

S NT 101: Pentecostal Explorations of the New Testament

Dr. HECardin

info@HECardin.com

www.HECardin.com

HECardin.com/MinistryHelps/

Facebook.com/HECardin

@DrHECardin (Twitter)

S Questions - Michael A. Hernandez, M.Div.

mhernandez@ptseminary.edu

423-559-5307

WHY?

It seeks to explore the nature and purpose of the New Testament by utilizing a distinctively Pentecostal approach to its study. The books are explored in the following ways: structure, content, theological emphases, and Pentecostal context.

Looking for ...

Pentecostal contexts of the New Testament.

Exhibit knowledge of the New Testament that informs Pentecostal faith and practice, both generally and more specifically.

Readings/Reflection Papers: Read all assigned material for the week. Then, turn in a one-page paper analyzing a pericope (5-16 verses) of Scripture from one of the assigned Bible readings. A pericope is a set of Bible verses that form one coherent unit.

Final Paper: Write a five-page research paper on a NT passage of your choice (8-20 verses long). Describe the passage in terms of its place in the book, its structure, purpose, historical and cultural background, and theological points. Provide your personal and Pentecostal interpretation of the passage in light of all these factors and how they are meant to be applied in the life of a believer. Minimum of 10 scholarly sources required, may use textbook.

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S For the Paper, Use this for Your Research.

I. Commentaries

Luz, David Hill - 20th Century, R.T. Frantz -Tendale, Gundry - this is more how Matthew effected the other writings. New International Critical Commentary - W.V. Davies & Dale Allison. John P. Myer, Edward Switser. Use Carson.

II. Periodical Literature.

NT Abstracts, turn to the index, find your passage. Use the CD Rom, punch in Matthew and the chapter and it will list the articles. Then go to the articles, read it. If the article is not in the library, then you can use the abstracts. Put it in brackets [N.T.A., Vol. ?, Page ?.] Sometimes the best stuff will be found in articles.

III. Theological dictionaries.

Gerhard Kittel - TDNT. If you are doing Greek exegesis, do not use little Kittel, use big Kittel. C. Brown - DNTT. Balz - The Exegetical Dictionary of the NT. Adolph Deissmann - Light from the ancient East.

IV. Monographs

Use Rudolph Bultman's - The History of the Synoptic Tradition.

Any work that deals with the topic. "A work on the parables," would be a monograph for your passage. The Dictionary of Jesus - are known as dictionary articles.

V. Grammars

If there is a peculiar construction, turn to that issue and discuss it. Blass DeBrunner Funk - BDF, Chamberlain, A. T. Roberson.

VI. N.T. Theology

If you are writing on the Holy Spirit, they may work on your text. You can use Bultmann, Kummel, Guthrie, Morris, L. Goppelt (who responded to Bultmann).

You are doing detective work. If there are no articles, say that, but you better know it. Don't give me your resource notes. Don't say, he said, they said. Make it your paper. You are in control. Don't let your sources control you. Use quotes sparingly. The longer the quote, the better it may be. An example would be the fourth chapter of the Footwashing book.

S <http://www.leeuniversity.edu/library/library-databases.aspx>
– Religion
– Religious Studies

<https://library.acaweb.org/wamvalidate?url=http%3A%2F%2F0-search.ebscohost.com.library.acaweb.org%3A80%2Flogin.aspx%3Fauthtype%3Dip%2Cuid%26profile%3Dehost%26defaultdb%3Drfh>

Username: fall2017

(lowercase, no space)

Password: citation

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S To Help with Your Paper and Citations

S HECardin.com/MinistryHelps

– If you are involved in acquiring a higher level of education (of which you are highly commended), here is an excellent example of Turbian of writing and use of citations created by Dr. Terry Cross.

<http://hecardin.com/wp-content/uploads/2014/08/Terry-Cross-Turbian-sorManualofStyleRev-05.pdf>

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Outline

- 01 Intertestamental and NT Historical Background, Settings of the NT
Readings: Chs 1, 2
- 02 Religious and Philosophical Settings, Jesus' Public Life and Ministry
Readings: pp 74-80, 85-92, Ch 6
- 03 Mark, Matthew
Readings: pp150-164, 186-193, 200-204,
- 04 Luke, John
Readings: pp 236-245, 255-258, 286-299, 317-321,
- 05 Acts, The Early Letters of Paul
Readings: pp 332-342, 384-391, 396-398, 400-401
- 06 The Major Letters and Prison Letters of Paul
Readings: pp 412-416, 424-428, 430-438, 454, 456-459, 461-464, 467-470
- 07 The Pastoral Letters of Paul, General Letters
Readings: pp 482-487, 490-491, 516-520, 522-527, 529-540
- 08 Hebrews, Revelation
Readings: pp 500-506, 548-561

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Free \$15 eBook – Jehovah-Rapha: The God Who Heals By Mary J. Nelson

Jehovah-Rapha: The God Who Heals: 72 Story-Based Meditations and Prayers by [Nelson, Mary J.]

Jehovah-Rapha: The God Who Heals: 72 Story-Based Meditations and Prayers

Anyone enduring pain will draw comfort from this collection of prayers and meditations, designed to connect you to the source of all healing: God. Written by a pastor and cancer survivor, the prayers are interwoven with profound stories from the Bible and modern life.

Jehovah-Rapha: The God Who Heals features 72 comforting and encouraging meditations and stories based on healing scriptures. Written by author, speaker, pastor of prayer, and cancer survivor, Mary J. Nelson, Jehovah-Rapha will point you to God, the Ultimate Healer. Nelson shares the Word without compromise, releases hope, and focuses on the heavenly Father's infinite love and grace. Each passionate prayer for healing that follows the meditations will help guide you as you pray the scriptures into your personal situation. Woven throughout are compelling true stories—both biblical and modern—of God's healing power at work, leading you to discover that He is all you'll ever need.

<http://hecardin.com/2017/11/10/free-15-ebook-jehovah-rapha-the-god-who-heals-by-mary-j-nelson/>

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Book

S A Survey of the New Testament: 5th Edition by Robert H. Gundry
Jun 24, 2012

https://www.amazon.com/s/ref=nb_sb_ss_i_1_13?url=search-alias%3Daps&field-keywords=robert+gundry+survey+of+the+new+testament&srefix=robert+gundry%2Caps%2C182&crd=2KQZFZQ23UKGB

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01 Intertestamental and NT Historical Background, Settings of the NT
Readings: Chs 1, 2

p29 Triumphant Entry

01 – Peace Rather than Power (Colt)

Trust Him. Rely on HIS Power rather than forcing yours.

02 – Praise or Pass to Others (Even Lower) (ROCKS)

If not you, then WHO? I want His to use me! You!

03 – Compassion over Complacency (Weeps)

Allow God to Break Your Heart.

04 – Reconciliation over Revolution (Reconcile)

Be Reconciled - then be a minister of reconciliation

05 – Fruit over Flowering (Fruit)

Do you have the Look? It's about LIFE.

06 – Worshiping God over Wrapped Up in Self (Cheating) (Worship)

Focus on God - Not on others.

07 – Executing (Obeying) Rather than Excusing (Not Fully Understanding) (OBEY)

Obey - By Faith!

The Hammer of God

The main character here is called - The Hammer or the "Sledgehammer" because of his fierce, intense, aggressiveness. He fought like a Sledgehammer!

He attacked hard and fast, guerrilla-warfare style.

The Hammer was a seasoned warrior.

And, because of his success against overwhelming odds, he was a hero to his fellow Israelis.

Israel was an occupied country.

Just like Jesus, in Jerusalem, being occupied by Rome.

The Syrian army had conquered Jerusalem and plundered the temple, using its treasures to finance a war against Egypt.

Then they broke down the walls of the city, rendering it defenseless.

This is the SAME army we are reading about in the news but almost 2,200 years ago.

There were some who sympathized with the invading army.

They welcomed the broadening of culture and the removal of religious restrictions. They were glad to be free of the rule of religious fundamentalists, even if it meant living in an occupied land. The oppressors appointed a high priest who was sympathetic to their more liberal position.

But a year later, the Syrian leader outlawed the practice of the Jewish religion.

He ordered the Scriptures destroyed.

The Sabbath day and other religious holidays were no longer to be observed.

The food laws were to be abolished, and circumcision was no longer to be practiced.

The Syrians built a new altar on top of the old one they had destroyed.

Then came the ultimate desecration: they sacrificed pigs – considered by all Jews to be unclean animals -- upon the holy altar in the Temple.

Although many Jews obediently followed these new decrees against their religion, some because of apathy, others because of fear, there were a few who did not obey. These pious Jews fled for the countryside, where they found refuge in the villages. Soon those in the rural countryside began to resist, forming a guerrilla movement to overthrow their Syrian oppressors. ***Their leader was known as the Hammer.***

From their strongholds in the mountains, ***the Hammer and his followers carried on a guerrilla campaign.*** They raided villages, overthrew pagan altars, killed their countrymen who sympathized with their Syrian oppressors, and circumcised children by force.

For better or for worse, the pious cast their lot with “the Hammer,” and the resistance movement assumed the character of a holy war.

The Hammer proved himself a master of guerrilla tactics. With a knowledge of the countryside and fresh support with each new success, he defeated every Syrian detachment sent after him.

Finally after **three years of battle** had given them control of the countryside, the Hammer's troops moved into Jerusalem.

The Hammer and his men pulled down the pagan altars which had been built in the street. They cleansed the temple and made a new altar. They set out incense and lights and offered a sacrifice. They prayed to the Lord, that even if they sinned against Him again, He would not let them be conquered by a foreign enemy. Then they celebrated for eight days.

(hanukkah)

Here it is.

This is why it's a big deal!

This is what helps us understand today. Palm Sunday.

As part of their celebration, **the Hammer rode through the city on horseback**, the victorious commander celebrating his success.

As he rode, the people held out palm branches and waved them before him, singing this chant of praise to the one who had saved them from the Syrians:

Psalm 118:25-26

Psalm 118:25 (NASB) O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity!

Psalm 118:26 (NASB) Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.

25 Hosanna! . . .

hosanna (Latin osanna, Greek ὡσαννά, hōsanná) is from Hebrew **הַעֲשֵׂה**, **אֲנִי הַעֲשֵׂה** hōshia-nā' which is short for hōšī'â-nā' from Aramaic

אֲנוּשׁוּא (ʾōshaʿnā) meaning "save, rescue, savior". - Oxford English Dictionary and Bauer lexicon

26 Blessed is he who comes in the name of the LORD.

Each day for eight days they shouted "Hosanna! Blessed is he who comes in the name of the Lord!" Then the people decreed that this victory should be remembered each year, celebrated with an eight day festival known as the Feast of Lights, or as we know it today, Hanukkah.

(For Jesus - it wasn't 8 days - some 5 days later Sun-Fri, He would be crucified.)

From "Hail Him" to "Nail Him"

An important battle had been won, but the war was far from over. There were still Syrian forces in the holy city. So when the Syrian leader died the following year, the Hammer laid siege to the Syrian garrison in Jerusalem.

