

That's The Way I Understand It - Series

THE BIBLICAL GOD IS A REWARDER

**Are You Informed About Where Biblical Christians Are Coming From
As You Make Decisions?**

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It is suggested that you punch holes in your printing of this reading and put it into a three-ring notebook.

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Are You Informed About Where Biblical Christians Are Coming From As You Make Decisions?

To be informed about Biblical Christianity and how Biblical Christians operate, you should be aware of and get a handle on the following Biblical Christianity issues:

Also, those who are affiliated with Christianity and who want to live a more Scriptural lifestyle based on the teachings of the Bible Prophets and Apostles should deal with the following Biblical Christianity Bible issues:

You may recognize that you are already doing the process outlined in this document but have never really articulated the process of development. May the following be of help to you:

The following presentation is a Bible interpretation position that is An Advocate for interpreting the Bible the way Jesus of Nazareth interprets the Bible with explanation, clarification, and reasons based on the Bible:

The following presentation is also suitable for an adult or older youth Discussion Group or Sunday School Class:

- **The “God’s Concern For Us” Issue (which is the supporting setting for the “Rewards” issue):** This issue is: the Bible presentation of the nature of God’s concern for us including what He has done for us. This is the reason that God has a desire and wants to enter into a covenant with us that has rewards for us.
 - Some related Scripture verses in the Bible would be:
 - [God’s theological and personal concern for us can last forever:] John 3:16-17 [Note that “John 3:16-17” means the Bible book of John, the third chapter, verses 16 through 17. Look it up in a Bible and read it now.]
 - [The Biblical God is concerned enough to make us in His own image and blessed us:] Genesis 1:26-28

- [God is so concerned about us that He has engraved us on His being:] Isaiah 49:15-16 [God speaking]
- [God's concern for us precedes our birth:] Jeremiah 1:4-5
- [God wants to dwell with us:] Exodus 25:1 with 25:8
- [God's concern blesses us in many ways:] Acts 14:15-17
- [There is even concern for thieves - - even respectable appearing ones:] Luke 19:1-10 with Matthew 27:27-44 and with Luke 23:39-43
- [God is concerned enough to help us in our weakness:] Isaiah 42:3 [Speaking of His Servant fulfilled in the Christ] with Psalm 147:3 [Speaking of God] and with Psalm 23:3
- [God concern offers redemption to us at any depth our life may be in:] Psalms 130:1-8 with Luke 1:68-70
- [God's concern offers us a new covenant in which He forgives our iniquities and remembers our sin no more:] Jeremiah 31:31-34 [Please note that the writings that the Bible writers refer to as "Scriptures" or "The Word Of God" make up two divisions in the Bible: the "Old Testament" or "Old Covenant" and the "New Testament" or "New Covenant". The "Old Testament" is also referred to as "the Law and the Prophets" and the "New Testament" is referred to as "the Apostles".]
- [God's concern for us offered in the new covenant grows out of the old covenant of concern for people:] Hebrews 9:11-15
- [God offers us faith in His concern for us and He offers support for that faith through facts which are coupled to a message that stands on the most solid thing possible which is God's power:] First Corinthians 15:3-11 with First Corinthians 2:2-16
- [God gives us fitting signs to support our faith in His concern for us: the signs make a seemingly unbelievable story sound plausible:] John 1:34-37 with Luke 1:34-37 and with Matthew 1:20-23 and also with Luke 2:10-12 including 2:16 [Please note that there are four books in the Bible containing the name "John" in the title: "John", "First John", "Second John", and "Third John". Also note that John the apostle of Jesus and the author of several books in the Bible is different from John the baptizer.]
- [God's love for us is deeper than we might expect:] Romans 5:6-8 with First Timothy 1:15
- [God's concern for us offers us a grace that is free:] Romans 3:23-24 with 3:28
- [God's shows concern for us by comforting our intellect about the authenticity of Christ with detailed prophecy about Him many years earlier than before it happened:] Isaiah chapter 53
- [God offers concern for us that goes beyond the hopelessness of physical and spiritual death:] Romans 6:23

- [God’s concern for us helps us deal with the evil of the universe including its relationship to death:] First John 3:8 with Hebrews 2:14 and also with First Corinthians 15:12-26
 - [God’s concern for us offers citizenship in His household:] Ephesians 2:19-20

- **The “Rewards” Issue:** This issue is: the Bible presentation of the nature of God being a rewarder to them that diligently seek Him in obedience. This is a statement about the fact that the covenant with God has rewards.
 - Some related Scripture verses in the Bible would be:
 - [Conditions under which you will receive rewards:] John 16:33
 - Hebrews 11:6
 - [And, about the “seeking” in the previous verse:] Deuteronomy 4:29
 - Psalm 19:7-11
 - First Samuel 2:30
 - Ezra 7:10 with Ezra 8:21-22
 - Deuteronomy 10:12-13
 - [Here is an example:] Mark 2:27 [Jesus speaking]; See the Appendix at the end of this document for clarifying background about the rewards and refreshing of the Sabbath day now being fulfilled in the Christian Sunday including comments on how we should use the day.
 - Luke 11:28 [Jesus speaking]
 - Matthew 6:20
 - Second Timothy 3:12-17
 - [Note that rewards are not for the works that we do. Rewards are based on obediently and diligently seeking God and His Christ rather than being based on any works that might result from this obedience and diligent seeking. Works give evidence of this obedience and diligent seeking in much the same way that works give evidence of faith in the Bible book of James sense.] First Samuel 15:22-23
 - Matthew 6:1-6, 16-18 with Matthew 5:10-13 and with Luke 6:22-23
 - Psalm 1:1-6
 - Second Samuel 22:21-25
 - Nehemiah 1:5
 - [And, again:] Hebrews 11:6

