

# Important Background to Bible Understanding and Study

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If you are serious in wanting to learn from the Bible then you must become passionate in the study of God's Word. If you accept Christ, repent and follow him, accepting God's Will, then you cannot be lukewarm. If you are lazy and do not study God's Word and just let a preacher tell you what it says, then you are lukewarm. The following are documents that are written in order to help one focus on having the Bible become alive and speak directly to you.

First recognize the Bible speaks to you when God's Holy Spirit resides within you, it leads you in understanding and in growth in the manner that God intends us to develop. Without the directive of the Holy Spirit, the Bible words will not jump out to you in real meaning and understanding. To have this understanding occur one must not only read God's Word but also pray and ask God to give you understanding and wisdom and to lead you. It is spiritual understanding that is important, intellectual understanding can only help to guide you towards your own spiritual understanding and growth. Each one of us has to find this spiritual understanding on our own. This requires reading the Bible on our own. One can only be guided to some degree by documents such as this one.

The place to start is the New Testament, first reading the book of The Gospel of John, then going to Matthew and working through the entire New Testament. Do this a number of times and then you are finally ready to have God's Word opened up to you. After reading the New Testament again, then go to the Old Testament and read through it.

Recognize that you cannot go wrong if you accept and follow what Jesus did by example and by what He tells us to do. If you listen to what others say, their interpretation that is not clearly stated in the Bible, then you are headed down the wrong path. If you follow the traditions or commandments of man then you are on the wrong path, this is especially true today. Know that there are traditions of man and traditions or commandments of God and these are very different. This has always been the case since the beginning of the formation of societies. The time of Noah is a prime example of this. When you come across things in the Bible that are not clearly spelled out, it is not up to us to make assumptions, and to try and interpret them as we think that we can. This approach often leads us to justifying things in a manner that conform to the way the world goes. Instead of trying to interpret them, look to what Jesus did by example and follow His footsteps. The Bible is very clear in telling us to follow what Jesus told us and showed us by example. Check out the word "believeth" in John 3:16, use the Strong number. It means to both

believe and put your trust in, that means following Jesus or putting on Jesus means you go forth doing what He told us and showed us, it means obeying Him. There are many verses in scripture where we are told to follow and obey Jesus.

It is not my word or any other man's word that is truth, it is only God's Holy Word that is truth. You must use the Bible and only the Bible as the words of truth. You need to prove it out to yourself. The Bible to use in starting is generally the King James Version, as overall it is the most accurate and easy to read of the vast number of Bible translations and it has Strong numbers associated with it. Later there are five other Bible translations that need to be used, more on that much later.

If you are now ready, we will get started in earnest with some important background information.

## **A. How to Study the Bible**

There is a way in which we should study God's Holy Word in order to have the best advantage of letting it grow within us. Our goal is to gain a proper and deep understanding of what God's Word is telling us. There are some steps that we should employ as described below. The Bible is really comprised of 66 individual books written over many centuries by 40 different authors. It contains fragmented verses scattered throughout, that often need to be found, collected and put together like a jigsaw puzzle. It is not an easy book to be able to identify the key or main concepts, but unless you get that right other less important ideas do not really count. Because of the difficult challenge of really learning the Bible, it is best to use a methodology and pick specific topics for your studies. This approach is known as topical Bible study. The following gives the methodology that will be most effective in learning and growing.

**The first** place to start is to recognize the very nature of God. We need to place this understanding of God's nature firmly in the forefront of our mind. This then allows us to better understand the meaning of what we are reading. This nature of God is covered in the following section B. Later after this document and the one following on "*Further Important Information*" then read the document "*Summary of Jesus Words and Examples*" then read the document "*The Holy Bible and the Big Picture*".

**The second** thing we need to do is to collect verses from throughout the Bible that address the same topic or thought. When we assemble these verses together, they will give us a clearer and greater depth of understanding. This method lets the bible interpret itself. When one

gathers these verses, we must check the other verses above and below to ensure that the verse is not being taken out of context. The use of a Bible computer program is the best method of doing this.

**The third** thing which is in fact the major key to understanding God's instructions to us, is knowing who is the person in the Old Testament who dealt with man. This is the major key that first gives the New Testament a totally different and broader meaning and second ties the Old Testament together completely with the New Testament. Jesus Christ is the mediator, who is the WORD, appointed by God to deal directly with man throughout the Old Testament. Read the document within "*The Holy Bible and the Big Picture*" which is a section titled "*The Interaction of God throughout the Old Testament*".

**The fourth** thing is when one experiences uncertainty, usually as a result of a statement that does not seem fully defined or explained, then one needs to go to the sayings and examples given to us by Jesus and later by His disciples. We cannot go wrong if we follow what Jesus tells us and shows us by example. In order to do this we must read the words very carefully and reflect upon them, especially as to what they mean to us today. Read the document "*Summary of Jesus Words and Examples*".

**The fifth** thing is to recognize that the message is quite simple and straightforward. We are not to try and intellectualize and make it complex. Paul tells us and warns us about not doing this, we are to keep it simple.

**The sixth** thing is to recognize are the lessons from the Old Testament. Obedience is rewarded and pleases God. Disobedience is punished, in order to hopefully correct those not obeying. The Old Testament tells us why God created us and what He expects from us.

**The seventh** thing is to use the Greek and Hebrew words given by Strong's numbers in order to get more clarification on the meaning of various verses. There are times where the translators or better described as interrupter's of the Bible chose the wrong word as a result of bringing their own bias into the translation. Along with this is to use the Bible on a computer program, such as "e-Sword" where a comparison in the translation of any verse can be made with a large number of other various Bibles.

**The eighth** thing is to recognize that punctuation is not in the original Hebrew and Greek texts. Rather it has been added by the interpreter's in order to allow easier reading. At times this punctuation will change the meaning and can in some instances give a totally incorrect understanding. Also read the verses with and also without the words added by the interpreter, these are usually in a different and lighter font. Occasionally the added words give a wrong meaning.

