

Lost Knowledge And Hidden Truths

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Dedication

I dedicate this work to the glory of God, and to the edification of the Body of Christ.

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Pathways

My people travel many pathways of life;
Those who never seek My path, and stumble in darkness.
Those who follow My path briefly, but soon follow a different path.
And I ask, "Who among you will choose to walk boldly and
straightway up my path?
Seek God first, and I will meet you there!"

Note to the Reader

"Where the rubber meets the road" is an old saying, with a primary common use, and other secondary connotations. The most common use is that of someone telling it like it is, and of getting serious. We should be prepared to hear a message in a bold, direct, straight forward, honest, truthful approach, and repercussions are not a factor. To deliver the message there will not be any plays on words, or any dancing and skirting around an issue or thought.

A second level of thought or connotation would be that as an individual follows life's pathway or journey you often must make conscious and subconscious choices which move you in one direction or another, and that your combined decisions over a prolonged period dictate your life's passages providing a set of results, either fruitful or not so fruitful.

The third level of thought on where the rubber meets the road can be truly uplifting and inspiring. For if we are to truly "run the race" with direction, or to truly put all our energy into life with focus, and not to simply exist, then each day our mind, body, and soul must be

tuned into and have a priority for, searching, exploring, adventuring, and constantly pushing aside the boundaries of this second world age to seeking and maintaining an unbreakable bond to God, and of an abiding relationship with Jesus Christ.

Many ask, "From what set of knowledge, to make what set of choices, to get what set of results, puts us on the fruitful journey and rewarding path?" Therefore, we will search for and explore together on all three levels of thought to determine whether our eyes and ears are open, and therefore able to receive God's message which puts us on His Path.

I challenge you to read these contents with an open mind, much prayer, and will require pause for thought, meditation, and searching for truth. It is not intended to perpetrate a doctrine, and simply reacquaints lost and hidden knowledge to get back to real truths. Don't read it with religious beliefs, for here you will be taken on a knowledge renewal journey that will shock the average religious churchgoer. Multitudes will be saved and healed as the revelation of uncovering and understanding create joyous deliverance that was won for us by the Son of God.

Preface

If we were to put a hold on our fast-paced life for a moment and take a step back, to take an overview look at the big picture, removing all but the essentials of life, we would see one constant commonality that spreads over the boundaries of time, race, gender, and wealth. The constant is that everyone has been and everyone will continue to search consciously and subconsciously for answers to the same basic questions, which with understanding, provide peace, and inner happiness to the mind and heart. These

questions are: Who am I? Why am I here? What is my life's purpose? How do I find truth?

The quest in answering these age old essential questions for most is found in a strange and dark place called Humanism, which is a system and an attitude in thought in which man's ideals and the emphasis on man's interests are made to be central. Humanism produces a value system of fame, success, materialization, and popularity. We strive to emulate the latest personality star, wear the latest clothing styles, and maintain the philosophy of look out for number one, winner take all, God only helps those who help themselves. Analyze for a moment the multibillion-dollar Humanist industries developed to answer these questions for us as it encompasses everything from popular magazines, music, books, television, and movies, to escapism into drugs, sex, horoscopes, and mystical psychic's, to the perverted beast systems of education, economics, politics, and yes even the religious system. Throughout history the Humanist philosophy attempts to answer the questions. This obsession to "find ourselves" has, in most cases, spawned a set of counterfeit standards and values. As a society, we worship fame, success, materialism, and celebrity. Our culture lives for success as we only look out for number one, and for that matter doesn't mind winning through intimidation or through verbal defense. The affluence together with the me, myself and I conscience has left us in a mired, stuck, and dead culture, leaving it spiritually empty, filled with self-absorbed, frightened, hollow people.

In this unfulfilled spiritual wilderness, the bottom line all throughout history has always been and will continue to be that if we don't as an individual understand God's Truth and Ways, and don't have the knowledge of what His plan is, then we stand in darkness and haven't got a chance of realizing that inner peace of the mind and soul.

For those who display a disdain and disgust toward today's Christianity it is certainly understandable. However, what you see and experience of what is "mass-labelled" Christianity, is not in most respects true Christianity. For Christianity is a focused eye on Jesus Christ, a relationship with God and His truth, a reality with power and force of the Holy Spirit, not a religion, and not a denomination tethered to traditions of man. Christianity has Jesus Christ at the center, not man. Today, many false teachers and religions create blindness to seeing Christ placing all other matters of importance as a wall between you and God. It becomes somewhat enlightening to understand that the Church Body is made up of three types of Christians; cold, lukewarm, and hot. Unfortunately, today we have an overwhelmingly large group in the middle, or lukewarm Christians, and it is very apparent why God would rather spew them out. "I know thy works, that thou art neither cold nor hot: I would rather that you were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou are wretched and miserable, and poor, and blind, and naked." (Rev. 3:15-17). The cold Christian is he who spends all his time in the world, and therefore of no consequence. The lukewarm Christian believes he has need of nothing, and he knows all, yet he is Biblically Illiterate and knows nothing of the ways of God and His pathway. When the lukewarm Christian is watched by others who know not Christ, they see someone who is perceived to be in a walk with God, but they see no fruit, no power, no strength, and inevitably no difference between them and themselves who know not God. The hot Christian is that one who has the strong yearning for Christ, the endless searching in the Word to know wisdom and understanding, hungry for seeking God, and derives much power from the Holy

Spirit working in him and through him, and a peace of mind that surpasses all understanding. And yes, the world absolutely hates and despises the hot Christian.

Introduction

Perhaps I can assist in our connecting on a personal level if I briefly describe the experiences I have had along my early journey, and to which all owe God their origin. Nothing will so clearly show the aim and purpose so well as the bonding by example.

By the grace of God at an early age I made what was the true eternity defining decision to accept Jesus Christ into my life. This decision seemed so genuinely pure, joyous, simple, right, and freeing. There was the feeling of being at home, and as though the connection between myself and Him was there all along. God patiently waited for me to consciously make the choice. This act and decision put me on His Path. Shortly thereafter, many questions began to form in my mind and many thoughts and ideas I was being taught regarding God's thoughts and ways, did not add up. There were no answers to the questions, for when I asked, I received various and competing replies. From there my life took some strange shapes and curves as my choices took me down bad pathways, and yet there existed the inner driving force that demanded I search deep to find God's truths, and that I could fully know and experience God while in this life. My journey was certainly eventful. I then made it my own priority to discover and explore this group of letters combined into a book, which is called the Bible. I began the journey to Seek God on my own, to find Him and see if He would meet me there. However, from the start I had a great deal of trouble understanding and reading the letters. First, the writers

used a lot of symbolism, analogy and stories to discuss a subject. Second, the wording and language was confusing, and what I read in one section seemed to be contradicted in another. For something that was projected to hold all the answers it was disappointing to not even be able to read it yet alone understand it. I decided then to listen to and study what the teachers and spiritual leaders had to say and write concerning the many various religions and of the Bible. This became a nightmare for it simply was not logical that so many different opinions could emanate from one book and the Bible itself said there was nothing confusing about its subject matter. Think on it, for Christianity alone there are 6 major religions, and over 40 differing beliefs (man created). Religion, not Christianity, is the folly of confusion. For years I listened to one man or another, diverse groups, and writers the world over to no avail. As each was tested by time, not one could stand up in agreement, as Gods Word made them all be as fools. By God's everlasting grace I was made aware of the KNOWLEDGE needed to understand. As I began my in-depth studies I discovered what I was reading was very complex because I was ignorant, yet became simple when educated in the history, language, mathematics, poetry, science, and the rules which governed it. The original knowledge of old, set from the very beginning has been lost and must be relearned. This set of letters is written to me and you by our Father which when studied and applied to life will put you on THE PATH and thus enjoying inner peace and happiness. And then, there exists the possibility of going where most of mankind has not gone before, because God has not yet been fully understood, nor all His Wisdom captured.

Hence this brief manuscript which when applied to your study will open many doors. You will be able to study your personal letters independent of the traditions and teachings of men, understand them, and be able to apply the truths to your own life's journey. We

must remember this all-important commandment. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." (2 Timothy 2: 15) This command to rightly divide being given you by connection with this special title "the Word of Truth", speaks to you, if you have ears to hear, that unless you rightly divide the Word of Truth, you will not only not get the truth, but, as God's workmen you should indeed be "ashamed". It is paramount that you should rightly divide all that is contained, about its subject matter, and correctly following the subject and object, as well as about its times and dispensations.

Part One: The Word

It is asserted that the Word and the Words of Jehovah (God) constitute the food of the new nature. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live." Deut. 8:3

As in the natural sphere so in the spiritual. The desire or appetite for the food which is the proper support of each respectively, is the sign of natural and spiritual health. Attention to diet has become recognized as essential to nutrition and growth. A low condition of bodily health is produced by inattention to the laws of nature as to suitable diet and God's health laws. As this leads to the drug habit or to the immoderate use of stimulants in the natural sphere, so it is in the spiritual sphere. A low condition of spiritual health is produced by improper feeding or the neglect of necessary food, which is the Word of God, and the end is a resort to all the many modern fashions and novel methods and widely advertised ideals of the Religious world in the attempt to remedy the inevitable results and typically gives ground to humanistic thought.

The root of all the evils which abound in the spiritual sphere at the present day lies in the fact that the Word and the Words of God are not fed upon, digested, and assimilated, as they ought to be. There is a whole lot of singing and socializing going on, but little study and only tickles the ear.

If we ask the question, begging to be asked, Why is this the case? the answer is the Bible is not enjoyed because the Bible is not understood. The methods and rules by which alone such an understanding may be gained are not known or followed: hence the Bible is a neglected book which sits on a shelf and is apparently being assimilated by osmosis.

The question Philip addressed to the Eunuch (Acts 8:30,31) is still greatly needed: "Understand what thou read?" And the Eunuch's answer rings true today: "How can I, except some man should guide me?"

The following pages are written with the object of furnishing a guide. Certain principles are laid down, and each is illustrated by applying them to certain passages by way of examples. These are intended to be taken only as examples, and the principals involved are intended to be used for the making clear of other passages during Bible study. The word of God is inexhaustible. You will not in your lifetime come to the full knowledge of the Word in its entirety, because as you continue to grow in His word old passages already digested will be like new. It is truly amazing to study the "Living Word."

We must also recognize that the word in many passages is written in and on three levels. That a passage of scripture may have three levels of thought which the Father wants to impart to the reader. To obtain the depths of meaning derived by understanding the higher levels, it requires in-depth study and a more complete

knowledge of the whole Word; and not just the studying of a verse here and there. Obtaining these higher thoughts of God requires discipline in searching the Word, and of being a partaker of the Word not just of being a passive reader. Learn truth, experience truth, then learn truth, experience truth, and then again, learn truth, experience truth.

You must remember that the Bible is not a book of pure science on the one hand, nor is it a book of Theology on the other. Yet all its science is not only true, but its statements are the foundation of all true science. And it is Theology itself, for it contains all that we can ever know about God. And remember, if the dream or thought does not match the Word, you better be discarding the dream.

The cloud that now exists over the Word's intelligent study arises from the same fact of old, "The Word of God has been made of none effect by the traditions of men" Matt. 15:1-9. For example: The religious tradition is that the world is only 6,000 years old, yet the Word of God describes three world ages and an earth which is many millions of years old. Therefore, true science and theology coexist. Hence it is that on some of the most important questions, we are still in a desert. We are now in one of those points as in history where discovery comes to a standstill, and we get regurgitators instead of teachers, and preachers of a corporate message "tickling the ear" instead of listeners to the Holy Spirit. We have come to the point in time where questioning and thinking are equal to unforgivable sin. The result of all this is too painfully evident. Controversies, bitterness, and strife's, have been brought into being, and have taken the place of simple Bible study. If studied at all, it is to find the truth of one's own thought, or the other, instead of with the object of discovering what God is ready to reveal for our learning. Failing to understand the scriptures we cease to feed on them: then as a natural consequence, we lean on and submit to "the

doctrines of men" and finally reach a desert wondering, where has God gone? But the way of discovery still lies open to you and me IF there is the courage for the pursuit. May the Lord bless and I submit this humble work to His glory and for a better understanding and a greater enjoyment of His word.

The One Great Object of the Word

The first essential principle which you must be knowledgeable of when you study the Word of God, is that the Word is given to interpret Him, His plan and His will for us in relation to His plan. This is to say that the Word (Bible) when studied gives the reader an understanding and knowledge of God, and answers those questions of Who am I? Why am I here? What is my life's purpose? What is the overall Plan of God?

When we speak of the Word we can never separate the Living Word, which is the Lord Jesus Christ, and the Written Word, which are the scriptures of truth. Christ's sole mission was to reveal or make manifest, and to explain the invisible God. Therefore, both Christ and the scriptures are called the Word of God, because they both make known the Father.

In like manner the Written Word, or the scripture, is given to testify of Christ, and is why Christ is the Subject of the Word as we will see in the next principle. The Holy Spirit is then the interpreter of both. The Holy Spirit's mission is to glorify Christ and shows the things of Christ through the written Word. Thus, we have the three manifestations. The Incarnate Word (Christ), the Written Word (Bible), and the Preached Word (as presented by the Holy Spirit). Christ reveals the Father, the scripture reveals Christ, and the Spirit reveals both.

It shows how small and worthless are all the schemes, and tricks of present day preachers with their new fashions, when we see what a high and dignified place God has given to the Preached Word. The Preached Word is done verse by verse, chapter by chapter, gives all power to the Written Word, and therefore, leaves no room for traditions of man. The following are examples of the mirroring of "Christ" and "The Scripture."

"I am... the truth".....John 1:14

"Thy Word is Truth".... John 17:17

"The Lord shall endure forever"Psalm 9: 7

"The Word of the Lord endureth forever"1 Peter 1:25

"Christ said, " Abide in me, and I in you" ...John 15:4

"If... my Words abide in you"John 15:7

"With Thee is the Fountain of Life" ...Psalms 36:9

"Thy Law ... is a Fountain of Life"Prov. 13:14

Thus, we see that the Living Word and Written Word cannot be separated, and that in studying the Word we hear God's voice as He talks to you and me.

The One Great Subject of the Word

The one great subject which runs through the whole Word of God is Jesus Christ the King.

All hope of restoration for man and for creation is centered in Christ, who in due time should be born into the world, should suffer and die, and in resurrection should become the Head of a

new creation, and should finally crush the head of the Old Serpent (Satan) who brought us into all this ruin. The contents of the Bible must therefore be seen and arranged in reference to Christ.

1. In the Old Testament, we have the King and Kingdom in promise and prophecy by illustration and type.
2. In the four Gospels (Matthew, Mark, Luke, and John) we have the King and the Kingdom presented and proclaimed by John the Baptist and by Christ himself. The mysteries of the Kingdom are revealed, but the Kingdom is then rejected and the King crucified.
3. In the Acts of the Apostles we have the transition from the Kingdom to the Church (and no this is not the building down on the corner). The Kingdom is again offered and rejected. The Kingdom then comes under temporary suspension.
4. In the Epistles, the King is exalted and made Head over all things to the Church, "which is His body, the fullness of Him that filleth all in all" Eph. 1:22,23.
5. During this present interval, we have the Dispensation of the grace of god.
6. In the Apocalypse, we have the Revelation of the King in judgement, the Kingdom set up, the King enthroned in glory and honor, the promises fulfilled, and prophecy ended.

From Genesis to Revelation, the one great message is to tell of the Coming One: Jesus Christ. Now open your spiritual mind and see Christ testified of by Moses and all the prophets. Writings that seem hardly worth reading come to life and light up the Written Word and make it shine with glory of the Divine presence. This is the master key of the Scriptures of Truth. With the key, we can unlock the precious truths of the Word, and understand words, hints, expressions, circumstances, and events. By using the key, scripture

which has become a stumbling block and a rock of offence, can be made clear, and ignorance from foolish men can be laid to rest.

Rightly Dividing the Word

The next major key to opening doors of understanding is that of rightly dividing the Bible or the Word. The word "dividing" as used in 2 Timothy 2:15, is the Greek word *orthotomounta* which means to cut; or, from the fact that we cannot cut without dividing. To divide belongs to the very nature of the act of cutting. Even as applied to directing one's way, it implies that we divide off one way from other ways, because we decide to follow the right way and avoid the wrong. The only Biblical Guide we have to the usage of the word "direct" is in Prov. 3:6 "In all thy ways acknowledge him and he shall direct thy paths". The Strong's Concordance #3474 defines direct "to make straight, right, pleasant, make straight way." But our ways can only be made straight or right by Gods causing us to proceed on our way aright. By avoiding all the ways that are wrong, and going in the one way that is right, we have that the right way is divided off from the wrong way. Therefore, there are many paths to take in this life, and by using the correct information, the Word, we can now make correct knowledgeable choices, which now directs one's path of life, and which has the resulting benefit of inner peace and happiness. The scope of the verse teaches us that:

1. Our one great study is to seek Gods approval, and not man's.
2. We are to show all diligence in pursuing this study.
3. As workmen, our aim is to have no cause to be ashamed of our work.

4. To gain God's approval and avert our own shame we must rightly divide the word of truth.
5. To do this we must direct our studies in the right way.
6. This great requirement is associated with the Word as being the True Word.

It is true that many altogether ignore this precept and have no thought as to obeying this command in their study of the Word or in their preaching of the Word. This is done at times in ignorance, and at times to achieve one's own end, or to further an overriding agenda. Strange to say, those who would belittle this command, are themselves obliged not only to accept the Words divisions into chapters, verses, and sentences, but go even further, by making whole subject matters out of two or three verses. This then is where the trap is laid for many. Are you or they, dividing rightly or wrongly? One of the main rules for determining if the Word has been rightly divided, is does it hold to the Overriding Rule; which is that there are no statements or thoughts in the Word that contradict any other statement or thought in the Word.

In the consideration of this great and important requirement to rightly divide, there are four principal spheres in which we are to give diligence so that we may follow the right ways which are so clearly marked out for our studies.

1. As to its literary form
2. As to its subject matter
3. As to its times and dispensations
4. As to its dispensational truth and teaching

Literary Form

The Word now comes to us in our English translation. But it comes with much that is human in its Literary Divisions, and it is far from being rightly divided.

The Word of God comes to us in two separate parts: one written originally in Hebrew (the Old Testament), the other in Greek (the New Testament). In the Hebrew Canon, the Word (Old Testament) is divided into three divisions containing twenty-four books in the following order:

A. Torah or “Teaching”, also called the Pentateuch

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

B. The Prophets

6. Joshua
7. Judges
8. Samuel
9. Kings
10. Isaiah
11. Jeremiah
12. Ezekiel
13. The Minor Prophets

C. The Psalms

14. Psalms
15. Proverbs
16. Job
17. Song of Solomon
18. Ruth
19. Lamentations

20. Ecclesiastes
21. Esther
22. Daniel
23. Ezra-Nehemiah
24. Chronicles

In the Greek Manuscripts, the New Testament is divided into five groups:

1. The Gospels
2. The Acts
3. The General Epistles
4. Paul's Epistles
5. The Apocalypse

New Testament Books:

1. Matthew
2. Mark
3. Luke
4. John
5. The Acts
6. Romans
7. 1 and 2 Corinthians
8. Galatians
9. Ephesians
10. Philippians
11. 1 and 2 Thessalonians
12. 1 and 2 Timothy
13. Titus
14. Philemon

15. Hebrews
16. James
17. 1 and 2 Peter
18. 1, 2, and 3 John
19. Jude
20. The Revelation

The order of the groups and of the books varies with different manuscripts, but to discuss the differences would be to distract from the main goal, which is to put us in a position of studying the Word with enjoyment and enlightened truth.

