

using



Bible

using the Bible

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Douglas Thomas

Matthew 3:16 - When Jesus was baptized by his cousin John in the river, Heaven opened and the Spirit of God came down on Him. The Holy Spirit then did something that He loves to do after He baptizes someone: He drove Jesus out into the wilderness.

In the place of lack and pain and threats of more, Jesus encountered misery and exile. He began to suffer the things through which He learned obedience. Finally, He heard the voice that His first man Adam and his partner Eve had heard much earlier, because in this place, as a man, He encountered the thief and the deceiver.

Jesus was prepared. Adam and his Eve were not.

Because He knows each person's calling or destiny in the Kingdom of Heaven, the Holy Spirit knows what preparation is required for a human to stand in the place where the God Who breathed out worlds and stars calls him or her. He is perfectly aware of which weaknesses are present, and which strengths are missing, and He is a genius at preparing educational and transformational experiences that are perfectly capable of producing the exact changes that are needed for each person.

Because Jesus trusted Yahweh to be protecting and preparing Him, and because He had no thoughts that His Father might intend to harm Him, His journey through the Place of Preparation took 40 days. It was a place of victory and of anointing for purpose. Contrast this with the journey through the Place of Preparation the descendants of Israel experienced, which took 40 years, and was only a successful experience for 2 men out of millions of men and women.

Jesus was prepared partly by His knowledge of what God had said. When He was confronted with deception and with temptation to fail, He knew Yahweh's character and intentions. He overcame His enemy in the Place of Preparation by quoting God properly. He had been with the Father from eternity, so He knew every word that had been spoken. He knew every thought. His successful method of overcoming evil would have been available to every descendent of Israel, though. *It was written.*

I Introduction

If you start simply at what is written, you will have basic preparation for anything. Paul wrote to Timothy that even what was written in what we call the Old Testament was sufficient information to make it possible to see that Yeshua is Messiah (2 Timothy 3:14,15) and be saved by His sacrifice. Beyond that foundation, you can grow from being a lamb who follows other sheep, to becoming a sheep, who knows the Master's voice and follows Him. Listening to Him and following Him will make you able to overcome every hindrance to fulfilling your mission of preparation as a son or daughter who inherits the Kingdom of God.

There is a well built agenda against your success, however; both with regard to hearing the voice of your Shepherd, and in finding and understanding His voice in what has been written. The agenda is in the heart of the same enemy that Jesus encountered in the wilderness. His armory includes traps and weapons that appear to us as fear, deception, rules, and religion.

One of your enemy's earliest allies in this project was a man named Flavius Valerius Constantinus. The Roman empire had been divided into 4 parts, each ruled by a tetrarch. In an attempt to control a larger part of the empire than the west, which was already under his power, he made a famous trek through the Alps from Britain to invade Rome. Vague sources state that either on the day before the invasion, he saw a vision in the sky, or on the night before the invasion, he had a dream, in which he saw in the sky a cross, with the words around it, "conquer by this sign" in Latin: *in hoc signo vinces*.

Taking this as an omen that a god was speaking to him and wanted to give him the battle, he changed his banners and the emblems on his men's shields so that they bore crosses like the sign he had seen in the sky. His defeat of the forces of the tetrarch Maxentius, who outnumbered him, caused him to believe that the God of the Christians was more powerful than the gods of Rome. From that time, he claimed that he was a follower of the Christian God. Since he still built pagan temples after that time, his conversion seems to me to be a superstitious attempt to appease this God so that God would continue to patronize Constantine's empire.

A bit later, he and Licinius, who was ruling over an eastern part of the Roman empire at the time, issued the "Edict of Milan," which granted liberty and safety to all religions, including pagans. The political and social purposes of making this declaration have been interpreted by some historians not to have been for the benefit of Roman subjects, but to appease all gods equally, and to find peace among the gods with the hope of having it positively affect the political unrest that the empire was currently suffering through.

His influence on the church is applauded in the journals of those religious rulers to whom he gave power. Other historians attribute to him less saintly activities and statements that are not mentioned in the Roman church records. The political control of the leadership of the church that he maintained changed it much for the worse.

With regard to the idea that all believers have important ministries, his power over all the religions in his empire caused a merger of styles of leadership that resulted in the church of Rome creating an upper class of priests ruling over a lower class of believers who were not priests. More contemporary terminology for this false dichotomy of human value is “clergy” and “laity,” or “credentialed” and “unqualified.”

Because of the lack of unity among the leaders of the Christians, Constantine called a council in 325 AD to invoke rules about how the church should function and what it should believe and teach. One thing they came to agreement about was how to decide what date on which to celebrate the pagan holy day Easter each year.

Part of the sharing of power included the ideas that Constantine authorized the bishops he called together to make laws for the church and they authorized him to enforce them. This pagan influence on the leaders over the church led it away from its original design for leadership, which was founded in Spiritual gifts, and submitted to Jesus as a King.

The religion of rules and the propagation of fear and deception that came from this controlling alliance are still creating obstacles to the maturing of believers into sheep who know their Master’s voice and are not afraid to follow Him when He calls them.

The path to freedom from the maze of religious control begins with the search for the map of the Kingdom of Heaven that is partly displayed in the pages where some words of its King have been written.

2 The Holy Bible

“Bible” is a transliterated word that just means, “book.” Having a bible on painting with water colors, or on cooking with basil, is not reducing the value of the word. It would be *sacrilegious* to use the word that way, since it has been *religion* that has misled us to believe that “bible” is a spiritual word, but the truth is that to call any book a “bible” could be appropriate.

What makes the Bible of Yahweh different from the other bibles is that it is a book that is *set apart* to being of and from and about Yahweh and His people. So, the “*Holy Bible*” means, the “*set-apart Book*.” I like to call it, “THE Book,” since in my opinion, it is the most important book. I’m really just calling it “THE Bible” when I say that, but in English.

The first major book printed on a moveable type printing press was the Bible. Gutenberg printed it in 1450 or so, in Mainz, Germany. 49 copies and portions of copies of that Latin translation are still in existence. They are considered to be among the most valuable books on the planet.

No other book has as many copies in existence. No other book has been as treasured by as many. The Bible has positively influenced more lives than any other writing. No book has been translated into more languages. No other book has a mandate over it that it be translated into every language on the earth.

Several religions and cults each claim their credibility is based on the Bible. Some groups claim *authority over* the Bible - what translation is acceptable, who can teach from it, what languages it is authorized to be translated into, and by whom.

The translation of no other book has been the cause of as many translators being murdered. No book has *caused* or *settled* more arguments. No book has been misquoted or misrepresented more often.

Learning to study The Book and to listen to its Author will lead you into abundant life and righteousness. As you read its words over and over, you will begin to not only find His light on your path, but you will also have wisdom to share with others - believers and unbelievers - that will offer light and leadership to them.

Learning to battle your enemy and to resist being overcome by his schemes will be part of the process.

3 Sources

Many discussions have occurred since the second century about the documents that are considered to be “inSpired” and, therefore, acceptable as “Scripture.” Various authorities have made statements agreeing with or discounting other authorities’ opinions about what letters or manuscripts should be considered reliable enough to be called Scripture, and which should not.

The list of letters and other documents that are approved by a person or a group of people as acceptable for inclusion in the Bible is sometimes called a “canon.” Canon is a slightly foreign word that means something like “rule” or “measure.” It could mean a law or an inch. The book that was presented by the translators of the King James Version included writings that were of “questionable origin,” which were therefore called “apocryphal.” This descriptive word is built from two Latin words: “apo” - a prefix meaning “away,” and “kryptein” - “to hide.” Generally, the idea is that the source is not clear - it is hidden.

The apocryphal writings were not included *as* Scripture in the translation offered to King James, but were included *with* Scripture. The translators translated them into English along with the writings that they considered inspired by God. Parts of the apocryphal documents seemed to them to be accurate and other parts had been lost or corrupted by additions or replacements. Other parts simply did not have accurate portrayals of events or places or other facts.

In addition to the apocrypha, the 1611 edition of the King James Version of the Bible (what was handed to King James by his translators) contained letters from the translators both to the King and to “the Reader,” meaning anyone who would read their work of translation into English. Also included were an almanac, a list of holy days that Anglicans were allowed to observe, including Easter (for which a chart was included “to find Easter forever”, scheduling the date it should fall on each year), and a schedule for daily Scripture readings.

Another inclusion is the insertion in columns on the sides of pages of many alternate translations of various passages or words: when the translators were unsure how to translate a word or phrase, they would insert in the text the possible translation they thought most likely to be correct, but enter a footnote that offered the other possibilities. They also listed in the margins some cross-references to other Scriptures that spoke of certain ideas and words, but they had instructions not to add commentary notes.

Nelson Publishers offer an inexpensive “1611 Edition” of the King James Version of the Bible - the text and the art, bound as a book in modern fashion. As you turn the pages, you see something similar to what King James saw as he read his copy. The KJV Store (www.thekjvstore.com) offers 9 different “1611 Editions,” ranging in cost

from less than \$30 to \$1,095. A rendering of the text and pictures of the first pages of each book as they appeared in the original can be seen at www.kingjamesbibleonline.org.

When King James' translators did their work, they not only had to decide what texts to consider part of the canon, but which copies of those texts to consider the most authoritative when there were differences in copies of certain letters or other texts.

All original items, such as a letter from Paul to Timothy, were hand written. All early *copies* made of those originals were hand written. The work of being a scribe was meticulously accurate on a good day, but variations occurred at times, either due to errors, poor penmanship, or editorial revisions caused by damaged documents that had blanks filled in, theological editorial corrections, or corrections perhaps made based on someone finding a copy of a text that the scribe knew or believed to have been changed from the original.