- **The “Grace And Mercy” Issue:** This issue is: the Bible explanation of those things from God that are not on the basis of rewards. These are clarifying statements about things in the covenant that are free gifts rather than rewards.
 - Some related Scripture verses in the Bible would be:

- Matthew 5:44-45 [Jesus speaking]
 - Ephesians 2:4-9 with Romans 9:31-33 [Note that our Salvation can not be earned by legalism but this does not mean that God does not honor obedience in those who have accepted His Salvation. It is possible for us to confuse (1) the fact that there is nothing we can do to earn Salvation with (2) the non-Biblical idea that it does not make any difference how we live since we do not earn our Salvation. The preceding “Rewards” Issue dealt with the fact that God does honor obedience in those who have accepted His Salvation.]
 - First Peter 1:3-4
 - Second Corinthians 5:21 [Speaking of God and Jesus Christ]
 - Hebrews 4:14-16 with [And noting that the truth of the preceding verses is because the veil to God’s holy place was torn to show that we can now enter into the holy presence of God through the Son:] Matthew 27:50-54

- **The “Deliverer” Issue:** This issue is: the support for the Person that the Bible presents as the Messianic Deliverer of the world. The Deliverer is the central facilitator of the Covenant.
 - Some related Scripture verses in the Bible would be:
 - [A statement of the centrality of Jesus the Christ the Son of God:] John 3:16-17
 - [The prediction of the coming of the Deliverer by Moses along with other predictions in the Bible:] Acts 3:22-23 with John 1:19-23 and with Isaiah 40:3 [The reference John the Baptizer was making] and also with Luke 24:21 [The prediction based expectations of those who were speaking of the dead in the tomb Jesus] and further with Acts 3:24-26
 - [The witness of John the Baptizer concerning the Deliverer:] John 1:32-34 with John 10:41-42
 - [His works support the authenticity of the Deliverer:] John 10:37-38 with John 5:36 [Jesus speaking in both of these statements]
 - [More about the authenticity supporting works of the Deliverer:] John 2:1-11 with John 4:53-54 and with Matthew 4:23-24 [Please note that “Gospel” means “Good News!”] and also with John 7:31
 - [Still more about the authenticity supporting works of the Deliverer:] Luke 7:19 with 7:21-23
 - [The unusual power of the deliverer as seen here by His disciples:] Mark 4:41
 - [The support of authenticity offered by the words of the Deliverer:] John 4:41-42 with Luke 4:32 and with Luke 20:20 continuing with verse 20:26 and also with Luke 24:2-8

- [The Deliverer fulfilled Bible prophecy and other Bible predictions:] John 2:15-17 with John 2:19 with John 2:22 with John 12:16 with Matthew 26:56 with John 19:34 plus John 19:36 with Mark 15:27-28; etc. and also see the For Further Study topic
 - [Two special prophecies about the Deliverer:] Luke 2:21-35 with Luke 2:36-38
 - [Signs helped people living through some unique Bible events accept the fact that indeed the hand of God was in these most unusual events in human experience:] The two verses Luke 2:12 and 2:16 with the whole manger sign story in Luke 2:1-21
 - [The Deliverer is all through the Bible:] Luke 24:15-16 continuing Luke 24:25-27 with Luke 24:44-48 with John 5:39
 - [The authenticity supporting impact of the raising of Lazarus from the dead by the Deliverer:] John 11:1-47 with John 12:9-11 and with John 12:17-19
 - [The Bible is enough however Someone did rise from the dead as shown by the section after this one:] John 5:46-47 [Jesus speaking] with Luke 16:29-31 [Jesus speaking]
 - [The ultimate support of the predicted resurrection from the dead never to die again of the Deliverer:] John 2:18-22 with Mark 15:29-32 with Matthew 27:37-44 with Matthew 12:38-42 with Matthew 16:1-4 with First Corinthians 1:17-31 with John 20:9 with Luke 24:2-11 with Mark 16:9-14 with John 20:24-29 with Matthew 27:62-66 with Matthew 28:11-15 with John 10:17-18 with First Corinthians 15:1-4 with Luke 24:46-47 with Acts 2:21-36
 - [The Deliverer makes huge claims about His authority which would be appropriate to His support:] John 14:6 with Matthew 25:31-33 [Jesus speaking] with Matthew 28:18-20
 - [The story of the Deliverer is relayed to the rest of human history by the ones who were eyewitnesses to Him:] Second Peter 1:16 with a fuller statement in Second Peter 1:12-18 with also Luke 1:1-2 and Luke 24:48 with John 1:14 with John 19:35 with John 21:24
 - [The witness of the Church through the ages concerning the Deliverer:] Hebrews 12:1-2
 - [We are told by those who were eyewitnesses of this most unusual story in human experience that what we know about the Deliverer was selected from overwhelming evidence; The Bible New Testament is what they chose to tell the world in a convincing manner about this very unusual Person they had seen up close:] John 20:30-31 with John 21:25
- **The “Bible’s Support For Itself” Issue:** This issue is: the way the Bible’s Messianic Deliverer supports the Bible and supports those who officially speak in

the Bible of Holy Scriptures in both the Bible Old and New Testaments, also called the Old and New Covenants. This includes the support that those who speak in the Bible give for the Bible. The Bible itself is the statement of the covenant. (See the website danielhookemusic.com for a Bible reading plan.)