The remaining divisions are into chapters, verses, punctuation, and parentheses. These divisions are all human creations to make the Word more understandable to the masses. But, because these divisions are man created, many errors exist and for the student can become a stumbling block. Hence, one must be cognizant of the fact that some of the breaks may be in error, and thus must be overlooked to receive what the original thought was when it was being given by God.

Subject Matter

It is the common belief that every part of the Bible is to be applied directly to the Church of God, or as pertaining to every person, at every stage of the world's history. This non-understanding of the Word is the explanation why so many who should be feeding the spiritual food of the Word are so ill-fed in themselves and so ill-furnished for every good work (2 Tim. 3:17). It is true that the Word is written for ALL (and that means all) persons and for All time (Rom. 10:4), yet it is also true that not every part of it is addressed to all persons or about all persons in all time. Every word IS written for our learning. But, keep in mind that the subject matter written

may be concerning one or the other of the three distinct classes of persons, separately or combined: (1 Cor. 10:32)

1. Israel (Twelve Tribes - Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin)
2. The Gentiles
3. The Church of God

It is selfish human nature to assume that the entire Word of God is directed solely to the "Church of God" and then whatever may be said of the other two is secondary. We cannot rob any of the three. What is written to and about the Israelite belongs to and must be interpreted of the Israelite. What is written to and about the Gentile belongs to and must be interpreted of the Gentile. What is written to and about the Church of God, belongs to and must be interpreted of the Church of God.

We must believe God when He says that the Visions shown to Isaiah were "concerning Judah and Jerusalem" (Isa. 1:1). In like manner, The Epistles to the Ephesians written to and about the Church of God belongs to and must be interpreted of the Church of God. To teach otherwise would be to teach "universal Fatherhood of God" instead of His Fatherhood of only those who are His children in Christ Jesus. Therefore, to rightly divide the word in relation to the subject-matter we must always ask the question: To whom is this written?

Times and Dispensations

God hath spoken, "at sundry times," as well as "in diverse manners" (Heb. 1:1). Hence if we are to understand what He has spoken we must be able to distinguish the "sundry times" at which He has spoken and the "divers manners". The "time" when God spoke to "the fathers" is set in contrast with the time in which He hath

"spoken to us." The "time" in which "He spake by the prophets" is set in contrast with the time in which "He spake by His Son." And the "time past" is distinguished from "the last days" (Heb. 1:1). So that times and dispensations are inseparable from the Divine Word: not only the times in which the Words were spoken, but the times of which they were spoken, and to which they refer. These various times are called Dispensations. The Greek word for dispensations rendered by Strong's Concordance #3622 is "administration of a household or estate". In Ephesians 1:10 we learn that God's secret purpose which He hath purposed in Himself is with a view to the Administration of the fullness of times: when He will head up "all things in Christ."

It is manifestly clear that God's principles of administration must have been perfectly adapted to the "times and seasons" during which they have been carried out. God's principles of administration with Adam, before the Fall, are quite different from those with his immediate posterity after the Fall. His administration with Israel "under the law" was carried out on different principles from those which obtain now, during this present administration of grace. These are obviously quite different from those which will characterize God's coming administration of Judgement. And these again will be necessarily different from those which will belong to the administration of glory "in the fullness of times." It is clear therefore that while God hath "spoken" everything which He has said belongs to its own proper time and dispensation. The Word of Truth must be rightly divided in this important matter, or we shall not get the truth.

We shall find that there are at least seven (numerical equivalent for perfection) distinct Administrations each having its own beginning and ending clearly marked.

1. Theocratic Administration - the time of Innocence before the Fall. Gen. 1:2

2. Patriarchal Administration - Mankind after the Fall, before the Law Gen. 9 Exod.20
3. Legal Administration - Israel under the Law
4. Grace Administration - Grace for Israel and Gentile alike
5. Judicial Administration - Prepares for the restoration of all things
6. Millennial Administration - Christ teaches and reigns in glory
7. Glory Administration - The Eternal state

God's dealings in each period correspond with its distinct character, and if we would understand those dealings we must be readily able to classify the truth appropriate to each.

Dispensational Truth and Teaching

Once the times and dispensations are understood and rightly divided, we then must apply the Truth which belongs to one or the other of these dispensations, and not to the rest. We must appropriate the truth and teaching to each time period, for if we do not divide the teachings by time it will lead to confusion, to discordance with the Word, and uncertainty as to the truth. For, if the Word be not understood, there will be no enjoyment, the reading will be neglected, and the spiritual strength will grow weak.

To do this we must empty ourselves of all tradition of man. We must question all that we have thus received, and be prepared to unlearn what we have been previously given by man if it does not hold in accordance with the Word of God. There are five distinct areas in which the truth of the Word must be rightly divided to obtain its teaching in connection with times and dispensations.

1. We must not take truth from one dispensation and read it into another dispensation.

Truth pertaining to the proclamation period is not truth for the rejection period. For example, in Matt. 10:5,6, we find the command "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." If we apply the command to Universal interpretation then we should not today have Missionaries working among the Gentiles.

The later commands such as "go ye into all the world and preach the Gospel to every creature" Mark16:15, then becomes a contradiction. Remember the Override Rule, that no one part of the Word contradicts another part, and that we must divide the truth by dispensation. Each command has its own proper place, significance, and importance. The former command, "Go not" was given in connection with the proclamation of the King and Kingdom, but, when both were rejected at Christ's death, this command was no longer appropriate. Another command was then given, "go ye," for the next dispensation.

This one single example shows how the Bible to most is jumbled together, Law, Gospel, Grace, Judgement, Glory, Jew, Israelite, Gentile, Church of God, Times, and Dispensations, till it is no wonder millions of readers give it all up in dismay.

How great then is the responsibility of the Preaching or Teaching of the Word. We see things crumbling around us, and yet by ignorance, the answers lay collecting dust at our very feet.

2. We must not take the truth belonging to the Past dispensation and interpret it of the Present.

Applying this simple knowledge of rightly dividing the truth to dispensations, quickly takes us out of the dispensation of the

Law, and places us under the Grace of Christ who died and set us free. To those who live under the dispensation of the Law it was said in Deut. 6:25 "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded." But to those who live under this present dispensation it is truly declared "By the deeds of the Law there shall no flesh be justified in his sight" (Rom. 3:20; Gal.2:16). These two are contradictory until placed in their perspective dispensations. This does not translate however into that we cannot learn from the Law, and what it teaches.

3. The Present not to be read into the Past.

The Mystery, or Secret, concerning "the Church of God" was first made known to the "sons of men" by special revelation from God to the Apostle Paul. Before that, it had been "kept secret since the world began" Romans 16:25, and from Ephesians 3:9, "From the beginning of the world it had been hid in God."

Therefore, keep that which belongs to the present age in the present, and do not attempt to apply the acknowledgement of the "Mystery" to the past dispensations of Christ's ministry or the times of old.

4. The future not to be read into the present.

When studying the dispensations, we must be careful not to assume, or apply future passages to our current time. "The Day of the Lord" is the Day when the Lord shall rule the world in Judgement and Righteousness. The one great outstanding fact that will characterize that day will be that man will be abased, and Jehovah exalted. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Isa. 2:11. Whatever may be the judgements

(positive or negative), or the means employed, the result will be that the day of man's activities will come to an end, and Jehovah will begin to work.

In this day, and in all previous Dispensations, judgement and rule and power in the earth have been committed to man. It is called "man's day" in 1 Corinthians 4:3, "But with me it is a very small thing that I should be judges of you, or of man's judgement: yea, I judge not mine own self." The Greek word "day" is translated: the day when man is judging, nationally and individually. Nationally he is a failure; for the end of over many thousands of years of the second age finds good government to be the great want of the day, and the great problem of the nations. Individually, man is a worker of untold evils, and this in the Church as well as in the world, even more so. For the judgement of others instead of himself seems to be his one great object, while the wreckage of broken hearts and ruined lives testifies to the extent of the evils he has done.

But the "Lord's Day" is coming, and John sees it laid out in a vision before him, when in the Spirit he was shown its course and its end. "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as a trumpet." Rev. 1:10 This is the day that concerns the world, and it will suddenly overtake it, at the moment when "peace, peace" shall be its cry, and the world's "safety" its creed. By rightly dividing the Word of truth we distinguish between Man's day and the Lord's day; also between the Lord's day and "the day of Christ" Phil. 1:6, 2: 16, when He who has begun the good work in us will perfect it: and we shall be with Christ; and rejoice to find that we "have not run in vain, neither labored in vain."

5. The truth and teaching of the Canonical order is to be distinguished from the Chronological and Historical order.

The Canonical order is the order in which the teaching comes to us in the Canon of Scripture. That order is more or less Divine, at any rate so far as the order of the Pauline Epistles is concerned. The Chronological and Historical order is the order in which the books and events happened. These two may not always be the same in their teaching. One may be dispensational, and the other may be experimental. This much we do know; All God's works are perfect, and so are all His ways. All can see His works, but He has Himself to make known His own ways. "He made known His Ways unto Moses, His Acts unto the children of Israel." Ps. 103: 7

The Pauline Epistles have been set forth in experimental teaching of their canonical order: and have shown that they are presented to us in the order in which we are to study them. We have the fulfilment of the Lord's own promise, given in John 16:12-15: "I have many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of Truth come, He will guide you into all the truth. He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you." That is to say, that had the Lord spoken to them then, His disciples would not have been able to bear them. Whatever may be the force of the word "bear", the contrast is between what they could not do now, at that time, and what they would be able to do at some later time. There could be no interpretation of words, no doctrine until the facts had taken place, and no Epistles until the Gospel history had been accomplished. The "things of Christ" were the doctrines concerning Him which were afterward taken and revealed by the Holy Spirit in the Epistles.

Besides the group of Epistles addressed to the Dispersion (1 and 2 Peter, and James), there is another group of General Epistles (1, 2, and 3 John and Jude); and yet another group of Pauline Epistles. These groups whatever may be their order in the ancient Greek manuscripts, always consist of the same Epistles, and are thus

preserved distinct and separate from the others. In some manuscripts, the Dispersion group follows the Acts; and is followed by the General group, concluding with the Pauline group. In the Pauline group, the order of the Epistles varies to this extent; the Epistles addressed to churches (Romans and Ephesians) are always found together, and in the order in which we have them in our Bibles today. The other Pauline Epistles do vary in that the Pastoral Epistles sometimes precede and sometimes follow Hebrews.

The Holy Spirit has specially preserved and given the Epistles in their canonical order, because that is the order in which we have to learn their truths, which are experimental, and are therefore more important for our spiritual life.

The Canonical order is as follows:

- A1. Romans Doctrinal instruction given by Paul
 - B. Corinthians - Reproof for practical failure as to Roman's teaching by Paul, Sosthenes and Timothy
 - C. Galatians - Correction for doctrinal failure as to Roman's teaching by Paul and all the brethren
- A2. Ephesians - Doctrinal instruction by Paul
 - B. Philippians - Reproof for practical failure as to Ephesians teaching by Paul and Timothy
 - C. Colossians - Correction for doctrinal failure as to Ephesians teaching by Paul and Timothy
- A3. Thessalonians - Praise and thanksgiving for a model church, manifesting the fruit of Paul's teaching by Paul, Silvanus, and Timothy

The Chronological order is equally a fact, and it has its own special teaching for us, which is Dispensational, and becomes essential to rightly divide the Epistles according to when they were written. Both orders are divine, and they have their distinct separate

teachings. This element of time, in interpretation, reminds us that Paul never saw any of John's writings, and that none of the churches to whom he addressed his Epistles had ever seen John's Gospel. That Gospel, therefore, cannot be necessary to the understanding of the Epistles. All this shows us that we are not to read subsequent revelations into previous writings. The "not yet" of Heb. 2:8, and the "cannot now" of John 16:12, must be allowed to have their full weight in the interpretation of the Scriptures of truth.

The churches whom he addressed could not fail to rightly divide the words which they received, for they could not mix up the four gospels with the Prison Epistles, and the Thessalonians could not confuse their teaching with what was written long after to the Ephesians, or to the Hebrews.

But now we have all the scripture and our responsibility is greater in rightly dividing the truth. If we do not rightly divide the Word according to the times, it will be impossible for us to gain all the truth.

The Chronological order is as follows:

| | |
|---------------|-------------|
| I Thess. | A.D. 52 |
| 2 Thess. | 53 |
| 1 Corinthians | 57 (Spring) |
| 2 Corinthians | 57 (Autumn) |
| Galatians | 57 (Winter) |
| Romans | 58 |
| Acts 25/26/28 | 62 |
| Ephesians | 62 (Spring) |
| Colossians | 62 (Spring) |
| Philippians | 62 (Autumn) |
| 1 Timothy | 67 |

| | |
|-----------|----|
| Titus | 67 |
| 2 Timothy | 68 |

The Chronological order becomes strategic when placing Paul's timing to pronounce the judicial blindness, for the third time in Acts 25,26,28, which could not happen until after the rejection of Peter's offer of the kingdom. Up till this passage of Acts, God's offer of the kingdom through Peter was still open.

We have covered a great deal about rightly dividing the Dispensational truth and teaching to show the importance of obeying the precepts.

Part Two: The Words

Now that we have studied the Word, we may now study that which it is made up; the word's. When we speak of the "words" it must be kept in mind that we mean Hebrew and Greek words, because these are the original languages. In this study, we find some of our major stumbling blocks to understanding the Word of God. Although we cannot hold the Spirit of God responsible for the way in which men have chosen to translate words in their respective languages, we can and do hold accountable those who have manipulated the words to hide undeniable truths.

What we must initially watch for are the "traditions derived by men," and how little of our thought and belief has been from the direct personal study of the Word of God. In many cases we believe what we have received of man, then we do our best to confirm it from the Bible. If we do not get our confirmation we are in search of, then we find conflict. But the conflict is not in the Word of God, as in our own minds. It does not occur to us that we may have to abandon some of our views to have the truth.

Our concern now is with the words in the English versions of the Bible, and our object is to see how well they accord with the words in the original, without a specific knowledge of that original, that is to say, how an English reader may by observing certain principles, find out for himself the meaning of the original, and discover the mind of God, who is revealing Himself therein. By the aid of the following twelve simple rules, the passages and subjects of the Word may be taken up and pursued for both profit and pleasure, even subjects which are matters of controversy.

1. The meaning of the words is to be gathered from the scope of the passage, and not the scope from the words
2. The scope of a passage may best be discovered by its structure
3. The Biblical usage of words is essential to their correct interpretation
4. The context is always essential to the interpretation of words
5. The first occurrence of Words, expressions, and utterances are generally essential to their interpretation
6. The Place where the passage occurs is often essential to its full interpretation
7. No one passage to be interpreted in a sense conflicting to others that are clear
8. The importance of accuracy in the study of the words of scripture
9. Figures of speech
10. Interpretation and application
11. The limits of inspiration
12. The place of various readings

The most valuable tool we have at our disposal in studying the Bible is the Strong's Concordance where each word in the King James Version is listed and each occurrence of each word is displayed,

along with their exact locations. The Strong's also gives us a cross-reference guide from the English King James Bible to the original Hebrew and Greek terms.

Rule 1

The meaning of the words is to be gathered from the scope of the passage, and not the scope from the words.

As we study the Bible it is paramount that the SUBJECT of the particular section being read be understood. Once the subject is understood the words must then be congruent with continuing that subject. If the words seem not to be congruent with the subject then the words are incorrect, and you must then take the English word back to its original language which can be done by using your Concordance. "The Lords Day." Rev 1:10 Here, the whole scope of the passage in which we find these words is concerning judgement. The nine verses which precede lead up to it, and whole subsequent subject of the book has to do with the coming of the Lord in judgement. This can have no more to do with a day of the week, than with a day of the month, but it does have to do with "the Day of the Lord." That this meaning of the expression is not only in agreement with the scope of the book, but with all the known facts of the case, can be tested and proved.

Rule 2

The scope of a passage may best be discovered by its structure.

Every word of God is pure, and His Words, like all His works are perfect. Perfect in order, perfect in truth, perfect in the use of number, perfect in structure. We shall not be surprised to find literary perfection as well as spiritual perfection, and therefore, the correspondence between parallel lines must always have been visible even on the surface to anyone who carefully observed the Scriptures. The study of parallel lines is to follow the thought of God

within a verse or chapter by connecting consequential or different sentences together.

The main principles that govern this Parallelism of lines are:

1. Cognate or Gradational, where the same thought is expressed in different terms: "Seek ye Jehovah, while He may be found; Call ye upon Him, while He is near." Isa. 1:6
2. Antithetic or Opposite, where the terms or subjects are set in contrast: "Faithful are the wounds of a friend; But deceitful are the kisses of an enemy." Prov. 27:6
3. Synthetic or Constructive, where the terms or subjects correspond in a similar form of construction, either equivalent or opposite. Builds up truth by layers, placing one on the other. "O happiness of that man, who hath not walked in the counsel of the ungodly; And hath not stood in the way of sinners; And hath not sat in the seat of the scornful." PS. 1:1
4. Introverted, where, whatever be the number of lines, the first line is parallel with the last; the second with next to the last and so throughout, until we come to the two corresponding lines in the middle. "Make the heart of this people fat, and make their ears heavy, and shut their eyes: Lest they see with their eyes, and hear with their ears and understand with their heart." Isa 6:10
5. The subject of parallelism can also be magnified to the paragraph or chapter level, and then becomes the Law of Correspondence. There are two ways in which subjects are repeated:
 - A. By Alternation
 - B. By Introversion

Alternation is where two or more subjects are repeated alternately.

Simple alternation: Subject B.... Subject A.... Subject B

Introversion is where the subjects are repeated, not in

alternation, but in introversion; from opposite ends.
Suppose we have two subjects:

Subject A

Subject B

Subject B

Subject A

The advantage and importance of having the knowledge about structure are:

1. We can determine the scope and subject of the passage
2. Can give insight to determining the correct meanings of the words
3. In case of doubt, the subject which is clearly stated in one member can be made clear in another member
4. We can now group the corresponding members for study

This study of Parallelism greatly magnifies the danger brought on by the breaking of the Word into verses, and chapters as mentioned earlier. For the breaks causes the mind to believe that a true break in thought occurs when in fact this may not be the case. Apart from the doctrine involved, and apart from the tradition of men, it is literary and spiritual fraud to pluck a word or verse out from a passage and use it out a context of the subject to which it is involved. Now here is the great lesson and outcome of this study: If the form and setting be so divine and perfect, how important is the magnitude of the truths to be found within.

Rule 3

The Biblical usage of words is essential to their correct interpretation.

Next to the scope of a passage in determining the meaning of words, must be placed the Biblical usage of words, which can be

completely different from the meanings placed on them by dictionaries or commentaries. The usage of words is prior in time, as well as in importance, to all dictionaries, as the dictionary must be compiled directly from current usage as it can be gathered. In the case of many words, changes of usage can be traced through periods of time.

The greatest possible care is required in dealing with "words," especially when they are the "words which the Holy Spirit teacheth."

There are five distinct divisions under which this subject of usage of words may be considered:

1. In the English language, certain words and expressions which were common in the seventh century have gone out of use, and require explanation before they can be correctly interpreted.

A. Full well: (Mark 7:9), meant with full knowledge

B. Go to: (Jas. 4:13), meant come now

C. Very: (Gen 27:21. John 7:26), meant true, real

2. Another class of words, which have not become obsolete, but of which the usage has become entirely changed during the centuries, requires careful discrimination. It is strangely noted that as the usage is changed it is always for the worst. Here are some of the notable changed words:

A. Prevent, which originally meant to precede or go before, but now means to hinder, or prevent. The importance is seen in the passage of 1 Thes. 4:15, "We shall not prevent those who are fallen asleep." Should read, "We shall not precede those who are fallen asleep."