Discoveries have been made on more than one occasion of early copies of texts that are believed to have been created earlier than the texts that were used by the translators of the King James Version. Since they seem to be older copies, when there is any variation between them and the texts used for the KJV, some more recent translators feel that it is appropriate to use the texts that they believe to be older. This has presented some challenging translation issues, including the last section of Mark chapter 16, as an example. According to some manuscripts that are believed to be older, Mark's document ended at verse 8 of chapter 16. According to other manuscripts, the section from verse 9 to verse 20 was part of the text Mark wrote.

Three things concern me about this particular type of controversy. In this example, ending the whole book at verse 8 seems like it didn't really end, since the narrative seems to hang in space at that point. Second, what is mentioned in the additional section is powerful prophetic testimony, attributed to Jesus. It would be a shame to lose it through erroneous text picking.

Third, it seems to me to be quite possible that even if it can be proven that recently discovered manuscript C is an older copy of a text than previously used as authoritative manuscript E, that does not prove that manuscript E is not a more accurate representation of manuscript A, which is the unseen original. Missing manuscript B might look exactly like manuscript D, and copy C was maybe made by someone who made changes to the text. Apart from someone with a prophetic gift from the Spirit of God assessing the situation with revelation, the process of deciding is reduced to educated (or presumptuous) guessing.



The fact that Copy C is unquestionably older than Copy D does not make it unquestionably more accurate.

4 Translations

Quite different from the year 1611, there are now *many* translations (and paraphrases) of the Scriptures into English. Translations generally lean either more toward literal interpretation, or toward figurative interpretation. A literal translation takes the original words and simply converts them from one language to another. If the original text implies something in its context or in the culture of the original reader that doesn't make sense in the target for translation language, that doesn't change in this case the translator's responsibility for accuracy in their choice of words. Changing the words with the hope of creating the proper ideas in the reader's mind is not a strict translation of words and phrases from one language to another.

A more figurative agenda in translation allows liberty to use completely different words in the target language if it helps create the original idea in the reader's mind. An example is a target language spoken by a people who had no experience or knowledge of raised altars being used for sacrifices. Their sacrifices were made on flat, open ground. They call one of these areas a "killing place." Translators encountering the Hebrew word for "altar" could figuratively replace it with the phrase "killing place," even though it was not a literal equivalent of the original word, because it created the image of a sacrifice that did not include an altar at all. The presumably most important idea, that of a sacrifice being made, would be communicated, but the idea that it happened on an altar that was built for use in the process of sacrifice would not be communicated.

Some translators exercise so much liberty in their choice of words or phrases that they cannot honestly call their work a "translation," but instead must identify it as a "paraphrase." If the phrase I want to translate from one language to another is "Donald ate a peach," but the people who will be reading my work don't know what a peach is, or who Donald is, I could *paraphrase* the words instead of translating them, and help the reader. I could say, "Donald ate a piece of fruit." More detail could be given, like, "Donald, who is Betty's brother, ate a very sweet piece of fruit with a fuzzy skin and a large, hard, wrinkled seed in it." That phrase is four times as long as the original, and, even though it transfers the idea in the original, is by no means a simple translation from one language into another.

In a class by itself is a work called "The Amplified Bible." It is a revision of the 1900 American Standard Version. It is called "Amplified" because of the many insertions of extra words in the text. For example, when a word translated from Greek or Hebrew has more than one possibility of meaning, the Amplified Bible gives many of them in parentheses, "amplifying" the information given as interpretation of the text. Following is a contrast of renderings of Acts 16:31 in the King James Version (1611), the American Standard Version (1900), and the Amplified Bible (1985):

King James Version:

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

American Standard Version:

And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

Amplified Bible:

And they answered, Believe in and on the Lord Jesus Christ—that is, give yourself up to Him, take yourself out of your own keeping and entrust yourself into His keeping, and you will be saved; [and this applies both to] you and your household as well.

Some of the insertions offer so many possibilities of meaning that the varieties are not synonymous with each other - they are so different that they can leave a reader wondering which one was the real meaning. This is the Amplified version of 2 Corinthians 9:6:7 compared to the King James Version:

King James Version:

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Amplified Bible:

[Remember] this: he who sows sparingly and grudgingly will also reap sparingly and grudgingly, and he who sows generously [that blessings may come to someone] will also reap generously and with blessings. Let each one [give] as he has made up his own mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, for God loves (He takes pleasure in, prizes above other things, and is unwilling to abandon or do without) a cheerful (joyous, “prompt to do it”) giver [whose heart is in his giving]. [Prov. 22:9.]

The less literal a translation is, the more the translator’s theological opinion is likely to be expressed through the choice of words used. A theologian could mask or hide by his choice of words an idea he found distasteful, or emphasize an idea in a way that the original writer didn’t emphasize it through the words that he originally wrote.

In the King James and some other literal versions, words that were not in the original texts, but were inserted by the translators to make the phrase make better grammatical sense in English, are italicized. An interlinear translation that shows Greek or Hebrew words matching the English words, or showing Strong’s Greek and Hebrew Dictionary numbers matching the English words, would not have a foreign word or Strong’s number above the italicized words, since they did not exist in the original text.

The imposition of opinion or theology on translations can be very misleading, due to the twisted nature of much theology and many opinions. The most extreme examples are in the translations created by cults to support their false teachings. The New World Translation, by the Watchtower Tract Society, is a translation that was written by Jehovah's Witness leaders to reword some Scriptures so that they backed up JW doctrines. The translation has had to be updated every time the Jehovah's Witnesses' leaders revised some doctrine in a way that was contrary to even their own previous versions of the Scriptures. The revisions support the new twists in doctrines.

Even in the King James Version, there was heavy influence of the religious concepts imbedded in the bad theology invented by the Roman church, spawned by the influence of Constantine. Their use of fear of hell to manipulate their subjects caused distortion of location, nature, and time relevance of their representations of the grave, hell, and the lake of fire.

The place called Sheol in Hebrew is the same place that Greek writers would call Hades. In English, it means the Grave. From one end of the Bible to the other, it is described as a place where all dead humans go to sleep until a day of judgment. All ten times the word appears in the New Testament, KJV translators translated it as "hell." The Complete Jewish Bible translates it Sh'ol every time, because they see it to be the same place that is called by that name in the Old Testament. It is the place from which Samuel was called by the witch at Endor for Saul, so it is not the late Roman mythology (catholic-ism) version of hell. Other translations translate the word as Hades or the Grave. Both death and the grave are thrown into the lake of fire in Revelation 20:14. Only the KJV inserts "hell" as being thrown instead of the grave.

When Luke was describing Peter's imprisonment in Acts 12:4, he stated that Herod planned to bring him out after Passover and kill him, since he had gained some political momentum by killing James, John's brother publicly. Under the influence of the Roman church, the KJV translators wrote that Herod was waiting until after Easter. Easter is a word that either means "spring goddess" or "dawn goddess." It is celebrated at the vernal equinox, when winter officially ends, and life is "renewed." It was celebrated by pagans with symbols and ceremonies that portray or were actual acts of reproduction, hence their interest in bunnies and eggs.

It is quite a perverse distortion of truth to pretend that Luke used the word when what he wrote was "Passover." Constantinism is still mis-influencing the church, even through some translations of the Scriptures.

5 Completeness

Many passages of the Bible refer to something that was said by the Spirit or an angel that the writer was commanded either not to write down, or to write down but seal up for later revelation or later interpretation.

In the absence of some information being present in the Book, men and women through the ages have sought the Spirit for answers that He in some cases blessed them by providing. Others have simply pretended to have been given the authority of Jesus the King and have filled in blanks or replaced mysteries with their own opinions and religious and cultural practices.

Many activities the modern church busies itself with have no precedent in the Scriptures, but are directly or vaguely the offspring of the Roman church or practices imposed by priests from mythological deities, like Zeus or Diana. Constantine claimed to be emperor of the Christians. His influence would have changed the identity of the Body of Christ if that had been possible. Instead, it created an ugly step-sister and presented her to the world as the intended Bride of the Son of God. This sister invented the Crusades, murdered many people who presumed to translate the Scriptures, and would have murdered Martin Luther if his life had not been hidden by a German king who did not fear her.

With his lack of understanding of Who Jesus is or who His People were, he usurped the position of the King of Glory, and presumed to instruct the people of God regarding installing pagan-styled priests and pagan-styled buildings as gathering places in his new version of the newly-approved religion. Unbelieving leaders and followers suddenly appeared in the church as peers.

Examples of Roman / Greek influence on the church include Sunday (or Saturday, in the Seventh Day Adventist congregations) morning services led by a priest/pastor/clergyman who is assisted by a choir and other ceremonialists in creating a drama to be watched by the “laity.”

New celebrations for believers that align with the spring equinox and winter solstice came from the church of Rome, not from any evidence that the early congregations of believers practiced them. Those celebrations are Easter and the Christ Mass. Christ Mass is the sacrificial offering of the blood and body of Jesus on an altar in a Roman church or chapel in commemoration of the birth of Jesus. Walmart and Amazon have added some other meanings that are popular activities in the Christ Mass season.

Every day on the Roman church’s calendar had a mass devoted to some saint or event. The event highlighted by the Christ Mass was the birth of Jesus. The

celebration of the event of the arrival of the Magi at the house in Bethlehem where Jesus was living by the time they found Him was called “Epiphany.” That came after the 12 day feast of the Christ Mass.

The “Lord’s supper” being reduced to a priest/minister serving a chip of bread and a sip of juice has *no resemblance* to any practice mentioned in the Book. What is mentioned about communion by Paul in one of his letters to the Church at Corinth is that he received from Jesus and passed on to that congregation the practice of having *a meal together*, preceded by the sharing of a matzo bread and followed by the sharing of a cup of wine (1 Corinthians 11:23-26).

Preventing some people from partaking of the meal based on their lack of membership in a congregation or denomination resembles “excommunication,” a form of condemnation practiced by the church of Rome. They taught the false idea that when a Roman priest served communion, what he was doing was offering the body and blood of Jesus on an altar to pay for sins of the people present in that “service of mass” that had been committed since their last participation in a mass.