**The ninth** thing is to gain an understanding of the social aspect of society at the time that the Bible was written and to who it was written. This is the Hebrew and Greek culture of the time as well as to either the Jews or the gentiles. This is not easy but there are some study aids that help in this area. The most important source of information in this area comes from contact with Messianic groups or Messianic writings. There are a number of television programs that address this area. Some study Bibles are helpful in this area as well.

**The tenth** thing is to use logic and rational thinking, to reflect upon what you read and to use critical assessment of the thoughts being presented. This critical evaluation must be made in conjunction with God's nature. Ask yourself does it promote righteousness and holiness, does it obey God's laws. We are not to use emotional thoughts to gain understanding. Critical evaluation is extremely important, especially when reading what man says and writes, it needs to be compared against God's Holy Word.

**The eleventh** and last thing is when you are led and the Bible verse suddenly becomes alive, for those things you suddenly understand, grab them and write them in your heart and mind. It is extremely important when you understand God's Word that was revealed to you, to place it firmly in your mind and in your heart. Write it down on paper as well, so you can read it again and the verse or verses that gave you this understanding. Later add to these verses as other verses will come alive that also reinforce the same concept. It is far more important to do this than just memorizing verse. For it is the idea, the concept and the truth that opens your mind to understanding that is the important fact, and that understanding is always reinforced with other verses throughout the Bible. Normally these other verses will stand out at a later time, reinforcing the original concept that you were led to understand.

One thing to recognize is that by obeying God He gives you further understanding from His Holy word.

[Psa 111:10](#) The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

[Act 5:32](#) And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

When you repent and obey God, He gives you a measure of His Holy Spirit which then helps to guide you and open your mind to understanding when reading His Holy word. It will truly lead you in depth of understanding within your mind and in your heart. It is spiritual understanding that you are after.

Obedience is a main requirement for the study of God's Holy word. Without obedience we will not be able to grow the way God intends us to grow. Obedience also goes hand in hand with asking God to come into our heart and to guide us to do His Will and not our own will. Obedience starts with our submission to God, to our worshiping Him and wanting to serve Him.

[Deu 5:29](#) O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

When you start to read God's word, take a moment and pray, ask God to help you understand and to lead you as you go forward. Ask god to open your mind and to help you let go of preconceived ideas. Tell God that you will put what He shows you in your heart and you will accept and obey what is shown to you. If you are honest in going forward with this attitude and intent, the Word will become alive and you will be given understanding a bit at a time.

## **B. The Nature of God**

In order to study the Bible we need first to recognize the nature of God. Understanding this allows God's Word to give meaning to us when we read. There are eight descriptions of God's nature and we need to fix these firmly in our mind as we read His Holy word.

First recognize that God is spirit.

Joh 4:24 God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

Using the methodology of Topical Bible study from the previous section A, the following collection of scripture describes different parts of the nature of God as we are informed from the Holy Bible.

Jos 24:19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

Psa 99:9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

Psa 96:13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Psa 98:9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Eze 18:25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

[Psa 9:8](#) And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

[Heb 13:8](#) Jesus Christ the same yesterday, and to day, and for ever.

[Mal 3:6](#) For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed

[Tit 1:2](#) In hope of eternal life, which God, that cannot lie, promised before the world began;

[1Co 14:33](#) For God is not *the author* of confusion, but of peace, as in all churches of the saints.

[1Co 14:40](#) Let all things be done decently and in order.

[Isa 1:18](#) Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

[Isa 55:8](#) For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

[Isa 55:9](#) For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

[Pro 3:20](#) By his knowledge the depths are broken up, and the clouds drop down the dew.

[Rom 11:33](#) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

[Deu 27:10](#) Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day

Ki 11:38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

Eze 11:20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Eze 20:19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

Joh 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.

Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Luk 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Deu 29:20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

[Deu 32:16](#) They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

Let us summarize what these verses tell us.

**First**, God is Holy, righteous and will judge all equally. He will use the same criteria to evaluate and judge all mankind, past –present -future.

**Second**, God does not change, He is the same in the past, in the present and in the future and God does not lie, His Word is truth.

**Third**, God is not the author of confusion, rather everything is to be done in order, to be done rationally and logically.

**Forth**, God's ways are higher than our ways, His knowledge is better than our knowledge.

**Fifth**, we are to obey God in the laws, commandments, ordinances, statutes, judgments and precepts, that He has given us. We are to obey the way God demands of us, not according to what we might think He wants. If you do not believe this read what happened to Moses for not obeying and to Aaron's son's.

**Sixth**, we are told that God loves us, He sent His Son to take our sins away, He wants us to choose of our own free will to obey Him, He wants us to become His children.

**Seventh**, we know God is a jealous God, He and only He is to be worshiped, not idols, nor money or anything in this world is to be more important to us than our love and worship towards the one and only true living God.

**Eighth**, God is merciful and slow to anger, but He does become angry when we do not worship Him in the manner that He directs us, and when we do not obey Him and follow the Laws He has given to us and expects of His people. Obedience to the maker of the Universe and the one that created us is a major requirement. God demands fear and respect towards Himself.

In our study of God's Holy word, we need to keep in mind the nature of God. As we read and study, the eight descriptors as summarized above should be firmly fixed in our mind at all times. These need to be forefront in our thoughts as we read God's Word in order to gain a clear understanding of what is being said. In order to have God's Word grow within us we must recognize the context in which God is speaking to us. This now helps us to let the Bible interpret itself in a clear and correct manner.



## **C. God's Chosen People**

God selected Abraham and his descendents, which became the tribes of Israel. He did this in order to have them live righteously and become an example to all the surrounding nations. The intent being that the other nations would see the blessings that came to these selected people from the one true God and realize there was only one true living God, and hence over time abandon their false gods. The surrounding nations would see the manner of righteousness that His chosen people lived as they went through life and this example would show them what God requires of all people.