B. To take in, originally meant the act of hospitality, but now means to deceive. (Matt. 25:35)

- C. Nation, meant people, a race, Gentile (Concordance #1484), but now means a government by border. (Rev. 14:6)
- D. Lusty, meant vigorous (John 8:44. 2 Tim. 4.3). Lust meant desire: but today it is used of a kind of desire

3. Greek (The New Testament language) being a living language, its words became changed in usage. Some words were changed by the Holy spirit where used in a higher, or nobler sense were needed, and some words were changed by man. Changes of usage made by God, the Holy Spirit:

- A. Angelos, was the Greek word for any messenger, but the Holy Spirit purifies it by using it as the messenger from God, and "the angel of the Lord."

- B. Ecclesia, was meant for a town's meeting, but the Spirit uses it of the assemblies of god's elect.

- C. Scandalon, was used only of a snare to catch an animal, but the spirit uses it in a moral and spiritual sense to stumble or fall. The Greek language was in use four centuries before Christ, and is a wonderful living work. In the course of time the usage of words by man has changed many meanings. For this reason, classical Greek usages are no infallible guide to the usage of Biblical Greek. This fact combined with the vast moral and spiritual nature of the subject matter in the New Testament necessitates that these many changes not be overlooked. By researching all the information and the discoveries being dug up in Egypt and the surrounding area many of the words are finding new meanings. There have been found business letters, contracts, agreements, school exercises, and all sorts of literature. These are of immense value in enabling us to arrive at a true knowledge of many Greek words of which our translators did not possess, even the Revisers. We will take a few examples to show some illustrations:

- A. Paroikos, meant neighbor, had become to mean sojourner 1 Pet. 2:11 (strangers)

B. Zoopoie, was used in the classical Greek as meaning to produce offspring, but the usage in the New Testament became to make alive again. John 5:21, Gal. 3:21

C. Hupostasis, has been rendered substance in Heb. 11: 1, but has been discovered to mean title-deeds. This shows that believing what God has said and promised, is our title deed for which He has caused us to hope.

4. Apart from age there are many Greek words which the Holy Spirit Himself uses in different connections, and with varying meanings. These can be easily seen, and observed, and we are at no disadvantage here when we use the Concordance. At a glance, we can take the English word to the Greek word and obtain its translation.

This part of studying requires a spiritual understanding, common sense, and strength of mind to follow the Word of God and not the traditions of men. When difficulty arises at attempting to receive the truth, it is because we try at the same time to hold on to tradition, and try to combine the two. It is not the simple truth of God that is difficult, but the endeavor to hold onto the traditional belief as well as the truth. Choose, and let one of the two beliefs go! Let us illustrate this by looking at various words.

1.) Parousia. From the Strong's Concordance #3952 we find that Parousia is rendered as presence and coming. Our object now is to find out how the Holy Spirit uses it, and whether the teaching of some, who tell us that it refers always to the coming of Christ for his saints before the Tribulation is true, or the coming of Christ with His saints after Satan's Tribulation is true.

Let's review the text in which the word is used:

- A. Six times it is used of the presence of individuals and with bodily presence.
 - 1 Cor. 16:17; 2 Cor. 7:6,7; 2 Cor. 10:10; Phil. 1:26 and 2:12
- B. Six times it is used of Christ's presence in the air, when He comes forth thither to meet His saints after the Tribulation.
 - 1 Thess. 2:19, 3:13, 4:15, 5:23; 2 Thess. 2:1, and John 2:28
- C. Eleven times it is used of Christ's presence on earth, when with His Church, He comes unto the earth, in the Day of the Lord, "Immediately after the Tribulation of those days."
 - Matt. 24:3, 27, 37, 39; 1Cor. 15:23. 2 Thess. 2:8, Jas. 5:7, 8; 2 Peter 1:16, 3:4, 12
- D. Once it is used of the presence of "that lawless one" who shall be destroyed by the glorious advent of Christ.
 - 2 Thess. 2:9

These are the usage's and we see that "the Parousia" as related to Christ, and His coming, is one single act after the tribulation of the antichrist, Satan.

2.) Pneuma, spirit. From the Strong's Concordance #7307 or #4151 we find that the word "spirit" is rendered a breath or breeze for figurative; a spirit, i.e. human the rational soul; an angel demon, or (divine) God, Christ's spirit, the Holy Spirit. When we examine the list of usage's we find that there is practically little or no difference as to its translation; for it is rendered spirit every time, except John 3:8, where it is rendered wind; Rev. 13:15, where it is rendered life (breath); Matt. 27:50 and John 19:30, where it is rendered ghost. In this case all usages are confined to interpretation and not to translation.

Fourteen different usages are given: (1) God, (2) Christ, (3) the Holy Spirit, (4) the operations of the Spirit, (5) the New Nature, (6) Psychologically, (7) of character, (8) by Metonymy for what is not of the body, (9) by Synecdoche for one's self, (10) Adverbially, (11) of Angels, (12) of Demons, (13) of the Resurrection Body, (14) in combination with the word "holy", without the article. One great fact of importance is that the expression "Holy Spirit" occurs fifty times out of 388, and it refers always to the gifts and operations of the Holy Spirit, and never to the Holy Spirit, the Giver. Proof of this fact is found in Acts 2:4, "And they were all filled with pneuma hagion, and began to speak with tongues as The Spirit gave them utterance. Here the Giver and His Gifts are quite distinct. What was given was "the gift of tongues." The Giver, who gave, was the "The Spirit." Unfortunately, in all fifty cases the AV. and R.V. have inserted the article, and used capital letters for "Holy Spirit", so that we the reader are totally misled, and believe that it is the person of the Holy Spirit, and the truth of the fact is that it means His gifts and operation.

The following fifty occurrences should be marked in the margins our Bibles:

Matt. 1:18,20, 3:11

Mark 1:8

Luke 2:25; (first); 11:13

John 1:33 (second); 20:22

Acts 7:55, 5, 17, 18, 19; 9:17; 10: 38,45

Romans 5:5; 6:1, 14:17; 15:19.

1 Cor. 2:13; 6:19; 12:3 (second), 6:6

1 Thess. 2

Tim. 1:14

Titus 3.5

Heb. 24; 6:4

1 Peter 1:12

2 Peter 1:20

Jude 21

3.) Church. From the Strong's Concordance # 1577, the word is rendered, a calling out, a popular meeting, a religious congregation, assembly. There is however something to be learned from the usage of the word, even though it is generally translated as #1577. The rendering is unfortunate, because our English word "church" has also several usage's. It is important therefore that we should watch carefully the usage's, and rightly appropriate the meaning.

In most cases the calling out, or an assembly of persons so called out is the correct usage as in: (1) Israel called out from the rest of the nations in Genesis 28:3. (2) any assembly of worshippers as a congregation in Psalms 22:22,25. Matthew 16:18; 18:17, Galatians 1:13.

Then there is the usage of Paul, which was quite different. These other assemblies consisted of called out ones from Jews, or from gentiles in Acts 19; but this new body is called out from both and yet consists of neither in Galatians 3:28; 6:15. This calling out is the Secret or Mystery (Body of Christ) which was hidden in God, and never revealed to men until the administration of it was committed to the Apostle Paul.

The usage of the English word "church" is just as varied. It is used of a congregation, a denomination (Baptist, Catholic, to name two), ministry of the church, used of the church as distinct from

the world, and used in the Pauline sense, of the Body of Christ. This shows us the extreme care with which we should note the usage of words.

4.) Saints. As rendered from the Strong's Concordance is chaste, clean, pure, sacred, blameless, and consecrated. Thus, we have the holy ones, except we need to know who the holy ones are. A brief examination of the usages of the plural, holy ones, will show us that there are four uses.

Most of today's readers are as a fact more familiar with the New testament usage; and as a matter of selfishness, interpret everything of the church, and will have neither the inclination to study its usage, nor the willingness to part with the meaning which they have always apportioned to themselves. The four uses are for "saints" are:

- A. Angels - Deut. 33:2, " Jehovah came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, And He came with ten thousand of holy (ones): From His right hand went a fiery law of them." Here, it is evident that the word "angels" should be supplied after the word holy, thus "holy angels" for these celestial beings are meant. This proved by a reference to Ps. 128: 17, where the same descent at Sanai, the word "angels" is used instead of "holy ones."
- B. Israel - Deut. 33:3, 'Yea, He loved the People; All His holy ones are in thy hand." Here the word is used of the People of Israel, for the preceding words are "This is the blessing wherewith Moses the man of God blessed the children of Israel before his death."

- C. It is also used of individuals and other godly Israelites as in PS. 16:3; 34:9; 139:5,7 Hos. 1 1 :12.
- D. It is used in the Church Epistles of the members of the one Spiritual Body, chosen holiness is that of Christ; and whose saint ship therefore, though enjoyed on earth, is higher than that of any other created beings, being merged in their higher title, "the sons of god." This is the usage in the commencement of the Epistles as in Rom. 1:7. I Cor. 1:2.

5.) Elect. From the Strong's Concordance #1588 we have the rendering, favorite, chosen, to select, choose (out).

The word "elect" is one of those select words which most so-called teachers run from at the very mention of it. Although there still exists a partial mystery at not having full knowledge about the subject of the elect, we can glean some understanding by rightly dividing the word of God and by not allowing the traditions of men to cloud the mind while trying to reach the understanding.

In the Old testament, the word elect was used four times (all found in Isaiah), but in the original Hebrew it was termed My chosen, and is spoken of by God.

To determine who the elect are we read Isa.65:8,9, "Thus saith the Lord, As the new wine is found in the cluster (A few amidst the many), and one saith, 'Destroy it not; for a blessing is in it:' so will I do for My servants' sake, that I may not destroy them all. And I will bring forth a seed out of Jacob and out of Judah an inheritor of My mountains and Mine elect shall inherit it, and My servants shall dwell there." The elect are the ones who come through the lineage of Jacob and Judah, which is to say the Israelites. And where are the Israelite people today? Where are the ten lost tribes of Israel today? We know that the tribes of Judah (Jews) and Benjamin make up the nation of Israel in the Mideast, and that the ten lost tribes were

scattered abroad into Europe and the United States multiplying into the hundreds of millions.

In determining who chooses the elect we study John 15:15, 16, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the father in My name, He may give it you." God chooses the elect and places that person where He will, and that person will bear fruit where placed, and have the promise of God that what is asked for in His name will be given.

In determining when the elect was chosen we read Jer. 1:4,5, "Then the word of the Lord came unto me saying, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." God foreknows the elect before they are born in this world age, because He knew them and who they chose in the first world age during Satan's rebellion and overthrow (subject to be studied in later section). The elect always chooses rightly Jesus Christ.

To determine the purpose of the elect we study in 1 Peter, where Peter writes to the scattered elect in verses 1 and 2, " Peter, an apostle of Jesus Christ, to the elect strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect, according to the foreknowledge (#4267 - to know beforehand) of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." In verses 5 through 7 the elect stand against Satan during the tribulation. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time (end of this age, Satan's tribulation). Wherein ye greatly rejoice, though now for

a season, if need be, ye are in heaviness through manifold temptations, That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." When the consuming fire of God (2 Peter 3; 10) ends the second age, the elect stand strong at the judgement.

To determine who, the "elect of the elect" are we go to Romans 1 1:2-10. And we find 7,000 of the elect who do not bow to Satan. Therefore, as in Thess:2, if you know that Satan comes first during the end of this age (tribulation), disguised as Christ, and stand against him, and allow the Holy Spirit to speak through you, then you are the elect of the elect. All others are blinded by God for their own protection.

Rule 4

The order of the words is as perfect as the truth revealed by them, and contained in them.

To take words out of order would be to change the context to which they gave. This order is divine (mathematically locked), and you will be ashamed to subvert the order by ignoring or changing it. It is essential to our understanding of the "words" to find out why they are where we find them. If we would find the words and the Word of God to be a delight to us, instead of a perplexing jumble, we must have special regard to the context. If this be disregarded, then a word, sentence, or verse may be taken out of context and interpreted of something foreign to its original intent. Every word and sentence has something before and after it. We call this the context. Beware of any teacher to whom context is not important, because to do so is to prop up a tradition or a lie. An example of disregarding context would be found in Isa 3:8, " They shall see eye

to eye." The context shows that this means the seeing of one another personally "face to face," and not the agreement with one another in opinion. To follow this principle always read the before and after passages of the part in question.

Rule 5

The first occurrence of a word, expression, or on utterance is the key to its subsequent usage and meaning, or at least a guide as to the essential point connected with it. Let's explore an example of each.

Word

Prophet. The first occurrence of the word prophet is in Gen. 20:7, and is used by God to Abimelech King of Gerart of Abraham, "Now therefore restore the man his wife; for he is a prophet and he shall pray for thee." This first occurrence of prophet says nothing of our current usage of foretelling the future, but speaks rather of prayer. The next occurrence is in Exod. 4:16 where God says of Aaron, to Moses, "He shall be thy spokesman," and then in Exod. 7: 1, that God calls Aaron, Moses's "prophet." Here then we learn that the essential interpretation of the word "prophet" is spokesman. The prophet or spokesman speaks for God, whether by way of exhortation, instruction, reproof, warning, correction, judgement, and that foretelling is only a minor role.

Expressions

"The Son of Man," is first met in Psalm 8, and if we want to know what its distinctive significance is we must note its associations. There we find from the first and last verses, that it is the "earth" which is in question, and that it is "dominion" in the earth which is the scope of the Psalm as a whole. It is universal dominion over all

the works of God's hands. The special thought to be kept in mind whenever we meet this title is that the "Son of Man" is the converse of "Son of God." The Son of Man is the special title of the Lord Jesus Christ, in connection with His right and title to universal dominion in the earth.

Utterances

The first utterance of the Old Serpent, Satan, is found in Gen. 3, and was to question the truth of the Word of God when "He said unto the woman, Yea, God hath said ye shall not eat of every tree of the garden." Satan's first utterance is about the Word of truth which God had spoken, and to which man must now make the choice of believing or not. This fact speaks to us if we have ears to hear, as it bids us to look for Satan's sphere of influence then and in today. For the four Dynasties of Satan include Political, Education, Religion, and Economic, but the area he attacks first and most aggressively is always the Word of God. The time has come to put away the myths, and fables of men, through the personal and effectual study of the Word of God. The time has come to put away the folly that emanates from the political system, the public education system, the religious system, and the economic system.

Rule 6

Often, to get the full interpretation of a passage we must look to the place in which it occurs.

We must ask: Why is this passage here? Why is it in this book? This by definition is closely related to the context which we have already examined. Yet the place is distinct, for it has a special object in view, instead of a general object. Let's examine an illustration:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness; that the man of God may be perfect, thoroughly furnished unto good works," 2 Tim. 3:16, 17. Our question would be to understand why this passage occurs here, and not in one of the other chapters, or other book (1 Timothy).

We note first in chapter 1:15, the falling away of some who turned away from the Apostle Paul and his teaching; and we note also Divine provision for such a trial in his unfeigned faith in God, who would never turn away from him. In chapter 2:18 we read of those "who concerning the truth have erred," and note the Divine provision of comfort in the fact that "The foundation of God standeth sure, having this seal, "The Lord knoweth them that are His." Those secured on that foundation will not err. In chapter 3:8 we read of those who "resist the truth." What is the Divine provision for an emergency like this? We have it introduced in the fourteenth verse; "But continue thou in the things which thou hast learned and hast been assured of," then going on and leading up to the verses we are considering as to the profitableness of the God-breathed Word for God's spokesman, fitting him out for this special conflict with those who oppose and withstand the truth.

The fact of this passage (2Tim 3:16, 17) being here speaks to us if we have ears to hear; and says: "When men resist the truth, do not trust in your own wisdom, but in the Scriptures of truth, if they will not believe God, they will not believe you. If God's Word will not conquer them, be sure yours will not. Remember how the Lord Jesus engaged in His conflict by using this Sword of the Spirit: "It is written." When you get right down to where the rubber meets the road it says, close your mouth, open the Word of God, speak and teach the Word of God, the Sword of the Spirit, when meeting resistance to His truth, and then close your mouth again. For it is when we do not follow this precept that we begin to err, and establish "traditions of men."

Rule 7

As mentioned earlier as the Override Principle, we have that no one passage can conflict with another. If one passage appears to be in conflict, then there is something amiss either in the translation of it, or in our understanding of it. The one apparently more difficult passage, must be understood, explained, and interpreted by the others which are quite plain and clear. We must also be clear on this one point; there has never been, and never will be a man who fully understands the wisdom and knowledge of God. We all exist on different spiritual levels, and the object is to continue one's own personal spiritual growth. If the difficult passage cannot be resolved, then we must leave it to be solved later, with the prayer that God will in His own time, bestow the needed grace and light. But in no case, must we allow that which is not clear to disturb that which is understood. Nor must we give heed for a moment to any false teaching which tradition may have founded upon its misunderstanding or perversion of that one passage, whether through ignorance or malice.

Rule 8

The rule of accuracy is of course the first in magnitude, as accuracy is paramount to all else.

All misunderstandings, and untruths can be traced back to inaccuracy. How long shall we hear of the Fall in Genesis as having to do with eating an apple! And how soon will the fiction be done away with by men, and women of God having knowledge, and therefore strength, to exclaim, "My Bible does not say apple." How long shall we hear about Jonah's being swallowed by a whale? when the Bible says a great fish. The real question is, "How long are you going to exist in ignorance?" By applying the principles found in this book to your studies, the Word will not only become accurate, but will also become a living enlightenment to your life.

Rule 9

In discussing figures of speech, we are to discriminate as to whether the Word is speaking literally or figuratively.

Although no one invented figures of speech, we all use them, for this mode of speech typically gives "feeling" to a particular word or phrase. A figure is a departure from the natural and fixed laws of grammar; a legitimate departure from law; not from ignorance or accident, but by design to emphasize what is said. Hence in such Figures we have the Holy Spirits own marking, so to speak, of His own words.

Figures are never used but for the sake of emphasis, and therefore, can never be ignored; for God's Word is made up of "words which the Holy Spirit teacheth" (1 Cor. 2:13, 1 Thess. 2:13, 2 Tim. 3:16). We may say "the ground is thirsty," "he has a hard heart," or "she lights my fire." All these are figures of speech, which give life and feeling, and are not to be taken literally. When Christ said, "This is my body" (Matt-26:26), this was a metaphor, meaning "this represents my body." Therefore, give close attention to "figures of speech" to keep confusion and difficulties out of your study.

Rule 10

When we read the Word it is important that we distinguish between interpretation of the Word and then application of the Word.

The interpretation of a passage belongs to the occasion when, and the persons to whom, or of whom, the words were originally intended. When that has been settled, then it is open to us to make an application of those words to ourselves or others, so far as we can do so without coming into conflict with any other passages. It may even be, when the application is made in full accord with the scripture teaching elsewhere, that it is not only true, but may have

a far deeper meaning than the interpretation itself. Of special note here is to speak of spiritualizing a passage; which often ignores or denies all that may be gained from the interpretation.

All the sweetness and all the blessings of truth can be obtained by a wise application, without impairing the true interpretation. Interpretation may be left intact, and yet something spiritual may be appropriated by application. This rule is far reaching as it governs our study of the Word, and comes into play on every page of the Word of God.