There is no purpose for an altar to be present in a gathering of believers, and no purpose for a priest to offer the blood of Jesus as a sacrifice for sin, because Jesus made an offering of His blood on an altar not made by human hands, *completing* the process of offering blood once for all sin. If the Romans wanted to condemn a person to torment in hell or to being purged of sin in purge-tory, they simply cut them off from the mass: cut them off from communion. This prevented them from accessing forgiveness, according to their mythologians, since the church provided salvation.

This, according to their false teachings about their priesthood’s power, position and authority, cut the person off from the only possibility of forgiveness, because no one could access the forgiving power of the blood of Jesus apart from a Roman priest pretending to offer wine on a Roman altar on their behalf. The contrast from this exclusion is striking that Jesus welcomed both Judas and Peter at his communion table, *which was a table*, not an altar.

Large buildings that resemble the Greek or Roman temples built for demon worship are filled with stage and pew, like amphitheaters where the observers can watch as the professionals make offerings on behalf of the people, and speak on behalf of the God Who is frequently presented as One Whom no one else can hear anymore. When the western church can’t find what they need of design or direction in the Book, they follow the church of Rome. When confronted about the source of their practice, they typically believe that it is in the Bible, somewhere.

The issue I am attempting to point out is not that the people who chose the canon accidentally left out something that should have been included, and therefore, the

Scriptures would have been complete without their error. I am saying that Yahweh intentionally has caused many things to have not been included in the canon that became the Bible, which are things that we need desperately to know.

It is a constant danger that I may be deceived to look to the traditions of men or worse to doctrines of demons to find answers and be hindered from finding what bits of truth are in the Scriptures on the subjects those traditions and doctrines try to hide. By looking in the wrong places, I will be made unable to properly identify the Bride or her mission in the earth.

There are no clear instructions in the Book regarding how to structure the leadership of a local congregation. Every denominational book, however, does have very clear instructions regarding how to structure the leadership of a local congregation. How, exactly, to cast a demon out of an individual is not clearly spelled out in the Book. Even answering the question raised in response to hideous behavior by some church members about whether a Believer can be possessed is not settled by the Book.

Much is left to be asked about other subjects, too. When to meet, where to meet, how to conduct the flow of the meetings, how to deal with conflicts and with evil behavior, these are subjects about which we must look to the Spirit in order to receive understanding and His leadership; or, we can look to headquarters and follow the traditions. What we will find there frequently contradicts the small pieces of truth that we can find in the Book about how to meet and how to lead and how to serve the King.

The answers to all such questions are all available from the Spirit, however. We simply need to do the dangerous work of asking Him, and having faith to believe what we have heard. Even if we disagree. He invented genius, and He thinks it is a great idea to make depend on Him for lots of the questions we have.

That is God's design. Otherwise, we would only need a book, and could have a merry religion without Him. Jesus did not promise His followers that one day in the distant future they would have a book in English that would lead them into all truth. He did promise that the Holy Spirit would come, though, and that *He* would lead them into all truth (John 16:7-15). Emmanuel, not A Manual. The answers are found by hearts and minds that have been matured through the manifestation of the fruit of the Spirit and through prayer.

6 No Mistakes

“Inerrant” is a word used by some people to describe the Bible. It means “without error.” Variations in opinions about what error-free means include the idea that the phrase refers to the original texts only. This version of “inerrant” means that some of the letters that Paul dictated and signed that were considered valuable enough and truthful enough and perfect enough to be canonized as Scripture were completely error-free. Other letters he wrote at times when he was in the flesh or distracted, so they are not Scripture. It means that the revelation of Jesus that John saw and the letters and historical record that he wrote were written down without a single mistake.

This teaching allows the status of inerrancy for those original documents through the length of life of the material on which they were written. In the process of preserving what was written on the original material, any number of errors may have occurred. Some scribe may have copied a word wrong. Some teacher may have “corrected” some theological idea he disagreed with. Someone may have found part of a scroll and recreated the end or missing part from memory imperfectly.

Another potentially weak link in the process of transmitting the perfect Word to me would be the failure of someone in the work of translating from Hebrew, Chaldean or Greek into a language that I can read. The number of translations of Scripture into English, and the wide variety of meanings of some of the English words and ideas presented as translation of any particular passage, raises the proverb: they could all be wrong, but they can’t all be right.

One end-product difference of opinion regarding the use of “inerrant” to describe the Scriptures applies to the translation. King James Only adherents declare that translation to be inerrant. Any other translation would be erroneous, especially those whose original documents were different from the versions of documents used by the King James Version translators - the “earlier manuscripts” mentioned here previously.

The Roman church authorized more than one translation into English. The Jerusalem Bible was first translated into French and then English. Both versions are approved as offered without error either doctrinally or morally by the officials of Rome whose names appear in the imprimatur (permission to print) in the first pages of the book.

Many denominations and ministries write in their doctrinal statements or list of beliefs that they understand the Bible to be inerrant. They would clarify whether they mean in original documents or with regard to one or more translations into their language. If you believe anything different from their opinion, you are

declared to be a heretic. If they are right, you *are* a heretic.

Imagine that you have a cabinet in your kitchen that you store food in. You may have many different types of food there - dried pasta, canned vegetables, canned meat. Each container has an expiration date. Each item has a list of ingredients. Some of them were produced in the United States, so they have some contents that are harmful to good health, such as preservatives or additives that are actually poisonous.

The Spirit of God knows everything. He knows when items expire without having to look at the dates printed on the containers. He was present when the can or jar was sealed. He knows about accidents that happened in the manufacturing plants such as a person sneezing influenza into a batch of chicken soup. He knows which ingredients are poison or non-food.

If you know the voice of the Good Shepherd, you can ask Him what to eat and what to throw away, even if all of the wrappers have fallen off the cans or are all written in Hebrew or Greek. It is important for every believer to learn to recognize His voice. *Every* believer. Being able to listen to Him is not a supernatural abnormality, reserved for the Bible writers or the Bible translators or kings or generals. It is a supernatural *norm*, offered to all of His sheep. All of His sheep can know His voice. That's what He said (John 10). It is a supernatural *feat*, but it is reserved for you.

If you are concerned about not being able to believe that humans, even after having been born of God, are capable of producing a work as large as the Bible without making mistakes, then just ask the Spirit to tell you what to eat. Ask the same question as you listen to humans interpret the interpretations. What someone offers as an opinion regarding Yahweh's words, whether the words were written or spoken, needs to be filtered by the Holy Spirit in you.

He likes doing that, so expect it to work. Expect that, since He knows better than we do that we need the cookies to be on the bottom shelf if we are going to be able to reach them, He will put them there and show them to us, and He will make us hungry for them...

No plot against you can succeed if you are not against Him.

7 The Value of Context

New Testament writers quoted sources that they called “the Scriptures” more than 250 times in their writings. Of these quotes, the sources include The Assumption of Moses, The Book of Enoch, and unknown writings that have not been identified.

When theologians hear someone quoting a Scripture in a way they don’t agree with, a common complaint is that the error being committed is “taking the Scripture out of context.” Proper execution of the rule stating that we should not take any concepts or quotes out of their original contexts would mean that no Scripture could have more than one meaning, and the correct meaning could only be whatever the original writer intended.

Pretty quickly in the New Testament, Matthew broke this rule. In chapter 2, verse 15, he claimed that Hosea was prophesying about Jesus in chapter 11 of what he wrote in the Old Testament. The quote is that Yahweh said, “Out of Egypt I have called My Son.” What the context makes clear is that Hosea was quoting Yahweh as speaking that phrase about Israel. Further context indicates that the “son” Yahweh was talking about had sacrificed to Baal and other idols. Probably not Jesus in that context...

Overall, 7 times when writers in the New Testament stated that they were quoting “Scripture,” the writings they quoted were not Old Testament Scriptures. This means that some “Scripture” didn’t make it into the canon we use as “The” Scriptures. This issue is worth considering with regard to the earlier section of this writing entitled, “Completeness.”

Overall, 8 times when writers in the New Testament stated that they were quoting Scripture, the interpretations given by the writers were clearly out of the context of what they were quoting. The lists of these 15 Scriptures are in Appendix A and B. I didn’t include the texts of the Scriptures, just the addresses and some comments.

I recommend that you look them all up. Become convinced by their evidence regarding whatever you choose to decide should be learned from these lessons related to using Scripture “out of context.” I suggest that the Spirit of God can raise any picture from any Scripture, Old or New Testaments alike, and instruct or inform or direct or prophesy to us whatever He likes on any given day.

Context is valuable when you are trying to learn what the writer intended to have appear in your mind after you read what he wrote. Context seems to be irrelevant when listening to the Spirit of God as He gives life both to words that have recently proceeded from his mouth, and to the words He inSpired writers to record.

8 Study Bibles

Study notes, cross references that match different Scriptures that mention a common subject, maps, charts of family lineages, time lines, theological interpretations and historical information are offered through Study Bibles. Various doctrinal themes, denominational emphases, notes that are relevant to youth, men, women, couples and twelve step groups help form the identities of Study Bibles.

Some are organized like a workbook for study and taking notes. Some are arranged like a magazine, with little articles in strategic places. Some have lots of pictures, others have lots of questions for group interaction. Shop a while before investing in them. Ask a friend who has one they like if you can borrow it a few days.

If you find a Study Bible that is good, let it put you to work or feed you. Get a new one by someone else every few years so that you have input from more than one stream of opinions. Give the old ones away to someone who can't afford one.