- Some related Scripture verses in the Bible would be:
 - John 10:35 [Jesus speaking about the Bible]
 - John 5:39 [Jesus speaking about the Bible]
 - Luke 24:44-48 [Jesus speaking about the Bible]
 - Matthew 4:4 [Jesus speaking about the Bible by quoting the Old Testament]
 - Matthew 5:17-18 [Jesus speaking about the Old Testament]
 - Matthew 10:40 [Jesus speaking about the New Testament writers]
 - John 15:27; 17:20 [Jesus speaking about the New Testament writers]
 - [Jesus and His apostles speaking of Paul as a New Testament writer in these passages:] Acts 9:1-22; and 26:15-18 [Paul quoting Jesus] with Second Peter 3:15-16
 - [More evidence:] Hebrews 2:3-4
 - Matthew 7:24-29 [Jesus speaking about His Bible words]
 - First Peter 1:10-12 [Concerning the Spirit of Christ writing the Old Testament through the prophets]
 - [Concerning how God's Holy Spirit put together the Bible:] Psalm 119:89 with Psalm 12:6-7 with First Peter 1:25
 - Jeremiah 31:31-32, continuing with verse 31:34
 - First Kings 8:56
 - Deuteronomy 4:2
 - Romans 10:17
 - Second Peter 1:20 with Jeremiah 23:29 with Isaiah 55:11
 - Isaiah 48:18
 - Luke 11:28 [Jesus speaking about the Bible]
 - Luke 24:45 [Speaking of Jesus providing understanding of the Bible]
 - Matthew 11:29 [Jesus speaking about learning the Bible]

- **The “Interpretation Principles” Issue:** This issue is: the Bible based principles for interpreting the Bible. These are helps that the covenant gives to show us how to get the right interpretation of the covenant.
 - Some related Scripture verses in the Bible would be:
 - Acts 15:5 with 15:7-11 with 15:13 with 15:19-21 with Hebrews 8:13 [God is the reference in the missing first part of the sentence]; [It should be noted in passing that the New Covenant or New Testament part of the Bible Scriptures, in places like Acts 15 and the book of Hebrews, symbolically reinterprets some of the Old Covenant or Old Testament for New Covenant people and the

New Covenant New Testament keeps other parts of the Old Testament as is.]

- Matthew 5:17-18 [Jesus speaking about the Old Testament]; [The jot and tittle statement by Jesus points out that He is also concerned with the letter of the Bible and not just an inappropriate spiritualized interpretation of it. This issue gets confused in a statement in II Corinthians 3:6 that talks about the letter and the spirit (as well as in the book of Romans, chapter 7). But the verses that follow in the II Corinthians statement show that the “letter” is being used in the sense of the Old Covenant Law and the “spirit” is being used in the sense of the New Covenant life in the Holy Spirit of Christ. This statement is not talking about ignoring what letters of the Bible are obviously saying and then making some kind of spiritualized, unwarranted poetic interpretation from the words which can lead to strange interpretations.]
- I Corinthians 10:1-4 [The Rock that gave water to drink in the Old Testament is symbolically called Christ here in the New Testament. In a sense New Covenant New Testament people are not under the Old Covenant Old Testament part of the Bible. But, we need to handle the Old Testament in a way that Jesus and those He endorses in the Bible teaches.]
- First Corinthians 9:20-23 [Some possible limited application to interpreting Bible allowing for customs]
- [Applying the Bible under the guidance of God and Christ may not always be in a way that you might first think:] Romans 14:1, 14:17, 14:19, 14:21 with First Corinthians 8:1, 8:12, with First Corinthians 10:23, 10:32-33
- Matthew 22:29 [Jesus speaking] with Matthew 15:7-9 [Jesus speaking]
- John 15:1-6 [Jesus speaking]
- [It takes the help of Christ to understand the Bible and know which Scripture to use in which situation. It should be clear that we need to take the yoke of Christ and learn of Him with humbleness in such matters.] Matthew 11:29 [Jesus speaking]
- Luke 24:45 [Speaking of Jesus]
- Galatians 3:23-25
- Matthew 13:3-9 continuing in verses 13:18-23 and in Mark 4:3-20 and in Luke 8:5-15 [Jesus speaking in all of these verses] Here is combination of these several settings of this same Bible story from Jesus about the Word of God that especially applies to the Bible and our obedience to the Bible. This story gives a good basic picture of how the Bible works in our lives as we obey the directions from God and Christ given to us in the Bible. As we learn from Jesus we find out that in these Bible settings Jesus compares the Word of God to a sower when He said, “Listen, behold, a sower went forth to sow his seed: and it came to pass, as

he sowed, some seeds fell by the way side, and they were trodden down, and the fowls of the air came and devoured them up. Some fell upon a rock and upon stony places, where they had not much earth: and immediately they sprung up, because they had no depth of earth: and when the sun was up, they were scorched; and because they had no root, they withered away, because they lacked moisture. And some fell among thorns; and the thorns grew up with them, and choked them, and they yielded no fruit. But others fell on good ground, and did yield fruit that sprang up and increased; some thirtyfold, some sixtyfold, and some bare fruit an hundredfold. He that has ears to hear, let him hear.” When the disciples asked Jesus to explain this parable, Jesus said, “Hear ye therefore the parable of the sower. Now the parable is this: the seed is the Word of God. Those that receive seed by the way side are they that hear the Word; but when they have heard the Word of the Kingdom and understand it not, then comes immediately the Wicked One, Satan the Devil, and takes away out of their hearts the Word that was sown in their hearts, lest they should [emphasize believe] believe and be saved. But these are they likewise which receive the seed into stony places and which on the rock are sown; the same are they who, when they hear the Word, immediately receive the Word with joy and gladness, yet they have not root in themselves, and so endure and believe but for a while: for afterward, when affliction or tribulation or persecution arises because of the Word, immediately by and by they are offended, and in time of temptation fall away. And they also that received seed which fell sown among the thorns, these are they, which, when they have heard the Word, go forth, with cares and riches and pleasures of this life, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and the Word becomes unfruitful, and they become unfruitful, and bring no fruit to perfection. But they that receive seed sown on good ground, these are they, which in an honest and good heart, having heard the Word, receive it, understand it, and keep it; which also bear fruit, and bring forth with patience, some thirtyfold, some sixty, and some an hundred.”