One instance of this rule can be found in Jer. 18, where the prophet is told to go down to the Potter's house and note what he sees. He sees the Potter make a vessel on the wheel, and the vessel was marred in his hands. Then he made it again another vessel as it pleased the Potter to make it. In the verses that follow, the interpretation is given by God Himself, as He interprets it of Israel. But there are several applications which we may make, all equally true, and to us. When Jehovah sent Jeremiah to the Potter's house, it was to teach him a great eternal principle, that He would never mend that which man had marred, but would make an end of it and put a new thing altogether in its place. Jehovah's interpretation was that Israel, like the clay, had become marred. He would not mend the nation of Israel, but would make a new nation in whom He could put a new spirit, and write His law in their hearts.

By way of application we may apply it to man. Man was marred, and at the Fall became alienated from the life of God (Rom. 5. Eph. 2). God will not mend or reform the natural man, but He makes "a new man" a new creation, in Christ" (2Cor. 5, Eph. 2), and bestows a new nature, and gives a new spirit; as it please the Potter to make it.

Rule 11

When studying the Word we must always be cognizant of the fact, that the Scripture contains records of conversations, and statements made by Satan, by demons, by the human enemies of God, and by His mistaken and erring servants. We have an "inspired record" of all that was said and done; but it does not follow that all that was said and done was inspired.

David was "a man after God's own heart," as to his being chosen as God's king; but it does not follow that all David's acts were according to God's choice or even approval. For we know how he was judged by God for his sins and affirmatives. The word "heart" in the above quotation has to do with God's call and not with David's walk.

The need of observing this rule of inspiration is clear enough when dealing with Satan, evil spirits, and enemies of God such as Pharaoh, Herod, and scribes and Pharisees who opposed Jesus. When it comes to the words of others there is danger unless we put them on the same level with the words which the Holy Spirit teacheth. The words and utterances of men have all to be judged by the words of God.

Rule 12

For many, the knowledge concerning the history behind the Bible gives peace and reassurances, and therefore we submit some elementary facts.

The Word of God has come down to us in manuscript form, and not until the invention of printing was it possible to have it in any other form. These manuscripts are written by different hands at different times, and existing copies date from the fourth century. Though the human element in the transmission of the Divine Word is neither more or less than in the transmission of ordinary literature, the

Word we have today from the manuscripts is in reality very close to the original, with only a handful of mistakes which vitally affect doctrine or teaching.

The Hebrew Manuscripts - The Old Testament

There are five great standard codices from which all copies have been made.

1. The Codex of Hillel, which Rabbi Kimchi says he saw at Toledo (12 Cent.)
2. The Codex of Ben Asher, President of the Scholl Tiberias in the early eleventh century, known as the Jerusalem Codex
3. The Codex of Ben Naphtali, President of Babylon, known as the Babylonian Codex
4. The Pentateuch of Jericho, which was held by Elias Levita to be the most correct.
5. The Codex of Sinai, also the Pentateuch, and differing from that of Jericho only in some of the accents.

Besides these manuscripts, are the Massorah, which are the notes seen at the head, foot, and in the margins of all the ancient manuscripts. All the oldest and best manuscripts of the Hebrew Bible contain on every page, beside the Text, a varying number of lines of smaller writing, distributed between the upper and lower margins. This smaller writing is called the Great Massorah, while that in the side margins and between the columns is called the Small Massorah. The Massorah also contains 'facts' and 'phenomena' associated with the Hebrew Texts; information that affects the sense and casts light upon the Scriptures. It is not found in any 'one' manuscript but is spread out among different copies of the Hebrew Text in several different countries.

The word Massorah in from the root masar, to deliver something into the hand of another, so as to commit it to his trust. Hence the name is given to the small writing referred to, because it contains information necessary to those into whose trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

The Text itself had been fixed, or put into place, by the work of the Sopherim. Their work, under Ezra and Nehemiah, was to set the Text in order after the return from Babylon; and we read of it in Neh. 8:8. The men of the "Great Synagogue" completed their work. This work lasted about 110 years, from Nehemiah to Simon the first, 410 - 300 B.C.

The Sopherim were the authorized revisers of the Sacred Text; and with their work completed, the Massorites were the authorized custodians of it. Their work was to preserve the Text. The Massorah is called "A Fence to the Scriptures." This was because it assured every Hebrew character must be in its place in the Text by recording the "number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words." Simply put, the art of mathematics was utilized to ensure no deviations or errors occurred during rewrites. The purpose of the Massorah is to safeguard the text and prevent the loss or misplacement of a letter or word.

The New Testament

The Greek Manuscripts are over five hundred in number, and are divided into two great classes, known as Uncial (written in capital letters), or Cursive (written in running-hand). The Uncial are mostly

earlier than the eighth century, while the Cursive date from the tenth. The chief manuscripts of the New Testament are known and referred to as follows:

"A" is the recognized symbol of the Codex Alexandrinus. The MS is so called because it was brought from Alexandria by Cyrillus Lucaris, a native of Crete and patriarch of Constantinople, who sent it by Sir Thomas Rowe, the British Ambassador, to King Charles 1. The subscription in Arabic, stated that the writer was Thelca, a Christian martyr, which puts the MS about the end of the fourth century. This MS can be found in the British Museum.

"B" is the Codex Vaticanus. This MS. is so called because it is preserved in the Vatican Library at Rome, and was written in the fourth century.

"C" is the Codex Ephraemi, and is so called because the MS. contains several Greek writings of Ephrem the Syrian. It is believed to have been written in the fifth or sixth century, and is preserved in the National Library at Paris.

"D" 1 is the Codex Bezae, and was presented in 1581 by Theodore Beza to the library of the University of Cambridge where it still resides. It is believed to belong to the fifth century, and contains only the Gospels and Acts.

"D" 2 is another MS found by Beza at Claremont, and called the Codex Claromontanus. It contains Paul's Epistles and Hebrews, and is in the National Library at Paris.

The Ancient Versions

One of the oldest forms of writing which has been preserved till today is cuneiform. At first, a certain kind of mark stood for a whole

word or combination of words. As the art of cuneiform writing developed, marks came to stand for parts of words or syllables. This was the kind of writing used in Babylon at the dawn of the historic period. There were over 500 different marks, with some 30,000 combinations. The very ancient scriptures were written in cuneiform. For instance, the ancient forms of writing for sin means: falling short of divine perfection by missing the mark. Your mark of +, which is your walk or influence in life, and your mark of x, which is your life choices. When these two marks are superimposed *, it denotes missing your mark of divine perfection.

The Peshitta Bible, the ancient eastern manuscript, was translated by George M. Lamsa. Lamsa states that in the mountain strongholds of what is known today as Kurdistan, lived an ancient people, the descendants of the Assyrians, the founders of the great Assyrian empire and culture in Bible days. These people were the originators of the alphabet and many of the sciences which contributed so generously to the Semitic culture from which the Bible came about. The Assyrians played an important part in the history of the Near East, the Bible and of religion in general. The Assyrians remained isolated during the Persian, Greek, Roman and Arab conquests. Being like an island surrounded by their enemies, they remained secluded throughout the centuries, thus preserving the ancient Aramaic language known as the language of the Far East. Lamsa goes on to state that the Bible was originally written in the Aramaic language and that the Israelites never wrote their sacred literature in any other language but Aramaic and Biblical Hebrew, known as the sister language. Other accounts state that both the Old and New Testament were written in the Aramaic, Syriac-Hebrew tongue, some Chaldean in the book of Daniel, and the Greek writers translated the Bible from these languages. The language Yashua or Christ spoke was Aramaic and Biblical Hebrew.

In the early days of the alphabet, the vowels were as yet not invented and therefore not used. Many of the letters of the alphabet did not come into prominence until the latter centuries. The letter "J" came into being in the 14th century, but did not gain full acceptance till the 17th century. "YHVH" is a sacred name for God. After the fourteenth century, the Y was changed to J, then they added the vowels and we have the name JeHoVaH which means Right Now God, or the Ever Present One.

1. The oldest version is the Greek Version of the Old Testament made about BC 277, for the Jews living in Egypt, and is known as the Septuagint from the belief that it was translated by seventy writers.
2. The Peschito, or the Syriac Version, was one of several versions made by Christians in the earliest period of the Christian era. This work was a literal translation from the Hebrew, and was made about the early part of the second century.
3. The Coptic Version was made from the Septuagint in the third century, and printed in 1716 at Oxford.
4. The Ethiopic Version was made about the second century.
5. The Armenian Version was also made from the Septuagint around the early part of the fifth century.
6. The Vulgate Version dates from the fourth century, as Latin gradually replaced the Greek as the common language.

The manuscripts mentioned above have been collated at various times by many who are called "Textual Critics," and from which we derive our versions of the Bible we use today. It is this process of going from the manuscripts to our modern English Bibles that we find most of the human errors, that must be corrected as we study the Word using the principles already laid out.

For the English reader the King James 1611, version is the beginning of translations from which we receive the Word today in its many

forms. Shortly after inheriting the throne of England in the midst of violent religious strife, King James I called together the country's leading churchmen and theologians at Hampton Court, "for the hearing, and for the determining, things pretended to be amiss in the Church." Out of that conference came the decision to commission a new translation of the Holy Scriptures. King James I eagerly approved the idea in the hope that this new translation might avert civil war by uniting the religious factions within his country. The uniform translation, since called the "King James Version" or the "Authorized Version," has dramatically affected the course of the English-speaking world. Along with the Word from the translators also came a letter "To the Reader," which holds much insight.

The following is a short excerpt, "The scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, or curiosity, if we be not content with them? Men talk much of the olive bowl wrapped about with wool, with figs, bread, and honey in a pot of oil, how many sweet and goodly things it had hanging on it; of the Philosophers stone, that it turneth copper into gold; of Cornucopia, that it had all things necessary for food in it; of Panaces the herb, that it was good for all diseases; of Catholicon the drug, that it is instead of all purges; of Vulcans armor, that it was an armor of proof against all thrusts, and all blows, etc.. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only armor, but also a whole armament of weapons, both offense, and defensive; whereby we may save ourselves and put the enemy to flight, it is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a

pot of Manna, or a cruise of oil, which were for a memory only, or for a meals meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Pantry of wholesome food, against renowned traditions; a Physician shop of preservatives against poison heresies; a Pandect of profitable laws, against rebellious spirits; a treasure of most costly jewels, against beggarly rudiments; Finally, a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the Holy Spirit, not the wit of the Apostles or prophets; The Pen - men such as were sanctified from the womb, and endowed with a principle portion of God's Spirit; the matter, purity, uprightness, the form, God's Word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.... The effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, peace, joy in the Holy Spirit; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and happy that meditate in it day and night."

The "Apocrypha" also formed an integral part of the King James Version of 1611, as they had of all the preceding English versions from their beginning in 1382. But they are seldom printed as part of it any longer, still more seldom as part of the English Revised Version, and were not included in the American Revision. This is partly because the Puritans disapproved of them; they had already begun to drop them from printings of the Geneva Bible by 1600, and began to demand copies of the King James Version omitting

them, as early as 1629. Most moderns discredit them because they did not form part of the Hebrew Bible and most of them have never been found in any Hebrew forms at all.

But, they were part of the Bible of the early church, for it used the Greek version of the Jewish Bible, which we call the Septuagint, and these books were all in that version. They passed from it into Latin and the great Latin Bible edited by St. Jerome about A.D. 400, the Vulgate, which became the Authorized Bible of western Europe and England and remained so for a thousand years. But Jerome found that they were not in the Hebrew Bible, and so he called them the Apocrypha, the hidden or secret books. The Apocrypha is made up of:

- The First Book of Esdras
- The Second Book of Esdras
- The Book of Tobit
- The Book of Judith
- The Additions to the Book of Esther
- The Wisdom of Solomon
- Ecclesiasticus or the Wisdom of Sirach
- The Book of Baruch
- The Story of Susanna
- The Song of the Three Children
- The Story of Bel and the Dragon
- The Prayer of Maccabees
- The Second Book of Maccabees

We have now the foundation and principles to which we can study the Word of God, and can move on to the application of what we have learned to the Word itself.

Part 3: Application of Principles to the Word

The Word of God is the food of the new nature in Christ Jesus, and nothing else can sustain it. Just as with our physical life; it cannot sustain itself, and its support must come from without; so it is with our inner self or spiritual life. Its food must come from without; from the Word of God. We cannot live on our own feelings, experiences, nor from the words of man. These may excite, warn, or be of interest, but they cannot feed or sustain us.

It was a pure truth that the Lord Jesus asserted, when He compared Himself to food saying, "As the living Father hath sent Me, and I live by the father: so, he that eateth Me, even he shall live by Me" (John 7:57). For as food must be eaten for one's self, digested, and assimilated, so that it becomes part of us, and enters into our life, and gives us our strength, so it is with "The bread of life". Consider the correlation between the seed of the majestic Cedar of Lebanon, and the life's journey and growth which we are on. The seed begins underground where it must first die, and with the right amounts of water, and nutrients the first event takes place where from the inside a sprout shoots out from the seed coat. The sprout then searches up to find the warmth of the sun, while the roots go deep to find more nutrients for growth. The second event for the plant is pushing through the soil to find the warm glowing rays of the sun. The tree, now utilizing water, nutrients and the sun begins to grow and mature and soon begins its third event which is to produce its fruit. The beauty and rate in which the tree grows is dependent upon the amounts and type of ingredients it receives. The Cedar of Lebanon considered to be one of the greatest among trees, provides rest, shelter, and has great strength to withstand the elements that come against it. Amazingly the tree performs all this by following the pure and simple laws of nature. Likewise, we are placed on this earth through birth and we begin to grow by assimilating the

information given. "But his delight is in the law of the Lord; and in his law doth he meditates day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalms). We have the choice of following the Word of God, or choosing Satan's lies for our food. We chose the Son of God, Jesus Christ, or the darkness of Satan. With the Word of God, Jesus Christ, and the Holy Spirit, we grow to be strong, accomplish many things in Him, and are able to withstand the tribulations and "fiery darts of Satan. „"Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) Hence, we cannot achieve our utmost possibilities in life, as the Cedar, unless we hear, or read the Word of God, and then apply the Word to our life.

Let us move now to applying the principles defined previously to three passages of the Word, and see how the Word of God becomes alive with meaning, and gives us understanding of our Father. As with reading any book such as a mystery novel we always start with page one and continue on, for to do otherwise would leave us with missing information. So it is with the Word of God, for if we do not understand the first book being Genesis, how are we to continue on and expect to understand any of the rest of the Word.

1st Passage: In the Beginning

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen 1:1 ,2

To begin our study, we must first derive the correct words and accurate meanings by using the Strong's Concordance, where we

find that the word "was" in the Hebrew means "became," the words "without form and void," means "vain, waste, empty, confused wilderness," and "darkness," means "misery, destruction, ignorance, sorrow, wickedness." So that now we read, "In the beginning God created the heaven and the earth. (This "period" is to end the thought and to begin the next thought) And the earth became vain, empty, waste, and a confused wilderness; and misery, destruction, ignorance, sorrow, and wickedness was upon the face of the deep."

In verse one God created the heaven and earth, but is this our present creation or a prior creation. 2 Peter 3:5-7, gives us our insight. "For this they are willingly ignorant of, that by the word of God the heavens were of and the earth consisting of water and through water; Whereby the world age, same earth being overflowed with water perished: but the heavens and the earth which are now (second world age, "flesh age"), by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men." 2 Peter 3:10-13, describes the passing from the second age into the third world age. "Perished" from above means that everything is utterly destroyed. We cannot alter the Word, therefore, do not make the traditional mistake of linking this to "Noah's Flood." When Noah sent out the dove it came back with an Olive branch, hence everything was not utterly destroyed by this flood, and had the purpose of destroying the Nephilium, or fallen angels, who disobeyed God by coming to earth other than by being born through woman which is His plan. The passage of Jude 1:5-6, teaches "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains

under darkness unto the judgement of the great day". The fallen angels were Satan's device to destroy the seed line through which Jesus was to be born through.

We can get further information concerning the end of the first age by studying Jer. 4:22-27. "For my people is foolish, they have not known Me; they are stupid children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and they trembled, and all the hills moved lightly. I beheld, and there was no man, and all the birds of heaven were fled. I beheld, and the fruitful place was broken down at the presence of the Lord, and His fierce anger. For thus hath the Lord said, "The whole land shall be desolate; yet will I not make a full end." It is interesting to note that scientist estimate the earth to be about 4.6 billion years old, and though the Word does not go into any great detail about the length of time of the first age, we do have a certain degree of harmony between both Science and the Word. The Word says, "no man," therefore we do not have the presence of Noah and his family. By this passage we learn, if we have ears to hear, that the first age was a fruitful place signifying a beautiful lush planet, where the Son's of God existed in cities (Same as Gen 1:1). As Job 40: 15-19 describes, there were also dinosaurs. Then something happened which created a vain empty, wicked and a confused wilderness. God, in keeping with His plan (remember the Potter passages Jer. 18) made an end to the first age in which by His supernatural causes shifted the earth from its perfect axis, causing the mountains to tremble, and the earth to be "washed" clean for a new beginning in the second world age.

We can obtain our knowledge concerning this chaos to a fruitful place, by studying Rev. 12.4, "And his tail drageth the third part of the stars of heaven, and he cast them to the earth: and the dragon is standing before the woman which is about to bring forth, to devour her child as soon as it was born." This passage describes Satan's first rebellion in which a third of The Son's of God (i.e., man in the spiritual body) were deceived. Satan who was an anointed cherub, and full of wisdom (Eze. 28:12-14), became vain and thought he could be God (Eze. 28:2), thus causing confusion, wickedness, and destruction. In the second world age Satan tries repeatedly to destroy God's plan of having Jesus Christ be born through woman.

The study of the expression "the foundation of the world" gives further insight into the destruction and darkness of the first world age. The noun foundation translated Katabote occurs in Matt. 13:35, 25.34, Luke 11:50, John 17:24, Eph. 1:4, Heb. 4:3, 9:26, 11:11, 1 Pet. 1:20, Rev. 13.8, 17:8, and the corresponding Verb Kataballo occurs in 2 Cor. 4:9, Heb. 6: 1, and Rev. 12:10. A comparison of all these passages will show that the correct meaning for foundation is "casting down, overthrow, disruption, and ruin." The remarkable thing is that the word foundation is always used in conjunction with the word "world"; thus, giving us disruption or ruin of the world caused by Satan, and clearly referring to the condition spoken of in Genesis 1:2

We can continue and bring to light other passages which once were hidden truths, but now have immense value and give understanding as to what the effects are of the first world age.

"As it is written, "Jacob I loved, but Esau have I hated." Rom. 9:13 How is it that God can hate Esau but that he must have chosen to follow the way of Satan in the first world age, and that Jacob chose

God's way. 'For whom He did foreknow (Concordance - to know beforehand), He also did predestinate (Concordance - determine before) to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." Rom. 8:29-30 "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; Having predestined us unto the adoption of children by Jesus Christ to Himself." Eph. 1:4-5 By standing with God, against Satan in the first world age, many earned the right unto the adoption of children by Jesus Christ. Today, He gives you and I the choice in this world age, being born innocent through woman having no knowledge of the first age, which path you will take. "The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Genesis 1: 1, we have the founding of the world, but in Genesis 1:2, we have the overthrow, or throwing down of Satan.

It is amazing how the Word of God begins to take shape and to have cohesion as we apply simple basic principles, and how that the Word becomes exciting, and a delight to search and adventure into.

