

**Is the Bible
Without Error ?**

Is the Bible Without Error ? by R.A. Torrey

(Is the Bible the Innerant Word of God ?)

When this Author, the Scholar R.A. Torrey asks "is the Bible the Innerant Word of God", he is asking whether or not the Bible is **without error**. (Torrey wrote other books including "Real Salvation").

As a rule, when people are seriously asking the question, that question can be divided into two parts:

1. Was the Bible **without error**, as it was **when it was originally written** ?
2. Is the Bible **today** without error, and how close is it to the Bible that was **originally** written ?

These questions are not always easy to answer, but the answers can be found, at least for those who are sincerely seeking them. The Bible refers to those who seek God "with all of their heart". That usually means with all of the human effort that one can make, while asking God for help also. God may reveal himself, but He does not do this for the amusements of humans, but rather to those who are truly and sincerely seeking the one true Creator of the Universe, the grand designer, God.

There are many who still seek the answers, in order to find out the answers to the questions: **1) Who am I ? 2) Where am I going and**

3) Why am I here ? Those are the classic questions that Christianity and its personal God answers. The Christian God is unique and cannot be said to be created by Humans. Humans are prone to self preservation above all. But Christianity teaches the opposite, beginning with the example of God sending his [pre-existent] Son, Jesus Christ, to die on the cross for the sins of mankind.

The claim to search for answers bothers few people. The claim to actually have FOUND those answers does bother some, usually the ones who have stopped looking. R. A Torrey furnishes many explanations and answers that at least, can serve as a great starting point for those who know little or almost nothing about Christianity or the Bible. The authenticity of the Bible is crucial, and is central to Christianity. [the book [The Historical Evidences Of The Truth Of The Scripture Records](#) by the Archeologist George Rawlinson (available Free online) provide many answers and facts not found or available in modern books, though they are valid and pragmatically and personally relevant].

Saint John organized the Early Christian Churches, wrote five books of the New Testament, and lived for around sixty years AFTER the Death and Resurrection of Jesus Christ. (Saint John died around 95 A.D). He is the one who organized the canon of Scripture and was able to tell, which books were written by the Apostles (as Saint John was one of them), and which ones were not. (More information on who wrote the New Testament and how it was assembled can be found in the book "Canon of the Old and New Testaments" by professor Alexander of Princeton.)

The 27 books of the New Testament show remarkable similarity and consistency, even when the copies are separated by more than one

thousand years, and scattered in archeological discoveries across continents.

The New Testament is the only book that can claim to contain eyewitness accounts of the work and message of Jesus Christ, from those who observed that message. The consequences for the followers (the Apostles) of Jesus were not good: First they were treated as heretics by the religious leaders in Israel and persecuted. Then, as they made their way across the Roman Empire, the Disciples of Jesus found themselves committing a death penalty offense: refusing to worship the Roman Emperor as God. To run that kind of risk in the days of Imperial Rome would have to be an act of deep conviction and courage. The authors of the New Testament were willing to take that risk. R.A. Torrey helps to provide some of the answers to those today who are still trying to find the real records of true Christianity.

There are other small books on the topic of the plain authentic claims of Christianity - online & Free - such as:

Books by R. A Torrey.

The Doctrine of the Atonement by Stoughton

The Christ of the Gospels by Henri Meyer

Who is the Messiah (by Scofield on Biblical Old Testament evidence

Rightly dividing the Word of Truth by Scofield

What do the Prophets say by Scofield

The coming Prince by R.A. Anderson

Some controversy has arisen in the last 100 years, between those who insist on the need to use the standard Greek text of the New Testament, versus modern secularist professors who seem much more inclined to publish books in order to retain tenure or academic standing. The information about the contradictions found in the MODERN version *manuscripts* can be found in the book "Codex B and its Allies". The solution to that problem is simple: return to the classic English standard King James Version of 1611, (also simply called the Authorized Version). Those who are seeking the history of the Bible as written in English will find it in books such as "Our Own English Bible" by Heaton, who wrote several books on the topic.

On the topic of Christianity and the Bible, there are several interesting current books (in stores) such as "Who moved the Stone" by Morrison, "More than a Carpenter" by McDowell, Classic Christianity by Bob George, and The Case for Christ by Strobel.

Be patient in reading. It may take a bit of time to think things through. Some modern books are written in simple format. Some of the older books require us to think more, usually. The vocabulary also uses older terms, but a search online, or using dictionaries (the earlier the better such as Noah Webster's of 1828 or 1840) will give you the answers you seek.

On the topic of Christianity and Prophecy, there is the old standby, the instant classic "[Jesus is coming](#)" by Blackstone which was a million-copy bestseller, before 1900 (available Free online). But

Torrey is a solid presenter of traditional and historically-based Christianity, and besides, this Ebook is Free.

IS THE BIBLE THE
INERRANT WORD OF GOD
AND
WAS THE BODY OF JESUS RAISED FROM THE DEAD

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R. A. TORREY

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IS THE BIBLE THE
INERRANT WORD OF GOD?

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CHAPTER I

WHO SAYS, "THE BIBLE IS THE INERRANT WORD
OF GOD"?

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. 5: 18.

"The scripture cannot be broken."—Jno. 10: 35.

"Making the word of God of none effect through your tradition."—Mark 7: 13.

The Question, Is the Bible the Inerrant Word of God? is the most fundamental of all questions in Religion or Ethics. If the Bible is the Word of God, an absolutely reliable revelation from God Himself, regarding Himself, His nature, His character, His will, His purposes, His plans, and regarding man, his nature, his need, his ruin, the way of his redemption, his duty and his destiny, then we have a sure starting point from which we can proceed to the conquest of the entire domain of Religious and Ethical truth. But if the Bible is not the Inerrant Word of God, if it is only the result of man's thinking, speculating and guessing regarding the great themes with which it has

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to do, and therefore not at all dependable, even though it be the best result of man's thinking, speculating and guessing in existence, we are all at sea, drifting we know not whither, though we may be perfectly sure that we are not drifting toward any safe port. It is at this point that the great battle is to be fought out. Here should be the great line of cleavage and separation in the professing church today. The old distinctions between Presbyterians and Methodists, between Baptists and Congregationalists, between Lutherans and Episcopalians, have largely lost their significance for most of us. They have lost all of their significance for me. To be more exact, they never had any great significance for me. I am a Presbyterian because I believe a man ought to belong to and be responsible to some definite body of believers. I do not believe in guerrilla warfare. But I would not go across the road to make any other man a Presbyterian, but I would go a long ways and work hard to convince any man that this dear old Book, to which I owe everything I am and everything I may have ever accomplished in the world, is the absolutely dependable Word of God. I have far more fellowship with and joy in a Baptist who believes this Book to be the Inerrant Word of God, than I have with a Presbyterian who denies it or seeks to quibble about it and befog the issue, as some Presbyterians, I regret to say, do.

My subject then this morning is: *Who says, "The Bible is the Inerrant Word of God"?* By the Bible I do not mean any particular English Version of the Scriptures, the Authorized Version, the English Re-

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vision, or the American Standard Revision or any other Version, but the Scriptures as originally given. And we can now tell with substantial accuracy how the Scriptures as originally given, read. Furthermore, any of these versions mentioned are a substantially accurate rendition of the Hebrew and Aramaic of the original Old Testament manuscripts, and of the Greek of the original New Testament manuscripts, and to that extent they are "the Holy Scriptures," the Bible.

Let me repeat my subject: *Who says, "The Bible is the Inerrant Word of God"?* I have three texts: Matt. 5:18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jno. 10:35, "The Scripture cannot be broken." Mark 7:13, "Making the word of God of none effect through your tradition."

We shall consider first Who says, the Bible is the Inerrant Word of God? and after that we shall consider, Who says, the Bible is not the Inerrant Word of God? Then you can judge for yourselves which group of witnesses you ought to believe. First, then, let us consider Who Says, "The Bible Is the Inerrant Word of God"?

1. In the first place, *our Lord Jesus Christ says so.* The attitude of Jesus Christ toward the Bible, toward both the Old Testament and the New Testament and His opinion in regard to the Bible as to whether its author was man or God is unmistakable.

(1) In one of our texts, Mark 7:13, *our Lord calls the Pentateuch "the Word of God" in so many words.*

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His exact words are, "Making *the word of God* of none effect through your tradition, which ye have delivered." In the verses immediately preceding He has drawn a contrast between the teachings of the Pharisees and the Scribes on the one hand, and the teachings that Moses gave in the Pentateuch, not merely in the Ten Commandments but in other parts of the Pentateuch as well, on the other hand. And then He sums it all up by saying that they were "making *the word of God* of none effect through their tradition." In this way He calls the Pentateuch in so many words "the Word of God."

When I was holding meetings in England a high dignitary in the Church of England, a scholarly man, took exception to my calling the Bible "the Word of God," and in private correspondence said "the Bible nowhere claims to be "the Word of God." In reply I called his attention to this passage among others and showed him how our Lord Jesus Christ Himself called the Pentateuch "the Word of God."

(2) In another of my texts, Matt. 5:18, our Lord Jesus says: "For verily I say unto you, Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law*, till all be fulfilled." Now every Hebrew scholar knows that a "jot" was the Hebrew character Yedh (י), the smallest character in the Hebrew alphabet, less than one half the size of any other character in the Hebrew alphabet, and that a "tittle" was simply the little horn that the Hebrews put on some of their letters, smaller than the cross we put on a *t*. So our Lord Jesus here sets the stamp of

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His endorsement upon the absolute Inerrancy of the Law as originally given through Moses down to its smallest letter and smallest part of a letter. That is verbal inspiration with a vengeance.

Now of course these two passages refer primarily only to the Pentateuch. But if you can accept the Pentateuch you will not have much trouble with the rest of the Bible. This is the very part of the Bible where the hottest fight has always been waged between those who believe the Bible to be the Inerrant Word of God and those who think that much of it is only fable, or "folklore." Here is where you find the two accounts of Creation, about which so many superficial and ill-informed readers and teachers of the Bible gabble so much to their own satisfaction and so much to the disgust of all real students of the Bible. Here is where you have the story of the Fall, for which our "Modernists" and "New Theology Men," and "Eddyites" and "Theosophists" and "Spiritualists" and all that sort of folk have so much contempt, in which contempt they reveal their ignorance both of archaeological research and that type of present-day psychology that considers man as he really is and not as the dreamers would like him to be. Here is where we find the story of the Flood, of Sodom and Gomorrah and of Lot's wife (all of which were specifically endorsed as true history by our Lord). Here is where you find the story of the Manna, the miraculous opening of a path through the Red Sea, and the Smitten Rock that poured forth water, etc., etc., all things at which the destructive critics and their sympathizers most cavil. Is it not

remarkable that our Lord Jesus, looking down the coming centuries and anticipating the discussions of this day in which you and I now live, should have set the seal of His endorsement in the most unmistakable and emphatic way on that very part of the Bible where the hottest battles are being waged today? That fact should make some of our self-sufficient critics of the Bible and of Jesus Christ, take pause and do some hard, serious, wholesome thinking.

(3) In another passage, Jno. 10:35, our Lord Jesus says, "The Scripture cannot be broken." He had just quoted a sentence from Psm. 82:6 as final authority and an end to all discussion in the matter in hand, and then He adds, "THE SCRIPTURES CANNOT BE BROKEN," thus setting the stamp of His endorsement to the absolute irrefragability or Inerrancy of the Old Testament Scriptures.

(4) In Luke 16:31, our Lord says, in recounting the story of the rich man and Lazarus, "*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*" In these words He sets the seal of His endorsement upon both the Law of Moses, the Pentateuch, and upon the Prophets, which in the usage of His day included not merely the books we call Prophetical but many of the Historical books as well.

(5) In Luke 24:27, it is recorded of our Lord that, "*beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.*" And in the forty-fourth verse of the same chapter He is recorded as saying, "*All things must be*

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fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms." Now the Jew of our Lord's time divided his Bible, our present Old Testament Scriptures into three parts, "The Law of Moses," the Five Books that we call "The Pentateuch," "The Prophets," including not only most of the books that we call Prophetical but many of the Historical books as well, the material of which was derived from the "Prophets" and the "Psalms" or "Sacred Writings" including all the remaining books of our present Old Testament. And here our Lord Jesus Christ takes up each one of the three recognized divisions of the Old Testament and sets the stamp of His endorsement upon the Divine origin and Inerrancy of each and every one.

Putting these various utterances of our Lord together, we have His unqualified endorsement of the entire Old Testament as the Inerrant Word of God.

(6) But the Lord Jesus says that the books of the New Testament also are the Inerrant Word of God. It is true that not one book of the New Testament was yet written when our Lord was here on the earth, or when He left the earth as He ascended to the Father from Mount Olivet. But our Lord foresaw the writing of the books of the New Testament and unqualifiedly endorsed the books that were about to appear.

a. In Jno. 14:26, our Lord says, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, *he shall teach you all things, and bring to your remembrance all that I said unto you.*" In these words our Lord not only endorses the Apos-

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tolitic teaching as being Divinely inspired, taught to them by the Holy Spirit, but He also endorsed their recollection of what He Himself had said. So that by our Lord's own word we have in the Apostolic records of the utterances of *Christ* not merely the Apostles' recollections of what Jesus Christ had said, but the Holy Spirit's recollection of what Jesus Christ had said. So the Apostolic records of the utterances of Jesus Christ can be absolutely depended upon.

b. Again in Jno. 16:12,13, our Lord says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when *He*, the *Spirit of truth*, is come, *He shall guide you into all the truth.*" In these words our Lord sets the stamp of His endorsement upon the writings of the Apostles as not only being Divinely inspired, but as containing more truth than He Himself had given them (because they were not as yet ready to receive it), as indeed containing "*all the truth.*"

To sum up what we have shown thus far: Jesus Christ says that the entire Old Testament and entire New Testament is the Inerrant Word of God. You cannot deny the Divine origin of this book, its Divine sufficiency and Inerrancy without discrediting Jesus Christ. Prove to me that this old book is not the Inerrant Word of God and I will give up Jesus Christ. As an honest, thinking man, as a man who carries out all things he believes to their logical issue, whatever that issue may be, I will have to give up Jesus Christ, if it is proven to me that the Bible is not the Inerrant Word of God. For Jesus Christ claimed to be a teacher

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sent from God who spoke the very words of God. He claimed this over and over again, and, if He was mistaken about the origin and the character of this book concerning which He has so much to say, He was a fraud, an unmitigated fraud. If these people are right who tell us that these incidents in the book of Genesis, for example, which our Lord has so plainly endorsed, are simply "folklore," or inaccurate and unreliable traditions of the day, then, beyond a question Jesus Christ was a fraud, an unmitigated fraud. But I begin at the other end of the argument, the logical end of the argument: I prove by undeniable facts that Jesus Christ was a teacher sent from God who spoke the very words of God, and therefore I am compelled to believe that the book which He endorsed as being the Inerrant Word of God is in reality such.

There are five unmistakably Divine testimonies that we can investigate for ourselves today without seeking light from these self-sufficient and greatly over-rated "modern scholars" who talk very loudly and very pompously concerning matters about which they oftentimes know nothing, that Jesus Christ was what He claimed to be, a Teacher sent from God, Who spoke the very words of God. Jesus Christ is accredited to us by the Divine life that He lived; for He lived as never man lived. He is accredited to us by the Divine words that He spoke; for He spoke as no man ever spoke. He is accredited to us by the Divine works that He wrought; for He wrought as never man wrought, not merely healing the sick, which others have done, but cleansing the leper by His mere word,

stilling the tempest and the raging of the sea by His mere word, raising the dead by His mere word, turning water into wine and feeding the five thousand people with five loaves and two small fishes, which were creative acts. He is also accredited to us by His Divine influence upon all subsequent history. He is accredited to us by His resurrection from the dead, the best proven fact of history, which is the Lord God Almighty's stamp of endorsement on Jesus Christ's claims. Therefore I am compelled, compelled by the inexorable logic of conclusively proven facts to accept the authority of Jesus Christ as a teacher sent from God, Who spoke the very words of God. Consequently I am compelled to accept the entire book which He endorsed as being the Inerrant Word of God, as being in reality such. There may be difficulties with individual passages in the Bible that I in my very limited knowledge cannot explain. But a man is not a philosopher but a fool who gives up a thoroughly established theorem because there are difficulties that he cannot explain. No reputable scientist in any department of science ever does that. The proof that Jesus is a teacher sent from God who spoke the very words of God is absolutely conclusive, indeed it is overwhelming, and therefore I unquestioningly accept *His* say-so, however difficult it may be to reconcile with some things I seem to know. Therefore, when the Lord Jesus says, as he continually does say, that this Book is the Inerrant "Word of God" I heartily believe it, I would be an egregious fool if I did not.

2. In the second place, *History says that, the Bible*

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is the Inerrant Word of God. One of the voices to which all really wise men listen is the voice of history, and the voice of history is very clear in its pronouncement that the Bible is the Word of God. In numerous ways history proclaims the Bible to be the Word of God. I will mention only three.

(1) In the first place, *the voice of history proclaims the Bible to be the Word of God by the uniform outcome of all the attempts that have been made through eighteen centuries to discredit and destroy the Bible.* It is so self-evident as to be practically axiomatic that what man has produced man can destroy. If then men produced the Bible why have eighteen centuries of assault upon the Bible been unable to destroy it? The Bible was scarcely born before the Bible was intensely hated. Men had too much of the Devil in them to do anything but hate a book that was so full of God, from its first word to its last, a book that begins with the words, "In the beginning God," and closes with the words, "the grace of the Lord Jesus be with the saints," and that reveals God by plain statement or by clear implication on every page. The devilish hate in the human heart against this Divine Book has been most active, most aggressive, most persistent, most relentless. As the Devil sought through a human king to destroy the Son of God in His infancy, he also tried to destroy the Word of God in its infancy through kings in the world of thought. The Bible has been attacked by many men of great ability and power, with all the intellectual, scientific, philosophical, political and physical forces they could command. First of all

Fronto, probably the greatest rhetorician and teacher of eloquence of his day, the man chosen by the great emperor of Rome, Antoninus Pius, to have charge of the education of his more illustrious son, Marcus Aurelius Antoninus, attacked the Bible with all the powers of his brilliant mind and gifted pen. He was determined to discredit and destroy it, but he failed utterly. Then Celsus, a man of such learning and ability that most of our modern infidels from Tom Paine to Robert Ingersoll, and also the reputed "scholars" of "the *modern* critical school," have for the most part simply echoed and embellished the arguments of this bitter enemy of Christ of the second century, assaulted the Bible not only with literary attacks but by stirring up persecution against those who believed in it, and with every resource at his command attempted to discredit and destroy the Bible. He so utterly failed that he recognized his failure and tried to win by compromise where he had failed in direct assault. Porphyry, the recognized leader of the Neo-Platonic philosophers of his day, tried it with all the depth and subtilty of his philosophy, and he also utterly failed. Lucian, one of the first and most gifted satirists of all literary history, tried to discredit the Bible, seeking to destroy it by the keen shafts of his satire; but he failed. Diocletian, who had at his command all the military, political, and financial resources of the mightiest empire the world has ever known, Rome at the zenith of its glory and might, brought every force at his disposal to bear against the Bible with the relentless determination to discredit and destroy it. He issued an

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edict that every Bible in the Roman Empire should be destroyed. That failed. He then issued a sterner edict that every one who possessed a Bible should be put to death, but that failed. So man's determined efforts to destroy the Bible have gone on for eighteen long centuries. Every instrument of destruction that human wisdom, human learning, human science, human philosophy, human satire, human cunning, human force and human brutality, could bring to bear against a book, has been brought to bear against this Book. With what result? That the Bible has a firmer hold upon the confidence and affections of the wisest and best men and women in the world than it ever had before. The Bible will not be destroyed, men cannot destroy it, that is historically demonstrated, and therefore it is historically demonstrated that man never produced it. The testimony of history for eighteen centuries is uniform and bears indisputable witness to the fact that the Bible is indestructible by all the forces that man can bring to bear against it, and that therefore as we have just said man never produced it, and that therefore the Bible is beyond honest question not of human origin, but *is the Word of God*. Man-made philosophies have failed and passed away, man-made scientific systems have failed and passed away; man-made governments have failed and passed away, man-made kingdoms have failed and passed away, man-made empires have failed and passed away, man-made civilizations have failed and passed away, man-made literature has failed and passed away, the God-made Bible has never failed throughout all the centuries of its existence. It still

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stands. "Heaven and earth shall pass away, but God's Word," this immortal, imperishable Old Book "shall never pass away" (Matt. 24:35).

(2) In the second place, *History proclaims the Bible to be the Word of God by fulfilling its prophecies, fulfilling them exactly, and minutely.* The Bible, both the Old Testament and the New Testament, is very largely taken up with predictions. The destructive critics are fond of saying that, "There is no predictive element in Bible prophecy." That is one of the fundamental postulates of their whole system. But no intelligent person can maintain that except by deliberately closing his eyes to facts so manifest that even an intelligent child must see them or else by the most extravagant and ridiculous distortion of plain facts. Predictions about the Israelitish people, predictions about individuals, about Abraham and his descendants and about David, for example, predictions about many Gentile cities and nations, Babylon, Nineveh, Tyre, the Egyptians, Grecians, Romans and others, predictions most minute and particular about the coming King of Israel, the Messiah the Christ, have been fulfilled to the letter centuries after they were made *and they are still being fulfilled right before our eyes today.* Now any book that has the power of looking centuries into the future and predicting with minuteness and precision and accuracy of time, person, place and circumstance, events to occur centuries later, must have for its author the only Being in the universe Who knows the end from the beginning, that is God, and history demonstrates that the Bible has this power. The history of the

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first century, the history of the second century, the history of the third century, the history of the fourth century, the history of the seventeenth and the eighteenth and nineteenth centuries and the history of the twentieth century proclaim with one united voice, to which only the consummate fool will turn a deaf ear, "The Bible is the Word of God."

(3) In the third place, *History proclaims the Bible to be the Word of God by exhibiting before the eyes of us all the Divine Power this Book has had, as an absolutely certain historical fact, in the lives of individuals and in the history of nations.* This Book, as an indisputable fact of history, has done for individuals and nations what no other book nor all other books put together have ever done, what only a Divine Book, *i.e.*, a book that came from God, could do. It admits of no honest question that there is in this Book a power, to transform, gladden, beautify, an enoble human lives, a power to lift men up to God that no other book possesses and that all other books taken together do not possess. Even so stubborn a scientific skeptic as Thomas Huxley admitted the peerless power of this Book. It is one of the most confidently believed axioms of twentieth century physical science, that a stream can rise no higher than its source, and I submit that a book that has a power to lift men up to God that no other book possesses must have come down from God in a way that no other book has. There is no answer to this argument, and so history proclaims with unwavering and clear, ringing, trumpet voice, "This Book is God's Word."

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And history declares that there is a power in this Book that no other book possess and all other books taken together do not possess to lift up communities and nations as well as to lift up individuals. What were recognized as the three greatest nations of the earth a little over seven years ago? England, the United States and Germany. But to what did these three greatest nations of the earth owe all that was best in their individual life, in their domestic life, in their social life, in their business life, in their political life? Beyond a question to the Bible. And then the fatal hour came: one of these nations gave up its faith in the Bible. Nietzsche, Häckel, Wellhausen, Graf, and other infidel or destructively critical scholars ruled the thought of their universities, their literary men, their political leaders and through them of most of the people; and today the civilization, the culture, the social life, the home life, the business of Germany, once so great, lies in a tangled mass of apparently hopeless wreck and ruin. The Bible of Luther saved Germany and made her great in the eyes of God and man. The Bible of Wellhausen and Graf and such-like "scholars" have damned Germany and made her a laughingstock before men and demons. And Professor Kent with his "Shorter Bible," aided and abetted oftentimes by Y.M.C.A. and Y.W.C.A. secretaries all over the land and across the seas in China, and by quite a notable part of self-proclaimed "scholars" in many theological seminaries and universities in both England and America are trying to get us to give up the Bible that has made us great and accept the bible of the higher critics, "The

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Shorter Bible," the bible that wrecked Germany. Will we do it? Not for one moment unless we are hopeless idiots and totally unmoved by the clear voice of history, to say nothing of the voice of the Lord Jesus, the Glorious Son of God, Who spoke the very words of God.

3. Our subject is: Who Says, The Bible is the Inerrant Word of God? We have seen that Jesus Christ says so. We have seen that the voice of eighteen centuries of history says so. In the third place: *All of the men and women who live nearest God and know God best say so.* Some great scholars may deny that the Bible is the Inerrant Word of God: no great saint denies it. What do I mean by "saint"? I mean the man who is wholly God's, the man who has separated himself unto God, the man who has renounced utterly his own will and unreservedly submitted to God's will, whatever it may be, and surrendered his own thinking and accepted God's thinking, and given his mind over unreservedly to God for God to teach him as He will, the man who has put his life and whole being at God's disposal for God to send him where He will, use him as He will, do with him as He will, the man who lives near God and deeply knows God. Show me a man who has done this and who after he has done it has deeply pondered this Book so that he is competent to judge whether this Book is God's book or not, and I will show you every time a man who has a fixed and unshakable faith that this Book from its first verse to its last verse is God's Inerrant Word. I challenge you to produce me one

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single exception. I have thrown out substantially the same challenge literally around this globe, and it has never been taken up. It is still open.

With absolute unanimity all the men and women of all lands who live nearest God and know God best say this Book is His Book, and I opine that their opinion is best worth accepting. Do not you think so? We have already seen that the Lord Jesus says so, and of course of all the men and women who have ever walked this earth He lived nearest God and knew God best.

4. We have seen that Jesus Christ says that the Bible is the Inerrant Word of God, we have seen that the voice of history of all the centuries of the Bible's existence, says so, and we have seen that all the men and women who live nearest God and know God best say that the Bible is the Inerrant Word of God, but there is still One other who says so too. *The Holy Spirit says so.* The Holy Spirit, who lives and speaks today is ready to declare it distinctly to the soul of every man and woman here who puts himself in such a relation to God and to His living Spirit, through Whom God speaks to men today, that the Holy Spirit can speak to Him. Our Lord Jesus says in Jno. 8:47, "He that is of God (literally, out of God, *i.e.*, born of God), heareth the words of God." That is to say that every one who has been born of God is taught by the Spirit of God and therefore recognizes God's words when he hears them and listens to them, and every one so born of God recognizes in the words of this Book the voice of that God of whom he is born. Again our Lord Jesus says in

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Jno. 10:27, "My sheep hear my voice," by which He evidently means that every one who has become His sheep gets an instinct by which he knows the true Shepherd's Voice from every other voice and he knows that the voice which talks to him from this Book is the voice of the True Shepherd. Now here is a test that each one of us can apply for himself and thus find out for himself whether what our Lord Jesus says is true or not. That is one of the great and unique characteristics of the Bible, it offers tests by which anyone can try it and find out for himself independently of priest, preacher or scholar whether its claims are true or not. The simplest statement and complete summing up of these tests is found in our Lord's own words in Jno. 7:17, "If any man *willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself.*" Try it for yourself. I have personally known hundreds, yes thousands, who have tried it and it has never failed. Before visiting a well known university center in England, one of the most prominent men in one of the colleges composing that university had openly denied in his classes the infallibility of Jesus Christ either in doctrine or in conduct. After my meetings this same scholar presided at an Evangelical Missionary meeting and announced his acceptance of the truth that he had formerly denied, and he was kind enough to say, "Under God I owe all this to Dr. Torrey." This was a notable instance but only one among many. Ordinary men have tried it. I sometimes wish I had kept and collated and classified all the letters I have received and testimonies that have

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been given me by former skeptics, infidels, Unitarians, destructive critics, agnostics and atheists, of all classes of society from day laborers up to brilliant university professors, eminent lawyers and judges, who have put this matter to the test and met the conditions and the living Spirit of God, not a Spirit who only lived and spoke in former days, spoke to and through the Apostles, but Who lives and speaks directly to men today, has spoken directly to them testifying that this Book is the very Word of God.