- **The “Making Decisions” Issue:** This issue is: the nature of the way Biblical Christians make decisions and prepare themselves to make decisions. These are the examples of the types of things that those who have entered the covenant with God do to make decisions as they live out the covenant agreement. The covenant of rewards obviously requires that you live according to the covenant to be in a position for help with decisions.
 - Some related Scripture verses in the Bible would be:
 - John 3:1-8 [More on this later in this section]

- Acts 26:19-20 [More on this later in this section]
- Matthew 6:14-15
- Mathew 5:43-48
- John 14:20-27
- Isaiah 30:21
- First Thessalonians 5:17
- James 1:5-8
- Psalm 106:12-15
- Psalm 55:22 with First Peter 5:6-7
- Proverbs 3:7-8
- Jeremiah 12:8
- Matthew 22:29
- Psalm 119:105
- Hebrews 4:12
- Romans 15:4
- Hebrews 4:2
- Isaiah 52:2-3 [God speaking] and in another place it stated in Isaiah 59:1
- Matthew 19:26
- [One of the saddest places in the Bible is where Jesus was in His own local country area and it states:] Matthew 13:58 [Speaking of Jesus] with Mark 6:5-6 [Speaking of Jesus]
- James 1:22 with Matthew 7:21-23 with Luke 6:46 with Matthew 7:24-29
- Psalm 1 with Joshua 1:7-8
- Colossians 3:15
- James 3:14-18
- Matthew 7:15-16
- [Concerning cleansing of sin to do God's ministry:] Exodus 30:17-21
- Ps. 66:18
- James 4:3
- First John 2:15-17
- James 1:14-15
- Ephesians 5:21
- Colossians 3:18-19
- Ephesians 4:14-15
- James 4:6 with Proverb 16:18
- Mark 8:35-36 with still more comments on selfishness and wanting our own way in John 12:25
- Hebrews 13:17 with Acts 5:29
- Proverbs 23:13 with 29:15 with Deuteronomy 31:10-13 with Deuteronomy 6:3-7
- Matthew 25:24-30
- Proverbs 3:9-10
- Malachi 1:8

- Matthew 23:23 [See Appendix point Number 8]
 - Matthew 25:34-40 with Deuteronomy 26:12-13
 - Matthew 12:36
 - Exodus 20:1-18 [These verses are what is called “The Ten Commandments”] which is also in Deuteronomy 5:6-21 with Exodus 21:12 [Note that the Bible makes some clarification in these commandments and that this clarification has further clarification; also, some clarification may sound like clarification but it really may be a comment on the attitude of the accusers.]
 - Matthew 22:36 with Mark 12:29-31 and Matthew 22:40 plus John 15:12 [The commandment of Jesus for His followers]
 - Mark 2:27
 - [Lists of things to avoid and repent of in order not to interfere with the covenant with God and the rewards of the covenant:] Galatians 5:19-21 with First Corinthians 6:9-11 with Mark 7:20-23 with Mark 10:23-27 with Matthew 7:21 with Romans 1:18-32, 2:1-4 with Ephesians 5:3-7 with Matthew 5:22, 27, 28 [Comments on sinning in our hearts and minds even if not put into physical action] with First Timothy 5:8 with Second Timothy chapter 3 with Colossians 3:5-9 [Look up any words you do not know in a dictionary]
 - First Corinthians 6:18-20 with Romans 12:1-2
 - Romans 7:19-25
 - Second Corinthians 12:7-10
 - James 4:7
 - Proverbs 3:11-12
 - Luke 18:9-14
 - James 4:10
 - Mark 14:17-19
 - Ps.51 with First John 1:8-9 with James 4:8 with Psalm 119:9 with Mark 9:43-48 [Jesus speaking poetically] with Isaiah 55:6-7 with Second Chronicles 7:14
 - Psalms 119:11 [Comment on memorizing Bible verses]
 - Psalm 23
 - Philippians 4:13
- **The “Developing A Growing Concern” Issue:** This issue is: the nature of the way that Biblical Christians develop a growing concern for the Bible and its message including sources that they use to grow in and understand Biblical Christianity. These are the types of things that those who have accepted the covenant do to grow in their concern for the covenant offered to them and to better fulfill their covenant acceptance.
 - Some related Scripture verses in the Bible would be:
 - First Thessalonians 5:21
 - Luke 2:15