Since God is Holy, He required His chosen people, as well as all others that will come to Him, to grow into a correct heart. So He gave laws and commandments that were to be followed. These laws were given with the purpose of helping to shape the minds and hearts of those who were to grow in spiritual maturity and to become acceptable to God. To become acceptable to God requires that we purify our heart and mind, and we humble ourselves in worship to Him, that we serve him and obey Him and we pay reverent respect and fear to Him. Our action of love to God and also to all others helps us to purify our hearts and minds. It is the intent of the laws that is important, not the legalistic adherence, placing the intent on our heart helps us form the proper attitude to all of life and focus on our future life with God.

Recognize that God is Holy, He does not change, what He requires of one group of people He also requires it of all groups of people. He sets one group of laws and requires that all people who come to Him follow the same set of laws or commands. In the end He will judge all people by the same set of criteria. His Word is truth.

If you believe that the laws God gave to the Israelites are only for them and not for others, such as the gentiles, then you deceive yourself. There are not two different set of laws for different people. Recognize that in olden times if gentiles joined themselves to the Israelites, they were required to follow the same set of laws. Why would things be any different today? After Christ was crucified and rose again and ascended into heaven to sit at the right hand of God the Father, the disciples still followed the laws, now with the intent in their heart and not as previous where they were treated as legalistic. Recognize that Jesus Christ is the Word, the Rock and the Cloud of the Old Testament, the one that made the heavens, the earth and the people, the one who rewarded and punished, this was Christ or the Son of God. Do not speculate as to exactly what was nailed to the cross, rather follow what Jesus told us and showed us by example. By doing this we cannot go wrong.

[Gal 3:7](#) Know ye therefore that they which are of faith, the same are the children of Abraham.

[Gal 3:26](#) For ye are all the children of God by faith in Christ Jesus.

[Gal 3:27](#) For as many of you as have been baptized into Christ have put on Christ.

[Gal 3:28](#) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

[Gal 3:29](#) And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

**By accepting Christ as our savior we become the seed of Abraham, we then are all one with Christ. Now we are His people.**

Jesus set the laws in the Old Testament, but when He came and dwelt among us He showed us that we are to live by the intent of those laws, to have the intent placed in our minds and to grow in our hearts. By example Jesus kept the laws, including the Sabbath and the Holy days. By circumcision of the heart we become one of God's chosen people. He came to the Jews and then later sent His disciples out first to the Jews and then to the gentiles.

## **D. Three Traps of the World**

There are three major traps of the world that we need to be aware of and try and stay clear in not falling into their attraction.

We are warned of these by the following verses;

[1Jn 2:15](#) Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[1Jn 2:17](#) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

**Lust of the flesh** – all unchaste desires, thoughts, words, actions, general sense of desire, gratification of our lower animal impulses.

**Lust of the eyes**- covetousness, never satisfied , unchaste sight, expensive items for show

**The pride of life** - ambition, to be honored, living in a luxurious and pompous manner, boasting and arrogance

We are told not to get caught up in the things of the world as they pass away, rather live a chaste and righteous life as demanded by God and the reward will be the eternal future spent with God.

## **E. Fear of God**

We are told throughout the Bible to Fear God. The following are some of the verses telling us to do this;

[Deu 10:12](#) And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

[Deu 10:13](#) To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

[Pro 9:10](#) The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

[Jos 4:24](#) That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

[Jer 7:23](#) But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

[Ecc 12:13](#) Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

[2Co 7:1](#) Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

[1Pe 2:17](#) Honour all *men*. Love the brotherhood. Fear God. Honour the king.

[Rev 14:7](#) Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

We need to examine the word “fear” to understand what God intended. The Word as given by God means to morally show reverence to, to be in awe of, to keep in our mind His greatness, His power and majesty, to engage His people to fear, serve, worship Him and keep His laws. He is our Father and we are His children, we need to obey our Father, recognize that disobedience to an earthly father is punished for correction, obedience is rewarded. He is the King of Kings, the Lord of hosts, how would you fear a king in ancient times. Remember, God made the heavens, the earth, and all things on the earth including man. He is far more powerful than any ancient king. He made us to serve and worship Him and wants to interact and have fellowship with us in the future. By following His Word and by Faith in Jesus we become God’s adopted sons. Recognize that living by every Word from God means following, obeying and growing in understanding, and using this understanding in our actions as how we deal with challenges going forward in this present life.

## **F. The Heart, Mind, Soul and Spirit**

One needs to define clearly the meaning of the word “heart” as used by God. There are four words in total that define our person, these are soul, heart, mind and spirit.

1. First the “soul” is defined as our complete living body and mind, our entirety. It is not immortal, rather when we live we have the breath of life within us, it is given to us by God. When we die the breath of life returns to God and our spirit is collected by God and kept in order that at either the first or second resurrection it will be awakened and judged by Christ. We will be all judged according to our works throughout our life. We will also be judged according to our repentance and belief in God and Christ.
2. Second the “heart” is defined as the center of both spiritual activity and what guides us through the operations of daily living. It is the seat of conscience, the seat of affections and sensibilities, the seat of understanding, the seat of emotions. It is our individual disposition and character, it is the home of the personal life. It includes feelings as well as intellect. It is the center of our moral, spiritual and intellectual life. It contains our actions, understanding, beliefs of our will, affections, conscience and often our whole soul. Thoughts or feelings of the mind. It directs us in how we go through life.

3. Third the “mind” is defined as the center of the intellect, the center of imagination. It is a major part of the heart and also of the soul. Deep thought, imagination, understanding and creating are products of our mind.
4. Fourth the “spirit” is defined as the part of man that is his vital essence or energy that is distinct from matter. It is the part of the soul after it leaves the body and returns to God. It is the portion of a person that comes from and is tied to the spiritual world as opposed to the material world. The spirit is the highest part of man, it is given to us from God, it is higher than the soul which is in between of the body to the spirit. It is what makes us different from the animals. The spirit within us is what grows when we have God’s Holy Spirit residing within us and are led by His Spirit.