To sum up, our Lord Jesus says that the Bible is the Inerrant Word of God, the history of eighteen centuries has proclaimed the Bible to be the Inerrant Word of God, all the men and women who live nearest God and know God best unhesitatingly declare that the Bible is the Inerrant Word of God, the Holy Spirit declares to the individual soul that puts himself in such an attitude that the Holy Spirit can speak to him, that the Bible is the Inerrant Word of God. Is the Bible then the Inerrant Word of God or is it not? Beyond the shadow of a doubt, it is.

CHAPTER II

WHO SAYS, "THE BIBLE IS NOT THE INERRANT WORD OF GOD"?

"God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die."—Gen. 3:3, 4.

My subject this morning is: "*Who Says, 'The Bible is not the Inerrant Word of God'?*" You will find my text in Gen. 3:3, 4: "*God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die.*"

Last Sunday morning we considered the question, Who says, "The Bible is the Inerrant Word of God"? We saw that our Lord Jesus Christ says so, that the voice of history says so, that the voice of history proclaims the Bible to be the Inerrant Word of God in three ways: First, by the uniform outcome of all the attempts that have been made through eighteen centuries to discredit and destroy the Bible; second, by fulfilling its prophecies, fulfilling them exactly and minutely; third, by exhibiting before the eyes of us all the Divine Power this Book has had, as an absolutely certain fact of history, in the lives of individuals and in the history of nations. Next, we saw that all the men

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and women who live nearest God and know God best, say that the Bible *is* the Inerrant Word of God; and finally, we know that the Holy Spirit, Who lives and speaks to men today, also says so.

Now, this morning, let us frankly and honestly and fairly and fully look at the other side, and see who they are who say, "The Bible is *not* the Inerrant Word of God." So, my subject this morning is the exact counterpart of my subject last Sunday morning. My subject last Sunday morning was: Who says, "The Bible *is* the Inerrant Word of God"? My subject this morning is: Who says, "The Bible is *not* the Inerrant Word of God"?

There are many in this day in which we are living who say so. Just who are they? There are six classes of persons who say, "The Bible is not the Inerrant Word of God."

I. The Vilest Elements of Society Say that the Bible is not the Inerrant Word of God

First of all, then, *the vilest elements of society say so*. We shall see directly that they are not by any means the only class that say so, but they constitute one large class who say so. Let me repeat it: the vilest elements of society say that the Bible is not the Inerrant Word of God. Go to the slums of any city, and among the drunkards, the prostitutes, the thieves, the gunmen, the anarchists, the Bolshevists, and the men and women in general who contend against law and order and good government, and moral decency, you will find

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plenty of men and women, men and women, oftentimes, of gifted minds and fine culture, but who have gone down through lust or drink or some other form of sin, who ridicule the idea of the Bible being the Inerrant Word of God. They have the arguments, or the jeers, of Tom Paine and Robert Ingersoll, and, also, of the so-called "Modern School of Critics," at their tongue's end.

I met, one morning, in a store in Minneapolis, a man of fine education and brilliant mind, but who had gone down through drink, gone so far down that from being the most brilliant lawyer in that part of the world he had reached almost the bottom. I approached him and began to speak to him about his moral and spiritual condition. He was partially intoxicated at the time. In reply to my words, he said, "Torrey, I don't like you; you are too narrow." "Now," he continued, "See here. Honor bright, what do you think would become of me if I should drop dead right here now?" I replied, "John, you would go straight to hell, and you would deserve to." "What have I done?" he asked. I replied, "I will tell you what you have done. You have got your wife's heart right under your heel, and are grinding the very life out of it, and what is worse than that, you are trampling under foot the Son of God." "Ah!" he said, with a laugh, "You are too narrow. I believe in the New Theology," and then he began to mention some of the leading teachers in a prominent theological seminary that had gone astray from the truth. A little later still, when he had sunk still lower, I met him on Washington Avenue near

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Third Avenue South. He was the very picture of wretchedness and ruin. I stopped him again and began to talk to him. He listened, for he was beginning to get thoroughly tired of the wreck and ruin that had come into his life and into his home through sin, but when I pressed upon him an immediate acceptance of Christ, he replied, "I do not believe in your Christ, and I do not believe in your Bible. I am an agnostic." I answered, "It does not make a particle of difference, John, what you believe. If you accept the Lord Jesus Christ, He will save you; if you reject Him, you are a lost man." He turned and went down the street with a hollow laugh, a very bitter laugh. He sank deeper and deeper, bolstered up in his ruinous course by his denial that the Bible was the Inerrant Word of God. He became a tramp in the City of New York, and then he came to his senses and threw to the winds his agnosticism and his denial that the Bible was the Word of God, and accepted the Bible as the Word of God and Jesus Christ as the Son of God and his own Divine Savior, and was lifted by the power of that book and of the Christ of that book out of his utter ruin to become one of the most honored men in the whole country.

Of course, you can find in the purlieus of our cities some of the wrecks of society who have not lost all traces of the faith in which godly fathers and mothers instructed them in their innocent childhood, and who, because of this fact, are won back to God and to noble lives, but "the slums" of society is one of the places where infidelity in all its forms, the substantial denial

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that the Bible is the Inerrant Word of God, most thrives.

You can go out among the wild and lawless in the deserts and mountains, and you will find among them plenty of men and women who say with most confident and most vehement assurance, "The Bible is not the Inerrant Word of God." A friend of mine, in the mountains of West Virginia, was driven by a storm to seek refuge in a lonely hut, late at night. This friend, to her dismay, found that the hut was inhabited by a desperate old woman, who made most of her living by selling bootleg whisky across the river, near at hand. She was one of the most prominent members of the notorious McCoy gang. The female outlaw gave her shelter for the night. My friend asked for something to read and this desperate old woman brought out a book in which she kept the family record of births and deaths, such as Christians kept in the olden days in the family Bible. What do you think the book was?—Ingersoll's "Mistakes of Moses," from which, along with its progenitor, Tom Paine's "Age of Reason," "the modern critical school" have borrowed so copiously. That was her Bible.

In my first pastorate, I lived, for a time, in the home of a man who professed to be an infidel, and he was a very decent man in many ways. An infidel lecturer came to town, and I went to hear what he had to say, and this respectable infidel went also. When I looked around and saw the character of the crew that was gathered to hear this man, who, with quite a little ability, retailed the cheap jokes of Robert Ingersoll

and Tom Paine, I did not feel quite in my element. When we got home, I said to my infidel friend, "How did you enjoy the lecture?" He replied, "I did not like the kind of crowd that was there." I replied, "That is the kind of a crowd your view of the Bible creates." And it is so.

Go to the publishers of obscene literature and the manufacturers of instruments for all kinds of illicit and indecent purposes and you will find plenty of men and women who deny that the Bible is the Inerrant Word of God. Indeed, the publishers of obscene literature in the United States had Colonel Robert Ingersoll as their attorney when they were resisting the Government's attempts to suppress their nefarious, disgusting and outrageous business. Colonel Robert Ingersoll was their idol. In England, also, two of the ablest and, in some ways, most decent leaders of infidelity, whom I shall not name, one a man and the other a woman, were both incarcerated for publishing an indecent book and promulgating, for the practice of married and unmarried women, a disgusting and illegal way of preventing the conception of children. Yes, the vilest elements of society say that, "The Bible is not the Inerrant Word of God." We shall see, directly, that far more respectable and reputable elements of society say so too. But we must consider the subject both honestly and fully and it is well to always bear in mind the fact that this class of society says, "The Bible is not the Inerrant Word of God; that just as all the men and women who live nearest God, and know God best, are the most positive in their asser-

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tions that "the Bible is the Inerrant Word of God," so, also, the men and women who live farthest from God, and who know God least, are the ones who are the most positive in their assertion that, "the Bible is not the Inerrant Word of God."

II. Men Who Are Puffed Up in Their Fleshly Mind

In the second place, *men who are puffed up in their fleshly mind, because of a small measure of intellectual superiority in scientific or philosophical lines to the average man, say that "The Bible is not the Inerrant Word of God."* I do not wish you to think, for one moment, that I maintain that it is only the vilest and most dangerous elements of society who deny that "the Bible is the Inerrant Word of God." No, not at all. I began with them because I wished to begin at the bottom and lead up to those who are higher and better, and lead you on to the very best, before I ask you to decide between the two classes of witnesses—those who say, "The Bible is the Inerrant Word of God," and those who say, "The Bible is not the Inerrant Word of God."

There are men and women who have a measure of intellectual superiority, usually, it is true, a rather small measure of superiority, in scientific or philosophic attainments above the average man or woman, and who have become puffed up because of the consciousness of this superiority, and love to pose as "the Scholarly Class," as if they had a monopoly on all the scholarship there is in the world today, and forget or deliberately

ignore the fact that the really great Semitic scholars, as, for example, Professor Robert Dick Wilson, of Princeton, and Professor David Samuel Margoliouth, of Oxford University, England, and almost all the great archaeologists who have done actual, original field work, are definitely arrayed on the conservative side—I say, there is this class of studious men, of no mean intellectual caliber, who say that, “the Bible is not the Inerrant Word of God.” And they are cocksure that it is not, and they have a very supercilious contempt, or, at least, a great patronizing pity, for the preachers and other people, whom they characterize as “Reactionaries,” or “Obscurantists,” or “Mediaeval,” or “Archaic” or “Antediluvian,” who still hold to the belief that “the Bible is the Inerrant Word of God.” The fundamental trouble with these men is set forth by God Himself in a remarkable sentence in Rom. 1 :22, “Professing themselves to be wise, they became fools.” Of course, I mention no names, most of you can supply numerous names for yourselves.

*III. Men of Real Ability in Other Lines of Thought,
but Who Have Not Given the Bible the Special
Thought and Thorough Attention and
Careful Study that Is Demanded
to Make One an Authority
in That Special
Line*

There is a third class who say that “The Bible is not the Inerrant Word of God,” men of real and unusual ability in other lines of thought, but who have

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not given the Bible the special thought and thorough attention and careful study that is demanded to make one an authority in that particular line. There are many men whose real and rare ability in the lines in which they specialize, and in which they justly shine as leaders, and whose authority *in their own line* we gladly acknowledge, but who have given to the Bible very little of that special thought, and thoroughgoing attention, and careful and complete study, that is necessary to give anyone's opinion any great weight in any line of research, who hold very tenaciously to their opinion, and are very outspoken in their declaration of their opinion, that "the Bible is not the Inerrant Word of God." But the fact that a man is a master thinker in Astronomy does not necessarily make his opinion of any great value along geological lines. The fact that a man is the most advanced and greatest thinker in the world in the domain of Chemistry does not make his opinion of any great value in questions of Civics and Political Economy. The fact that a man knows more about Constitutional Law than any other man now living, does not make his opinion of as much value in the field of Therapeutics as that of an obscure country doctor. And the fact that a man is a great thinker in the domain of Physical Science or Metaphysical Philosophy does not, necessarily, give his opinion any great weight in the field of Theology or Biblical Criticism. I take off my hat to Thomas Edison in questions about electricity, but when it comes to God, or the Bible, I know a multitude of Sunday-School boys and

girls whose opinion is of more value than his. When it comes to the matter of designing and manufacturing weapons to slaughter our fellowmen in ruthless war, I acknowledge the authority of Hiram Maxim; but when it comes to questions about Ethics and God and the Bible, I would prefer the opinions of someone who knows something concerning what he is talking about. It is both amazing and ludicrous the way in which the enemies of the Bible call in as expert witnesses men who have never given any attention whatever to that line of study. They do it in no other branch of study in the world. They would be considered fools if they did. But they do it constantly, when it comes to questions about God and the Bible. This method is thoroughly unscientific, illogical, and irrational. No one ever thought of seeking Charles Darwin's opinion about music. One of the most pathetic incidents in his life was when Ole Bull wished to play the violin for him. The old man (with tears, if I remember correctly) acknowledged that he had allowed that part of his natural make-up to become atrophied by disuse. But Darwin has constantly been cited as an authority in religion, a subject about which, alas! he knew very little, and, therefore, his opinion about the Bible is of less value than that of a washer-woman, who has taken the time and made the sacrifices necessary to get acquainted with God.

IV. Men and Women Who Do Not Think for Themselves, But Accept, Without Careful Investigation, Whatever Is Called "Scholarly"

There is a fourth class of men and women who say that, "the Bible is not the Inerrant Word of God," men and women who do not think for themselves, but simply accept with avidity and without question or careful investigation, whatever is dubbed "scholarly." Some people in bygone days were frightened by the word, "orthodox"! Far more, in these days, are frightened by the word, "scholarly." Many a twentieth-century preacher would rather sacrifice the sacred convictions of his parents, and of his own pure and earnest and consecrated young manhood, than have anyone whisper that he was not "scholarly," or "up to date," or "modern," or "abreast of the times." The word "scholarly" is a twentieth-century bug-a-boo to frighten fools with, and it is frightening a lot of them. Tell some men that such and such a view of the Bible presents "the consensus of opinion of the most advanced scholars," and they will swallow it as eagerly as a bull-head will swallow bait, hook and sinker. A very large proportion of the seemingly intelligent people, preachers, college professors, and high school teachers, and Y. W. C. A. secretaries, who deny that the Bible is the Inerrant Word of God, belong to this class. These people are by no means fools or illiterate, but they are not real students, or careful thinkers. They do not think; they simply gorge, and they have been fed up on the wrong kind of provender. They have

been told that "all scholars agree," and that settles it for them. They take it for granted that the statement is true, and as they eagerly desire to be numbered with the "scholars," they say so, too. They are merely echoes, and, unfortunately, they echo the wrong voices. There are in these days a vast host of half educated, or rather, half instructed people who fancy that it is a mark of advanced scholarship to be a theological "Liberal," or "Modernist," and so they join that party. It is much easier to get a reputation for scholarship that way, than by doing the hard work and the hard thinking that are necessary to become a real scholar, and so they adopt that plan, and this sort of Brummagem scholarship goes as well with the mass of men as the real article.

Some years ago, there was in the South a young Methodist Episcopal preacher. He was not altogether without brains, but he had had little education. He had some education, he had gone as far as the Sophomore year in a special course in one of the Georgia Colleges; and yet this half-baked "theologian" undertook to criticize the Bishop, who had been President of the very College where he had gone as far as the Sophomore year *in a special Course*. The Bishop was a scholar, and he was a Bible scholar. He carried the Hebrew Bible with him wherever he went, and studied it constantly. He was also a conservative. But this professedly "scholarly," but really very meagerly educated, preacher said, "Oh! you know the Bishop is no scholar." That sort of thing is common. A woman of this type has recently been teaching a class of

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teachers of the various Sunday-Schools of one of our suburbs, and, with a very superior air, has been airing her ignorance about the supposedly contradictory accounts of creation in the first and second chapters of Genesis. The woods are full of them. And many of our Sunday-Schools and Churches are submitting to that sort of mischievous and soul-destroying nonsense without a protest.

V. Men Who Have the Purely Intellectual Equipment, the Mental Vigor and Grasp, and the Technical Knowledge of the Languages in Which the Bible Was Originally Written, to Be Intelligent Bible Students and Who Really Have Studied the Bible Minutely and Carefully and Profoundly, But Who Lack the Spiritual Insight That Is Necessary to Make Their Estimates of a Preëminently Spiritual Book of Any Real Value

There is a fifth class, a class of far higher order than any I have mentioned so far, who also say that, "The Bible is not the Inerrant Word of God," viz., Men who have the purely intellectual equipment, the mental vigor and grasp, and the technical knowledge of the languages in which the Bible was originally written, to fit them to be intelligent Bible students and who really have studied the Bible minutely and carefully and profoundly, but who lack the spiritual insight that is necessary to make their estimates of a preëminently spiritual book of any real value. It needs

no argument to prove that it takes spiritual discernment to qualify one to be an authoritative judge regarding a spiritual book. Paul certainly had common sense on his side, as well as the Divine inspiration to which he lays claim in the immediate context, when he said in I Cor. 2:14, "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." A thorough knowledge of Greek, and of Hebrew, and of Aramaic, and of the cognate languages, no more qualifies a man to be a competent judge of the authorship of the Bible, because the Bible was written in these languages, than a thorough knowledge of paints qualifies one to be a competent critic of art. To be that, a man needs esthetic sense, and to be able to judge the Bible, a man needs spiritual sense. I would as soon expect a man to appreciate the Sistine Madonna because he was not color blind, as to expect an unspiritual man to understand and appreciate the Bible simply because he understands the laws of the grammar and the vocabulary of the languages in which the Bible was written. I would as soon think of setting a man to teach Art merely because he understood paints, as to set him to teach the Bible merely because he understood Greek and Hebrew and Aramaic. Here is where the Church of Jesus Christ is making today not only a stupendous blunder, but an almost incredible blunder. It is filling its theological Seminaries with teachers of bright minds and of abundant scholarship, of a certain sort, but without the clearness of spiritual vision that comes

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from an intelligent, deliberate, unreserved surrender of their will to God, and from a realization of the utter insufficiency and worthlessness in the things of God of our own natural wisdom, and of the need that they themselves be taught by the living Spirit of God, before they are competent to teach others, who are to become ministers of the Gospel. No wonder that some of our theological Seminaries have become cemeteries—graveyards of spiritual life, and also volcanoes that are belching forth the confusing and smothering smoke and gas and destroying hot lava of a host of practical infidels to corrupt the life and doctrine of the Church, and to destroy its spiritual fertility.

VI. The Men Who Were Directly Responsible for the Awful War that Has Recently Ended

There is a sixth class of men and women who say that, "The Bible is not the Inerrant Word of God," viz., the men who were responsible for the awful world war, from which we are just emerging. This awful war, with its staggering cost in money and men, with its wrecked homes and ruined characters, its shipwreck of nations, and its aftermath of hatred, immorality, violence, murder, anarchy, personal and social madness, world-wide bankruptcy, starvation, gloom, and general social and political and international damnation, is directly due to the teaching of destructive criticism in German Universities. The destructive criticism of Graf, Wellhausen, and their compeers, which so many professors in Theological Seminaries,

and so many writers on theological themes, are trying so hard to force upon our pulpits and our pews, upon our preachers, our Sunday-School teachers, and even young Sunday-School scholars, by a thoroughly and skillfully organized propaganda, not only at home, but in China and other foreign fields—this destructive criticism was responsible for the great war. It undermined the faith of the German people in the authority of the Book of God. It got them to substitute “the good old German God of War” for the God of this Book, and thus made possible the most damnable war in all history. When I was a student in the University of Leipzig, one night, in a meeting which some of us American students had weekly with Professor Franz Delitzsch, one of us asked him how we should present these views to the people. He looked at the questioner with amazement, almost indignation, “Present them to the people?” he exclaimed, “They are none of the people’s business. They are only for scholars.” We assured him that even if that would work in Germany, it would not work in America, but that what scholars knew now, the people would soon know. And it did not work even in Germany. The people got to know the practical infidelity that there was in the hearts of many of their preachers, and German faith in the Bible as the Inerrant Word of God went by the board, and the infidelity of Graf, Wellhausen & Company took its place, and the war came as a logical consequence.

Professor Shailer Matthews of Chicago University, in his just indignation against the awful war, and in his clear discernment that that war was the legitimate child

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of present-day German Philosophy, speaking in this city, and I think in this building, at a National gathering of Teachers and Educators of America not many years ago, demanded that we give up, and shut out of our educational institutions in America, the German Philosophy that was responsible for this war. But this same Professor Shailer Mathews, as I pointed out at the time, is himself one of the persons most responsible here in these United States for trying to force the very worst feature of German Philosophy and thinking, its philosophy and thinking regarding the Bible, upon our Theological Seminaries, our Universities, our Colleges, our High Schools, and even upon our Sunday-Schools.

Such are the men who say that "the Bible is not the Inerrant Word of God." I will not stop to sum up in detail who they are, but will simply say that if you will stop to think, you will see that there is not one among them whose opinion on a subject like this is worth ten cents.

Here, then, the case stands, awaiting your verdict. On the one side, we have our Lord Jesus Christ saying that "the Bible is the Inerrant Word of God," and we have eighteen centuries of history proclaiming that the Bible is the Inerrant Word of God, and we have all the men and women who live nearest God, and know God best, declaring that, "the Bible is the Inerrant Word of God," and we have the Holy Spirit, Who lives today, crying with no uncertain voice in our individual hearts, "the Bible is the Inerrant Word of God." And on the other hand, you have only the six classes I have de-

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scribed, not one of them possessing any well-grounded authority in such a matter, declaring that "The Bible is not the Inerrant Word fo God." Which will you believe? It is up to you. Decide for yourselves. I know how you will decide, for I am addressing, for the most part, intelligent and honest-minded men and women, who really wish to know and obey the truth.

Oh, blessed Book of God! Whose every statement is to be believed, whose every promise is to be trusted, whose every warning is to be heeded, whose every commandment to be obeyed, and whose every privilege, for time and eternity, is to be appropriated.

CHAPTER III

DIFFICULTIES IN THE BIBLE—GENERAL STATEMENTS ABOUT THEM

“Our beloved Brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; *wherein are some things hard to be understood*, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction.”

Our subject this morning is: “*Difficulties in the Bible.*” You will find the text in 2 Pet. 3:15, 16: “Our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; *wherein are some things hard to be understood*, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction.”

Two weeks ago this morning we considered the question: “Who says, the Bible is the Inerrant Word of God?” We saw that our Lord Jesus Christ said so, that the voice of history says so, that all the men and women who live nearest God and know God best, say so, and that the Holy Spirit, who lives today and speaks to men today, also says so. A week ago this morning we considered the subject, “Who says that the Bible is *not* the Inerrant Word of God?” and we saw

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that there were six classes of people who deny that the Bible is the Word of God, and that there was not one among them whose opinion *on a subject like this* was of any real weight at all, and that, in all honesty, *we were, consequently, logically compelled to accept the testimony of those who say that the Bible is the Inerrant Word of God, and consequently compelled to accept it as the Inerrant Word of God.*

But, while that is so, it is also undoubtedly true, as our text declares, that there are in the Bible many things "hard to be understood." There are in the Bible many statements of historic fact and of doctrine, that it seems difficult to reconcile with the position that this Book has God for its author. There are sometimes in the Bible statements that seem to flatly contradict other statements in the Bible, and it seems at the first glance and sometimes at the second glance and the third glance, that if one statement is true, the other cannot possibly be true; and, therefore, it seems impossible to believe that both statements are from God. And there is, as our text declares, a great temptation for both "the ignorant and the unsteadfast" to "wrest," or more literally translated, "twist," these "things hard to be understood" to "their own destruction," and sometimes to the destruction of others as well as of themselves. I wish to consider those difficulties with you today. What shall we say about them? What shall we do with them? A very easy thing to do with them is to say, what so many superficial students and teachers of the Bible do say, "The *whole* Bible is *not* the Word of God: the Bible *contains*

the Word of God. But it also contains much that is not the Word of God and these difficult passages belong to that part which is not the Word of God." Yes, that is an easy thing to say, but it is a lazy thing to say and a superficial thing to say, an unintelligent thing to say, and an irrational and illogical and unscientific thing to say: for we have already proven that not only does "the Bible *contain* the Word of God," but that the Bible *is the Word of God*, and that the whole Bible is the Word of God, that every one of the thirty-nine books of the Old Testament and every one of the twenty-seven books of the New Testament is an integral part of the Word of God. So then, what appears at first sight to be an easy way to dispose of these difficulties is found upon more thorough investigation, to be a very hard way, indeed an impossible way for an honest, rational, energetic mind, a mind that thinks things through, and is not satisfied with the lazy way so common in Universities and Theological Seminaries today, the way of *jumping at conclusions*. There is a better way, an intelligent way, a rational way, a manly way, and a Christian way, of dealing with these difficulties.

I. General Statements about These Difficulties

In discovering this "better way" of solving these difficulties, and thus dissolving the mental perplexities that arise from them, let me, first, call your close and careful attention to some general statements that will go a long way towards solving them.

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1. First of all, then, let me say that, *From the very nature of the case, difficulties are not to be wondered at, nor to be staggered by, but are to be expected.* Some people are surprised that there are difficulties in the Bible. Some are fairly staggered by the fact that there are difficulties in the Bible. For my part, I would be far more surprised, and far worse staggered, if there were no difficulties in the Bible. What is the Bible? We have seen in the last two addresses that it is the Word of God, that is to say, it is a complete revelation of the mind and will and character and purposes and methods and nature and being of an infinitely great, perfectly wise, and absolutely holy God. And to whom is this revelation made? To you and me. And what are you and I? We are men and women and children; we are all finite beings, persons (all of us) who are very imperfect in intellectual development and, consequently, in knowledge and mental grasp and capacity, and we are also (all of us) imperfect in character and consequently in moral and spiritual discernment. The wisest man on earth, measured on the scale of Eternity and God, is a very young babe; and the holiest man or woman among us, compared with God, is less than an infant in moral and spiritual development, even if we were all God's children, which many of us are not. There must, therefore, from the very necessities of the case, be difficulties in a revelation from such a source made to such persons. *When finite creatures try to understand the infinite Creator, there are bound to be difficulties.* When the very ignorant and limited in knowledge contemplate the utterances of One perfect

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in knowledge, there must be many "things hard to be understood," and some things which, to their immature and inaccurate minds, appear to be absurd. Why, even some of our exceedingly learned and amazingly wise University Professors confess that they find it extremely hard to understand even Einstein, and he is far from infinite. One man has said that "there are only three men in the world today who understand Einstein, and they don't." You take a bright boy of eight out on a clear day and point to the sun and say, "My boy, that sun is more than ninety-two million miles away," and he is quite likely to think you are kidding. And take him out at night and point to a certain one of the fixed stars and tell him that the light which he now sees from that star, traveling at the incredible velocity at which light travels, left that star six thousand years ago, and he will think you ought to be sent to the insane asylum. But the trouble is not with your statements, but with the immaturity of the boy's mind.

Furthermore, when beings whose moral judgment as to the infinite hatefulness of sin, even in its slightest manifestations, and as to the awfulness of the penalty it deserves and demands, are blunted by their own sinfulness (as the moral judgments of the best of us are), listen to the demands of an infinitely and absolutely holy Being, they are bound to be staggered by some of His demands, and when they consider His actual dealings with sinners, they are bound to be staggered at some of His dealings. These dealings will inevitably appear too stern, too severe, too harsh,

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too terrific, too appalling (as, for example, the destruction of the world by the Flood, the blotting out of the Canaanite nations, root and branch, men, women and little children, and the endless torment hereafter of those who persistently reject Christ in the life that now is). But the difficulty is not with the infinitely holy God's dealings with persistent sinners, nor is it with the Bible statement of those dealings, but the whole difficulty is with our moral blindness, which makes it difficult, if not impossible, for us to appreciate the infinite hatefulness of sin, and the infinite glory of Jesus Christ, and the, consequently, infinite damnableness of the sin of rejecting such a Savior as the Lord Jesus is. Probably, the greatest difficulties which the Bible presents are its statements regarding God's judgments upon the Canaanite nations and upon apostate Israel, and especially its statements regarding the future eternal conscious punishment for all who who persistently reject Jesus Christ in the life that now is; and here we see the very simple solution of these most staggering of all Bible difficulties.