2nd Passage: The Fall

In this passage of Genesis 2 -4, we have neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasized by the use of certain Figures of speech. All the confusion of thought and conflicting interpretation has arisen from taking literally what is expressed by Figures, or from taking figuratively what is literal. A Figure of speech is never used except

for the purpose of calling attention to, emphasizing, and intensifying, the reality of the literal sense, and the truth of the historical facts; so that, while the words employed may not be so strictly true to the letter, they are all the more true to the truth conveyed by them, and to the historical events connected with them. Except for the figurative language used in our study passage in Genesis, no one would make the interpretation of referring the "serpent" to a snake. Indeed, the serpent is revealed in Rev. 12.9, "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." The Hebrew for "serpent" by way of the concordance is to hiss, mutter, whisper, to divine, and enchant, and through Deut. 18:10, the sense of fascinate, and enchant. The serpent, who beguiled Eve in 2 Cor. 11:3, is spoken of as "an angel of light" in verse 14. Have we not, in this, a clear thought that it was not a snake, but a being of glorious aspect, apparently an angel, to whom Eve as we shall see, paid great deference, acknowledging him as one who seemed to possess superior knowledge, and as one who was evidently a being of superior order?

When Satan is spoken of as a "snake" it is the Figure of speech for implication, such as Nero the "lion" 2 Tim. 4:17, Herod the "fox" Luke 13:32, or "doctrine" is called "leaven" Matt. 16:6. It shows that something much more real and truer to the truth is intended.

Keep in remembrance also that the overall subject is always "Jesus Christ." We will be studying of how Satan will "bruise his heel" (Jesus), which is by suffering, and temporary in nature; and "He shall crush thy head", which is not of the skull, but of crushing Satan's plans, plots, policies, and purposes, never more to hinder the purposes of God.

All this shows the power of tradition, which has, from the infancy of each of us, put before our eyes and written in our minds the picture of a "snake" and an "apple": the former based on wrong interpretation, and the latter being a pure invention, about which there is not one word said in the Holy Word of God. Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional belief: for it has succeeded in fixing the attention of mankind on the letter and the means, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the Word of God, and is centered in the sin of believing Satan's lie instead of Jehovah's truth.

Without question the Fall all turned on Satan twisting the Word of God which leads Eve, in her reply, (1) to omit the word "freely", then (2) to add "neither shalt thou touch it", and finally (3) to alter a certainty into a contingency by changing "thou shalt surely die" into "lest ye die." Hence, the history of Genesis is intended to teach us the fact that Satan's sphere of activities is primarily in the religious sphere to create unbelief of Jesus Christ in the heart of man. We have Satan's attack from the four dynasties of religious, political, economic, and education; In all these areas, the Word of God is made to be null and void by Satan's attack. This is the object of Satan's plan in perpetuating the traditions of the "snake" and the "apple", because it ministers to the acceptance of his lie, the hiding of God's truth, and the stumbling of the weak in faith.

For the second passage as we study the "fall of man" as taught in Genesis 2-4, the rules will be applied and given in the parentheses. Genesis 2:25 - 3:16, "And they were both naked, the man and his wife, and they were not ashamed (they knew no evil). Now the serpent (Satan) was more subtle (wiser in the ways of the world) than any beast (#2416 living being) of the field (#7704 world) which the Lord God had made.

And he said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden'?" And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden; But of the fruit of the tree (#6095 trunk, or closing of the eyes. #6096 Backbone of body, open and close of the eye. Note: God likens Himself and His children to trees throughout the Word) which is in the midst of the garden (tree of the knowledge of good and evil), God hath said, ' Ye shall not eat of it, neither shall ye touch (#5060 To lie with a woman) it, lest ye die.'" And the serpent said unto the woman, "Ye shall not surely die; For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And when the woman saw that the tree was good for food, and that it was pleasant to the eyes (Satan is a beautiful creation), and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (Satan is Supernatural and able to disguise himself into anything i.e., man or woman). And the eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons (To hide their sexual parts, not their mouth from an apple). And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, " where art thou?" And he said, "I heard Thy voice in the garden and I was afraid, because I was naked; and I hid myself." And He said "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." And the Lord God said unto the woman, "What is this that thou hast done?" And the woman

said," The serpent beguiled (#1818 to be wholly seduced) me, and I did eat."

In 2 Cor. 1 1:2-4 the Apostle Paul teaches on the subject of presenting us to The One Christ and the hope of not falling or slipping away, and the object of us not losing our spiritual virginity to Satan just as Eve was deceived. Verse 3 " But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

And the Lord God said unto the serpent (Satan) "Because thou hast done this, thou art cursed above all cattle (creatures), and above every beast (living beings) of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed (Satan's children - Kenites) and her Seed (Eve begins seed-line to Christ); It shall bruise thy head, and thou shalt bruise His heel." Unto the woman He said, "I will greatly multiply thy sorrow and the conception (giving birth); in sorrow thou shalt bring forth children; and the desire shall be to the husband, and he shall rule over thee." Gen. 4:1 ,2. "And Adam knew (sexual intercourse) Eve his wife, and she conceived, and bare Cain, and said, "I have gotten a man from the Lord." And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

The "again" refers to Eve continuing in labor by having Fraternal twins. Fraternal twins are where two separate eggs or ova are fertilized from two to six weeks apart. These twins have their own bag of water, and can be of the same sex, or of opposite sexes. It is possible for fraternal twins to even have different fathers (Cain - Satan, Abel - Adam).

Cain's genealogy is listed in Genesis 4:17-24, Adam's genealogy is written of in Genesis 5:3-32. It is very important to note that Cain

is not listed in Adam's genealogy. This is because he was not Adam's son, but the seed of the serpent, or Satan.

Having received the facts from this passage, we must continue our study to determine that the thought does not conflict elsewhere, and where else shall we go but to the "Parable of the Sower." If you have the eyes to see, and the ears to hear, we read Matt. 13:37-43, "He answered and said unto them, "He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (Losers usually do get hostile!) Then shall the righteous shine forth as the sun in the kingdom of their Father. Whom hath ears to hear, let him hear." What am I to say? How much plainer or with simplicity can a person get in explaining to us the answer to who the sower is. With the understanding of the first book, Genesis, the whole of the Word flows like honey.

The wicked one or Satan has from the beginning attempted to ruin God's plan, and to what end; for in the end Satan and his followers are finished forever. Satan believes he can at some point and by some device set aside Gods' plan; and God, by using Satan to carry out the "negative" part of His plan can determine through this world age who will chose to love, trust, and obey Him.

Only by understanding the truth of the Word of God are we able to go to the next level and take the knowledge as taught in Genesis and apply the truths and principles to our daily living. For example, there are a variety of relationship situations, such as friends, family, co-workers, or members of the church body. For purposes of

demonstration we will assimilate a family with multiple members and relationships, and that one member (Sister A) begins to tell untruths or lies to another. By following the history as set forth in Genesis and the participants of Satan, Adam, and Eve we can trace the inner-dynamics of how untruths and lies can lay waste and darkness to an entire family structure.

First, we have the person (Sister A) that do to inner negative problems (sins) within such as jealousy, guilt, greed, or covetousness, to name but a few, begins to spread untruths against another member (Sister B) to the Mother. The mother then must choose to believe the lie or not to believe, and if she accepts the lie into her mind (soul is the intellect to the spirit) the thought patterns and actions that relate to that lie or person, begin to revolve around the lie, and the stage is set for the cancer to spread. The next stage is for the lie to begin to be manifested in the Mother and to show outward signs by way of actions such as making negative comments, decisions, or other outward signs that she might otherwise not have made to Sister B and those associated with her. The key is whether to allow the lie to enter the mind as a truth, for once it is believed then all other thoughts and actions will be marred by the lie. Now if we assume that the lie is believed and the negative manifestations begin to occur against Sister B, Sister B will have two options. One, she can continue to live justly and wholly in an attempt to show the lie as a lie. She can also expose the lie by way of the truth from the Word of God, and if all else fails she can get up, shake the dust from her feet, and put distance between herself and the lie. If, Sister B chooses wisely she will become a stronger Christian. Two, she can lower her beliefs and principles of living justly and wholly, and to be taken off the path of righteousness. The thing that is not desired is for all the relationships to become void, laid to waste, and darkness

surrounding them all as the negative manifestations begin to spread to all the other members through contact. If on the other hand, the original lie is not believed, or accepted as truth by other members of the family, Sister A will then be left to deal with the internal negatives and by choice will allow God to work His eternal goodness, or choose the way of sin.

In the end, life's pathways are all about choices - positive or negative; with the positive choices being directed by knowing and understanding the Word of God. The ultimate all-important choice being the choice of Jesus Christ or Satan.

On the third level, for those who have ears to hear, we know that when Satan returns for the tribulation we are to understand that his method of operation will be to attack our knowledge of God by twisting the Word to lead us away from Christ. That Satan will not be as some ugly devilish creature who goes around doing cruel evil and saying vile things as the world today portrays him, but rather Satan will appear attractive bodily and in speech, and will deceive most by his ways. For those who will stand against Satan, we must be prepared for an entire world, even mothers, fathers, children, brothers and sisters, and friends to be against us if they believe the lie of Satan as being Christ, and allow the lie to manifest within themselves and displayed outside themselves. The attack against the elect on the spiritual sphere will be tremendous. Hearts and minds will be greatly tested. How much important is it then that we must be proven by trials and a little heat now and then, but to always be found resting in the comfort of Jesus Christ and the Word of God.

Rapture Theory: The Fiction and the Fact

History

Are we going up to be raptured? Is it true that millions of people will suddenly disappear one day, and soon? Will you be left behind? Will the greatest series of disasters ever known to man begin to occur thereafter? Is Hal Lindsey, author of "The Late Great Planet Earth", along with all the other supposed knowledgeable ones, right when they say that the rapture will come before that great end-time tribulation? Will there be a pre-tribulation rapture? Or, will all true believers in Christ, and otherwise be present to witness and participate in these exciting events which culminate in - The Gathering Together Unto Christ.

One thing is for certain. Everybody becomes enamored by the subject of knowing about the future, and it is quite comical, although serious, to watch people of all types gorge their minds with any opinion that circulates by any means. Our purpose for knowing and understanding the history behind the various views of the gathering back to Christ will become self-evident as we research the background information.

All Bible - exalting Christians believe in the "gathering back" of 1 Thessalonians 4, but there exists wide disagreement on the time of this event, mainly whether it happens before or after the Tribulation, and as to the knowledge of understanding that there are two Tribulations. There also exists this strange aura and lie that only the great hierarchy, the great "Men of God," can understand the Word of God when it comes to understanding future events foretold in prophetic passages of Scripture.

I find this thinking very odd and disturbing since all the Word is for our consumption and that all the word is to be rightly divided so as not to be ashamed.

Too often we seem engrossed with the future that we push aside the knowledge for living in the present or learning from the past. For Christ himself after teaching about the events that led up to the gathering back, simply says, Watch.

Regarding the newest theory, the so-called "rapture theory", all things have a traceable origin; the fruit off the tree must have roots first, and if we want to understand the fruit, we must find and understand the root. And remember, not all fruit is good! For up until the 1830's the "any moment rapture theory" did not even exist, and all Christians were taught to grow in strength and knowledge of the Word to be prepared for the tribulation of the antichrist.

In any discussion of prophecy, it is good to define the terms used. The "rapture" is man's description of the "gathering back". The "millennium period" is the 1000-year period in which Christ rules and teaches God's Word. The "pre-millennium" thought resides in Christ's return before the millennium, and there are four principal divisions of pre-mills: pre-tribulationists, mid-tribulationists, posttribulationists, and partial rapturists. All four pre-mill divisions believe in a posttrib coming of Christ when He will come in judgement. But three out of the four, pre, mid, and partial rapturists, see another coming before the coming of judgement. They call this first coming the rapture. None of which can stand in the light of God's Word if the "whole of the Word" is rightly divided. Post tribs teach that the gathering back takes place at Christ's coming in judgement. There are also other variations regarding the ending of this age but they are too numerous to

mention, and since man is the originator and greatly distorts the Word of God, why bother with the garbage.

If there are two stages, then a Christian can confidently expect to escape the tribulation. If on the other hand, the two-stage teaching is an early nineteenth century invention which was first espoused in Great Britain and does not truly reflect the teaching of the Word, then Christians might well begin to think about becoming strong in Spirit and in knowledge of the Word of God. Nowhere in the Bible does God teach of running or escaping from Satan and all that he represents, but rather the Word is full of history teaching how to stand firm during trials and tribulations in the knowledge of Jesus Christ.

The pre-tribulationism theory was born in the year 1832, by a Scottish woman named Margaret Macdonald. Samuel Tregelles, an early Brethren scholar, said belief in the secret pre-trib rapture originated about the year 1832 in his book, "The Hope of Christ's Second Coming, pg.35 (1864). He wrote, "I am not aware that there was any definite teaching that there would be a secret rapture of the Church at a secret coming, until this was given forth as an "utterance" in Mr. Irving's Church, from what was there received as being the voice of the Spirit. But whether anyone ever asserted such a thing or not, it was from that supposed revelation that the modern doctrine and the modern phraseology respecting it arose. It came not from the Holy Scriptures, but from that which falsely pretended to be the Spirit of God, while not owning the true doctrines of our Lord's incarnation in the same flesh and blood as His brethren, but without taint of sin." The Mr. Irving, to whom Tregelles referred was Edward Irving, a leading figure in the formation of the Catholic Apostolic Church in England in the 1830's. Later, LeRoy Froom wrote, "The Prophetic Faith of Our fathers," (1950), which stated, at the "utterances" appeared, first in Scotland

and then in London, in 1831, and were received as the gift of prophecy. During Irving's first tour of Scotland some young women had been healed by prayer. Later when supernatural manifestations began to appear, they claimed to have the gift of tongues. A favorable report from the delegation of Irvine's congregation led to the organization of meetings to seek the restoration of the gifts. Despair of the world's conversion by the ordinary methods of evangelization, and the expectation of supernatural manifestations as a prelude to Christ's second advent, laid the foundation for acceptance." Up and until this time all major views and opinions were centered around post tribulation thought. That is, that all would go through the Tribulation of the Antichrist.

The eye and ear witness to the "utterance" by the Scottish Margaret Macdonald, was preserved by Robert Norton M.D. Her private revelation of early 1830, in Port Glasgow, Scotland, was that a select group of Christians would be caught up to meet Christ in the air before the days of Antichrist. Norton preserved her hand-written account of the per-trib rapture revelation in two books, and said it was the first time anyone ever split the second coming into two distinct parts, or stages. His writings, along with much other Catholic Apostolic Church literature, have been hidden many decades from the mainstream evangelical thought and only recently have surfaced.

Margaret Macdonald's account of her 1830, revelation begins, "I felt this needed to be revealed, and that there was great darkness and error about it; but suddenly what it was burst upon me with a glorious light." (Refer to Appendix A for the account) This very first thought about Satan being the originator was the first to be dropped as the revelation spread throughout the region, and was used to prop up pre-trib views. And, as the theory spread men quickly dropped the fact that the rapture thought came from a

dream and propped up the idea by misinterpretation of the Word of God.

The Consummation: Our Gathering Back to Christ

The truth of the thought must always be found by the Word of God, and by rightly dividing the Word to derive the true understanding. The traditions and thoughts of man can never take the place of the Word of God and the guidance to understanding the Word through the Holy Spirit. Therefore, we will consume entire passages of Scripture and apply the rules of rightly dividing the truth, to derive that true and just destination of understanding about the "gathering back to Christ."

To understand the "gathering back" to Christ at the consummation of this second world age, we must come to be able to discern and acknowledge "who we are," and that we are in truth multi-dimensional beings having two bodies. The soul is your "self" to which God created and to which He loves, and resides in the flesh body while on earth, and in the spiritual body while in heaven.

The Apostle Paul went to great lengths to explain the difference between our multi-dimensional nature before teaching about the end of this second world age in order that we may understand how that the gathering back to Christ could, and would be accomplished. Paul's teaching of the two bodies, flesh and spirit, will help greatly in understanding God's plan. These are two totally separate bodies. It is true that the spiritual man dwells within the flesh body, but the spiritual body is a body which contains our soul when we are outside the flesh body at death, and we return to be with the Father who created us all.

The first passage of scripture we will study is by Paul in 1 Cor. 15:34-55. "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." Wake up, stop

listening to traditions of men, listen only to the Word of God, and rightly divide the Word so that you will not be ashamed. This should bring you into remembrance of 2 Timothy.

"But some men will say, "How are the dead raised up? and with what body do they come?" The two questions and subjects to be answered are How are the dead raised up? and What body are they raised in; the flesh or the spirit? "Thou fool (Do not be ignorant), that which thou sowest is not quickened (made alive), except it die:" And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:" When we put the body in the ground it is gone, it is perishable. Dust to dust, ashes to ashes. When the flesh body dies the new spirit body then comes forth. The subject is the change and the object is the body. Paul likens this transformation to the seed of wheat; and what happens but the seed must first die, and then the inner kernel comes out as a sprout. As it is written in Eccl 12.7, "then shall the dust (Figure of speech for body) return to the earth as it was: and the Spirit shall return unto the God who gave it." Instantly at death at the last breath the spirit and soul returns to the Father that gave it.

'But God giveth it a body as it hath pleased Him, and to every seed his own body." Kind after kind, as in Genesis. "There are also celestial (heavenly) bodies, and bodies terrestrial (earthly): but the glory of the celestial is one, and the glory of the terrestrial is another." Each have two bodies, flesh and spirit the thoughts of the spirit is of God, while the thoughts of the flesh is sin. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one-star differeth from another star in glory." The children of God have been likened to stars as in Rev. 12. Each of us are different and God is pleased by each. "So also, is the resurrection of the dead. It is sown in corruption (flesh); it is raised in incorruption (spiritual): It is sown in dishonor (flesh is sin); it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body and

there is a spiritual body." Paul now brings us to the plain point; there are two bodies. "And so it is written (from the Old Testament), "The first man Adam was made a living soul;" the last Adam was made a quickening spirit. (Jesus Christ and His salvation)" We now have a new subject: the soul. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." We know that by Peter through the three world ages we had spiritual (first age), natural (second age), then back to spiritual (third age). "The first man is of the earth, earthy: the second man is the Lord from heaven (Jesus Christ). As is the earthy, such are they also that are earthy: and as is the heavenly (those who are in Christ), such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly (everyone changes to the spiritual body).

"Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Simply put, flesh is sin, and therefore cannot be found in heaven. "Behold I shew you a mystery (1 Thess. 4"15,16); we shall not all sleep (die), but shall all be changed," The subject is still when is this body going to change. "In a moment, in the blinking of an eye, at the last trump (the furthest trump out, or the seventh): for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible (flesh) shall have put on incorruption (put on the spirit body), and this mortal (means liable to die at judgement) shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." "O death, where is thy sting? O grave, where is thy victory?"

All who die a natural death and all who are alive at the last trump change from the physical flesh body into the spiritual body. At the change or transformation, we have the spiritual body with the soul in it.

We can now build upon this foundation and understand the "time" of gathering to Christ. 1 Thess. 4:13- 'But I would not have you to be ignorant, brethren, concerning them which are asleep (those that are dead), that ye sorrow not (do not be negative), even as others which have no hope." Thus, the subject of the passage is where are those who are dead. "For if we believe that Jesus died and rose again (a Christian), even so them also which sleep in Jesus will God bring with Him." God brings the untold millions (Paul, Isiah, Jerimiah, Sampson, David, John, Mathew, Luke, Mark and on and on) with Him because they are already with Him, as it is written in Rev. 7. For this we say unto you by the word of the Lord (Eccl. 127), that we which are alive and remain unto the coming of the Lord (Subject is now the coming of Christ), shall not prevent (precede) them which are asleep (already dead in the flesh and with God in the spiritual body). For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump (the last trump) of God: and the dead in Christ shall rise first:" Why, because they are already there! "Then we which are alive, and remain, shall be caught up together with them in the clouds (a large gathering, or large crowd), to meet the Lord in the air (breath of life or spiritual body): and so shall we ever be with the Lord."