The heart is a combination of soul, mind and spirit all together. It is our attitude and action of going forward in life. We are given a choice, either to be focused on God and growing in righteousness, serving him in obedience and in works which show our love for God, or to go forward along our own path and doing our own thing, which most often is disobedience to God. The path of choosing to go forward with Christ is often referred to as going forward in the spirit (heart, mind and spirit), while going our own way is referred to as walking forward in the flesh. The way of going forward in the spirit focuses on God, the way of going forward in the flesh focuses on the world.

## G. John 3:16

[Joh 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.

There is more to John 3:16 that meets the eye. The important word in this verse is “believeth”. So ask yourself do you believe in Jesus ? Recognize that Jesus is the mediator of God as well as His Son, He is the Word in the Old Testament. He came into the world in the flesh and delivered the Words from God the Father to the whole world. God the Father and the Son are of the same mind and walk together. If you really believe, then you believe the Words Jesus spoke are true. If you believe the Words and actions of Jesus are true, then that means you need to do what He tells you and what He shows us to do by example. The context of the word believeth means to both believe and obey. Note that Satan believes, but he does not follow or obey. Ask yourself do you do what Jesus tells you and shows you by example ? Do you follow and obey Him ?

Exo 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Joh 14:15 If ye love me, keep my commandments.

Mat 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

Neh 1:9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

Pro 4:4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

**If you believe in Jesus, then you do what He says and follow His examples. So why does Jesus say the following ? Is it because many people think they are obedient and following God's laws and really are not ?**

Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mat 15:9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not.

Mar 7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Mar 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Luk 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

Luk 6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

Luk 6:48 He is like a man which built an house, and digged deep, and laid the foundation on a

rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

Luk 6:49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Luk 13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

Luk 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Luk 13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Luk 13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

Luk 13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

Luk 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

Luk 13:29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

Luk 13:30 And, behold, there are last which shall be first, and there are first which shall be last.

The path is not so easy, **deception** and **distraction** in this world will lead many astray. The path is one of personal growth as a child of God, one which we must follow the Words and examples of Christ, one where we show our love for God and for the world. We do this by following what God has directed His chosen people to do. Both the Old and New Testament Words of God apply. We need to study them carefully with the right attitude and an open mind. Our path must contain faith, prayer and action.

## H. Faith and Trust

Faith is our accepting of things that we cannot prove, a belief in something unseen, it involves hope on our part. Faith in God means we believe in our heart and mind on God, we place our trust in what He tells us. We often have some fear that accompanies our faith, by faith we obey, we believe in our salvation. We believe Jesus was conceived of the Holy Spirit of God, He walked among us in the flesh, He was without sin, He is the Son of God, He was rejected of the Jews and was persecuted, died on the cross for the whole worlds sins, more personally including

our own, He rose again after three days and nights and ascended up to heaven and sits on the right hand of God the Father. He is now our chief priest and intercessor, allowing us to go directly to God the Father in prayer.

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Faith is belief to the point that we will act upon it in trusting God. Faith without works is dead, our actions in going forward and putting our trust in God are a testament of our faith. Consider Abraham and his trust in God.

Jas 2:20 But wilt thou know, O vain man, that faith without works is dead?

Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jas 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Recognize that we are saved through the gift from God, His grace, and through our faith in Him. When God directs us to go forward, we need to do it acting on our faith in Him.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Note that faith, hope and charity are cornerstones of Christian growth and the most important is charity, which is a deep seated love within our heart.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

Jer 17:7 Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

The patience of saints is that of those who keep the commandments of God and the faith of Jesus.



[Rev 14:12](#) Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

The patience of the saints works in having faith grow within us as a result of the study of God's Word and the gift of God's Spirit within us. As our faith grows so does our trust in God, we need to abandon our trust in ourselves as well as the world around us and turn our trust to the Lord.

## I. Tithes and Alms

### New Testament:

The New Testament does not direct Christians to pay tithes. The tithes of the Old Testament were for support of the priesthood, the Levi's, who did not inherit land or possessions. However the theme in the New Testament is on giving to those in need, both to those guiding the church as well as to all that are impoverished. The old temple and its sacrifices were done away with upon the destruction of the temple and upon the sin sacrifice which was done once and for all by Christ's sacrifice on the cross, with His shedding of blood of the New Testament.

[Heb 7:2](#) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

[Heb 7:5](#) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

[Act 20:35](#) I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, **It is more blessed to give than to receive.**

[Mat 19:21](#) Jesus said unto him, **If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.**

Mar 10:21 Then Jesus beholding him loved him, and said unto him, **One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me**

Act 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, **It is more blessed to give than to receive.**

2Co 9:7 Every man according as he purposeth in his heart, *so let him* give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Eph 4:28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Mat 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Luk 11:41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

Luk 12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Times changed with Christ's sacrifice and the formation of His congregation or church, as well as the makeup of society with many people living in the cities and fewer farming and living off the land. In addition Government taxes were being imposed. From the New Testament forward support of alms and offerings for the church congregations in need and for the poor and needy was what replaced the tithe. One was to give to these two groups as one was able, not according to a set percentage. The amount one was giving was that of alms in the form of their own physical help and financial help to those being the poor and needy, alms are acts of kindness . Alms are giving to those who are less fortunate than ourselves, to those who are struggling with obtaining the basics of living.

1Ti 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1Ti 5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And,

The labourer *is* worthy of his reward.

[1Co 16:1](#) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

[1Co 16:2](#) Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

[1Co 16:3](#) And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

[2Co 8:14](#) But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

[2Co 9:6](#) But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

[2Co 9:7](#) Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

[2Co 9:8](#) And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

[2Co 9:9](#) (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

[2Co 9:10](#) Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

[2Co 9:11](#) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

[2Co 9:12](#) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

[2Co 9:13](#) Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

God loves a cheerful giver, one that does not give grudgingly. As part of loving our fellow man, we are to give freely as to the extent that we are blessed and able to do so, this is so that others that are not so blessed are not impoverished and in need. Those in the newly formed churches were to give to help support those that feed the church, those that preached the gospel of the kingdom of God along with that of the gospel of Christ and also to help all those that were in need in the church. The church was to see that what was given went to all those in need, not divided by fixed percents or amounts. It had a duty to help those within its group, those that were in need.