It is, therefore, as plain as day that, *There must be difficulties in such a revelation, as we have proven the Bible to be, made to such beings as you and I are.* To me, and to any really thoughtful man, it would be far harder to believe that the Bible is the Word of God if there were nothing in it difficult for me to understand and grasp, than it is to believe the Bible to be the Word of God with all the difficulties anyone has ever been able to conjure up. If you should present to me a book that was as easy for me to understand

as the multiplication table, in which I have reveled since I was a little boy, and say to me, "This book is the Word of God; in it God has fully revealed His whole will and wisdom and His own infinite Self," I should be bound to say, "Go away, you're fooling. I cannot believe it. That book is too easy to be a perfect revelation of infinite wisdom and of infinite Being and of an infinite Person." There must be in any complete revelation of the mind and will and character and Being of the Infinite, things very hard for the beginner to understand; yes, for the wisest and best of us to understand. Kent's "Shorter Bible," the Bible with its great and infinite truths expurgated or despiritualized and demoralized and deinfinitized down to the level of a class of mental or moral derelicts, such as fill some of our Universities and Theological Seminaries and Y. W. C. A. Secretarial Schools, is no Bible at all, no full message from God at all, and we should not call it, "The Messages of the Books" of God, but "the miscarriage of modern University thought" that is unable, for lack of moral and spiritual vigor, and sometimes intellectual vigor, to carry Divine thought to a normal birth, and whose thinkings, therefore, on all profoundly moral and spiritual themes, are necessarily all stillborn.

2. The second thing I wish to say about these difficulties in the Bible is that *A difficulty in a doctrine, or a grave objection to a doctrine, does not in any wise prove the doctrine to be untrue.* Many thoughtless people fancy that it does. If they come across some difficulty in the way of believing in the Divine origin

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and absolute inerrancy and infallibility of the Bible, they at once conclude that the doctrine is exploded. That is the method of reasoning employed in the Chicago University and Union Seminary in New York, and many other places where our sons and daughters are being educated, or often, to speak more accurately, desiccated, but that is very illogical. Stop a moment and do some clear thinking, and learn to be reasonable and fair. There is scarcely a doctrine in science that is generally believed today that has not had some great difficulty in the way of its acceptance.

When the Copernican theory, now so universally accepted, was first proclaimed, it encountered a very grave difficulty. If this theory were true, the planet Venus should have phases as the moon has, but no phases could be discovered by the most powerful glass then in existence. But the positive argument for the theory was so strong that it was accepted in spite of this apparently unanswerable objection. When a more powerful glass was made, it was found that Venus actually had phases and that the whole difficulty arose, as most all of those in the Bible arise, from man's ignorance of some of the facts in the case.

If we apply to Bible study the common-sense logic recognized in every department of Science (with the exception of Biblical Criticism, if that be a science), then we must demand that if the positive proof of a theory is sufficient and conclusive, it must be believed by rational men, in spite of any number of difficulties in minor details. He is a very shallow thinker indeed who gives up a well-attested truth because there are

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some apparent facts which he cannot reconcile with that truth. And he is a very shallow Bible scholar who gives up his belief in the Divine origin and inerrancy of the Bible because there are some supposed facts that he cannot reconcile with that doctrine. Alas! there are, in the theological world today, many shallow thinkers of just that sort.

3. The third thing to be said about the Difficulties in the Bible is that, *There are many more, and much greater, difficulties in the way of the doctrine that holds the Bible to be of human origin, and hence fallible, than there are in the way of the doctrine that holds the Bible to be of Divine origin, and hence infallible.* Oftentimes a man will bring you some difficulty and say, "How do you explain that, if the Bible is the Word of God?" and perhaps you may not be able to answer him satisfactorily. Then he thinks he has you cornered, but not at all. Turn on him, and ask him, "How do you account for the fulfilled prophecies of the Bible if it is of *human* origin? How do you account for the marvelous unity of the Bible if it is of *human* origin? How do you account for the inexhaustible depth of the Bible if it is of *human* origin? How do you account for its unique power in lifting man up to God if it is of *human* origin? Above all, How do you account for the clear, ringing, oft repeated testimony of Jesus Christ that every part of the Old Testament, the Law of Moses, the Prophets and Psalms, that 'cannot be broken,' and 'must be fulfilled' to the letter, and that 'heaven and earth (must) pass away' before 'one jot or tittle' passes from the Law re-

vealed in the Pentateuch?" For every insignificant objection that any scholar of the "Modern Critical School," or anyone else, can bring to your view of the Bible, you can bring very many and far more deeply significant objections to his view of the Bible; and any really candid man, who desires to know and obey the truth, will have no difficulty in deciding between the two views.

A young man once came to me to talk about this matter. He had a bright mind and was unusually well read in skeptical and critical and agnostic literature. He told me he had given the matter a great deal of candid and careful thought, and, as a result, he could not believe the Bible was of Divine origin. I asked him, "Why not?" He pointed to a certain teaching of the Bible that he could not and would not believe to be true. I replied, "Suppose, for a moment, that I could not answer that specific difficulty, that would not prove that the Bible is not of Divine origin. I can bring you many things far more difficult to account for on the hypothesis that the Bible is not of Divine origin than this is on the hypothesis that the Bible is of Divine origin. You cannot deny the fact of fulfilled prophecy. How do you account for it if the Bible is not God's Word? You cannot shut your eyes to the marvelous unity of the sixty-six books of the Bible, written by so many different people, under such divergent circumstances, and at periods of time "so remote from one another. How do you account for it, if God is not the real author of the Book back of the forty or more human authors? You cannot deny that the Bible has

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a power to save men from sin, to bring men peace and joy and hope, to lift men up to God, that all other books taken together do not possess. How do you account for it, if the Bible is not the Word of God, in a sense that no other book is the Word of God?" The objector did not answer. He could not answer. The difficulties that confront one who denies that the Bible is of Divine origin and authority are far more numerous, and vastly more weighty, than those which confront the one who believes it to be of Divine origin and authority.

4. The fourth thing to be said about the difficulties in the Bible is, *The fact that you cannot solve a difficulty does not prove that it cannot be solved, and the fact that you cannot answer an objection does not prove at all that it cannot be answered.* It is remarkable how often we overlook this very evident fact. There are many, who, when they meet a difficulty in the Bible and give it a few moments' thought and can see no possible solution, at once jump at the conclusion that a solution is impossible by anyone, and so they throw up their faith in the Inerrancy of the Bible and its Divine origin. It would seem as if any really normal man would have a sufficient amount of that modesty that is becoming in beings so limited in knowledge as we all undeniably are, to say, "Though I see no possible solution to this difficulty, someone a little wiser than I might easily find one."

If we would only bear in mind that we do not know everything as yet, and that there are a great many things that we cannot solve now, that we could very

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easily solve if we only knew a little more, it would save us from all this wretched and paralyzing folly. Above all, we ought never to forget that there may be a very easy solution in an infinitely wise mind, even to that which to our very best finite wisdom (or ignorance) appears absolutely insoluble. What would we think of a beginner in Algebra, who, having tried in vain for half an hour to solve a difficult problem, declared that there was no possible solution to the problem, *because he could find none?*

A man of unusual experience and ability one day left his work and came a long distance to see me in great perturbation of spirit, because he had discovered what seemed to him a flat contradiction in the Bible. He had remained awake all night thinking about it. It had defied all his attempts at reconciliation, but when he had fully stated the case to me, in a very few moments I showed him a very simple and entirely satisfactory solution of the difficulty. He went away with a happy heart. But why had it not occurred to him at the outset that though it appeared absolutely impossible to him to find a solution that, after all, a solution might be easily discovered by someone else, who knew just a little more than he did? He imagined that the difficulty was an entirely new one, that it had never been discovered by anyone before, but in point of fact it was one that had been faced and answered long before either he or I were born.

5. The fifth thing to be said about the difficulties in the Bible is that, *The seeming defects of the Book are exceedingly insignificant when put in comparison*

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with its many and marvelous excellencies. Does it not reveal great perversity, not only of mind but of will and of moral character that men spend so much time expatiating on and magnifying such insignificant points that they consider defects in the Bible, and stubbornly ignore and pass over absolutely unnoticed, the incomparable beauties that adorn and glorify almost every page? Even in some prominent institutions of learning where men are supposed to be taught to appreciate and understand the Bible, and where they are sent to be taught to preach its truths to others, far more time is spent on minute and insignificant points that seem to point toward an entirely or partially human origin of the Bible, than is spent upon studying and understanding and admiring and pondering the unparalleled glories that make this Book stand apart from all other books in the world. What would we think of any man who in studying some great masterpiece of art concentrated his whole attention upon what looked to him like a fly-speck in the corner of the canvas? A large share of the much vaunted "critical study of the Bible" is a laborious and scholarly investigation of supposed fly-specks. The man who is not willing to squander the major portion of his time in this erudite investigation of fly-specks, but prefers to devote it to the study of the unrivaled beauties and majestic splendors and infinite glories of the Book, is counted, in some quarters, as not being "scholarly" and "up to date."

6. The sixth thing to be said about the difficulties in the Bible is, *They have far more weight with*

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superficial readers of the Bible than with profound students of the Bible. Take a man like the late Colonel Ingersoll, who was densely ignorant of the real contents and meaning of the Bible, or that class of modern preachers who read the Bible for the most part for the sole purpose of finding texts to serve as pegs upon which to hang their own profound ideas and musings, to such superficial readers of the Bible, these difficulties seem of immense importance, indeed to them they are the only things in the Bible that are of any real importance. But with the "blessed man," the man who has learned to "meditate" upon the Word of God "day and night" (Ps. 1:1-3) they have scarcely any weight at all. That rare man of God, George Müller, who had carefully studied the whole Bible and every verse in it from the first verse of Genesis to the last verse of the Revelation of Jesus Christ" more than one hundred times, was not at all disturbed by any difficulties he encountered. But to the man who is reading it through for the first or second time there are many things that perplex and, it may be, stagger him.

7. The seventh and last thing to be said about the Difficulties in the Bible is, They rapidly disappear upon careful and prayerful study. How many things there are in the Bible that once puzzled and staggered you and me, but which have long since been perfectly cleared up and no longer present any difficulty whatever? Every year of our study has found these difficulties disappearing more and more rapidly. At first

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they went by ones, and then by twos, and then by dozens, and then by scores. Is it not reasonable to suppose that the difficulties that even yet remain will all disappear on still further study?

CHAPTER IV

DIFFICULTIES IN THE BIBLE: WHAT SHALL WE DO WITH THEM?

“Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? . . . From that time many of his disciples went back, and walked no more with him.”—John 6:60, 66.

Our subject this morning is: “Difficulties in the Bible: What shall we do with them?” You will find the text in John 6:60, 66: “Many therefore of His disciples, when they heard this, said, This is a hard saying; who can hear it? . . . From that time many of His disciples went back, and walked no more with Him.”

There are many today who stumble at things they find in the Bible. They say that these things cannot be God’s Word, and so they give up the Bible and, ultimately, they give up Jesus Christ; for anyone who gives up the Bible is bound to give up Jesus Christ sooner or later. They may use His name still, and speak in a very complimentary way about Him, and they may call themselves “Christians” and even pose as preachers, but they have really given up Him; they have given up the only Real Christ there is—the Christ of the Bible. Any other Christ than the Christ of the Bible is a fictitious Christ, a pure figment of the imagi-

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nation, a false Christ, an Anti-Christ. They give up, first, His Virgin Birth, then they give up His literal Resurrection from the Dead, then they give up His Atoning Death, then they have no Christ left, only a shadow, an empty dream. The Real Christ has gone. They have no Real Christ, Christ Jesus, and they are "without Christ . . . having no hope, and without God in the world." (Eph. 2:12.) They are doomed and ultimately damned.

Now, this is no new thing. It is not at all peculiar to our day, as many seem to fancy. It is not peculiar to the twentieth century, nor to the nineteenth century. In our text we see the same thing in the first century. We see that when the Lord Jesus Himself was here on earth, those who had been "His disciples," those who had followed Him, those who had come to Him and *professed to be "learners" in His school*, stumbled, even at what He Himself said, and shook their heads and said, "This is a hard saying; who can hear it?" and then we read, "From that time many of His disciples went back, and walked no more with Him." If men who professed to be disciples of Christ and saw Him with their own eyes and "*beheld His miracles*," and who on the immediately preceding day had been of the five thousand who saw the five small loaves and two small fishes multiplying in His hands, stumbled at something He said, just because, with their dull, puny brains they could not take it in and, therefore, stupidly and wickedly threw it overboard, because, as Jesus Himself said to them, they had not faith (vs. 64) and, therefore, had not sense enough to just trust the

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Son of God, when they could not see, is it any wonder if men today are so foolish as to throw the words of Jesus Christ overboard because they cannot fully take them in, and throw the Bible overboard because there are in it what appear to them, "hard sayings"?

There are, as we saw last Sunday, Difficulties in the Bible, real Difficulties. What shall we do with them? How shall we deal with them? Last Sunday I gave you seven general statements about these Difficulties that will go a long way toward solving them for you, and many of you told me afterward that you were greatly helped. One young woman came up and said, "That sermon was just for me." She was in school and was being bothered by things she heard there, as so many young men and young women today are being bothered by what shallow and ignorant and self-sufficient teachers and professors in High Schools, Colleges and Universities are saying.

I. How to Deal with the Difficulties in the Bible

But what shall we do with these Difficulties? How shall we deal with them when we meet them?

1. First of all, let me say, *Let us deal with any Difficulty and every Difficulty we meet in the Bible with perfect honesty.* Whenever you find a Difficulty in the Bible, frankly acknowledge it, do not try to obscure it, do not try to dodge it, do not evade it. Evasion never pays. Be honest through and through; perfect honesty and frankness always win out in the long run. Look the Difficulty frankly and fearlessly square in the face, admit it frankly to whoever men-

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tions it. If you cannot give a good, square, honest explanation, do not attempt any explanation at all. Untold harm has been done by those who, in their zeal for the infallibility of the Bible, have attempted explanations of Difficulties which do not commend themselves to the honest, fair-minded man. People have naturally thought that if these are the best explanations that can be given, then there are really no explanations at all, and the Bible, instead of being helped, has been injured by the unintelligent zeal of foolish friends. Foolish friends of the Bible have done far more to discredit it with men and women who think for themselves than the bitterest enemies have ever done. If you are really convinced that the Bible is the Word of God, you can far better afford to wait for an honest solution of a Difficulty than you can afford to attempt a solution that is evasive and unsatisfactory. Let us hate all manner of evasion and lying. A "pious lie" is the most impious and the most destructive of all lies.

2. In the second place, *Let us deal with any Difficulty we meet in the Bible with that humility that becomes all persons of such limited understanding as we all are.* Recognize the limitations of your own mind and knowledge, and do not for a moment imagine that there is no solution just because you have found none. There is, in all probability, a very simple solution, even when you can find no solution at all.

3. In the third place, *Let us deal with every Difficulty we meet in the Bible with indomitable determination.* Make up your mind that you will find the solu-

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tion, if you possibly can, no matter what amount of time and study and hard thinking it may require. The Difficulties in the Bible are our Heavenly Father's challenge to us to set our brains to work, and to keep them at work until we have solved the puzzle. Do not give up searching for a solution because you cannot find one in five minutes or ten minutes or ten days. Ponder over it and work over it for days, if necessary. The work will do you more good than the solution does. There is a solution somewhere and you will find it, if you will only search for it long enough and hard enough. I thank God for the hardest puzzles I have found in the Bible, that have made me think and think and think, and dig and dig and dig, and ransack the Bible. That is why I am here today, in my present position of rare and joyous opportunity.

4. In the fourth place, *Deal with every Difficulty you find in the Bible with perfect fearlessness.* Oh! there are so many students of the Bible who have horrid skeletons and frightful ghosts in the closets of their Bible thinking. There are passages here and there at which they are afraid to look. They are afraid someone in their Sunday-School class will spring some question upon them about them. I do not like ghosts. I love to run them down. I hurt a ghost badly one night, when I was a boy, by kicking him in the stomach; and the ghost proved to be only a neighbor boy with a pumpkin lantern on his pumpkin head, and a sheet over both the lantern and himself. That is about all that there is, usually, to these ghosts in our Bible study,

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the seeming Difficulties that nearly frighten the wits out of many of us.

Some years ago there was a ghost that haunted a graveyard in Georgia. Many had seen this ghost in the weird hours of the night running along the top of the graveyard wall. One night, a doctor driving by saw the ghost. He could scarcely believe his eyes. There it was, all white and active. He was a brave man. He fastened his horse and ran after the ghost. The ghost ran along the wall and jumped down on the other side, and the doctor sprang over after him. The ghost dodged in and out among the tombs, with the doctor in hot pursuit. There was a flat grave-stone underneath which the water had washed away some of the earth. The ghost plunged into this hole. It certainly was a ghost, going back into its grave. But the doctor was brave. He was no quitter. He plunged his hand into the grave, and caught the ghost by the heel and pulled it out. The ghost was an insane woman in a nightgown. She had been running loose through the Cemetery frightening the wits out of silly folk. Do not be afraid of ghosts anywhere; and especially do not be afraid of ghosts in your Bible study. Do not be frightened when you find a Difficulty, no matter how unanswerable or how inexplicable or how insurmountable it may appear at first sight. Thousands of men have found just such Difficulties before you were born. Not only that, but they have seen this same Difficulty that now frightens you. These Difficulties were all seen hundreds of years ago, and still the Old Book stands. The Bible that has already stood eight-

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een centuries of rigid examination, and also of incessant and awful assault, is not likely to go down before your discoveries, or even before the discharge of any "modern," "scholarly," "critical" guns (in which they certainly use neither smokeless nor noiseless powder) nor before the poison gases of "Modern Criticism" either, which is usually found to be only "hot air" after all. To one who is at all familiar with the history of "critical" attacks on the Bible, the childlike confidence of these self-sufficient "modern" (destructive) "critics," who think they are going to annihilate the Bible at last, is both amazing and amusing.

While we were going round the world, almost everywhere that we held meetings, in Australia, New Zealand, Tasmania, India, England, Scotland, Ireland, Wales, and all over America, I had a question box once a week, or oftener, in which people could place any difficulty they found in the Bible, and I promised to answer it, *if I could*. After awhile I found that the same questions and problems came up everywhere. People would put in questions that they imagined were new, but they were all gray-headed. Until, at last, I was quite persuaded that Solomon was right when he said, "There is no new thing under the sun" (Eccles. 1:9), at least in Bible Difficulties. And some of our vastly learned Theological Professors of the "Modern Critical School" are trotting out these old, dilapidated, wind-broken hacks of horses, poor ringboned, spavined, old plugs, on the theological race course with a joyous assurance that they have found at last a pure-blooded young Arabian of matchless speed.

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When we were holding meetings in Massey Hall, Toronto, a young theological student, who was deeply concerned about my need of intellectual illumination, wrote me a pathetic note urging me to attend the lectures of a much admired young Professor who was then teaching in Knox College, that I might learn what real "modern thinking" and "scholarship" had to say about the Bible. Bless his dear young heart, I had heard before, in Germany, the source of all this sort of stuff (and elsewhere) all the Professor was retailing in Toronto, as a feeble echo of what was being echoed in Scotland from Germany, whence the original voice came, I say I had heard it all before, while the brilliant Professor was still in pantalets in bonnie Scotland. I met the Professor himself at dinner a few nights later, and told him of his fresh and callow student, and we had a good laugh over it.

There is nothing to be afraid of in any of these Difficulties. It has been proved, beyond the possibility of reasonable doubt, that the whole Bible is the Inerrant Word of God, so we may look every apparently portentous Difficulty square in the face, with absolute and well founded confidence that some day, if not today, a complete solution will be found.

5. In the fifth place, *Let us deal with the Difficulties we find in the Bible with undiscouraged and untiring patience.* Do not be discouraged in the least, if some Difficulty that you discover, or that someone else fires at you, does not disappear at the first hour's consideration of it, or in a day. Have you never had problems in other lines of study that you could not solve even

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in a year? If not, you have never done any deep studying along any line. If some Difficulty persistently defies your very hardest efforts to solve it, lay it aside for awhile and ponder other things. Very likely, when you come back to it, it will have disappeared, and you will wonder how you were ever perplexed by it.

A friend wrote me a few years ago about an entirely different sort of Difficulty that had arisen in my own work and, apparently, a very serious Difficulty. "If I were you," he wrote, "I would not do anything about it. Time is a great healer." I took his advice and dismissed the matter for a time, in fact I never did anything about it, and time did prove to be a great healer. The Difficulty entirely evaporated beneath the genial rays of the march of time. So it will be with many of your most disconcerting Bible Difficulties. Be patient and they will vanish of themselves; and the bugbear you once trembled at, you will now laugh at.

6. In the sixth place, and this is of tremendous importance, *Deal with all Bible Difficulties Scripturally*. If you find an apparently staggering Difficulty in one part of the Bible, look for some other passage of Scripture to throw light upon it and solve it. The best solvent of Bible Difficulties is found in the Bible itself. Nothing explains Scripture like Scripture. That is one of the countless practical proofs of the Divine origin of the Bible, that "all Scripture is God breathed." Time and time again, people have come to me with some Difficulty in the Bible that had greatly staggered them, and almost floored them, and implored me for a solution, and I simply pointed them to some other

passage in the Book whose clearer light has scattered all the mists and apparent miasma that seemed to gather thick about the passage that troubled. The darkness vanished, and the glorious day dawned. The entrance of God's words had given light; it had given understanding unto the simple (Ps. 119:130).

7. In the seventh and last place, *Deal with every Difficulty prayerfully*. It is simply wonderful how Difficulties dissolve when one looks at them on his knees. It is an easy way to "dissolve doubts" and explain "dark sentences." Daniel found it so many centuries and chiliads ago (Dan. 5:12, cf. Dan. 6:10). There is a glorious alchemy about prayer that transforms the darkest and most bewildering Difficulties into clear shining and illuminating truth, that transforms "stones of stumbling" into the many jeweled walls of the New Jerusalem, with its endless day and "no night there." It is well, as you read your Bible, not only to pray, "Open thou my eyes, that I may behold wondrous things out of thy law" but, also, "Open thou my eyes that I may see through and through the rough oyster shell of seeming difficulty to the glorious pearl of lustrous truth within." Not only does God, in answer to prayer, open our eyes "to behold wondrous things" out of His law, but he also opens our eyes to look through a Difficulty that before we prayed seemed impenetrable. One great reason why so many "Modern Bible Scholars" have learned to be destructive critics is because they have forgotten how to pray.

II. Classes of Difficulties

I have a little time left to speak of the various Classes of Difficulties. All the Difficulties found in the Bible can be included under ten general heads.

I. *The first Class of Difficulties are those that arise from the text from which our English Bible was translated.* No one, as far as I know, holds that the Authorized Version, or any English translation of the Bible, is absolutely infallible and inerrant. The doctrine held by me and by many others who have given years to careful and thorough study of the Bible is, that the Scriptures *as originally given* were absolutely infallible and Inerrant, and that our English translation is a *substantially* accurate rendering of the Scriptures as originally given. We do not possess the original manuscripts of the Bible. These original manuscripts were copied many, many times with great care and exactness, but, naturally, some errors crept into the copies that were made. We now possess so many good copies that by comparing one with another, we can tell with great precision just what the original text was. Indeed, for all practical purposes the original text is now settled. There is not one important doctrine that hangs upon any doubtful or uncertain reading of the text. But when our Authorized Version was made, some of the best manuscripts that we now have were not within the reach of the translators, and the science of textual criticism was not so perfected then as it is today, and so the translation was made from an im-

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perfect text. Not a few of the apparent Difficulties in the Bible arise from this source.

For example, we are told in Jno. 5:4 that “an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.” This statement, for many reasons, seems improbable and difficult to believe, but, upon investigation, we find that it is all a mistake of the copyist. Some early copyist, reading John’s account, added in the margin his explanation of the healing properties of this intermittent medicinal spring. A later copyist embodied this marginal note in the body of the text, and so it came to be handed down and got into the Authorized Version. Very properly, it has been omitted from the Revised Version.

The discrepancies in figures in different accounts of the same events, as, for example, the differences in the ages of some of the kings as given in the texts of Kings and Chronicles, may arise from the same cause, errors of copyists. Such an error in the matter of figures could very easily be made, as in the Hebrew numbers are denoted by letters, and letters that appear very much alike have a very different value as figures. For example, the first letter in the Hebrew alphabet denotes “one,” and with two little points above it, not larger than flyspecks, it denotes a “thousand.” The twenty-third or last letter of the Hebrew alphabet denotes “four hundred,” but the eighth letter of the Hebrew alphabet, that looks very much like it and could easily be mistaken for it, denotes “eight.” A very slight

error of the copyist would therefore make an utter change in the figures. The remarkable thing, when one contemplates the facts in the case, is that so few errors of this kind have been made, and we are constantly getting proof that the figures we fancied were wrong are really correct.

2. *The second Class of Difficulties are those that arise from inaccurate translations.* For example, in Matt. 12:40 Jonah is spoken of as being "in the *whale's* belly." Many a skeptic has made merry over the thought of a whale with the peculiar construction of its mouth and throat swallowing a man, but if the skeptic had only taken the trouble to look the matter up, he would have found that the word translated "whale" really means "sea monster," without any definition as to the character of the sea monster. So, the whole difficulty arose from the translator's mistakes and the skeptic's ignorance. There are many skeptics today who are so densely ignorant of matters clearly understood by many Sunday-School children that they are still harping, in the name of "scholarship," on this supposed error in the Bible. One of the best known professors in Union Theological Seminary, in New York, one of the most popular of "modernist" preachers trotted this out in an address last Oct. 23, 1921. In regard to this particular Difficulty, it may be still further said that there are whales of another species than those known some years ago (when the critics first urged this objection to the historical credibility of the Bible) that could swallow a man whole, and have swallowed a man

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whole, and a man has been rescued alive from “the belly of a whale.”

3. *The third Class of Difficulties are those that arise from false interpretations of the Bible.* What the Bible teaches is one thing, and what men interpret it to mean is oftentimes something widely different. Many Difficulties that we have with the Bible arise not from what the Bible actually says, but from what men interpret it to mean. A striking illustration of this is found in the first chapter of Genesis. If we were to take the interpretation put upon this chapter by many interpreters, it might be somewhat difficult to reconcile it with much that modern science regards as established. But the difficulty is not with what the first chapter of Genesis says, but with the interpretation that is put upon it. There is no contradiction whatever between *what is really proven* by science and *what is really said* in the first chapter of Genesis.

4. *The fourth Class of Difficulties are those that arise from a wrong conception of the Bible.* Many think that when you say the Bible is the Word of God, that it is of Divine origin and authority, that you mean that God is the speaker in every utterance that it contains, but this is not at all what is meant. Oftentimes, the Bible simply records what others say—what good men say, what bad men say, what inspired men say, what uninspired men say, what angels and demons say, and even what The Devil himself says. The record of what they said is from God, God’s Word, and is absolutely true, but what those other persons are recorded

as saying may be true or may not be true. It is true that they said it, but what they said may not be true.