In response, a new Syrian leader allowed the Jews to continue to make sacrifices at the temple.

But he ordered the destruction of the fortifications that the Hammer's forces had erected in the temple area. He deposed the collaborating high priest and nominated a new one.

This appeased many of the Jews, who were tired of war. But it did not appease the Hammer. Not content with the limited religious changes and the continued presence of foreign troops and a puppet high priest, he continued the military struggle.

These fresh disturbances led the new high priest and his sympathizers to call for Syrian help, which came in the form of fresh troops.

Those fresh troops arrived, and, faced with an overwhelming Syrian army, the Hammer's illustrious campaign came to an end, just as it had begun -- on the field of battle.

IT DIDN'T LAST! They were occupied again.

S **The Hammer - Judas Maccabeus**

We can read this in the non-canonical books of
1 Maccabees & 2 Maccabees

The Catholic Bible contains: Tobit, Judith, **1 and 2 Maccabees**,
Wisdom, Sirach, Baruch, ...

These books are usually not found in the Protestant Bible, but are
sometimes included in a separate inter-testamental section called the
"Apocrypha". = not forming part of the accepted canon of Scripture.

Not considered genuine.

SECOND MOVEMENT: Jesus

S Jesus Palm Sunday

Over 100 years later. Close to 200 years.

Almost two hundred years later, a second man rode into Jerusalem, greeted by
waving palm branches and the sounds of shouting crowds:

John 12:13b NIV

“Hosanna! Blessed is he who comes in the name of the Lord!”

Quoting - Psalm 118:25-26

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p46 Literacy

The smaller the town, the lower the rate
literacy rate was approximately 1 percent (if not lower).

Smaller 1%

Larger 10%

Average 4%

Have you now read

Matthew 19:4 "Haven't you read
Have you not heard
Oral Tradition

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P50 Finer Homes Has Doors

Jesus - Door Knock
YOU are expensive

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P51 Parakeet to the Paraclete

John 10.3, 4, 16, 27

How do we know it's a Word from the Lord

1 Corinthians 14:3 (KJV) But he that prophesieth speaketh unto men to
edification, and exhortation, and comfort.

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P53 Widows Destitute

James 1:27 (KJV) Pure religion and undefiled before God and the Father is this, To
visit the fatherless and widows in their affliction, and to keep himself unspotted
from the world.

Value of People, Children at Bottom

How men, women, boys, girls are valued in Leviticus

S Men - 50 (50 X 17 = 850)

Leviticus 27:3 (KJV) And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

S Women - 30 (30 X 17 = 510)

Leviticus 27:4 (KJV) And if it be a female, then thy estimation shall be thirty shekels.

Younger

S Males - 5-20 = 20

S Females - 5-20 = 10

Leviticus 27:5 (KJV) And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

S Males - 1m - 5 = 5

S Females - 1m - 5 = 3

Leviticus 27:6 (KJV) And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

Older People

S Males - 60+ = 15

S Females - 60+ = 10

Leviticus 27:7 (KJV) And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

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S p72 FOUR GOSPELS - <http://sites.utoronto.ca/religion/synopsis/>

The Five Gospels - <http://sites.utoronto.ca/religion/synopsis/meta-5g.htm>

02 Religious and Philosophical Settings, Jesus' Public Life and Ministry
Readings: pp 74-80, 85-92, Ch 6

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p76 Order of Service

Dis-Member

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p78 JAMA

JAMA – This is a reprint from The Journal of the American Medical Association, March 21, 1986, Volume 256. Great pictures of the crucifixion from the vantage point of a physician. Here is the JAMA article in a different way. All on one page. This may be preferred. A Study On the Physical Death of Jesus Christ BY William D. Edwards, MD; Wesley J. Gabel, MDiv; Floyd E. Hosmer, MS, AMI

<http://reason.landmarkbiblebaptist.net/AMA.html>

<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=3&ved=0ahUKEwj3xlnOm7TXAhVG4iYKHU31AuYQFggzMAI&url=http%3A%2F%2Fwww.ltrad.io.org%2Farticles%2F%3Fadmin%3Dlinktopdf%26link%3D44&usg=AOvVaw0xsdWV7KuFmRkDIBpxyeDq>

Color Pictures

<http://apologeticspress.org/apcontent.aspx?category=13&article=145>

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p86 GOOGLE 7 types of Pharisees

Seven Types of Pharisees

The Shoulder (or Shechemite) Pharisee: This type of pharisee was one who wore his good deeds on his shoulder – on display for all men to see.

The Wait-a-little Pharisee: This type of pharisee would want to wait to see how a situation played out before acting in any matter.

The Blind (or Bruised and Bleeding) Pharisee: This type of Pharisee was typified by the idea of him walking with his head down or turned away to avoid looking at, or bumping into women (who might be on their menstrual cycle) or other unclean folks.

Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices – mint, dill and cumin.

The Pestle (or Hump-backed) Pharisee: Similar to the Blind Pharisee, the Pestle Pharisee was known for walking around with his eyes averted for the purpose of avoiding visual temptations.

The Ever-Reckoning Pharisee: Here was a religious person who was always keeping score – trying to make sure that his good deeds always outnumbered his bad ones.

The God-fearing (or Timid) Pharisee: He was considered to be a ‘God-fearer’ in the manner of Job.

The God-loving Pharisee: This type of Pharisee was considered to be the ideal – a person who obeyed God out of true love and affection for Him, as in the manner of Abraham.

<http://www.fishingtheabyss.com/archives/116>

<https://www.christiantoday.com/article/7.familiar.types.of.pharisee/77087.htm>

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P87 Laws, Customs, 613 Codes (Mini-Laws)

Google - Ten Commandments 613 mitzvot

- 1 – To know there is a God — Ex. 20:2
- 2 -- Not to even think that there are other gods besides Him — Standard->Ex. 20:3 Yemenite->Ex. 20:2 [12]
- 3 -- To know that God is One — Deut. 6:4
- 4 -- To love God — Deut. 6:5
- 5 -- To fear God — Deut. 10:20
- 6 -- To sanctify God's Name — Lev. 22:32
- 7 -- Not to profane God's Name — Lev. 22:32
- 8 -- Not to destroy objects associated with God's Name — Deut. 12:4
- 9 -- To listen to the prophet speaking in God's Name — Deut. 18:15
- 10 -- Not to try the LORD unduly — Deut. 6:16
- 11 -- To emulate God's ways — Deut. 28:9
- 12 -- To cleave to those who know God — Deut. 10:20
- 13 -- To love other Jews — Lev. 19:18
- 14 -- To love converts — Deut. 10:19
- 15 -- Not to hate fellow Jews — Lev. 19:17
- 16 -- To reprove a sinner — Lev. 19:17
- 17 -- Not to embarrass others — Lev. 19:17
- 18 -- Not to oppress the weak — Ex. 22:21
- 19 -- Not to speak derogatorily of others — Lev. 19:16
- 20 -- Not to take revenge — Lev. 19:18
- 21 -- Not to bear a grudge — Lev. 19:18
- 22 -- To learn Torah — Deut. 6:7
- 23 -- To honor those who teach and know Torah — Lev. 19:32
- 24 -- Not to inquire into idolatry — Lev. 19:4
- 25 -- Not to follow the whims of your heart or what your eyes see — Num. 15:39
- 26 -- Not to blaspheme — Ex. 22:27

- 27 -- Not to worship idols in the manner they are worshiped — Standard->Ex. 20:6 Yemenite->Ex. 20:5
- 28 -- Not to worship idols in the four ways we worship God — Standard->Ex. 20:6 Yemenite->Ex. 20:5
- 29 -- Not to make an idol for yourself — Standard->Ex. 20:5 Yemenite->Ex. 20:4
- 30 -- Not to make an idol for others — Lev. 19:4
- 31 -- Not to make human forms even for decorative purposes — Standard->Ex. 20:21 Yemenite->Ex. 20:20
- 32 -- Not to turn a city to idolatry — Deut. 13:14
- 33 -- To burn a city that has turned to idol worship — Deut. 13:17
- 34 -- Not to rebuild it as a city — Deut. 13:17
- 35 -- Not to derive benefit from it — Deut. 13:18
- 36 -- Not to missionize an individual to idol worship — Deut. 13:12
- 37 -- Not to love the idolater — Deut. 13:9
- 38 -- Not to cease hating the idolater — Deut. 13:9
- 39 -- Not to save the idolater — Deut. 13:9
- 40 -- Not to say anything in the idolater's defense — Deut. 13:9
- 41 -- Not to refrain from incriminating the idolater — Deut. 13:9
- 42 -- Not to prophesy in the name of idolatry — Deut. 13:14
- 43 -- Not to listen to a false prophet — Deut. 13:4
- 44 -- Not to prophesy falsely in the name of God — Deut. 18:20
- 45 -- Not to be afraid of the false prophet — Deut. 18:22
- 46 -- Not to swear in the name of an idol — Ex. 23:13
- 47 -- Not to perform ov (medium) — Lev. 19:31
- 48 -- Not to perform yidoni ("magical seer") — Lev. 19:31
- 49 -- Not to pass your children through the fire to Molech — Lev. 18:21
- 50 -- Not to erect a pillar in a public place of worship — Deut. 16:22
- 51 -- Not to bow down before a smooth stone — Lev. 26:1
- 52 -- Not to plant a tree in the Temple courtyard — Deut. 16:21
- 53 -- To destroy idols and their accessories — Deut. 12:2
- 54 -- Not to derive benefit from idols and their accessories — Deut. 7:26
- 55 -- Not to derive benefit from ornaments of idols — Deut. 7:25
- 56 -- Not to make a covenant with idolaters — Deut. 7:2
- 57 -- Not to show favor to idolaters — Deut. 7:2
- 58 -- Not to let idolaters dwell in the Land of Israel — Ex. 23:33
- 59 -- Not to imitate idolaters in customs and clothing — Lev. 20:23