9 Rules

As Jesus pointed out to the Pharisees (John 5:37-40), the Book as they knew it was revelation of a Ruler. They had reduced it to a book of rules. Paul did not recommend using the Old Testament as a rule book instructing us about how to please God. In his letter to the Galatian congregations, he made some clear declarations about purpose and use of the Scriptures. Please pause and read Galatians 3:10-26. Some points he made in this passage include that the law that came from Yahweh to the Jews through Moses will kill you if you try to depend on following it to please God. No one is justified before God by obeying the law of Moses or any other law.

The curse that would have come upon us if we had been under the law was put on Jesus, because He took the death and curse for those to whom He gave the law. If you are Jewish, that includes you, since you were under the law. Gentiles had a law that was written in their hearts that they were delivered from by the death of Jesus. Gentiles have never been under the law of Moses. Not the ten commandments, not the dietary laws, not the laws about sacrifice, not the law that says you will be cut off from your people for wearing that shirt you have on that is part cotton and part something else - none of it. If you're not convinced about your shirt, read Deuteronomy 22:11.

When Yahweh gave His first man a tour of the garden He had made for him, He told him that there were two important trees among the ordinary bushes and trees. One, He called the "Tree of Life." The other, He called the "Tree of the Knowledge of Good and Evil." He could have called them, "The Tree of Life," and "The Tree of Death." He told Adam that if he ate the fruit that was on the Tree of the Knowledge of Good and Evil, he would die. Why not then, call it the "Tree of Death"?

Maybe He called it by the "Knowledge" name so that the details of what made it the Tree of Death would be clear to us. The knowledge of either good or of evil that has a source anywhere other than Yahweh's Spirit brings us death. All humans have opinions about what is right and what is wrong. And almost all of them disagree with most of the rest of them. Usually, a person only agrees completely with another person if one of them is failing or refusing to think on her/his own.

Even when Yahweh was discussing His exile of the humans from the garden with Himself and someone else, He said that the man and woman had become like Himself, knowing good and evil. He didn't say, "knowing good *from* evil." He said, "knowing good *and* evil." They didn't know that there were any such things as good and evil apart from the name of the tree. After eating from it, they were aware of the *existence* of the two, but not the *differences between them* (Genesis 3:22.)

If you are using the Bible as a reference tool to find the rules for each situation in which you are trying to decide what to do, you are using it as a modern place to gain the knowledge of good and evil. This will produce death. If you are, instead, looking for Life in the words recorded in the Bible, you will find it. It will make you wise for making decisions.

It is not a book of rules - it is the revelation of a Ruler. There are rules included in the pages; in the Old Testament, there is history, prophecy, poetry, wisdom, and the law of Moses: hundreds of rules. In the New Testament, there is history, prophecy, poetry, and two rules: love Yahweh with all you are and all you have, and love your neighbor as yourself.

10 Commandments

Before Yahweh gave Israel the Ten Commandments, He told them what His desire was for them. The Commandments are in Exodus chapter 20, and His invitation is in chapter 19: Keep His covenant, and *thereby* become to Him a kingdom of priests, a holy nation, and a “cegullah,” - a portable, valuable treasure. His invitation in the first few verses of Leviticus 18 regarding the laws that He was about to give them was, “Keep My statutes and ordinances; a person will live if he does them. I am Yahweh.”

Jesus instructed His disciples one day to seek His Kingdom and His righteousness before seeking provision and supplies, so that they would receive provision and supplies. They were directed toward His authority and His nature as a means of accessing His blessings.

He told them that His commandments to love God with all they had and all they were, and to love their neighbors as themselves, summed up everything that they had been informed of and held responsible for through the writings of the prophets, including the law that came through Moses. Two rules summed up His call to His people. Righteousness is doing and being what the Spirit of the King instructs us to be and do. Obedience, then, looks like love.

A man I respect much has written a paper on the Kingdom of Heaven. His observations in the article related to the use of the Book concern me. One of his statements is that “the 75 commands of Christ” form the “Law of Christ.” This law is “the constitution of the Kingdom of God,” he wrote. It seems that commands from the Spirit would be not listed by this writer as being commands of Jesus, so I wonder if the instructions Paul and company received in their travels would be related to the Kingdom of Heaven in his mind.

When the Spirit spoke to the congregation in Antioch about the ministry to which He was calling Paul and Barnabas, He was giving instruction that was specific to the time and to the people present. He was not commanding every believer to be separated from the congregation in Antioch to their callings. He was neither commanding every believer to be separated from the congregation they currently serve in to go on a mission to other nations to preach salvation and the Kingdom.

Through the years that I have been a believer, I have many times heard preachers and other activists exhorting me and/or others to submit to some commandment of God as it was being quoted and explained by them from a Scripture. The typical commands include tithing to your local congregation, tithing to the ministry that “feeds you,” making every effort to appear in all appropriate meetings so that you are not “failing to assemble,” and to “come out from among them,” which meant you should leave that congregation that isn’t teaching what the exhorting activist

preaches.

A mere distaste for complexity would move me to try obeying Jesus when He taught that the two greatest commandments included everything else He had ever told us to do or to refrain from doing. How simple! Love God with all my heart and soul and mind and strength. Love my neighbor as I love myself!

I would prefer arguing with another believer about whether keeping \$40 or giving it away amounted to loving God and neighbor than to debate the meaning of laws given to Jews through Moses. Or debating the relevance to a believer in Christ of a prophetic judgment against the tribe of Levi, specifically Aaronic priests, given by Malachi in response to their stinginess. Or arguing about that part of the Jewish law that designated extra money to be given at certain festivals, and the returning during a Jubilee year of everything of real value that I bought from a Jew in the previous 50 years. Or, that when Jesus told the rich young ruler to sell all his belongings and give them to the poor that He was commanding me to do the same.

Just trying to be rational would make me look for some simpler way to live than to try to figure out which of the many voices that offer to list and interpret the “commandments in the Scriptures” are speaking the truth. The proverb comes to mind once again, regarding the multitude who presume to interpret the Book to me: “They could all be wrong, but they can’t all be right.”

If I have to rely on the Holy Spirit about what to believe from the ever-increasing instructions my fellow believers would impose on me from the Scriptures, why not just ask Him what to do in every situation to start with?

“What should I do regarding this beggar, Lord?”

“What do you want me to do with this month’s pay, Lord?”

“What do you want me to do with the clothes I don’t wear very often any more, Lord?”

“How should I respond to my brother, who is accusing me falsely of evil?”

“With which other believers should I gather, and how should I relate to their fellowship and rules?”

“What do you want me to do in response to this manipulative preacher who is demanding that his offering plate is my opportunity to respond to your commandment that I be generous, Lord?”

If we are not asking Him what to do with every resource of money, time, words,

etc., we are likely to simply be at the mercy of whoever declares to have somehow come to understand for us what God has commanded us to do.

On one of the occasions when Yahweh was angered by His new nation, He sent snakes among them that caused painful injuries when they bit the people. When the people changed their minds about the attitudes they should have toward Him, He instructed Moses to make a snake out of brass and fasten it to the top of a tall pole. He told Moses to command the people to look with faith in Him at the brass snake if they were bitten by one of the snakes sent in the judgment, so that they could be healed from the poison.

A few chapters later, the narrative describes some Israelis who were burning incense to the brass snake. These fools are good examples of many Bible teachers who would like to explain to me what the mysteries of God mean and how to step into the “deeper things” of God. Typical of another error, though, is the group who would tell me if I have been bitten by a rattlesnake, “God commanded you to make a rattlesnake of bronze and look to it in faith so that you can be healed from the venom.”

Paul requested financial help from congregations in Galatia and Corinth so that he could distribute it to poorer congregations. In 1 Corinthians 16:2, he told them to collect money on the first day of the week, so that no collections would need to be made when he arrived to visit them. A partial list of modern interpretations of the implications from this verse includes (with no supporting explanation from Paul or any other Scripture writer that should lead me to believe that any of it is correct):

- 1) all of the congregations in the early church were commanded to meet on Sunday for a sermon and time of singing songs about going to heaven in the rapture
- 2) money should be collected at every meeting of believers
- 3) collections for expenses of every local congregation would be collected at the meetings they had on Sundays
- 4) the believers did not commonly meet “daily,” but weekly

(Please see, though: Acts 2:46, Acts 5:42, Acts 17:11, Hebrews 3:12,13)

Many examples of God giving very clear instructions to groups or individuals are recorded in the Bible. Taking those “commandments” as instructions to either every person in every situation, or to every person who faces the same situation, is a mistake. Clearly, God gave different instructions to both the same individual or group of people in different situations, and to different individuals or groups of people in similar situations.

Jesus told some people to leave their families and belongings and follow him (Matthew 4:19-22, Luke 5:27-28). The rich young ruler however, He instructed to first go sell everything he owned and give it to poor people, and then to come follow

Him (Mark 10:21,22). Some people, He seemed to enjoy having bring their valuables with them as they followed Him (Luke 8:1-3). If you perceive that you are receiving a command from one of those three possible options, you will either be led by someone who is interpreting the commands of God for you, or choosing yourself which you must do, or you may be listening to the Spirit of God as He gives you a commandment, using one of the examples to prompt your personal calling.

Jesus was not, however, speaking to *you* in any of those Scriptural examples of His giving of instruction. He was speaking to disciples or people He encountered on the road or in the temple. With regard to Joanna and Suzanna, you don't even get to read whether their support was at His request, His command, or their initiative.

You cannot extract from any of these Scriptures a word of instruction for yourself without either presumption or revelation. Revelation is, of course, the superior option, but if it is revelation that you consider to be the word of the Lord to you, it is a work of the Holy Spirit, and His use of the Bible is not really a requirement as part of the process. If He wants you to sell all of your possessions and go to Peru, He doesn't need anything but your attention and your born-again spirit to make the communication happen.

The first time "the Scriptures" were available as a unit to English-speaking believers was the year 1611. For several centuries after the resurrection of Jesus, believers were doing a supernatural job of evangelism and leading new believers to discover and walk in their own ministries with no "New Testament." They were led by the Spirit Who raised Jesus from the dead. He invented wisdom and power and agape, and knows how to impart them to sons and daughters of the Living God. He doesn't need to print a manual to be able to manifest Himself as Emmanuel.