For example, The devil is recorded, in Gen. 3:4, as saying: "Ye shall not surely die." It is true that The Devil said it, but what The Devil said is not true, but an infamous lie that shipwrecked our race. That The Devil said it is God's Word, but what The Devil said is not God's word, but The Devil's word. It is not God's truth, but The Devil's lie. It is God's word that this lie was The Devil's word.

Very many careless readers of the Bible do not notice who is talking—God, good men, bad men, inspired men, uninspired men, angels or Devil. They will tear a verse right out of its context, regardless of the speaker, and say: "There, God said that," but God said nothing of the kind. God says *The Devil* said it, or a bad man said it, or a good man said it, or an inspired man said it, or an uninspired man said it, or an angel said it. What God says is true, viz., that The Devil said it, or that someone else said it, but what they said may not be true.

It is very common to hear men quote what Eliphaz, Bildad, or Zophar said to Job as if it were necessarily God's own word because it is recorded in the Bible, in spite of the fact that God definitely disavowed their teaching and said to them: "Ye have not spoken of Me the thing which is right" (Jno. 42:7). It is true that these men said the thing that God records them as saying, but, oftentimes, they gave the truth a twist, and said what is not right. A very large share of our Difficulties thus arise from not noticing who is speak-

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ing. The Bible always makes it plain who is speaking, and we should always note carefully who is speaking.

5. *The fifth Class of Difficulties are those that arise from the language in which the Bible was written.* The Bible is a book for all ages and for all kinds of people, and, therefore, it was written in the language that continues the same and is understood by all, the language of the common people and of appearances (phenomena). It was not written in the terminology of science. It is one of the perfections of the Bible that it was not written in the terminology of modern science. If the Bible had been written in the terminology of modern science, it would never have been understood until the present day, and, even now, it would be understood only by a few. Furthermore, as science and its terminology are constantly changing, the Bible, if written in the terminology of the science of today, would be out of date in a few years from now, but being written in just the language chosen, it has proved the Book for all ages, all lands and all conditions of men.

Other Difficulties, from the language in which the Bible was written, arise from the fact that large portions of the Bible are poetical, and are written in the language of poetry, the language of feeling, passion, imagination and figure. Now, if a man is hopelessly prosaic, he will inevitably find Difficulties with these poetical portions of the inspired Word.

6. *The sixth Class of Difficulties are those that arise from our defective knowledge of the history, geography and usages of Bible times.* We have an

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illustration of this in Acts 13:7. Here, Luke speaks of "the deputy," or, more accurately, "the proconsul" (see Revised Version) of Cyprus. Roman provinces were of two classes, imperial and senatorial. The ruler of an imperial province was called a "proprætor," of a senatorial province a "proconsul." Up to a comparatively recent date, according to the best information we had, Cyprus was an imperial province and, therefore, its ruler would be a "proprætor," but Luke calls him a "proconsul." This certainly seemed like a clear case of error on Luke's part, and even conservative commentators in former days felt forced to admit that Luke was in slight error, and the destructive critics were delighted to find this "mistake." But further and more thorough investigation has brought to light the fact that just at the time of which Luke wrote, the Senate had made an exchange with the Emperor, whereby Cyprus had become a senatorial province, and, therefore, its ruler a "proconsul"; and Luke was exactly and minutely correct, after all, and the very "scholarly" literary critics were themselves in error in their criticism. The mistake was theirs and not Luke's.

Time and time again, further researches and discoveries, geographical, historical and archaeological, have vindicated the Bible and confounded the critics. All the discoveries of modern archaeological research have justified the Bible statements and exposed the folly of "The Higher Critics." That has happened time and time again, until nothing is left of the com-

posite theory of the Pentateuch, and the theory of its late origin as originally taught and defined.

The book of Daniel has, naturally, been one of the books that infidels and destructive critics have most hated. One of their strongest arguments against its authenticity and veracity was that such a person as Belshazzar was unknown to history, and that all historians agreed that Nabonidus was the last king of Babylon, and that he was absent from the City when it was captured, and so Belshazzar must be a purely mythical character and the whole story legendary and not historical. Their argument seemed very strong; in fact, it seemed unanswerable. But Sir H. Rawlinson discovered at Mugheir, and other Chaldean sites, clay cylinders on which Belshazzar (Belsaruzur) is named by Nabonidus himself as his eldest son. Doubtless, he reigned as regent in the City during his father's absence, an indication of which we have in the Bible account in his proposal to make Daniel "*third ruler in the kingdom*" (Dan. 5:16)—he himself being *second ruler* in the kingdom, Daniel then would be next to himself. So the Bible was vindicated, and the critics put to shame.

It is not so long since the destructive critics asserted most positively that Moses could not have written the Pentateuch, because writing was unknown in his day, but recent discoveries have proved, beyond a question, that writing far antedates the time of Moses. So, the destructive critics have been compelled to give up their argument, though they have had the bad grace to hold on stubbornly to their conclusion, even though the

foundation upon which the conclusion was built was gone.

7. *The seventh Class of Difficulties are those that arise from the ignorance of conditions under which books were written and commands given.* For example, to one ignorant of the conditions, God's commands to Israel as to the extermination of the Canaanites seem cruel and horrible, but when one understands the moral condition to which those nations had sunken, and the utter hopelessness of reclaiming them and the weakness of the Israelites themselves, the total extermination of the Canaanites seems to have been an act of mercy to all succeeding generations, and even to themselves.

8. *The eighth Class of Difficulties are those that arise from the many-sidedness of the Bible.* The broadest minded man is one-sided, but the truth is many-sided, and the Bible is all-sided. So, to our narrow thoughts one part of the Bible often seems to contradict another part. For example, men as a rule are either Calvinistic or Arminian in their mental make-up, and some portions of the Bible are decidedly Calvinistic and present great Difficulties to the Arminian type of mind, while other portions are decidedly Arminian and present great Difficulties to the Calvinistic type of mind, but both sides are true. Many men in our day are broad-minded enough to grasp at the same time the Calvinistic side of the truth and the Arminian side of the truth, but some are not, and so the Bible perplexes, puzzles and bewilders them, but

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the trouble is not with the Bible, but with their own lack of capacity for comprehensive thought.

9. *The ninth Class of Difficulties are those that arise from the fact that the Bible has to do with the infinite, and our minds are finite.* It is necessarily difficult to put the facts of infinite being in such a way that they can be grasped by the limited capacity of our finite intelligence, just as it would be difficult to put the ocean into a pint cup. To this Class of Difficulties belong those connected with the Bible doctrine of the Trinity and with the Bible doctrine of the two-fold nature of Jesus Christ, who was at the same time "very God of very God" and real man. To those who forget that God is infinite, the doctrine of the Trinity seems like the mathematical monstrosity of making one equal three. But when one bears in mind that the doctrine of the Trinity is an attempt to put into forms of finite thought the facts of infinite being, and into material forms of expression the facts of the spirit, the Difficulties vanish. The simplicity of the Unitarian conception of God arises from its shallowness.

10. *The tenth Class of Difficulties are those that arise from the dullness of our spiritual perceptions.* The man who is farthest advanced spiritually is still so immature that he cannot expect to see everything yet as an absolutely holy God sees it, unless he takes it upon simple faith in Him. To this Class of Difficulties belong those connected with the Bible doctrine of eternal punishment. It oftentimes seems to us as if this doctrine cannot be true, must not be true, but the whole Difficulty arises from the fact that we are still

so blind spiritually that we have no adequate conception of the awfulness of sin, and, especially, of the awfulness of the sin of rejecting the infinitely glorious Son of God. But when we become so holy, so like God, that we see the enormity of sin as He sees it, we shall have no difficulty whatever with the doctrine of eternal punishment.

As we look back over the ten Classes of Difficulties, we see that they *all* arise from our own imperfection, and not one of them from the imperfection of the Bible. The Bible is perfect, but we are imperfect and, therefore, have difficulty with it. As we grow more and more into the perfection of God, into His intellectual perfection and, especially, into His moral perfection, our Difficulties grow ever less and less, and so we are forced to conclude that when we become as perfect as God is, we shall have no Difficulties whatever with the Bible.

CHAPTER V

WHAT TO DO WITH THE BIBLE

“But know this, that in the last days grievous times shall come. . . . Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture is inspired of God and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.”—2 Tim. 3:1, 12-17.

Our subject this morning is, “What to do with the Bible.” You will find the text which contains the substance of what I have to say, in 2 Tim. 3:1, 12-17:—“But know this, that in the last days grievous times shall come . . . Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture is inspired of God

and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—2 Tim. 3:1, 12-17.

Paul here tells Timothy of the "difficult times" that are coming, times of great peril and testing. He tells him of the certainty of persecution for those who are faithful to Christ Jesus. Then he tells of the great increase of evil men and subtle errorists, both deceiving themselves and also deceiving others. It is an exceedingly dark picture that he draws, but it is a very accurate and graphic picture of our own times. It is a startlingly accurate picture of our own times. It is a picture to fill one with apprehension and dismay, were Paul to stop here, but Paul did not stop here. No, he went on to say, in substance, "But, Timothy, even with these exceedingly dark days ahead, there is nothing to be afraid of, there is a path of perfect safety, though perils lie on every side. That path of safety is found in the study of, and trust in, and obedience to, the Holy Scriptures, which are "*inspired of God*" (that is, to translate more literally, "*God-breathed*"). However, many and however subtle false teachers may be, the Holy Scriptures are able to make thee wise unto salvation through the faith which is in Christ Jesus. Furthermore, Timothy, you can put perfect confidence in *these Scriptures*, for they are *God-breathed*, and are profitable for every needed use, for teaching, for reproof, for correction and instruction in righteousness, and through the study of these, no matter how the night darkens and the perils increase, the man of God

will be complete, furnished completely unto every good work."

We are living today in the days that Paul so accurately pictured nearly nineteen centuries ago—the evil men, *the spiritual jugglers* (which is the exact force of the word translated "impostors"), and spiritual impostors of all sorts, are increasing at an appalling rate, and they are becoming more and more cunningly, and more and more shamelessly, "worse and worse." You will find them wherever you go, in the country as well as the city, and in the foreign field as well as at home, in China and Japan and India as well as in America. How shall anyone who sincerely desires to serve God, and accomplish the very best results for Him, find safety? What shall he do? Our text answers the question. You will find safety in the Book, the one Book of God, "the Sacred Writings," the Writings "*inspired of God*," the Bible; the Bible which we have conclusively proven to be the Inerrant Word of God. Paul, of course, had the Old Testament books in view when he wrote these words. It was these Timothy had "known from a babe." But if what Paul says in these words is true of the thirty-nine books of the Old Testament, and it is, it is certainly true of the twenty-seven books of the New Testament. The Bible, *if a man use it aright*, will make a man perfectly safe, no matter how error may abound and how subtle it may be. And the Bible, if properly used, will make him to be thoroughly equipped for God's service. But how must we use this Book to be safe in these times of increasing darkness and peril, and to be completely

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equipped in a time when so many workers, yes, even so many ministers and theological professors, are making an utter shipwreck of their usefulness? This exceedingly important question is answered in the Book itself, indeed is very largely answered in my text. So my subject this morning is, "What to do with the Bible." In our recent addresses we have clearly proven the Bible to be *the Inerrant Word of God* and on the basis of that demonstrated fact, we take up the subject of "What to do with the Bible," what shall we do with the Book which is proven to be the Inerrant Word of God?

I. Believe the Bible

The first thing to do with the Bible, if we are to find safety in it from the multiplying errors and moral perils, and other perils of the day, and if we are to have complete furnishment through the Bible for every good work, is to *Believe the Bible*, Believe the whole Bible, for, as we have seen, the whole Bible is the Word of God. When you allow yourself to entertain doubts as to the absolute reliability of any statement of the Bible, the Bible loses its power to save you from that error which that statement exposes. The Unitarian understands that, and so he seeks to undermine our faith in the Gospel of John. The Universalist understands it, too, and so he seeks to undermine our faith in those passages which clearly set forth the doom of the impenitent. The Christian Scientist understands it, and so he seeks to undermine our faith in those parts of the Bible which lay bare the disgusting folly and

the many glaring falsehoods of Christian Science. The Spiritualist and the Theosophist understand it, and so they seek to undermine our faith in those passages that lay bare the Satanic origin of those thoroughly demoniacal creeds. Professor Kent and his colleagues, who hate the precious doctrine of the substitutionary character of the death of Christ and the atoning value of His shed blood, and allied doctrines, understand it also, and so they bring out their "Shorter Bible," that calmly eliminates the passages that contain these doctrines. As, for example, by omitting entirely from the 3rd chapter of Romans the 25th and 26th verses, the very heart of that wondrous chapter. And this so-called "Shorter Bible" eliminates these passages, and kindred passages, without one particle of manuscript evidence, without one particle of textual, or other sanely critical reason for such elimination. Believe the Bible, that is the first thing to do with it, believe the whole Bible. Believe, not a man-made "Shorter Bible," but a God-made full Bible. Listen to the text again, "*Every* Scripture is inspired of God (God-breathed), and is profitable for teaching, for reproof, for correction, for instruction in righteousness." The Revisers tried to tinker up that verse and make it read differently, by changing the position of the word "is" in the verse, but this they did without a particle of reason, indeed against all reason, *there not being one single instance of such a construction of a sentence to be found anywhere else in the Bible.* But even were we to admit the correctness of the change, even then they have failed to accomplish their object, for there

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can be no doubt that by "every Scripture inspired of God," if Paul had used that phrase, he would have meant every Scripture of the Old Testament. *Believe the whole Bible.* The proof that the whole Bible is the Word of God is, as we have recently seen, unanswerable and, therefore, the whole Bible is worthy of your absolute confidence. When you begin to doubt any part of it, look out. Doubt of that kind is a "leaven" that grows with surprising rapidity, until it has "leavened the whole lump." When the destructive critics began their work, they began with portions of the Bible that did not seem so vital, but they went on and on, until now they do not hesitate to discredit everything that is most fundamental. Yes, they even discredit the teachings of Jesus Christ Himself, and not only discredit His teachings but discredit the conduct of our glorious Lord and Savior, Jesus Christ. They do not hesitate to demand that we accept their authority and Inerrancy instead of the authority and Inerrancy of Jesus Christ.

Twenty-five or thirty years ago, I was talking with a good man and a sound man, but not a very clear and far-seeing thinker, about the destructive criticism as it stood then. He said to me, in speaking of some of the more mildly destructive theories, "They tell me it does not touch any vital point anyway, and what difference does it make whether Isaiah wrote the later chapters of the book or whether someone else wrote them?" I told him that this was only the entering wedge, and I urged him to look to where it would lead and where it would end. It has led to and ended

exactly where I then predicted it would. Any smallest insect of destructive criticism is like the little borer ant which gets into the underpinning of Hawaiian houses and bores and bores away unseen, until suddenly the whole house collapses. Believe the Bible, *believe the whole Bible*. It will prove in the ultimate outcome every time that it is either the whole Bible or else no Bible at all. Today it is Professor Kent as he was fifteen years or so ago, tomorrow it is Professor Kent as he is today, next day it is a critic who puts Bob Ingersoll all in the shade, and the next day it will be the Devil himself, laughing and jibbering and jabbering and mocking, saying, "Yea, hath God said?" (Gen. 3:1.)

But exactly what is involved in believing the whole Bible?

1. In the first place, *Believe its every statement, its historical statements, its doctrinal statements, its statements of every kind*. Every statement that the Bible makes (that is, the Bible as originally given) is absolutely true. Of course, as we have seen in a recent sermon, that does not mean that every statement that every one is recorded in the Bible as making is necessarily true, for, as we saw then, the Bible records some statements that the Devil made and uninspired men made, but the Bible statement that the Devil or these uninspired men made these statements is absolutely true.

2. In the second place, *Believe absolutely its every Promise*. Risk anything and everything on its every promise. Take every promise as meaning all that it

says. Never discount the least bit any promise in the Word of God. Some of these promises are stupendous, some of them seem incredible, but, nevertheless, believe them in all their height and length and depth and breadth, for they are God's Word.

Of course, we should note carefully to whom the promise is made, for some of the promises of God's Word were made to individuals and some of them were made to the Jews as Jews, and we should believe them only as applying to those to whom they were made. The Bible is always careful to make clear to whom any promise is made, and every promise made to believers in Jesus Christ belongs to every believer in Christ, if he will only trust it and appropriate it. The promises made to Jewish *believers* belong to Gentile believers as well, for God distinctly tells us in His own Word that "*in Christ Jesus*" "there can be neither Jew nor Gentile" (Gal. 3:28), and it says, still further, "and if ye are Christ's, *then are ye Abraham's seed, heirs according to promise*" (Gal. 3:29).

3. In the third place, *Believe absolutely every Warning in the Bible*. We should believe the warnings of the Bible as well as its promises. We should believe what it says about the punishment of sin just as firmly as what it says about the reward of righteousness. We should believe what it says about the guilt and awful doom of the unbeliever as unquestioningly as what it says about the wondrous privileges and eternal rewards and glory of the believer. We should believe what it says about judgment as confidently as what it says about salvation. We should believe what it says about

hell as firmly as we believe what it says about heaven. Here we see the inconsistency of many people and many preachers today. They accept all the Bible has to say about heaven and glowingly expatiate upon what it says about heaven, but when they come to the Bible's equally clear and definite statements about hell, they qualify them and tone them down, or throw them overboard altogether. We have exactly the same reason for believing in an eternal hell of conscious and awful suffering as we have for believing in an eternal heaven of unutterable joy and glory; namely, God says so. There is no other proof that there is a heaven awaiting the believer than the same proof that there is a hell of appalling conscious agony, that will never end, awaiting every one who persistently rejects Jesus Christ in the life that now is. God's Word declares that there is such a heaven and it also declares that there is such a hell, and that is the only ground for believing in either, and that is a perfectly sufficient ground for believing in both.

Believe, also, its warnings as to the results in the life that now is of certain courses of action. For example, its warnings regarding the chastisement and sufferings and manifold wretchednesses of the backslider. Believe its every warning.

4. In the fourth place, *Believe its every Prophecy*. For example, believe its prophecies concerning war and peace, its prophecies concerning the future of Israel, and its many prophecies concerning the Second Coming of Christ. What the Bible so plainly prophesies concerning the Second Coming of Christ is especially

hated at present in certain at least nominally Christian quarters. This hatred of the teachings of the Bible concerning the Second Coming of Christ is blind, fanatical, bitter and fierce. It does not stop at active persecution. A well-known Professor in the Chicago University publicly advocated, during the recent war, an investigation as to whether the money that was being given for the furtherance of this precious truth did not come from German sources, and suggested that those who were teaching this truth ought to be punished as German sympathizers. A great denomination, with a glorious history, is openly making it very unpleasant, and very difficult, for any of their ministers and missionaries who hold and teach the doctrine of the Second Coming of Christ, while at the same time they welcome with open arms those who question the Virgin Birth of our Lord and the Resurrection of the body of Jesus from the dead and the reliability of the Scriptures not only into their ministry but even into their theological chairs both here in America and in China. But our part is to believe a doctrine if it is taught in the Word of God, no matter what it may cost to believe it.

II. Obey the Bible

But we should not only believe the Bible because it is the Word of God, we should also *Obey the Bible* for the same reason. The words of the Apostle James need to be earnestly heeded today, "Be ye *doers* of the Word, not hearers only, deceiving your own selves" (Jas. 1:22). As we have proved the Bible to be the

Word of God, its every commandment is God's commandment and should be obeyed. Of course, we should note carefully to whom any specific commandment is addressed. Some commandments are addressed to the Jews as Jews, some to believers in Christ, and some to individuals. The Bible always makes it clear to whom any specific commandment is addressed. Of course, every commandment to a believing Jew is also for a believing Gentile. The Bible has but one commandment for unbelievers, whether Jews or Gentiles, and that commandment is to *believe on Jesus Christ* (Jno. 6:28, 29). Until a man does that, no obedience to any other commandment in the Bible is acceptable to God. There is no use in preaching Christian ethics to unbelieving men, to men who reject Jesus Christ, to unregenerate men.

1. *Obey every Commandment of the Bible that is addressed to you.* We must not pick and choose. They are all God's Word, and to disobey any one of God's commandments is an act of rebellion against God. For example, God commands all believers in Jesus Christ to "rejoice in the Lord always" (Phil. 4:4), and for any believer in Jesus Christ to have a joyless moment is for him to disobey God. Again, God commands every believer in Jesus Christ, "In nothing be anxious" (Phil. 4:6), and for a believer in Jesus Christ to have a moment of anxiety or fear is for him to disobey God.

2. Not only obey every commandment, but *Obey exactly.* Do just what God says to do, not something

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nearly like it, something that seems to you just as good, but do *exactly* what God says to do.

3. *Obey unhesitatingly.* It always pay to obey God, so when it becomes clear that God commands you in His Word to do anything, do it at once, without the slightest hesitation or questioning. Do not recoil from any commandment of God and question and parley, obey immediately.

4. *Obey gladly.* No matter how hard the commandment may seem, or what sacrifice it may involve, or what disaster seems to be involved in obedience, with joy do the very thing God tells you to do. God commands it, therefore I gladly do it. Never forget that every commandment in this Book is a commandment from your Heavenly Father, whose love to you is not only wiser than any earthly father's but more tender than any earthly mother's. You do not understand why your Father commands you to do this thing. But why should you understand? Can you not trust Him and ask no explanations? Just do it, and do it gladly.

III. Study the Bible

In the third place, we should *Study the Bible*. As the Bible is the Word of God and no other book is the Word of God, we should study it as we study no other book. Of what value is what man says, even the greatest and wisest of men, in comparison with what an infinitely wise God says? In the light of the fact that the Bible is clearly proven to be the Word of God,

it is supremely irrational not to study the Bible as we study no other book.

There is in the Bible the truth that will safeguard you against every error of these times, or any times, but this truth, though it is there, will not safeguard you unless you see it and know it, and you will not see it, and cannot know it, unless you study long and earnestly the Book in which it is to be found. The Bible has no magic or "hocus-pocus" power. It has power only for the truth it contains, and to see that truth and feel its power, you must study, study, study, the Bible.

1. *Study the Bible with eagerness and avidity.* Study it with eagerness and avidity just because it is the Word of God.

2. *Study the Bible every day.* To let a single day go by without studying the Bible is to insult God. There is a deeper significance than most of us realize in the words of Acts 17:11, "Now, these were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, *examining the Scriptures daily*, whether these things were so." Never let a day pass without digging into that Book. I have read the whole Book through I do not know how many times. I have read the New Testament through in Greek many, many times. I have committed whole chapters and whole books to memory. I have stored it in my heart. Nevertheless, never a day would I let pass that I did not dig into it again, not one single day. He is a wise man who so arranges his affairs as to

give a solid hour every day to Bible study. It certainly pays.

3. But not only study it every day, *Study hard*. Many do what they call "Bible study," but it is only lolling over the Bible, dreaming, mind wandering, wool gathering, instead of gathering the nuggets of gold for which one must dig and dig and dig. Give your whole mind and your whole heart to your Bible study. When you do study the Bible, *concentrate* on that one thing, roll up the sleeves of your intellect and pitch in. Mark well the significance of Solomon's words, as found in Prov. 2:1-5, "My son, if thou wilt receive my words, and lay up my commandments with thee; so as to incline thine ear unto wisdom, *and apply thy heart to understanding*; yea, if thou *cry after* discernment, and lift up thy voice for understanding; *if thou seek her as silver, and search for her as for hid treasures*: then shalt thou understand the fear of the LORD, and find the knowledge of God."

4. *Study the whole Bible*; for we have seen that the whole Bible is the Word of God, and we should seek to know the whole mind of God. We cannot afford to neglect any part of the Bible; study the Old Testament as well as the New Testament, study Matthew's Gospel and Mark's Gospel and Luke's Gospel as well as John's Gospel. Do not be content with that silly and conceited book, Kent's "Shorter Bible," or the "Shorter Bible" of anyone else. Study the *whole Bible*. Professor Kent says in the introduction to that volume of the "Shorter Bible" which appeared first, "The New Testament," that "the 'Shorter Bible'

aims . . . to single out . . . those parts of the Bible *which are of vital interest and practical value* to the present age." If these words mean anything, they certainly mean that the "Shorter Bible," while it omits much, does present everything in our present Bible, the real Bible, which is "of vital interest and practical value to the present age." That statement or implication is a gross falsehood, and not only does Kent's Bible not contain all that "is vital and of practical importance to the present age," but in what he does give he does not give what God really says, but what he thinks God would better have said, and oftentimes his alleged translation is not a translation at all, but an interpretation, and frequently a very weak and silly interpretation, and oftentimes an out-and-out substitution of his own ideas for what God really said.

How to Study, I have said elsewhere. (See "How to Study the Bible for the Greatest Profit" and "The Importance and Value of Proper Bible Study.")

IV. Memorize the Bible

In the fourth place, we should not only study the Bible, *we should commit large portions of the Bible to memory*. Fill your mind and your memory with it, and then *meditate upon it day and night*. It is as true today as when David wrote it of old, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the LORD; and in his law doth he *meditate day and*

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night. And *he* shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season, his leaf also shall not wither, and whatsoever he doeth shall prosper." (Ps. 1:1-3.) What is there in all this world that is so good to fill the memory and the heart with as the golden words of God? Happy is the man who has his memory full of them.

V. Live the Bible

In the fifth place, *Live the Bible.* I am often asked what is the best translation of the Bible—the Authorized Version, or the Revised Version, or Weymouth, or Rotherham, or Wilson's Diaglott, or Moffatt, or J. N. Darby, or what? The best translation of the Bible, beyond a question, is the translation into daily living. Get the Bible into your heart, saturate your mind with it, and then live it out. Be a walking Bible in your character and conduct, be the Word of God incarnated in a human life again today. Of course, that is only measurably possible to each one of us. It has never been fully realized in but one person, our Lord Jesus Christ, the Incarnate "Word of God." (Jno. 1:14.) The Christian is the only Bible the world reads, so be sure that you are an accurate translation into life of the written Word of God.

VI. Love the Bible

In the sixth place, *Love the Bible.* Logically, this should have come first, but there are reasons for putting it sixth. Love the Bible. The Psalmist said, "My

soul breaketh for the longing that it hath unto thine ordinances at all times" (Ps. 119:20), and he said again, "The law of thy mouth is better unto me than thousands of gold and silver" (Ps. 119:72), and again, "Oh how love I thy law! It is my meditation all the day" (Ps. 119:97), and again, "I opened wide my mouth, and panted; for I longed for thy commandments" (Ps. 119:131), and again, "I rejoice at thy word, as one that findeth great spoil" (Ps. 119:162). Jeremiah says, "Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart" (Jer. 15:16). Job said, "I have treasured up the words of his mouth more than my necessary food" (Job 23:12), and the Lord Jesus Himself said, "He that is of God hath the words of God" (Jno. 8:47). Certainly, if the Book is God's Word, and, as we have seen, it undoubtedly is, beyond an honest question, every true child of God will love and cherish it above gold. What is so precious as the revealed Will of God? That is what this Book is. Some silly people, who fancy themselves wondrous wise, talk about "Bibliolatry." I have never known a Bibliolator, that is a man who *worshipped* the Bible, but, thank God, I have known some who love the Bible, their Heavenly Father's Word, above all earthly treasures. Our Lord Jesus made two of His most wonderful promises to those who did love His Word. He says in John 14:21, "He that hath my commandments and keepeth them ("and keepeth them" means more than obeyeth them; it means to regard them and hold on to them as a precious treasure), he it is that

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loveth me: and he that loveth me shall be loved of my Father, and I will love him, *and will manifest myself unto him,*" and He says in Jno. 14:23, "If a man love me, he *will keep my word:* and my Father will love him, and *we will come unto him, and make our abode with him.*" Those are wonderful promises. When you get home, take them and meditate upon them. *One of the best evidences that one really is a child of God is that he really loves the Word of God.* One of the best evidences that one is not a child of God is that he does not love the Bible, that he is perfectly willing to have parts of it discredited and glad to have it cut down from its full compass to a "Shorter Bible."