- 60 -- Not to be superstitious — Lev. 19:26
- 61 -- Not to go into a trance to foresee events
- 62 -- Not to engage in divination or soothsaying — Lev. 19:26
- 63 -- Not to mutter incantations — Deut. 18:11
- 64 -- Not to attempt to contact the dead — Deut. 18:11
- 65 -- Not to consult the ov — Deut. 18:11
- 66 -- Not to consult the yidoni — Deut. 18:11
- 67 -- Not to perform acts of magic — Deut. 18:10
- 68 -- Men must not shave the hair off the sides of their head — Lev. 19:27
- 69 -- Men must not shave their beards with a razor — Lev. 19:27
- 70 -- Men must not wear women's clothing — Deut. 22:5
- 71 -- Women must not wear men's clothing — Deut. 22:5
- 72 -- Not to tattoo the skin — Lev. 19:28
- 73 -- Not to tear the skin in mourning — Deut. 14:1
- 74 -- Not to make a bald spot in mourning — Deut. 14:1
- 75 -- To repent and confess wrongdoings — Num. 5:7
- 76 -- To say the Shema twice daily — Deut. 6:7
- 77 -- To pray every day — Ex. 23:25
- 78 -- The Kohanim must bless the Jewish nation daily — Num. 6:23
- 79 -- To wear tefillin (phylacteries) on the head — Deut. 6:8
- 80 -- To bind tefillin on the arm — Deut. 6:8
- 81 -- To put a mezuzah on the door post — Deut. 6:9
- 82 -- Each male must write a Torah scroll — Deut. 31:19
- 83 -- The king must have a separate Torah scroll for himself — Deut. 17:18
- 84 -- To have tzitzit on four-cornered garments — Num. 15:38
- 85 -- To bless the Almighty after eating — Deut. 8:10
- 86 -- To circumcise all males on the eighth day after their birth — Gen. 17:10
- 87 -- To rest on the seventh day — Ex. 23:12
- 88 -- Not to do prohibited labor on the seventh day — Standard->Ex. 20:11
Yemenite->Ex. 20:10
- 89 -- The court must not inflict punishment on Shabbat — Ex. 35:3
- 90 -- Not to walk outside the city boundary on Shabbat — Ex. 16:29
- 91 -- To sanctify Shabbat with Kiddush and Havdalah — Standard->Ex. 20:9
Yemenite->Ex. 20:8
- 92 -- To rest from prohibited labor on Yom Kippur — Lev. 23:32
- 93 -- Not to do prohibited labor on Yom Kippur — Lev. 23:32

- 94 -- To afflict oneself on Yom Kippur — Lev. 16:29
- 95 -- Not to eat or drink on Yom Kippur — Lev. 23:29
- 96 -- To rest on the first day of Passover — Lev. 23:7
- 97 -- Not to do prohibited labor on the first day of Passover — Lev. 23:8
- 98 -- To rest on the seventh day of Passover — Lev. 23:8
- 99 -- Not to do prohibited labor on the seventh day of Passover — Lev. 23:8
- 100 -- To rest on Shavuot — Lev. 23:21
- 101 -- Not to do prohibited labor on Shavuot — Lev. 23:21
- 102 -- To rest on Rosh Hashanah — Lev. 23:24
- 103 -- Not to do prohibited labor on Rosh Hashanah — Lev. 23:25
- 104 -- To rest on Sukkot — Lev. 23:35
- 105 -- Not to do prohibited labor on Sukkot — Lev. 23:35
- 106 -- To rest on Shemini Atzeret — Lev. 23:36
- 107 -- Not to do prohibited labor on Shemini Atzeret — Lev. 23:36
- 108 -- Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3
- 109 -- To destroy all chametz on 14th day of Nisan — Ex. 12:15
- 110 -- Not to eat chametz all seven days of Passover — Ex. 13:3
- 111 -- Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
- 112 -- Not to see chametz in your domain seven days — Ex. 13:7
- 113 -- Not to find chametz in your domain seven days — Ex. 12:19
- 114 -- To eat matzah on the first night of Passover — Ex. 12:18
- 115 -- To relate the Exodus from Egypt on that night — Ex. 13:8
- 116 -- To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
- 117 -- To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
- 118 -- To take up a Lulav and Etrog on the first day of Sukkot (in the temple)
- 119 -- Each man must give a half shekel annually — Ex. 30:13
- 120 -- Courts must calculate to determine when a new month begins — Ex. 12:2
- 121 -- To afflict oneself and cry out before God in times of calamity — Num. 10:9
- 122 -- To marry a wife by means of ketubah and kiddushin — Deut. 22:13
- 123 -- Not to have sexual relations with women not thus married — Deut. 23:18
- 124 -- Not to withhold food
- 125 -- To have children with one's wife — Gen. 1:28
- 126 -- To issue a divorce by means of a Get document — Deut. 24:1
- 127 -- A man must not remarry his ex-wife after she has married someone else — Deut. 24:4

- 128 -- To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
- 129 -- To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
- 130 -- The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
- 131 -- The court must fine one who sexually seduces a maiden — Ex. 22:15-16
- 132 -- The rapist must marry his victim if she is unwed — Deut. 22:29
- 133 -- He is never allowed to divorce her — Deut. 22:29
- 134 -- The slanderer must remain married to his wife — Deut. 22:19
- 135 -- He must not divorce her — Deut. 22:19
- 136 -- To fulfill the laws of the Sotah — Num. 5:30
- 137 -- Not to put oil on her meal offering (as usual) — Num. 5:15
- 138 -- Not to put frankincense on her meal offering (as usual) — Num. 5:15
- 139 -- Not to have sexual relations with your mother — Lev. 18:7
- 140 -- Not to have sexual relations with your father's wife — Lev. 18:8
- 141 -- Not to have sexual relations with your sister — Lev. 18:9
- 142 -- Not to have sexual relations with your father's wife's daughter — Lev. 18:11
- 143 -- Not to have sexual relations with your son's daughter — Lev. 18:10
- 144 -- Not to have sexual relations with your daughter — Lev. 18:10
- 145 -- Not to have sexual relations with your daughter's daughter — Lev. 18:10
- 146 -- Not to have sexual relations with a woman and her daughter — Lev. 18:17
- 147 -- Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
- 148 -- Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
- 149 -- Not to have sexual relations with your father's sister — Lev. 18:12
- 150 -- Not to have sexual relations with your mother's sister — Lev. 18:13
- 151 -- Not to have sexual relations with your father's brother's wife — Lev. 18:14
- 152 -- Not to have sexual relations with your son's wife — Lev. 18:15
- 153 -- Not to have sexual relations with your brother's wife — Lev. 18:16
- 154 -- Not to have sexual relations with your wife's sister — Lev. 18:18
- 155 -- A man must not have sexual relations with an animal — Lev. 18:23
- 156 -- A woman must not have sexual relations with an animal — Lev. 18:23
- 157 -- A man must not have sexual relations with a man — Lev. 18:22

- 158 -- Not to have sexual relations with your father — Lev. 18:7
- 159 -- Not to have sexual relations with your father's brother — Lev. 18:14
- 160 -- Not to have sexual relations with someone else's wife — Lev. 18:20
- 161 -- Not to have sexual relations with a menstrually impure woman — Lev. 18:19
- 162 -- Not to marry non-Jews — Deut. 7:3
- 163 -- Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4
- 164 -- Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9
- 165 -- Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9
- 166 -- Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3
- 167 -- Not to let a eunuch marry into the Jewish people — Deut. 23:2
- 168 -- Not to offer to God any castrated male animals — Lev. 22:24
- 169 -- The High Priest must not marry a widow — Lev. 21:14
- 170 -- The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15
- 171 -- The High Priest must marry a virgin maiden — Lev. 21:13
- 172 -- A Kohen (priest) must not marry a divorcee — Lev. 21:7
- 173 -- A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7
- 174 -- A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7
- 175 -- Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6
- 176 -- To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2
- 177 -- To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11
- 178 -- To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9
- 179 -- To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21
- 180 -- Not to eat non-kosher animals — Lev. 11:4

- 181 -- Not to eat non-kosher fowl — Lev. 11:13
- 182 -- Not to eat non-kosher fish — Lev. 11:11
- 183 -- Not to eat non-kosher flying insects — Deut. 14:19
- 184 -- Not to eat non-kosher creatures that crawl on land — Lev. 11:41
- 185 -- Not to eat non-kosher maggots — Lev. 11:44
- 186 -- Not to eat worms found in fruit on the ground — Lev. 11:42
- 187 -- Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43
- 188 -- Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21
- 189 -- Not to benefit from an ox condemned to be stoned — Ex. 21:2
- 190 -- Not to eat meat of an animal that was mortally wounded — Ex. 22:30
- 191 -- Not to eat a limb torn off a living creature — Deut. 12:23
- 192 -- Not to eat blood — Lev. 3:17
- 193 -- Not to eat certain fats of clean animals — Lev. 3:17
- 194 -- Not to eat the sinew of the thigh — Gen. 32:33
- 195 -- Not to eat mixtures of milk and meat cooked together — Ex. 23:19
- 196 -- Not to cook meat and milk together — Ex. 34:26
- 197 -- Not to eat bread from new grain before the Omer — Lev. 23:14
- 198 -- Not to eat parched grains from new grain before the Omer — Lev. 23:14
- 199 -- Not to eat ripened grains from new grain before the Omer — Lev. 23:14
- 200 -- Not to eat fruit of a tree during its first three years — Lev. 19:23
- 201 -- Not to eat diverse seeds planted in a vineyard — Deut. 22:9
- 202 -- Not to eat untithed fruits — Lev. 22:15
- 203 -- Not to drink wine poured in service to idols — Deut. 32:38
- 204 -- To ritually slaughter an animal before eating it — Deut. 12:21
- 205 -- Not to slaughter an animal and its offspring on the same day — Lev. 22:28
- 206 -- To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 17:13
- 207 -- To send away the mother bird before taking its children — Deut. 22:6
- 208 -- To release the mother bird if she was taken from the nest — Deut. 22:7
- 209 -- Not to swear falsely in God's Name — Lev. 19:12
- 210 -- Not to take God's Name in vain — Standard->Ex. 20:7 Yemenite->Ex. 20:6
- 211 -- Not to deny possession of something entrusted to you — Lev. 19:11
- 212 -- Not to swear in denial of a monetary claim — Lev. 19:11
- 213 -- To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20
- 214 -- To fulfill what was uttered and to do what was avowed — Deut. 23:24

- 215 -- Not to break oaths or vows — Num. 30:3
- 216 -- For oaths and vows annulled
- 217 -- The Nazirite must let his hair grow — Num. 6:5
- 218 -- He must not cut his hair — Num. 6:5
- 219 -- He must not drink wine
- 220 -- He must not eat fresh grapes — Num. 6:3
- 221 -- He must not eat raisins — Num. 6:3
- 222 -- He must not eat grape seeds — Num. 6:4
- 223 -- He must not eat grape skins — Num. 6:4
- 224 -- He must not be under the same roof as a corpse — Num. 6:6
- 225 -- He must not come into contact with the dead — Num. 6:7
- 226 -- He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
- 227 -- To estimate the value of people as determined by the Torah — Lev. 27:2
- 228 -- To estimate the value of consecrated animals — Lev. 27:12-13
- 229 -- To estimate the value of consecrated houses — Lev. 27:14
- 230 -- To estimate the value of consecrated fields — Lev. 27:16
- 231 -- Carry out the laws of interdicting possessions (cherem) — Lev. 27:28
- 232 -- Not to sell the cherem — Lev. 27:28
- 233 -- Not to redeem the cherem — Lev. 27:28
- 234 -- Not to plant diverse seeds together — Lev. 19:19
- 235 -- Not to plant grains or greens in a vineyard — Deut. 22:9
- 236 -- Not to crossbreed animals — Lev. 19:19
- 237 -- Not to work different animals together — Deut. 22:10
- 238 -- Not to wear shaatnez
- 239 -- To leave a corner of the field uncut for the poor — Lev. 19:10
- 240 -- Not to reap that corner — Lev. 19:9
- 241 -- To leave gleanings — Lev. 19:9
- 242 -- Not to gather the gleanings — Lev. 19:9
- 243 -- To leave the unformed clusters of grapes — Lev. 19:10
- 244 -- Not to pick the unformed clusters of grapes — Lev. 19:10
- 245 -- To leave the gleanings of a vineyard — Lev. 19:10
- 246 -- Not to gather the gleanings of a vineyard — Lev. 19:10
- 247 -- To leave the forgotten sheaves in the field — Deut. 24:19
- 248 -- Not to retrieve them — Deut. 24:19
- 249 -- To separate the "tithe for the poor" — Deut. 14:28