Hebrews 12: 1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses (large crowd of Christians), let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Paul determines that the first letter to the Thessalonians has been misinterpreted by man and therefore the gathering to Christ needed further input. The subject is Jesus Christ coming back and our gathering back.

2Thess. 2:1- "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that you be not soon shaken in mind, or be troubled, neither by spirit, not by word, nor by letter, as from us, as that the day of Christ is at hand." Paul plainly puts that not by any means is the day of Christ at hand. The any moment theory is false, because God's plan, and prophesy must and will be followed. "Let no man deceive you by any means: for that day shall not come, except there comes a falling away first, and that man of sin be revealed, the son of perdition (Satan Ezek. 28), Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God (Mount Zion in Jerusalem), showing himself that he is God." We know that Satan must first be here on earth, in Jerusalem, claiming to be God.

"Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he (Rev, 12.7 - Michael) might be revealed in his time, For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed (on earth), whom the Lord shall consume with the spirit of His mouth (as described in 2 Peter 3.10), and shall destroy with the brightness of His coming (Jesus Christ's coming): Even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: The lie: to fly away with the first supernatural being that appears. Satan will appear with many powers, and his signs and lying wonders will deceive most people because they have not read and understood God's Word. Now do we see the immense importance in rightly dividing the Truth, for

now we have our very souls at stake. If we are to believe the any moment theory than we would believe and worship the first supernatural being, Satan, was indeed Jesus Christ.

Jesus gave a seven-point program which would show God's plan to our gathering back to Him in Matthew 24, Mark 13, Luke 21. Seven trumps, signs, seals being the same.

Matt. 24:3, "And as He say upon the mount of Olives, the disciples came unto Him privately, saying, "Tell us, when shall these things be (the city destroyed till not one stone stands) and what shall be the sign of thy coming, and of the end of the world?" Therefore, the subject is the gathering back to Christ at the end of this second world age. Let us listen to Christ not man!

Mark 13:3, "And as He sat upon the mount of Olives over against the temple, Peter, James and John and Andrew asked Him privately, "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" And Jesus answering them began to say, "Take heed lest any man deceive you (our first warning, do not let men deceive): For many shall come in My name, saying, 'I am Christ;' and shall deceive many." In other words, these are teachers of Christ, or ministers, or preachers, they come in the name of Christ. "And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet." Special note: this aligns with the sixth seal. We now here instead of major world wars, Peace, peace, peace. "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines (Amos 8:11 famine is for the hearing the true word of God. We are starved for the truth of Christ) and troubles: these are the beginnings of sorrows (Greek - labor pains from the birth of the new

age). But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues (Satan's synagogues) ye shall be beaten: and ye shall be brought before the rulers and kings for My sake, for a testimony against them (true witnessing). And the gospel must first be among the nations (Acts 2.7 this by the Holy Spirit at Christ's return). But when they shall lead you (God's elect), and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour (the hour of temptation as in Rev 3, 17), that speak ye: for it is not ye that speak, but the Holy Spirit (As on Pentecost Day). Now the brother shall betray the brother to death (To Satan, Hebrews 2:14), and the father the son; and the children shall rise up against their parents, and shall cause them to be put to death (Satan). And ye shall be hated of all men for My names sake (The Christian brethren will be following Satan and will hate the words of those who speak for Christ): but he that shall endure unto the end, the same shall be saved.

But when ye shall see (we have another sign) the abomination of desolation, spoken of by Daniel the prophet, standing where it (he) ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains:" The geographical location of Satan's seat will be in Jerusalem, mount Zion. If we go to Daniel 9:27 as Jesus speaks we read, in the middle of the week on wings of a bird the desolator (Satan) shall ride. "And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house (this is the place of the watchmen): And let him that is in the field not turn back again for to take up his garment. But woe unto them that are with child, and to them that give suck in those days!" This is in the spiritual sense, as when Christ

comes back for His bride we are to be a spiritual virgin, not having been taken in by Satan's lies and doing the work of Satan. Woe to those with child means those who believe in Satan and are spiritually impregnated with the mark, or to believe with their mind in Satan instead of Christ. "And pray ye that your flight be not in the winter (Jesus says wait for Him). For in those days shall be affliction (translated first tribulation), such as was not from the beginning of the creation which God created unto this time, neither shall be. This will be a great peaceful religious movement, with Satan coming to lie and rapture you away from Christ. The second tribulation has to do with the enemies of God.

Now let us make sure who this passage is written to and about. John who was taken to the last day of this age or the Lords Day in Revelation 2 teaches about the seven churches present at this time, with churches being the body. And John gives us further information regarding these last days. "Rev 2.8, "And unto the angel of the Church of Smyrna write, 'These things saith the First and the Last, which was dead, and is alive; I know thy works, and tribulation (Satan's tribulation), and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not (Kenites, sons of Satan), but are the synagogues of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give you a crown unto life. God's elect are a part of the true church. Back to Mark 13:20, "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days. Rev. 9 the apostasy is shortened to five months. "And then if any man shall say to you, '1.0, here is Christ; or, '1.0, He is there;' believe him not:

For false Christ's and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible even the elect (This is all still before the true Christ). But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation (the tribulation of anti-Christ), the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory (Now comes the true Christ).

And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Here we have the second tribulation and the fire of God's glory. "Now learn a parable of the fig tree; when her Branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Did Christ say maybe we should learn the parable of the fig tree or learn it! When we know that the fig trees were planted in 1948 (Israel became a nation), through the prophecies, then we know and understand. "Verily I say unto you, that this generation shall not pass, till all these things be done." The generation present at the planting of the fig trees in 1948, will not pass till all the prophecies of God are fulfilled. "Heaven and earth shall pass away: but My words shall not pass away." This second world age will pass, but God's word is forever. Do you think maybe it would be worthwhile to read and study the Word! "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. No one knows the instant but the elect will know the season. "Take ye heed, watch and pray: for ye know not when the time is. So the Son of man is as a man taking a far journey

(Christ now sits with God), who left his house, and gave authority to his servants (are you going to run or fly), and to every man his work, and commanded the porter to watch (We are to be watchmen looking for the seven signs). Watch ye therefore: for ye know not when the master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." From Matthew 24 we are taught of the one who remains working the field for the work which the Lord gave, and the other is taking at the first signs and wonders. Be ye not ignorant. We will all stand before God on our own.

There will be no preacher standing with you or for you.

Ezek. 13:16-23, To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God." We will see a false Christ showing peace, peace, but there will be no peace. "Likewise, thou son of man, set thy face against the daughters of thy People (Your people), which prophesy out of their own heart (their own minds, and words); and prophesy thou against them, And say, 'Thus saith the Lord God; Woe to the woman that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! (In the Hebrew the translation is they sew kerchiefs over the saving arms of Jesus Christ and they save souls by a different method) Will ye hunt the souls of My People. and will ye save the souls alive that come unto you? (Only Christ can save not man) And will ye pollute Me among My People for handfuls of barley and for pieces of bread, (Can you be bought to preach and teach the lie) to slay the souls that should not die, and to save the souls alive that souls not live, by your lying to My People that hear your lies? What are they lying about to save their souls? "Wherefore thus saith the Lord God; 'Behold, I am against your pillows, wherewith ye there hunt the

souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly." Have you seen the pictures and heard the stories of empty freeway, and buildings? This is the lie, flying away, the rapture theory. We are to put on the gospel armor and stand against the fiery darts of Satan. Our war is against the powers, and principalities, that is to say Satan and his angels, who will be saying they are here to rapture you away. It was from Satan that Margaret MacDonald got her dream in 1830. She said from her own mouth that it was evil at the first. "Your kerchiefs also will I tear, and deliver My People out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. God abhors the teaching of the rapture fly away doctrine to save your soul. Can it be made any plainer? "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked (you make Satan's hand stronger), that he should not return from his wicked way, by promising him life: Therefore, ye shall see no more vanity, nor divine divination's (no more false dreams): for I will deliver My People out of your hand: and ye shall know that I am the Lord.""

God is looking for those people who will study His Word to understand His plan. If you teach the rapture theory, then you the minister of Mark 13, are the one saying that you come in the name of Christ, but you are deceiving many. What does escaping the hour temptation as written of in many places does not mean fly. Will Satan be tempting to you? If you thought he was Jesus, then he might very well be tempting.

Also in Matthew 24, Jesus teaches that the time will be as the time of Noah. They will be giving and taking in marriage. How can this be, but because Satan and his angels written of in Rev. 12: 7, will be put out on this earth. If we know that they are demonic then we

escape the hour of temptation. See that you are not deceived even in this last days. Today we hear of the One World Order and peace, peace, peace. Taking the monies of war to put into practice the Humanist plans. Daniel says that Satan comes in profitably and peacefully. Satan comes claiming to be Jesus for the first tribulation, then Jesus will come to put the Kingdom in place.

2 Cor. 11 "For I am jealous over you with godly jealousy: for I have espoused (engaged you) you to one husband, that I may present you as a chaste virgin to Christ (Not to Satan and his wedding). The subject is losing your virginity. But why and how? "But I fear, lest by any means, as the serpent beguiled (#18 to be wholly seduced) Eve through his subtlety (cunning, lies), so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might will bear with him, Verse 12, "But what I do, that I will do, that I may cut off occasion from them which desire occasion (Paul will pull the rug out from under their lies); that wherein they glory, they may be found even as we are." What are they who teach the rapture theory. " For such are false apostles, deceitful workers, transforming(disguising) themselves into the apostles of Christ. And no marvel; for Satan himself is transformed (disguised) into an angel of light (Rev 13:11-12). Therefore, it is no remarkable thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. Paul says he is worried, you follow every lie that comes along. You desire not to study the Word of God and rightly divide the word so as not to be ashamed. To bring this to home. Assume you are the father and have been gone for two years, to come back and your wife is

nursing a new-born babe. Are you not going to blow your top and erupt in anger?

I ask do you believe the Word of God even Jesus himself, or the words of men? The line is drawn. If you are the elect of God, true Christians, you must have the wall of the Word of God surrounding your mind, so that when Satan comes he will be disgusting to you and not tempting at all.

Applying the Word for Obtaining Principles

It is essential that all Scripture be diligently studied and accurately applied. Each application must be in harmony with the total meaning and message of Scripture, and not from an isolated verse taken out of context. We have fully examined the principles that allow us to receive all the facts of the Word. Now we move to the study of applying the Word of God to daily living, and therefore being able to "rightly divide the Word of God to be approved unto God." God wants each of us to become a living translation of His Word, and yet there is infinite variety and creativity when we apply God's principles of life to our daily experiences. As we meditate on passages of scripture we can begin to see the underlying principles of application to daily living. David taught, "I have more understanding than all my teachers; for Thy testimonies are my meditation." David had more understanding about God and his life's journey because he meditated on God's Word. After passages of scripture become a living part of our thinking through meditation, and we put related passages together, we begin to see underlying principles within the scripture which are to be applied to our lives. Paul, in utilizing this principle, was emphasizing the right which ministers of the Gospel have to expect a living wage in 1 Tim. 5:18, and 1 Cor. 9:7-14. To support his thought, he used what first appears to be a verse out

of context from Deut. 25.4, but he goes on to explain the underlying principle in it which has universal application.

Successful Living

What better way to derive the scope of this principle than to look at how the Word can give "successful living."

At one point in my life, I was struggling in many areas, and was becoming very frustrated at not realizing inner peace and happiness. A good Christian friend challenged me to begin a project along with an expected outcome in my Christian life which at first seemed unattainable. However, I diligently worked on the project for a year. At the end of that year my whole life was coming together and becoming fruitful. The project was continued during the next few months, and then maintained off and on for a couple of years. To my amazement, in direct proportion to my faithfulness in this project my life's journey went either up or down. The project my Christian friend introduced to me was memorizing and meditating on a chapter of Scripture each week. God does not promise success for memorizing Scripture, but He does promise success for anyone who will meditate in His Word day and night. This brings us to the basic requirement. "This book of the law (Word) shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua 1:8) The continuous mental discipline of memorizing and meditating on Scripture rebuilt my thought structures, refocused my emotions, and redirected my goals. "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like

a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalms 1:2,3)

Very logical by-products of this activity were increased memory span, greater ability to concentrate, and an improved reading rate. As this project continued many other beneficial by-products began to appear, when it was discontinued there was a noticeable decline in the success of what I attempted to accomplish. One of the reasons God is able to guarantee success in whatever we do if we meditate on His Word (Psalm 1:3), is that meditation brings a greater ability to discern ahead of time which choices will be successful and which ones will not be successful. We also accomplish:

1. Excel in wisdom and understanding - "O how I love thy law! It is my meditation all the day ... I understand more than all my teachers: for thy testimonies are my meditation." (Psalm 119:97, 100)
2. Power over sin - "Wherewithal shall a young man cleanse his way? By taking heed thereto according to the word. Thy word have I had in mine heart that I might not sin against thee." (Psalm 119:9,11)
3. Discover how to live - He taught me also, and said unto me, Let thine heart retain my words; keep my commandments and live." (Proverbs 4:4)
4. Success obvious to all - "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Timothy 4:15)

Many things of today's world keep us running at a fast pace, and which also serves as the major stumbling block to being in the Word of God daily. The good intentions are all too often forgotten, but the price of success is personal discipline. One

suggestion for inspiring personal discipline is to make a vow to God that you will spend at least thirty minutes every day reading His Word. But remember that a vow carries much more weight than a simple promise or a resolution, as a vow to God is a very serious matter as emphasized in Ecclesiastes 5:4-6. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed, better it is that thou shouldest not vow, than thou shouldest vow and not pay. Suffer not thou mouth to cause thy flesh to sin; neither say to the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine own hands?"

With so much importance and so much to be gained by doing so, we are urged to make the priority and assume the importance in our lives. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." (Proverbs 8:34)

We must always be aware also of what success by definition is. Success is not determined by what we are but rather by what we are compared to what we could be. It is not measured by what we have done, but rather by what we have done compared to what we could have done. Successful living results from developing the spirit, soul, and the body; these all three bound together being you. The successful person takes care of the needs of his physical body, his mind (soul) and his spirit, to live on a dynamic three-dimensional level.

The unfulfillment and internal struggle comes when these three (spirit, soul, body), have not been fully integrated in our life. Man is a unity, and on the first level it is difficult to divide into the three parts; however, in Thessalonians 5:23 we have a three-fold division "... and I pray God your whole spirit and soul and body be preserved blameless...". The Greek word 'KAI' which is translated 'and' is a grammatical construction which clearly shows that the spirit differs from the soul and the soul differs from the body.

1. Our spiritual aptitudes and abilities are: (the spirit)
 - a. Comprehending the essential nature of God (natural light)

- b. Discerning right from wrong (conscience)
 - c. Comprehending the basic meaning of life (wisdom)
 - d. Sensing the spirit of others (sensitivity)
 - e. Directing basic drives and emotions (creativity)
2. Psychological aptitudes and abilities: (the mind or soul)
- a. Thinking, reasoning, remembering
 - b. Feeling various emotions
 - c. Exercising the will and making choices
3. Physical aptitudes and abilities: (the physical body)
- a. Seeing, feeling, hearing, smelling, tasting

To determine the total potential of our life, we must add up all the above aptitudes and abilities. If we only develop and integrate thirty percent of our total aptitude and capacity into our life, then we will have a seventy percent unfulfilled factor in our life. Just as our physical senses are the windows to the physical world, so our spiritual senses are our windows to the spiritual world. If any senses are dulled, we will not be able to gain the data necessary for proper decisions. In the physical world, we receive physical data necessary for decisions through the physical sense of seeing, hearing, feeling, tasting, and smelling. In the spiritual world, we receive spiritual data necessary for decisions through the Word.

"Seeing": Ephesians 1:18, "The eyes of your understanding being enlightened, that ye may know what is the hope of His calling."

"Hearing": Galatians 3:2, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

"Feeling": James 4.8, "Draw nigh to God, and He will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye double minded.

"Tasting": Psalm 34:8, "O taste and see that the Lord is good: Blessed is the man that trusteth in Him."

"Smelling": 2 Corinthians 2:16, "To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things."

The input from the physical and the spiritual is disseminated by the soul, and with our mind, will, and emotions we make choices and decisions.

There are five steps which must be followed to becoming a "whole person" and thus achieving successful living. We must first be made alive in our spirit and then allow our spirit to become the center of our life. This objective is incorporated in the following:

1. Be Reborn in your spirit
2. Rebuild your thoughts
3. Refocus your emotions
4. Redirect your goals
5. Reproduce your life in others

Only through our spirit can we discover that third dimension of life and gain the personal fulfilment which our being longs to achieve. The following illustrates the potential development of the objectives.

Two forces within us become obvious as we attempt to fulfil that which we know to be right. One force seeks to draw our attention to the wrong impulses; the other seeks to draw our attention to the right impulses. The resulting struggles are well described in the words of Romans 7:15-25. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I

know that in me (in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would do not: but the evil which I would not, that I do. Now as I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.”

The two forces of man’s nature and God's Spirit must be chosen between as to which one we are going to allow to rule. Which one will be chosen to give input into making decisions, and controlling emotions and thoughts?

The personal act of choosing to be "Reborn" in your spirit, comes from hearing God's Word, and believing (trust and obey) in God. 'Verily, verily, I say unto you, He that heareth my word, and beleiveth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life: (John 5:24) This "act of choosing," or opening your spirit unto God, is to understand with your mind, repent with your emotions, and to choose with your will; God. Our lower nature (flesh nature) will always resist as we continue up this path. "The flesh lusteth against the Spirit and the Spirit against the flesh." (Galatians 5:17)

Once we have been reborn by the Spirit of God, we will continue to experience conflicting struggles in our mind, will and emotions. But now the Spirit and Word of God make it possible to be transformed. And now we also see the importance of rightly dividing the Word

of God, and therefore having understanding. We also see why Satan puts so much work into keeping the Word of God a mystery. Paul writes in Romans 12:2, " And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye prove what is that good, and acceptable, and perfect, will of God." The transformation and the renewing of the mind comes by the meditation on the Word of God. "This book of the Law shall not depart out of your mouth, but you shall meditate therein day and night; for then shall you make your way prosperous and then shall you have good success." (Joshua 1:8)

Meditation requires the following:

1. Memorize the Word - "The entrance of thy words giveth light." (Psalms 119:130), "It is a pleasant thing if you keep them with you." (Proverbs 22: 18) 2.
2. Visualize the Word - "If you cry after knowledge and lift your voice for understanding: If you seek her as silver and search for her as for hidden treasures; then shall you understand the fear of the Lord and find knowledge of God." (Proverbs 23-5)
3. Personalize the Word - "If you abide in me and my words abide in you, you shall ask what you will and it shall be done unto you." (John 15.7)

If you are wondering where the "Power" is from being a Christian, maybe you should reread the steps of meditation again, and if you do not see that 'Power of God" in your life, and want it, then, not maybe, but rather you will deem it necessary to read your Father's letter of instruction.

As we begin to travel His pathway and of being transformed, we see our thought structures being rebuilt. God's Spirit is the author and interpreter of Scripture. Once He enters our spirit, He is able to rebuild our thoughts, emotions and will around a comprehension

of His Word. We take God's Word, with the aid of the Holy Spirit, intertwining with our spirit, and rebuild and refocus our mind. "But the Comforter, the Holy Spirit, Whom the Father will send in My name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26)

The first step is memorizing God's thought structures. If we are to think God's thoughts after Him, we must be able to comprehend and apply His structure of thinking as presented in Scripture and lived by Christ. The best way to do this is to memorize whole thoughts and ideas from the Word.