The Bible is useful to gain knowledge about Yahweh and His Son Jesus. It is very informative regarding His Spirit and His works. Information, however, is not sufficient for salvation. Only those who are drawn by the Spirit can be saved. Only faith being imparted by the Spirit (Galatians 5:22,23) can empower a person to believe and be saved. Only faith that comes from Him can make a man completely whole (Acts 3:16). Man does not live by bread alone, but by every word that proceeds from God's *mouth*. The Pharisees had the words of God memorized, but because most of them refused to accept the leadership of the Holy Spirit, they could not recognize the Word of God when He stood in front of them and forgave sin and raised the dead and gave eyesight to the blind and taught with authority (John 5:33-40).

In the last few verses of Matthew's account of Jesus, in what is popularly called the "Great Commission," Jesus instructed the people gathered around Him to "... make disciples of all nations,... teaching them to observe all that I have commanded you." If you take it for granted that He was giving you a commandment in that

instruction, I suggest that you take the full impact of it.

I suggest that you do not simply get the part of His instruction to them that relates to His earlier instructions *to them*. He told them earlier that it was better for them if He left them and let the Holy Spirit take them to the next level of being empowered by His Father to manifest His Kingdom in the earth. He had given them instructions that He was referring to in this instruction. If He is really saying to you that you should go out and make disciples of all nations, baptizing them and teaching them to obey all He has commanded, then He is saying to you that you must teach them to obey all that He has commanded YOU.

Do not distort the instruction as you take it up for your generation. If He has not been giving you instructions personally, by His Spirit, then do not go out into all the world until you have had enough personal interaction with Him that you can say, "He has commanded ME with such-and-such instructions, and I pass that on to you." Paul wrote to the church at Corinth regarding his instructions related to the Lord's Supper, "What I received from Christ, I passed on to you - that on the night He was betrayed..." (1 Corinthians 11:23). He did not pass along what Jesus had instructed the 12. He passed along what Jesus had imparted to him.

Read what He instructed them. Ask Him what instructions relate to your life at the moment. Ask Him the same question tomorrow. At some point, His answer will change, because you will have changed, and your opportunities will have changed. Your weaknesses will have changed.

People who want you to obey them are the most likely people to begin their instructions with "The Bible says..." Listen to what the Bible says. Then, ask your Dad what He says. He didn't tell everyone in the county to go down to the road to meet the eunuch from Ethiopia. He isn't likely to be telling you to go there today either. If someone tells you that He is, seek verification from the Source!

II Promises

Books have been written listing “the promises of God.” These books are offered as encouragement for people who need blessings, protection, or other benefits based on their circumstances. A sick person would like to be told that “God has promised to heal” them. God has certainly made many promises to humans and other beings through the ages.

Some of His promises are without requirement on behalf of those He made them to. Some things He has promised will come to pass whether I know about them or not. Some will come to pass whether I agree with Him regarding their appropriateness or fairness or not. Some things He promised are related to my acceptance or they won’t happen. Some, I must demand and fight my enemies from stealing or stopping them in other ways, or I will never see them.

Many of the promises He has made were to individuals. Some are to nations, some are to all believers, some to all humans. Taking a list of good things He promised to this broad array of beneficiaries and presuming that they are all available to me is irrational. Some of His promises are curses or vengeance. I definitely do not want to obtain those promises.

He promised Paul during the journey he was sentenced to take by ship to Rome that the ship would be destroyed. I am not going to put that quote on my refrigerator. He also promised him that all the passengers would live through the destruction of the ship. That promise, made to Paul in the first century, did not relate to every ship that he would sail on. It was also not spoken to me. I can read it while I am on a ship at sea during a storm and ask God to protect me from harm like He did Paul. His Spirit might want to encourage me and speak to me that He is going to save me through a rough situation just like He saved Paul and the others in that wreck. The promise to Paul was not a promise to me, though.

If you are reading a passage of Scripture and see a promise from Yahweh to a person, you may want to experience the same blessing. Ask Him for it. Some prophetic announcements of blessing He has certainly made directly to or for you. If He has spoken to you to instruct you to look at what He promised someone else in a certain Scripture, and to receive it for yourself, He is then speaking that promise to you.

Luke wrote about Paul and Silas starting their ministry in the Roman Colony of Philippi in what we call chapter 16 of the Acts of the Apostles. A congregation was begun there of believers they led to Jesus. In his Scripture letter to them (Philippians), Paul mentioned their partnership with him in his ministries. In what we call chapter 4, he prophesied a blessing over them. They had invested in him generously, and he responded to that investment with the blessing in verse 19.

He did not say to every believer in every place and every generation that God was going to supply all their needs. He wrote to the Philippians, "I am fully supplied, having received from Epaphroditus what you provided - a fragrant offering, a welcome sacrifice, pleasing to God. And my God will supply all your needs according to His riches in glory in Christ Jesus." (Philippians 4:18,19)

His blessing was a prophetic response to their blessings. You may ask God to do the same for you. You may hear the Spirit of God speak to you that He intends to do the same for you. You may have someone prophesy to you that just as God fulfilled that prophecy of Paul's to the believers at Philippi, He will surely do the same for you. If something happens to lift out of its context that interaction between Paul and the churches in Philippi and make it real to you, cling to it with hope and great confidence.

I suggest that what you gather from the passage, though, is insight regarding authority and power that you have to bless someone who has blessed you. If someone gives you a gift, follow Paul's example and bless their ability to be rich in every way so that they can be generous on every occasion. Bless their bag to never be empty of seed to sow in God's fields. Give them, by faith, a promise that is so wonderful that only Yahweh could fulfil it on your behalf.

A classic Scripture misused by promise picking believers is the long list of blessings found in Deuteronomy chapter 28. Many times I have heard people announce that, because we are believers, God has said that we are the head and not the tail, that we will lend and not borrow, that we will be blessed when we go out and when we come in. While it may be true that the Spirit gives some people exactly those words as a prophetic blessing (a promise), to teach that all of the blessings in Deuteronomy 28 belong to us as promises from Yahweh can only be done by ignoring some of what God is quoted by Moses to have said there.

Everything promised by Him in the list that starts at verse 3 and continues through verse 13 is qualified in verses 1 and 2 as being made to anyone who obeys *the entirety* of the commandments given to Israel on that day. Equally *promised* are the *curses* listed in verses 16 through 68. Equally based on the laws given that day to Israel, and enacted on them with no other stipulation except that as made clear in verses 15, 45, and 58, their *only protection* from all of the curses listed was to completely obey all of the laws.

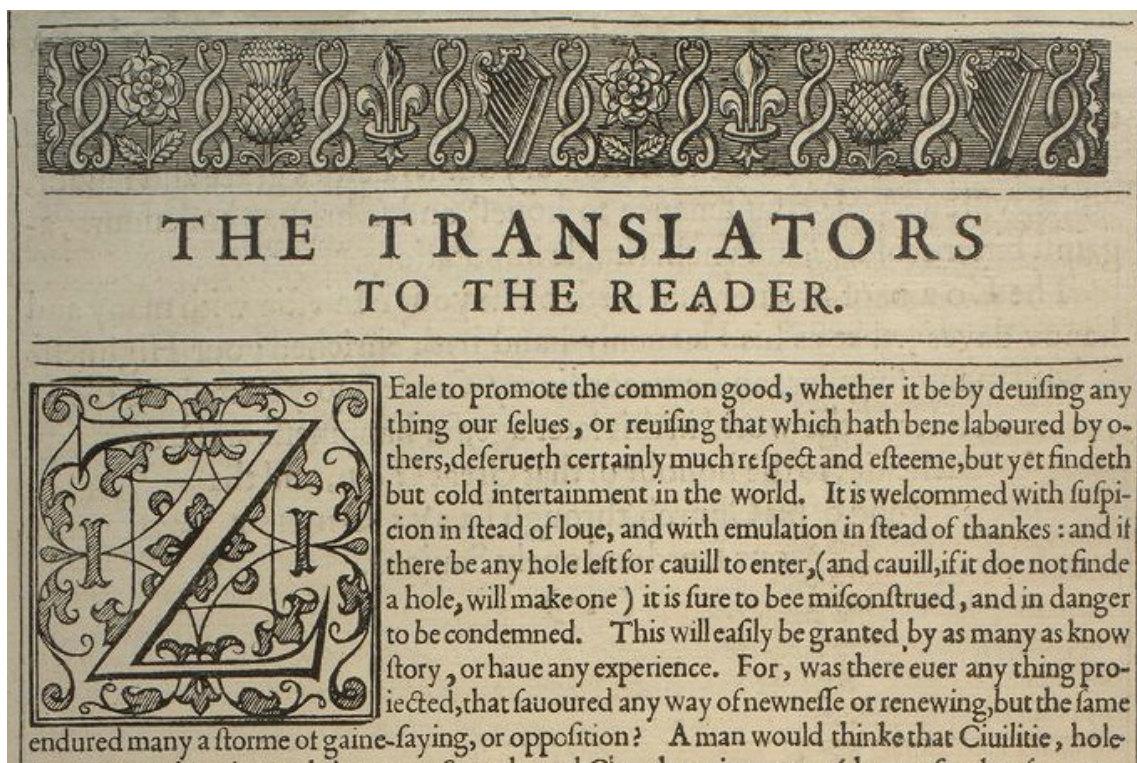
To extract *only the blessings* from what Yahweh clearly *promised* as both blessing and curse, hinged on perfect obedience to the law, is to misquote Him very badly. To *ask Him* for the benefits of Jesus' obedience would be appropriate. To ask Him for protection from the curses based on Jesus' sacrificial bearing of the curse of Israel's disobedience would be appropriate, especially if you are Israeli, and therefore, have the law imposed on you based on your ancestry.