- James 4:8
 - Ps 130 with Luke 1:68-70
 - Romans 8:28
 - Acts 8:27-38
 - Mark 9:24 with Luke 17:5
 - Matthew 7:13-14
 - Hebrews 12:1-2
 - First Thessalonians 5:17
 - Luke 11:1 continuing with Matthew 6:9-13 [This is called “The Lord’s Prayer”]
 - Acts 1:6-11 with Revelation 22:12-13 with Matthew 25:13 [Concerning the Second Coming of Jesus Christ]
 - First Corinthians 3:1-3 with First Peter 2:1-2 also Hebrews 5:12 [Milk used in another sense]
 - Second Timothy 3:12-17
 - Acts 17:10-11
 - Joshua 1:8
 - Deuteronomy 29:29 with Deuteronomy 30:11-14
 - Luke 24:36 including 24:45
 - Luke 11:28 [Jesus speaking]
 - Psalm 73:3 including 73:12 and 73:17-20
 - Hebrews 10:25 [Attend a Church of Bible believers or meet with a group of them regularly] with Matthew 18:20 [Jesus speaking]
 - First Corinthians 14:12
 - Matthew 16:15-18
 - Psalm 34:8
 - Matthew 11:28-30
 - Revelation 3:20
 - Hebrews 11:6 which is: “But without faith it is impossible Him; for he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”
- **For Further Study:** This section concerns more support for the Person that the Bible presents as the Messianic Deliverer of the world.
 - Some related Scripture verses in the Bible would be:
 - Compare both Psalm 22 and Isaiah chapter 53 with the four accounts in Matthew chapters 26, 27, and 28; Mark chapters 14, 15, and 16; Luke chapters 22, 23, and 24 including Acts chapter 1 verses 1 through 11; and John chapters 16, 17, 18, 19, 20, and 21.

Bible verses are quoted from the King James Version translation of the Bible with some dictionary substitutions of more current words for older words with the same meaning but not as widely used now as in the days of King James; changes of more familiar word orders; etc.

- APPENDIX -

A theological exercise concerning the Biblical meaning of the Sabbath.
This exercise will require time, looking up cited references, and prayer.

After receiving what is called salvation, it is amazing that repentant sinners can receive rewards in this life and/or the next (the lay up treasures in heaven idea) by diligently seeking God and Christ (Hebrews 11:6). Actions with the right attitude are evidence of this diligently seeking God. Actions that people involve with diligently seeking God are tithing (giving), honoring the Sabbath under the New Covenant, dressing up for Church Worship Services to reverently be in the presence of an awesome God, using the Bible as Christ interprets it, etc. When you stop to think about it, some Bible teachings like not being bitter or not letting the sun set on your wrath have obvious built in rewards. Other Bible teachings tell us ways that block getting rewards such as how a man treats his wife can hinder his prayers. Psalm 34:8 challenges us by saying, “O taste and see that the Lord is good: blessed in the man that trusts in Him.” Talk to people that tithe to the Church or to the work of Christ including the Church and see how many of them think that it is a bad idea or check to find people that tried tithing and stopped because it was a bad idea. As an added plus, the occasional bit of designated giving can make things happen and the money goes where you want it to go without any institutional budget or other battles.

Here is some clarifying background on the rewards example of “The Sabbath was made for man, and not man for the Sabbath” found in Mark 2:27. The Bible Old Testament Sabbath is a rest day on the seventh day of the week. The subject of the Sabbath under the New Covenant is an important topic upon which those who make a thorough, systematic theological study of the Bible come out with somewhat differing positions. The following is the position of this document:

1. One item about the Sabbath we can deal with quickly. For Israel the Sabbath was a covenant sign of sanctification in Exodus 31:12-13, 16-17 because on the seventh day of creation God rested and was refreshed. Furthermore in Ezekiel 20:11-12 it reminds Israel that the Sabbath was a sign that it was God that sanctified them. However, Jesus in the New Covenant/Testament did not give the Sabbath to be a covenant sign. Thus, we are finished with our consideration of the possibility that the Sabbath may be a covenant sign in the New Testament. Now, let’s look at the rest of the items that we need to consider in a thorough look at the Sabbath.
2. At the Last Supper in Matthew 26:28, Mark 14:24, and Luke 22:20 we see that Jesus instituted the New Testament or New Covenant to replace the Old Testament or Old Covenant. Jesus says that His New Covenant “fulfills” the Old Covenant in Matthew 5:17-18 when He says, “Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill. For

- verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.'" Jesus continues in Matthew 5:19 by saying, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." So, the background from Jesus is that "any" Bible Old Testament commandment is important but some commandments may now be interpreted in a "fulfilled" sense.
3. The idea of a Sabbath day of rest and refreshing along with the blessing and sanctifying of the seventh day came from the creation in Genesis 2:1-3, "Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." So, from what we have said, the blessed and sanctified seventh day will be important to Jesus either as is or in a fulfilled sense.
 4. The command for remembering the blessed, hallowed, seventh day of rest and keeping it holy comes from what we call "The Ten Commandments" found in Exodus 20:8-11, "Remember the Sabbath day, to keep it holy. Six days shall you labor, and do all your work: but the seventh day is the Sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." So, from what we have said, the command to remember and keep holy the blessed, hallowed and sanctified seventh day of rest will be important to Jesus either as is or in a fulfilled sense.
 5. Specifically, though, Jesus upholds the Sabbath and its rewards when He said, "The Sabbath was made for man, and not man for the Sabbath" found in Mark 2:27. In Matthew 24:20 Jesus implies that He expects some kind of seventh day observance to be around until the end times. Note in passing that Jesus did contradict Sabbath practices of His day when it came to healing or getting a meal to eat and this created serious problems for Him with the religious establishment. (Also note in passing that the Old Covenant also promised rewards for keeping the Sabbath in Isaiah 56:1-7, "Thus says the Lord, 'You keep judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that does this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it, and keeps his hand from doing any evil. Neither let the son of the stranger, that has joined himself to the Lord, speak, saying, 'The Lord has utterly separated me from His people:' neither let the eunuch say, 'I am a dry tree.'" For thus says the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My Covenant; "even unto them will I give in My house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the Name of the Lord, to be His servants,

