	anásteethi	kaí	steéthi	epí	toús	pódas	sou	eis	toúto		gár
But	rise,	and	stand	upon		feet:	thy	for	this	purpose,	for
235	450	2532	2476	1909	3588	4228	4675	1519	5124	9999	1063
	ὤφθην	σοι,	προχειρίσασθαί	σε	ὑπηρέτην	καὶ	μάρτυρα		ᾧν		
	oóftheen	soi	procheirísasthai	se	hupeeréteen	kaí	mártura		hoón		
I have	appeared	unto thee	to make	thee	a minister	and	a witness		of these	things which	
3700		4671	4400	4571	5257	2532	3144		3739		
τε	εἶδές	[με]		ᾧν		τε	ὀφθήσομαί		σοι,		
te	eidés	me		hoón		te	oftheésomaí		soi		
both	thou hast seen,		of those things in the which			and	I will appear		unto thee;		
5037	1492	3165		3739		5037	3700		4671		

Acts 26:16 (Online Bible Interlinear Greek New Testament)

αλλα	αναστηθι	και	στηθι	επι	τους	ποδας	σου	εις	τουτο
<235>	<450>	<2532>	<2476>	<1909>	<3588>	<4228>	<4675>	<1519>	<5124>
	(5628)		(5628)					a	
{BUT}	{RISE UP,}	{AND}	{STAND}		{ON}		{THY FEET;}	{FOR,}	{FOR THIS}
γαρ	ωφθην	σοι	προχειρισασθαι	σε	υπηρετην	και			
<1063>	<3700>	<4671>	<4400>	<4571>	<5257>	<2532>			
	(5681)		(5664)						
{PURPOSE}	{I APPEARED}	{TO THEE,}	{TO APPOINT}	{THEE}	{AN ATTENDANT}	{AND}			
μαρτυρα	ων	τε	ειδες	ων	τε	οφθησομαι	σοι		
<3144>	<3739>	<5037>	<1492>	<3739>	<5037>	<3700>	<4671>		
			(5627)			(5701)			
{A WITNESS}	{BOTH}	{OF WHAT}	{THOU DIDST SEE}	{AND}	{IN WHAT}	{I SHALL APPEAR}	{TO THEE,}		

Acts 26:16-17 (LITV: Literal Translation of the Holy Bible By Jay P. Green, Sr.)

16 but rise up and stand on your feet, for *it is* for this *reason* I appeared to you, to appoint you a servant and a witness both of *the things* which you saw, and *the things* in which I shall appear to you,

Acts 26:16-17 (Concordant Literal New Testament)

16 But rise and stand on your feet, for I was seen by you for this, to fix upon you before for a deputy and a witness both of what you have perceived and that in which I will be seen by you,

Acts 26:16 (MUR: James Murdock's Translation of the Syriac Peshitto)

And he said to me: Stand upon thy feet; for I have appeared to thee, for this purpose, to constitute thee a minister and a witness of this thy seeing me, and of thy seeing me hereafter.



Comparing Translations

(John 15:4)

God HATH Done = 😊

Not Clear/Obvious = 😐

Man's Effort = ☹️

Jn 15:4 (NIV: New International Version)

- ☹️ 4 Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

Jn 15:4 (TLB: The Living Bible)

- ☹️ 4 Take care to live in me, and let me live in you. For a branch can't produce fruit when severed from the vine. Nor can you be fruitful apart from me.

Jn 15:4 (New Living Translation)

- ☹️ 4 Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful unless you remain in me.

Jn 15:4 (AMP: The Amplified Bible)

- ☹️ 4 Dwell in Me, and I will dwell in you. [Live in Me, and I will live in you.] Just as no branch can bear fruit of itself without abiding in (being vitally united to) the vine, neither can you bear fruit unless you abide in Me.

Jn 15:4 (NCV: New Century Version)

- ☹️ 4 Remain in me, and I will remain in you. A branch cannot produce fruit alone but must remain in the vine. In the same way, you cannot produce fruit alone but must remain in me.

Jn 15:4 (GNT: Good News Translation / TEV: Today's English Version, Second Ed.)

- ☹️ 4 Remain united to me, and I will remain united to you. A branch cannot bear fruit by itself; it can do so only if it remains in the vine. In the same way you cannot bear fruit unless you remain in me.

Jn 15:4 (CEV: Contemporary English Version)

- ☹️ 4 Stay joined to me, and I will stay joined to you. Just as a branch cannot produce fruit unless it stays joined to the vine, you cannot produce fruit unless you stay joined to me.

Jn 15:4 (TEV: Today's English Version)

- ☹️ 4 Remain united to me, and I will remain united to you. A branch cannot bear fruit by itself; it can do so only if it remains in the vine. In the same way you cannot bear fruit unless you remain in me.

Jn 15:4 (ERV: Easy-to-Read Version, Revised Edition)

- ☹️ 4 Stay joined to me and I will stay joined to you. No branch can produce fruit alone. It must stay connected to the vine. It is the same with you. You cannot produce fruit alone. You must stay joined to me.

Jn 15:4 (God's Word Translation)

- ☹️ ⁴ Live in me, and I will live in you. A branch cannot produce any fruit by itself. It has to stay attached to the vine. In the same way, you cannot produce fruit unless you live in me.

Jn 15:4 (KJV)

- ☹️ 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.

Jn 15:4 (NKJV)

- ☹️ ⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

Jn 15:4 (ASV: American Standard Version)

- ☹️ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

Jn 15:4 (NASB: New American Standard Bible)

- ☹️ ⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither *can* you, unless you abide in Me.

Jn 15:4 (NASU: New American Standard Bible - Updated Edition)

- ☹️ ⁴ ^A Abide in Me, and I in you. As the branch cannot bear fruit ¹ of itself unless it abides in the vine, so neither *can* you unless you abide in Me.

Jn 15:4 (RSV: Revised Standard Version)

- ☹️ ⁴ Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

Jn 15:4 (ESV: English Standard Version)

- ☹️ ⁴ ^Y Abide ^Z in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

Jn 15:4 (MUR: James Murdock's Translation of the Syriac Peshitto)

- ☹️ Abide in me, and I in you. As the branch cannot yield fruits of itself, unless it abide in the vine; so also, neither can ye, unless ye abide in me.

Jn 15:4 (1884 Darby Version)

- ☹️ Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither *can* ye unless ye abide in me.

Jn 15:4 (JB2000: Jubilee Bible –Russel Stendal)

- ☹️ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abides in the vine, no more can ye, except ye abide in me.

Jn 15:4 (1902 Rotherham Bible)

- ☹️ Abide in me, and, I, in you. Just as, the branch, cannot be bearing fruit of itself, except it abide in the vine, so, neither, ye, except, in me, ye abide.

Jn 15:4 (TRC: Tyndale (Rogers, Coverdale) Bible)

- ☺ Bide in me, and I in you. As the branch cannot bear fruit of itself, except it bide in the vine: no more can ye except ye abide in me.

Jn 15:4 (The Message: the Bible in Contemporary Language)

- ☺ ⁴ Live in me. Make your home in me just as I do in you. In the same way that a branch can't bear grapes by itself but only by being joined to the vine, you can't bear fruit unless you are joined with me.

Jn 15:4 (BBE: Bible in Basic English)

- ☺ Be in me at all times as I am in you. As the branch is not able to give fruit of itself, if it is not still on the vine, so you are not able to do so if you are not in me.

Jn 15:4 (Interlinear Transliterated Bible. by Biblesoft, Inc.)

μείνατε	ἐν	ἐμοί,	καὶ γὰρ	ἐν	ὑμῖν.	καθὼς	τὸ	κλήμα	οὐ δύναται	καρπὸν	φέρειν
Meínate	en	emoí	kagoó	en	humín	Kathoós	tó	kleéma	ou dúnatai	karpón	féreín
Abide	in	me,	and I	in	you.	As	the	branch	cannot	fruit	bear
3306	1722	1698	2504	1722	5213	2531	3588	2814	3756 1410	2590	5342
ἀφ’	ἐαυτοῦ	ἐὰν μὴ	μένῃ	ἐν	τῇ	ἀμπέλω,	οὕτως	οὐδὲ	ὑμεῖς		
af	heautoú	eán-meé	ménēē	en	teé	ampéloo	hoútoos	oudé	humeís		
of	itself,	except	it abide	in	the	vine;	more	no	can ye,		
575	1438	3362	3306	1722	3588	288	<3779 >	3761	5210		
ἐὰν μὴ	ἐν	ἐμοὶ	μένητε.								
eán-meé	en	emoí	méneete								
except	in	me.	ye abide								
3362	1722	1698	3306								

Jn 15:4 (YLT: 1898 Young's Literal Translation)

- ☺ remain in me, and I in you, as the branch is not able to bear fruit of itself, if it may not remain in the vine, so neither ye, if ye may not remain in me.

Jn 15:4 (LITV: Literal Translation of the Holy Bible By Jay P. Green, Sr.)

- ☺ ⁴ Remain in Me, and I in you. As the branch is not able to bear fruit of itself, unless it remain in the vine, so neither *can* you unless you remain in Me.

Jn 15:4 (Concordant Literal New Testament)

- ☺ ⁴ Remain in Me. I also am in you. According as the branch can not be bringing forth fruit from itself, if it should not be remaining in the grapevine, thus neither you, if you should not be remaining in Me.

Comparing Translations

(Proverbs 15:24)

Prov 15:24 (KJV)

The way of life *is* above to the wise, that he may depart from hell beneath.

Prov 15:24 (NKJV)

²⁴ The way of life *winds* upward for the wise, That he may turn away from hell* below.

Prov 15:24 (ASV: American Standard Version)

To the wise the way of life *goeth* upward, That he may depart from Sheol beneath.

Prov 15:24 (NASB: New American Standard Bible)

²⁴ The path of life *leads* upward for the wise, That he may keep away from Sheol below.

Prov 15:24 (NASU: New American Standard Bible - Updated Edition)

²⁴ The ^A path of life *leads* upward for the wise That he may keep away from ¹ Sheol below.

Prov 15:24 (RSV: Revised Standard Version)

²⁴ The wise man's path leads upward to life, that he may avoid Sheol beneath.

Prov 15:24 (NIV: New International Version)

²⁴ The path of life leads upward for the wise to keep him from going down to the grave. ^b

Prov 15:24 (TLB: The Living Bible)

²⁴ The road of the godly leads upward, leaving hell behind.

Prov 15:24 (New Living Translation)

²⁴ The path of life leads upward for the wise; they leave the grave* behind.

Prov 15:24 (AMP: The Amplified Bible)

²⁴ The path of the wise leads upward to life, that he may avoid [the gloom] in the depths of Sheol (Hades, the place of the dead). [[Phil 3:20](#); [Col 3:1,2](#).]

Prov 15:24 (ESV: English Standard Version)

²⁴ The path of life leads upward^p for the prudent, that he may turn away from Sheol beneath.

Prov 15:24 (NCV: New Century Version)

²⁴ Wise people's lives get better and better. They avoid whatever would cause their death.

Prov 15:24 (GNT: Good News Translation / TEV: Today's English Version, Second Ed.)

²⁴ Wise people walk the road that leads upward to life, not the road that leads downward to death.

Prov 15:24 (CEV: Contemporary English Version)

²⁴ All who are wise follow a road that leads upward to life and away from death.

Prov 15:24 (The Message: the Bible in Contemporary Language)

²⁴ Life ascends to the heights for the thoughtful — it's a clean about-face from descent into hell.

Prov 15:24 (TEV: Today's English Version)

²⁴ Wise people walk the road that leads upward to life, not the road that leads downward to death.

Prov 15:24 (ERV: Easy-to-Read Version, Revised Edition)

²⁴ What wise people do leads to life here on earth^b and stops them from going down to the place of death.

Prov 15:24 (God's Word Translation)

²⁴ The path of life for a wise person leads upward in order to turn him away from hell below.

Prov 15:24 (BBE: Bible in Basic English)

Acting wisely is the way of life, guiding a man away from the underworld.

Prov 15:24 (1884 Darby Version)

The path of life is upwards for the wise, that he may depart from Sheol beneath.

Prov 15:24 (JB2000: Jubilee Bible –Russel Stendal)

The way of life *is* uphill to the wise, that he may separate himself from Sheol below.

Prov 15:24 (LXXE: The Septuagint (An English Translation))

The thoughts of the wise are ways of life, that he may turn aside and escape from hell.

Prov 15:24 (1902 Rotherham Bible)

The way of life, is upwards to the prudent, that he may depart from hades beneath.

Prov 15:24 (TRC: Tyndale (Rogers, Coverdale) Bible)

The way of life leadeth unto heaven, that a man should beware of hell beneath.

Prov 15:24 (YLT: 1898 Young's Literal Translation)

A path of life *is* on high for the wise, To turn aside from Sheol beneath.

Prov 15:24 (Interlinear Transliterated Bible. by Biblesoft, Inc.)

אֹרַח	חַיִּים		לְמַעַלָּה	לְמַשְׁכִּיל	לְמַעַן	סוּר	מִשְׁאֵל	מִטָּה:
'Orach	chayiyim		l ^a ma ^a laah	l ^a maskiyl	l ^a ma'an	cuwr	mi-Sh ^a owl	maaTaah
The way of	life	is	above	to the wise,	that	he may depart	from hell	beneath.
734	2416	9999	4605	7919	4616	5493	7585	4295

Acts 26:16-17 (LITV: Literal Translation of the Holy Bible By Jay P. Green, Sr.)

²⁴ The path of life *is* upward to the prudent, that he may turn away from Sheol downward.