VII. Teach and Preach the Bible

In the seventh place, *Teach and Preach the Bible.* As Paul advised Timothy, "Preach the word, be urgent in season, out of season." (2 Tim. 4:2.) What else is so worth telling people, as what God says? What other work is so important and beneficent as teaching the Word of God? Our text tells us that the Bible "completely furnishes the man of God unto every good work," because "it is profitable for teaching, for reproof, for correction, for instruction in righteousness." This Book is the one thing we must teach and preach if the people to whom we minister are to get the teaching, reproof, correction and instruction in righteousness which they so sorely need. Teach the Bible not only publicly, but from house to house (Acts 20:20), not only to crowds but to individuals, and teach and preach

nothing but the Bible. There is nothing else as good as the Bible to teach and preach, it "is the sword of the Spirit" (Eph. 6:17), and as David said of the sword of Goliath, "there is none like it" (1 Sam. 21:9).

I received a letter once from a Methodist pastor who was forty-five years of age. In that letter he asked me if I thought he had better take up the study of the history of Philosophy, as some of his friends were advising him to do. To this I would reply, compared with the incomparable Word of God, man's profoundest Philosophy is utter foolishness.

Every child of God can teach and preach the Bible; not necessarily to large congregations or even to Bible classes, but to individuals in the home and on the street, and everywhere. Whatever else you may be called upon to teach, Mathematics, Reading, Spelling, Grammar, Science, Philosophy, Literature, History, Latin, Greek, or whatever it may be, be sure that you also teach God's Word. They may not permit you to do it in your school but you can do it out of school. There are many ways of doing it and many places in which to do it. To sum up, Believe the Bible, for it is the Inerrant Word of God: Obey the Bible, for it is the Inerrant Word of God: Study the Bible, for it is the Inerrant Word of God: Store your Memory with the Bible, for it is the Inerrant Word of God: Live the Bible, for it is the Inerrant Word of God: Love the Bible, for it is the Inerrant Word of God: Teach and Preach the Bible, for it is the Inerrant Word of God.

CHAPTER VI

BE NOT DECEIVED: GOD IS NOT MOCKED

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”—Gal 6:7.

I have a subject and a text tonight that I desire greatly to impress upon your minds and upon your hearts. The text and the subject are very much the same. If I can get you to follow the advice of my text and of my subject, your prosperity and your joy for time and also for eternity are assured. The subject is, “Be not Deceived; God is not mocked.” The text you will find in Gal. 6:7, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” Let these words sink into your heart, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”

Men and women who have been defrauded by sharpers of one kind and another in this city have come to me with sad stories, sometimes heartbreaking stories, of how they have been robbed and defrauded of their all, which oftentimes with toil and pain and self-sacrificing economy they have been saving up for declining years. My blood has boiled against some men in this city, whom I could name, as I have listened to these stories. I have been able in a few instances

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to save some poor widows and others out of the clutches of these unprincipled scoundrels. There are some men in this city I wish could be put behind prison bars where they belong. They are meaner than the common thieves and the daring bandits that our police force are now trying to stamp out. But I have especially in mind tonight a gang of crooks that is the most dangerous gang in all the world and they are operating here at the present time. The head of the gang, who keeps himself out of sight, would like to kill me and every man who is trying to expose him, if he could. And he would succeed in killing me only God protects me, and "If God be for us, who can be against us?" (Rom. 8:31). Who this Gang are, and who the Head of the Gang, who keeps under cover and tries to hide his identity, is, will develop as we go on.

I. The World's History is a History of Deception

The first thing I have to call your attention to tonight is, that the history of this old world in which you and I live has been a history of deception from its very beginning to the present day. The first man and woman who ever lived upon this earth were deceived, deceived by the Devil, and they lost Eden, and were driven out of that matchlessly beautiful home to earn their bread by the sweat of their brow amid thorns and briars and sickness and death, and they would have been lost eternally had not God stepped in with His mercy and grace and pardoning love. They were deceived by the Devil. *He got them to be-*

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lieve that God's Word was not true, to believe his word rather than God's Word, to believe that God's Word was not inspired and literally true, that it did not mean exactly what it said; and so they lost all. Well, it has gone on that way from that day to this; only it has grown worse, far worse in recent days. The Devil has tried to deceive every man that has lived on the face of this earth and he has succeeded pretty well with most of us, and in just so far as he has succeeded there has been sorrow and pain and loss and anguish; and oftentimes, when men's eyes have not been opened in time, eternal ruin. There is not a man or woman here tonight who has not at some time in their life been the victim of the Devil's deception, and how we have suffered by it.

1. How often *the Devil has persuaded us that we could do wrong and gain something by it.* We knew better and yet somehow we let Satan pull the wool over our eyes and we did the wrong act; and how bitterly we have repented of it, how we have suffered for it, what would we not give if we could take that wrong act back and undo the mischief we have done.

I remember a young man I met one night in an after-meeting. He was almost in despair. He had been walking the streets of a great city. He had been tempted to do wrong. He knew better. But the Devil deceived him, and he scarcely stopped to think and before he came to himself the act was done, and then the enormity of it came before him. He thought of his mother, he thought of the lovely girl in another city to whom he was engaged, he thought of God, for he was

a professing Christian; and he was crushed. It was awful to see the way that fine young fellow suffered, suffered because he had allowed himself to be deceived. The way some men and women have sobbed as they have told me how they had been robbed of everything by land sharks and crooks of one kind and another in this city, was nothing to the way that broken-hearted young man sobbed because he had let the Devil deceive him and lead him into that awful sin.

I remember a young woman who allowed the Devil and one of his representatives in the form of a good-looking and gifted but unprincipled man to deceive her. She too did not stop to think until the deed was done; and then she did think and she was almost crazed with shame. And then the Devil stepped in again and said to her, "there is no remedy"—and that was a worse lie than the first one, for there was a remedy in the pardoning love of God and the atoning and cleansing blood of Jesus Christ. But the Devil said, "there is no remedy," and the poor girl believed him and sent a bullet whizzing through her maddened brain and sent herself to hell to spend eternity with the scoundrel who had deceived her.

One of the things that impresses me most as I move about from city to city and watch what is going on and as I listen to the stories of sin and sorrow that people come to me to pour into my ears, and as I read the papers is, how easily men and women are deceived by their fellow men and how easily they are deceived by the Devil. I ask many a man and woman who come to me and tell of their folly and its consequences, "How

could you have done it? Why didn't you know better?" And they shake their heads and say, "I don't know. I don't understand it myself. I did know better. I was deceived." Oh let us ask God to keep His Words ringing in our hearts day and night "Be not deceived," "*Be not deceived,*" "*Be Not Deceived.*" There is many and many a man in this house tonight who knows as he listens to my words that he is being deceived. There is many a woman here tonight who knows she is being deceived, being deceived by the great arch enemy of our souls, being deceived by the Devil, being deceived to your present misery and to your eternal ruin. Why then do you allow yourself to be deceived? Why do you continue to allow yourself to be deceived? Do you not know what the final end is? It is hell and everlasting hell unless you wake up and repent.

"Oh," some of you say, "I do not believe there is any Devil." Well that is where you are being deceived the very worst way. The apostle Peter knew what he was talking about when he said, "Your adversary *the devil*, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) And there is not anyone of whom he makes a quicker meal than the one who thinks "there isn't any lion around." The apostle Paul knew what he was talking about when he wrote, "Put on the whole armour of God, that ye may be able to stand against the wiles of *the devil*. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph.

6:11,12.) And there is no one the Devil gets a better strangle hold upon and downs quicker than the one who thinks there is no Devil to wrestle with. The Lord Jesus Christ knew what he was talking about when he taught us to pray to our Father in heaven to "deliver us from *the Evil one*" (Matt. 6:13 R. V.). "Be not deceived," young man. "Be not deceived," young woman.

2. *The Devil not only deceives us by persuading us that we can do wrong and gain something by it, but he deceives us by persuading us that certain things are not wrong, that in our inmost hearts we know are wrong.*

How many young people there are tonight, people of decent parentage at that, who have been led in the last twelve months here in Los Angeles to do things that they once abhorred and that every really decent man and woman abhors still. Some of you are here tonight. Do not get up and go out or you will expose yourself to everyone here. You do not wish to do that and I certainly do not wish you to. Just sit still and listen. Do not giggle, either, for nothing gives a guilty man or woman away so quickly as a guilty giggle. Why do you now do these awful things you once so wisely abhorred? I will tell you why. It is because the Devil whispers, "there is no harm in it. It is all right. You are an old foggy puritan to fancy it is wrong," or he says, "Well, the circumstances in your case are very peculiar. Of course it would be wrong under ordinary circumstances but not in your circumstances." And you suffer the voice of conscience and

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the voice of God's Word and the voice of the Holy Spirit, yes and the voice of self-respect and the voice of common decency to be silenced and you do the foul and wicked thing, and then you wake up to the horror of what you have done; or it may be, worse yet, you now set your heart in sin and go on and on and on and on—whither? into Hell.

If I could only tell you what a broken-hearted mother told me only three Sunday nights ago right here in this auditorium as to what her daughter had said to her in trying to explain her shocking conduct, many of you would be startled and shocked. And some of you would have to say, "Yes that is my case too." Oh, the way the Devil is deceiving a multitude of young men and young women in our city is appalling.

How many the Devil is deceiving today by saying, "There is nothing wrong in a glass of wine"; "There is nothing wrong in being free with persons of the opposite sex"; there is nothing wrong in going to see the movies that are full of impure suggestions; there is nothing wrong in dances, of a character that a few years ago would not have been tolerated except among professionally bad women and morally rotten men; there is nothing wrong in games that lead straight to the gaming table and a gambler's ruin; there is nothing wrong in using the Lord's Day for pleasure-seeking and to the neglect of that never-dying soul that you are educating for an eternal heaven or for an eternal hell." There is nothing wrong in the one thousand and one things that in your best moments you see are gateways to hell. "Be Not Deceived." How these

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startling and arousing words of God need to be emphasized and dinned into the ears of a multitude of foolish men and women in our day, "Be not deceived."

II. We Cannot Mock God

At the foundation of all of Satan's deceptions is the thought that we can mock God, that we can turn up our noses at God (that is the exact force of the word translated "mocked" in our text), that we can sneer at God, that we can deride God, that we can get the laugh on God, that we can deceive God, *that we can treat God and His Word and His laws with contempt*, and yet prosper. It is a blasphemous, an outrageously blasphemous thought. But many of you here entertain it, though you probably have never put it into words; but you are acting on that foolish, wicked thought every day that you live, the thought that you can somehow outwit God.

When for example anyone fancies that he can do wrong and gain anything by it, he is trying to mock God, he is turning up his nose at God. "Be not deceived; *God is not mocked.*" Men disobey God and yet seem to prosper; but wait, just wait. God is never in a hurry but God always gains the day. Men and women, if there is any point upon which you cannot afford to be deceived, it is this: You cannot mock God, you cannot overreach God, you cannot deceive God, you cannot get the best of God. *The biggest fool in the universe is the man who thinks he can fool God.* Yet there are many fools of that sort. There are many in this house tonight.

Let us consider some of those who are trying to mock God, to deceive God, to get the best of God, to turn up their nose at God.

1. First of all, *the man who thinks he can do wrong and gain by it is trying to mock God, to get the best of God.* God is a God of infinite holiness, perfect justice and inviolable law. And it is God's inviolable law that whoever sins shall suffer, "whatsoever a man soweth, that shall he also reap." From the creation of this world down to the present day there has never been one single sin that paid, not one. There has never been one single sin small or great that did not bring loss to the sinner. The law that whosoever puts his hand into the fire shall get burned is not so sure and inexorable as the law that whosoever sins must suffer. Young man you are contemplating a sin tonight; commit it, and you will pay the penalty, you cannot escape it. There is not power enough on earth or in hell to protect any sinner from suffering loss by his own sin, and by his every sin. You can escape some human courts. No man or woman or angel or devil can escape the penalty of God's every day court of inexorable justice that sees to it that every sinner, great or small, rich or poor, pays an adequate penalty for every sin he commits. It is as certain that every sin any man or woman commits shall cost the sinner an adequate penalty of loss and suffering of one kind or another as that a stone dropped from a height will fall toward the earth. Perhaps in an hour, perhaps in a week, perhaps in a year, perhaps not for years, but sooner or later you will pay for every sin you

commit. Now if in the light of that absolutely certain fact you commit the sin that you are contemplating tonight, you are a hopeless fool. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

2. In the second place: *The man or woman who tries to hide from God the sin which they have already committed is trying to mock God.* You cannot do it. "Be sure your sin will find you out" (Num. 32:23). Men may not find you out, but God will. He sees the sin: you cannot hide it from Him. It is not only written in God's Book; it is also written in universal experience, "He that covereth his sins shall not prosper" (Prov. 28:13). The sinner may hide his sin from the eye of man but he cannot hide it from the all-seeing eye of God. Therefore, every sin brings with it in due time its proper harvest. Do you wish to know the secret of the failure and the wretchedness in your life? I will tell you. The sin you are trying to hide from God.

How well King David seemed to cover up his sin. The only man who would know of it and would call him to account for it was dead and buried; and King David thought that the knowledge of his sin was buried too and that he could rest easy now. But no! God knew of the sin and David knew of the sin; and there was no rest for him, no indeed, only utter wretchedness in his heart. David wrote the story of it in later life. He said, "When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture

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was changed as with the drought of summer" (Ps. 32:3, 4).

I know a woman who had sinned and she succeeded in hiding her sin from every human eye. No one knew it, not one; only she herself AND GOD. It haunted her, it hunted her, it drove her from place to place, from city to city, from land to land. It caused her years and years of agony, nearly fifteen years in all, fifteen years of hell on earth, until she confessed it to me and to God and believed on the Lord Jesus Christ, and found full pardon and perfect peace. "Be not deceived; God is not mocked."

3. In the third place; *Men think that they can mock God, that they can sneer at God, that they can outwit God, that they can circumvent God, that they can turn up their nose at God, by questioning or denying or ridiculing His Word.* Quote the Bible to some men, read God's commandments and God's warnings against sin and what God says about judgment and eternity to some men and they will laugh at it and at you. But listen, "God is not mocked." Pharaoh did the same thing. When Moses declared the Word of Jehovah to him he replied, "Who is Jehovah that I should hearken unto his voice and let Israel go? I know not Jehovah and moreover I will not let Israel go." But Pharaoh found out who Jehovah was, and he also found out that God's Word was sure. God kept every word of warning. And you too may laugh at God's Word and sneer at the one who believes in verbal inspiration and the literal accuracy of the Word of God; you may laugh at the stern warnings of this

book as to the eternal destruction of the one who rejects Jesus Christ or refuses to confess Him before the world, but *you too will find out who the God of the Bible is, and you will find out that every word in this Book is true and every warning sure.* If you do not find it out in the life that now is you will find it out in Hell; find it out when it is too late to repent.

The men before the flood ridiculed the warnings God gave through Noah. They laughed at the Word of God. But God was not mocked. He kept His Word to the letter. The flood came and carried them all away.

The sons-in-law of Lot down in Sodom laughed at God's Word. God's warnings through Lot to his sons-in-law seemed as idle tales ("folklore" our "modern scholars" would call them). God's warnings seemed to them a huge joke, just as the warnings of God do today to many a hardened sinner and many a boastful infidel and many a "liberal preacher." But Lot's sons-in-law found out God was not mocked. God kept His Word. Sodom was destroyed and Lot's sons-in-law in it and with it.

The Jews of Jeremiah's time mocked at God's Word. They ridiculed the warnings of God's faithful messenger, Jeremiah. All their "leading scholars" scoffed at the predictions that God made through Jeremiah. False prophets arose and preached a "more liberal" and a pleasanter and "more philosophical" theology. They told the people that Jerusalem would not be taken and destroyed. They were "the scholarly men" and "the leading theologians" of the day and the mass of the

people believed them and laughed at God's Word and at His faithful messenger. *But God was not mocked.* History tells us that God kept His word, that Jerusalem was destroyed and sacked, that King Zedekiah was taken, and his sons were slain before his eyes and that then his own eyes were put out, *all just as God had said it would be.* It all came out just as God by His servant Jeremiah had said it would. God's "historical interpretation" of His own Word was an exactly "literal interpretation."

The men of our Lord Jesus Christ's own time ridiculed the Word of God as spoken by our Lord Himself. They scoffed at the idea that judgment would come upon the apostate nation, that Jerusalem and the temple would be destroyed, and that they should perish miserably. Yes, they scoffed at all His loving but stern words and they nailed our Lord Himself to the cross for making them in His great love for them. The voice of warning was hushed in death,—but "God was not mocked." God kept His word to the very letter. History outside of the Bible tells us that God kept His word with fearful thoroughness and "literality." Jerusalem was surrounded by the armies of Rome just as Jesus Christ said it would be. Jerusalem and the magnificent temple were razed to the ground just as God through Jesus Christ said it would be. Starvation stalked the streets and the streets ran with blood in the most awful siege of all human history, just as God through the Lord Jesus Christ said it would be. More than a million people perished in that siege and the Jewish leaders hung on crosses in the hills around

about the city. No, God was not mocked. They reaped what they had sown. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Oh, you men who call yourselves skeptics and infidels and "advanced scholars" and "New Theology" men and "Modernists," you men who question this Book and question and deny and even ridicule its warnings of coming doom, "Be not deceived; God is not mocked." History proves it. God's Word has been questioned over and over again. Very specious arguments have been brought against it over and over again. Men of influence and brains and eloquence have derided it, over and over again. All so-called "Scholarship" has been against it over and over again. But God's Word has never failed; and it never will. Every word of God regarding judgment upon individuals and upon nations up to the present moment has been kept, kept to the last letter. And do you think God will not keep His word in times yet to come concerning those who reject Jesus Christ today to the last letter? He kept His word about Tyre. He kept His word about Babylon. He kept His word about Nineveh. He kept His word about Jerusalem. He kept His word about Greece. He kept His word about Persia. He kept His word about the Roman Empire. He kept His word about the Jew. Look into the Bible and see what God says and then look into history and see what history tells us God has done; and you will find that *the Bible and History exactly match*. God has kept His word, His word as found in this book, about all these nations, and will He not keep His

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word regarding us? What is His word regarding us? Listen, "The Lord Jesus shall be revealed from heaven with the angels of his power in flaming fire, rendering vengeance to *them that know not God*, and to *them that obey not the gospel of our Lord Jesus*; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might" (2 Thess. 1:7-9). That is God's word. Do you doubt whether God will keep it? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

What then shall we do? In the light of these plain statements of God's Word and these undeniable facts of history demonstrating the absolute certainty and Inerrancy and literal accuracy of God's Word there is only one thing for any really intelligent man or woman to do. That is to accept Jesus Christ as your personal Savior at once. Surrender absolutely to Him as your Lord and Master at once. Begin to confess Him as your Lord before the world at once. Who will do it now?

CHAPTER VII

IS IT ABSOLUTELY CERTAIN THAT THE BODY OF JESUS THAT WAS NAILED TO THE CROSS, THAT REALLY DIED, AND THAT WAS LAID IN JOSEPH'S TOMB, WAS RAISED FROM THE DEAD?

"Remember Jesus Christ, *risen from the dead*, of the seed of David, *according to my gospel*."—2 Tim. 2:8.

"Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand. . . . For I delivered unto you first of all that which I also received: *that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures and that he appeared (was seen) to Cephas; then to the twelve; then he appeared (was seen) to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared (was seen) to James; then to all the apostles; and last of all, as to a child untimely born he appeared (was seen) to me also. . . . (14) And if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that He raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ have perished. . . . (20) But now hath Christ been raised from the dead, the first fruits of them that are asleep.*"—1 Cor. 15:1, 3-9, 14-18, 20.

"And as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? *He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,*

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saying that the Son of man must be delivered up into the hands of sinful men, and *be crucified*, and *the third day rise again.*"—Luke 24: 5-7.

"And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek *Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him!*"—Mark 16: 5, 6.

Christians throughout the world are celebrating today the Resurrection of Jesus Christ from the Dead. Everybody who has any right whatever to call himself a Christian, and every man who has any intellectual honesty who does call himself a Christian, believes in some sort of a Resurrection of our Lord Jesus. But the Resurrection of Jesus that many who call themselves Christians believe in in this peculiar day in which we are living is not any such resurrection as is plainly set forth in the Four Gospels, in the Acts of the Apostles and in the fifteenth chapter of First Corinthians. One prominent teacher on the Foreign Mission field, who calls himself a Christian, and who has many followers, teaches that the Resurrection of Jesus was simply the continuation in others of the spirit, and life, and principles of Jesus, that He lives again in those who represent Him and carry on His teaching and work today. This I think is an extreme case, but there are many others, including not a few supposedly orthodox ministers and theological professors here in America and in England, as well as numerous teachers in missionary schools and colleges in China and other missionary lands, who do not go as far as this view

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of the Resurrection of Jesus just described, but who do deny the Resurrection of the very body that was nailed to the cross and laid in Joseph's tomb. They say that they believe in the Resurrection of Jesus, but not in the Resurrection of the body of the Lord Jesus, but in a spiritual Resurrection. Some who will today celebrate the Resurrection of Jesus will celebrate in their hearts (and some will even say so openly) not a Resurrection of the Body of our Lord, the Body that was nailed to the cross and taken down from the cross by loving hands and laid in Joseph's tomb, and that the women who came early on the first Easter morning to embalm it found gone, but the Resurrection of the spirit of Jesus. Professor Harris Franklin Rall, President and Professor of Systematic Theology in the Iliff School of Theology, Denver, Colorado, in his book entitled "New Testament History, A Study of the Beginnings of Christianity," seemingly seeks to discredit the accounts of His Resurrection given in the Four Gospels. He says on page one hundred and forty, "It may be stated at the very first that *only by violence can these accounts be harmonized* in important details. When we come to a closer study of these records, (*i. e.*, the Gospel records of the Resurrection of Jesus Christ) we are met by two questions. How are we to reconcile the apparent differences in these accounts; and, how are we to conceive the manner of the Resurrection and of these appearances?" This statement of Professor Rall, Ph.D., that the Gospel accounts can be "harmonized in important details" "only by violence," is, as every thorough student of the Bible knows, abso-

lutely without warrant in the facts in the case. Shortly afterwards he goes on to say, "*There have been differences of interpretation likewise as to the manner of the Resurrection and the appearances. Our oldest witness, Paul, lays no stress upon the physical.*" We shall show later that this statement is absolutely untrue, that Paul lays tremendous "stress upon the physical." Professor Rall admits that (to use his own words), "Luke on the other hand emphasizes the physical even to the extent of picturing Jesus as eating" (Luke 24:39-43). Professor Rall seems to have forgotten that Luke was the companion of Paul, and that Luke's Gospel is the distinctively Pauline Gospel. There then follows in Professor Rall's book a frank statement by him that there are discrepancies in the accounts, with the plain implication that the accounts are not accurate or to be depended upon. Then he says, "*Nor is it important to answer the second question (that is, the question as to 'the manner of the Resurrection')*". We shall see before we get through that the question of "the manner of the Resurrection of Jesus" is of the very highest importance. Professor Rall's whole object, apparently, is to discredit the Resurrection of the Body of Jesus. Indeed, he says in the immediately following sentence, "The actual issue is whether we believe in the reality of the spiritual world" (page 141). We shall see that this is not the issue at all, but that the issue is, shall we believe in the Resurrection of Jesus Christ as it is set forth in the Bible. Professor Rall closes this paragraph by saying, "The *one* clear fact, without which the wonderful story of early Christianity is a

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mere riddle, is the fact that these disciples were following a *living Lord*, and not a dead and defeated leader." Now this is not "*the one clear fact.*" *We shall see that the one clear fact is, that they "were following a Lord" who was not only "living" but whose body had been raised from the dead, not whose spirit had been raised from the dead, but whose Body had been raised from the dead.* But this teaching of President and Professor Rall, Ph.D., is characteristic of a good deal of the shallow nonsense and utterly heretical teaching regarding the Resurrection of Jesus Christ our Lord that exists today not only in the Methodist Episcopal church, in which Professor Rall is so prominent a leader, but in other orthodox churches as well. Professor Rall's prominence in the Methodist Episcopal Church is seen by the fact that two of his books, including the one from which I have just quoted, are included in the course of study that the Bishops of the Methodist Episcopal Church require to be read in the prescribed course of study by every candidate for the ministry in the Methodist Episcopal Church.

So the vital question *today* is not merely, Do you believe in the Resurrection of the Lord Jesus Christ? But, Do you believe in the Resurrection of *the Body* of the Lord Jesus Christ? Do you believe in a *real* Resurrection? Do you believe that the very Body of Jesus that was nailed to the Cross of Calvary and that really died, and that was laid in Joseph's tomb and that was gone from the tomb when Mary and her companions visited the tomb, and when John and Peter visited the tomb, on the first Easter morning, do you

believe that body was raised from the dead and transformed into the glorious body the Lord Jesus now inhabits in the Glory?

So my subject this morning is: *Is It Absolutely Certain That the Body of Jesus That Was Nailed to the Cross, That Really Died, and That Was Taken Down and Laid in Joseph's Tomb, Was Raised from the Dead?* I have four texts. The first is, 2 Tim. 2:8, "Remember Jesus Christ, *risen from the dead*, of the seed of David, according to my gospel." The second is, 1 Cor. 15:1, 3-9, 14-18, 20, "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand. . . . (3) For I delivered unto you first of all that which I also received: *that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared (was seen) to Cephas; then to the twelve; then he appeared (was seen) to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared (was seen) to James; then to all the apostles; and last of all, as to a child untimely born he appeared (was seen) to me also. . . . (14) And if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witness of God; because we witnessed of God that He raised up Christ; whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in*

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your sins. Then they also which have fallen asleep in Christ have perished. . . . (20) *But now hath Christ been raised from the dead, the first fruits of them that are asleep.*" My third text is, Luke 24:5-7, "And as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? *He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.*" My fourth text is Mark 16:5, 6, "And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: *ye seek Jesus, the Nazarene, which hath been crucified: he is risen, he is not here: behold, the place where they laid him!*"

I. A Merely Spiritual Resurrection of Jesus No Resurrection at All

Let me say at the very outset of our study of this fundamentally important question that a merely spiritual Resurrection of Jesus, the Christ of God, a resurrection of His spirit but not a resurrection of His body, is a mere travesty of the Resurrection set forth so plainly in each one of the Four Gospels, and in the Acts of the Apostles and in the fifteenth chapter of First Corinthians. This is clearly seen from the four texts I have just quoted and is also seen from a careful study of exactly what the Four Gospels and the

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Acts of the Apostles say in various places, and from anything approaching a careful study of the fifteenth chapter of First Corinthians. Indeed, a *Resurrection of the Spirit of Jesus but not of His Body, is in reality no resurrection at all.* It was His body that died. His spirit never died, and, of course, therefore, could never have been raised. Peter says distinctly in 1 Pet. 3:18, "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; *being put to death in the flesh but made alive in the spirit.*" These words distinctly teach us that it was the flesh, *i. e.*, the body, that was put to death, but that while the body was dead the living spirit of Jesus went into Hades, as we read in the next verse "in which (that is in the spirit) also he went and preached unto the spirits in prison."