every one that keeps the Sabbath from polluting it, and takes hold of My Covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon My altar; for My house shall be called a house of prayer for all people.”””
Isaiah 58:13-14 promises rewards for keeping the Sabbath, “If you turn away your foot from the Sabbath, from doing your pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the Lord has spoken it.” Jeremiah 17:21-27 also spoke of both Old Covenant rewards for keeping the Sabbath plus the results of not hallowing the Sabbath.) So, from what we have said so far, Jesus upholds the Sabbath and its rewards: the “specific” command to remember and keep holy the blessed, hallowed and sanctified seventh day of rest and the “rewards” of the seventh day are “specifically” important to Jesus and will be under the New Covenant/Testament either as is or in a fulfilled sense.

6. Jesus will keep the Sabbath under the New Covenant/Testament. Jesus in Matthew 24:20-21 expects of some sort of Sabbath observance in New Testament times because it will still be appropriately observed around time of the Great Tribulation. As we have noted, Jesus did “not come to destroy, but to fulfill.” Thus, the question becomes, “Under the New Testament does Jesus keep the Sabbath as is or does He keep it in a fulfilled sense?” Note in Matthew 12:8, Mark 2:28, and Luke 6:5 that Jesus is Lord of the Sabbath having authority and power to change the Sabbath. Jesus is able to and can change the Sabbath to some kind of a “fulfilled” sense. For understanding from the Bible to answer our question, we can look at the words and actions of Jesus. We can look at the words and actions of the twelve Apostles and Paul whom Jesus empowered to speak for Him. We can look at the well-considered practice of the growing believers in the New Testament who are prayerfully acting under the guidance of the words and actions of Jesus, the Twelve, and Paul. Regarding God resting on the seventh day, Hebrews chapters 3-4 talk of a kind of “fulfilled” rest for the children of Israel available by entering the Promise Land in belief. (Jesus is another name for Joshua and Jesus in Hebrews 4:8 is considered to be Joshua who took the believing children of Israel into the Promise Land.) But in this “fulfilled” rest for children of Israel they were still to obey the Sabbath in the Old Testament/Covenant. There is a New Testament/Covenant “fulfilled” rest in Hebrews 4:10-11 which talks about New Testament believers not earning Salvation by their own works but instead by faith in Jesus Christ thus they can “rest” from their works. This goes along with what Jesus said in Matthew 11:28-30, “Come unto Me, all you that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls. For My yoke is easy, and My burden is light.” Is this “fulfilled” rest all that is expected in the New Testament or are we expected to still keep some kind of holy rest “fulfilled” or as is Old Testament Sabbath just as Joshua’s people still were expected to observe an Old Testament

Sabbath even though there was a fulfillment of God's rest by entering the Promise Land? The Sabbath worship will be around in the end times in the new heavens and new earth according to the end of the book of Isaiah in Isaiah 66:22-24. Jesus supported the Sabbath as we have already noted. The sinless Son of God Jesus went to the Synagogue regularly on the Sabbath as noted in Luke 4:16. He was noted for having a zeal for God's house in John 2:17 and this was true even in His youth in Luke 2:46-49. Jesus observed a holy seventh day of rest. If the Son of God needed, observed, supported a holy seventh day of rest, the same should be true by His example for us who are His people. But Jesus is Lord of the Sabbath as we have already mentioned and He has the power and authority to change the Sabbath as He "fulfills" the Old Testament. A change did occur with the seventh day in the New Testament. The followers of Christ in the New Testament began using "The Lord's Day", the first day of the week (Acts 20:7) rather than the seventh day, as the holy seventh day of rest because that is the day that Christ rose from the dead (the term "Lord's Day" is used in Revelation 1:9-11 where John did some writing on the book of Revelation). Hebrews 10:25 speaks of regularly assembling ourselves together. In Acts 20:7 Paul met with believers on the first day of the week for worship and study. So, there are some "fulfillments" of the Sabbath in both the Old Testament and the New Testament. However, the followers of Jesus still observed a seventh day on the first day of the week. This was a change in the Sabbath but Jesus is Lord of the Sabbath and can make changes in the Sabbath for His followers as He "fulfills" the Old Testament. Jesus sets a seventh day example for us in word and deed plus He expects a seventh day observance to be around in the New Testament.

7. Now let us look at a few loose ends.

First, Jesus made a lot of clarification in Sabbath observance. Jesus interpreted some Bible commands stricter than was common practice such as considering habitual patterns in our thought life like murderous or adulterous thoughts to be a violation of the commandments in addition to our actions that would break these same commands about murder and adultery (see Matthew 5:21-30). However, Jesus interpreted Bible commands concerning the Sabbath in a less strict manner than was common practice (see Matthew 12:1-8; Matthew 12:9-13; Mark 2:23-28; Mark 3:1-6; Luke 6:1-5; Luke 6:6-11; Luke 13:10-17; Luke 14:1-6; John 5:1-18; John 7:10-31; John 9:1-41 and these need to be definitely examined for important clarifications concerning remembering one holy day of rest every seven days).