Basic passages to begin memorizing:

James 1 - How to prepare for temptations

Matthew 5,6,7 - How to find happiness

Hebrews 12 - How to appreciate God's chastening

John 15 - How to grow spiritually

Colossians 3 - How to refocus affections

Romans 5-8 - How to conquer lusts of the flesh

Galatians 5, 6 - The lower flesh nature

1 Corinthians 13 - How to develop genuine love

Psalms 1, 15, 34, 63, 139

Second, we need to saturate our mind with scripture. The literal concept behind the word, "mediation", is that of a cow chewing its cud. Just as it brings up again and again that which it has eaten, so we should recall in our minds repeatedly that which we have memorized, as we saturate our minds with God's Word, it will wash out thoughts opposed to the Word and will reconstruct other ideas around God's principles. "Now you are clean through the Word that I have spoken unto you." (John 15:3)

Thirdly, by memorizing and meditating the Word of God we being to visualize God's Plan, both for the World and for us personally.

The next step toward making God's Word live in our spirit is allowing it to become the full expression of our emotions (love, hate, fear, anger, happiness). First, we can personalize the scripture passages we have memorized, as God delights to hear His own Word, especially when we are using it to express our own desires and emotions. To do this, we can take the same sections which we have memorized and add personal pronouns wherever possible. John 15:7, reads, "If you abide in me and my words abide in you, you shall ask what you will and it shall be done unto you." Personalized it reads, "Lord, I will abide in you and allow your words to abide in me. Then, whatever I ask shall be done unto me." Second, we can express our emotions through the scripture. The book of Psalms was written by a man after God's own heart. It expresses the very heart of God and should express our own heart. However, there is a wide spectrum of emotions within Psalms, and much of this spectrum we may not yet have experienced, and may not understand unless having the knowledge of God's plan. Many sections in Psalms are already written in the first person, and therefore become excellent material to help us refocus our emotions.

The third step is to visualize each word and then ask how can I turn that word into action which will build Christian character and Christian actions. In other words, how can we achieve to have our will be God's will, and our character to be God's character in our daily life pathways.

To begin we must endeavor to become a living translation of God's word. In every time dispensation God has certain specific goals which He wants to accomplish. He looks for men and women through whom He can reach these objectives. As we live and search in scripture we will gain understanding of His goals and plan which God wants to accomplish. We then must assume responsibility for God's work as we live within the body of the Church to which Christ began. What we strive for is to have the Word so engrafted into our spirit that His Will becomes a living force through us. Here again, it becomes so essentially important to thoroughly understand the Word of God by applying the principles as described earlier.

If we desire to build the Word into our lives, we must realize that it demands the central focus of our concentration. Everything must come next in its priority in relation to our desire to consume the Word of God.

Life's Purpose

The foremost thought which must be considered when questioning what the purpose is for each of our individual lives is that we must be able to focus on God's ways and callings and not on the world's ways and callings. To know God's ways is to know God's habits, methods, manners, and direction, which guide us up His Path, the path of light. The world's ways are to achieve wealth, pleasure, and the belief that man is at the center of thought, which guides down the path of darkness.

In God, there are three basic aspects of the "ways" of God, and each of us can expect that God's major dealings with us will be in harmony with His basic ways. He wants us to know these ways so we can properly respond to the events He brings into our lives. So

that to understand our purpose in life, or where we fit in, we must have knowledge of how God operates through the events that occur in our lives to move toward the purpose which God has desired for each. This of course means that there must be an acknowledgement by the individual to want to choose God's way. The three aspects of the ways of God are: The birth of a vision, the death of a vision, and the supernatural fulfilment of the original vision. The following are some illustrations.

| Birth of a Vision | Death of a Vision | Supernatural Fulfilment of the Original Vision |
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| Each one of us has special purposes for being here. God wants to reveal them to us. | The expectation God gives are powerful motivations to continue during discouragement. | He usually fulfills our expectations in ways that we never would have thought. |
| Abraham had a vision of being the father of a great nation. | Sarah was barren and became too old to have children. | God gave Abraham and Sarah a son in their old age who became the father of a great nation. |
| Moses had a vision of leading his people out of bondage of Egypt. | Pharaoh as well as his own people drove Moses out of Egypt after his first attempt to relieve their bondage. | God gave Moses sign and wonders to convince Pharaoh and his people that God was speaking through him to lead the nation to Canaan. |
| The Disciples of Jesus Christ had a vision of establishing and being an important part of the Kingdom of God | Jesus was killed by the very ones He came to save, and the disciples saw Him buried in a tomb. | God raised Jesus from the dead, and great miracles were performed by the disciples until the Gospel had spread throughout the world. |

A grain of wheat has a vision of reproducing itself and many more. The grain dies and rots in the ground. A harvest springs up out of the very process of death in the ground.

Only when we begin to understand His ways, do we see the immense value in going through the death of a vision. God said of His own people in Psalm 95: 10, " Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and have not known my ways." It is so, that while we exist in the flesh body that we continually gravitate to the ways of the world and of the flesh, which is in dire contrast to the ways of

God, and the spiritual man; unless we strive and search to know the thoughts of God in His Word.

| Birth of a Vision | Death of a Vision | Fulfilment of a Vision |
|--|---|--|
| Faith | Hope | Love |
| Visualizing what God intends to do in my life. | Anticipating and expecting God to work out His revealed will in my life even when it doesn't seem possible. | The moivaüon to reproduce Christ's character in others as he has done in me. |

God has a building program for us during the death of the vision. Since God is far more concerned with our becoming like Jesus Christ in character than He is with our doing good works to further His kingdom, He needs this time of waiting to accomplish character building. The vision provides the motivation not to become discouraged. This time of death and character building prepares us for a greater ministry when He does fulfil the vision. The qualities that God is sure to be developing during this time are: Patience, in waiting God's time; Faith, in knowing what He will do; Meekness, in yielding personal rights; Self-control, in not running ahead of God, and many others.

Satan's purpose as we have already learned is to destroy God's work in the world, in our lives, and as much of the potential for achieving God's work as he can. To do this during this time he comes as an angel of light to deceive as many as possible. 2 Cor. 11:14, "And no marvel; for Satan, himself is transformed into an angel of light." Satan prompts us to try in our own energy and wisdom to fulfil the original vision. He does not want us to learn God's qualities, and whenever we follow his leading - conflict results. If Satan succeeds he removes an effective link out of the Body of Christ.

In defining God's purpose in our life, we must acknowledge that the ultimate purpose for each one of us is to be more and more like Jesus Christ. Then, His purpose is that we reproduce His life in

the lives of those around us. Paul wrote in Galatians 4:19, that he travailed as in birth that those with whom he worked would have Christ formed in them.

Therefore, we find that whatever the vocation in life, our primary life goal should be that of spiritual maturity. Col. 1:28, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect (mature) in Christ Jesus." Zech. 8:16, "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgement of truth and peace in your gates."

The thought of bringing every man including ourselves to His full maturity is the building of principles of God's Word into a person's life so that he is equipped to understand and follow the promptings of the Holy Spirit in knowing how to respond to any situation with Christ-like attitudes.

To accomplish this end, God allows problems, irritations, and responsibilities to come into our lives so that we are motivated to search out His word and develop the full potential which He put within our lives. For God knows that left to our ourselves, many of us would only develop a small portion of the aptitudes, abilities and capacities which He has put within us. And to the degree that we did not develop the rest of our potential, we would experience boredom in our lives. Therefore, to direct and motivate us in developing the rest, God chooses to bring into our lives certain problems, irritations, and responsibilities.

Insights of Knowing God's Will.

1. The only thing of consequence to God are the souls which He created. John 3: 16, " For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."
2. God uses people to interact with those around them, and there should be no fear but rather boldness of spirit. I John 4:17, 18,

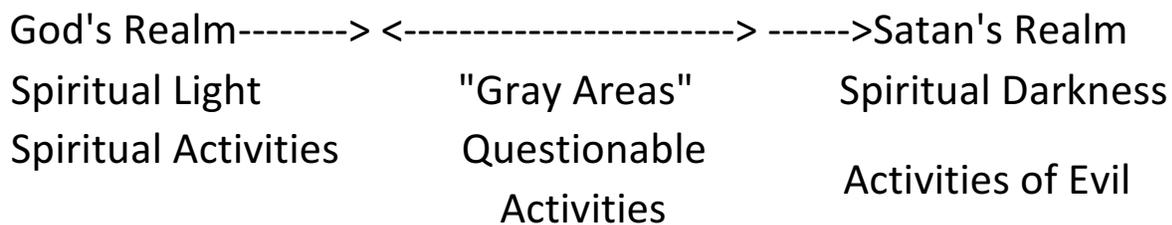
"Herein is our love made perfect, that we may have boldness in the day of judgement: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect.'

3. It is important to proclaim the Gospel to those who have not heard, but when they are already Christians, it is vitally important to bring them up to their full maturity in Christ. The meat of the Word of God must be consumed daily to grow and mature in understanding. If not, then the immaturity will cause others to stumble.
4. As each one of us dies to natural inclinations which are contrary to the Word of God, and as we experience the life of Christ by applying the principles of the Word of God to our daily lives, we build a life message. God desires that each one of us become a living epistle. (2 Cor. 3:2) As we do, we experience more and more joy. (Proverbs 15:23) God has chosen us and ordained us that we should go and bring forth fruit and that our fruit should remain. (John 15:16)
5. To achieve spiritual maturity involves responding to eight callings found in 2 Peter 1. Here we learn that there are "given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature (spiritually mature), having escaped the corruption that is in the world through lust." then Peter gives eight specific callings and told to give all diligence in following them. Spiritual Development/Spiritual Maturity:
 - A. Faith, choose who you will follow, Christ or Satan. Romans 10:8-10, "But what saith it? "The word is nigh thee, even in thy mouth, and in thy heart:" that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him

from the dead, thou shalt be saved, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

- B. Virtue, Discern and turn from evil in all its forms. 1 Peter 29, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

One of the greatest causes of diminishing the potential of our life message is the failure to turn from all the thoughts, words, and actions which we know grieve the Spirit of God. Peter taught in 1 Peter 2.1, "Wherefore laying aside all malice, and guile, and hypocrisies, and envies, and all evil speaking's." Either we separate ourselves of our sins, or our sins will separate us from fellowship with God. It is not maybe we will have separation from God, but an assurity I Isaiah 59:2,3, "Your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear (When we have sin in our heart; you may be praying, but He will not be hearing). For your hands are defiled with blood (you have not manifested in your work of warning the wicked - Ezek. 3: 1 8); and your fingers with iniquity (moral impurity Psalm 51 :2); your lips have spoken lies (broken promises and vows Eccl. 5:4); your tongue hath muttered perverseness (wrong attitudes)." This second world age to which we now walk is to pass through the valley of death, or Satan's realm, and yet to be found in the spiritual light.



We are not only to separate ourselves from those things which cause us to stumble, but also from the practices which cause the weaker brother to stumble. Rom. 14:12-15, "So then every one of us shall give account of himself to God. Let... no man put a stumbling block or an occasion to fall in his brother's way. If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." We turn from questionable activities, not because they make us stumble, but because they cause the brother to stumble. The goal is to widen our life's message and to widen the opportunity to broaden the outreach.

- c. Knowledge, Commit and discipline yourself to the scripture. Romans 12:1 "I beg you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto god, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.

It is not enough to turn from that which is evil, for we must also turn to that which is good. As we dedicate and discipline ourselves to God's Word, we gain knowledge for greater service and dedication to God's plan.

- d. Self-control, holding passions and desires in check, make an investment in lasting service and achievement. Matt. 6:19-21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal: for where your treasure is, there your

heart be also. " Self-control is the basis of fruitful Christian service. With self-control, we do not serve ourselves, but we are morally free to serve one another in love. Service involves laying up treasures in heaven and building spiritual maturity in the lives of those around us.

- E. Endurance, expect to be misunderstood and therefore have sufferings. 1 Peter 4:12-13, 'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

Suffering is essential to experience the final three callings. Suffering is used as a significant role in keeping us on God's Pathway, to focus on moving straight ahead and not diverting. There are four aspects of suffering, and all have special meaning, especially to those of the last generation.

1.) Suffering will usually come from people you would least expect. Our Lord Jesus Christ was rejected by the very people whom He had taught and fed and healed. He was put to death by those who were more familiar with the Scripture than anyone else. Suffering may come from family, friends, church goers, and coworkers. Ignorance of God's Word was no excuse then and is of no excuse now!

2.) Suffering is designed to open new sections of the Word to us. We do not fully appreciate scripture until we experience it. When we do, new insights are revealed that we will need in our life message. Psalm 35: 14, 15, "I behaved myself as though he had been my friend or brother... but in my adversity, they rejoiced" Psalm 55:12-14, "For it was not an enemy that reproached me: then I could have borne it: neither was it he that hated me that did magnify himself against me, then I would have hid myself from

him: But is was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

3.) Suffering is God's way of freeing us from that which hinders us from setting our affections of things above. When the three friends of Daniel were thrown into the fiery furnace, the only thing that the fire burned were the ropes that tied them down. God's purpose is the same for us. He wants to free us from the multitude of cares which we think are essential, but which only hinder us from true achievement.

4.) Suffering is most painful when we are partly at fault. When we suffer after doing everything right, we are able to sing joy as Paul and Silas did in prison. But usually most of our "fiery furnaces" are the result of doing the right things in the wrong way. God intends to use the fire to purify our lives from wrong motives, attitudes, words, or actions. For this purpose, it is essential to spend much time in the scripture. Or, if we find in our hearts thoughts of worry, guilt, bitterness, jealousy, expectations, the suffering is there to purify us of these thoughts. For this purpose, also, it is essential to spend much time in the Word of god.

6. Godliness, have humility in responses; respond as God would to those who wrong you. Romans 8:28,29, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predetermine to be conformed to the image of His Son, that He might be firstborn among many brethren."

When we humble ourselves through the suffering God allows, He gives us more grace both to respond to our offenders and to see new rich insights in his Word. Humility is the basis of godliness. A godly response to those who offend us would be to recognize that God has only used them to put us through a "fire" that will be for

our ultimate benefit if we respond to it and to them in the right way. God is far more concerned with our responses than He is with our experiences. As Peter noted: his purpose is that we be partakers of His divine nature, and Paul taught that all things work together for good.

7. Brotherly Kindness, be alert to others who are hurting. 2Cor. 1:4, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God."

The reward of going through suffering and responding to it in the right way is a new ability to understand the real needs of those around us. Brotherly kindness involves love of the brethren, alertness to their needs, and gentleness in meeting them. Before we go through the fire we may tend to regard Christian work on the basis of it being merely an organization and people functioning as a part of it, but when the fire burns away the stubble of man's work, we have a new ability to sense the real needs of the people around us. We can sense when they have been hurt, and they are able to sense that we would understand if they told us about it. The reward of suffering is, "If you be reproached for the name of Christ, happy are you; for the Spirit of glory and of God resteth upon you." (1 Peter 4:14)

8. Love, Reproduction of maturity is to guide others through the same steps God has taken you. Col 1:29, "Whereunto I also labor, striving according to His working, which worketh in me mightily." When others sense that we would understand if they told us about their problems, and if we gained insights from scripture through our suffering, we have the basis of leading many to spiritual maturity.

Paul spoke to us on the thought of love in 1 Cor. 13, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be propheties, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come (Jesus Christ), then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now, we see through a glass, darkly; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love.

Love therefore, is the end result of following the eight callings of God.

As we travel up His pathway using His ways, we pass through these eight callings to mature and to become more and more fruitful.

The purpose then is to be born innocent through the womb of women, to travel down life's pathway and to choose whether to become the most effective "conduit" or "translator" of spiritual truth, God's ways, or to travel the way of darkness.

The Dynamics of Renewing

Rom 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Preceding this passage of scripture Paul was writing concerning the thought that all things, which would include ideas, tangible and intangible objects, and happenings, are of God, through God and belonging to God. Paul then says that because of this fact (we should desire to be in God) we are to be transformed by the renewing of our mind to understand and acknowledge what the will or the wishes and desires of God are.

In dissecting the verse and understanding the fullness of its meaning we see that the subject is the transforming to knowing the desires of God and the object is that of having a renewed mind, which puts our mind (thoughts, feelings, and desires) with God's mind (thoughts, feelings, and desires). The three key words are transformed, renewing, and mind. Transformed (#3339), means to transform one's self by transfer or sequence with the accompaniment of the Word which produces a metamorphosis. Renewing (#342) means a renovation by repetition with intensity. The mind (#3563) is our thoughts, feelings, and will; and is the object which is to be transformed by renewing. Therefore, we have that we are to transform ourselves by transferring the Word of God into our mind producing a more likeness to Christ and which the renovation is done by repetition with intensity. To grasp the magnitude of this concept we must come to a fuller understanding of the mind of man.

Eph. 4:22,23, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind."

Prov. 23: 7, "For as he thinketh in his heart (mind), so is he."

2 Cor. 4:16, "For which cause we faint not; but though our outward man (flesh body) perish, yet the inward man (spirit body) is renewed day by day."

These three scriptures of God's Word in accompaniment with Romans 12:2, are all saying essentially the same thing, but in different words. Physically, we all resemble each other - two legs, two arms, a body, ears to hear with, eyes to see with, a mouth to talk with and a brain to think with. The point being that we all have a Brain to Think With!

Our scientific community tells us that the average human brain weighs approximately fifty ounces. There is little variation. The difference in weight between the brain of the down-and-out beggar and that of the scientist or business leader is only a few ounces. Sounds mysterious, but the only difference between the beggar and the scientist is a difference in the way they use their brain. Therefore, let's move on to the four fundamentals of the organ of life; the mind or brain.

First fundamental:

Man has an educated mind, objective in character, being the function of the physical brain. It is the outgrowth of man's physical necessities and its normal method of observation is through the five physical senses of sight, hearing, touch, smell, and taste.

This mind is man's material and physical guide. Its highest function is that of reasoning by inductive, deductive, analytical and synthetic methods. This educated mind, while possessing no powers

whatsoever, independent of physical organization, directs mans' destiny here in this second world age. It has, in general, little or no faith beyond objective reasoning. Under normal conditions, it is not controllable against his reason, his positive knowledge or the evidence of his senses by the mind's or suggestions of another.

For our purposes here, let us define inductive reasoning as starting from certain facts rather than from a general law. The propositions derived from inductive reasoning do not cover every single case of the law it purports to establish. Inductive reasoning accepts as truth, a theory which cannot be proved except by results. Inductive reasoning starts with a theory to fit the fact, then proceeds to verify the results, observing errors, and if necessary, formulates a new theory based on observed data, avoiding the errors. The necessity for this reasoning is lack of knowledge concerning a central fact of concerning the law governing the facts.

Second Fundamental:

This organ of life, has a soul mind also, which is a distinct entity possessing independent powers and functions. The soul mind has a mental organization of its own and is capable of sustaining an existence independently of the flesh body. It is the substance, essence and expression of faith possessing a dynamic force, capable of any accomplishment. It is the seat of all emotion expression, whether aggressive or passive. It is in constant, absolute control of every function, condition and sensation of the body. It is the store house of memory and never discards any thought, idea, or action of the mind. This mind can and does communicate with the minds of others. This faculty is unlimited by time and space. It communicates with the educated mind by intuitive hunches. Knowing all-natural law and all of God's laws, the soul mind has no need for and is incapable of inductive reasoning,

but is all capable of deductive reasoning. Its only limitation is its inability to formulate its own premise or goal. This means that the soul mind can start no activity without instructions from the educated mind to do so.