~Reference Materials~

(I use some more than others & some I hardly ever use)

<http://www.OnlineBible.net>

Dictionaries

Concise Bible Dictionary: ""
Dictionary of Theology
(Easton) Easton's Revised Bible Dictionary: ""
(Fausset) Fausset's Bible Dictionary: ""
(Hitchcock) Hitchcock's Bible Names Dictionary: ""
(ISBE) International Standard Bible Encyclopedia: ""
(Nave's) Nave's Topical Bible: ""
The Scripture Alphabet of Animals
(Shaff/Herzog) Shaff/Herzog Encyclopedia of Biblical Terms: ""
(Smith) Smith's Bible Dictionary: ""

Translations/Versions

(APC) 1769 Oxford Apocrypha
(ASV) 1901 American Standard Version
(AV) 1769 Authorized Version (King James)
(AVRLE) 1769 Authorized Version Red Letter Edition
(BBE) 1965 Bible in Basic English
(Darby) 1884 Darby Version
(EMTV) English Majority Text Version
(ERV) 1885 English Revised Version
(IGNT) Online Bible Interlinear Greek New Testament
(jb2000) Jubilee Bible –Russel Stendal
(JPS) Jewish Publication Society Old Testament
(LO) Living Oracles
(LXXE) The Septuagint (An English Translation)
(MUR) James Murdock's Translation of the Syriac Peshitto
(OJBC) The Orthodox Jewish Brit Chadasha
(Rotherham) 1902 Rotherham Bible
(TRC) Tyndale (Rogers, Coverdale) Bible
(WEY) 1912 Weymouth NT Translation
(Williams) 1936 Williams New Testament
(YLT) 1898 Young's Literal Translation

Spanish:

RV-1865 Reina Valera
RV-1909 Reina Valera Bible
RVA89-1989 Reina-Valera Actualizada
SEV-1999 Segradas Escrituras Version Antigua

Lexicons

Strong's Hebrew Lexicon: "" <>
Online Bible Hebrew Lexicon: "" <>
OB Hebrew Lexicon Grammatical Notations: "" ()

Strong's Greek Lexicon: "" <>
Online Bible Greek Lexicon: "" <>
OB Greek Lexicon Grammatical Notations: "" ()

Commentaries

Adam Clarke's Commentary:
Barnes New Testament Notes:
Commentaries by Charles Hodge
1599 Geneva Bible Footnotes:
John Gill's Expositor:
John Gill – Song of Solomon
John Lightfoot Commentaries on the NT:
Jamieson, Fausset, Brown Commentary:
Luther – Commentary on Galatians
Luther – Commentary on Romans
Newell on Romans:
Online Bible Verse Theme Index:
Online Bible Verse Themes:
Pink's Commentary on John and Hebrews:
Pink's: Gen, Ex, Jos, David, Elijah and Elisha:
Robertson's NT Word Pictures:
1917 Scofield Reference Bible Notes:
Treasury of Scripture Knowledge:
Vincent New Testament Word Studies:

Books

Cohen	-Everyman's Talmud
Edersheim	-Sketches of Jewish Social Life
Edersheim	-The Temple
Eusebius	-Church History
Eusebius	-The Writing of Eusebius
Josephus	-Revised Works of Josephus
Louis	-Jewish Legends
Mapeng	-Maps & Charts
Philo	-Complete Work
Pritchard	-Archaeology of the Old Testament
Schaff	-History of the Christian Church
Torrey	-New Topical Text Book
Themes-Online	Bible Verse Themes
Tyler	-Tabernacle of Israel

Lesson 3

Reading (part 1)
Order of Study Diagrams

Reading (part 1)

Continuing

Jesus also said, “if you continue...” (Jn 8:31). This is one of the main things I wanted to emphasize, just the point of continuing to read the Bible. It is not as much studying, as it is (just reading).

As we are reading, those things that stick out to us, that catch our attention, that seem interesting to us (i.e. terms, names, phrases, events, places, things, orders, actions etc...) are what often become our studies. These studies are developed from what we have come across in our normal reading.

This should include reading through one or possibly more of the books of the Bible at the same time, beginning with a book and reading a portion of it every day till you have read through the entire book. Then you start another book, etc... . This is reading the Bible just to enjoy, to enjoy Jesus. Does someone really have to twist your arm to spend time with the one you love? Of course not, that would be silly.

Using this example of a loved one, we usually *make time* in our daily schedule to spend with them. It is not easy, but it is worth it!

How much greater our time knowing the Lord since He has given us a new heart, a heart that loves Him and longs for Him! (Eze 36: 24-28; 2Cor 5:17). But when we do not know this, then in our minds it can seem as though we are plowing a field. And just like plowing, the more we plow - the easier it is; the less we plow - the harder it is. At first it can seem dull and tedious. It might seem like work to us, but if we do not work, we do not eat. That is scriptural. So, we continue. Then we see the harvest. The harvest is the part we like, but this could never have come without continuing. The time we spend in the scriptures will be, and always is, beneficial.

This is *ONLY*, of course, if we are willing to confess our ignorance and impotence in knowing Christ, and the need of the Spirit of Truth to show us Christ.

Any consistent time spent in the scriptures will ALWAYS benefit, because the Holy Spirit can take that which we have been reading and sow it into our hearts. He can begin working with it to make what is already true according to His Word a living reality in our daily walk. Any time spent in the scriptures is time well spent.

Eze 36:24-28 ²⁴ For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. ²⁵ ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. ²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. ²⁷ And I will put my spirit within you,

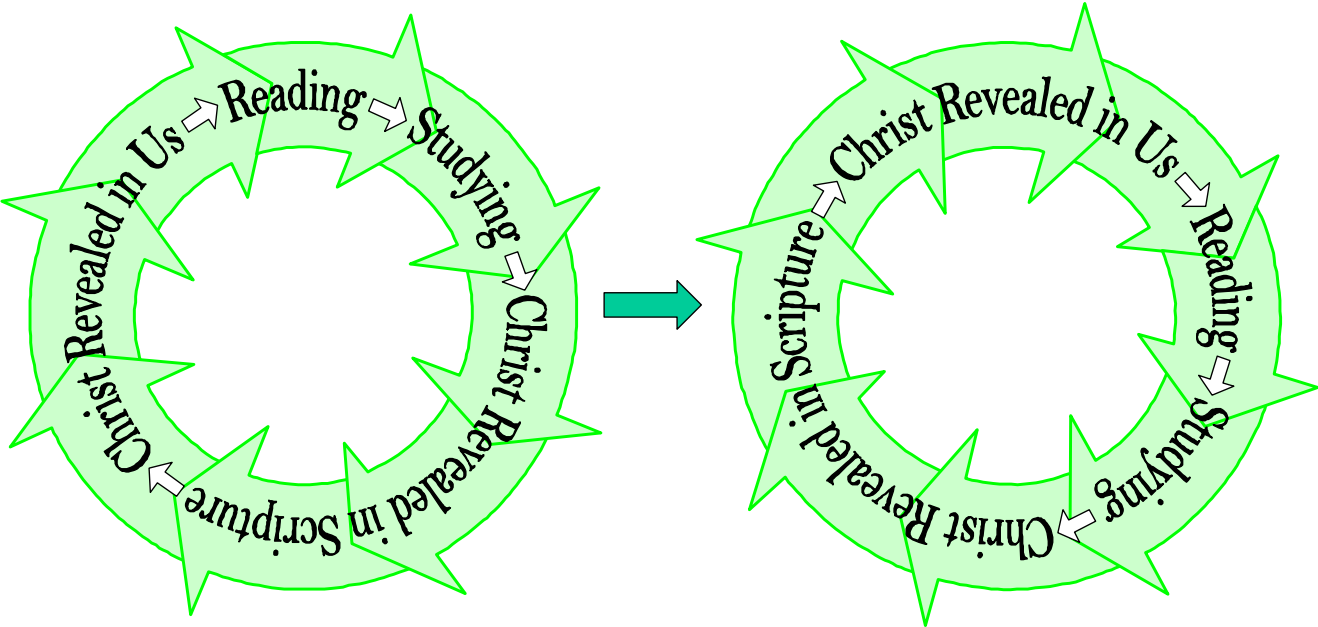
and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. ²⁸ And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

2Cor 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.

Many times I know that I, and possibly many of you as well, will start, then stop. Start... stop. Start... stop. One of the laws of Physics is: An object at rest tends to stay at rest. Likewise, an object that is in motion tends to stay in motion. So when we are continuing in the word, it is much easier to continue. But when we are not continuing, then it seems harder to get the ball rolling again. The key is to: Start – Press On – and Continue Pressing On Till Christ Is Revealed In Us and we are changed into the same image from glory to glory as by the Spirit of the Lord. Then continue in that revealing of the Son.

One of the most awesome things that happens as we continue in the scriptures is that the Holy Spirit speaks to us The Truth. This is basically the same thing as “our mind being renewed.” Before we come to the Lord, we have our own thoughts and our own ways. We have our own thoughts even regarding the scriptures. However, as we continue in the scriptures and saturate, we come to know The Truth. Saturate means to soak thoroughly, like a sponge that has soaked up everything it possibly can, and is holding so much that it is just dripping. The more we saturate in the word of God, the more we intake, the more likely the Holy Spirit can move on what we are giving Him to work with, the more likely our minds will be renewed unto The Truth, the more likely we will see Jesus, and that same Jesus that we see in the scripture will, in our hearts, be revealed as the very Life we now have.

Order of Study Diagram



Lesson 4

Reading (part 2)

Galatians 3:16 "Seed"

John 1:29 "Behold the Lamb of God"

Diagrams Concerning the Purpose of Scripture

Reading (part 2)

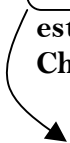
The New Testament

One thing to do while reading and studying is to always be reading from the New Testament. There are two reasons for doing this. First, the New Testament declares very clearly that all scripture testifies of Christ. The purpose of both the Old Testament and New Testament is to see Christ. If we do not begin with this goal, then we have missed the whole purpose of the entire Bible. The New Testament can help to keep Christ as our goal in our reading and studying the scriptures. I am really thankful for this.

The second reason is so that we do not get so easily bogged down by reading the letter and not the Spirit of the scriptures. It is good to simply be reading through the New Testament. If you are reading somewhere or something in the Old Testament, it is good to still continue reading in the New Testament, because it is easy to fall into reading the letter of the law. This usually leads to thoughts such as, "Oh, well now I have to do this to please God, or I have to do that to please God." But it is not like that. Jesus delivered us from the law into freedom of His Life where "we" do not have to try to do this or that, because it is His Life in us that is the answer to this or that. It is about having nothing but that simple faith in Christ Jesus and His Finished Work which He wrought in The Cross. So, in regular reading and studying, it would be a benefit to always be reading from the New Testament.

Many times when reading the Old Testament we see the "back and forth" of the people of Israel and all that they had to do to please God according to the Law. We see their leaving the Lord and then returning to the Lord again. We see their obeying the Law and breaking the Law. We can easily fall into this mentality of "leaving then returning" etc... but in reality, there is no "leaving and returning" for one who is Born Again. It is only the heart that can experience this "leaving and returning" till it is established in Christ. As the heart is established, it becomes obvious that there is neither leaving nor returning. For how can you return if you have NEVER left? Now as far as keeping the Law, "Christ [Himself] is the end of the Law for righteousness to every one that believeth" (Rom 10:4). Christ is our Righteousness, He Himself is our right standing with God.

Rom 10:1-4 (ASV) ¹ ¶ Brethren, my heart's desire and my supplication to God is for them [Israel], that they may be saved. ² For I bear them witness **that they have a zeal for God, but not according to knowledge.** ³ For being ignorant of **God's righteousness**, and **seeking to establish their own**, they did not subject themselves to **the righteousness of God.** ⁴ For **Christ is the end of the law unto righteousness to every one that believeth.**

The knowing of Christ

-God's Righteousness/the Righteousness of God is the Person of Christ Himself.

The Old Testament

Do not neglect nor ignore the Old Testament. Paul wrote a good portion of the New Testament scriptures. He wrote the majority of the epistles. The Old Testament was the main reference he had at the time. There was NO New Testament during Paul's time! The Christ the Apostles declared was the Christ they saw in the Old Testament. Consider this verse, "*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if you keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins **according to the scriptures**; and that he was buried, and that he rose again the third day **according to the scriptures***" (1Cor 15:1-4, emphasis mine). Everything Paul received, everything the Holy Spirit ever showed of Christ to Paul, was ACCORDING TO THE SCRIPTURES, according to the Old Testament. It was not according to this thing or that thing. It was according to the scriptures. The better grip we have on the scriptures... the easier, and the more likely the Holy Spirit, the Spirit of Truth, can bring us to knowing Jesus in an ever-increasing way.

Paul had a foundation in the Old Testament scriptures. He was a Hebrew of the Hebrews; as touching the law, a Pharisee. Paul KNEW the scriptures. He knew the scriptures better than the majority of Christians today! This is why the Holy Spirit, the Spirit of Truth, could reveal Christ to Paul in such a tremendous way in the scriptures as they ALL speak of Christ. And because of seeing Christ in the scriptures, the Father can reveal the Son IN the one who is seeing Christ in the scriptures. A pastor once shared in a Bible class that we go to the written word that we might see the Living Word and be changed into the same image from glory to glory, as by the Spirit of the Lord.

Revised Works of Josephus

The Jewish War-Book II: Chapter 8:14 (162)

14. (162) But then as to the two other orders at first mentioned, **the Pharisees are those who are esteemed most skilful in the exact explanation of their laws**

Dictionary of Theology: "Pharisee"

The Pharisees were a Jewish sect from the second century B.C. to the first century A.D. They considered the entire old Testament to be authoritative, unlike the Sadducees who only accepted the first five books. The Pharisees believed in life after death, the resurrection, the existence of angels and demons, and that the way to God was through keeping the law. According to Josephus, the Pharisees were the group most influential with the people, **were noted for their accurate and therefore authoritative interpretations of Jewish law**, and had their own traditions and way of life to which they were faithful. They had a simple standard of living and cultivated harmonious relations with others. {1}

{1} Achtemeier, Paul J., Th. D., *Harper's Bible Dictionary*, (San Francisco: Harper and Row, Publishers, Inc.) 1985.