Second, it is interesting to note in the New Testament that when the Ten Commands are mentioned by listing a few of them, the list never includes the Sabbath commandment (Mark 10:19, Luke 18:20). However, when Jesus said, "My God, My God, why have You forsaken Me?" as he took the sins of the world and sin separates one from God, it is plausible to think that Jesus was quoting the beginning of Psalm 22 as a way of referring to the whole Psalm which includes both the exasperation one could feel plus the comfort that comes from God to the faithful in such situations. Thus in the same manner these Ten commandment

lists could really be just quoting a few of the commandments as a way of referring to all ten.

Third, it is interesting and relevant for consideration to see that the Old Testament has God rebuking people for breaking the Sabbath and for polluting the Sabbath if you look up Sabbath and Sabbaths in a concordance. However, after the four Gospels in the New Testament, no one is rebuked for breaking the Sabbath, or for not observing a holy seventh day or for not observing the Lord's Day - - the first day of the week. It is even more interesting to note that the lists in the New Testament that say, "if you do these things, you will not inherit the Kingdom of God" (such as Galatians 5:19-21; First Corinthians 6:9-11; Mark 7:20-23; Mark 10:23-27; Matthew 7:21; Romans 1:18-32, 2:1-4; Ephesians 5:3-7; Matthew 5:22, 27, 28 [comments on sinning in our hearts and minds even if not put into physical action]; First Timothy 5:8; Second Timothy chapter 3; Colossians 3:5-9) list many things including specific or implied breaking of all of the Ten Commandments except the Sabbath commandment. The New Testament makes it look like it is not a serious matter to even forget about observing one holy day of rest every seven days. This document that you are reading or hearing is clearly not suggesting this view though. The position of this document is that even if this be true, why would you want to give up the rewards and benefits of remembering one holy day of rest every seven days?

Fourth, some places in the Bible on the surface have the appearance of giving a little slack in the use of the Bible and some places in the Bible do give a little slack in certain stages of a Christian's development to use a little slack in precisely applying the Bible. Some of these two kinds of places make comments concerning issues about observing days and about observing a holy seventh day.

Colossians 2:16-17 mentions holyday, new moon, and Sabbath days but in the context of not using these to earn Salvation (2:10 "you are complete in Him"). The issue here is not about observing a holy seventh day but rather observing days in order to earn Salvation. If you have eternal Salvation in Christ, do not abandon it and start trying to earn Salvation by the Old Testament Law which includes observing many days and festivals, etc. Galatians 4:9-11 with chapter 5 mentions observing days in a similar manner as Colossians. The issue of observing a holy seventh day as we diligently seek God and Christ, but not in the sense of trying to earn Salvation, is not really addressed in these places.

First Corinthians chapters 8 and 10 discuss meat offered to idols and other people's feelings about it. In some matters we should not practice our New Testament freedom if it is offensive to someone's developing faith in our presence. Matters such as the things in those lists of things to avoid or we will not inherit the Kingdom of God which we discussed in this Appendix in point Number 7 the Third item are not to be compromised though. This Bible discussion of the principle presented concerning meat offered to idols does not discuss whether it should be applied to the matter of the observance of a holy day

Romans 14:1-15:1 is very interesting in that it actually does grant some slack for the moment to developing Christians in some matters when it comes to precisely applying the Bible when it is part of their diligently seeking God and Christ but not as an Old Testament law of festival days or eating rules to earn Salvation which is rejected in other places that we have recently discussed. Of course, matters such as the things in those lists of things to avoid or we will not inherit the Kingdom of God which we discussed in this Appendix in point Number 7 the Third item are not to be compromised. Two of the things mentioned in Romans 14:1-15:1 are what you eat and the observing of special days. The days discussion seems more applicable to Maundy Thursday, Christmas, etc. than to a holy seventh day because there is reason to believe that the New Testament holy seventh day of rest is to be observed. But even if it is true that this applies to a holy seventh day, why would you want to lose the rewards? Romans 14:1-15:1 spends more time on giving some slack permitting personal opinion about diet such as eating vegetables only or eating only clean meats in spite of what the Bible said. The Bible has had different eating rules in different times of human history. Jesus said that what we eat does not defile us in Mark 7:14-23; Jesus made all meats clean in the story of Peter and Cornelius in Acts 10:1-48 and 11:1-18 which was also a sign that Jesus was reaching out to people who were not Jewish; man was vegetarian in the beginning in Genesis 1:29; at Noah in Genesis 9:3-4 man could eat meat and plants; in Leviticus 11 and Deuteronomy 14:1-21 man could not eat animals that were designated unclean; the next eating changes came with Jesus. In Romans 14:1-15:1 the slack given for eating rules and special days is in terms of the weak in the faith but who are still trying to lead a life unto the Lord. Who among us, when we first became a believer, did not have beliefs and practices in our early Christian growth that were not precisely Biblically grounded and needed a little slack from a merciful God? Remember the man in Mark 9:24, "Lord, I believe; help my unbelief." The status of those weak in the faith in Christ is secure. The thief on the cross went into Paradise that day with Jesus. However, the thief missed many benefits and rewards of the faith. Romans 15:1 mentions the strong and the weak with certainly no expectation that the weak, in the sense of spoken here, will not always be weak. Hebrews 5:12-14 speaks of those who do not give attention to growing to be strong in the faith saying that when they should have been teachers they were still babes. We grow from glory to glory in Second Corinthians 3:18. But, the strong are not the same as being perfect. Paul in Second Corinthians 12:7-10 had his thorn in the flesh. It helped him though seek and depend on Christ even more for strength. (Note that weak is used in a different sense in these thorn verses than in the Roman verses.) Again, even if it is true that this Romans discussion applies to a holy seventh day, why would you want to lose the rewards?