## Old Testament:

[Lev 27:30](#) And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

[Lev 27:31](#) And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

[Lev 27:32](#) And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD

[Deu 14:23](#) And thou shalt eat before Jehovah thy God, in the place which he shall choose, to cause his name to dwell there, the tithe of thy grain, of thy new wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear Jehovah thy God always.

[Deu 14:24](#) And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which Jehovah thy God shall choose, to set his name there, when Jehovah thy God shall bless thee;

[Deu 14:25](#) then shalt thou turn it into money, and bind up the money in thy hand, and shalt go unto the place which Jehovah thy God shall choose:

[Deu 14:26](#) and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee; and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou and thy household

The above verses go together, the general tithe to God in the Old Testament is one tenth of your gross rewards from the bounty of the land for the year. You also need to save or put aside enough to be able to take your family and go to celebrate the feast of the tabernacles in the place that God chooses. This additional amount will normally be 20% of the 10% tithe, or an additional 2% of your income.

## Current day perspective:

Now days we do not support a system of priests for conducting daily sacrifices etc. Rather we can and should support the "congregation" or most often called the Church and those who preach and feed the flock as they require. In the past it was mainly food that was provided to the Levites, that allowed them to live. In those early days, initially there were no Government taxes, rather the tithes were to support the priesthood. People raised cattle and farmed and sold their cattle and produce which was over what they needed to live themselves and they gave a percentage of their produce to God for the sacrifices and support of the temple priests. The alms were extra over and above the 10% tithes. The alms were specifically given to the poor, the disabled, the widows and the elderly. It was not a set amount, it was left up to what a person felt they were able to give. A second tithe was approximately the 2% to be saved and used by the

person and his family for going to the Feast of the Tabernacles, to be spent on expenses of travel and food and lodging. If this was not used it was to be given to the poor. A third tithe was that given every third year, it was the 10% tithe for that year, it was to go to both the Levite and the poor or those in need. This was the first tithe but distributed differently in the third year, it was not a double tithe, rather it was shared between the Levite and the poor for that year.

In addition to the regular tithes, a person was to give something as they felt they could afford on the annual feasts and Holy Days of the Lord. An amount they had put aside for these Holy Days, it was not specified to be a set amount.

Today we live in a different society, few people make their living off the land. Rather we have large populations and a few go to church and support the church with some amount, with which are erroneously called tithes, rather they are offerings or alms. People in general, those that go to Church and most all others support charities that give to the needy. Our Government takes taxes and uses some of these to support those in need through social assistance programs. Only a few celebrate and keep God's Holy Days. Churches usually have a minister and possibly an associate minister and volunteers. They have a building but do not pay taxes. There are some administrators associated with each particular denomination. If the church is well attended economics would indicate that it does exceptionally well in covering all costs along with surplus, if those attending are giving a reasonable portion of their income. The churches push and tell its' congregation they are to pay at least 10% of their income or that they are robbing God. This is a blatant deception that they use for their benefit. Those popular ones using television and internet are doing phenomenally well.

The amount of alms for a struggling family on the low end of the income scale, would be hard pressed to give up to 10% of their income. While those on the high end of the income scale would not miss the 10%, as they would still have lots left over for whatever they wished to purchase and however they wanted to live. Therefore the use of a percentage should not be used now days for offerings or alms. It is not commanded as a tithe or as a fixed percent in the New Testament. Rather one should give alms and offerings as one is able.

If one has sufficient income that he can give a good amount without being disadvantaged in having a reasonable standard of living, then it is a good thing to do. The amount should be going to those who are in need, whether within the church or without. It is totally up to each individual. The Important criteria is to give in a cheerful manner, in an amount as one can afford. Giving to those in need is an action of love towards others.

Then there is giving in the Holy Days as from the following verses.

Deu 16:16 Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before Jehovah empty:

Deu 16:17 every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee.

A question arises as to giving to the churches, which giving should not be called tithes, as to whether this is a good thing? This question becomes more relevant if the church is not following the commandments, ordinances, statutes, judgments, precepts and laws of God. But rather following the traditions of man. The church is to feed the flock and preach the gospel of the coming Kingdom of God to the world and to be directed by the Holy Spirit. It is unlikely that this will occur unless it is following the Words, and examples as given to us by Christ. Churches that tell it's congregation that a 10% tithe is required today are in error, taking an Old Testament commandment out of context. Christ said He will build His "Congregation", not that He will build His "Church" as usually translated. The Congregation is comprised of individuals led by the Holy Spirit, that are following Christ, not that of a hierarchical government of people directing the church body and setting doctrine. Following Christ's congregation is not a top down organization, rather it is an assembly of equals all worshiping and helping each other grow as God demands. It is good to keep this in mind, ask yourself what kind of Christian body do you attach yourself to.

## **J. Acquiring the Holy Spirit**

The protestant churches today will tell you that once you repent and accept Christ as your savior, you are then saved and the Holy Spirit is given to you and resides in you. If this is the case then the Churches should be led by the Holy Spirit, and this is not what is happening. One needs to check what the Bible tells us with respect to personally acquiring the Holy Spirit. Holy Spirit and Holy Ghost are used interchangeably.

Luk 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

If you ask God the Father to give you a portion of His Holy Spirit, once you have repented and taken on Christ, He will do so. The amount you receive will likely be dependent upon how you are growing and following Jesus. God knows your heart and if it is good, the Holy Spirit will dwell in

you and your body now becomes a Holy Temple. Examine the verses below to understand more about the Holy Spirit.

[1Co 12:3](#) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

[Eph 1:13](#) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

[Mat 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[Joh 20:22](#) And when he had said this, he breathed on *them*, and saith unto them, **Receive ye the Holy Ghost:**

[Act 8:17](#) Then laid they *their* hands on them, and they received the Holy Ghost.