Not seeds Plural, but Seed singular

Gal 3:16 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.

International Standard Bible Encyclopedia: "Pharisees"

6. Close Students of the Text of Scripture:

Along with these traditions and traditional interpretations, the Pharisees were close students of the sacred text. On the turn of a sentence they suspended many decisions. So much so, that it is said of them later the Text of that they suspended mountains from hairs. This is especially the case with regard to the Sabbath law with its burdensome minutiae. At the same time there was care as to the actual wording of the text of the Law; this has a bearing on textual criticism, even to the present day. A specimen of Pharisaic exegesis which Paul turns against their followers as an argumentum ad hominem may be seen in #Ga 3:16: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

International Standard Bible Encyclopedia: "Adam in the New Testament"

4. #1Ti 2:13,14:

Paul uses the creation of man and woman in his argument for the subordination of woman (#Ge 2:7-25). This is no mere Jewish reasoning, but an inspired statement of the typical meaning of the passage in Genesis. The argument is a very similar one to that in #1Co 11:8,9. When the apostle states that "Adam was not beguiled," we must apparently understand it as simply based on the text in Genesis to which he refers (#Ge 3:13), in which Eve, not Adam, says, "The serpent beguiled me." In #Ga 3:16 he reasons similarly from "seed" in the singular number, just as #Heb 7 reasons from the silence of #Ge 14 in regard to the parentage of Melchizedek. Paul does not deny that Adam was deceived, but only that he was not directly deceived. His point is that Eve's facility in yielding warrants the rule as to women keeping silence.

International Standard Bible Encyclopedia: "GALATIANS, EPISTLE TO THE"

C) Characteristics:

2. Jewish Coloring:

The anti-legalist polemic gives a special Old Testament coloring to the epistle; the apostle meets his adversaries on their own ground. In #Ga 3:16,19-20; 4:21-31, we have examples of the rabbinical exegesis Paul had learned from his Jewish masters. These texts should be read in part as argumenta ad hominem; however peculiar in form such Pauline passages may be, they always contain sound reasoning.

Behold The Lamb of God!

Jn 1:29-36 ²⁹ ¶ The next day **John seeth Jesus coming unto him, and saith, Behold the Lamb of God**, which taketh away the sin of the world. ³⁰ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. ³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. ³² And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. ³³ 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. ³⁴ And I saw, and bare record that this is the Son of God. ³⁵ Again the next day after John stood, and two of his disciples; ³⁶ And **looking upon Jesus as he walked, he saith, Behold the Lamb of God!**

Barnes New Testament Notes: Jn 1:29

Verse 29. *The next day.* The day after the Jews made inquiry whether he was the Christ.

Behold the Lamb of God. A lamb, among the Jews, was killed and eaten at the Passover to commemorate their deliverance from Egypt, #Ex 12:3-11. A lamb was offered in the tabernacle, and afterward in the temple, every morning and evening, as a part of the daily worship, #Ex 29:38,39. The Messiah was predicted as a lamb led to the slaughter, to show his patience in his sufferings, and readiness to die for man, #Isa 53:7. A lamb, among the Jews, was also an emblem of patience, meekness, gentleness. On *all* these accounts, rather than on any one of them alone, Jesus was called the Lamb. He was innocent (#1Pe 2:23-25); he was a sacrifice for sin—the substance represented by the daily offering of the lamb, and slain at the usual time of the evening sacrifice (#Lu 23:44-46); and he was what was represented by the Passover, turning away the anger of God, and saving sinners by his blood from vengeance and eternal death, #1Co 5:7.

Of God. Appointed by God, approved by God, and most dear to him; the sacrifice which he *chose*, and which he approves to save men from death. ...

{f} "Lamb of God" #Ex 12:3 Isa 53:7,11 Re 5:6

Adam Clarke's Commentary: Jn 1:29

Verse 29. *The next day* The day after that on which the Jews had been with John, {#Joh 1:19}.

Behold the Lamb of God, was spoken {#Isa 53:7}. Jesus was the true Lamb or Sacrifice required and appointed by God, of which those offered *daily* in the tabernacle and temple, {#Ex 29:38,39}, and especially the *paschal* lamb, were only the types and representatives. {See #Ex 12:4,5 1Co 5:7}. The *continual* morning and evening sacrifice of a lamb, under the Jewish law, was intended to point out the *continual* efficacy of the blood of atonement: for even at the throne of God, Jesus Christ is ever represented as a lamb newly slain, {#Re 5:6}. But John, pointing to Christ, calls him *emphatically, the Lamb of God*:—all the lambs which had been hitherto offered had been furnished by *men*: this was provided by GOD, as the only sufficient and available sacrifice for the sin of the world. In three essential respects, this lamb differed from those by which it was represented. 1st. It was the *Lamb of God*; the most *excellent*, and the most *available*. 2nd. It made an *atonement* for *sin*: it carried sin away in *reality*, the others only *representatively*. 3rd. It carried away the *sin* of the WORLD, whereas the other was offered only on behalf of the *Jewish people*. In *Yalcut Rubeni*, fol. 30, it is said, "The Messiah shall bear the sins of the Israelites." But this salvation was now to be extended to the *whole world*.

John Gill's Expositor: Jn 1:29

... and saith, behold the Lamb of God, which taketh away the sin of the world: he calls him a "lamb," either with respect to any lamb in common, for his harmlessness and innocence; for his meekness and humility; for his patience; and for his usefulness, both for food and clothing, in a spiritual sense; as well as for his being to be a sacrifice for the sins of his people: or else with respect to the lambs that were offered in sacrifice, under the legal dispensation; and that either to the passover lamb, or rather to the lambs of the daily sacrifice, that were offered morning and evening; since the account of them best agrees with what is said of this Lamb of God, who was slain in type, in the morning of the world, or from the foundation of the world; and actually in the evening of the world, or in the end of it; and who has a continued virtue to take away the sins of his people, from the beginning, to the end of the world; and their sins, both of the day and night, or which are committed every day: for as they are daily committed, there is need of the daily application of the blood and sacrifice of Christ, to remove them; or of continual looking unto him by faith, whose blood has a continual virtue, to cleanse from all sin: the Jewish doctors say {d}, that

“the morning daily sacrifice made atonement for the iniquities done in the night; and the evening sacrifice made atonement for the iniquities that were by day:”

and in various things they were typical of Christ...

{d} R. Menachem, fol. 115. apud Ainsworth, in Exod. xxix. 39.

John Lightfoot Commentaries on the NT: Jn 1:29

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

[*The Lamb of God.*] St. John alludes plainly to *the lamb of the daily sacrifice. Which in shadow took away the sins of Israel.*

- I. It was commanded in the law that he that offered the sacrifice should lay his hand upon the head of the sacrifice, #Le 1:4,3:2,4:4, &c.
- II. The reason of which usage was, that he might, as it were, transfer his sins and guilt upon the head of the offering, which is more especially evident in the scapegoat, #Le 16:22.

Hence Christ is said ‘himself to have borne our sins in his own body on the tree,’ #1Pe 2:24, as the offering upon the altar was wont to do. He was made by God a ‘sin for us,’ #2Co 5:21; that is, *a sacrifice for sin.*

- III. The same rite was used about the lamb of the daily sacrifice that was offered for all Israel; ‘The stationary men [as they were called], or the substitutes of the people, laying their hands upon the head of the lamb.’

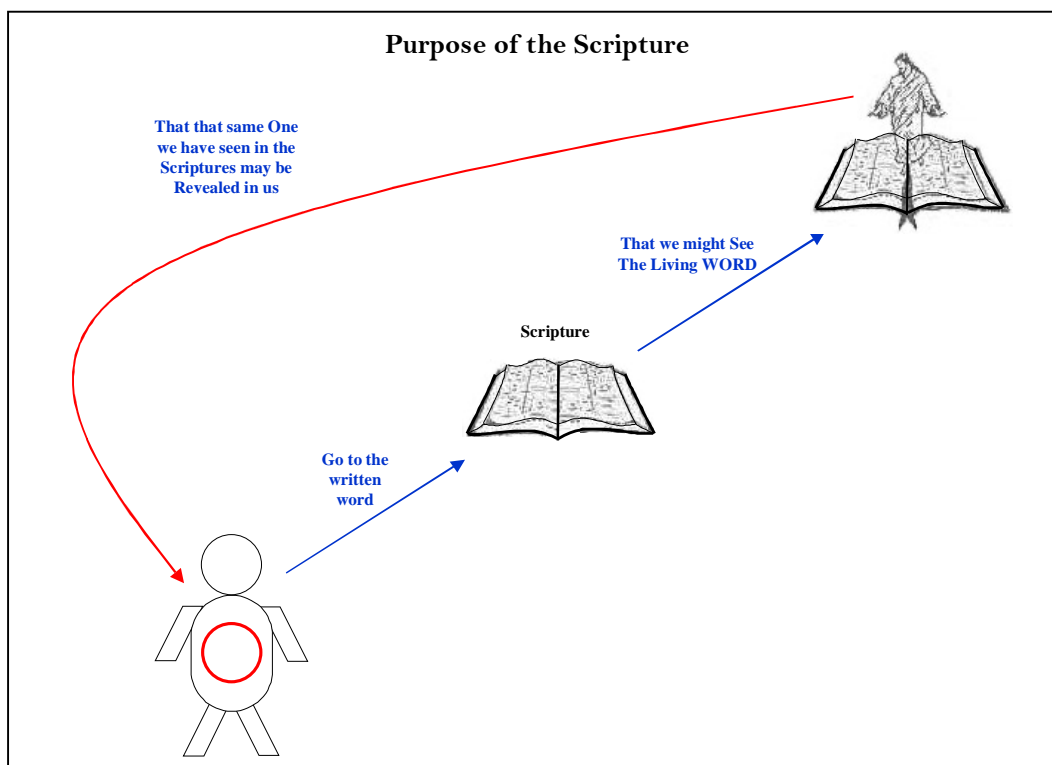
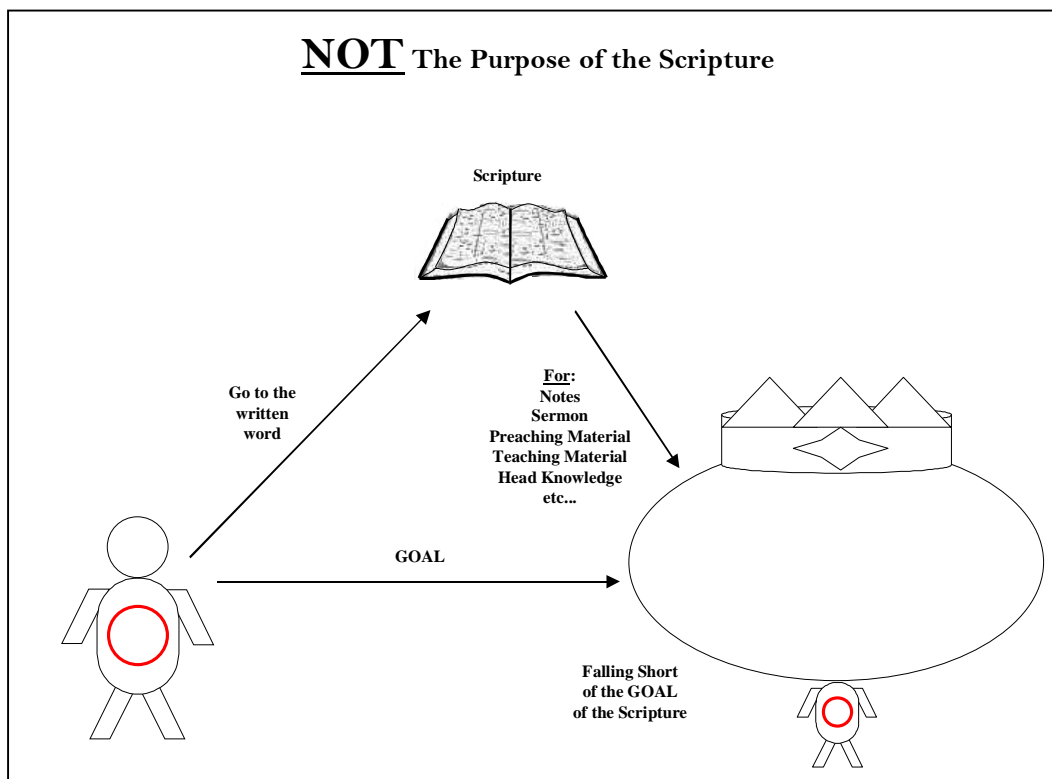
To this therefore the words of the Baptist refer: ‘The lamb of God, that is, the daily sacrifice, taketh away the sins of the world, as the sacrifice did for all Israel. But behold here the true Lamb of God, that taketh away the sins of the world.’

Robertson's NT Word Pictures: Jn 1:29

...Behold the Lamb of God (ἰδε ὁ ἀμνος τοῦ θεοῦ). Exclamation ἰδε like ἰδοῦ, not verb, and so nominative ἀμνος. Common idiom in John (#1:36; 3:26, etc.). For "the Lamb of God" see #1Co 5:7 (cf. #Joh 19:36) and #1Pe 1:19. The passage in #Isa 53:6 is directly applied to Christ by Philip in

#Ac 8:32. See also #Mt 8:17; 1Pe 2:22; Heb 9:28. But the Jews did not look for a suffering Messiah (#Joh 12:34) nor did the disciples at first (#Mr 9:32; Lu 24:21). But was it not possible for John, the Forerunner of the Messiah, to have a prophetic insight concerning the Messiah as the Paschal Lamb, already in #Isa 53:1ff., even if the rabbis did not see it there? Symeon had it dimly (#Lu 2:35), but John more clearly. So Westcott rightly. Bernard is unwilling to believe that John the Baptist had more insight on this point than current Judaism. Then why and how did he recognize Jesus as Messiah at all? Certainly the Baptist did not have to be as ignorant as the rabbis. ...