To take any good thing from Scripture and *ask God* to do the same thing for you is always appropriate as you boldly approach His throne of grace, where you can find grace and mercy in your time of need. To misquote Him as having promised something to you that He said to someone else is simply a mistake.

12 Book Worship

Many people have more respect for or love for the Book than they do its Author or its Subject. As Jesus pointed out to some Pharisees, they studied the Scriptures (they had them memorized) because they expected to obtain eternal life by doing so. Their study should have caused them to recognize the Word of God as He stood before them, but because they refused the influence of the Holy Spirit, their knowledge of the Scriptures could not empower them to have their eyes or hearts opened.

Some people's creed seems to be, "I believe in the Father, the Son, and the Holy Bible," indicating what could be construed to be the replacement of the Holy Spirit. The Bible contains all we need to know, they say. Anyone declaring that they have received any recent revelation from the Spirit is denounced by these Book worshipers as having a demon. The strictest sect of this religion is the "King James Only" movement. Any translation other than this one is devilish, they say. Some go so far as to say that any other book at all is devilish. I have shown a copy of the 1611 Edition to a couple of KJV Only people who scoffed and told me it was a fake.



If any KJV worshipers were to obtain a copy of the original KJV, they would have access to the letter that the translators wrote to them, and would likely be astonished by the translators' attitudes as revealed in that letter. Here are some excerpts from that letter, followed by my comments:

For, was there ever anything projected, that savored any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? If anything people are comfortable with is ever threatened by being refreshed or renewed, or more dangerously, replaced, you can always expect a fight about it. Because their translation was a new work, and the first to translate all of the Scriptures into English as one volume, they were attacked by some for presuming to “improve” on the situation of scattered texts translated by various groups and individuals.

But how shall men meditate in that which they cannot understand: How shall they understand that which is kept close in an unknown tongue? The English spoken in Britain today is full of phrased implications and slang and varied pronunciation to the extent that it is at best a different dialect of English from that spoken in the United States. With the subtraction of 400 years of currency, and the fact that in the original form of the King James Version, i’s and j’s were interchanged, and v’s and u’s were interchanged, and some s’s looked like strange f’s, the King James Version becomes in fact a book written in a quite foreign language. The translators would call submitting such a foreign presentation of the Scriptures to a group of people “closing” the access to the knowledge, so that the readers could not perceive it and meditate on it.

...to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, or by the Lord Radevil in Polonie, or by the Lord Ungnadius in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, As we have heard, so we have seen. The language spoken in a person's home when they were children is their “mother tongue.” If you want people to gain faith in Jesus most quickly, these translators advised that you should translate His words into the language they already understand. The learning should be of the spiritual concepts, not of the foreign words.

Therefore blessed be they, and most honored be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolome Philadelph wrote to the Rabbis or masters of the Jews, as witnesseth Epiphanius: and as S. Augustine saith; A man had rather be with his dog than with a stranger (whose tongue is strange unto him). Here, the translators blessed anyone who would translate the Bible into languages understood by its readers. They quoted Augustine as having said that a man would rather be with his dog, who could not talk, than with a man who spoke another language.

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet), containeth the word of God, nay, is the word of God. Throughout the letter, the translators were answering specific insults and accusations made against them by various critics: the Church of Rome, Puritans, and specific

individuals. Here, they shared their opinion that even the most poorly done translation of the word of God is, truly, the word of God.

No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand? The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. There is no reason to stop a translation from being done and shared, either new or renewed, simply because there may be some mistakes in it. When the church of Rome burned translations they managed to steal from people because they were not done by the Romans into Latin, but were done by others into people's mother tongues, they were insulting the Spirit of grace Who gave the Scriptures to men.

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. But we hold their judgement not to be so sound in this point. In some Scripture passages, words or phrases were used that could have different meanings in the original languages or cultures they represented. The insertion of possible alternate translations in the margins is honesty on behalf of the translators. Some people accused them of weakening the strength of the Scriptures to be able to settle arguments over a passage's meaning by including alternate translation possibilities in the margins - that by voicing their uncertainty about how to translate particular words or phrases, they made it harder for theologians to argue with each other successfully. The translators questioned the judgment of their accusers on the issue.

But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar. Culturally for us, common use of the word "vulgar" implies highly offensive words or actions. Originally, the word simply meant, "common," which could have implied "uneducated," or "unrefined socially." The desire of these translators was that *anyone* could read their work and have the thought in their minds that was in the mind of the original writer, no matter how well or poorly educated that reader was in any language beyond their mother tongue.

If you do not understand the English that King James and Shakespeare understood in 1611, the translators he hired to create the first complete English version of the Bible clearly suggest to you that you find a translation that you do understand. Don't even be put off by the suspicion that its translators didn't do a perfect job. Ask the Spirit that inSpired the original text to fill in the blanks and make the upgrade in your heart and mind and spirit.



THE EPISTLE OF PAVL

the Apostle to the Ephesians.

CHAP. I.

1 After the salutation, 3 and thankesgiuing for the Ephesians, 4 he treateth of our Election, 6 and Adoption by grace, 11 which is the true and proper fountaine of mans saluation. 13 And because the height of this myserie cannot easily be attained vnto, 16 he praieſh that they may come 18 to the full knowledge, and 20 possession thereof in Christ.

PAUL an Apostle of Iesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus.

2 Grace be to you, and peace from God our Father, and from the Lord Iesus Christ.

3 Blessed be the God and Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heavenly || places in Christ:

Or, things.

4 According as he hath chosen vs in him, before the foundation of the world, that wee should bee holy, and without blame before him in loue:

5 Hauing predestinated vs vnto the adoption of children by Iesus Christ to

himselfe, according to the good pleasure of his will:

6 To the praise of the glorie of his grace, wherein he hath made vs accepted in the beloued:

7 In whom wee haue redemption through his blood, the forgiuenesse of sinnes, according to the riches of his grace,

8 Wherein hee hath abounded toward vs in all wisdom and prudence:

9 Hauing made knowne vnto vs the myserie of his will, according to his good pleasure, which he had purposed in himselfe,

10 That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in [†]heauen, and which are on earth, euen in him:

† Gr. the heauens.

11 In whom also we haue obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsell of his owne will:

12 That we should be to the praise of his glorie, who first || trusted in Christ.

† Or, hoped.

13 In whom ye also *trusted* after that ye heard the word of trueth, the Gospel of your saluation: in whom also after that yee beleueed, yee were sealed with that holy Spirit of promise,

14 Which

I3 Purpose

What, then, does Yahweh have in mind as His reason for His people having a Book? John, a son of Zebedee and brother of James, wrote a narrative that we call one of the “gospels,” three letters that we call, “epistles,” and a prophetic marvel that we call “the revelation.” He wrote this statement regarding his purpose for writing the gospel: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

(KJV John 20:30-31)

Jesus told the Pharisees that the Scriptures they had been studying, the Old Testament, spoke of Him.

(John 5:37-40).

This is part of one of Paul’s letters to his apprentice apostle, Timothy:

“Evil people and imposters will become worse, deceiving and being deceived. But as for you, continue in what you have learned and firmly believed, knowing those from whom you learned, and that from childhood you have known the sacred Scriptures, which are able to instruct you for salvation through faith in Christ Jesus. All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness, so that the man of God may be complete, equipped for every good work.”

(2 Timothy 3:13-17).

All of the Scripture *that was* Scripture when Paul dictated that letter was what we call the Old Testament and part of what we call the Apocrypha. He told Timothy that those writings were sufficient for a person to know how to get saved by having faith in Jesus the Messiah. Paul’s idea was that God gave all of the Scripture to man, and that it is profitable when used for teaching, rebuking, correcting, and teaching righteousness.

That is not a statement that declares that Scripture has been given with that *as the purpose*, but that it is *useful for those things*. All four times the Greek word translated into English here as “profitable” appears in the New Testament, Paul was the writer.

1 Timothy 4:8:

“For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that is now, and of that which is to come.” (NKJV)

Titus 3:8:

“This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.” (NKJV)

It is also not a statement that makes any direct reference to the New Testament, since *there was none* when the statement was written. It *may be true* of the New Testament canon as well, but you may not quote Paul as saying so, since *he didn't*.

Ten years or so earlier, Paul wrote to the congregations in Rome:

“But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, ‘You shall not covet.’”

(Romans 7:6-7 NKJV)

I4 Answers

When you first became a believer, every time you opened your Bible, it was easy to see whatever you opened it to as an answer to something. As you became more mature, it became more difficult to “flip and find” answers, because your Dad was expecting you to learn to hear His voice. There are still answers in the Book, but sometimes they need to be exposed by or explained by the Spirit to make sense.

Sometimes, they make sense and offer certainty to your spirit before your mind can catch up. He gives instructions or answers to questions at times that seem irrational. Sometimes, you know He answered your question, but you can’t explain the answer to people who question whether you have been directed by Him or not. He loves on days to give instructions that He doesn’t explain until we accept them without understanding them. As we begin to move toward the goal He has set, He gives us details or understanding that we didn’t have until we submitted to the call without demand for qualification or without doubt.

If you read the Old Testament looking for grace, it is everywhere. If you read the New Testament looking for law, you can find it everywhere, too. The grace will bring you life from both places, and the law will bring condemnation in both places.

Sometimes the Holy Spirit’s instructions on how to respond to a person or situation are different from the instructions you received the last time you faced the same or a similar situation. One day, He says, “Suffer long!” On another day, He says, “Cut the fruitless tree down.” If you are making your own rules about how to decide when you have tolerated another person’s poor behavior long enough, or how to interact with a person who refuses to agree with you about whether their attitudes or values or actions are sin or not, you may not be truthfully representing God’s current opinion. To declare that He always wants a certain response to certain situations is sometimes failure to present truth.