- 250 -- To give charity — Deut. 15:8
- 251 -- Not to withhold charity from the poor — Deut. 15:7
- 252 -- To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
- 253 -- The Levite must set aside a tenth of his tithe — Num. 18:26
- 254 -- Not to preface one tithe to the next
- 255 -- A non-Kohen must not eat Terumah — Lev. 22:10
- 256 -- A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
- 257 -- An uncircumcised Kohen must not eat Terumah — Ex. 12:48
- 258 -- An impure Kohen must not eat Terumah — Lev. 22:4
- 259 -- A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
- 260 -- To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
- 261 -- To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
- 262 -- Not to spend its redemption money on anything but food
- 263 -- Not to eat Ma'aser Sheni while impure — Deut. 26:14
- 264 -- A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
- 265 -- Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
- 266 -- Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
- 267 -- Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
- 268 -- The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
- 269 -- To read the confession of tithes every fourth and seventh year — Deut. 26:13
- 270 -- To set aside the first fruits and bring them to the Temple — Ex. 23:19
- 271 -- The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
- 272 -- To read the Torah portion pertaining to their presentation — Deut. 26:5
- 273 -- To set aside a portion of dough for a Kohen — Num. 15:20
- 274 -- To give the foreleg
- 275 -- To give the first shearing of sheep to a Kohen — Deut. 18:4
- 276 -- To redeem firstborn sons and give the money to a Kohen — Num. 18:15
- 277 -- To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
- 278 -- To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13

- 279 -- To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
- 280 -- Not to work the land during the seventh year — Lev. 25:4
- 281 -- Not to work with trees to produce fruit during that year — Lev. 25:4
- 282 -- Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
- 283 -- Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
- 284 -- To leave free all produce which grew in that year — Ex. 23:11
- 285 -- To release all loans during the seventh year — Deut. 15:2
- 286 -- Not to pressure or claim from the borrower — Deut. 15:2
- 287 -- Not to refrain from lending immediately before the release of the loans for fear of monetary loss — Deut. 15:9
- 288 -- The Sanhedrin must count seven groups of seven years — Lev. 25:8
- 289 -- The Sanhedrin must sanctify the fiftieth year — Lev. 25:10
- 290 -- To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9
- 291 -- Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11
- 292 -- Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11
- 293 -- Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11
- 294 -- Carry out the laws of sold family properties — Lev. 25:24
- 295 -- Not to sell the land in Israel indefinitely — Lev. 25:23
- 296 -- Carry out the laws of houses in walled cities — Lev. 25:29
- 297 -- The Tribe of Levi must not be given a portion of the land in Israel
- 298 -- The Levites must not take a share in the spoils of war — Deut. 18:1
- 299 -- To give the Levites cities to inhabit and their surrounding fields — Num. 35:2
- 300 -- Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34
- 301 -- To build a Temple — Ex. 25:8
- 302 -- Not to build the altar with stones hewn by metal — Standard->Ex. 20:24
Yemenite->Ex. 20:23
- 303 -- Not to climb steps to the altar — Standard->Ex. 20:27 Yemenite->Ex. 20:26
- 304 -- To show reverence to the Temple — Lev. 19:30
- 305 -- To guard the Temple area — Num. 18:2

- 306 -- Not to leave the Temple unguarded — Num. 18:5
- 307 -- To prepare the anointing oil — Ex. 30:31
- 308 -- Not to reproduce the anointing oil — Ex. 30:32
- 309 -- Not to anoint with anointing oil — Ex. 30:32
- 310 -- Not to reproduce the incense formula — Ex. 30:37
- 311 -- Not to burn anything on the Golden Altar besides incense — Ex. 30:9
- 312 -- The Levites must transport the ark on their shoulders — Num. 7:9
- 313 -- Not to remove the staves from the ark — Ex. 25:15
- 314 -- The Levites must work in the Temple — Num. 18:23
- 315 -- No Levite must do another's work of either a Kohen or a Levite — Num. 18:3
- 316 -- To dedicate the Kohen for service — Lev. 21:8
- 317 -- The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8
- 318 -- The Kohanim must wear their priestly garments during service — Ex. 28:2
- 319 -- Not to tear the priestly garments — Ex. 28:32
- 320 -- The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Eford — Ex. 28:28
- 321 -- A Kohen must not enter the Temple intoxicated — Lev. 10:9
- 322 -- A Kohen must not enter the Temple with his head uncovered — Lev. 10:6
- 323 -- A Kohen must not enter the Temple with torn clothes — Lev. 10:6
- 324 -- A Kohen must not enter the Temple indiscriminately — Lev. 16:2
- 325 -- A Kohen must not leave the Temple during service — Lev. 10:7
- 326 -- To send the impure from the Temple — Num. 5:2
- 327 -- Impure people must not enter the Temple — Num. 5:3
- 328 -- Impure people must not enter the Temple Mount area — Deut. 23:11
- 329 -- Impure Kohanim must not do service in the temple — Lev. 22:2
- 330 -- An impure Kohen
- 331 -- A Kohen must wash his hands and feet before service — Ex. 30:19
- 332 -- A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23
- 333 -- A Kohen with a physical blemish must not serve — Lev. 21:17
- 334 -- A Kohen with a temporary blemish must not serve — Lev. 21:17
- 335 -- One who is not a Kohen must not serve — Num. 18:4
- 336 -- To offer only unblemished animals — Lev. 22:21
- 337 -- Not to dedicate a blemished animal for the altar — Lev. 22:20

- 338 -- Not to slaughter it — Lev. 22:22
- 339 -- Not to sprinkle its blood — Lev. 22:24
- 340 -- Not to burn its fat — Lev. 22:22
- 341 -- Not to offer a temporarily blemished animal — Deut. 17:1
- 342 -- Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25
- 343 -- Not to inflict wounds upon dedicated animals — Lev. 22:21
- 344 -- To redeem dedicated animals which have become disqualified — Deut. 12:15
- 345 -- To offer only animals which are at least eight days old — Lev. 22:27
- 346 -- Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[10][11] — Deut. 23:19
- 347 -- Not to burn honey or yeast on the altar — Lev. 2:11
- 348 -- To salt all sacrifices — Lev. 2:13
- 349 -- Not to omit the salt from sacrifices — Lev. 2:13
- 350 -- Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3
- 351 -- Not to eat its meat — Deut. 12:17
- 352 -- Carry out the procedure of the sin offering — Lev. 6:18
- 353 -- Not to eat the meat of the inner sin offering — Lev. 6:23
- 354 -- Not to decapitate a fowl brought as a sin offering — Lev. 5:8
- 355 -- Carry out the procedure of the guilt offering — Lev. 7:1
- 356 -- The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
- 357 -- The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
- 358 -- A non-Kohen must not eat sacrificial meat — Ex. 29:33
- 359 -- To follow the procedure of the peace offering — Lev. 7:11
- 360 -- Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
- 361 -- To bring meal offerings as prescribed in the Torah — Lev. 2:1
- 362 -- Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
- 363 -- Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
- 364 -- Not to eat the meal offering of the High Priest — Lev. 6:16
- 365 -- Not to bake a meal offering as leavened bread — Lev. 6:10
- 366 -- The Kohanim must eat the remains of the meal offerings — Lev. 6:9

- 367 -- To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
- 368 -- Not to withhold payment incurred by any vow — Deut. 23:22
- 369 -- To offer all sacrifices in the Temple — Deut. 12:11
- 370 -- To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
- 371 -- Not to slaughter sacrifices outside the courtyard — Lev. 17:4
- 372 -- Not to offer any sacrifices outside the courtyard — Deut. 12:13
- 373 -- To offer two lambs every day — Num. 28:3
- 374 -- To light a fire on the altar every day — Lev. 6:6
- 375 -- Not to extinguish this fire — Lev. 6:6
- 376 -- To remove the ashes from the altar every day — Lev. 6:3
- 377 -- To burn incense every day — Ex. 30:7
- 378 -- To light the Menorah every day — Ex. 27:21
- 379 -- The Kohen Gadol must bring a meal offering every day — Lev. 6:13
- 380 -- To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
- 381 -- To make the show bread — Ex. 25:30
- 382 -- To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
- 383 -- To bring additional offerings on Passover — Num. 28:19
- 384 -- To offer the wave offering from the meal of the new wheat — Lev. 23:10
- 385 -- Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
- 386 -- To bring additional offerings on Shavuot — Num. 28:26
- 387 -- To bring two loaves to accompany the above sacrifice — Lev. 23:17
- 388 -- To bring additional offerings on Rosh Hashana — Num. 29:2
- 389 -- To bring additional offerings on Yom Kippur — Num. 29:8
- 390 -- To bring additional offerings on Sukkot — Num. 29:13
- 391 -- To bring additional offerings on Shmini Atzeret — Num. 29:35
- 392 -- Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
- 393 -- Not to eat from sacrifices offered with improper intentions — Lev. 7:18
- 394 -- Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
- 395 -- Not to eat from that which was left over — Lev. 19:8
- 396 -- Not to eat from sacrifices which became impure — Lev. 7:19
- 397 -- An impure person must not eat from sacrifices — Lev. 7:20
- 398 -- To burn the leftover sacrifices — Lev. 7:17
- 399 -- To burn all impure sacrifices — Lev. 7:19

- 400 -- To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
- 401 -- One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
- 402 -- Not to work consecrated animals — Deut. 15:19
- 403 -- Not to shear the fleece of consecrated animals — Deut. 15:19
- 404 -- To slaughter the paschal sacrifice at the specified time — Ex. 12:6
- 405 -- Not to slaughter it while in possession of leaven — Ex. 23:18
- 406 -- Not to leave the fat overnight — Ex. 23:18
- 407 -- To slaughter the second Paschal Lamb — Num. 9:11
- 408 -- To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
- 409 -- To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
- 410 -- Not to eat the paschal meat raw or boiled — Ex. 12:9
- 411 -- Not to take the paschal meat from the confines of the group — Ex. 12:46
- 412 -- An apostate must not eat from it — Ex. 12:43
- 413 -- A permanent or temporary hired worker must not eat from it — Ex. 12:45
- 414 -- An uncircumcised male must not eat from it — Ex. 12:48
- 415 -- Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20
- 416 -- Not to break any bones from the second paschal offering — Num. 9:12
- 417 -- Not to leave any meat from the paschal offering over until morning — Ex. 12:10
- 418 -- Not to leave the second paschal meat over until morning — Num. 9:12
- 419 -- Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4
- 420 -- To be seen at the Temple on Passover
- 421 -- To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14
- 422 -- To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14
- 423 -- Not to appear at the Temple without offerings — Deut. 16:16
- 424 -- Not to refrain from rejoicing with
- 425 -- To assemble all the people on the Sukkot following the seventh year — Deut. 31:12
- 426 -- To set aside the firstborn animals — Ex. 13:12
- 427 -- The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