Diagrams Concerning the Purpose of Scripture:



Lesson 5

*The Practical
Using References
Using the Concordance*

The Practical

Highlighting

Highlighting words and verses in different colors with pencil-colors is beneficial. In the very beginning of the Bible, you can make a little color code chart to identify what each color means. When reading a verse, if something stands out, you can color it. For example: Purple means – The Cross (power, strength, victory, royalty); Red means – the blood, Life, Salvation; Black means – separation, sin, death, etc... . This can help draw our attention to what the Lord is emphasizing at that particular time.

Center Column References

Your Bible might have the center column references. It is good to use these. It is also good to write in our own references. If we see that what we are reading ties to another verse, we should write the reference off to the side to link the scriptures, because all the scriptures declare Jesus from front to back. It all makes sense. Like a jigsaw puzzle, it all fits perfectly together to create a picture, and that picture is Jesus. We are supposed to get Jesus out of it. So we should write in our own references as we read the Bible. Basically, the more we read, the more pieces we have in one sense. So then, the Holy Spirit can start putting the pieces together to show us Jesus. But the less we read, the less pieces He has to work with. The Holy Spirit works with what we have.

The Concordance

If I could only have one book besides the Bible with me, I would pick the Strong's Concordance. To me, if you look at the Bible as being a sword, the concordance is the handle to the sword - the handle itself. It is very useful for doing word studies and finding the original meanings of words. Also, at times as you are reading, a verse might bring to mind a word or phrase from another area of scripture. A concordance can help find that verse when you can not remember exactly where it is. Basically the concordance lists all the words in the Bible in alphabetical order. It can also give the original Hebrew and Greek definitions of the words. For one who remembers phrases and words in particular, the concordance can be a very beneficial study aide.

Using References

The Verse in Consideration:

Jn 14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

Original Center Column References:

Jn 14:10 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.

Jn 10:38 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.

Jn 17:21-23 ²¹ 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. ²² And the glory which thou gavest me I have given them; that they may be one, even as we are one: ²³ 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.

Jn 17:26 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.

My Own Personal References:

1King 3:8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Rev 1:10-18 ¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ¹¹ Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. ¹² And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; ¹³ And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ¹⁴ His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; ¹⁵ And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. ¹⁶ And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. ¹⁷ And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: ¹⁸ I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

1King 6:11-14 ¹¹ ¶ And the word of the LORD came to Solomon, saying, ¹² *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: ¹³ And I will dwell among the children of Israel, and will not forsake my people Israel. ¹⁴ So Solomon built the house, and finished it.

Using the Concordance

The Phrase in Consideration:

“I am the Light of the world”

Using the Strong’s Concordance to find the Verse:

Jn 8:12 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.

Using the Strong’s Number for the Term “Light” in this Verse:

Jn 8:12 Then spake Jesus again unto them, saying, I am the light<5457> of the world: he that followeth me shall not walk in darkness, but shall have the light<5457> of life.

Using the Strong’s Concordance Greek Lexicon & the Online Bible Greek Lexicon to find the Definition of this Term in its Original Language:

Strong’s Greek Lexicon: Jn 8:12, “light” <5457>

5457. φως phos *foce*; from an obsolete φαω phao (to shine or make manifest, especially by rays; compare 5316, 5346); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative):— fire, light.

Online Bible Greek Lexicon: Jn 8:12, “light” <5457>

5457 φως phos *foce*

from an obsolete phao (to shine or make manifest, especially by rays, cf 5316, 5346); TDNT-9:310,1293; n n

AV-light 68, fire 2; 70

1) light

1a) the light

1a1) emitted by a lamp

1a2) a heavenly light such as surrounds angels when they appear on earth

1b) anything emitting light

1b1) a star

1b2) fire because it is light and sheds light

1b3) a lamp or torch

1c) light, i.e brightness

1c1) of a lamp

2) metaph.

2a) God is light because light has the extremely delicate, subtle, pure, brilliant quality

2b) of truth and its knowledge, together with the spiritual purity associated with it

2c) that which is exposed to the view of all, openly, publicly

2d) reason, mind

2d1) the power of understanding esp. moral and spiritual truth

For Synonyms see entry 5817

Lesson 6

Keeping Notes
The Kingdom of God

Keeping Notes

Word Studies: Hebrew/Greek, and Verse by Verse

It might seem monotonous to you. It might seem crazy, but these studies get you into the scriptures. Even the homework that you do in Bible classes or Bible Studies might seem monotonous. You might wonder why you are having to learn so-and-so did such-and-such. It gets you in the scriptures. If anything, you are in the scriptures, and that is what matters. For example, here I have notes from the years **1997, 1998, and 1999**. I keep them, because eventually I will be going over them again. If you do not have it documented the first time, you are going to have to rewrite it, because **the Lord always builds on what we already know to be True. Then He expands on it to show us the greatness of Christ. He is continually expanding our view of Christ.**

Here is an example of a word study. In 1999, I looked up the word “died,” because I wanted to know The Cross. The Cross which is His Death, His Burial, and His Resurrection. I figured I would start with the words “death,” “burial,” and “resurrection.” So I looked up the word “died.” Like I said, it might seem monotonous, but the Holy Spirit used it and moved on it and thrust me forward in a way that I could never have imagined. It was time well spent in the scriptures. One of the verses is Genesis 7:21, “And all flesh died that moved on the earth.” I looked up one by one, verse by verse, every word, every verse in the Bible that had the word “died.” And I wrote it down. After awhile, the Holy Spirit was moving on it, and I began seeing this theme everywhere. **This is how it is when the Holy Spirit is teaching you. You see the same theme everywhere in the scriptures as it relates to Christ.** An example of this is in this verse, “Then the Lord said to Moses, ‘Take all the leaders [take the head] of the people and hang the offenders before the LORD, out in the sun. That the fierce anger of the LORD may turn away from Israel’ (Numb 25:4). Now this verse does not have the actual word “died” in it, but it speaks of The Death of The Cross in regards to the Lord dealing with the head.

Let us look at another verse that has the same theme. “Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry He had made man on the earth, and was grieved in his heart. So the Lord said, ‘I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them’ (Gen 6:5-7). Now that is death. It does not specifically say “death” or “died,” but it is DEATH. This is emphasized by the word “destroy.” Off to the side of this verse in the Bible I will write “old creation,” because that is what happened to it. After it was made, after it became all fowled up, He got rid of it. To some of us it might be a fearful thing; death, doom, and gloom! But, No! It is an awesome thing! He destroyed the old creation! It is really wonderful because now there remains only the New Creation in Christ Jesus!

Here is another example of a word study. In the year 2000, I started doing a word study on the truth and the lie. I simply looked up those words. I started with the word “truth.” In my Bible, I wrote the Greek or Hebrew number from the concordance above the word. It might seem monotonous. It might seem crazy. You might even be thinking, “Why does he do this?” Why not? You know? Why not? It is because I know that everything of the scriptures that I intake will be what the Holy Spirit uses. There is never any moment that you spend in the scriptures that the Holy Spirit can not use. You can read pages and pages and think you did not get anything out of it. But it is in you. You just planted it right inside of you. You just planted some seed, and ALL SEED COMES UP. With anything that we do, we are planting seed. The things we sow into us, into our understanding, will come up eventually. If you sow to the flesh, you will reap corruption and death. If you sow to the Spirit, you will reap Life. So all and any time that is spent in the scriptures is time well spent.

Notebook/Journal

When the Lord begins putting things together for us, it is good to write them in a notebook. These are not word studies, but more like journal entries. It is good to also enter commentaries on verses, or thoughts that the Lord places in our hearts. Write things down and put dates on them. It is the Holy Spirit who quickens these things in our hearts so we can understand what He is saying. He has a language, how He speaks, and we need to learn His language. If we are not in the scriptures, we do not know His language. It is literally like a foreign language. He speaks right here in The Bible. This is what He speaks. He is not going to speak anything else, because He will declare Christ, and these are they which declare/testify of Me, Jesus said. The Holy Spirit will not speak anything else. So then, getting into the scriptures is like learning His language.

Folders Of Information

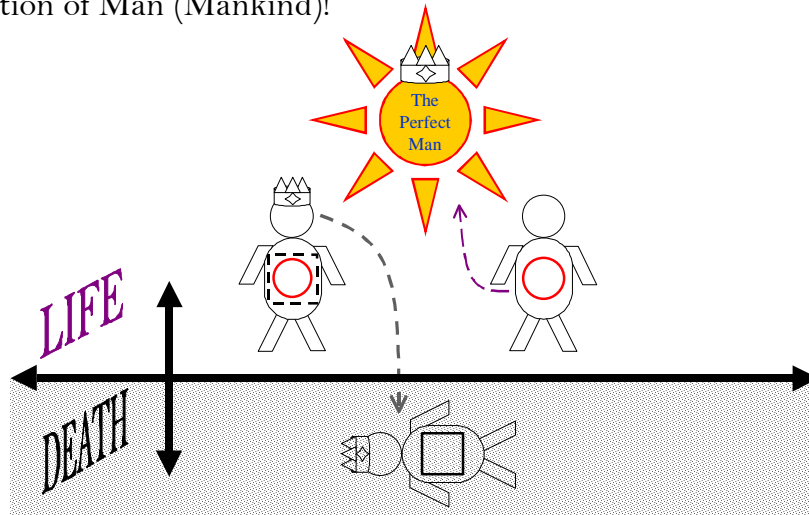
In addition to the journal mentioned earlier, it is good to have other notebooks. Use these notebooks to store general information. For example, one folder might be called; “studies/names.” As you are reading and come across words that you think would be good to know their meaning, look each one up in the concordance, just to get a basic Hebrew or Greek definition of the word. Then write it down, because eventually you will come back to that same passage and will again wonder what that word means. So instead of having to rewrite it over again, you will have it in this notebook. When you look up the original definition in the Hebrew and Greek with a concordance, it can be an aid for the Holy Spirit to help you understand what you are reading. Just to give you an example, at one particular time, I was reading the book of Job. I wondered what the name Job meant, so I looked it up. Every name is significant in the scriptures. Job means “hated.” That definition will shed new light on the book of Job. All this stuff happening to Job makes sense now. But it gets better at the end. Job finds the One who is not hated, this One being Christ, this One being the Beloved. Job then identifies *In* Him. Job finds his acceptance *in* The Beloved.

The Kingdom of God

(Saul – VS – David)

(Man – VS – Christ)

The Kingdom of God has to do with the Nature & Character that Governs a people, NOT about the Perfection of Man (Mankind)!



Saul – Governed by Self

1Sam 13:8-14 8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him. 9 And Saul said, Bring hither a burnt offering to me, and peace offerings. **And he offered the burnt offering.** 10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. 11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash; 12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: **I forced myself therefore, and offered a burnt offering.** 13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: **for now would the LORD have established thy kingdom upon Israel for ever.** 14 But **now thy kingdom shall not continue:** the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

1Sam 15:24-31 24 ¶ And Saul said unto Samuel, **I have sinned:** for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, **pardon my sin,** and turn again with me, **that I may worship the LORD.** 26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. 28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. 29 And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent. 30 Then he said, **I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel,** and turn again with me, **that I may worship the LORD thy God.** 31 So Samuel turned again after Saul; and Saul worshipped the LORD.

David – Governed by God

1Sam 24:4-5 ⁴ And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. ⁵ And it came to pass afterward, that **David's heart smote him**, because he had cut off Saul's skirt.

2Sam 24:10-25 ¹⁰ ¶ **And David's heart smote him** after that he had numbered the people. And **David said unto the LORD**, I have sinned greatly in that I have done: and now, **I beseech thee, O LORD**, take away the iniquity of thy servant; for I have done very foolishly. ¹¹ For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, ¹² Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee. ¹³ So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. ¹⁴ And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man. ¹⁵ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. ¹⁶ And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. ¹⁷ And **David spake unto the LORD** when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. ¹⁸ ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. ¹⁹ And David, according to the saying of Gad, went up as the LORD commanded. ²⁰ And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. ²¹ And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people. ²² And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood. ²³ All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee. ²⁴ And the king said unto Araunah, **Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing**. So David bought the threshingfloor and the oxen for fifty shekels of silver. ²⁵ And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

David is a type & shadow of Christ

Natural Israel wanted a kingdom. That kingdom came in the Person of Christ and they rejected HIM! Are we also looking for a kingdom, or anything else (of what God has promised) apart from Christ?

1Sam 24:4-5 ⁴ And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, **I will deliver thine enemy into thine hand**, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. ⁵ And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

Mtt 5:43-48 ⁴³ ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. ⁴⁴ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. ⁴⁶ For if ye love them which love you, what reward have ye? do not even the publicans the same? ⁴⁷ And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? ⁴⁸ Be ye therefore perfect<5046>, even as your Father which is in heaven is perfect<5046>.

Online Bible Greek Lexicon: "perfect" <5046>

5046 τελειος teleios *tel'-i-os*

from 5056; TDNT-8:67,1161; adj

AV-perfect 17, man 1, of full age 1; 19

- 1) brought to its end, finished
- 2) wanting nothing necessary to completeness
- 3) perfect
- 4) that which is perfect
 - 4a) consummate human integrity and virtue
 - 4b) of men
 - 4b1) full grown, adult, of full age, mature

1Cor 13:8-12 ⁸ ¶ Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. ⁹ For we know in part, and we prophesy in part. ¹⁰ But when that which is perfect<5046> is come, then that which is in part shall be done away. ¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹² For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Why am I trying to be a David? When I do this I am actually trying to be a Christ!