[Act 8:18](#) And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

[Act 8:19](#) Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

[Act 15:8](#) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

[Act 20:28](#) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[Tit 3:5](#) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

**If you are to be led by the Holy Spirit while studying God's word, then you must fully believe and grow in Christ. You must follow Him and do what pleases Him. If you continue to go forth in obedience and grow as a child of God, the Holy Spirit will continue to guide you, to open up more**

and more understanding of God's Holy Word. This is how the "congregation" or the "church" of the New Testament are to grow.

Recognize that when you accept Christ and ask for the Holy Spirit to be given to you, now you will be led and God's words opened up to you, now the Bible will become alive. Providing you follow what Jesus taught us in Words and actions, the Holy Spirit will continue to grow in you and continue to lead you. Now your body becomes a temple of the Holy Spirit and all like minded people throughout the world are now part of God's church.

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

Jud 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Now you receive the gifts that come with the Holy Spirit, which are given in different amounts and in different abilities. Most will receive the gift of understanding and faith. Others will receive other gifts, the assembly or Church of God will have a full complement of the gifts, being given to each as his function within the assembly.

1Co 12:1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

1Co 12:2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

1Co 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

1Co 12:4 Now there are diversities of gifts, but the same Spirit.

1Co 12:5 And there are differences of administrations, but the same Lord.

1Co 12:6 And there are diversities of operations, but it is the same God which worketh all in all.



[1Co 12:7](#) But the manifestation of the Spirit is given to every man to profit withal.

[1Co 12:8](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

[1Co 12:9](#) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

[1Co 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1Co 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[Eph 4:16](#) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

In the protestant churches of today, they direct their churches with a top down administration, and they set their own doctrine and appoint a pastor over each church location, and the pastor uses his training to guide the group. It is not guided by an assembly of believers being directed by the Holy Spirit in each of the members. Because of doing it mans way, and not following and obeying what Christ directed, there is an absence of the gifts of the Holy Spirit working in the churches today. This is unfortunate, but the protestant churches all sprung up as offshoots of the Roman Catholic Church and carried over many erroneous activities and structures. They did not go back to the directives from Jesus and establish their breakaway church in the manner that it was originally started by Christ. This results in a limited understanding on part of most all congregations. One needs to question everything and ask God to send His Holy Spirit into our heart that we might be guided and have our minds open to what God directs us to do and how to grow. An important understanding as to whether you are following what God directs is to ask yourself, do you follow commandments or the traditions of man that are in conflict with the commandments of God ? Think carefully how you evaluate this question.

We are told that for one to have a continued presence and guidance from God's Holy Spirit, that we must go forward in obedience. If we do not accept and obey what we are shown it is very doubtful that you will be lead by the Holy Spirit.

[Act 5:32](#) And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

Unfortunately today, the Protestant Churches do not obey all that God has directed them to obey, they ignore scripture and justify to themselves how they go forward. So it is questionable how much of the Holy Spirit is found in their assembly. How they deviate will be covered later in other documents.

## K. Repent – What does it Require

When you take Christ on, when you believe in Him, you are to obey Him, you are told to repent. This means to change from the previous path and ways that you went through life, to walk on a new path that is set before you by Christ. You are to be truly sorry for your sins, for the previous errors in your ways and to go forth growing in righteousness, growing holy, by having a change in your heart and mind, a change in your focus, a change in your actions going forth in obedience and not sinning. Sin is the breaking of God's laws. Your focus now should be on obeying God and growing close to Him so that you will be found worthy to become one of His sons and when Christ returns, to be given an everlasting spiritual body so that you can live with, worship and serve God in the world to come. You no longer are to be focused on this present material world, you need to go through it, but its purpose is to allow you to mature and grow close to God. You are to live by every Word of God, to let His Spirit guide you and teach you. You need to pray and develop a relationship with God. You now have an obligation in going forward, one that shows your love to God. We show our love to God by keeping His laws and commandments which act within us in a manner to have us grow and mature the way that God wants us to grow. When you repent, you now have a total commitment to God, not a partial commitment, in going forward there is no looking back. Repenting is going forward as a new person and not sinning. That means we must go forward in obedience to God's directives to us. Repentance is a continuous action of going forward in following and obeying Jesus and doing the Will of God. Repent is not a one time action that you do and forget about it. It is an action of changing and growing into a new person, walking forward on the narrow path, walking forward in the spirit and not succumbing to the lusts of the flesh.

Consider the following verses from the Old Testament.

[Eze 18:4](#) Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

[Eze 18:5](#) But if a man be just, and do that which is lawful and right,

[Eze 18:6](#) *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

[Eze 18:7](#) *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

[Eze 18:8](#) He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

[Eze 18:9](#) Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

The above tells us that sin leads to death and walking in and keeping God's laws leads to eternal life. Even in the Old Testament, God continually extended an olive branch to His chosen people, He offered to blot out their sin if they turn from their wicked ways and go forward living in righteousness according to His ways. The word statutes, refers to the Holy Days of God. Jesus by his example kept the Holy Days.

Eze 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Eze 18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

If one goes from righteousness and then sins, then his previous righteousness will be forgotten and his sin will lead to death.

Eze 18:24 But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Eze 18:26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

Eze 18:27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

So even before Christ came into the world, God's people were given the opportunity to change from wicked ways to following righteous ways in order to go through life growing and pleasing God. The righteous ways are defined in God's laws, they are for all that become His people, not just for the Israelites. At the end, all are judged by the same set of rules. Therefore examine for yourself, what are God's laws? They are found in the Old Testament. The New Testament emphasizes the need to treat the laws by their intent and write them on your heart, not to treat them in a legalistic manner. When you write them on your heart and live in them, they have an action that works within you, in helping you to grow holy and righteous, in the manner that God intended us to grow. When you go forth obeying and following in the laws, you are showing your love to God by your action.

## L. Most Accurate Bibles

The King James Version is taken by most people that study the Bible as being the most accurate and easy to read and understand Bible. However in terms of accuracy, this is not totally correct. It has errors in word translation, punctuation and a few other deceptions.

The most accurate Old Testament Bible translation is the “Septuagint” translated by Sir Lancelot C.L. Brenton into English from the Textus Receptus. The Septuagint is a translation from Hebrew into Greek by Jews of the time, a few hundred years BC. When Jesus quoted scripture it came from the Septuagint. Unfortunately in translation from Hebrew and Aramaic into Greek a certain amount of understanding is lost.