The spirit of Jesus was not laid in Joseph's tomb. Peter in his wonderful sermon on the day of Pentecost plainly declares in Acts 2:29-32, "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne, he foreseeing this spake of *the resurrection of the Christ*, that neither was He left in *Hades*, nor did *His flesh* see corruption. This Jesus did God raise up, *whereof we all are witnesses.*" Now Peter here says that "He," *i. e.*, Jesus Himself, His spirit, went into "*Hades*," but that "*His flesh*," that is, His body, which was all that lay in Joseph's tomb, was *preserved from corruption.*"

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Furthermore, Jesus Himself declared in Matt. 12:40 that during the three days and the three nights that His body would be in Joseph's tomb that the "Son of man, *i. e.*, *He Himself*, would be "in the heart of the earth," that is, in Hades.

Further still, Jesus declared to the penitent thief hanging upon a cross by His side that, though His body would lie in Joseph's tomb, He Himself, His real self, His spirit, would *that very day* accompany the dying thief into "Paradise," *i. e.*, into that part of Hades into which the spirits of the righteous dead went at death (up to the time of the Ascension of the Lord Jesus). (Luke 23:39-43, especially v. 43.)

Countless different lines of proof converge to this one point, that the Resurrection of Jesus was a Resurrection of His body and that a merely Spiritual Resurrection of Jesus, i. e., a Resurrection of His Spirit only and not of His very Body is no Resurrection at all.

II. The Resurrection of the Spirit of Jesus but Not a Resurrection of His Body is a Dream without One Vestige of Historical or Other Proof

Not only is a *Resurrection of the spirit of Jesus (but not a Resurrection of His Body)* no Resurrection at all, furthermore it is *only a dream, i. e., it is something of which there is no historical proof whatever, or evidence of any kind.* Read any one of the four accounts of the Resurrection of Christ in any one of the Four Gospels and, if you are honestly seeking to find out what these Four Gospels really describe and not catch-

ing for straws of evidence to support a mere man-made theory (or pipe-dream), you cannot avoid seeing that each one of the Four Gospels describes a Resurrection, and a disappearance from Joseph's tomb, *of the body of Jesus, and an appearance (visible seeing) of this same body of Jesus* to various disciples and groups of disciples. The same thing is true of the descriptions of the Resurrection of Jesus given in various chapters in the Acts of the Apostles, and the same thing is also beyond a question true of Paul's account of the Resurrection of Jesus given in First Corinthians fifteen.

These so-called "scholarly" men who seek to discredit a Resurrection of the body of Jesus and to teach a Resurrection of the spirit of Jesus, and who claim to be exponents of a "scientific method" of Bible study, and who pose as "advanced thinkers," are in real fact so utterly unscientific in their methods of thinking and reasoning as to believe in a Resurrection of Jesus of such a character that there is not one smallest shred of historic evidence for it, nor one word of reliable testimony for it, nor one particle of any evidence of any kind whatever. *Every particle of historical evidence and of testimony (and of evidence of any kind) of a Resurrection of Jesus, concerns a Resurrection of the body of Jesus. If there was not a Resurrection of the body of Jesus, there was no Resurrection at all.* There is no escaping this. If the body of Jesus was not raised from the dead, if the body that was nailed to the cross and died and was taken down and laid in Joseph's tomb was not raised from the dead and passed out of the

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tomb, then every statement in the Four Gospels concerning the Resurrection of Jesus is a deliberate fraud, and Peter and Paul were conscienceless liars and Christianity as a whole is the most stupendous fraud and humbug ever foisted on the human race by unscrupulous men.

On the other hand, any man who believes in the Resurrection of the Body of Jesus, the very body that was nailed to the cross and died, and that was taken down and laid in Joseph's tomb, is believing something for which the external historical evidence and the internal evidence and the circumstantial evidence is overwhelmingly conclusive. The men who believe in a spiritual Resurrection of Jesus, but not in the Resurrection of His body, are utterly and ludicrously unscientific: the men who believe in the Resurrection of the very body of Jesus that was nailed to the cross and died, and was taken down and laid in Joseph's tomb, and that was gone when the women and others visited the tomb on the first Easter morning, are thoroughly "scientific" in that they hold a theory that is built upon the exact facts in the case, and they, beyond an honest question, are absolutely correct in their position.

The question of our subject, "Is it absolutely certain that the body of Jesus that was nailed to the cross, that really died, and that was laid in Joseph's tomb, was raised from the dead," is therefore one of immeasurable importance. The truth or falsity of the whole Christian Religion depends upon the answer to this question. Paul says, and says rightly, in I Cor. 15:14,

15, "*And if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised.*" And he goes still further in the four following verses and says, "For if the dead are not raised, neither hath Christ been raised: and *if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished.* If we have only hoped in Christ in this life we are of all men most pitiable." If the Resurrection of the body of Jesus from the dead is a historic certainty, then Christianity with all its distinctive doctrines and all its predictions and all its promises and all its blessings stands; it rests upon the absolutely unshakable foundation of proven fact. But, if it cannot be proven that the body of Jesus Christ was raised from the dead, then Christianity falls to the ground in complete and utter ruin, and every distinctive doctrine of Christianity vanishes and all its hopes are a mirage. Thank God! it is possible to prove to a demonstration that the body of Jesus, the very body that was nailed to the cross, the very body that was "crucified" (Mark 16:6) and actually "died," the very body from whose pierced side the water and the blood were seen to flow, the very body that lay three nights and three days in Joseph's tomb, that that very body was raised and transformed and glorified. I am as certain that the dead body of Jesus was raised from the dead as I am that I stand here; and before I close I expect to make every man

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and woman in this audience *who really wants to know the truth and is willing to obey the truth* just as certain about it as I am.

III. The Body of Jesus Christ Was Really Dead

The first thing to prove is that the body of Jesus was really dead, when it was taken down from the cross. There was a large company of scholars some years ago who did not wish to believe in the Resurrection of the body of Jesus Christ but who were not able to escape the force of the fact, which all students have been compelled to admit, that the disciples believed that Jesus had risen, that the tomb was found empty, and that at least some of their company had seen Him alive after His crucifixion and supposed death. So they invented the theory that the body of Jesus was not really dead when it was taken down from the cross but in a "swoon" and that it was worked over and brought back to conscious life, and that therefore the alleged Resurrection of the body of Jesus was not in reality a case of Resurrection but of resuscitation. The great German scholar Heinrich Eberhard Gottlob Paulus (1761-1851) was the leading exponent of this theory, if not its author. This same theory has been revived and is being urged again in recent days by many (including distinguished scholars) who are unwilling to admit the supernatural and therefore are unwilling to admit the reality of the Resurrection of the *Body of Jesus*. But there is a passage in one of the accounts of the Resurrection that utterly annihilates this theory.

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It is Jno. 19:31-34, "The Jews therefore, because of the Preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day—it was the yearly Passover Sabbath, not the weekly Sabbath, Saturday) asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with Him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and *straightway there came out blood and water.*" What I wish you to note here is John's statement that "blood and water" came out from the "pierced" side of Jesus. This statement of John's proves two things. First, it proves the genuineness and minute accuracy of the story as here recorded: second, it proves that Jesus was really dead. While John tells us that he "saw" "blood and water" flow out he does not tell us why "blood and water" flowed out. Why does not John explain that to us? Simply because he did not know the explanation himself. There was not a man on earth at that time, nor for sixteen centuries at least, that knew the explanation of that fact. The physiological explanation was entirely unknown to John or anyone else at that time. The explanation is this. The Lord Jesus died of "extravasation of the blood," or, what is commonly known as, "a broken heart," just as it was predicted in the sixty-ninth Psalm and the twentieth verse that He would die. What occurs when one dies of a broken heart? The one who dies in this

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way throws out his arms (of course Jesus' arms were already stretched out on and nailed to the Cross), utters a loud cry (Jesus cried, "My God, My God, why hast Thou forsaken Me?"), the blood flows from the ruptured heart into the pericardium, the sac surrounding the heart. There the blood stands for a short time, and then separates into its constituent parts, serum (or, water) and clot (or red corpuscles or blood). When the soldier pierced the pericardium with his spear the blood and water there gathered flowed out. This is the scientific explanation of the recorded fact, but John did not know this explanation. As we have already said, no one then living knew it, no one knew it for centuries afterwards. Is it conceivable that a writer in fabricating an account of events that never occurred should have made up and put into that account an apparently insignificant fact that has a strict scientific explanation, fitting in minutest detail into the various facts recorded, but an explanation which neither he nor anyone living on the earth at the time could possibly have known? Of course, it is an absolute impossibility, and it demonstrates the exact and minute truthfulness of the record, and, furthermore, it utterly annihilates "the swoon theory." There can be no doubt that Jesus was really dead and the theory that He was merely in a swoon and not dead, and that the supposed Resurrection was not a Resurrection at all but merely a resuscitation collapses.

When I was holding in the leading cities of England my noon meetings for business and professional men,

in which I presented the evidences of the Resurrection of Jesus Christ, the most persistent and one of the most gifted opponents of the truth was Mr. Blatchford, perhaps the leading aggressive rationalist of the day in England. Mr. Blatchford came out in a publication in which he attempted to show that the body of Jesus was not raised from the dead, and advocated "the swoon theory." One of the main points in his argument was that when the side of Jesus was pierced, the body bled, and he asked the seemingly pertinent question, "Does a dead man bleed?" At first glance, it seemed like a good point, but on more careful study it is evident that if Blatchford had known a little more about physiology, and had been candid, he would not have used this argument; for while it is true that a man who dies under ordinary circumstances does not bleed after he is dead, if *a man dies of a broken heart*, the blood, as we have already seen, flows into the pericardium and there separates into its constituent parts of serum (or, water) and clot (red blood corpuscles or blood), and if some time after his death the side is pierced and the spear enters the pericardium and is drawn out, blood and water will flow out, not proving that he is not dead but proving that he died in a peculiar way, of a broken heart. So Blatchford's argument is a boomerang, and so far from proving that Jesus was not dead, proves that He was dead, and dead of a broken heart.

IV. The Proof that the Undeniably Dead Body Was Beyond Question Raised from the Dead

Now, let us proceed to the proof that the body of the Lord Jesus, which we have proven was beyond a question dead, was not only dead but was really raised from the dead. Of course we cannot give in the time at our disposal all the proof, but we can give enough of it to thoroughly convince and satisfy any honest seeker after the truth. There are three separate lines of proof of the Resurrection of the body of Jesus from the dead.

1. The first line of proof is the testimony of the Four Gospels, the Acts of the Apostles, and of the Apostle Paul.

The evidence that the First Gospel was written by Matthew, the Publican and an eye witness of the death and Resurrection of Jesus, is conclusive. We cannot of course take it up today nor do we need to. The evidence that the Second Gospel was written by Mark, and that Mark was really the amanuensis of Peter, one of the apostles and an eye witness of the death and Resurrection of Jesus Christ, is overwhelmingly conclusive. The evidence that the Third Gospel was written by Luke, "the beloved Physician" and a companion of Paul, and a scholar, and a careful and reliable historian, is also conclusive. It has recently been especially well demonstrated that Luke was a reliable historian by no less an authority than Sir Wm. Ramsey, the distinguished scholar, traveler, explorer and historian. It is one of the most conclusively demonstrated facts in Literary Criticism that the Fourth

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Gospel was written by John, the beloved disciple. The rationalists have tried again and again for generations to discredit the Johannean Authorship of the Fourth Gospel, but they have been beaten to a frazzle every time and today the man, no matter how scholarly he may be, who seeks to discredit this Gospel as not being by John the Apostle, only succeeds in discrediting himself, his own honesty and candor, or his clearness of spiritual perception or his literary judgment. The Fourth Gospel beyond the possibility of honest and intelligent doubt was written by John. Now each one of these four so well accredited Gospels gives the testimony of eye witnesses to the death and Resurrection of Jesus, the Christ. There is not a single other fact of ancient history that is so overwhelmingly attested by external historical evidence as the Resurrection of the Body of Jesus Christ from the dead.

In addition to all this decisive external historical evidence of the Resurrection of Jesus Christ found in the Four Gospels, is the clear presentation of facts proving the Resurrection of the body of Jesus from the dead given by Paul in 1 Cor. 15:5-8. Now the Epistle to the Corinthians is one of Paul's Epistles that all reputable scholars, including even Ferdinand Baur and the other very able destructive critics of the extreme Tübingen school and their successors, admit to have been written by Paul. There is absolutely no possibility of honest and intelligent question that Paul wrote First Corinthians. Now Paul says in 1 Cor. 15:3-8, "For I delivered unto you first of all that which

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I also received: *that Christ died* for our sins according to the scriptures; and that he was buried; and *that he hath been raised on the third day* according to the scriptures; and that *he appeared* (the exact meaning of the word translated "appeared" is "was seen," it is a word that means seeing with the physical eye) *to Cephas; then to the twelve; then he appeared (was seen) to above five hundred brethren at once*, of whom *the greater part remain until now*, but some are fallen asleep; *then he appeared (was seen) to James; then to all the apostles; and last of all, as to a child untimely born he appeared (was seen) to me also.*" Now here Paul tells us that Jesus was seen after His Resurrection by Cephas (Peter). This appearance is recorded in Luke 24:34. Peter's own description of the facts connected with the Resurrection of Jesus we find in the Gospel of Mark, which is Peter's own Gospel, Mark writing for him. With that customary modesty which was so characteristic of the Gospel writers of putting themselves in the background, this appearance to Peter of Jesus after His Resurrection is not related in Mark's account. Peter's direction testimony to the Resurrection of Christ is also found in his Epistle (see I Pet. 1:3). As Paul was intimately acquainted with Peter, meeting him on various occasions, his testimony here given that the risen Lord was seen by Cephas (Peter) is unimpeachable. After His appearance to Cephas (Peter), Paul tells us the Lord Jesus "appeared (was seen)" to the entire apostolic company together. This appearance was the same night that He appeared to Peter alone, that is

the day of His Resurrection (recorded in detail in Luke 24:33-36). Sometime after this appearance to the twelve, the risen Christ "appeared (was seen)" *to above five hundred brethren at once,*" that is to say he was seen physically by these five hundred at one time. That should settle the question that He actually rose from the dead and was bodily visible to men after His Resurrection. The greater number of these five hundred brethren were living when Paul spoke and could therefore be appealed to. So we see the great importance of the admission of all scholarly rationalists that Paul wrote this Epistle. Of course, Paul could not make a statement like this that nearly five hundred persons were still living who saw Jesus after His Resurrection, unless it were substantially correct. It is admitted that Paul wrote this Epistle and Paul clearly asserts that there were nearly five hundred still living in his own day who had seen Jesus after His Resurrection. Either then Jesus had risen or else Paul was a most conscienceless liar. Of course it is impossible to believe that Paul deliberately lied about this matter for Paul laid down his life for his testimony to the fact of the Resurrection of the body of Jesus Christ. And men do not give up every worldly ambition and prospect as Paul did for a lie that they know to be a lie, and endure thirty years of hardships and untiring toil and finally die, for a lie. Moreover, if this was a lie, it was one that could have been easily proven to be a lie at that time. So then it is simply impossible for it to be a lie. If anything can be proven by the thoroughly reliable and unanimous testimony of many competent

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witnesses it is proven that the body of Jesus was raised from the dead. The external historical evidence of the Resurrection of Jesus Christ is overwhelming. This taken alone would prove to an absolute certainty that the body of Jesus was raised from the dead, but the internal evidence is if possible even more conclusive.

2. *If the external historical evidence of the Resurrection of the body of Jesus Christ from the dead is conclusive the internal evidence is even more conclusive.* By internal evidence we mean the evidence in the accounts themselves that the writers are exactly recording facts and not fabricating a Romance. Let me present this evidence as briefly as I can in the time at our disposal.

I shall not assume anything. I shall not assume that the Four Gospels were written by the four men whose names they have borne through all the centuries since they were written (though I have already indicated that the proof that they were is overwhelming). I shall not assume that they were written in the first century or in the second or in the third. Of course, I shall not assume that they are a record of facts that actually occurred; for to assume that would be to assume the very point at issue. I shall assume nothing whatever. I shall start out with a fact that we all know for ourselves to be a fact; and that is this, that whoever wrote the Four Gospels and whenever they were written, whether they are a record of facts that actually occurred, or whether they are a skillfully fabricated fiction, this much is certain, we have the Four Gospels today. And we shall endeavor to discover by a

careful study of the Four Gospel accounts of the Resurrection and by a comparison of them with one another whether they are a record of facts that actually occurred or whether they are a fictitious narrative of things that never occurred or that did not occur as here recorded.

(1) The first thing that becomes clear by a careful study of these four accounts is that, *they are separate and independent accounts*. This appears unmistakably from the very numerous and very noticeable apparent discrepancies in the four accounts. These seeming discrepancies are marked and many. It would have been impossible for the four accounts to have been made up in collusion with one another and present so many and such marked discrepancies as we find here. It is true that there is a harmony between the four accounts, but that harmony does not lie upon the surface, it only comes out by protracted, thorough and minute study. It is just such a harmony as would exist between accounts written independently of one another by several different persons, each one looking at the events from his own point of view. It is just such a harmony as would not exist in four accounts made up in collusion with one another. If the four accounts were written in collusion with one another, the harmony would be on the surface, whatever discrepancies there might be would only come out by close and minute study. Just the opposite is the case with the four Gospel accounts of the Resurrection of Jesus Christ, the discrepancies are on the surface, the harmony only comes out by very close, prolonged and

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minute study. So it is evidently true that whether these four accounts are true or false they are separate and independent accounts.

Now it is evident that these accounts must either be a record of facts that actually occurred, or else they must be a fiction. If a fiction, they must have been fabricated in one of two ways, either independently of one another, or else in collusion with one another. We have already seen that they cannot have been fabricated in collusion with one another; for the apparent discrepancies, as we have seen, are too numerous and too noticeable. But neither can they have been fabricated independently of one another because the agreements are too marked and too many. If four men should set out independently of one another to write an account of events that never occurred they would present agreements nowhere. So we are logically forced to these conclusions. First they cannot have been fabricated in collusion with one another because the apparent discrepancies are too numerous and too noticeable; and second, they cannot have been fabricated independently of one another because the agreements are too marked and too many. Therefore, *we are driven by the inexorable logic of facts to the conclusion that they were not fabricated at all, but that they must be and are a true relation of facts as they actually occurred.* We might rest the case here and call it conclusively proven, but we will not rest the case here.

(2) The next thing we notice is, that *each one of the four accounts bears striking indications of having been derived from eye-witnesses.* The account of any

event given by an eye-witness can always be distinguished from the account given by one who is merely retailing what others have told him. Each one of these four accounts bears the unmistakable evidence of having been derived from eye-witnesses.

(3) The third thing that we notice about these Gospel narratives of the Resurrection of the Body of Jesus Christ from the Dead is, *Their naturalness, straightforwardness, artlessness and simplicity.* It oftentimes is the case that when a witness is on the witness stand the story he tells is so artless, so straightforward, so natural, there is such an entire absence of all attempt at coloring and effect, that his testimony has great weight independently of any previous knowledge we may have of his character or former history. As we listen to the story of such a witness we say to ourselves: "This man is telling the truth." The weight of this kind of evidence is greatly increased and reaches practical certainty, when we have several independent witnesses all of this sort, and all bearing testimony to the same essential facts, but with varieties of detail, one omitting what another tells, or telling it in quite a different way, indeed in an apparently contradictory way, proving that each witness is telling things just as he saw them and that he has not been previously coached by some skillful attorney. Now this is precisely the case with the Four Gospel narratives of the Resurrection of Jesus Christ. Each one of the four tells his story with a simplicity, and straightforwardness and artlessness that surpasses anything that can be found anywhere else in history or in other literature,

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and each tells it in his own way, and sometimes one Gospel account seems to contradict another Gospel in some detail, and oftentimes a third Gospel unconsciously reconciles apparent discrepancies between two other Gospels. The writers of the Four Gospels do not seem to have reflected at all upon the meaning or bearing of many of the facts which they relate. The great Unitarian scholar, Dr. William Furness, who certainly was not over much disposed in favor of the supernatural says in his book, "The Power of the Spirit," "Nothing can exceed in artlessness and simplicity the four accounts of the first appearance of Jesus after His crucifixion. If these qualities are not discernible here, we must despair of ever being able to discern them anywhere."

Now suppose we had four accounts of any battle in ancient history. Nothing decisive was known as to the authorship of these accounts. But when we placed them side by side and carefully compared them, we found that they were manifestly separate and independent accounts, we found also that each one of the four accounts bore striking indications of having been received from eye-witnesses, and we found further still that each one of the four was marked by that artlessness, simplicity, straightforwardness that always carries conviction of the truth of the story being related, and that while apparently disagreeing in minor details, they agreed substantially in the account of the battle, even though we had no knowledge of the authorship or date of these accounts, would we not in the absence of any other accounts, be compelled to say by every law of evi-

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dence obtaining in courts of justice in civilized countries and by every canon of reasonable historical criticism, "Here is a true account of that battle?" Now this is exactly the case with the Four Gospel narratives concerning the Resurrection of the Body of Jesus from the Dead. And if we apply to these accounts (as we certainly must if we are to lay any claim to candor and honesty) the laws of historical criticism applied everywhere else in a scientific study of history, and every law of evidence accepted in courts of justice in all civilized lands, we are logically compelled to say, "Here is a true account of the Resurrection of Jesus."

(4) The next thing we notice is, *the unintentional evidence of words, phrases, and accidental details*. It oftentimes happens that when a witness is on the witness stand the unintentional evidence that he bears by words and phrases which he uses, and by accidental details which he introduces, is more convincing than his direct testimony, because it is not the testimony of the witness but the testimony of the truth itself. The four Gospel stories of the Resurrection abound in evidence of this kind. We have time for but a few illustrations, but these are absolutely decisive and conclusive, even though there were no other instances; but in point of fact there are many others.

(1) Turn to Jno. 20:24, 25. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put

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my hand into His side, I will not believe." We are trying to discover whether we are reading fact or fiction. Please notice how true this all is to life. It is in perfect harmony with what is told us of Thomas elsewhere. He was the chronic doubter in the apostolic company, the man who always looked upon the dark side, the man who was governed by the testimony of his senses, the habitual pessimist. He it was who when Jesus said in Jno. 11:15 that He was going again into Judea, despondently said, "let us also go that we may die with Him." It was he also who in Jno. 14:4, 5, when the Lord Jesus had said, "Whither I go, ye know the way," blurted out, "Lord, we know not whither Thou goest, and how can we know the way?" And so it is Thomas who now says, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, *I will not believe.*" Is this made up, or is it life and reality? To make it up would require a literary art that immeasurably exceeded the possibilities of the author of the Fourth Gospel, whoever he may have been.

(2) Turn to verses four to six of chapter twenty. "They (*i. e.*, Peter and John) ran both together; and the other disciple did outrun Peter, and came first to the tomb. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen clothes lying." Please notice the setting of these words. Mary, returning hurriedly from the tomb, from which she had

fled upon seeing the stone rolled away from the door, jumping at the conclusion that the tomb had been rifled, burst in upon Peter and John and cries, "They have taken away the Lord out of the tomb, and we know not where they have laid Him." John and Peter instantly spring to their feet, and run at the top of their speed to the tomb. John, who was the younger of the two, indeed the youngest man in the whole apostolic company (we are not told this in the narrative but we learn it from other sources which makes it all the more meaningful) was naturally fleet of foot than older Peter and easily outran him, and reached the tomb first. But, man of retiring and reverent disposition, that he was, he did not enter the tomb, but simply stooped down and looked in. But more impetuous though older Peter comes lumbering along behind as fast as he can, but when once he reaches the tomb he never waits a moment outside, but plunges headlong into the tomb. Is this made up? or is it life? To make it up would have required a literary skill that was not possible to anybody in that day, or to anybody even today.

(3) Now turn to Jno. 21:7: "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his coat about him, for he was naked, and did cast himself into the sea." Get the setting here. The apostles at Jesus command after His Resurrection had gone into Galilee to meet Him there. But our Lord did not at once appear. Simon Peter with the fisherman's passion still strong in him, says, "I go a-fishing!" The others say, "We also go with thee."

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With characteristic fisherman's luck they fished all night and caught nothing. In the early dawn Jesus is Himself seen standing upon the shore, but the disciples do not recognize Him in the dim light. Jesus calls to them, "Children, have ye aught to eat?" They answer "No." He bade them cast the net on the right side of the boat, saying, "Ye shall find." Just as soon as the cast was made, they were not able to draw the net for the multitude of fishes. In an instant John, the man of quick spiritual perception, cries, "It is the Lord." No sooner does Peter, the man of impulsive action, hear this, than he grasps his fisher's coat and throws it about his naked form, and throws himself overboard and strikes out for shore to reach his Lord. Is this made up? or is it life? This certainly is no fiction. This bears unmistakable evidence of being carefully recorded fact.

(4) Now turn to Jno. 20:15: "Jesus saith unto her (*i. e.*, to Mary Magdalene), Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." Please notice the setting here. Mary had gone into the city and notified Peter and John that she had found the sepulcher empty. They at once ran to the sepulcher. As Mary had already made the journey twice, the second time running into the city at the top of her speed, she was naturally weary, and they easily outstrip her. So wearily and slowly she makes her way to the tomb. Peter and John were already gone when she reaches it. Broken-hearted, and think-

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ing that the tomb of her beloved Lord had been desecrated, she stands without, weeping. Then she stoops down and looks into the tomb. There are two angels sitting in the tomb, and they say to her, "Woman, why weepest thou?" Mary is entirely occupied with thoughts of her Lord, and has no eye even for angels and wearily replies, "Because they have taken away my Lord, and I know not where they have laid Him." She arises and stands erect. Just then Jesus Himself approaches. She turns and sees Jesus standing there; but, blinded by tears and despair, submerged in her sorrow, she does not recognize even her Lord Himself. Jesus says to her, "Woman, why weepest thou? whom seekest thou?" Supposing Him to be the gardener she replies. "Sir, if thou hast borne Him hence, tell, tell me where thou hast laid Him, and I will take Him away." Now remember who it is that makes the offer, and just what she offers to do: she, a weak woman, offers to carry away a full-grown man. Of course, she could not do it, but how true it all is to a woman's devotion, that always forgets its weakness and never stops at impossibilities and thinks only of the thing that must be done, for Mary to say, "Tell me where thou hast laid Him, and I will take Him away." Is this made up? It is impossible to believe it. It is life, it is reality, it is truth. I pity the man who is so blind and dense that he cannot see that it is reality, that it is life.

(5) Now read the next verse, Jno. 20:16, "Jesus saith unto her, Mary. She turned herself, and saith unto Him in Hebrew, Rabboni: which is to say,

Teacher." Mary, as we have just seen is standing outside the tomb overcome with grief. She has not recognized her Lord up to this point, though He had spoken to her, but she had taken Him for the gardener. Then Jesus utters just one word, "Mary." As that name comes trembling on the morning air uttered in the old familiar tone, spoken as no one else but He had ever spoken it, in an instant her eyes are opened, she falls at His feet and tries to clasp them and hold Him, lest she lose Him again, and, looking up into His face, she cries, "Rabboni, my Master." Is that made up? It could not have been made up? No, this is life, this is reality, this is surely Jesus and none other, and this is the woman who loved Him. We are not reading fiction here, but indubitable fact.