ANSWER: Pray to know the Living Christ

Lesson 7

The Approach For and While Studying (part 1)
Christ (The Mercy of God)
Confessing Our Ignorance and Impotence

The Approach For and While Studying (part 1)

Ps 127:1 A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

The approach for and while studying is to go to the scriptures, which is the written word, that we might see the Living Word: Christ, that that same One we have seen in the scriptures might be revealed in us. We should pray for this even before we open the scriptures and even while reading, just stop and pray. We want to get in line with what the Lord wants. We will go faster and move quicker when we are in agreement with the Holy Spirit, because He has a quick flow. Regarding the Holy Spirit, Jesus said, "He will guide you into all truth" (Jn 16:13). He has a flow already. If we are outside of His flow, trying to get Him to work in a flow that is not His flow... He cannot. By being outside of His flow, we have **a goal other than His goal** and are going in a different direction, so we end up going in circles. His goal is Christ. Let me repeat this: **THE GOAL OF THE HOLY SPIRIT IS CHRIST**. He will always direct us into His flow. Once we get into His flow, it is like being in a swift current. If you are along the side of a riverbank, and you put a little boat out, it will go nowhere. However, if you move it into the current, right in the middle, it will go fast. We want to be with the Lord and with what He is doing. It is just so much better.

Prayer and Heart Condition *Trusting in man vs. trusting in the LORD (Jer 17:5-10)*
Basically, a good prayer and heart condition is, "Holy Spirit, Spirit of Truth, I have determined not to know anything except Jesus Christ and Him Crucified. This I desire and nothing else." The more we are knowing the Lord, the more this should become our prayer. At one time, I wondered what this prayer actually means. Basically, it is wanting to know The Finished Work of The Cross. That is all it is. It is what IS, not what some-day will be. We should want to know what IS, what IS right NOW. The Finished Work of The Cross declares The Truth. We should want to know what is the reality that we have been brought into that is going on right now, not some-day in the sweet by and by, or even hopefully some-day in the future. We should want to live NOW. We should not want our existence to be about going through this earth, in a miserable life, hoping that some-day it will be better. No! It is better NOW. It is better NOW. And in our heart there should be a cry, "Lord this is what I want to know; this is what I want to see. I want to be awakened. I want to go forward." And by faith, and in faith in the Lord that He will answer this prayer, we should search the scriptures. **We should search the scriptures with this, and we should trust Him to do this:** to show us Jesus, to show us The Truth, to lead us to The Truth, to guide us to The Truth - which is Jesus. We just need to trust Him to do this. This is His job. He is our teacher. He is our one-on-one personal instructor. It does not get any better than this.

Christ – The Mercy of God

The Blind Man – I can't do this, but I desire to see

Lk 18:35-43 ³⁵ ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man (sat) by the way side (begging). ³⁶ And hearing the multitude pass by, he asked what it meant. ³⁷ And (they) **told him, that Jesus of Nazareth passeth by.** ³⁸ And (he cried) saying, **Jesus, thou Son of David, have mercy on me.** ³⁹ And they which went before rebuked him, that he should **hold his peace:** but he cried so much the more, *Thou Son of David, have mercy on me.* ⁴⁰ And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, ⁴¹ Saying, What wilt thou that I shall do unto thee? And he said, (Lord)<2962>, **that I may receive my sight.** ⁴² And Jesus said unto him, Receive thy sight: thy faith hath saved thee. ⁴³ And **immediately he received his sight, and followed him, glorifying God:** and **all the people, when they saw it, gave praise unto God.**

Mrk 10:51-52 ⁵¹ ...What wilt thou that I should do unto thee? The blind man said unto him, Lord<4462>, **that I might receive my sight.** ⁵² 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)**

International Standard Bible Encyclopedia: "BARTIMAEUS", (emphasis added)

BARTIMAEUS

bar-ti-me'-us (Bartimaïos): A hybrid word from Aramaic bar =" son," and Greek timaios =" honorable." For the improbability of the derivation from bar-tim'ai =" son of the unclean," and of the allegorical meaning = the Gentiles or spiritually blind, see Schmiedel in Encyclopedia Biblica. ...

T. Rees

John Gill's Expositor: Mrk 10:47, (emphasis added)

Ver. 47. ...and say, Jesus, thou son of David, have mercy on me: he did not call him Jesus of Nazareth, **as the common people did,** but Jesus, the son of David, **a title of the Messiah; nor did he ask for money, but for mercy;** see Gill on "Mt 20:30".

*He did not ask for the false,
but for the True Riches (seeing Christ)*

John Gill's Expositor: Mtt 20:30, (emphasis added)

Ver. 30. And behold, two blind men, ...and one of which, according to Mark, was by name Bartimaeus, the son of Timaeus; for so Bartimaeus signifies. Tima, or Timaeus, was a name in use among the Jews: we often read of R. Judah בן תימא {k}, Ben Tima {k}, the son of Tima, or Timaeus. Origen {l} thinks, he had his name from the Greek word τιμη, which signifies "honour"; and so טימא, "Time," with the Jews, is used for honour and profit {m}. **This man's father might have been a very (honourable and useful man), though the son was fallen into poverty and distress, through blindness; for which reason he may be mentioned, as being a person well known to the Jews.**

{k} T. Hieros. Nazir, fol. 52. 1. Erubin, fol. 19. 4. T. Bab. Gittin, fol. 84. 1. Bava Metziz, fol. 94. 1. Massech. Semachot, c. 9. Juchasin, fol. 159. 2.

{l} Comment. in Matt. vol. 1. p. 428. Ed. Huet.

{m} Targum in Esth. iii. 8. & v. 13. T. Hicros. Peah, fol. 15. 4.

*Successful relative,
but you're a failure*

John Gill's Expositor: Lk 18:39, (emphasis added)

Ver. 39. And they that went before, &c.] In the company that preceded Christ; for he, as yet, was not come right over against the blind man:

rebuked him that he should hold his peace; **being not well pleased that he should call him the son of David, which was acknowledging him to be the Messiah**; or that he might not be troublesome to Christ, and retard his journey:

but he cried so much the more, thou son of David, have mercy on me; **he neither dropped the character of Christ, nor his request to him**; but called out more loudly, and with greater vehemence, earnestness, and importunity: **so persons sensible of their need of Christ, and of his worth, excellency, and ability, are not to be discouraged from an application to him, by whatsoever they meet with from men, or devils.**

Though the Father has not yet revealed You as the Christ unto me, yet I, by my own belief from scriptural evidence, believe You to be the Christ. Open my eyes that I may truly see You as such.

John Gill's Expositor: Lk 18:43, (emphasis added)

Ver. 43. ...**glorifying God, who had sent such a Saviour to him**; who had wrought such a wonderful miracle for him: for he was sensible that none but God could do this.

Online Bible Greek Lexicon: Mrk 10:47, 48, "have mercy" <1653>, (emphasis added)

1653 ἐλεεω eleeo *el-eh-eh'-o*

from 1656; TDNT-2:477,222; v

AV-have mercy on 14, obtain mercy 8, show mercy 2, have compassion 1, have compassion on 1, have pity on 1, have mercy 1, have mercy upon 1, receive mercy 1; 31

1) to have mercy on

2) **to help one afflicted** or seeking aid

3) to help the afflicted, **to bring help to** the wretched

4) **to experience mercy** ——— Not just to know about, but the knowing that is experience.

For Synonyms see entry 5842 He wanted to experientially know the mercy of God (Christ).

Microsoft Word 2000 Synonyms: "wretched"

Miserable, desolate, heartbroken, pitiful, dejected, abject, shameful

Webster's 1828 Dictionary: "wretch", (emphasis added)

WRETCH, n.

1. A miserable person; **one sunk in the deepest distress**; as a forlorn wretch.

2. **A worthless mortal**; as a contemptible wretch.

3. **A person sunk in vice**; as a profligate wretch.

4. It is sometimes used by way of slight or ironical pity or contempt.

Poor wretch was never frightened so.

5. It is sometimes used to express tenderness; as we say, poor thing.

Microsoft Word 2000 Synonyms: "profligate"

Extravagant, wasteful, reckless, spendthrift, squandering, decadent, dissolute

Strong's Greek Lexicon: Lk 18:41, "Lord" <2962>, (emphasis added)

2962. κυριος kurios *koo'-ree-os*; from κυρος kuros (**supremacy**); **supreme in authority**, i.e. (as noun) controller; by implication, Mr. (as a respectful title):— God, Lord, master, Sir.

Online Bible Greek Lexicon: Lk 18:41, "Lord" <2962>, (emphasis added)

2962 κυριος kurios *koo'-ree-os*

from kuros (supremacy); TDNT-3:1039,486; n m

AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

1) **he to whom a person or thing belongs, about which he has power of deciding**; master, lord

1a) the possessor and disposer of a thing

1a1) **the owner; one who has control of the person, the master**

1a2) in the state: **the sovereign, prince, chief, the Roman emperor**

1b) is a title of honour expressive of respect and reverence, with which servants greet their master

1c) **this title is given to: God, the Messiah**

For Synonyms see entry 5830

Online Bible Greek Lexicon: Mrk 10:52, "I might receive my sight" <308>, (emphasis added)

308 αναβλεπω anablepo *an-ab-lep'-o*

from 303 and 991; ; v

AV-receive sight 15, look up 9, look 1, see 1; 26

1) **to look up**

2) to recover (lost) sight

Online Bible Greek Lexicon, (emphasis added)

303 ανα ana *an-ah'*

a primary prep and adv; ; prep

AV-by 3, apiece 2, every man 2, each 1, several 1, two and two + 1417 1, among 1, through 1, between 1, by 1, in 1; 15

1) **into the midst, in the midst**, amidst, among, between

Online Bible Greek Lexicon, (emphasis added)

991 βλεπω blepo *blep'-o*

a primary word; TDNT-5:315,706; v

AV-see 90, take heed 12, behold 10, beware 4, look on 4, look 3, beware of 3, misc 9; 135

1) to see, discern, of the bodily eye

1a) with the bodily eye: **to be possessed of sight, have the power of seeing**

1b) perceive by the use of the eyes: to see, look descry

1c) to turn the eyes to anything: to look at, look upon, gaze at

1d) to perceive by the senses, to feel

1e) **to discover by use, to know by experience**

2) metaph. to see with the mind's eye

2a) **to have (the power of) understanding** *To see & therefore know the mercy (Christ) of God*

2b) to discern mentally, observe, perceive, discover, understand

2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine

3) in a geographical sense of places, mountains, buildings, etc. turning towards any quarter, as it were, facing it

For Synonyms see entry 5822

The Impotent Man - I try & try, but I cannot

Jn 5:1-9 ¶ After this there was a feast of the Jews; and Jesus went up to Jerusalem. ² Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. ³ In these lay a great multitude of impotent folk<770>, of blind, halt, withered, waiting for the moving of the water. ⁴ 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. ⁵ And a certain man was there, which had an infirmity **thirty and eight years**. ⁶ 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? ⁷ The impotent man<770> answered him, Sir<2962>, **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. ⁸ Jesus saith unto him, Rise, take up thy bed, and walk. ⁹ And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

Online Bible Greek Lexicon: Jn 5:7, “impotent man” <770>, (emphasis added)

770 ασθενεω astheneo *as-then-eh'-o*

from 772; TDNT-1:490,83; v

AV-be weak 12, be sick 10, sick 7, weak 3, impotent man 1, be diseased 1, be made weak 1; 36

1) **to be weak, feeble, to be without strength, powerless**

2) to be weak in means, **needy**, poor

3) to be feeble, sick

Webster's 1828 Dictionary: “impotent”

IM'POTENT, a. [L. impotens.]

1. Weak; feeble; **wanting strength or power; unable by nature, or disabled by disease or accident to perform any act.**

I know thou wast not slow to hear,

Nor impotent to save.

2. **Wanting the power of propagation, as males.**

3. Wanting the power of restraint; not having the command over; as impotent of tongue.

IM'POTENT, n. One who is feeble, infirm, or languishing under disease.

Microsoft Word 2000 Synonyms: “impotent”

Powerless, weak, helpless, unable, incapable, ineffective

Strong's Greek Lexicon: Jn 5:7, “Sir” <2962>, (emphasis added)

2962. κυριος kurios *koo'-ree-os*; from κυρος kuros (**supremacy**); **supreme in authority**, i.e. (as noun) controller; by implication, Mr. (as a respectful title):— God, Lord, master, Sir.

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1) **he to whom a person or thing belongs, about which he has power of deciding**; master, lord

1a) the possessor and disposer of a thing

1a1) **the owner; one who has control of the person, the master**

1a2) in the state: **the sovereign, prince, chief, the Roman emperor**

1b) is a title of honour expressive of respect and reverence, with which servants greet their master

1c) **this title is given to: God, the Messiah**

For Synonyms see entry 5830

Confessing Our Ignorance and Impotence in Knowing Christ

Confessing our ignorance and impotence in knowing Christ, and the need of the Spirit of Truth to show us Christ. Knowing the Lord is beyond our ability.

Acts 8:26-39 ²⁶ ¶ 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. ²⁷ 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, ²⁸ Was returning, and sitting in his chariot **read Esaias the prophet**. ²⁹ Then the Spirit said unto Philip, Go near, and join thyself to this chariot. ³⁰ And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, **Understandest thou what thou readest?** ³¹ 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. ³² 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: ³³ In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. ³⁴ And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? ³⁵ **Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.** ³⁶ 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? ³⁷ 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. ³⁸ 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. ³⁹ 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**.