For the New Testament the most accurate is the translation by William Tyndale, made from Erasmus manuscripts that were more accurate and older than the Catholic Church sanctioned Latin Vulgate version, which were an altered version of the word. Tyndale was killed for heresy in 1536, but his translation was completed and printed in 1526. A modern English spelling of Tyndale’s translation was made by David Daniell.

There are a number of difficult verses in the Bible, these should be checked against the Septuagint and Tyndale translations to ensure correct meaning. Note that, some other common Bible translations are more accurate than the King James Version for a number of specific verses. These that are useful for comparing are the following; Complete Jewish Bible, International Standard Version, Literal Translation of the Holy Bible, Tree of Life Version, World English Bible, 1898 Young’s Literal Translation and the New American Standard Bible.

Other Bibles that have been translated and felt to be accurate are those used by Messianic groups. For both the Old and New Testaments the Bible that is used is “The Scriptures” put out by the Institute of Scripture Research and is believed to be 95% accurate. It is the most accurate for the words used describing God and Jesus. The New Testament Bible that some follow is “Aramaic English New Testament” by Andrew Gabriel Roth.

Thus the most accurate Bibles that we have today are the following;

Septuagint –translated by C.L Brenton (for the Old Testament)

The Scriptures – by the Institute of Scripture Research (for the Old Testament)

New Testament – translated by William Tyndale and David Daniell

Aramaic English New Testament – translated by Andrew Gabriel Roth

The Complete Jewish Bible - David H. Stern

One normally uses the King James Version, written in 1611, as the most accurate and easy to read and understand Bible along with the Strong numbers. This is not completely accurate in

the translation and therefore on the most important and the most difficult passages, we should use in addition the other five Bibles listed above to make comparisons. We need to pray and ask God's Holy Spirit to guide us in the correct understanding. All Bible translations have mistakes, even including the ones listed above, this normally results from a preconceived thought in the mind of the person doing the translation. We need to follow the guidance from God's Holy Spirit when difficulties arise.

## **M. Overview of this Document**

There are quite a number of things we need to keep in mind as we study God's Word. It is only with a correct attitude and an open mind along with a solid background of knowledge of the topics covered above that one will be able to grasp, understand and grow in God's Word. If we have a stiff neck, then we will go our own way and justify to ourselves that the way we go is alright to God. Keep in mind there is God's way and the worlds or man's way and they are very different. To worship God we must worship in truth and spirit . To study God's Word, we must let God's Spirit guide us, we must ask and pray for this guidance. If we grow in faith, trust and obedience, God will give us more of His Holy Spirit to guide us and help us to continue to mature in the manner that He requires. Any documents that we read outside of the Bible, need to be read with critical evaluation in comparing them with what God's Word tells us.

Keep in mind our one default when things are not clear is to follow Jesus.

## **Appendix - Dictionary of Some Select Biblical Words**

Abomination – an impure thing, a detestable thing

Abound – to multiply, to make over and above

Abraham – the father of a multitude

Actions – acts, things done, behavior, way of working

Adventist – believes that the second coming of Christ is imminent

Affirmation –affirm, confirmation

Amen - a Hebrew word, meaning verily or so be it.

Assemble - gather together

Atonement - reconciliation, process by which man and God can again become at-one

Believe - to accept as true, to have faith or confidence, to commit oneself

Blessing / blessed - God blesses by giving prosperity either temporal or spiritual, bestowal of good.

Charity – translation of Greek, meaning love – greater than faith and hope, good will, benevolence

Chastening – instruction, discipline, convict, correction (often by punishment)

Christ – the anointed one, the chosen one of the Father

Church – the called out, the body of the faithful in Christ

Commandments – a command or mandate

Concupiscence – lust, illicit desire, sensual appetite

Congregation – Old Testament, the Hebrew people collectively as a community bound by religion

Conviction - strong belief

Covenant – an agreement

Devotional - state of being dedicated, consecrated, solemnly set aside for a particular purpose

Disbelief - refuse to believe

Disciple - a learner, one who follows one's teaching, a follower, a student

Election – the choice of individuals to be God's chosen children

Emmanuel - God with us

Evil – iniquity, bad, malignant, useless, injurious

Exhortation (Exhort) - encourage, an appeal

Faith – unquestioning belief

Fear - morally to revere, reverence, be in awe of, afraid

Fornication – in general refers to illicit sexual intercourse

God's house - a place, a dwelling, a temple

Gather together – a Christian meeting, assembling, a complete collection

Gentile – all persons not descendants of Abraham

Godly sorrow – grief, affliction, mourning, for unrighteousness, sadness for going against God

Grace – a favor, a gift, an act especially spiritual divine influence on the heart

Graft - inserting one plant into another

Israelite – belonging to Israel, a new name for Jacob after wrestling the angel, the collective name of the 13 tribes

Hallelujah - praise ye Jah, or praise Jehovah

Heart – the seat of emotions, when opened to Christ it becomes the dwelling place of Christ and that of the Holy Spirit

Holy – sacred, hallowed, set apart to the worship of God, clean morally, sinless

House of Prayer – house of God for a place of worship

Humble – to be meek, not proud, lowly

Incarnation – coming of God in the flesh

Iniquities – errors, deviating from the true, perversity, injustice

Jesus – God is salvation

Jew - all Israelites, the kingdom of Judah

Justify – make just, to vindicate, correct, to be right, free from blame, being declared righteous by God as a result of Christ's sacrifice on the cross

Laws –Torah, rules of conduct, instruction received

Lord – authority of ownership

Lord of hosts – God's dominion over all forces

Love – obedience is a test of love, love is a test of discipleship, highest motive for moral goodness, highest expression of man's relationship to God and fellow man, an earnest and anxious desire for an active and beneficent interest in the well being of the loved one,

The qualities which should characterize the love which we are to manifest toward our fellow-men are beautifully set forth in [1Co 13](#). It is patient and without envy; it is not proud or self-elated, neither does it behave discourteously; it does not cherish evil, but keeps good account of the good; it rejoices not at the downfall of an enemy or

competitor, but gladly hails his success; it is hopeful, trustful and forbearing--for such there is no law, for they need none; they have fulfilled the law.