(6) Turn now to Mark 16:7: "But go your way, tell His disciples *and Peter* that He goeth before you into Galilee: there shall ye see Him, as He said unto you." What I wish you to notice here is just the two words, *and Peter*." Why, "*and Peter?*" Was not Peter one of His disciples? He surely was, the very head of the apostolic company. Why then "tell His disciples *and Peter?*" No explanation is given us in the text, but reflection shows that it was the utterance of matchless love toward the despondent, despairing disciple, who had thrice denied his Lord. If the message had simply been, "Go tell His *disciples,*" Peter would have said, "Yes, I was once a disciple, but I can no longer be counted such; I thrice denied my Lord on that awful night with oaths and cursings; it does not mean me." But our tender, compassionate

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Lord through His angelic messengers sends the message, "Go tell His disciples and whoever you tell, be sure you tell poor, weak, faltering, backslidden, broken-hearted, despairing Peter." Is this made up, or is this a real picture of our Lord? I repeat, I have a sincere piety for the man who is so dull and dense that he can imagine that this is fiction. It is also to be noticed that this is recorded only in the Gospel of Mark, which, as is well known, is Peter's Gospel. As Peter dictated to Mark one day what he should record, when he came to this point, with tearful eyes and broken but grateful heart he would say to him, "Mark, be sure you put that in, don't leave that out, 'Go, tell His disciples *and Peter.*'"

(7) Now turn again to John's Gospel, Jno. 20:27-29: "Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." Note here both the action of Thomas and the gentle but searching rebuke of Jesus. Each is too characteristic to be attributed to the art of some master of fiction. Thomas as we have already seen had not been with the disciples at the first appearance of our Lord. A week had passed by, another Lord's Day had come. This time Thomas makes sure of being present. He did not think his Lord had risen or would appear, but he was determined that if He should appear

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he would be there and see Him. Suddenly Jesus stood in their midst. He turns to Thomas and says, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." At last Thomas' eyes are opened. His faith long dammed back burst every barrier, and sweeping him on carries Thomas to a higher height of faith and vision than any other disciple had reached as yet, and he exultantly and adoringly falls at Jesus' feet, looks up into His face, and cries, "My Lord, and my God." Is this made up? or is this life? This by no possibility can be the fictitious production of some masterly literary artist. It is beyond question a record of facts.

Take just one more illustration. Jno. 20:7: "And the napkin that was about His head, not lying with the linen clothes, but rolled up (literally, "*rolled in*") in a place by itself." How strange that such a little detail as this should be added to the story with absolutely no attempt at saying why, but how deeply significant this little unexplained detail is. For three days and three nights, from Wednesday evening at sunset till Saturday evening at sunset, the body of Jesus had lain cold and silent in the sepulcher, as truly dead as any body was ever dead. The spirit of Jesus was in Paradise, in Hades. But at last the appointed hour, the hour announced beforehand by Himself and predicted in the Old Testament Scriptures, had come, the breath of God sweeps through the silent and sleeping clay, the spirit of our Lord returned from Hades and reinhabited that body, and in that supreme mo-

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ment of His own earthly life, that supreme moment of all earthly history, when Jesus arose triumphant over death and Satan, there is no excitement upon His part, no haste or flurry, but with that same majestic self-composure and Divine serenity that marked His whole career, He does not excitedly tear the napkin from His face and throw it aside, but absolutely without human haste or flurry or disorder or excitement, He takes it calmly from His head, rolls it in, and lays it away "rolled in" by itself and passes out of the sepulcher. Was that made up? Never! Never by any possibility. We do not behold here a delicate masterpiece of the romancer's art, we read here the simple narrative of a matchless detail in a unique life that was actually lived here upon earth, a narrative so exquisitely beautiful that one cannot read it with an honest and open mind without feeling the tears coming to his eyes.

There is another explanation sometimes given of the napkin being rolled up in a place by itself, and that is this, that Jesus on His Resurrection passed out of His grave-clothes and left them lying where they were, in which case, of course, the napkin which was about His head would be separated a little ways from His grave-clothes and be in a place by itself. If this were the true explanation, it would prove my point quite as well as the explanation which we have given above. But the explanation does not seem to fit the exact facts as here minutely related, as well as the explanation I have given above. The Greek word translated "rolled up" means literally "rolled in."

Now all these things that we have mentioned are little things, very little things, and it is from that fact that they gain very much of their significance. It is in just such little things that fiction discloses itself. Fiction displays its differences from fact in the minute. In the great outstanding outlines you can make fiction look like fact, but when you come to examine it minutely and microscopically you will soon detect that it is not reality but fabrication. But the more minutely and microscopically we examine the Gospel narratives the more we become impressed with their self-evident truthfulness. The artlessness and naturalness and simplicity and self-evident truthfulness of the narratives down to the minutest detail surpasses all the possibilities of art.

The decisiveness of the internal evidence of the exact and minute truthfulness of the four Gospel accounts of the Resurrection of the Body of Jesus Christ from the dead is overwhelming. Taken alone it would prove to a demonstration that the Body of Jesus that was nailed to the cross, and actually died, and that was taken down and laid in Joseph's tomb, was raised from the dead. Taken together with the External Evidence, it makes doubt that the Body of Jesus that was nailed to the cross and really died was raised from the dead, impossible for any honest and mentally and morally well-balanced thinking man and woman.

3. But we have not even yet considered all the lines of the conclusive proof that the body of Jesus Christ that was nailed to the cross and died, was raised from the dead. In addition to the External Evidence of the Resurrection of His Body, and the Internal Evi-

dence of the Resurrection of His Body, we have the Circumstantial Evidence, which of itself taken alone would be conclusive, but, which taken together with the External Evidence and the Internal Evidence, makes any measure of doubt of the Resurrection of the Body of Jesus Christ from the Dead one of the most irrational thoughts that anyone can possibly entertain.

What is meant by Circumstantial Evidence?

By circumstantial evidence we mean certain proven or admitted facts or circumstances which demand for their explanation the other fact which we are seeking to prove. To use two illustrations from the law books: A man was once found murdered; the only clew to the murderer's discovery was the point of a knife-blade which was found broken off in the victim's heart. With this clue the detectives set out in their search for the guilty party. A knife was found with a broken blade. The jagged edges of the broken blade fitted exactly into the notches in the point that had been found in the heart. Besides this there were traces of blood upon the point and also upon the blade, and the traces of blood on the point fitted exactly the traces of blood on the blade. In consequence of these facts it was held that the murder was committed with that knife. Take another illustration. A bolt of cloth was stolen from a certain manufacturer; search was made for this bolt of cloth. In the possession of a certain man a bolt of cloth was found which the manufacturer claimed was the bolt stolen from his factory, but the man in whose possession the bolt was found claimed that it came from an entirely different factory. But when the

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bolt of cloth was taken to the factory from which the bolt had been stolen, the holes at each end of the bolt of cloth fitted exactly upon the tenter-hooks of the factory from which it was alleged to have been stolen. But when it was taken to the factory from which the man claimed to have obtained it, it was found that the holes in the end of the bolt of cloth did not fit at all upon the tenter-hooks of that factory. On these clearly established facts it was held that the bolt of cloth had come from the factory where it fitted upon the tenter-hooks.

Now there is abundant evidence of this circumstantial character as to the certainty of the Resurrection of the Body of Jesus Christ from the Dead. There are certain proven, clearly established and admitted facts, admitted by all candid scholars, even thoroughgoing rationalists as well as others, that demand the Resurrection of the Body of Jesus Christ to account for them.

(1) The first of these facts is the change in the day of rest and worship. The early church was largely, almost exclusively at first, Jewish. For many centuries the Jews had very carefully and sacredly kept the Seventh Day of the week as their day of rest and worship. But very soon following the Resurrection of Jesus Christ from the Dead we find the early Christians meeting on the first day of the week. Now every student of religious history knows how difficult it is to change a "Holy Day" that has been celebrated for centuries and is one of the most cherished customs of a people. How came the early Christians to change

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from the Seventh Day to the First Day of the week? The apostles asserted that what happened on that day and thus led to First Day observance was the Resurrection of Jesus Christ from the Dead, and that would account for the change. No other known fact would. What is especially significant about the change is that it was made by no express decree but by general consent. Something tremendous must have happened to lead to this change. What was that tremendous thing that happened? Beyond an honest question the Resurrection of our Lord Jesus from the dead. That would account for it, nothing else would.

A very strenuous attempt has been made by the Seventh Day Adventists to show that this change was not made until the fourth century; but both the Bible and early Christian literature outside of the Bible show that this theory is absolutely contrary to the established facts in the case.

(2) The second fact that demands the Resurrection of Jesus Christ to account for it is that the one central and foundation truth preached in the earliest years of the church was the Resurrection of Jesus Christ from the Dead. The Apostles made the Resurrection of the Body of Jesus Christ from the Dead the very center of all their preaching. Every sermon recorded in the Acts of the Apostles without a single exception centers in the Resurrection of the Body of Jesus Christ from the Dead. Now whether Jesus really arose from the dead or not it admits of no question that the Apostles made the statement that He did the very center of their preaching. The apostles went up and

down the streets and in the public places of Jerusalem, the city where Jesus had been crucified, declaring that the body of Jesus that had been crucified had been raised from the dead, and that they themselves had seen him alive in His body after the crucifixion. They were arrested and imprisoned and some of them were ultimately put to death for this testimony, but they stuck to it to the end. Now men may die for an error, the error for which men die is always an error that they firmly believe to be true. In this case if their statement that the body of Jesus had been raised from the dead, for which they suffered and died, was an error, *it was error not of theory but of facts, of facts of which they claimed to be themselves eye-witnesses.* Is it credible that men would suffer all manner of persecution for years and ultimately die for statements which they themselves know to be false? It is, of course, utterly incredible and indeed impossible; so Jesus Christ must have risen from the dead just as they claimed.

(3) But the most decisive fact that demands the Resurrection of Jesus Christ to account for it is the change in the disciples themselves. Immediately after the crucifixion of our Lord we find the whole apostolic company filled with blank and utter despair, and hiding for fear; but shortly afterward we find these same disciples filled with the most dauntless and unshakable courage ever displayed in human history. We see the same Peter, who cowered in the courtyard between the houses of Annas and of Caiaphas at the accusation of a servant girl, Peter who denied his Lord three

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times with oaths and cursings, we see that same Peter standing before the very council that had condemned Jesus to death and saying to them: "If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that *in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead,* even in Him doth this man stand here before you whole." (Acts 4:9, 10.) A little further on, on the same day when the council demanded of Peter and John, "that they speak henceforth to no man in this name," *i.e.*, in the name of Jesus Christ, we hear Peter and John reply, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: *for we cannot but speak the things which we saw and heard.*" Some days later when the apostles had been arrested again and put in prison and then delivered and arrested again and brought before the council and were "straitly commanded not to teach in this name," we hear Peter and the other disciple answering, "We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging Him on a tree. Him did God exalt with His right hand to be a Prince and a Savior, for to give repentance to Israel, and remission of sins. *And we are witnesses of these things;* and so is the Holy Ghost, whom God hath given to them that obey Him" (Acts 5:29-32). Something tremendous must have happened to account for such a radical and astounding and permanent moral transformation as this. The

Fact of the Resurrection of the Body of Jesus from the Dead and their having really seen Him after His Resurrection will account for it. Nothing short of the fact of the resurrection of the body of Jesus Christ from the dead, and of their having seen the risen Lord, will explain it. That will explain it fully, nothing else will explain it at all.

Now these proven and admitted facts are so impressive and so conclusive that all intelligent and candid infidels, rationalists and Jewish scholars, while they do not admit that Jesus really rose from the dead, do admit that the Apostles believed that He did. Even so thorough going an opponent of the supernatural as Ferdinand Baur admits this. Even David Strauss says: "Only this much need be acknowledged (he evidently wishes to acknowledge no more than he is absolutely compelled to) that *the Apostles firmly believed that Jesus had risen.*" Another thoroughgoing rationalist, a great scholar, one of the most learned and able rationalists of any generation, Schenkel, says, "It is an indisputable fact that in the early morning of the first day of the week following the crucifixion, the grave of Jesus was found empty. . . . It is a second fact that the disciples and other members of the apostolic communion were convinced that Jesus was seen after the crucifixion." Now these admissions are fatal to the rationalists who make them. For the question at once arises, Whence this conviction and belief on the part of the Apostles? The deniers of the resurrection of the body of Jesus from the dead have made

many attempts at an explanation without admitting the actuality of the resurrection of the body of Jesus. Renan, one of the most gifted and subtle of all scholars who attempt to explain the Gospel records of the life, death, and resurrection of Jesus without admitting the supernatural, explains it in this way. He says that "the passion of a hallucinated woman (Mary Magdalene) gives to the world a resurrected God." * What Renan means is that Mary Magdalene was in love with Jesus. She went to the tomb and found it empty, and she brooded over her sorrow until she had a hallucination and imagined that she had seen Jesus alive in real fact and told her supposed seeing of the Lord Jesus to the members of the apostolic company and impressed them so that they all came to believe in the actuality of the Resurrection of Jesus. Of course this explanation is entirely untenable and shows the extremities to which the deniers of the Resurrection of the Body of Jesus are driven. The very simple and yet entirely sufficient answer to this explanation is "the passion of a hallucinated woman" is not equal to so great a task. Remember the make-up of the apostolic company. There was a Matthew and a Thomas in the apostolic company to be convinced and there was a Saul of Tarsus outside the apostolic company to be converted. Matthew was a tax-gatherer by occupation. Did anyone ever know a tax-gatherer, and especially a Jew tax-gatherer, who could be imposed upon by the passion of a hallucinated

* Renan's "Life of Jesus," p. 357.

woman? The Renan explanation can be dismissed without further consideration.

Strauss tries to account for the apostles' firm belief that Jesus had arisen from the dead by inquiring whether the appearances might not have been visionary. This explanation will not bear any careful examination. For, in the first place, there was no subjective starting point for such visions on the part of the apostles. So far from their expecting to see Christ alive after His crucifixion they would at first scarcely believe their own eyes when they actually did see Him. Furthermore, who ever heard of eleven men having the same vision at the same time, and above all, whoever heard of five hundred men having the same vision at the same time? (1 Cor. 15:6.) In other words Strauss urges us to give up one entirely credible miracle and to accept five hundred impossible miracles in its place.

The third attempt, and the only remaining attempt that is worth considering, at explaining the change in the apostles, is that Jesus was not really dead when taken down from the cross, but that he was in a state of swoon and was worked over until He was brought back to life, and that it was not really a case of the *resurrection* of His body but the *resuscitation* of His body, which was not really dead.

(1) We have already shown the impossibility of this explanation in considering the proof that the body of Jesus was really dead when taken down from the cross.

(2) In addition to what was there stated we might add, that the enemies of Jesus would take, and as a

matter of recorded history did take, all necessary precautions against that very thing (Jno. 19:34; Matt. 28:62-66).

(3) Furthermore, if Jesus had been merely resuscitated, He would have been so weak, in such a state of utter physical wreck, that His re-appearance would have been known to be not a case of resurrection but of resuscitation and it would have been measured at its real value, and, therefore, the fact we are trying to account for, the marvelous change in the Apostles, would remain unaccounted for.

(4) In the fourth place, if it were a case of resuscitation the Apostles and friends of Jesus themselves would necessarily have been the ones who worked over Him and brought Him back to life, and they would have known that it was not a case of resurrection but resuscitation, and the main fact that we are trying to account for, the change in the Apostles, would remain unaccounted for. In other words, it is an explanation that does not explain at all.

(5) But there is a greater difficulty still in the way of accepting this explanation, and that is the moral difficulty. If it was a case of mere resuscitation, then Jesus tried to palm Himself off as one risen from the dead, when He knew he was nothing of the sort. In that case He was an arch-imposter, and the whole Christian system rests upon deliberate and conscienceless fraud. It is impossible for any morally sane man to believe that such a system of religion as that of Jesus Christ, which embodies the loftiest precepts and principles of truth, holiness, and love, ever announced

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to the world, "originated in a deliberately planned fraud." No one whose own heart is not cankered by fraud and trickery can believe Jesus to have been an imposter, and His religion to have been founded upon fraud.

We have eliminated all other possible suppositions. We have but one left, namely, "The body of Jesus really was raised from the dead on the third day." The desperate straits to which those who attempt to deny His Resurrection are driven are in themselves proof of the fact.

To sum up all that we have stated: The External, Historical Evidence proves to a certainty that the Body of Jesus was raised from the dead. The Internal Evidence of the Truthfulness of the Gospel Narratives proves to a certainty that the Body of Jesus was raised from the Dead. The Circumstantial Evidence proves to a certainty that the Body of Jesus was raised from the Dead. Any one of these three lines of proof taken alone would demonstrate the certainty of our Lord's Resurrection. Taken together, these three lines of argument, each decisive and conclusive in itself, prove that it is absolutely certain that the Body of Jesus that was nailed to the cross and that really died and was laid in Joseph's tomb was raised from the dead.

These "Modernists," therefore, who teach that there was a Resurrection of the spirit of Jesus but that His Body was not raised from the dead are seen to be not "scientific," as they claim to be, but silly and utterly without "the true historical spirit," of which they prate so much. But that is not the best of it nor the most

important part of it. The demonstrated Resurrection of the Body of Jesus from the Dead demonstrates the certainty and historic actuality of the supernatural and the miraculous, and carries with it every essential doctrine of our glorious Christian faith. It demonstrates that our Lord Jesus was a Divine Person, that He made a perfect and sufficient atonement for sin and that God accepted the atonement that He made. It demonstrates that He is now a living Savior and can "save to the uttermost anyone who comes to God through Him." (Heb. 7:25.) It demonstrates that anyone who believes in Him instantly has every sin blotted out and is justified from all things. It demonstrates that there is to be a judgment day and that the risen Christ is to be the Judge, and that everyone who believes on Jesus Christ will receive eternal life, and that anyone, no matter who he may be or how fine his life may have been who refuses or neglects to believe on Jesus Christ and to confess Him before the world, "shall not see life, but the wrath of God abideth on him" (Jno. 3:36), and he shall perish forever.

CHAPTER VIII

WHAT ONE GAINS BY BELIEVING IN THE CHRIST WHO ROSE FROM THE DEAD

“Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.”—1 Pet. 1:3-8.

This is Easter Sunday, the gladdest day in all the year. Every day in the year is a glad day for an intelligent Christian. But the gladdest day in every year, not the gladdest perhaps in our hearts, but the gladdest in itself and in its significance, is Easter Sunday: the day in which we dwell anew upon the joy-inspiring fact and absolutely certain fact of the resurrection of our Lord Jesus Christ from the dead, the glorious certainty that underlies all the other glorious certainties of our Christian faith. So I am choosing for tonight a subject appropriate to this

greatest of all great days. My subject is, "*What One Gains by Believing in the Christ Who Rose from the Dead.*"

There are many Christs in our day, that is to say, there are many who are proclaimed to us as Christ. There is the Christ of Christian Science, and the Christ of Theosophy (the Christ of whom Mrs. Annie Besant descants with her usual entrancing eloquence), and the Christ of New Thought, and the Christ of Sir Oliver Lodge and Sir Arthur Conan Doyle, *i.e.*, the Christ of Spiritualism, and many other Christs; but these all are fictitious Christs. Oftentimes they bear only the faintest resemblance to the One and Only Real Christ, the Christ of the Bible, the Christ Who was born of a Virgin, who lived His wondrous life of thirty-four years in Galilee, Judea, and Samaria, Who died on the Cross of Calvary and thus made full atonement for all our sins, Who then broke the bars of death and rose from the grave and was seen alive through forty days by witnesses whom God had chosen (Acts 1:3, 10, 40, 41), on one occasion seen by more than five hundred persons at one time (1 Cor. 15:6), and then ascended into heaven from Mt. Olivet, right before the eyes of His disciples as they were looking steadfastly at Him, until the cloud received Him out of their sight (Acts 1:9, 10), and Whom Paul saw after His ascension and Whom Stephen saw "standing on the right hand of God." He is the One and Only Real, actual historic Christ, the only Christ of fact; and not merely a Christ of man's perverted and bewitched fancy. And He is not only the Only Real Christ, He

is also the only satisfying Christ. Men and women may talk with glowing and bewildering eloquence of these other Christs, but after all their skillfully phrased sentences these fictitious Christs do not satisfy, these Christs of romance and fancy do not satisfy the deeper longings of the human heart, longings that clamor for satisfaction. Mere words do not satisfy no matter how beautiful and fascinating and alluring, yes, enticing, those words may be. The human heart demands reality, and Jesus Christ, the Christ Who Rose from the Dead, is reality. And He is the Only Real Christ; and so He alone satisfies. Beautiful words, finely woven into a silken or lacy fabric of matchless rhetoric, or uttered with a voice of rare melody and rich musical intonation may satisfy the eye or ear, but they do not satisfy the heart. The heart demands reality, and *the Real Christ, Christ Jesus, the Christ Who as an Undisputable Fact of History, Arose from the Dead, He satisfies and He alone satisfies.*

So my subject is, What One Gains by believing in the Christ Who Rose from the Dead.

Over and over again the people who come to this church are exhorted to believe in Jesus Christ, to put their trust in Him, the One Who rose from the dead. It would be perfectly proper for you who do not believe in Jesus Christ, you who have not put your trust in Him, to turn upon us and say, "Why should I believe in Jesus Christ? What will I gain by believing in Jesus Christ?" I propose to answer that question tonight, to tell you what you will gain by believing in Christ Jesus, the Christ Who Rose from the Dead.

I cannot in the limited time that we have at our disposal tell you all that you will gain by believing in the Christ Who Rose from the Dead; it would take many, many hours to do that. Indeed only eternity will disclose all that one gains by believing in the Christ Who Rose from the Dead. I will limit myself tonight to what is told us in six verses in the Bible, and even that we cannot dwell upon as we ought. The six verses are 1 Pet. 1:3-8, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." In these verses we are told that anyone who believes in Jesus Christ with a true faith, that is, anyone who puts their trust in Him as their personal Savior, Who by the shedding of His blood on the Cross of Calvary made a perfect atonement for their sins, and who surrenders to Him as their Divine Lord and King the entire control of their thoughts and conduct, and who confesses Him

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as their Lord before the world, gains six blessings of priceless worth, blessings of such incalculable value that all the diamonds and pearls and pigeon-blood rubies and gems of every kind in the world, and all its wealth of every kind, is as nothing in comparison.

I. A New Birth

The first great blessing that everyone who believes in the Christ Who Rose from the Dead gets, is a New Birth. "Blessed," says Peter, "be the God and Father of our Lord Jesus Christ, who according to his great mercy *Begat Us Again*" (v. 3). The same precious thought is found in the twenty-third verse of the same chapter, "Having been *begotten again*, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." When anyone believes in Jesus Christ he is born again, he is made "a new creation." The Holy Spirit speaking through Paul puts it this way, "Wherefore *if any man* be in Christ, he is a *new creature (creation)*: the old things are passed away; behold, they are become new" (2 Cor. 5:17). The one who truly believes in the Christ Who Rose from the Dead gets a new nature, God's own nature, a new disposition, new tastes, new ambitions, new purposes, new desires, new thoughts, a new power of seeing the truth, a new strength to overcome sin, new affections, a new idea of life, a new will, he is made all over in the deepest depths of his innermost being. In a word, he becomes a "new man." We not only find this truth stated in the Bible, we see it demonstrated around

us every day. Take George Müller for example. Before he accepted Jesus Christ he was a drunken, cheating, lying, licentious wretch. When he took Jesus Christ God made him all over and he became one of the noblest and most useful men this world ever saw, living after this for between sixty and seventy years a life of which it is an inspiration to read. He is but one illustration among millions.

I had a dear friend, one of the most honored friends I ever had, who was once a desperate forger. He had been guilty of one hundred and thirty-eight forgeries. After committing these forgeries he had sunken down until he was a penniless, drunken outcast on the streets of New York, on the verge of delirium tremens. One night feeling the delirium tremens coming upon him he went to a police station and asked them to lock him in a cell for the night. This they did, and he spent there a night of indescribable horror. The next day Jesus Christ met him and he met Jesus Christ. He put his trust in Jesus Christ, the Christ Who Rose from the Dead, and Jesus Christ completely transformed him until he became one of the most highly respected citizens of New York City. I had afterwards the pleasure of taking dinner with him in Washington at the home of the Postmaster General of the United States, where he and his wife were being entertained as honored guests. Christ Jesus, the Christ Who Rose from the Dead, did it.

The New Birth is a wonderful thing, a perpetual miracle, more marvelous than any miracle recorded in the Four Gospels. I have no difficulty whatever in be-

believing any of the miracles of healing of the sick or of raising of the dead that our Lord Jesus Christ wrought while He was here on earth that are recorded in any one of the Four Gospels. I have seen far greater and more wonderful miracles of healing and resurrection of the dead wrought in our own day, miracles of healing of sick souls and of resurrection of dead souls. This is a miracle that we may all know in blessed experience in the life that now is, if we will only believe in Christ Jesus, the Christ who Rose from the Dead. He whom God raised from physical death can raise us up today from spiritual death, and when He comes again He will raise our bodies also and transform them into the likeness of "the body of His glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:21).

This is a miracle that not only those who are way down in vice and immorality need to have wrought in them, but that we all need to have wrought in us. Even though you are not drunken or licentious or lying or vicious in any way, even though you consider yourself pure and upright and honorable and moral, still you are selfish, yes, sinful, and blind to the things that are eternally the most true and beautiful. "You must be born again" (Jno. 3:7), one and all of you.

It is unspeakably glorious to be born again, and there is only one way in which one can be born again, and that is through simply believing on Christ Jesus, the Christ Who Rose from the Dead. As John puts it in Jno. 1:12, "As many as received Him, to them

gave he the right to become children of God, even to them that believe on his name.”

II. *A Living Hope*

The second thing we gain by believing in the Christ Who rose from the dead is, A Living Hope. This is the way Peter puts it, “Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again *unto a living hope* by the resurrection of Jesus Christ from the dead.” Hope is a blessed thing, one of the most desirable things any man can possess. Alas for the man who has no hope! The man who has no hope is ready for anything desperate and bad. It is the man who has no hope who plunges into drink and dope and dissipation of every kind. It is the man who has no hope who throws himself headlong into the ocean or blows out his own brains and those of his wife and children. But through believing in the Christ Who Rose from the Dead we get a true hope, “hope of eternal life,” founded upon the Word of God. “Have you a hope of eternal life,” is sometimes asked me. Yes, I have an absolutely sure hope of eternal life, not a hope founded upon the vague poetic fancies of some popular preacher, nor upon the subtle speculations of some specious but fallible philosopher, nor upon the darkened room seances of some spiritualistic medium and fraud. No, I have a hope of eternal life built upon the sure Word of God. As Paul puts it, “In hope of eternal life, which God, who cannot lie, promised before times eternal” (Titus 1:2).

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By believing in the Christ who Himself Rose from the Dead we get also a hope of the resurrection of our own bodies after death, a hope of resurrection not built upon some utterly unreliable spiritualistic manifestation in a darkened room, but built upon the conclusively demonstrated historic fact of Jesus Christ's own resurrection from the dead, which is one of the absolutely certain facts of history. It is a question centuries old, "If a man die shall he live again?" To that great and solemn question the Christian answers with an unhesitating "Yes."