Lesson 8

The Approach For and While Studying (part 2)

Christ (The Mercy of God)

Psalm 90:14 Interlinear

Confessing Our Ignorance and Impotence

The Approach For and While Studying (part 2)

If the LORD does not do it, it is in vain

Ps 127:1 A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

Trusting in man vs. trusting in the LORD

Jer 17:5-10 ⁵ ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. ⁶ For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited. ⁷ Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. ⁸ For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. ⁹ The heart *is* deceitful above all *things*, and desperately wicked: who can know it? ¹⁰ I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

The Blind Man – I can't do this, but I desire to see

Lk 18:35-43 ³⁵ ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man **(sat)** by the way side **(begging)** ³⁶ And hearing the **multitude pass by**, he asked what it meant. ³⁷ And **(they)** **told him, that Jesus of Nazareth passeth by.** ³⁸ And **(he cried)** saying, **Jesus, *thou* Son of David, have mercy on me.** ³⁹ And they which went before rebuked him, that he should **hold his peace**: but he cried so much the more, *Thou* Son of David, have mercy on me. ⁴⁰ And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, ⁴¹ Saying, What wilt thou that I shall do unto thee? And he said, **(Lord)** ^{<2962>}, **that I may receive my sight.** ⁴² And Jesus said unto him, Receive thy sight: thy faith hath saved thee. ⁴³ And **immediately he received his sight, and followed him, glorifying God:** and **all the people, when they saw it, gave praise unto God.**

Mrk 10:51-52 ⁵¹ ...What wilt thou that I should do unto thee? The blind man said unto him, **Lord** ^{<4462>}, **that I might receive my sight.** ⁵² 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)**

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*He did not ask for the false,
but for the True Riches (seeing Christ)*

John Gill's Expositor: Mtt 20:30, (emphasis added)

Ver. 30. And behold, two blind men, ...and one of which, according to Mark, was by name **Bartimaeus, the son of Timaeus**; for so Bartimaeus signifies. **Tima, or Timaeus, was a name in use among the Jews**: we often read of R. Judah **בן תימא**, Ben Tima {*k*}, the son of Tima, or Timaeus. Origen {*l*} thinks, he had his name from the Greek word τιμη, which signifies "honour"; and so **טִימָי**, "Time," with the Jews, is used for honour and profit {*m*}. **This man's father might have been a very honourable and useful man,** though the son was fallen into poverty and distress, through blindness; for which reason he may be mentioned, as being a person well known to the Jews.

{*k*} T. Hieros. Nazir, fol. 52. 1. Erubin, fol. 19. 4. T. Bab. Gittin, fol. 84. 1. Bava Metzig, fol. 94. 1. Massech. Semachot, c. 9. Juchasin, fol. 159. 2.

{*l*} Comment. in Matt. vol. 1. p. 428. Ed. Huet.

{*m*} Targum in Esth. iii. 8. & v. 13. T. Hieros. Peah, fol. 15. 4.

*Man judges by
outward-unrighteous
Successful relative,
but you are seen as
a failure*

*In the eyes of God, The measure of one's success
is measured by one's knowing of Christ*

John Gill's Expositor: Lk 18:39, (emphasis added)

Ver. 39. And they that went before, &c.] In the company that preceded Christ; for he, as yet, was not come right over against the blind man:

rebuked him that he should hold his peace; **being not well pleased that he should call him the son of David, which was acknowledging him to be the Messiah**; or that he might not be troublesome to Christ, and retard his journey:

but he cried so much the more, thou son of David, have mercy on me; **he neither dropped the character of Christ, nor his request to him**; but called out more loudly, and with greater vehemence, earnestness, and importunity: **so persons sensible of their need of Christ, and of his worth, excellency and ability, are not to be discouraged from an application to him, by whatsoever they meet with from men, or devils.**

Though the Father has not yet revealed You as the Christ unto me, yet I, by my own belief from scriptural evidence, believe You to be the Christ. Open my eyes that I may truly see You as such.

John Gill's Expositor: Lk 18:43, (emphasis added)

Ver. 43. ...**glorifying God, who had sent such a Saviour to him**; who had wrought such a wonderful miracle for him: for he was sensible that none but God could do this.

Online Bible Greek Lexicon: Mrk 10:47, 48, "have mercy" <1653>, (emphasis added)

1653 ἐλεεω eleeo *el-eh-eh'-o*

from 1656; TDNT-2:477,222; v

AV-have mercy on 14, obtain mercy 8, show mercy 2, have compassion 1, have compassion on 1, have pity on 1, have mercy 1, have mercy upon 1, receive mercy 1; 31

1) to have mercy on

2) **to help one afflicted** or seeking aid

3) to help the afflicted, **to bring help to** the wretched

4) **to experience mercy** ——— Not just to know about, but the knowing that is experience.

For Synonyms see entry 5842 He wanted to experientially know the mercy of God (Christ).

Microsoft Word 2000 Synonyms: "wretched"

Miserable, desolate, heartbroken, pitiful, dejected, abject, shameful

Webster's 1828 Dictionary: "wretch", (emphasis added)

WRETCH, n.

1. A miserable person; **one sunk in the deepest distress**; as a forlorn wretch.

2. **A worthless mortal**; as a contemptible wretch.

3. **A person sunk in vice**; as a profligate wretch.

4. It is sometimes used by way of slight or ironical pity or contempt.

Poor wretch was never frightened so.

5. It is sometimes used to express tenderness; as we say, poor thing.

Microsoft Word 2000 Synonyms: "profligate"

Extravagant, wasteful, reckless, spendthrift, squandering, decadent, dissolute

Strong's Greek Lexicon: Lk 18:41, "Lord" <2962>, (emphasis added)

2962. κυριος kurios *koo'-ree-os*; from κυρος kuros (**supremacy**); **supreme in authority**, i.e. (as noun) controller; by implication, Mr. (as a respectful title):— God, Lord, master, Sir.

Online Bible Greek Lexicon: Lk 18:41, "Lord" <2962>, (emphasis added)

2962 κυριος kurios *koo'-ree-os*

from kuros (supremacy); TDNT-3:1039,486; n m

AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

"I am Yours"

1) **he to whom a person or thing belongs, about which he has power of deciding**; master, lord

1a) the possessor and disposer of a thing

1a1) **the owner; one who has control of the person, the master**

1a2) in the state: **the sovereign, prince, chief, the Roman emperor**

1b) is a title of honour expressive of respect and reverence, with which servants greet their master

1c) **this title is given to: God, the Messiah**

For Synonyms see entry 5830

Online Bible Greek Lexicon: Mrk 10:52, "I might receive my sight" <308>, (emphasis added)

308 αναβλεπω anablepo *an-ab-lep'-o*

from 303 and 991; ; v

AV-receive sight 15, look up 9, look 1, see 1; 26

1) **to look up**

2) to recover (lost) sight

Online Bible Greek Lexicon, (emphasis added)

303 ανα ana *an-ah'*

a primary prep and adv; ; prep

AV-by 3, apiece 2, every man 2, each 1, several 1, two and two + 1417 1, among 1, through 1, between 1, by 1, in 1; 15

1) **into the midst, in the midst**, amidst, among, between

Online Bible Greek Lexicon, (emphasis added)

991 βλεπω blepo *blep'-o*

a primary word; TDNT-5:315,706; v

AV-see 90, take heed 12, behold 10, beware 4, look on 4, look 3, beware of 3, misc 9; 135

1) to see, discern, of the bodily eye

1a) with the bodily eye: **to be possessed of sight, have the power of seeing**

1b) perceive by the use of the eyes: to see, look descry

1c) to turn the eyes to anything: to look at, look upon, gaze at

1d) to perceive by the senses, to feel

1e) **to discover by use, to know by experience**

2) metaph. to see with the mind's eye

2a) **to have (the power of) understanding** *↗ To see & therefore know the mercy (Christ) of God*

2b) to discern mentally, observe, perceive, discover, understand

2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine

3) in a geographical sense of places, mountains, buildings, etc. turning towards any quarter, as it were, facing it

For Synonyms see entry 5822

The Impotent Man - I try & try, but I cannot

Jn 5:1-9 1 ¶ After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk<770>, of blind, halt, withered, waiting for the moving of the water. 4 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. 5 And a certain man was there, which had an infirmity **thirty and eight years**. 6 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? 7 The impotent man<770> answered him, Sir<2962>, **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. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

Online Bible Greek Lexicon: Jn 5:7, “impotent man” <770>, (emphasis added)

770 ἀσθενέω astheneo *as-then-eh'-o*

from 772; TDNT-1:490,83; v

AV-be weak 12, be sick 10, sick 7, weak 3, impotent man 1, be diseased 1, be made weak 1; 36

1) **to be weak, feeble, to be without strength, powerless**

2) to be weak in means, **needy**, poor

3) to be feeble, sick

Webster's 1828 Dictionary: “impotent”

IM'POTENT, a. [L. impotens.]

1. Weak; feeble; **wanting strength or power; unable by nature, or disabled by disease or accident to perform any act.**

I know thou wast not slow to hear,

Nor impotent to save.

2. **Wanting the power of propagation, as males.**

3. Wanting the power of restraint; not having the command over; as impotent of tongue.

IM'POTENT, n. One who is feeble, infirm, or languishing under disease.

Microsoft Word 2000 Synonyms: “impotent”

Powerless, weak, helpless, unable, incapable, ineffective

Strong's Greek Lexicon: Jn 5:7, “Sir” <2962>, (emphasis added)

2962. κύριος kurios *koo'-ree-os*; from κύρος kuros (**supremacy**); **supreme in authority**, i.e. (as noun) controller; by implication, Mr. (as a respectful title):— God, Lord, master, Sir.

Online Bible Greek Lexicon: Jn 5:7, “Sir” <2962>, (emphasis added)

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AV-Lord 667, lord 54, master 11, sir 6, Sir 6, ~~misc 4~~; 748

1) **he to whom a person or thing belongs, about which he has power of deciding**; master, lord

1a) the possessor and disposer of a thing

1a1) **the owner; one who has control of the person, the master**

1a2) in the state: **the sovereign, prince, chief, the Roman emperor**

1b) is a title of honour expressive of respect and reverence, with which servants greet their master

1c) **this title is given to: God, the Messiah**

For Synonyms see entry 5830

“I am Yours”

Psalm 90:14 Interlinear

Ps 90:14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Interlinear Transliterated Bible. by Biblesoft, Inc.: Ps 90:14

שָׁבַעְנוּ	בְּבֹקֶר	חַסְדְּךָ	וְנִרְנָנָה	וְנִשְׂמָחָה	בְּכָל־	יָמֵינוּ:
Sab'eenuw	baboqer	chacdekaa	uwnrannaah	w ^a nism ^a chaah	b ^a kaal-	yaameeynuw
O satisfy us	early	with	thy mercy;	that we may rejoice	and be glad	all
7646	1242	9999	2617	7442	8055	3605
						3117

Confessing Our Ignorance and Impotence in Knowing Christ

Confessing our ignorance and impotence in knowing Christ, and the need of the Spirit of Truth to show us Christ. Knowing the Lord is beyond our ability.

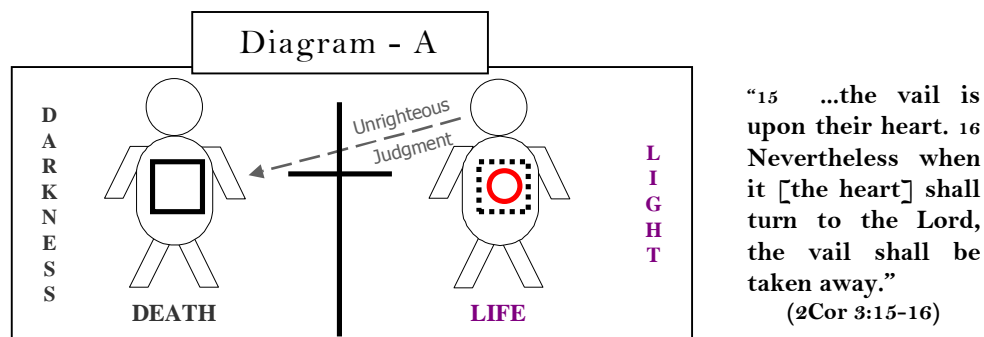
Acts 8:26-39 ²⁶ ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. ²⁷ And he arose and went: and, behold, a man of Ethiopia, an **eunuch of great authority** under Candace queen of the Ethiopians, who **had the charge of all her treasure**, and had come to Jerusalem for to worship, ²⁸ Was returning, and sitting in his chariot **read Esaias the prophet**. ²⁹ Then the Spirit said unto Philip, Go near, and join thyself to this chariot. ³⁰ And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, **Understandest thou what thou readest?** ³¹ 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. ³² 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: ³³ In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. ³⁴ And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? ³⁵ **Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.** ³⁶ 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? ³⁷ 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. ³⁸ 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. ³⁹ 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**.

Lesson 9

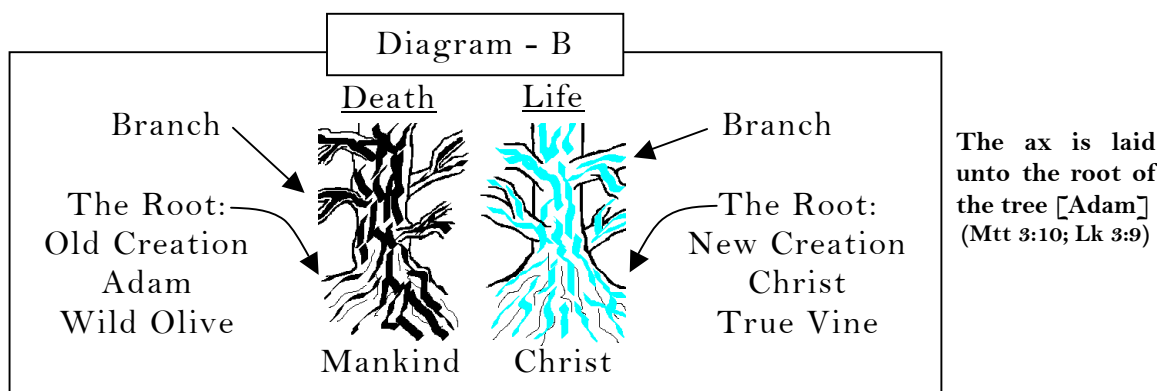
Diagrams

Diagrams

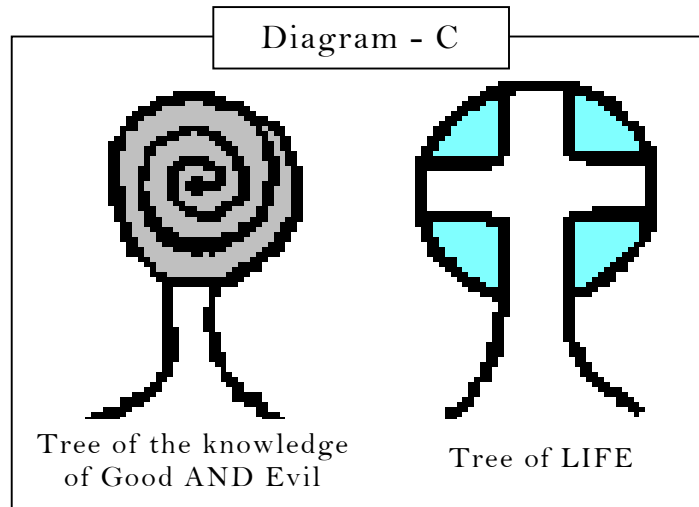
There is also a place for diagrams. We can benefit much from diagrams to help us understand Biblical concepts. If we can see what is being described on a chart or as a picture, it can help us to understand better. For example, someone can try to describe a toy rubber ducky with words, or they can simply describe it and show it. Here are some diagrams to help demonstrate this.