- 428 -- Not to redeem the firstborn — Num. 18:17
- 429 -- Separate the tithe from animals — Lev. 27:32
- 430 -- Not to redeem the tithe — Lev. 27:33
- 431 -- Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27
- 432 -- Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18
- 433 -- Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25
- 434 -- Bring an oleh v'yored (temple offering)(if the person is wealthy
- 435 -- The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13
- 436 -- A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29
- 437 -- A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6
- 438 -- A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14
- 439 -- A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10
- 440 -- Not to substitute another beast for one set apart for sacrifice — Lev. 27:10
- 441 -- The new animal
- 442 -- Not to change consecrated animals from one type of offering to another — Lev. 27:26
- 443 -- Carry out the laws of impurity of the dead — Num. 19:14
- 444 -- Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2
- 445 -- Carry out the laws of the sprinkling water — Num. 19:21
- 446 -- Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12
- 447 -- The metzora must not remove his signs of impurity — Deut. 24:8
- 448 -- The metzora must not shave signs of impurity in his hair — Lev. 13:33
- 449 -- The metzora must publicize his condition by tearing his garments
- 450 -- Carry out the prescribed rules for purifying the metzora — Lev. 14:2
- 451 -- The metzora must shave off all his hair prior to purification — Lev. 14:9
- 452 -- Carry out the laws of tzara'at of clothing — Lev. 13:47
- 453 -- Carry out the laws of tzara'at of houses — Lev. 13:34
- 454 -- Observe the laws of menstrual impurity — Lev. 15:19

- 455 -- Observe the laws of impurity caused by childbirth — Lev. 12:2
- 456 -- Observe the laws of impurity caused by a woman's running issue — Lev. 15:25
- 457 -- Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3
- 458 -- Observe the laws of impurity caused by a dead beast — Lev. 11:39
- 459 -- Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29
- 460 -- Observe the laws of impurity of a seminal emission (regular ejaculation)
- 461 -- Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34
- 462 -- Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16
- 463 -- The court must judge the damages incurred by a goring ox — Ex. 21:28
- 464 -- The court must judge the damages incurred by an animal eating — Ex. 22:4
- 465 -- The court must judge the damages incurred by a pit — Ex. 21:33
- 466 -- The court must judge the damages incurred by fire — Ex. 22:5
- 467 -- Not to steal money stealthily — Lev. 19:11
- 468 -- The court must implement punitive measures against the thief — Ex. 21:37
- 469 -- Each individual must ensure that his scales and weights are accurate — Lev. 19:36
- 470 -- Not to commit injustice with scales and weights — Lev. 19:35
- 471 -- Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13
- 472 -- Not to move a boundary marker to steal someone's property — Deut. 19:14
- 473 -- Not to kidnap — Standard->Ex. 20:14 Yemenite->Ex. 20:13
- 474 -- Not to rob openly — Lev. 19:13
- 475 -- Not to withhold wages or fail to repay a debt — Lev. 19:13
- 476 -- Not to covet and scheme to acquire another's possession — Standard->Ex. 20:15 Yemenite->Ex. 20:14
- 477 -- Not to desire another's possession — Standard->Deut. 5:19 Yemenite->Deut. 5:18
- 478 -- Return the robbed object or its value — Lev. 5:23
- 479 -- Not to ignore a lost object — Deut. 22:3
- 480 -- Return the lost object — Deut. 22:1

- 481 -- The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18
- 482 -- Not to murder — Standard->Ex. 20:13 Yemenite->Ex. 20:12
- 483 -- Not to accept monetary restitution to atone for the murderer — Num. 35:31
- 484 -- The court must send the accidental murderer to a city of refuge — Num. 35:25
- 485 -- Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32
- 486 -- Not to kill the murderer before he stands trial — Num. 35:12
- 487 -- Save someone being pursued even by taking the life of the pursuer — Deut. 25:12
- 488 -- Not to pity the pursuer — Num. 35:12
- 489 -- Not to stand idly by if someone's life is in danger — Lev. 19:16
- 490 -- Designate cities of refuge and prepare routes of access — Deut. 19:3
- 491 -- Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4
- 492 -- Not to work nor plant that river valley — Deut. 21:4
- 493 -- Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8
- 494 -- Make a guard rail around flat roofs — Deut. 22:8
- 495 -- Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14
- 496 -- Help another remove the load from a beast which can no longer carry it — Ex. 23:5
- 497 -- Help others load their beast — Deut. 22:4
- 498 -- Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4
- 499 -- Conduct sales according to Torah law — Lev. 25:14
- 500 -- Not to overcharge or underpay for an article — Lev. 25:14
- 501 -- Not to insult or harm anybody with words — Lev. 25:17
- 502 -- Not to cheat a convert monetarily — Ex. 22:20
- 503 -- Not to insult or harm a convert with words — Ex. 22:20
- 504 -- Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2
- 505 -- Not to sell him as a slave is sold — Lev. 25:42

- 506 -- Not to work him oppressively — Lev. 25:43
- 507 -- Not to allow a non-Jew to work him oppressively — Lev. 25:53
- 508 -- Not to have him do menial slave labor — Lev. 25:39
- 509 -- Give him gifts when he goes free — Deut. 15:14
- 510 -- Not to send him away empty-handed — Deut. 15:13
- 511 -- Redeem Jewish maidservants — Ex. 21:8
- 512 -- Betroth the Jewish maidservant — Ex. 21:8
- 513 -- The master must not sell his maidservant — Ex. 21:8
- 514 -- Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46
- 515 -- Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16
- 516 -- Not to wrong a slave who has come to Israel for refuge — Deut. 23:16
- 517 -- The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9
- 518 -- Pay wages on the day they were earned — Deut. 24:15
- 519 -- Not to delay payment of wages past the agreed time — Lev. 19:13
- 520 -- The hired worker may eat from the unharvested crops where he works — Deut. 23:25
- 521 -- The worker must not eat while on hired time — Deut. 23:26
- 522 -- The worker must not take more than he can eat — Deut. 23:25
- 523 -- Not to muzzle an ox while plowing — Deut. 25:4
- 524 -- The courts must carry out the laws of a borrower — Ex. 22:13
- 525 -- The courts must carry out the laws of an unpaid guard — Ex. 22:6
- 526 -- Lend to the poor and destitute — Ex. 22:24
- 527 -- Not to press them for payment if you know they don't have it — Ex. 22:24
- 528 -- Press the idolater for payment — Deut. 15:3
- 529 -- The creditor must not forcibly take collateral — Deut. 24:10
- 530 -- Return the collateral to the debtor when needed — Deut. 24:13
- 531 -- Not to delay its return when needed — Deut. 24:12
- 532 -- Not to demand collateral from a widow — Deut. 24:17
- 533 -- Not to demand as collateral utensils needed for preparing food — Deut. 24:6
- 534 -- Not to lend with interest — Lev. 25:37
- 535 -- Not to borrow with interest — Deut. 23:20
- 536 -- Not to intermediate in an interest loan
- 537 -- Lend to and borrow from idolaters with interest — Deut. 23:21

- 538 -- The courts must carry out the laws of the plaintiff
- 539 -- Carry out the laws of the order of inheritance — Num. 27:8
- 540 -- Appoint judges — Deut. 16:18
- 541 -- Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17
- 542 -- Decide by majority in case of disagreement — Ex. 23:2
- 543 -- The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2
- 544 -- A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2
- 545 -- The courts must carry out the death penalty of stoning — Deut. 22:24
- 546 -- The courts must carry out the death penalty of burning — Lev. 20:14
- 547 -- The courts must carry out the death penalty of the sword — Ex. 21:20
- 548 -- The courts must carry out the death penalty of strangulation — Lev. 20:10
- 549 -- The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22
- 550 -- Bury the executed on the day they are killed — Deut. 21:23
- 551 -- Not to delay burial overnight — Deut. 21:23
- 552 -- The court must not let the sorcerer live — Ex. 22:17
- 553 -- The court must give lashes to the wrongdoer — Deut. 25:2
- 554 -- The court must not exceed the prescribed number of lashes — Deut. 25:3
- 555 -- The court must not kill anybody on circumstantial evidence — Ex. 23:7
- 556 -- The court must not punish anybody who was forced to do a crime — Deut. 22:26
- 557 -- A judge must not pity the murderer or assaulter at the trial — Deut. 19:13
- 558 -- A judge must not have mercy on the poor man at the trial — Lev. 19:15
- 559 -- A judge must not respect the great man at the trial — Lev. 19:15
- 560 -- A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6
- 561 -- A judge must not pervert justice — Lev. 19:15
- 562 -- A judge must not pervert a case involving a convert or orphan — Deut. 24:17
- 563 -- Judge righteously — Lev. 19:15
- 564 -- The judge must not fear a violent man in judgment — Deut. 1:17
- 565 -- Judges must not accept bribes — Ex. 23:8

- 566 -- Judges must not accept testimony unless both parties are present — Ex. 23:1
- 567 -- Not to curse judges — Ex. 22:27
- 568 -- Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27
- 569 -- Not to curse any upstanding Jew — Lev. 19:14
- 570 -- Anybody who knows evidence must testify in court — Lev. 5:1
- 571 -- Carefully interrogate the witness — Deut. 13:15
- 572 -- A witness must not serve as a judge in capital crimes — Deut. 19:17
- 573 -- Not to accept testimony from a lone witness — Deut. 19:15
- 574 -- Transgressors must not testify — Ex. 23:1
- 575 -- Relatives of the litigants must not testify — Deut. 24:16
- 576 -- Not to testify falsely — Standard->Ex. 20:14 Yemenite->Ex. 20:13
- 577 -- Punish the false witnesses as they tried to punish the defendant — Deut. 19:19
- 578 -- Act according to the ruling of the Sanhedrin — Deut. 17:11
- 579 -- Not to deviate from the word of the Sanhedrin — Deut. 17:11
- 580 -- Not to add to the Torah commandments or their oral explanations — Deut. 13:1
- 581 -- Not to diminish from the Torah any commandments
- 582 -- Not to curse your father and mother — Ex. 21:17
- 583 -- Not to strike your father and mother — Ex. 21:15
- 584 -- Respect your father or mother — Standard->Ex. 20:13 Yemenite->Ex. 20:12
- 585 -- Fear your mother or father — Lev. 19:3
- 586 -- Not to be a rebellious son — Deut. 21:18
- 587 -- Mourn for relatives — Lev. 10:19
- 588 -- The High Priest must not defile himself for any relative — Lev. 21:11
- 589 -- The High Priest must not enter under the same roof as a corpse — Lev. 21:11
- 590 -- A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1
- 591 -- Appoint a king from Israel — Deut. 17:15
- 592 -- Not to appoint a foreigner — Deut. 17:15
- 593 -- The king must not have too many wives — Deut. 17:17
- 594 -- The king must not have too many horses — Deut. 17:16
- 595 -- The king must not have too much silver and gold — Deut. 17:17
- 596 -- Destroy the seven Canaanite nations — Deut. 20:17