Acts chapter 15 removes much Old Testament/Covenant Law requirements and required ceremonies and sacrifices except for what the New Testament/Covenant keeps. The book of Hebrews symbolically shows some fulfillment of the Old Testament in Christ and fulfillment of the Old Testament in the New Testament as

Christ spoke of in Matthew 5:17-18. Hebrews speaks of some of these things to be a shadow of what will be fulfilled in Heaven as the examples in Hebrews chapter 4 and the statement in Hebrews 8:5 and as stated in Hebrews 10:1 “For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” Thus, much of the Old Testament we are no under as laws to obey although all of this is important in a fulfilled sense according to Jesus. To see what we are still under from the Old Testament sometimes takes diligent, prayerful study with God and Christ.

One other thing in the New Testament needs to be addressed. There are statements in the New Testament that on the surface make it seem like anything goes. First Corinthians 10:23 and a similar statement in chapter 6 states, “All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.” We just noted in Acts chapter 15 that we are free from many of the Old Testament requirements. We have a lot of liberty. However, the word “all” is obviously limited because it does not include the killing, adultery, etc. that are in those lists to avoid if we want to inherit the Kingdom of God. The statement “all things are lawful” does not mean that there are no rules as earlier in both I Corinthians chapter 6 and chapter 10 show. We are not free to write our own Bible with a helter-skelter religion. Biblical Christianity has content. The New Testament letters have a multitude of helpful rules. There are New Testament things to avoid lists that have eternal consequences. There are things to obey as part of obeying God and Christ. Jesus said, “If a man love Me, he will keep My words” in John 14:23-24.

So, from these loose ends, we see that the study of a holy seventh day of rest is a complex subject with indeed many surprising findings but it is a study that should not be taken lightly or omitted.

8. On the authority of our Lord Jesus Christ the Sabbath was made for man and all other considerations will fit under that concept as we have examined in this document. The holy seventh day of rest and refreshing and assembling is generally now remembered on the first day of week, the Lord’s Day, because that is the day of the week of the resurrection. Many weekly holy day traditions have been added to strengthen our faith practice such as dressing up in our good clothes to go to Church because Malachi 1:6-9 says to give our best to God and the Old Testament priest in the Temple dressed up special to be in God’s holy presence in His holy Sanctuary plus one person was sent out of the what is considered to be the heavenly banquet in Matthew 22:1-14 because he was not dressed properly. However, this tradition of dress should not be done in such a manner that it is in conflict with James 2:1-8. We should be sure not to miss or overlook benefits and rewards and refreshing of a holy seventh day of rest because of ignorance, peer pressure, lack of examination, etc., neither because of temptation to put earning money or gaining extra time ahead of remembering a holy seventh day and getting its rewards. Jesus said in Matthew 6:19-21, “Lay not up for yourselves

treasurers upon earth, where moth and rust does corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.” The holy seventh day of rest observed properly can be one piece of evidence that we are diligently seeking God and Christ which is the basis for rewards in Hebrews 11:6 in the same manner that James 2:17-26 explains works to be evidence of faith.

We should note in passing that in a similar manner to the promise of a reward with a holy seventh day that all Bible promises are a potential source of rewards. Old Testament promises are as is or in a fulfilled, spiritual sense as we discussed in this Appendix in point Number 2 assuming that you are meeting the conditions for the reward within a proper New Testament lifestyle. For example the idea of tithing ten percent of your income to the work of Christ is supported by Christ in Matthew 23:23 in the sense discussed in the document “IS THE CROSS OF JESUS CHRIST CENTRAL TO HUMAN HISTORY?” (see website danielhookemusic.com) under the section on the Church. The Old Testament big promise for tithing in Malachi 3:7-10 should be examined by New Testament believers to see if it will be rewarded as is or in a fulfilled, spiritual sense: “‘Even from the days of your fathers you are gone away from My ordinances, and have not kept them. Return unto Me, and I will return unto you,’ says the Lord of hosts. But you said, ‘Wherein shall we return?’ ‘Will a man rob God? Yet you have robbed Me.’ But you say, ‘Wherein have we robbed You?’ ‘In tithes and offerings. You are cursed with a curse: for you have robbed Me, even this whole nation. You bring all the tithes into the storehouse, that there may be meat in My House, and prove Me now herewith,’ says the Lord of hosts, ‘if I will not open to you the windows of heaven, and pour out you a blessing, that there shall not be room enough to receive it.’”

9. While assembling together for religious purposes and remembering the clarifications that Jesus made in remembering a holy seventh day, what is a good Biblical example of remembering a holy seventh day? Ezra was probably the greatest Sunday School teacher in the Bible as people assembled for study in Nehemiah chapters 8 and 9. As a religious culture living in another culture in Nehemiah 10:28-29, 10:31, 13:15-22, Nehemiah and his the people under the influence of Ezra observed the holy seventh day of rest regarding rest, selling of wares, and stocking up on groceries in the following manner: “And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the Law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God’s Law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes;” “And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day: and that we would leave the seventh year, and

the exaction of every debt.” “In those days I saw in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath to the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, ‘What evil thing is this that you do, and profane the Sabbath day? Did not your fathers do this, and did not our God bring all this evil upon us, and upon this city? Yet you bring more wrath upon Israel by profaning the Sabbath.’ And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened until after the Sabbath: and some of my servants I set at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, ‘Why do you lodge about the wall? If you do so again, I will lay hands on you.’ From that time forth they came no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of Your mercy.”

10. Jesus observed and supported a holy weekly day of rest and refreshing and reward taking time to meet with assembled believers. Can we do any less? Why would we want to lose the rewards?

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