Our love should be "without hypocrisy" ([Ro 12:9](#)); there should be no pretense about it; it should not be a thing of mere word or tongue, but a real experience manifesting itself in deed and truth ([1Jo 3:18](#)). True love will find its expression in service to man: "Through love be servants one to another" ([Ga 5:13](#)). What more wonderful illustration can be found of ministering love than that set forth by our Lord in the ministry of foot-washing as found in [Joh 13](#)? Love bears the infirmities of the weak, does not please itself, but seeks the welfare of others ([Ro 15:1-3](#); [Php 2:21](#); [Ga 6:2](#); [1Co 10:24](#)); it surrenders things which may be innocent in themselves but which nevertheless may become a stumbling-block to others ([Ro 14:15,21](#)); it gladly forgives injuries ([Eph 4:32](#)), and gives the place of honor to another ([Ro 12:10](#)). What, then, is more vital than to possess such love? It is the fulfillment of the royal law ([Jas 2:8](#)), and is to be put above everything else ([Col 3:14](#)); it is the binder that holds all the other graces of the Christian life in place ([Col 3:14](#)); by the possession of such love we know that we have passed from death unto life ([1Jo 3:14](#)), and it is the supreme test of our abiding in God and God in us ([1Jo 4:12,16](#)). To love God is to do so in a social or moral sense.

Messiah - anointed one from the lineage of David

Messianic – pertaining to the Messiah

Mind – imagination, thought, center of thought, intellect, will and intent

Obligation - sense of duty, binding or bond

Ordinances –decree, statutes, a bond or law, prescribe by statute, to submit to ceremonial rule

Prayer - is converse with God; the intercourse of the soul with God, not in contemplation or meditation, but in direct address to him. Prayer may be oral or mental, occasional or constant, ejaculatory or formal. It is a "beseeching the Lord" ([Ex 32:11](#)); "pouring out the soul before the Lord" ([1Sa 1:15](#)); "praying and crying to heaven" ([2Ch 32:20](#)); "seeking unto God and making supplication" ([Job 8:5](#)); "drawing near to God" ([Ps 73:28](#)); "bowing the knees" ([Eph 3:14](#)).

Prayer presupposes a belief in the personality of God, His ability and willingness to hold intercourse with us, His personal control of all things and of all His creatures and all their actions.

Acceptable prayer must be sincere ([Heb 10:22](#)), offered with reverence and godly fear, with a humble sense of our own insignificance as creatures and of our own unworthiness as sinners, with earnest importunity, and with unhesitating submission to the divine will. Prayer must also be offered in the faith that God is, and is the hearer and answerer of



prayer, and that He will fulfil His word, "Ask, and ye shall receive" ([Mt 7:7-8](#); [21:22](#); [Mr 11:24](#); [Joh 14:13-14](#)), and in the name of Christ ([Mr 16:20,20](#); [15:16](#); [Eph 2:18](#); [5:20](#); [Col 3:17](#); [1Pe 2:5](#)).

Precepts – a charge or doctrine, a commandment, an authoritative rule for action, a divine injunction in which man's obligation is set forth, rules of ethics

Progress – means growth in spirit

Public worship – worshipping in a group

Qualify – to make or be fit for a job

Redemption – the loosing of someone to pay the price

Repentance - There are three Greek words used in the New Testament to denote repentance. (1.) The verb *metamelomai* is used of a change of mind, such as to produce regret or even remorse on account of sin, but not necessarily a change of heart. This word is used with reference to the repentance of Judas ([Mt 27:3](#)).

(2.) Metanoëo, meaning to change one's mind and purpose, as the result of after knowledge. This verb, with (3) the cognate noun *metanoia*, is used of true repentance, a change of mind and purpose and life, to which remission of sin is promised.

Evangelical repentance consists of (1) a true sense of one's own guilt and sinfulness; (2) an apprehension of God's mercy in Christ; (3) an actual hatred of sin ([Ps 119:128](#); [Job 42:5-6](#); [2Co 7:10](#)) and turning from it to God; and (4) a persistent endeavour after a holy life in a walking with God in the way of His commandments.

Responsibility – obliged to do, duty

Rest – a day of ceasing from work, mental and physical

Revere – show a deep respect or love for

Righteousness – purity of heart, doing right, virtuous

Sanctified – set apart as God's people, to make inwardly whole, to make holy

Serve – minister to, to obey, to be a servant to

Sober – calm, temperate, sound-minded

Soul – a living being

Spirit - The spirit is thus in man the principle of life--but of man as distinguished from the

brute--so that in death this spirit is yielded to the Lord ([Lu 23:46](#); [Ac 7:59](#); [1Co 5:5](#), "that the spirit may be saved"). Hence, God is called the "Father of spirits" ([Heb 12:9](#)).

Statutes- decree, law or purity and divine character, that is hallowed or sacred, refer to God's Holy Days

Synagogue – usually taken as a place of assembly of Jews for the reading of God's word, a place for prayer and for teaching of God's word, particularly the laws of God.

Temple - a place where God's glory resides, it is a take off of the tabernacle and usually incorporates an assembly area for functioning the same as the synagogue, but also has a holy area for sacrifice and for God's glory to reside.

Testimony – to witness, to declare, a deposition, covenant

Trust - belief in the honesty and reliability of another, to be confident in the promise of another

Truth – reality and steadfastness, honest, established fact, the Word of God is truth

Victory – triumph, overcoming in a struggle

Washed – spiritually cleaned by God

Works - usually taken to be actions that show faith as being real and vital, they are deeds one does.

Word of God - the holy bible, Christ is the Word, the writings directed by the holy spirit.

Worship - honor, reverence, today taken to pray, praise, and study God's word.

Zion - Jerusalem

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