- 597 -- Not to let any of them remain alive — Deut. 20:16
- 598 -- Wipe out the memory of Amalek — Deut. 25:19
- 599 -- Remember what Amalek did to the Jewish people — Deut. 25:17
- 600 -- Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19
- 601 -- Not to dwell permanently in Egypt — Deut. 17:16
- 602 -- Offer peace terms to the inhabitants of a city while holding siege
- 603 -- Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7
- 604 -- Not to destroy food trees even during the siege — Deut. 20:19
- 605 -- Prepare latrines outside the camps — Deut. 23:13
- 606 -- Prepare a shovel for each soldier to dig with — Deut. 23:14
- 607 -- Appoint a priest to speak with the soldiers during the war — Deut. 20:2
- 608 -- He who has taken a wife
- 609 -- Not to demand from the above any involvement
- 610 -- Not to panic and retreat during battle — Deut. 20:3
- 611 -- Keep the laws of the captive woman — Deut. 21:11
- 612 -- Not to sell her into slavery — Deut. 21:14
- 613 -- Not to retain her for servitude after having sexual relations with her — Deut. 21:14

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p91 Diaspora

Chai

Acts 1.8 Go

Acts 8.1 (Not until persecution)

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P92 God Fearer

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p103 Ante-Nicene Fathers

Early Church Fathers

<https://www.ccel.org/fathers.html>

ANF01. The Apostolic Fathers with Justin Martyr and Irenaeus - 1560 pages

<https://www.ccel.org/ccel/schaff/anf01.pdf>

Chapter XXII.—The thirty Æons are not typified by the fact that Christ was 1005 baptized in His thirtieth year: He did not suffer in the twelfth month after His baptism, but was more than fifty years old when He died.

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p106 Original Manuscripts

Professor working at the library - someone asked, "I'd like to check out the original hand written Bible."

He said - Sorry, it's checked out already.

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Additions of Compliment

Prayer & Fasting

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S Original Text

S HAVEYOUEVERSEENSUCHABUNDANCEONTHE TABLE

Someone read this for me.

S Original - No Vowels, No Punctuation

S THLRDSMSHPHRDSHLLNTWNT

If you can read this, raise your hand.

If you CAN NOT!

Someone come up and read this.

Raise your hand once you get it.

Psalms 23:1 (KJV) The LORD is my shepherd; I shall not want.

<><

S READ THIS FOR ME (Punctuate)

S SO SHALL THEY FEAR THE NAME OF THE LORD FROM THE WEST AND HIS GLORY FROM THE RISING OF THE SUN WHEN THE ENEMY SHALL COME IN LIKE A FLOOD THE SPIRIT OF THE LORD SHALL LIFT UP A STANDARD AGAINST HIM

S Isaiah 59:19 (KJV) So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

You COULD read it like this:

S So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in (PUT THE COMMA HERE!) like a flood the Spirit of the LORD shall lift up a standard against him.

That changes is it.

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Acts 8:28 (KJV) Was returning, and sitting in his chariot read Esaias the prophet.

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S P108 What's your favorite Version & WHY?

Google Search - Comparing Versions of the Bible

See Charts

Romans 14:1 (KJV) Him that is weak in the faith receive ye, but not to doubtful disputations.

Romans 14:1 (NASB) Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

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S P116 Gospel of Thomas

FOUR GOSPEL - <http://sites.utoronto.ca/religion/synopsis/>

FIVE Gospel - Thomas - <http://sites.utoronto.ca/religion/synopsis/meta-5g.htm>

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S P118 Why Is Mark Written First?

Marcan Priority

- Shortest. You tend to enlarge, not shorten later works.
- Roughest (Greek)
- Reports as is, not polished, even sometimes making people look bad (True Reporter)
- No Q material as Mat, Luke

- Most ALL of Mark is found in Matthew
- Words of Peter

S Google - Synoptic Problem - Click on images

S John - 92% unique - that's why it's NOT in the synoptic Gospels

syn - TOGETHER

optic - SEEING

Seeing Together

<><

P139 JAMA

Trick question - Who wrote MOST of the New Testament?

Write it down.

Wait for it ...

Who did you say?

Who else?

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S Miracles

S 37 Miracles in the Gospels

21 of Jesus' miracles recorded in Matthew (3) unique to Matthew.

S 21 miracles in Matthew (3 unique)

19 of Jesus' miracles recorded in Mark (2) unique to Mark.

S 19 miracles in Mark (2 unique)

22 of Jesus' miracles recorded in Luke (7) unique to Luke.

S 22 miracles in Luke (7 unique)

8 of Jesus' miracles recorded in John, (6) unique to John.

S 8 miracles in John, (6 unique)

S Why? Why only 8?

01. Turning Water into Wine (2:1-11) QUALITY

02. Healing Nobleman's (royal official) sick son (4:46-54) SPACE & distance

03. Impotent Man (5:1-18) - TIME

04. Feeding of the Multitude (6:5-14) QUANTITY

05. Walking on Water - (6:16-21) NATURAL LAW

06. Man born blind (9:1-41) - MISFORTUNE

07. Raising Lazarus (11:1-54) - DEATH

08. The Catching of the Fish. (John 21:1-14) LORD OF THE HARVEST

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P142

Arabic - Abba - Daddy

Samir - Bubba

South - Brother

Russia - Grandma (Babushka)

Baba-Ukrainian<><



03 Mark, Matthew  
Readings: pp150-164, 186-193, 200-204,

S P181 Greek NT, A, B, C, D Footnote

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p196 Matthew's Righteousness - Doing the RIGHT thing

(Go to

<https://www.blueletterbible.org/>

Search Righteous\* (The \* on the end will search  
righteousness, righteously, etc.

Jesus being Baptized

Mat 3:15 and Jesus answering said unto him, Suffer it to be so now: for thus  
it becometh us **to fulfil all righteousness**. Then he suffered him.

(It's the RIGHT thing to do.)

Joseph was righteous because he did the RIGHT thing.

Didn't divorce Mary

Responded to the dreams

64% of American believe if your good outweighs your bad, you will go to heaven.

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Paul's Righteousness - Christ's imputation

2 Corinthians 5:21 (KJV) For he hath made him to be sin for us, who knew
no sin; that we might be made the righteousness of God in him.

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P197 Magi

John MacArthur?

Daniel 2:48 Then the king placed Daniel in a high position ... and placed him in charge of all its wise men.

Over - MAGIstrates

Matthew 2:16 (KJV) Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

A great picture here, the devil is not omniscient. He does not know all. He is guessing.

This destruction of the infants of Bethlehem is not mentioned by Josephus, but for this omission three reasons may be given:

1. Josephus, a Jewish historian and a Jew, would not be likely to record anything that would appear to confirm the truth of Christianity.

2. This act of Herod was really so small, compared with his other crimes, that the historian might not think it worthy of record. Bethlehem was a small and obscure village, and the other crimes of Herod were so great and so public, that it is not to be wondered at that the Jewish historian has passed over this.

3. The order was probably given in secret, and might not have been known to Josephus. It pertained to the Christian history; and if the evangelists had not recorded it, it might have been unknown or forgotten. Besides, no argument can be drawn from the silence of the Jewish historian.

The following bloody deeds will show that the slaying of the infants was in perfect accordance with his character. The account is taken from Josephus, as arranged by Dr. Lardner. Aristobulus, brother of his wife Mariamne, was murdered by his direction at eighteen years of age, because the people of Jerusalem had shown some affection for his person. In the seventh year of his reign, he put to death Hyrchanus, grandfather of Mariamne, then 80 years of age, and who had formerly saved Herod's life; a man who had, in every revolution of fortune, shown a mild and peaceable disposition. His beloved and beautiful wife, Mariamne, had a public execution, and her mother Alexandra followed soon after—Alexander and Aristobulus, his two sons by Mariamne, were strangled in prison by his orders upon groundless suspicions, as it seems, when they were at man's estate, were married, and had children. In his last sickness, a little before he died, he sent orders throughout Judea requiring the presence of all the chief men of the nation at Jericho. His orders were obeyed, for they were enforced

with no less penalty than that of death. When they were come to Jericho he had them all shut up in the circus, and calling for his sister Salome and her husband Alexis, he said to them, "My life now is short, I know the Jewish people, and nothing will please them better than my death. You have them now in your custody. As soon as the breath is out of my body, and before my death can be known, do you let in the soldiers upon them and kill them. All Judea, then, and every family, will, though unwillingly, mourn at my death." No, Josephus says that with tears in his eyes he conjured them, by their love to him and their fidelity to God, not to fail of doing him this honor. What objection, after this account, can there be to the account of his murdering the infants at Bethlehem? Surely there could be no cruelty, barbarity, or horrid crime which such a man was not capable of perpetrating. (Barnes' Notes on the New Testament.)

"'On Augustus being informed,' says Macrobius ['Saturn.,' 2.4], 'that among the boys under two years of age whom Herod ordered to be slain in Syria, his own son also [had] been slain, "It is better," said he, "to be Herod's pig than his son" Farrar (and Edersheim accepts his calculation) reckons that not more than twenty children were killed. Thus failed the first attempt to destroy Christ, Rev 12:4 (Nosgen)." (The Pulpit Commentary – New Testament.)

Machen observed that we are not dealing with more than 20-30 children.

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S P200 Grace Demands MORE than the Law

S Matthew 5:21 (KJV) Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

The Law - Do Not Kill

S Matthew 5:22 (KJV) But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Grace Says - Do Not Even Get Angry

Grace Demands MORE Than The LAW

S Matthew 5:27 (KJV) Ye have heard that it was said by them of old time,
Thou shalt not commit adultery:

The Law - No Adultery

S Matthew 5:28 (KJV) But I say unto you, That whosoever looketh on a
woman to lust after her hath committed adultery with her already in his
heart.

Grace Says - No Lusting

Grace Demands MORE Than The LAW

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S P202 When, not IF

S Matthew 6:3 (KJV) But **when** thou doest alms, let not thy left hand know
what thy right hand doeth:

S Matthew 6:5 (KJV) And **when** thou prayest, thou shalt not be as the
hypocrites are: for they love to pray standing in the synagogues and in the
corners of the streets, that they may be seen of men. Verily I say unto you,
They have their reward.

S Matthew 6:16 (KJV) Moreover **when** ye fast, be not, as the hypocrites, of a
sad countenance: for they disfigure their faces, that they may appear unto
men to fast. Verily I say unto you, They have their reward.

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S P203 Forgive as I Forgive, Forgive as You Forgive

Notice the two

S Matthew 6:12 (KJV) And forgive us our debts, as we forgive our debtors.

NOT help me but FORGIVE me AS I FORGIVE!

S Matthew 6:14 (KJV) For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

S Ephesians 4:32 (KJV) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

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P208 John the Baptists Faith Is Weak.

Matthew 11:3 (KJV) And said unto him, Art thou he that should come, or do we look for another?

Matthew 11:4 (KJV) Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

Matthew 11:5 (KJV) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Matthew 11:6 (KJV) And blessed is he, whosoever shall not be offended in me.