It was proper for Esau, Isaac’s oldest son, to inherit his father’s household and the promises that related to the descendants of Abraham. When Jacob stole that birthright from Esau, Yahweh’s response was something like, “That’s OK. I hated Esau anyway” (Malachi 1:2,3; Romans 9:10-13). Esau’s court case on the unfairness and deceit that Jacob had prevailed with would not have been met what *he would have called* justice. Because Yahweh ordained it, though, it was righteous.

Yahweh is always just. His decisions do not satisfy every human with regard to whether they seem fair, however. His ways are far above and beyond our ways. He is always right. His opinion of what is right in each situation is the foundation of what could be called righteousness. Righteousness is not based on a clear code or set of laws. It is based on what the Righteous King decrees in each situation.

When He instructed Moses to step aside while He destroyed the new nation He had drawn out of slavery in Egypt, Moses challenged Him to destroy him with them. Yahweh valued Moses' response and, therefore, did not destroy the nation. What was right did not change. What Yahweh declared did. No rule could be formed from the encounter about how to perform in the future. Just evidence of the possibility of different behaviors from God.

To try to extract from that event a rule about when to give up on a rebellious group would be a mistake. The proper lesson to learn is simply: always discuss everything you are trying to make a decision about with Yahweh. Make it a dialog. If what He says does not make sense, ask Him to explain it. If it is different from something He told you earlier, ask why, so that He can give you understanding.

The way to improve your likeliness of walking in righteousness is not to write down all the rules you can stumble over along the way. It is to learn God's voice, and His ways. It is to become one with Him so that His thoughts so influence your thoughts that you think the right things and reject the wrong things. The fruit of His Spirit work in and through you to empower you to correct decisions, and Christ is formed in you.

Paul wrote to the congregations in Galatia that no one ever achieved righteousness by obeying laws - even God's laws. Jesus kept the laws of God perfectly because He was righteous. If you love God with all your heart and soul and mind and strength, and love your neighbor as you love yourself, you will have not failed in anything the law could have led you in. Your actions will be right. You will not be imprisoned in the immature place of trying to weigh out right and wrong and good and evil based on a code. Your decision making will no longer be at the rod of the school master mentioned in Galatians 3, but with the wisdom and authority of the son who has been raised up to rule the household. You will be in a place where Yahweh's agape and Life are flowing through you and manifesting in the earth as what is righteous and what brings Life instead of death.

Paul wrote to the congregations in Corinth in what we call chapter 6 of 1 Corinthians a discourse on justice and laws and righteousness. In verse 12, he wrote, "All things are lawful for me..." If all things are lawful for me, too, which I would infer as possible, then I am not responsible for finding out what any law says about my thoughts or my behavior. I should, instead, seek the Spirit regarding what things are "helpful," as he finished that verse. I should seek Life. That point is so important that I think you should read it a few more times before you read on...

What is wise, and what is stupid? What will bring life, and what will bring death? What does the Spirit say I should do next? Whatever that is, it will be the best thing. Even if it is not what I would have guessed. Even if your Christian brother condemns you for doing it. Even if your not-yet-completely-like-Jesus conscience

doesn't make you feel good because the action broke some rule you had been trained to follow by your culture or your congregation.

The practice of creating a code of laws that must be followed to avoid hell and God's displeasure is a religion called "legalism." Your enemy would like to derail your life with the bondage of rules. The practice of casting off all restraint and refusing to submit to any form or regulation over your behavior is a religion called "lawlessness." The practice of being led by the Spirit, and by doing so becoming mature sons and daughters to Yahweh, is a condition called "righteousness."

Every nation has laws that disagree with other nations. States within a nation cannot agree on everything. Even in a dictatorship, where every law is subject to the dictator, total obedience may be accomplished without regard for total agreement. Fear of death or punishment may make even the most disagreeable to become submissive. Disagreement is at the heart of almost every relationship at some level or with regard to some subject. You may disagree...

Some smart alec is quoted as having said that if a person is not a liberal by the time he is 20, he doesn't have a heart. If he is not a conservative by the time he is 30, he doesn't have a brain, the quote continues. What to do with rules that are in Scripture, but that disagree with other rules that are in Scripture? This chart demonstrates as time passed the shift in Paul's rules regarding circumcision of believers:

year stated	recorded in	rule
<i>In practice</i>		
49-52	Acts 16:1-5	Paul required Timothy to be circumcised
<i>In letters</i>		
48-57	Galatians 5:2,3	If you let yourselves be circumcised, Christ will be of no value to you at all and you will be obligated to the entire law
55	1 Corinthians 7:17-24	Paul's rule in all the congregations: do not get circumcised
And an interesting note:		
55	1 Corinthians 7:12-16	Paul's rule (not Christ's!) regarding divorce

From this chart, you can see that Paul's instructions regarding circumcision changed over time, or in certain circumstances. This is the text of Acts 16:1-4:

Then he went on to Derbe and Lystra, where there was a disciple named Timothy, the son of a believing Jewish woman, but his father was a Greek. The brothers at Lystra and Iconium spoke highly of him. Paul wanted Timothy to go with him, so he took him and circumcised him because of the Jews who were in those places,

since they all knew that his father was a Greek. As they traveled through the towns, they delivered the decisions reached by the apostles and elders at Jerusalem for them to observe.

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In the text, Luke did not explain with much detail why Paul made Timothy be circumcised before he would allow him to join his ministry team. It was "... because of the Jews..." Note that what was just described in chapter 15 was a council meeting in Jerusalem, in which Paul and Barnabas "...engaged... in serious debate..." with Jewish leaders who were demanding that Gentile converts to Jesus must be circumcised.

The council decided that Yahweh was accepting Gentile converts without requiring circumcision or any other submission to the laws He had given the Jews through Moses, and that they should not make those requirements either. His pouring out of His Spirit on the gathering at the home of Cornelius, the blessing He was pouring on the multiplying Gentile congregations in Antioch, the testimonies of miracles among the Gentiles by Paul and Barnabas all proved to the leaders that God was accepting Gentiles based on their acceptance of what the blood of Jesus had acquired for them regarding righteousness.

So, why was Paul requiring Timothy to submit to the law and be circumcised, when Paul wrote to the Galatian believers that if they were to become circumcised, Christ's sacrifice would be of no value to them? Why his instruction to Corinthians not to become circumcised? How to weigh his instructions just before the circumcision issue in the same letter (1 Corinthians 7:10-16)? He was giving his commandment, making a point of the fact that it was not Christ's commandment.

Probably, Paul was pacifying carnal-minded Jewish believers when he had Timothy circumcised, and would have forbidden Timothy from the circumcision if Timothy had been declaring that he was doing it to please God. He wrote in chapter 9 of the first Corinthian letter that he became Jewish to win Jews to Jesus, and he became Gentile to win Gentiles to Jesus. Paul rhetorically asked at another point, though, "If I am trying to please men, I would not be a bondservant of Christ," (Galatians 1:10).

If you are looking for proof that your argument with men is right, you can find somewhere in the Bible a statement by someone that will prove it. If you are looking instead for Truth, and you are willing to give up any previous misbelief, willing to be transformed by the renewing of your mind, your awesome God will take the words of Scripture and bring them to Life-giving, Truth-informing, mind-empowering animation.

I5 Sword of the Spirit

When Paul wrote a letter to the Ephesian congregations that ended up in the Bible, his last instructions before the greetings at the end of the letter were about being clothed in Christ as armor. He told them to use His righteousness and His truth and His faith and His peace as their protection. They should pray in (under the influence and leadership of) the Holy Spirit and use His word as a weapon against evil. See Ephesians 6:10-18.

He identified the sword in his picturesque instructions as the Word of God. Someone wrote to Hebrew believers that God's Word is sharper than any double-edged sword, and said that it is able to discern thoughts and intentions, able to divide between joints and marrow, and between the soul and the spirit (Hebrews 4:12). It can position itself between places that give life and places that need life. When we get better at using things God has said as weapons against His enemies and as healing tools toward the people He died to save, this double-edged sword will bring His people Life and His enemies destruction.

One act of prophetic ministry, New Testament style, is to interpret current events by shining the light of the Word of God on them. Something the Spirit of Yahweh has said that is written in the Book, or something that He is saying at the moment, can bring understanding to the mind of a prophet regarding something people are experiencing. He or she can then explain the purpose of the events or the strategy for navigating the events, bringing the light of the Word to an individual or congregation or nation. The strategy may include standing in a declaration made by Yahweh, or commanding some word of His to come to pass, using that word as a tool or weapon that forces obedience of beings or nature itself to submit to His desires and intentions.

Memorizing Scripture and bringing it into conversations can bring authority and power to the relationships and interactions we have with believers and unbelievers. Speaking truth in love brings life. It may not always be without bringing pain. A friend tells me that Love is an anesthetic for Truth. It helps to know that you love me when you are telling me something that is difficult for me to hear.

My first serious mentor was a pentecostal prophet who misread the passage in Hebrews to say that the Word of God is sharper than any two-edged battleaxe. He beat people with rules and condemnation using the Bible as his authority. Not many people believed he was speaking on behalf of Jesus since they could not hear the voice of their Shepherd in the voice of the prophet. Some people received blessing through him anyway, but more likely through the power of fear than of faith or of love.

Knowing His heart helps us to be led by His Spirit when we are facing a situation

that demands wisdom, understanding or courage. When we know the stories of Gideon, it is easier for the Spirit to speak a similar instruction to us quickly by referring to one of them than it would be to have to stumble through the process Gideon experienced or to receive a 2 hour dream or vision. In a huddle on a ball field, or at a war front, it is much more efficient and powerful to simply call a number to instruct complex moves and sequences that have been learned previously than it is to have to give those instructions in a detailed and tedious way that delays their execution.