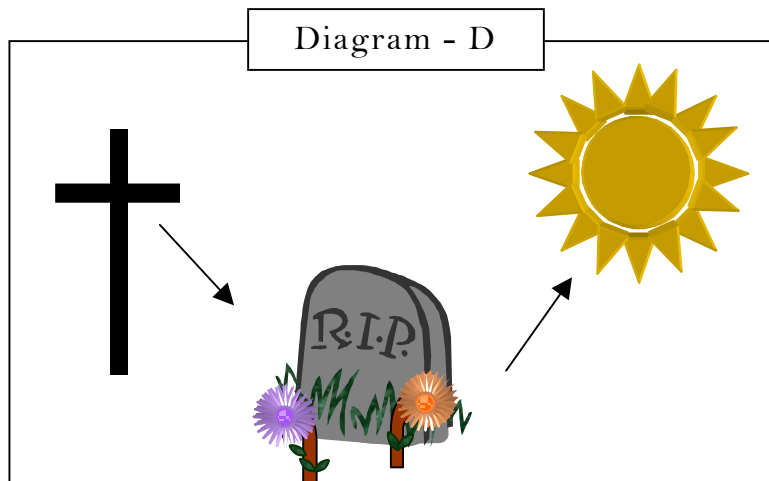
With this diagram (Diagram - A), this particular one, who is born again, **thinks** he is on this side of the cross in Adam (pre-cross), but he is really over here in Christ (because of the cross). However, he **does not understand** where he truly is. And because he does not understand, he is still acting pre-cross, as though he were not born again, because of this **old creation understanding**. He has received a new nature, the nature which is Christ, but he does not know it, Christ has not yet been revealed in this born again believer. Therefore he acts contrary to the nature he NOW has. Since Christ has not yet been revealed in him, the cross cannot yet be **understood** because the cross is central, and it is the divider between the two natures: The Adamic nature which Christ crucified, and the nature of Christ which now remains because of the cross.



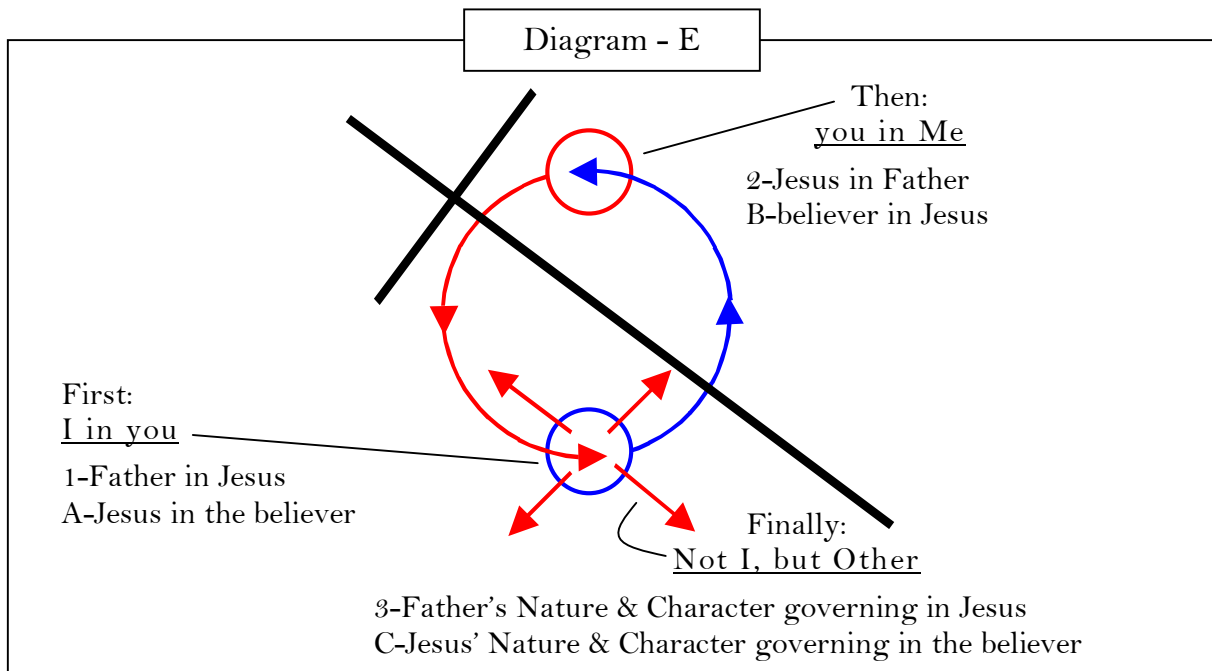
With this next diagram (Diagram - B), we have the tree of death and the tree of Life. And like branches abiding, which tree are we plugged into? We all draw our information from one of these two sources. Our source is either Life - Christ, or it is Death - not Christ. It is like a branch plugged into a tree. Whatever is in the tree is going to come out of the branch.



Lets look at another drawing (Diagram - C). This first tree looks like a lollipop. This is the tree of the knowledge of good **AND** evil - very appealing to the **flesh** and the **religious carnal mind**. Yes it is! And here is the Tree of Life. Guess what that one looks like? Yes, that is right - the cross.



Now with this diagram (Diagram - D) we see the death. Here is the burial. And here is the Resurrection, which is Christ. We are crucified with Him, buried with Him, and risen with Him. See, the little R.I.P. (rest in peace)? This is where it comes from, from the cross, where we find our rest from us, and our peace which is only in Christ - Christ Himself being our peace.



This last drawing (Diagram - E) illustrates **the Crucified Life**. This is where The Father abode in Jesus and Jesus in The Father, as well as Christ abiding in us and us in Christ. This is the relationship of the Father and the Son – not I, but the Father; likewise, not I, but Christ.

Lesson 10

The Holy Spirit
Review Diagram E

The Holy Spirit

Now let's talk more about the Holy Spirit. As mentioned earlier, the Holy Spirit has a one-track mind. It is called: the mind of Christ. This is because it is the Spirit of Christ. That is just the way it is. We have to learn to live with it. We have to go with His flow. It is not our flow. It is His flow. The sooner we get into His flow, the sooner we can progress on to know the Lord. If we are contrary to His flow, then we are NOT knowing Christ. We can be walking along, and when we get into His flow, it is like jumping into a sports car. He flows fast. But He will not go faster nor quicker than what we can understand.

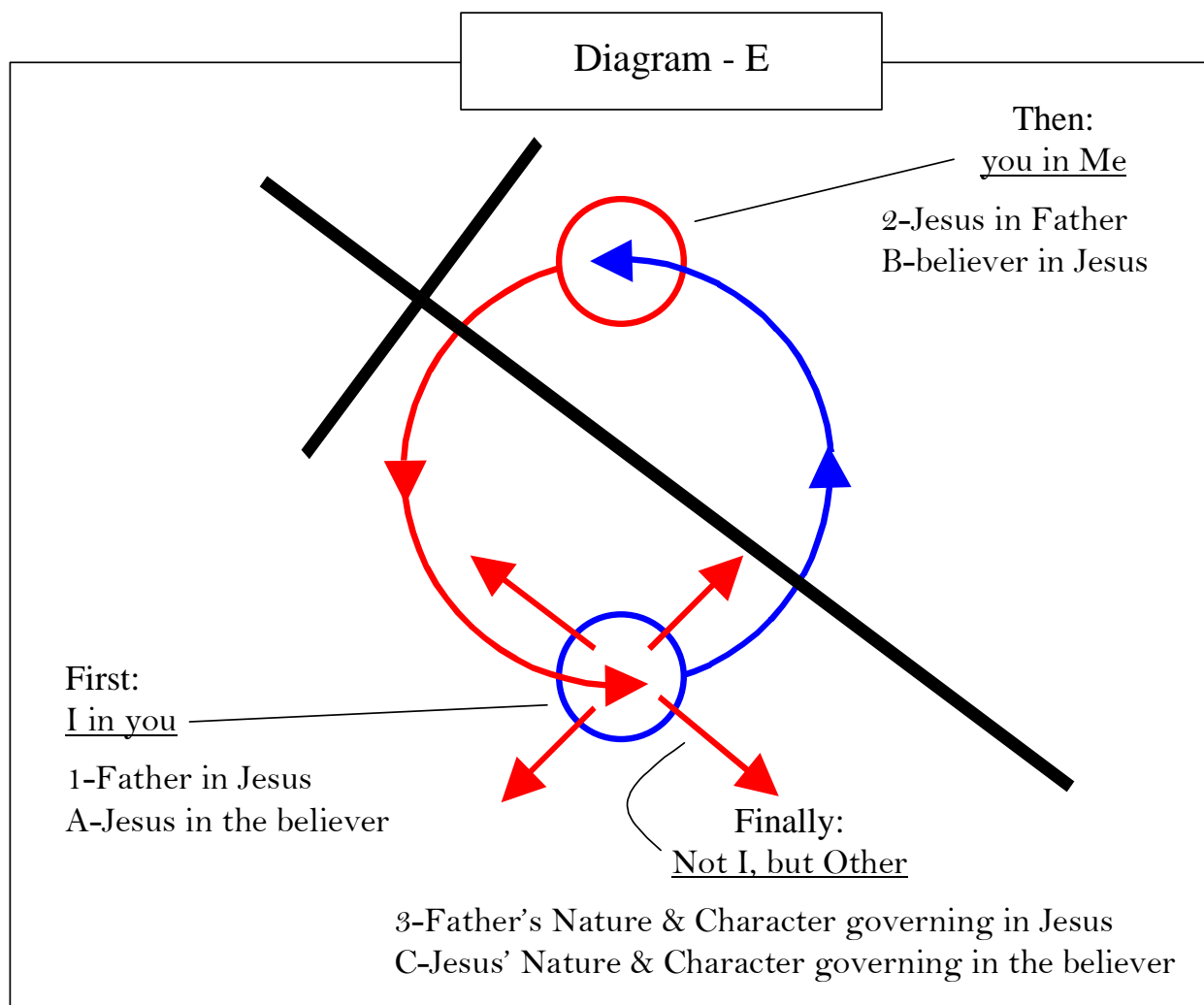
This is awesome. Regardless of how long we have been walking with the Lord or how new we are in the Lord, all of us are in the same condition. Apart from the Holy Spirit, we are ALL ignorant. If the Spirit of Truth is not our Source, then our source is the source of ignorance. We know **nothing** apart from Him. Another good heart condition and prayer when approaching the scriptures should be, "Lord, if You do not open my eyes to see The Salvation I have received, then I will **remain blind and ignorant**, let it please You to reveal the Son in me!" I know believers who look down on themselves because they never even finished high school. Do you know that does not matter? Just get in the scriptures. If you are willing, the Holy Spirit can teach you; He can show you. It does not matter how much education you have had, or have not had. When it comes down to it, we are all in the same condition. We are all dependent upon Him - the Holy Spirit. **He is our teacher, and Christ is what He teaches. The Bible is what He uses.** He does not use anything else. Look at the disciple John. Read the Gospel of John. It is called the heavenly gospel. It is symbolized by the eagle. It speaks of a relationship, the Father in Jesus and Jesus in the Father, the Fellowship of the Father and the Son, the Fellowship of Life. Of the four Gospels, this Gospel speaks the most about the relationship of the Father and the Son, and of Christ being in us and us being in Christ, in like manner. It speaks of ONE. Now John was a fisherman by trade. He probably had little or no formal education, but he did have the Holy Spirit and the Old Testament scriptures. And most importantly, Christ was revealed in him. And because of this revealing, he began to know the greatness of Christ.

The Holy Spirit has one track, one flow, and this flow is in Christ. Sometimes we are going in our own flow. But if we are willing, He takes us from our flow and brings us into His flow. He has a one-track mind, and that mind is Christ. If we are doing our own thing over here, but continue in the scriptures, He will bring us... boom! - right back in. He always does that. He always brings us back, until we grasp Christ, until we lay hold of Christ. There is a scripture that says, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:" (Is 28:10). It is like building blocks. We can not understand Point "C" until we understand Point "A." For example, we can not do multiplication until we understand addition. He will not throw trigonometry at us until we have the basics of addition and subtraction down. He will not do that.

It would not make sense. And His Point of beginning, and every point thereafter, is the revelation of Jesus Christ.