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Mary & Martha

Mary, always at the feet of Jesus

Luke 10:39 (KJV) And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

Luke 10:40 (KJV) But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

HELP - sunantilambanomai

Lazarus is sick.

John 11:1 (NASB) Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha.

John 11:2 (NASB) It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

John 11:3 (NASB) So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick."

He DIDN'T GO!

John 11:5 (NASB) Now Jesus loved Martha and her sister and Lazarus.

John 11:6 (NASB) So when He heard that he was sick, He then stayed two days longer in the place where He was.

John 11:14 (NASB) So Jesus then said to them plainly, "Lazarus is dead,

John 11:17 (NASB) So when Jesus came, He found that he had already been in the tomb four days.

FOUR DAYS

Lazarus had been dead for four days (John 11:17). "The belief is attributed to rabbis of a later date that the dead person's soul revisited the tomb during the

first three days but left it permanently from the fourth day onwards; death was then irreversible" (Bruce 1994:243).

Again, the desire is to conduct a thorough "exegesis" versus "eisegesis" but as we read the arrival of Jesus, it is curious to see Mary sits still in the house (John 11:20). Each time Mary is found, she seems to be eagerly sitting at the feet of Jesus (Luke 10:39; John 11:32; 12:3). She sat at His feet and listened to His word; she fell at His feet and poured out her sorrow; and she came to His feet to give Him her praise and worship. This verse shows a lack of action. Some might deduce that she was uncertain if not hurt that Jesus did not come speedily.

John 11:18 (NASB) Now Bethany was near Jerusalem, about two miles off;

John 11:20 (NASB) Martha therefore, when she heard that Jesus was coming, went to meet Him, but **Mary stayed at the house.**

## RESURRECTION

John 11:28 (NASB) When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you."

Same thing word for word

John 11:32 (NASB) Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

John 11:35 (NASB) Jesus wept.

Isaiah 55:8 (NASB) "For My thoughts are not your thoughts, Nor are your ways My ways," declares the LORD.

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P209 A SMOLDERING WICK

Matthew 12:20 (NASB) "A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY.

S A SMOLDERING WICK

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P214 Mt Transfiguration

Moses, Elijah, Jesus

40 day fasts

Super natural endings (God buried Moses)

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P212 - Forgive 7 times

Peter, a good Jew knew

Forgive three times

Amos 1:3 (NASB) Thus says the LORD, "For three transgressions of Damascus and for four I will not revoke its punishment, Because they threshed Gilead with implements of sharp iron.

Same for verse 6, 9, 11, 13, 2:1, 4, 6

Three times!

Peter -  $3 \times 2 + 1 = 7$

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P216 Freedom Factor by Bruce Wilkinson from the publisher.

Forgiveness Or Tormentors



Forgive or will NOT be forgiven - Matthew 6:12, 14-15

The Story of the Unforgiving Servant. Matthew 18:21 \$20 Million vs \$20  
35 So likewise shall my heavenly Father do also unto you, if ye from your  
hearts forgive not every one his brother their trespasses.

The Father does NOT TORTURE

Heb 12.5 - Speak, Rebuke, Chasten

What is HE speaking today?

Could you be going thru a rebuke?

Do you feel you are being TORMENTED?

(God is NOT a Child Abuser)

1. Physical - Mat 8:6
- 2 Emotional Suffering - 2Pe 2:8
3. Child Birth - Or Duration & Degree (Set Time) - Rev 12:2, Rev 9:5
4. Spiritual Battle - Mat 8:29, Mar 5:7, Luk 8:28.
5. Beaten by the Elements - Weathered (STORM) - Mat 14:24, Mar 6:48
6. Eternal Torment - Rev 20:10

The Slide of Unforgiveness

1. Unforgiveness - Mark 9:42
2. Anger - Ephesians 4:26 (NASB)
3. Bitterness - Ephesians 4:31-32, Proverbs 15:1, Hebrews 12:14-15 (NASB),  
Ephesians 4:31
4. Slander - James 1:26
5. Resentment - 1 Corinthians 13:7
6. Hatred - Romans 16:17, John 13:34-35 (NASB)
7. Vengeance - 1 Peter 3:9 (KJV), Romans 12:19 (KJV).

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Fiction - What Forgiveness Is Not!

Façade - The Lie of Unforgiveness

Facts - Biblical Forgiveness

5 Requirements For Forgiveness

1. Face It. Open Heart.
2. Feel It. Extend Compassion. Matthew 18:26-27, 33 (NASB)
3. Free It! Release Them from the Prison of Your Heart. Matthew 18:27 (NASB), Ephesians 4:32 (NASB).
4. Forgive It - Each Trespass. Matthew 6:14 (KJV)
5. Fortify It - Love - Bless - Do Good - Pray - Matthew 5:44-45 (KJV).

4 Imperatives

S Matthew 5:44 (KJV) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

- Love
- Bless
- Do Good
- Pray for Them

Forgive Self

HEC - Peter & Judas

Judas betrayed Jesus. And that same night, Peter denied Christ.

Peter was restored.

Judas was not.

Judas - Mat 27:3-5 He could not forgive HIMSELF!

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P223 The Hebrew Bible Started with Genesis and ENDED with 2 Chron

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04 Luke, John
Readings: pp 236-245, 255-258, 286-299, 317-321,

P239 Jesus' Prayer Life

Google - Prayer Life of Jesus PDF

I. SOME PRAYERS OF JESUS

- A. Christ began His earthly ministry praying after His baptism (Luke 3:21).
- B. Christ prayed during His early Galilean ministry (Mark 1:35; Luke 5:16).
- C. Christ prayed before He chose the twelve apostles (Luke 6: 12-13).
- D. Christ was praying before Peter made the good confession (Luke 9: 18-20).
- E. Christ prayed at the transfiguration (Luke
- F. Christ thanked God that He had revealed His will to babes (Luke 10:21; Matt. 11:25).
- G. Christ was praying when the disciples asked Him to teach them to pray (Luke 11 :1).
- H. Christ taught His disciples to pray (Matt. 6:5-15; Luke 11:2-4).
- I. Christ prayed after feeding the 5,000 (Matt. 14:23).
- J. Christ prayed at feeding the 4,000 (Mark 8:6).
- K. Christ prayed when He raised Lazarus from the dead (John 11:41-42).
- L. Christ prayed in His hour of trial (John 12:27).
- M. Christ prayed for self, disciples and all believers (John 17:1-26).
- N. Christ prayed at the last supper (Matt.
- O. Christ prayed for Peter (Luke 22:31-32).
- P. Christ prayed in the Garden of Gethsemane (Matt. 26:36-46; Luke 22:39-46; Mark 14:32-42).
- Q. Christ prayed at the cross (Matt. 27:46; Luke 23 : 34,46). 26~26-27).

11. OBSERVATIONS ABOUT SOME OF CHRIST'S

- A. Christ prayed before great events and crises of His life (Luke 3:21-22; 6:12-13; 9:18-21; Mark
- B. Christ prayed after achievements and important crises (Matt. 14:23; John 6:15).
- C. Christ prayed before the great temptations of His life (Matt. 26:36).
- D. Christ prayed when life was unusually busy (Luke 5:15-16).
- E. Christ prayed in time of deep joy (Luke 10:21-22).
- F. Christ prayed in time of deep anguish (Mark

G. Christ gave thanks when food was served (Matt. 14:19; 26:26; Mark 8:6; John 6:11).

H. Christ prayed early in the morning and late at night (Mark 1:35; Luke 6:12).

I. Sometimes Christ prayed with His disciples, but mostly alone (Luke 9:29; Mark 6:46; Luke 9:18; Matt. 14:23).

PRAYERS

1~35-38).

14: 33 -42).

111. SOME PERSONS AND THINGS JESUS PRAYED FOR

A. Jesus taught prayer was necessary on the part of the disciples for them to cast out evil spirits (Mark 9:29).

B. Jesus taught disciples they ought to pray always and not lose heart (Luke 18:1).

C. Jesus prayed for the comforter to come (John 14:16).

D. Jesus prayed for Peter (Luke 22:31-32).

E. Jesus prayed for Himself, His disciples and those of us who believe through their word (John

F. Jesus tells us to pray the Lord of harvest to send forth reapers (Luke 10:2).

17 : 1-26).

<http://www.abarc.org/wp-content/uploads/2016/04/DeWelt-The-Prayer-Life-of-Jesus.pdf>

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S p247 Swaddling Clothes

Luke 2:7 (NIV) ...She wrapped him in cloths...

"Swaddling clothes" were narrow strips of cloth wrapped around an infant. That Christ was born and placed "in a manger" led to the tradition that He was born in a stable. Early tradition indicates that He was born in a cave, which may have been used as a stable. Tradition says that Jesus was born in a cave, in which case the manger may have been cut out of a rock wall. (HEC side note, I've been there! Convent of St. Mary.)

Luke 2:12 - swaddling clothes - These were bandages tightly wrapped around a newborn child. The rank of the child was indicated by the splendor and costliness of these bands. Fine shawls or scarfs were used by the rich and common cloth by the poor. Babies so wrapped looked like mummies with no sign of arms or legs. Even the head was wrapped, the eyes only being visible. This custom is referred to in Job 38:9; Lament. 2:22; Ezekiel 16:4. (Dakes.)

Birth - The expectant mother was not to take a hot bath in case it led to a miscarriage, and there were certain things she could not eat—green vegetables, salt food, and fat—in case they affected the unborn child. The local midwife assisted in the birth, which normally took place at home (Exodus 1:15-19; Jeremiah 20:14-15). The newborn baby was washed and then had salt rubbed over the skin in the belief that this hardened it. The Jewish mother believed that the limbs would grow straight and firm if they were bound tightly to the sides by what were called "swaddling clothes." These were bandages four or five inches (100-120 mm) wide and five or six yards (five or six meters) long (see Ezekiel 16:4; Luke 2:12).

(New Manners and Customs, 1987, The Moody Bible Institute of Chicago.)

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S P259 Jesus' ODD Style of Ministry

Before you give them the Gospel ...

Bless

S Luke 10:5 (TLB) "Whenever you enter a home, give it your blessing.
Bless them out

Fellowship

S Luke 10:7 (TLB) ... stay in one place, eating and drinking ... accept hospitality...

Ephesians 5:11 (KJV) And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Help them (Heal Them)

S Luke 10:9 (KJV) And heal the sick that are therein, ...
Food panty, clothes closet, etc.

THEN Give them the gospel

S Luke 10:9 (KJV)and say unto them, The kingdom of God is come nigh
unto you.

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S P273 Turn For A Testimony

Luke 21:10 (KJV) Then said he unto them, Nation shall rise against nation, and
kingdom against kingdom:

Luke 21:11 (KJV) And great earthquakes shall be in divers places, and famines,
and pestilences; and fearful sights and great signs shall there be from heaven.

S Luke 21:13 (NASB) "It will lead to an opportunity for your testimony.