Read the Book. Paul wrote in 1 Corinthians 10 that everything that happened to Israel in their trek from Egypt to Jordan happened, and was written down, so that we would know how to be the people of Jesus, as the end of the ages come upon us. Learn lessons at the expense of the offspring of Israel. Don't make the same mistakes they did.

Learn what you can in the desert experiences in your life of *Who Yahweh says He is*, ahead of needing that knowledge on your way to effectiveness. Learn what you can of *who He says you are* in His value system, so that in the day of battle and test, you can stand. Learn what you can of *your purpose* before you need to walk in it. You can get only *information* by reading, but as you walk through the valley of the shadow of death, His Spirit will empower you with the *real-ization* of the truths you have read, and they will become Life and strength and wisdom that you can walk in and that you can share.

I6 What's Next

Please consider also that there are three basic actions or ministries that proceed from the New Testament spiritual gift of prophet. They are:

Announcing the future (see Acts 11:28)

Commanding something to happen (see Acts 9:40)

Interpreting current and future events in light of something God has said, either in Scripture (see Acts 2:16) or by speaking it at the time of interpretation (see Acts 9:34)

I deliberately chose an example of prophesying from a Scripture that was also an example of interpreting the Scripture out of context. Prophets have the gift in the New Testament version of ministries that is able to interpret current or future events based on Scripture or on contemporary revelation. If you want to know what the prophecies in the Revelation of Jesus that John received indicate today, ask a prophet to help you - not a teacher. Teachers have produced the innumerable eschatological figments of their imaginations that they argue about and peddle today. They could all be wrong, but they can't all be right.

A wise way to approach the interpretation of the Revelation may be to, on a day when something astonishing has happened, ask a prophet to ask the Spirit what it means, and see if she or he explains it by bringing up a Scripture from the Revelation... If you hear the voice of the Shepherd the answer, start asking that prophet, "What's next?"

Moses wrote the first five books in the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. He may have envisioned a further collection of writings that would belong to the people of Yahweh, but what he wrote probably took more than one scroll per book. The idea of one "book" containing all of just those writings was probably out of reach of both his experience and his imagination. The Psalms, Proverbs, the Prophets - the idea of those being written and then canonized with his writings into being "the Scriptures" was probably far from his thoughts on the future.

Arguments among Jews regarding what books should be considered for the Hebrew canon continued into the second century. Though they may have finally found some basis for agreement regarding the past, their expectations of the future did not seem at any time to include a further development called a "New Testament."

Two times in Deuteronomy, Moses quoted himself as having spoken to the Hebrews instructions regarding "adding to" or "taking anything away from" what he was giving them as commands from Yahweh (4:2 & 12:32). He began what is marked as chapter 13 of Deuteronomy with instructions about how to answer a prophet whose

prophecies, dreams, signs or wonders come to pass, but whose teachings include, “Let us follow other gods, and let us worship them.” Kill the prophet.

The New Testament has a similar phrase about adding to or taking away from what the prophet who wrote the phrase had offered as “the word of the Lord.” Revelation 22:18 & 19 promised curses to anyone who added to or removed from John’s writings in the “words of this prophetic book.” Many people have mistaught the meanings of both the Deuteronomy and the Revelation instructions about adding to or removing from the writings by declaring that they were speaking of the entire Old Testament in Deuteronomy and the entire Bible in Revelation.

Moses, however, clearly was speaking of “the commandments,” and John was clearly speaking of “the words of THIS book,” meaning the one he wrote that was included centuries later as part of a collection of books. Neither writer likely imagined their warnings as being about changing the canon of Scripture.

“Latter Day Saints” (Mormons) have written what they call a “Third Testament,” as well as other books that they claim are inspired. Because they instruct their readers to believe that Adam created the earth we live on, and that we are all going to be gods like Adam if we apply ourselves properly, it is easy to conclude that their “inspired” writings are false. Additionally, since Joseph Smith admits that he studied a form of witchcraft known as “divining,” and that he was using that craft when he obtained buried gold plates that contained the revelation, it is easy to conclude that the angels helping him get the revelation were unclean, and that the revelation probably is, too.

Jehovah’s Witnesses have written several books that they offer as inspired. These, in addition to a translation of the Old and New Testaments that has had to be rewritten several times to accommodate changes in their doctrines, include such teachings as the idea that Jesus and Lucifer were brothers before Jesus was transformed from the angel Michael into the son of Jehovah. It is pretty easy to decide which column (or bin) to sort that data into.

New things that Yahweh calls His people to do and to experience and to know are happening, though. How do we discern what are really God-inSpired “greater things” and “new things” and “apostasy”?

Before there was a New Testament, believers had the Spirit of God to lead them. He told them to do ministry differently among different people groups. He told them to do ministry differently in different places. He led them to make decisions, individually and corporately. For a few hundred years, “the Scriptures” were something that resembled what we now call “the Old Testament,” but clearly included some writings that did not end up in the canon chosen by either Jews or Christians to represent “the Old Testament.”

There was no set of Scriptures that Abraham used for his daily devotions or spiritual warfare. Daniel did not have “a copy” of the Old Testament. The Dead Sea Scrolls were found in several caves, not on a shelf, bound together as a “book.” The people of God need His Spirit and what He speaks, not just what we have accumulated as writings of what He has spoken.

In some cases, on some subjects, His spoken instructions and opinions and values have been captured and recorded for us to be amazed by. In other cases, He has hidden some things for times to come. In other cases, He has hidden truths for those who ask and seek and knock. Some things He gives in specific situations and places and times as current information or futuristic announcements or directives for missions.

We don’t have to choose between having a book and having the Spirit in every situation. For the times when the answers we need are not written in the Book, we need to be able to listen to His voice, and to discern any voice that doesn’t belong to our Shepherd.

He is giving revelation to people in the earth today about how to interact with angels and other heavenly beings as we prepare for the end of the ages. He is going to give prophetic understanding of prophetic writings, which have been cluttered and clouded by teachers’ misunderstandings, presumption and pretension.

These are new things. If we are too religious or fearful to hear them, we will die in the current version of the desert between who we were and who we are called to be. In this dangerous passage, if we make covenants with our enemies instead of Yahweh, because we cannot discern (or won’t ask for) His guidance, we will go down in history as the generation that didn’t enter in.

From Yahweh’s perspective, our enemies are not here to destroy us. They are here to show us what we don’t want to be. They are here to strengthen us in our resolve to serve the King.

If we trust Him to lead us even in the most dangerous place of the liberty of His cloud and His pillar of fire, we will be the astonishing people He called to be: His Kingdom of Priests, the Nation that is Set Apart to Yahweh, and a weird and wonderful Treasure that He loves above all things.

We will be inside the House with the King when He arrives in the dark time and the Party starts.

Appendix A

New Testament Quotations of “Scriptures” that are not parts of the Old Testament

- 1) **Luke 24:46-49**
- 2) **John 7:37-39**
- 3) **John 20:3-10**
- 4) **Ephesians 5:8-16**
- 5) **James 4:5**
- 6) **Jude 8-11 < The Assumption of Moses**
- 7) **Jude 14-15 < The Book of Enoch 1:9**

Appendix B

New Testament Quotations of Scriptures that are taken out of Context

1) Matthew 1:23 < Isaiah 7:14

Some commentators say that the virgin here was Isaiah's second wife, who immediately was converted from virgin to child-bearing wife at the time of the prophecy.

Further fulfillment of the prophecy was accomplished in 3 years from the birth of the child, who was called both Immanuel and “Maher-shalal-hash-baz”.

Assyria defeated Syria, and in 12 years Assyria invaded the northern kingdom.

2) Matthew 2:15 < Hosea 11:1

In verse 1 of Hosea 11, Yahweh is quoted as speaking about Israel. If He was adding figuratively that He had called Jesus out of Egypt, it is grammatically still the same person He called out that He also mentioned in verse 5, saying that he would not return to Egypt, but that the Assyrian would be his king. The context is clearly not talking about Jesus.

3) Matthew 2:18 < Jeremiah 31:15

Ramah was a town in the tribal territory of Benjamin. It was the birth place of Samuel, and the home he took back up when he left the temple to perform his prophetic ministry. Bethlehem, in the tribal territory of Judah, is the birthplace of Jesus. Even though He was in a house by the time the magi found Him (Matthew 2:11), He was still in Bethlehem, according to the Jewish leaders in Jerusalem (Matthew 2:5). Since Rachel's sons were Joseph and Benjamin, the children she would be weeping for would be in the land of Benjamin, where Ramah was. The children murdered in Matthew's record were in the land of Judah. Judah was one of Leah's children. The context is the land of Benjamin. The out of context quote is referring to the land of Judah.

4) Matthew 27:9,10 < Jeremiah 32:6-9

Matthew 27:9 claims to quote Jeremiah, but the only place Jeremiah refers to purchasing a field is in chapter 32. The prophetic writing that seems to have the picture of 30 pieces of silver being a price for someone in it is Zechariah 1:12 & 13

5) John 13:18 < Psalm 41:9

Although the "friend" referred to in John 13:18 could have prophetically been about Judas in the context of Psalm 41, the "me" against whom the friend lifted up his heel could not have been referring to Jesus in the same context, since the "me" had sinned against Yahweh, according to verse 4.

6) Acts 2:17-21 < Joel 2:28-32

Part of the context in the prophecy recorded by Joel is that "Yes, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all the nations and take them to the Valley of Jehoshaphat." (3:1,2) That is not recorded as having happened in the first century.

7) Hebrews 1:10-12 < Psalm 102:25-27

The writer of Hebrews stated in 1:7-10 that God the Father said the quote in verse 10 to God the Son. The quote is from Psalm 102:25-27. In verse 24, the writer of the psalm quotes himself as having said verses 25 through 27 to God.

8) Revelation 3:7 < Isaiah 22:22

Isaiah quotes Yahweh Sabaoth as saying that He would put the key of David on the shoulder of Eliakim so that he could open what no one could shut and shut what no one could open.