This is along the lines of what was shared about the Holy Spirit having a one-track mind. The sooner we agree with Him, the sooner we can progress and mature in Christ. The more we desire the Father's heart and to please Him (being about His plan/being about His purpose), the quicker the Holy Spirit can bring us along and mature us to fit into His plan. This will always revolve and be brought about through the scriptures being opened to see Christ. Let me repeat that. This will always revolve and be brought about through the scriptures being opened for us to see Christ. It is **always** going to revolve around the scriptures, and it is going to be Christ in the scriptures, and from there (if our hearts are turning) – Christ revealed in the born again believer.

Review Diagram E



Lesson 11

Authors
Concerning Other's Material
The Supreme Author

Authors

Now, about keeping a list of authors. It is good to read from authors that declare the Truth as it is in Jesus. Authors that declare the reality that **now** is. These are the ones who declare to Zion, "...your God reigns!" (Is 52:7). These are the ones who declare, "...the whole earth **is** full of His glory" (Is 6:3, emphasis mine). These authors join with the Holy Spirit that Christ may have the preeminence in all things. These are authors that declare Jesus Christ and Him Crucified, the ones who are not waiting for some day when things will get better, but are seeing and knowing that the best is come **NOW** in Christ. These are authors that are seeing and knowing what Christ has wrought in the cross, and they are declaring that same good news that we may all grow up into Him. These are authors in whom Christ is revealed.

Jesse Penn-Lewis is among the authors I read along with Watchman Nee, T. Austin Sparks, JW Luman, and Randy Nusbaum. There was a time when I began wondering about the statement Paul made, "I am crucified with Christ..." (Gal 2:20). I did not know what he could possibly mean by that statement. He was not there with Jesus when He was crucified... or was he? This led me to begin considering The Work of The Cross, Christ being IN us and us being IN Christ. Jesse Penn-Lewis is one of the first authors that I began reading during this time. The Holy Spirit really uses what she has shared from the scriptures. The following is a selection from one of her small booklets which emphasizes the importance of saturating in the scriptures.

*"We have seen that one reason why the liberation of the mind is so important is that it is the vehicle of the Spirit. Has it never struck you how extraordinary it is that the children of God can hear so much and yet express so little? If you should ask one and another to intelligently transmit something of what they have heard, they cannot do it. They have listened to volumes of truth for years, and yet they have no power to transmit it and help a soul in need. And many of these hearers will tell you that they have received a Baptism of the Spirit! The reason for this lies in the **unrenewed mind**. They may truly have received the Holy Spirit, but speaking reverently, He is 'locked up' in their spirit, and cannot get through the blocked channel of the mind. One reason is that many children of God do not soak themselves, so to speak, in God's thoughts. They think that to read a text in the morning is enough, and so they do not get their mind fully renewed."*

"The Battle For The Mind," by Jesse Penn-Lewis, pg 11-12, Christian Literature Crusade Publishing

Concerning Other's Material

Personal Notes-V2B1P44

3-19-09

Some things that can result from reading other's material:

-We may end up riding other's coat tails

-Moving in someone else's seeing of Christ and not our own seeing of Christ

-We have not yet truly apprehended Christ

-Sometimes reading material from others can distract us from what the Holy Spirit desires, and is trying to show us of Christ.

We are too occupied with someone's teaching/theme etc..., that it drowns out the voice of the Lord!

Praise God when others ONLY confirm what the Lord is declaring in our hearts

T. Austin Sparks:

Do we go away with: That is a great preacher/teacher
 (or)
 We have a Great Christ!

Have we become deaf to the voice of the Lord?
Lord open our ears to hear Your voice

The Supreme Author

The Holy Spirit is the Supreme Author

If we find ourselves at the same passage of scripture again and again, chances are that the Holy Spirit is trying to show us Christ in that passage.

We must be quick to respond to the Holy Spirit

The Holy Spirit shows what we need to know of Christ in regard to Life

The Holy Spirit makes us aware of what

-we just went through	}	in regard to Christ
-are going through		
-are about to go through		

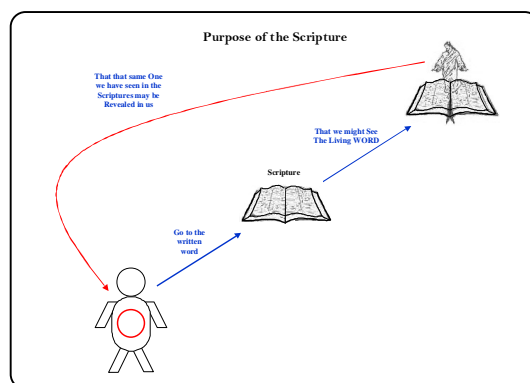
The Holy Spirit may or may not teach you out of the same scriptures that you are currently reading

Lesson 12

Summary
Final Comments
The Good Work

Summary

With all that has been shared, Christ **MUST** be revealed in each and every born again believer. This must be our desire and goal as we plunge into the scriptures to see Christ. If Christ is not revealed, then we (in our hearts) abide in darkness and are only puffed up in the flesh with what our carnal religious minds have formulated from the scriptures. Thus making our own conclusions based on the tree of the knowledge of **good AND evil**, but not based on spiritual understanding, which only comes in the Face of Jesus Christ. Christ, Whom we have come unto and with Whom we have relationship via new birth, is He Whom our hearts must now turn unto.



So then, “Just do it.” Get in there. There is no better time than now. No time is wasted while in the scriptures. Even if you are on a rabbit trail... you know what, the Lord gets all those rabbit trails, wraps them up and brings them right back here, in Christ. He gathers them all up into Christ. And He makes all things work together. Now, we can watch a movie and see an example of the Lord in a movie, or see something that the Lord can use to teach us, or we can get into the scriptures. The scriptures are better. Basically, **our goal is Christ**, to be about His purpose, to know what His deal is, to know why we are even “born again,” to know why we are saved, to know what this existence is all about. For what purpose am I saved/born again? This, we will come to know as we continue in His Word. As we continue to know Christ, the unsearchable riches of Christ.

So, get in the Scriptures; get in the Word. The Holy Spirit is **waiting** to reveal Christ in you. This is exciting.

When you begin, continue. Jesus said to those Jews who believed, “If you continue... .” It is not just beginning; it is continuing. Much is said in this verse, “...If ye **continue** in my word, **then are ye my disciples** (learners of Christ) indeed; And ye shall know the truth, and the truth shall make you free” (Jn 8:31-32, emphasis added).

Final Comments

-Are we knowing Christ?

With all that is done or not done, are we actually knowing Christ?

-Is our knowing of Christ effectual in us?

Webster's 1828 Dictionary: "effectual"

EFFECT'UAL, a. **Producing an effect**, or the effect desired or intended; or **having adequate power or force to produce the effect**. The means employed were effectual.

According to the gift of the grace of God given me by the effectual working of his power.
Eph. 3.

1. Veracious; expressive of facts. [Not used.]
2. Effectual assassin, in Mitford, is unusual and not well authorized.

2Cor 3:13-18 ¹³ And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: ¹⁴ But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which **vail is done away in Christ.** ¹⁵ But even unto this day, when Moses is read, the vail is upon their heart. ¹⁶ Nevertheless **when it shall turn to the Lord, the vail shall be taken away.** ¹⁷ Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. ¹⁸ **But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.**

-When our hearts are knowing this union, this fellowship, there is no veil

Ps 27:1-14 ¹ ¶ A Psalm of David. The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid? ² When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. ³ Though an host should encamp against me, my heart shall not fear: though war should rise against me, **in this will I be confident.** ⁴ **One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.** ⁵ For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. ⁶ And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. ⁷ ¶ Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me. ⁸ **When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.** ⁹ **Hide not thy face far from me;** put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. ¹⁰ When my father and my mother forsake me, then the LORD will take me up. ¹¹ Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. ¹² Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. ¹³ **I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.** ¹⁴ **Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.**

-There must be a heart that is willing

-A heart that is honest

-Lord, cause my heart to be willing & draw me

Jn 6:44 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.

John 6:65 (NASB) And He was saying, "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father."

-Trust the Lord

1Sam 7:12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Ebenezer, saying, **Hitherto**<2008><5704> **hath the LORD helped us.**

Smith's Bible Dictionary: "Eben-e'zer"

(*stone of help*), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah.

#1Sa 7:12

Its position is carefully defined as between Mizpeh and Shen.

Online Bible Hebrew Lexicon: "Hitherto" <2008><5704>

02008 הנה hannah *hane'- narw*

from 02004; adv; {See TWOT on 510 @@ "510b"}

AV-hither, here, now, way, to...fro, since, hitherto, thus far; 14

1) here, there, now, hither

05704 עד `ad *ad*

properly, the same as 05703 (used as prep, adv or conj); ;{ See TWOT on 1565 @@ "1565c"}

AV-by, as long, hitherto, when, how long, as yet; 99

prep

1) as far as, even to, until, up to, while, as far as

1a) of space

1a1) as far as, up to, even to

1b) in combination

1b1) from...as far as, both...and (with 'min' -from)

1c) of time

1c1) even to, until, unto, till, during, end

1d) of degree

1d1) even to, to the degree of, even like

conj

2) until, while, to the point that, so that even

Job 13:15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

Ps 56:1-13 1 ¶ To the chief Musician upon Jonathelemrechokim, Michtam of David, when the Philistines took him in Gath. Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. 2 Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High. 3 What time I am afraid, I will trust in thee. 4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. 5 Every day they wrest my words: all their thoughts *are* against me for evil. 6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. 7 Shall they escape by iniquity? in *thine* anger cast down the people, O God. 8 ¶ Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book? 9 When I cry *unto thee*, then shall mine enemies turn back: **this I know; for God *is* for me.** 10 In God will I praise *his* word: in the LORD will I praise *his* word. 11 In God have I put my trust: I will not be afraid what man can do unto me. 12 Thy vows *are* upon me, O God: I will render praises unto thee. 13 **For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?**

God is for us

Rom 8:31-39 31 ¶ What shall we then say to these things? If God *be* for us, who *can be* against us? 32 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? 33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. 34 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. 35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 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.

Ps 62:1-8 1 ¶ To the chief Musician, to Jeduthun, A Psalm of David. Truly my soul waiteth upon God: from him *cometh* my salvation. 2 He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved. 3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence. 4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. 5 **My soul<5315>, wait thou only upon God; for my expectation<8615> *is from him*<4480>.** 6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved. 7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God. 8 ¶ Trust in him at all times; *ye* people, pour out your heart before him: God *is* a refuge for us. Selah.

Ps 91:1-16 1 ¶ **He that dwelleth** in the secret place of the most High shall abide under the shadow of the Almighty. 2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust. 3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence. 4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler. 5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day; 6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday. 7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee. 8 Only with thine eyes shalt thou behold and see the reward of the wicked. 9 ¶ Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation; 10 There shall no evil befall thee,

neither shall any plague come nigh thy dwelling. ¹¹ For he shall give his angels charge over thee, to keep thee in all thy ways. ¹² They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. ¹³ Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. ¹⁴ Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. ¹⁵ He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him. ¹⁶ **With long life will I satisfy him, and shew him my salvation.**

Ps 125:1 A Song of degrees. They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

Prov 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Jer 17:5-8 ⁵ ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. ⁶ For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited. ⁷ Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. ⁸ For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

-Relationship *begins* and *continues* in the appearing of Christ

-Utter dependence upon the Spirit of Christ in ALL things - to show Christ

-The Greater & Lesser Relationship



Relationship
From Without
(Knowing From Afar)
(Veil Upon Heart)

Academic knowing



Relationship
From Within
(Knowing Face to Face)
(Unveiled Face)

True knowing

The Good Work – The Appearing of Christ

Phil 1:3-6 3 ¶ I thank my God upon every remembrance of you, 4 Always in every prayer of mine for you all making request with joy, 5 For your fellowship in the gospel from the first day until now; 6 Being confident of this very thing, that he which hath begun a good work<2041> in you will perform<2005> it until (in, unto) the day of Jesus Christ:

Online Bible Greek Lexicon: “a work”, <2041>

2041 ἐργον ergon *er'-gon*

from a primary (but obsolete) ergo (to work); TDNT-2:635,251; n n

AV-work 152, deed 22, doing 1, labour 1; 176

1) **business, employment, that which any one is occupied**

occupation, vocation

1a) **that which one undertakes to do, enterprise, undertaking**

2) any product whatever, any thing accomplished by hand, art, industry, or mind

3) an act, deed, thing done: the idea of working is emphasised in opp. to that which is less than work

Strong's Greek Lexicon: “will perform”, <2005>

2005. ἐπιτελεω epiteleō ep-ee-tel-eh'-o; from 1909 and 5055; **to fulfill further (or completely)**, i.e. execute; by implication, to terminate, undergo:— accomplish, do, finish, (make) (**perfect**), perform(X -ance).

Online Bible Greek Lexicon: “will perform”, <2005>

2005 ἐπιτελεω epiteleō *ep-ee-tel-eh'-o*

from 1909 and 5055; TDNT-8:61,1161; v

AV-perform 3, perfect 2, accomplish 2, finish 1, performance 1, make 1, do 1; 11

1) **to bring to an end, accomplish, perfect, execute, complete**

1a) to take upon one's self

1b) to make an end for one's self

1b1) to leave off

2) to appoint to, impose upon

Strong's Greek Lexicon: “until”, <891>

891. ἀχρι achri *akh'-ree*; or ἀχρις achris *akh'-rece*; akin to 206 (through the idea of a terminus); (of time) until or (of place) up to:— as far as, for, **in(-to)**, till, (even, **un-**)**to**, until, while. Compare 3360.

James Murdock's Translation of the Syriac Peshitto

Acts 26:16 (MUR) And he said to me: Stand upon thy feet; for **I have appeared to thee**, for this purpose, to constitute thee a minister and a witness of **this thy seeing me, and of thy seeing me hereafter**.

Published by
COVENANT MINISTRIES INT.
c/o C.M.I. Bible Research Center
P.O. Box 446
Leslie, AR 72645
U.S.A.
Email: wordontheline@gmail.com
www.cmintl.org