Third Fundamental:

The superconscious mind is the spiritual mind or the one in contact with the Spirit of God and the higher functioning of man. It can only be contacted and used by those of pure thought and high devotion. Its powers are manifested to their soul mind as pictures, hunches, and concepts at first. It is the source of inspiration and of superhuman strength, an ability which can be called upon in an emergency. It is the source of miracles, delivered upon those occasions when it is a matter of life and death, failure or victory, when they hang in the balance. This mind is open to bestow its choicest blessings, divine powers and instant miracles.

Fourth Fundamental:

Words, pictures, and suggestions are the all potent factors of these three minds. The soul mind is unqualifiedly and constantly amenable to the educated mind and the power of suggestion. Suggestion from the educated mind often registered unconsciously are constantly guiding and controlling the functions of the soul mind. The soul mind is more amenable to the suggestions of his own educated mind than to suggestions from the educated mind of another, except in the cases of hypnosis. The control of soul mind by educated mind, which is mortal and physical makes man a free mortal agent with the power of choice to train and direct his soul for inner peace and happiness or lost and sorrow.

The Science of Neuropsychology has determined that out of the millions of daily messages our mind can only receive and assimilate

1500 to 1800 messages each day. To be constantly controlled and confused by the skillful mind conditioning of Satan absolutely demands that we are to be disciplined in making the time to read and search God's letter to us.

Briefly, the fundamentals state that while your mind has ultimate control of every happening in your life, nevertheless, your soul, mind has no self-starter. The educated mind alone does the starting, whether your mind or that of another. Your soul mind is constantly directing your body in its functions, telling each part what to do. Therefore, if your educated mind is telling or suggesting to your soul mind to do something which your reason says is not good for you, naturally you are getting what you direct and are causing the thing no good for you to happen. It is very important that this principle be thoroughly understood. One cannot stay on the Path if the attention is in the ditch.

Finally, there is one other concept which must be addressed about the three minds abilities and functions and relationships. The educated mind or conscious mind is of and for the present. It is for now. As one chooses to be responsible and master his thoughts, we collect and choose the road we will travel in life. This mind works with natural faith and there are about fourteen different types. The relationship of brain to educated mind is similar to a switch box.

The soul mind or subconscious mind is the receptacle of the experiences of the past whether constructive or destructive. It also remains in charge of the growth and inside functioning of the body through the sympathetic and parasympathetic nervous systems. Create a new strategy in this mind and the errors and mistakes of the past can be cleansed and no longer misused.

These last two minds, the soul or subconscious, and the spirit or superconscious is the abode of the Holy Comforter. In it, is

contained the "record of heaven" of all your deeds, pro and con. The spirit mind, or superconscious mind, is for the future in which the great fulfilling or being filled full and perfection is achieved. This mind is where the God kind of faith is supreme. This is the faith Jesus used to perform His miracles. We can by using this kind of faith, reach back into the past and claim the promises of God and then reach into the future and bring the thing prayed for into the present now. God created a bridge using these three minds and by using the God kind of faith, bridged the gap between the world we live in and the world we choose to live in.

The human mind can express itself in a variety of states. We may transform it from one state to another by adjusting its environmental contextual boundaries within the context that sustains it. The environmental contextual boundaries are the substances of what flows into us. Remember the saying, "what goes in comes out." Our present stature did not exist in that first fertilized cell upon conception any more than the bulk of a tree exists in the seed. Obviously, that matter or substance must flow into us from our environmental context, with our main source of substance being food. And just as there is physical food, there is also mental and spiritual food.

God placed Adam and Eve in a garden paradise where abundance and supply was visibly apparent, likewise, God has placed a garden inside each man, which also has an abundance of supply. It also runs by seeds. Your mind and your heart is your garden. Your thoughts and words are your seeds. Surely, we harvest either flowers or weeds. The Word is spirit. The Word is also a seed. In faith, plant the Word or seed, and it is automatically programmed to manifest. It knows what to do according to divine law.

To understand what we mean by programmed, we need to break down what a word is. A word is a picture of something. A picture is

and has color. A color is and has a frequency. A frequency is and has a vibration. A vibration is a thought. A thought is electromagnetic light. And God said, "let there be light" Our words are the germ, the seed pattern or blue print for the waiting formless light the divine primal element that all of energy of creation and lies dormant until put into action by man's thinking processes which holds the key of all fulfilment of man's desires.

The word "desire" in the Latin Vulgate translation reads, "To sire, to bring forth in God." Now let's put it in context. Mark 11:24, reads, "Therefore I say unto you, What things soever ye desire (to bring forth in God) when you pray, believe that you receive them, and ye shall have them." Believe is the action part!

In the Aramaic language, we see that faith and belief come from the same word, "pistos." By using the principles as described earlier we see that faith is the noun part and believe is the verb or action part. A noun describes a person, place or thing or idea. In Hebrews 11: It says, "Now faith, is the substance of things hoped for, the evidence of things not seen." Is not substance a noun? Evidence also? Now we look at the second half, the word believe, the verb, the action half. Believe means Be and live. So, to put these two in proper perspective, it would be thus. Be what the noun is and live it. Be what the substance is and live it. Be what the evidence is and live it. Be what the idea, goal, promise, vision, etc., is and live it. Be what the pattern (Jesus Christ the Word) is and live it.

The force which directs faith vibration throughout the system is mental picturing. Form, sound, color and words, being inseparably connected with all vibratory manifestation. It should be borne in mind that anything you visualize, by conscious choice upon a given form, color, sound or a vibration is set up within the aura of the mind. It is called seeing with the eyes of faith. As the two-fold action of the will flowing outward, desire flowing inward, and emotion,

passive or aggressive, and you are creating a blueprint for what you are trying to believe for, or be and live for. This is the principle of mental picturing.

Everything is the outgrowth of the noun which is the first part of faith or the mental picture, otherwise called the eye of faith. The control of these pictures gives control of the entire system, because it controls the vibration, and as we control the imagination, we control the end results. It is for this reason that control of the imagination is so very important. It is painting in the consciousness and such visualization is directing the vibration of "Peter's shadow," or aura. Our feelings are, but, information about things we are already doing. There is no force in your nature so potent, for positive or negative, is as your own imagination. We become the product of our thoughts, because the ideals fix and determine the picture. Hence the vibration, therefore the activity of our whole being. It is not so much what you say about a condition that directs the vibration. It is by words that we form a picture of the thing prayed for and that is the end aim of the spoken word. Our ideals therefore make us, by fixing ideas into our consciousness. These pictures govern all our activity, thinking and feeling. Our physical moral and mental states are the natural outgrowth of that picture, which is the effect of the ideal or word pictures. All development is in the process of "ever becoming" and we cannot escape the consequences.

Now, man cannot create health or wealth, love or happiness, as these are gifts of God. We can however create the environment or context that these ideals come to us.

The word "temple" is defined as a building where people worship the divine God. God told Israel to build Him a temple and worship Him there. God showed His people that He was with them by having His presence in the temple. In the New Testament, we learn that

the new temple is not a building. God's people are now the temple of God. God's Holy Spirit lives within them. This is evident in the scripture in verses 1 Cor. 3:16-17, 2Cor. 6:16, Eph. 2:19-22, and Rev. 21:22. The body is now the temple of the Holy Spirit. Here the mind represents the celestial temple. Jesus Christ was the Word made flesh and now we are the flesh becoming the living temple or the living word. The Bible is that connection in which God can be in us and through us. Knowing now that the mind or brain is the key to our destiny, we now want to show the mystery of how one can become the living word.

God incarnated Jesus Christ in the office of Son. He died and rose to become the supreme sacrifice for all people. He cancelled the sin debt. Thus, He fulfils the scripture "Him who knew no sin became sin for us that we might become the righteousness Of God in Him." Sin is defined as transgressing the law, to miss the mark, and Godly desire out of bounds. The Israelites could keep the law, but still commit iniquity, and iniquity is basically the attitudes of the heart. How do we get rid of the iniquities? but to turn to righteousness. "Righteousness" means to right-use-ness of the principles of God in the Love of Christ, which equals right standing with God. Therefore, we look for the fusion of the seeds in the Word which is programmed to produce kind after kind. So, let this mind or attitude be in you which was also in Christ Jesus and walk not after the fleshly five senses, but after the spirit of the Word of God. How do we program the seed to produce a different program within us?

Thoughts are seeds. Each is a living entity of vibrating life, but every thought is not planted, or will not grow, any more than every grain of wheat that comes forth will produce. No seed will grow unless it is planted by holding the thoughts with deep intensity until they are dropped into the emotions. When thoughts and emotions merge

the thought is conceived and will come forth and grow into its full maturity. This is the point where thought contacts the will and the emotions. It is the switch of unlimited faith where power is released. Therefore, negative thoughts must be overcome, because they instantly connect with feelings, soon sprout and grow like weeds. Therefore, we have that Love and kindness should be sent out from our thoughts and emotions and a harvest of glory will manifest.

The present holds the future enfolded in its embrace as surely as the acorn holds the oak tree. The thoughts and emotions of today are the things and realities of tomorrow. And that "day at hand" is always present and thus it can grow into days, weeks, and months and into the ultimate story of one's pathway filled with glorious fulfillment. Therefore, the more time spent in the Word of God with understanding becomes vitally important.

Finally, if the I Am is voiced, Love is felt and the end result is imagined. So, we have God in action; Love, for healing, peace, joy, and happiness. Love never fails. It is the Love of God in the renewed mind in manifestation.

And God asks; Who will seek Me for their guidance. Who will be on My Path in their journey?

Conclusion

There remain three things to be said by way of conclusion.

The first, is that we of this second world age must choose between Jesus Christ or Satan, everlasting life into the next age and beyond or death of the soul. With Christ as our corner stone we then continually seek spiritual understanding. We must be able to say: "We know that the Son of God hath come, and hath given us an understanding, that we may get to know Him that is true, and we

are in Him that is true, even in His Son Jesus Christ." (I John 5:20) To know (#1097 Ginosko, a primary verb) God is to have action and interaction with Him. To ginosko God is to allow God, be aware of God, have knowledge of God, perceive God, can speak to God, be sure of God, and to understand God. Unless and until we know our completeness in Christ (Col. 2: 10), and "believe God" when He declares that "He hath made us to be partakers of the inheritance of the saints in light" (Col 1:12), we shall be in such a condition mind, heart, and life as will not leave us any time for occupation with God.

Instead of going about life with confidence and assurance, and giving thanks to God for what he has done, we shall be giving way to mourning what we have not done. For not until we learn what the Lord has done and purposed to do for us, shall we be ready, to go in and sit before the Lord (2 Sam. 7: 1, 18).

The second, which allows us these things, is that the Word of God must be the food of the new nature in Christ Jesus. Our minds must feed upon the Word, for nothing else from the world will sustain our inner being. As it is with our physical body; it cannot sustain itself, and its support must come from without; so it is with our spiritual being. The spiritual being, our inner self, must have food from without also.

We cannot live on ourselves in the spiritual sphere. We cannot live on our own feelings, nor experiences, nor from the words of man. To do so brings many unhealthy thoughts into the spiritual being. Thoughts such as worry, jealousy, guilt, and all sorts of negative thoughts become the norm. More importantly, we become more and more distant from God, His thoughts and of knowing and understanding his plan for us and this age. Ultimately, for those who go through the tribulation period, we want to be able to stand with Christ against Satan. The Word therefore, is our umbilical cord

to God and the glorious life which can be had by reading and studying it.

The third point, is that all bible study must be for the individual. It is for each person to consume, digest, and absorb the spiritual food of the word of God. By utilizing the foregoing pages, the Word must be applied to the individual at the most personal level. As each person reads, searches and studies the Word for themselves, then we and God are able to abide in each other today, right now! It is for each person to acquire the discipline. Each one must look out the references, trace the words, consider the usages, read the contexts, and understand the original meanings of the words for themselves: for so only can we feed upon the Word and the words, and be nourished, and be strengthened, and grow thereby: so only will we be able to say with Jeremiah: "Thy words were found, and I did eat them; And thy word was unto me the joy and rejoicing of my heart. "

By now, we have purposed to prioritize our life to include the Word of God on a continuing daily basis. What remains is that we be commended to God, and to the Holy Spirit of His grace, which is able to build further then we can ask or think. God removes the scales from the eyes and ears, the veil from our hearts, opening our minds that we may understand His Word, enlarging our hearts, correcting our affections, that we may love the Word above gold and silver. That we may love the Word of God which bring us unto fountains of living water till the end. If light has come unto us, love not darkness; if food and clothing is offered, don't go naked, or starve to death. It is a blessed thing, and it will bring us to everlasting blessedness in the end, when God speaks unto us, to hear; when He sets His Word before us, to read it; when He stretches out His hand and calls, to answer, Here I Am! Here I Am! Here I Am!

Appendix A: Margaret Macdonald's Account

This is Margaret Macdonald's handwritten account of her 1830 Pre-trib revelation, as included in Robert Norton's "Memoirs of James and George Macdonald, of Port-Glasgow (1840), pp. 171 - 176.

"It was first the awful state of the land that was pressed upon me. I saw the blindness and infatuation of the people to be very great. I felt the cry of Liberty just to be the hiss of the serpent, to drown them in perdition. It was just 'no God.' I repeated the words, now there is distress of nations, with perplexity, the seas and the waves roaring, men's hearts failing them for fear - now look out for the sign of the Son of man. Here I was made to stop and cry out, O it is not known what the sign of the Son of man is; the people of God think they are waiting, but they know not what it is. I felt this needed to be revealed, and that there was great darkness and error about it; but suddenly what it was burst upon me with a glorious light. I saw it was just the Lord Himself descending from Heaven with a shout, just the glorified man, even Jesus; but that all must, as Stephen was, be filled with the Holy Ghost, that they might look up, and see the brightness of the Father's glory. I saw the error to be, that men think that it will be something seen by the natural eye; but tis spiritual discernment that is needed, the eye of God in his people. Many passages were revealed, in a light in which I had not before seen them. I repeated, Now is the kingdom of Heaven like unto ten virgins, who sent forth to meet the Bridegroom, five wise and five foolish; they were foolish took their lamps, but took no oil with them; but they that were wise took oil in their vessels with their lamps. But be ye not unwise, but understanding what the will of the Lord is; and be not drunk with wine wherein is excess, but be filled with the spirit. This was the oil the wise virgins took in their vessels - this is the light to be kept burning - the light of God - that we may discern that which cometh not with observation to the natural eye. Only those who have the light of God within them will

see the sign of his appearance. No need to follow them who say, see here, or see there, for his day shall be as the lightning to those in whom the living Christ is. Tis Christ in us that will lift us up - he is the light - tis only those that are alive in him that will be caught up to meet him in the air. I saw that we must be in the Spirit, that we might see spiritual things. John was in the Spirit, when he saw a throne set in Heaven. But I saw that the glory of the ministration of the Spirit had not been known. I repeated frequently, but the spirit had not been known. I repeated frequently, but the spiritual temple must and shall be reared, and the fullness of Christ be poured into his body, and then shall we be caught up to meet him. Oh, none will be counted worthy of this calling but his body, which is the church, and which must be a candlestick all of gold. I often said, Oh the glorious inbreaking of God which is now about to burst on this earth; Oh the glorious temple which is about to be reared, the bride adorned for her husband; and Oh what a holy, holy bride she must be, to be prepared for such a glorious bridegroom. I said, now shall the people of God have to do with realities - now shall the glorious mystery of God in our nature be known - now shall it be known what it is for man to be glorified. I felt that the revelation of Jesus Christ had yet to be opened up - it is not knowledge about God that it contains, but it is an entering into God - I saw that there was a glorious breaking in of God to be. I felt as Elijah, surrounded with chariots of fire. I saw as it were, the spiritual temple reared, and the Head Stone brought forth with shoutings of grace, grace, unto it. It was a glorious light above the brightness of the sun, that shone round about me. I felt that those who were filled with the spirit could see spiritual things, and feel walking in the midst of them, while those who had not the Spirit could see nothing - so that two shall be in one bed, the one taken and the other left, because the one has the light of God within while the other cannot see the kingdom of Heaven. I saw the people of God in an awfully dangerous situation, surrounded by nets and entanglements, about to be tried, and many about to be deceived and fall. Now will The

Wicked be revealed, with all power and signs and lying wonders, so that if it were possible the very elect will be deceived, this is the fiery trial which is to try us. It will be for the purging and purifying of the real members of the body of Jesus; but Oh, it will be a fiery trial. Every soul will be shaken to the very center. The enemy will try to shake in everything we have believed - but the trial of faith will be found to honor and praise and glory. Nothing but what is of God will stand. The stone-ground hearers will be made manifest - the love of many will wax cold. I frequently said that night, and often since, now shall the awful sight of a false Christ be seen on this earth, and nothing but the living Christ in us can detect this awful attempt of the enemy to deceive - for it is with all deceivableness of unrighteousness he will work - he will have a counterpart for every part of God's truth, and an imitation for every work of the Spirit. The Spirit must and will be poured out on the church, that she may be purified and filled with God - and just in proportion as the Spirit of God works, so will he - when our Lord anoints men with power, so will he. This is particularly the nature of the trial, through which those are to pass who will be counted worthy to stand before the Son of men. There will be outward trial too, but tis principally temptation. It is brought on by the outpouring of the Spirit, and will just increase in proportion as the Spirit is poured out. The trail of the Church is from Antichrist. It is by being filled with the Spirit that we shall be kept. I frequently said, Oh be filled with the Spirit - have the light of God in you, that you may detect Satan - be full of eyes within - be clay in the hands of the potter - submit to be filled, filled with God. This will build the temple. It is not by might nor by power, but by my spirit, saith the Lord. This will fit us to enter into the marriage supper of the Lamb. I saw it to be the will of God that all should be filled. But what hindered the real life of God from being received by his people, was their turning from Jesus, who is the way to the Father. They were not entering in by the door. For he is faithful who hath said, by me if any man enter in he shall find pasture. They were passing the

cross, through which every drop of the Spirit of God flows to us. All power that comes not through the blood of Christ is not of God. When I say, they are looking from the cross, I feel that there is much in it - they turn from the blood of the Lamb, by which we overcome, and in which our robes are washed and made white. There are low views of God's holiness, and a ceasing to condemn sin in the flesh, and a looking from him who humbled himself, and made himself of no reputation. Oh! it is needed, much needed at present, a leading back to the cross. I saw that night, and often since, that there will be an outpouring of the Spirit on the body, such as has not been, a baptism of fire, that all the dross may be put away. Oh there must and will be such an indwelling of the living God as has not been - the servants of God sealed in their foreheads great conformity to Jesus - his holy image seen in his people - just the bride made comely, by his comeliness put upon her. This is what we are at present made to pray much for, that speedily we may all be made ready to meet our Lord in the air - and it will be- Jesus wants his bride. His desire is toward us. He that shall come, will come, and will not tarry. Amen. Amen. Even so come Lord Jesus."

When Margaret spoke of "one taken and the other left" it was not a separation of believers and unbelievers but rather spirit-filled believers taken while believers not filled with the Spirit are left. But the point is this: some are to be taken (in a rapture) before "the wicked" (antichrist) is revealed; when she used the term "now" in her expression "Now will The Wicked be revealed," she meant "later" or "after this" and was using this term sequentially. Margaret believed that a select group of believers would be raptured from the earth before the days of Antichrist, but also saw other believers enduring the Tribulation; she divided up the last generation of believers.

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