Back in Aug, I visited a man who turned me away at his door, "I don't need a
preacher." I left. After SO much bad, now at the point of death, his wife asked me
to come back. Thursday, I led both to the Lord.

*We Don't Take Advantage of People but We Do Take Advantage of
Situations!*

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S John P316

John, Steps, Stages, etc.

John 15:2 (KJV) Every branch in me that beareth not fruit he taketh away: and
every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

1. No Fruit - Discipline V2
2. Some Fruit - Prune V2
3. More Fruit - Priorities v2
4. Much Fruit - Abiding in Christ John 15:8
Abundant Fruit

John 15

Servants, Friends, Brothers

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p324 John 21.15 BlueLetterBibles

Who is NOT familiar with BLB (APP)

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05 Acts, The Early Letters of Paul
Readings: pp 332-342, 384-391, 396-398, 400-401

S P340 kardiognōstēs

S Acts 1:24 (KJV) And they prayed, and said, Thou, **Lord, which knowest the hearts** of all men, shew whether of these two thou hast chosen,

kardiognōstēs

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S P341 Silver & Gold Have I None

Entering the presence of Innocent II., before whom a large sum of money was spread out, the Pope observed, "You see, the Church is no longer in that age in which she said, 'Silver and gold have I none.'" — "True, holy father," replied

Aquinas; "neither can she any longer say to the lame, 'Rise up and walk.'" Vide Acts iii. 2–8.

St. Thomas Aquinas

<http://www.bartleby.com/344/20.html>

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S P345 Philip The Evangelist

1. Spirit Led. Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go
2. He Was Available. Acts 8:27 And he arose and went:
Too busy. Too Lazy. Mark 4:21
3. He Saw an Open Door. Acts 8:28 Was returning, and sitting in his chariot read Esaias the prophet.
Psalms 123:2
4. He Continued Being Spirit Led. Acts 8:29 Then the Spirit said unto Philip, Go near,
5. He Obeyed. Acts 8:30 And Philip ran thither to [him]...
6. He Had a Fresh Opening or Method. Acts 8:30 Understandest thou what thou readest?
7. He Used Tact and Even Was Invited to Come Closer. Acts 8:31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
8. He Preached Jesus. Acts 8:32
9. Though Brief, We See a Sign of Follow-up. Baptism. Acts 8:36
10. Then Finally, He Was Still Spirit Directed. Acts 8:39

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P362 Mars Hill

P362 Walk Streets, Read Inscriptions, Share

Our Challenge:

1. We must KNOW the unchanging WORD, the incarnate God, Jesus and His Word, the Bible.
2. We must KNOW the changing world (we must relate).
3. We must take the unchanging Word to a changing world.

In Acts 17, Paul walked their streets. V2

Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

He was aware of their situation. V16

Acts 17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

He read their inscriptions and preached from their material. Vv22-23

Acts 17:22 Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too superstitious.
23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

He quoted their poets.

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Other places - Titus 1:12 One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies.

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S Panels in Acts.

Problem/Conflict, Seek Lord, Holy Spirit Lead - Great Growth

1. Acts 6:7 (KJV) And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
2. Acts 9:31 (KJV) Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
3. Acts 12:24 (KJV) But the word of God grew and multiplied.
4. Acts 16:5 (KJV) And so were the churches established in the faith, and increased in number daily.
5. Acts 19:20 (KJV) So mightily grew the word of God and prevailed.
6. Acts 28:31 (KJV) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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P395 Burdens

Gal 6.2

Gal 6.5

BlueLetterBible

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P400 Rapture, Trinity Other words not in the Bible

06 The Major Letters and Prison Letters of Paul

Readings: pp 412-416, 424-428, 430-438, 454, 456-459, 461-464, 467-470

P417 Talmud Suggests Frequency of Sex

man of independent means, everyday

“The times for conjugal duty prescribed in the are: for
men of independent means, every day;
for laborers, twice a week;
for donkey drivers, once a week;
for camel drivers, once in thirty days;
for sailors, once in six months.”

Talmud, Ketubot 61b

<https://www.myjewishlearning.com/article/traditional-sources-on-sexual-pleasure/>

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P418 - Marriage & Single Christians

S Mayberry - Andy Griffith - Everyone is SINGLE!

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S P435 Justified

Just-As-If-I'd Never Sinned

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S P443 Predestined

As we approach Heaven, it will read, "Whosoever will, let him come." As we step thru and look back it will read, "Predestined before the foundation of the world"

S As you enter Heaven...

Joel 2:32 whosoever shall call on the name of the LORD shall be delivered

As you look back as you step thru...

Ephesians 1:4 For he chose us in him before the creation of the world

P461 Ephesians Pearl of the Epistles

Queen of the Epistles

07 The Pastoral Letters of Paul, General Letters

Readings: pp 482-487, 490-491, 516-520, 522-527, 529-540

08 Hebrews, Revelation

Readings: pp 500-506, 548-561

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living water

3 days, false prophet

Didache

The Didache

The Lord's Teaching Through the Twelve Apostles to the Nations.

Chapter 1. The Two Ways and the First Commandment. There are two ways, one of life and one of death, but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, love your neighbor as yourself, and do not do to another what you would not want done to you. And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there

for loving those who love you? Do not the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and worldly lusts. If someone strikes your right cheek, turn to him the other also, and you shall be perfect. If someone impresses you for one mile, go with him two. If someone takes your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to every one who asks you, and ask it not back; for the Father wills that to all should be given of our own blessings (free gifts). Happy is he who gives according to the commandment, for he is guiltless. Woe to him who receives; for if one receives who has need, he is guiltless; but he who receives not having need shall pay the penalty, why he received and for what. And coming into confinement, he shall be examined concerning the things which he has done, and he shall not escape from there until he pays back the last penny. And also concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.

Chapter 2. The Second Commandment: Grave Sin Forbidden. And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, you shall not commit pederasty, you shall not commit fornication, you shall not steal, you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is born. You shall not covet the things of your neighbor, you shall not swear, you shall not bear false witness, you shall not speak evil, you shall bear no grudge. You shall not be double-minded nor double-tongued, for to be double-tongued is a snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbor. You shall not hate any man; but some you shall reprove, and concerning some you shall pray, and some you shall love more than your own life.

Chapter 3. Other Sins Forbidden. My child, flee from every evil thing, and from every likeness of it. Be not prone to anger, for anger leads to murder. Be neither jealous, nor quarrelsome, nor of hot temper, for out of all these murders are engendered. My child, be not a lustful one. for lust leads to fornication. Be neither a filthy talker, nor of lofty eye, for out of all these adulteries are engendered. My child, be not an observer of omens, since it leads to idolatry. Be neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things,

for out of all these idolatry is engendered. My child, be not a liar, since a lie leads to theft. Be neither money-loving, nor vainglorious, for out of all these thefts are engendered. My child, be not a murmurer, since it leads the way to blasphemy. Be neither self-willed nor evil-minded, for out of all these blasphemies are engendered.

Rather, be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, nor give over-confidence to your soul. Your soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. Accept whatever happens to you as good, knowing that apart from God nothing comes to pass.

Chapter 4. Various Precepts. My child, remember night and day him who speaks the word of God to you, and honor him as you do the Lord. For wherever the lordly rule is uttered, there is the Lord. And seek out day by day the faces of the saints, in order that you may rest upon their words. Do not long for division, but rather bring those who contend to peace. Judge righteously, and do not respect persons in reproofing for transgressions. You shall not be undecided whether or not it shall be. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for your sins. Do not hesitate to give, nor complain when you give; for you shall know who is the good repayer of the hire. Do not turn away from him who is in want; rather, share all things with your brother, and do not say that they are your own. For if you are partakers in that which is immortal, how much more in things which are mortal? Do not remove your hand from your son or daughter; rather, teach them the fear of God from their youth. Do not enjoin anything in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he comes not to call according to the outward appearance, but to them whom the Spirit has prepared. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear. You shall hate all hypocrisy and everything which is not pleasing to the Lord. Do not in any way forsake the commandments of the Lord; but keep what you have received, neither adding thereto nor taking away therefrom. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

Chapter 5. The Way of Death. And the way of death is this: First of all it is evil and accursed: murders, adultery, lust, fornication, thefts, idolatries, magic arts, witchcrafts, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing revenge, not pitying a poor man, not laboring for the afflicted, not knowing Him Who made them, murderers of children, destroyers of the handiwork of God, turning away from him who is in want, afflicting him who is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6. Against False Teachers, and Food Offered to Idols. See that no one causes you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear the entire yoke of the Lord, you will be perfect; but if you are not able to do this, do what you are able. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly careful; for it is the service of dead gods.

Chapter 7. Concerning Baptism.

And concerning baptism, baptize this way: Having first said all these things, ***baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water.*** But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before.

Chapter 8. Fasting and Prayer (the Lord's Prayer). But let not your fasts be with the hypocrites, for they fast on the second and fifth day of the week. Rather, fast on the fourth day and the Preparation (Friday). Do not pray like the hypocrites, but rather as the Lord commanded in His Gospel, like this:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us today our daily (needful) bread,

and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Thine is the power and the glory for ever..

Pray this three times each day.

Chapter 9. The Eucharist. Now concerning the Eucharist, give thanks this way. First, concerning the cup:

We thank thee, our Father, for the holy vine of David Thy servant, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever..

And concerning the broken bread:

We thank Thee, our Father, for the life and knowledge which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever..

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, "Give not that which is holy to the dogs."

Chapter 10. Prayer after Communion. But after you are filled, give thanks this way:

We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You modest known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that You are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil and to make it

perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou have prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.

But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11. Concerning Teachers, Apostles, and Prophets. Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him not. But if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and prophets, act according to the decree of the Gospel. Let every apostle who comes to you be received as the Lord. **But he shall not remain more than one day; or two days, if there's a need. But if he remains three days, he is a false prophet.** And when the apostle goes away, let him take nothing but bread until he lodges. If he asks for money, he is a false prophet. And every prophet who speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaks in the Spirit is a prophet; but only if he holds the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit does not eat it, unless he is indeed a false prophet. And every prophet who teaches the truth, but does not do what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, Give me money, or something else, you shall not listen to him. But if he tells you to give for others' sake who are in need, let no one judge him.

Chapter 12. Reception of Christians. But receive everyone who comes in the name of the Lord, and prove and know him afterward; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you more than two or three days, if need be. But if he wants to stay with you, and is an artisan, let him work and eat. But if he has no

trade, according to your understanding, see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep away from such.

Chapter 13. Support of Prophets. But every true prophet who wants to live among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have no prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

Chapter 14. Christian Assembly on the Lord's Day. But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: "In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

Chapter 15. Bishops and Deacons; Christian Reproof. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers. Therefore do not despise them, for they are your honored ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel. But to anyone that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Chapter 16. Watchfulness; the Coming of the Lord. Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord will come. But come together often, seeking the

things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead -- yet not of all, but as it is said: "The Lord shall come and all His saints with Him." Then shall the world see the Lord coming upon the clouds of heaven.

<http://www.earlychristianwritings.com/text/didache-roberts.html>

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