When Colonel Robert Ingersoll, most brilliant of all modern agnostics, who went up and down the country proclaiming that "Christianity casts a shadow over the cradle and a gloom over the grave," himself came to die, his poor distracted wife and daughter could not bear to have that loved form taken away from the home to be buried or cremated; for they had no hope. Hope for them ended with death. But when Mr. Moody's granddaughter, the darling of his heart, passed away, every word spoken beside the casket was a word of hope and gladness; and when we had lowered the little form into the grave songs of triumph were sung beside it. I shall never forget the day of that funeral. Mr. Moody came to my house at Northfield and asked me if I would cancel an engagement to go to Winona, Indiana, and conduct the funeral services. I telegraphed to Dr. Chapman and was released from my engagement there and remained in Northfield to conduct the services, which Mr. Moody said his son wished me to conduct. Then Mr. Moody said, "Now, Torrey,

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let us have no sadness here. Let us give today a testimony for the resurrection." The funeral was held out on the lawn. Mr. Moody sat on the second-story verandah of his house, just back of us. Different ones spoke, and when I had spoken what I thought was to be the last word, Mr. Moody rose on the verandah and with a calm, ringing voice, though his heart was lonely for the little one he loved, spoke words of gladness and of triumph. And when we separated there was no gloom in our hearts, just triumph in the sure "hope of eternal life" and of the resurrection.

And when Mr. Moody himself died, that is to say, when his body died and his spirit departed to be with Christ, I was again called to take charge of the funeral services. A great crowd was gathered in the church at Northfield. The casket lay open between the platform and the assembled people. Right in front of it sat Mrs. Moody and then her son Paul, and then W. R. Moody and his wife, and then Mr. Fitt with his wife (Mr. Moody's only daughter). With bowed heads and weeping eyes? No, with their veils thrown back, and peace and hope brightening every face. It was a scene of triumph and of joy. In the light of facts like these, the striking contrast between the funeral of the greatest agnostic and the funeral of the greatest Evangelist of the century, let me ask, Is it Christianity or is it Infidelity that "casts a gloom over the grave?" Faith in the Christ Who Rose from the Dead, floods even the grave with sunlight. We lay the bodies of our loved ones away for the night to sleep, but we

shall meet them again in the morning, clad in new and unfading and eternal beauty.

III. A Substantial, Glorious, and Eternal Inheritance

The third thing that we gain by faith in Christ Jesus, the Christ Who Rose from the Dead, is a Substantial, Glorious, and Eternal Inheritance. Listen to Peter's words again, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, *unto an inheritance*, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." How many people there are in this world who are longing for an inheritance. Some years ago I received a letter from a stranger in the state of Washington calling my attention to the fact that a branch of the Torrey family had come into a large claim that the Government had long disputed, and expressing the hope that I belonged to that branch of the family. When I showed that letter to a relative how interested she was at once. I did not belong to that branch of the family, but I am heir to a vastly greater and grander and more enduring inheritance, and any of you may be heirs also. By simply believing in the Christ Who Rose from the Dead, the poorest man or woman here may become an heir to untold riches in a moment, in the twinkling of an eye.

Just look for a few moments at the character of this inheritance.

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1. First of all, *It is an inheritance that is "incorruptible," imperishable.* Oh how earthly inheritances crumble! I was once talking to a lady about her sister. This sister's husband had given her for a present on their twenty-fifth wedding anniversary a set of silver plate that cost fifty thousand dollars. She never used it but once, and then a crash came and it was sold to Tiffany for three thousand dollars, to pay debts. Her husband built her a home that cost one million five hundred thousand dollars, and they never lived in it after it was finished. It went for eighty thousand dollars, and others got that. One cannot hold the most secure earthly inheritance many years. Take these magnificent homes in the Wilshire District and Hollywood and on Orange Grove Ave., Pasadena, or in Oak Knoll or at Flint Ridge; how many years will they belong to the same millionaire who built them? "*Corruptible,*" is written in large letters upon every earthly inheritance.

2. In the second place, *The inheritance we gain by believing in the Christ Who Rose from the Dead is "undefiled," that is, it is unsoiled.* Of how many earthly inheritances can it be said that they are "undefiled," unsoiled? Many of them are soiled by the way they were acquired, many others are soiled by the way they are used, and many are soiled in other ways. I knew a very nice young man who was going to fall heir some day to many, many millions. A fair inheritance was it not? No! a soiled, foul inheritance. That money was made by driving other men to the wall with unspeakable cruelty. It was made by lying,

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trickery, deception, conspiracy, made by methods that once nearly landed its present possessor in State's prison (and unless I am greatly mistaken ought to have landed him in State's prison). What soiled things many of these inheritances of which men boast are. But the Christian's inheritance is absolutely unsoiled, absolutely "undefiled," it has upon it no spot, defect, debasement or deformity of any kind. There is nothing on earth fair enough with which to compare it. Even the glorious sun in the heavens has spots upon it, but our inheritance is spotless, "undefiled," unsoiled.

3. In the third place, *This "inheritance fadeth not away."* I praise God for that! Everything of this earth fades. No matter how matchless its beauty today, its beauty soon disappears. You take a wondrously beautiful rose, how it delights the eye with its beauty and the sense of smell with its fragrance. But it fades! Look at it tomorrow or next day. Its leaves have fallen and are withered. There is no beauty in it. Look at a great painting. What a delight! And it can be kept for many years, but it will fade in time. Look into that lovely face. Oh, how rarely beautiful! Men rave over it. But it will fade. The fairest face on earth today will in a few years be a bunch of wrinkles, and then in a few years more it will be—Oh! I cannot bear to tell you what it will be. But thank God, there is an inheritance that "fadeth not away," an inheritance whose beauty and glory ever increase as the centuries roll on, and as the aeons roll on. Fairer, ever fairer, it grows as it approaches the

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absolute perfection of the Eternal God. That inheritance is mine and it is yours and it is for anyone here tonight who will believe on the Christ Who Rose from the Dead, Christ Jesus.

And yet, there are some of you here tonight who turn your back upon that inheritance for some fading thing of earth. For a fortune of miserable dollars that will soon fade and slip from your grasp. For fame that will last at best but a few years. One night when Admiral Dewey was at the height of his fame and popularity I said, "Even Admiral Dewey will be practically forgotten ten years from now and the world will have some new idol." And so it came to pass. Some of you turn your back upon this inheritance that fades not, for the mere painted and enameled face of a "strange woman," a face that will soon be blotched with foul ulcers. Oh what fools we mortals are!

4. In the fourth place, *This inheritance is sure, it is kept in a safe place, it is "reserved in heaven."* No earthly inheritance is at all sure. I once expected my father to leave me a large inheritance. Everyone supposed he would. But the panic of '73 came, "Black Friday" came, and the hard days and years that followed. My father left only a few thousand dollars and they were swept away by mismanagement. I did not get a penny, not one penny. But I have an inheritance that all the lawyers on earth and all the devils in hell cannot cheat me out of, "an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved in heaven,*" for me and for you and for

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anyone who will believe on the Christ Who Rose from the Dead.

IV. Absolute Security

The fourth thing we gain by believing in the Christ Who rose from the dead is Absolute Security, not security only for our possessions but for ourselves. This is the way Peter puts it in the fifth verse, "Who are kept by the power of God through faith unto a salvation ready to be revealed in the last time." Now just think of that for a moment. There are many who hesitate to start in the Christian life lest they fall away again. Every man who knows himself at all well knows that he is no match for sin and the world and the flesh and the Devil. But some men have no strength at all. They are moral wrecks. But our text tells us that if we really believe in the Christ Who Rose from the Dead, God Himself, the Almighty, will keep us. No matter how weak we may be, we shall be "*kept by the power of God.*" I wish I could drive home to every heart these great words, "Kept by the power of God," "*Kept by the power of God, KEPT BY THE POWER OF GOD.*" Do you hear that, you poor man way back yonder in the gallery, you who have been afraid to start in the Christian life? "Kept by the power of God"? These words come to me as sweetest music in hours of discouragement and weariness and fierce temptation, "*KEPT BY THE POWER OF GOD.*"

V. Praise, Glory, and Honor

The fifth thing that we gain by believing in the Christ Who Rose from the Dead is "Praise and Glory and Honor at the revelation of Jesus Christ." This is what Peter says, "Ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found into praise and glory and honor at the revelation of Jesus Christ." Jesus Christ is coming again. He is going to be "revealed from heaven with the angels of His power" (2 Thess. 1:7), that is, His glory is going to be fully unveiled when He comes again; and when He does really come again and His full glory is unveiled, everyone of us who has believed in Him will receive "praise, and glory and honor." That glorious revelation of Jesus Christ may be very near at hand, or it may be very far off, but whenever it does come we who have really believed in the Christ Who Rose from the Dead, believed not merely with an intellectual conviction but believed "in our hearts," believed with a faith that controls our lives, with a faith that has stood the test of suffering and affliction and persecution, we shall share in His glory, we shall have "praise and glory and honor at the revelation of Jesus Christ."

General Joffre has recently traveled through the land and received great "praise and glory and honor." City after city has gone wild over him. But the praise and glory and honor that he has received on these occasions

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is nothing at all to "the praise and glory and honor" that awaits each one of us who believes in the Christ Who Rose from the Dead, the "praise and glory and honor" that awaits the poorest and humblest and weakest of us "at the unveiling of Jesus Christ" in His glory that is soon to come. And that "praise and glory and honor" will be eternal. The praise and glory and honor that General Joffre is receiving in these days will last for a few days only. It will soon pass and some other man will take his place. As I have read of the honors and applause that have been showered upon the great General I have had two thoughts. First, one of admiration for the man whose head is not turned by these things. It is a greater victory that he is now winning in keeping humble under such extravagant honors than the great victory he won on "the field of honor" in France. My second thought is one of sadness, at the anticipation of how soon this laudation and praise and glory will pass away and General Joffre drop out of sight with all the idols of the past, only to be recalled now and then by school children and after awhile forgotten even by them. But that will not be so with the "praise and glory and honor" we receive at the revelation of Jesus Christ! That praise and glory and honor will be eternal.

VI. Joy Unspeakable and Full of Glory

There is one more thing that we gain by believing in The Christ Who Rose from the Dead, and that is "Joy Unspeakable and Full of Glory." This "joy unspeakable" of which Peter speaks does not refer to

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the future. Peter distinctly says that "*now . . . ye rejoice with joy unspeakable and full of glory.*" Right now in this present life, every believer in the Christ Who Rose from the Dead, every one who really believes in Him and surrenders all to Him, receives "*joy unspeakable and full of glory.*" I know that this is so; for I have this joy in my own heart tonight. I know what the joys of the world are. I have tasted its great joys and its wild excitements. I have had a beautiful home, I have had loving parents and have had charming brothers and sisters, wife and children. I have had money, horses, carriages, servants, education. I have been familiar with the literature of all nations and have seen the art treasures of the world. I know the dance, the card-party, the theater, the opera, the wine supper, the race-track and all the rest. I have been through it all, but there is no pleasure fine or coarse, exalted or debased, that this world knows, that is for one moment to be compared with the joy that is found by simply believing in the Christ Who Rose from the Dead, the "joy" that is "unspeakable and full of glory." Why sometimes there comes over me a joy so great I do not know whether to shout or sing or cry or all at once. It is simply "*unspeakable,*" and it is "*full of glory.*" Oh you men and women who are looking for fun, for mirth, for merriment, for pleasure, for joy, for gladness, for exultation, for ecstasy, for rapture, Come to Jesus, The Christ Who Rose from the Dead. That is where you will find them, and only there. Come now.

Let me sum up the things anyone gains by believing

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in the Christ Who Rose from the Dead, by believing in Christ Jesus. They are: First, a New Birth; Second, "a Living Hope"; Third, "an Inheritance incorruptible and undefiled and that fadeth not away"; Fourth, a present Security from the power of the world, the flesh and the Devil; Fifth, "praise and glory and honor at the revelation of Jesus Christ"; Sixth, "Joy unspeakable and full of glory" "now," and forever. Will you come to Him now and believe in Him now? You will if you are wise. You will unless the great enemy of your soul, Satan, deceives you. Oh say you will! Look! These six wonderful things, A new birth, a living hope, an inheritance incorruptible and undefiled and that fadeth not away, security from the power of the world, the flesh and the Devil, praise and glory and honor at the revelation of Jesus Christ, joy unspeakable and full of glory, are all spread out before you. They are all within your grasp. Will you have them? Who will say, I will?

THE END

20 seconds for Fellow Christians - Dear Lord,

**Thank you that this PDF Ebook
has been released so that we are able
to learn more about you and wiser versions.
Please help it to have wide circulation
Please help the people responsible for
making this Ebook available.**

**Please help them to be able to have more
resources available to help others.
Please help them to have all the resources,
the funds, the strength and the time that they
need and ask for in order to be able
to keep working for You.**

**I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in.**

**I pray that you would protect them from the
Spiritual or other Forces that could harm them
or their work and projects, or slow them down.
Please help them to find Godly friends who
are able to help. Provide helpful transportation
for their consistent use.
Remind me to pray for them often as this
will help and encourage them.**

**Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do
these things in the name of Jesus, Amen,**

Thank you for helping your fellow Christians by praying for us

Concerning Christians and Christianity

1. Christians are those who follow the teachings of Jesus Christ.
2. The Teachings of Jesus Christ are explained in the book called the Gospel (Injil) or the New Testament.
3. The New Testament is the First Place to find and record the teachings of Jesus Christ, by those who actually knew Him.
4. The New Testament has never been disproved **archeologically** or **historically**. It has and remains accurate.
5. The New Testament Predicts that certain events will happen in the Future.
7. The Reliability of the Old Testament and the New Testament are clear indications of the accuracy of the New Testament.
8. Jesus Christ did Not fail in His mission on Earth.
9. Jesus Christ Pre-existed. This means that He existed BEFORE the Creation of the World.
10. When Christians worship Jesus Christ, they are NOT worshiping another Human being.
11. Jesus Christ did not become God by performing good works.
12. Christians cannot perform good works in order to go to Heaven. Those who want to find God must admit they are not able to be Perfect or Holy, and that they need the help of God to help them get rid of their Sins.
14. More than 500 Million Christians around the world today are NOT Roman Catholic. The Vatican does NOT speak for Christianity in many situations.

Concerning Christians and Christianity (2)

15. Judas did NOT die in the place of Jesus Christ on the cross.

16. Jesus Christ had no motive to escape his fate. Jesus Christ was born to communicate His message of Hope and Redemption for mankind.

17. Without the **Blood of Jesus**, it would be **impossible** for those who believe in Jesus Christ to be saved, to have Eternal Life.

18. Christians worship **ONE** God, NOT three Gods.

19. In True Christianity, Historically, **the Trinity is =**

a) God the Father

b) God the Son

c) God the Holy Spirit

20. The worship of Angels or Created Beings, or Creatures or anything except God (God the Father, God the Son [Jesus Christ], and God the Holy Spirit, is forbidden.

21. The Trinity IS NOT = Mary, Joseph and Jesus

22. The Trinity is NOT = Jesus, Joseph and God the Father

23. Gabriel is NOT another name for Jesus Christ.

24. Anyone can become a Christian if they want to.

25. Christianity IS not something that can be done EXTERNALLY.

A person is a Christian because of what they believe **in their Heart**, inside of them. Their own **sincerity before God** is the true test.

26. Those who accept an electronic mark [666] for the purchase of goods, in their right hand or forehead are NOT able to become Christians.

Concerning Christians and Christianity (3)

People are innocent if they do not know and have no way of knowing that they are doing wrong. The Christian God places the knowledge of good and bad in the hearts of each and every individual.

No one except God is Holy.

It is wrong to murder innocent people.

It is wrong to kill Christians who have not actively harmed anyone.

People are NOT Christians simply because their family is "Christian".

People are NOT Christian because they are born INTO a "Christian" family.

A person cannot become a Christian "AUTOMATICALLY".

No one can be BORN a Christian, but becoming a true Christian will guarantee Eternal Life, in Heaven and with God.

The Presumption that a person is a Christian **simply because** they are going into a Church and sitting there is False.

Churches have people inside of them that are NOT Christian, but they want to learn more about God.

A Church, or a Church Official CANNOT MAKE anyone a Christian.

Christians do NOT convert anyone by Force, because this action is a violation of the CHOICES that GOD alone is able to make. To **force** others would suggest that God is weak, and cannot do this by Himself. The Christian God has much Strength but uses it to show love and help in this life, not unkindness.

Only God could FORCE someone to do something against their will, and the Creator of the Universe does NOT behave in that manner.

The Choice of what to believe or not to believe is up to Each individual, who must make up their own mind, of their free will.

There is no way to impose Christianity on anyone by Force.

Conversions by Force to Islam are NOT recognized by GOD or Christians.

Concerning Christians and Christianity (4)

Those who are converted **from Christianity to Islam by Force** or coercion, are Still Christian, AND **STILL** considered Christian.

Once a person is recognized by God as a genuine Christian, they are “**sealed**” permanently. There is no way for any **Human** to change this.

Forcing any Christian to say that they convert or accept Islam simply makes that Christian *to state* something which is FALSE. There is no such thing as Genuine conversion that God can recognize **OUT** of Christianity, if that person was a Christian.

To suggest that Christians could be converted by Force, actually means (signifies) that there are actions that humans can take that can **FORCE** God somehow to **UNDO** or **ALTER** what He has done. This is not the case. **Actions that Humans Force other Humans to take are not recognized** by God as a **true** Change of Mind, or a **Change of Heart**.

Once a person becomes a Christian, All of their sins (past, present, and future) are forgiven. They are reconciled to God for Eternity, and nothing can change this. **Forced Conversions to Islam are not considered Valid either by God or Christians**. No one can undo in the Heart of a person, what God can do. The link between a Christian and God is a link that Cannot be broken. **Saying** anything to the contrary will not alter or change this.

Christians do not Depend on their sanctuaries or Church buildings in order to meet with God. Harming a building **against the God who made the Universe** is not a genuine sign of success or progress. Christians simply make use of any buildings. Christians are able to meet and pray and talk to God by themselves, **without** a Church building and without a Priest or Pastor. God is always with them.

Harming a Church building simply proves that some people are afraid of Church Buildings. That is all. The Earliest Christians did not have Churches or Buildings for Hundreds of Years.

Harming a Church Building does not harm God, and it does not harm Christians. It simply makes them go and use a different building, or to meet without one.

Concerning Christians and Christianity (5)

Some people have not examined churches very much. **MANY are very simple** and do NOT have decorations or much *inside* of them. In Christianity, this is intentional. This symbolism is on purpose, intending to signify that the **INNER LIFE** of the Christian, is what is important to God, and NOT the building in which people worship.

Man looks on the external and outward appearance. GOD looks on the inner heart of each individual.

There would be no reason for anyone to become upset, if they did not think that Christianity was making progress. Those who are upset are upset because Christianity has answers, reasons and arguments that do not seem to be defeated. God is big enough to defend himself.

If Christianity is false, it should be possible to explain to Christians why and how Christianity is false. Killing or harming Christians is only an excuse, a method of hiding from the reality that intellectual conversation and explanations of those who are violent do NOT have the answers to defend with kindness or reason what they believe.

Christians believe that almost all violence is a waste of time. It does not accomplish what it is "supposed" to accomplish. Those who have arguments are able to advance those and explain them to others. Those who do not use violence instead. This method does not convince Christians or others to adopt methods of violence.

People become like the God they serve. If the God they serve is unkind and unmerciful, that is what the followers become. If the God being worshiped is cruel and mean to women and children, then that is what the followers of that God usually will become.

Jesus Christ is love. Christians try to be loving.

People have the **option** of accepting to believe in the Teachings of Jesus Christ in the New Testament or rejecting those teaching. The choice in this life is **up to each person**. God is the one who makes His own rules. Thankfully, the God of this world decided to use Love and kindness to explain Himself so that all of us would have a chance to learn and to experience the unconditional love of Jesus Christ. [\(books are listed in this Ebook. Those who want to refute Christianity may want to start by refuting the books listed in this PDF\)](#)

Concerning Christians and Christianity (6)

True Christians are NOT afraid to have conversations with those who are not Christians. Christians are NOT afraid to have conversations with those who are islamic or from any other faith.

Christians are NOT afraid to talk about the weakness of Christianity, if that is a topic someone else wants to discuss.

Christians will not stone you or harm you because you disagree with them.

Christian will not make you slave IF you do NOT convert to Christianity.

Those who truly believe in the TRUTH of what they claim to believe are NOT afraid to discuss the content of what they believe with other people.

Christians may share with you that you are not 100% perfect and Holy, and Christians will Admit and acknowledge that THEY are NOT perfect or Holy.

Christians admit that they need a savior, that they cannot be good enough on their own, and that they cannot perform ENOUGH good and HOLY actions to please God. That is the starting point for anyone to become a Christian.

Those who engage Christians in discussions about religion should be willing to look at the history, the archeology, the science and all of the aspects of religion and the books that they use or defend. That is simply being honest. And those who seek spiritual truth are NOT afraid to discuss honestly issues of religion.

IF GOD is GOD, then GOD will STILL be GOD after a conversation takes place. Those who follow God should be willing to think and use the mind that God gave to them. IF God gave people a mind, HE expects them to use it. Discussions are part of the use of the mind.

There is a lot of history about OTHER religions that can be found in the West. In other nations, FEAR of being wrong induces and provokes censorship. But history can be proven and demonstrated. **The Dead Sea Scrolls were found in 1947-48.** Those scrolls contained the Jewish Old Testament. They were **dated scientifically to be 200 years OLDER than the time of Jesus Christ.** The Jewish Old Testament has NOT been changed or altered. This is simply a scientific and historic Fact.

God Preserves His Word. His word is the Old and New Testament. **IF you are seeking truth, what do you have to fear from Truth ?**

Concerning History and the Early Church

Christians do NOT pray to MARY. The Bible never teaches to Pray to Mary. Mary was born a human sinner, and became a Christ-follower.

Prayers to ANY Human (Except Jesus Christ, who was God who became Human for a short time) is IDOLATRY

Christians do not pray To Statues, which is IDOLATRY

Christians do not pray To Icons, which is a Graven Image, which is ALSO IDOLATRY.

The Early Church and the Early Christians did NOT pray to Mary.

The Early Church and the Early Christians did NOT pray to Saints, as this would be blasphemy, and taking worship and adoration away from God.

It is the Mediation of Jesus Christ alone which serves to communicate between God and Man, and NOT any other Human.

Christians know which books of the Bible are part of the Bible and belong in the Bible. There is a great deal of evidence and documentation over the whole world for the conclusion, about which books belong in the Bible.

Some books may help to clarify or explain (these are Free Books):

For those who read English:

- 1) The Seventh General Council (held 787 AD) in which the Worship of Images was established, by John Mendham - 1850
- 2) Image worship in the Church of Rome by James Endell Tyler
- 3) Primitive Christian Worship by James Endell Tyler
- 4) The worship of Mary [proven to be Unbiblical] by James Endell Tyler

THESE BOOKS are AVAILABLE For FREE ONLINE

Concerning History and the Early Church

We recommend, for your potential consideration, the following books:

1) The Seventh General Council (held 787 AD) in which the Worship of Images was established, with copious notes from the Caroline books compiled by order of Charlemagne by Rev John Mendham - 1850

2) Image worship in the Church of Rome by James Endell Tyler

The image-worship of the Church of Rome : proved to be contrary to Holy Scripture and the faith and discipline of the primitive church and to involve contradictory and irreconcilable doctrines within the Church of Rome itself (1847)

3) Primitive Christian Worship by James Endell Tyler

Primitive christian worship, or, The evidence of Holy Scripture and the church, concerning the invocation of saints and angels, and the blessed Virgin Mary (1840)

4) The worship of Mary by James Endell Tyler

5) The Pope of Rome and the popes of the Oriental Orthodox Church

by Caesarius Tondini (1875) also makes for interesting reading, even though it is a Roman Catholic work which was approved with the Nihil Obstat (not indexed by the inquisition) notice.

THESE BOOKS are AVAILABLE For FREE ONLINE

Concerning History and the Roman Catholic Church

Historic Information on the Roman Catholic Church can be found - in online searches - under the words:

papal, roman catholic, papist, popish, romanist, vatican, popery, romish,

There are many free Ebooks available online and at Google that cover these topics.

There is of course the standard works on the proven history of the Vatican:

The Two Babylons by Alexander Hislop, which uses more than 200 ancient Latin and Greek sources.

The Roman Schism illustrated from the Records of the Early Roman Catholic Church
by Rev. Perceval.

Those who have trouble with Vatican documents concerning early Church Councils should conduct their own research into a document called the "Donation of Constantine", which was the false land grant from the Roman Emperors to the Vatican.

Saved - How To become a Christian how to be saved

**A Christian is someone
who believes the
following**

*Steps to Take in order to become a
true Christian, to be Saved & Have a
real relationship & genuine
experience with the real God*

**Read, understand, accept and
believe the following verses from
the Bible:**

**1. All men are sinners and fall short
of God's perfect standard**

Romans 3: 23 states that

For all have sinned, and come short of
the glory of God;

2. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

3. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". But God's good work of sending Jesus Christ to save us, and our response of believing - of having faith - in Jesus Christ, that is what saves each of us.

Ephesians 2: 8-9 states

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

9 Not of works, lest any man should boast.

4. God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

6. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, you know for a

fact that you have been given Eternal Life.

1 John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

7. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.

1 John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If you believe these verses, or want to believe these verses, pray the following:

" Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and ask you

to save me from my sins and give me eternal life. Thank you for forgiving me of my sins and giving me eternal life. I receive you as my Savior and Lord. Please take control of the throne of my life. Make me the kind of person you want me to be. Help me to understand you, and to know you and to learn how to follow you. Free me from all of the things in my life that prevent me from following you. In the name of the one and only and true Jesus Christ I ask all these things now, Amen".

Does this prayer express your desire to know God and to want to know His love ? If you are sincere in praying this prayer, Jesus Christ comes into your heart and your life, just as He said he would.

It often takes courage to decide to become a Christian. It is the right decision to make, but It is difficult to fight against part of ourselves that wants to hang on, or to find against that part of our selves that has trouble changing. The good news is

that you do not need to change yourself. Just Cry out to God, pray and he will begin to change you. God does not expect you to become perfect before you come to Him. Not at all...this is why He sent Jesus...so that we would not have to become perfect before being able to know God.

**Steps to take once you have asked
Jesus to come into your life**

Find the following passages in the Bible and begin to read them:

- 1. Read Psalm 23 (in the middle of the Old Testament - the 1st half of the Bible)**
- 2. Read Psalm 91**
- 3. Read the Books in the New Testament (in the Bible) of John, Romans & I John**
- 4. Tell someone of your prayer and your seeking God. Share that with someone close to you.**
- 5. Obtain some of the books on the list of books, and begin to read**

them, so that you can understand more about God and how He works.

6. Pray, that is - just talk to and with God, thank Him for saving you, and tell him your fears and concerns, and ask him for help and guidance.

7. email or tell someone about the great decision you have made today !!!

Does the "*being saved*" process only work for those who believe ?

For the person who is not yet saved, their understanding of **1) their state of sin and 2) God's personal love and care for them, and His desire and ability to save them....is what enables anyone to become saved.**

So yes, the "being saved" process works only for those

who believe in Jesus Christ and Him only, and place their faith in Him and in His work done on the Cross.

...and if so , then how does believing save a person?

Believing saves a person because of what it allows God to do in the Heart and Soul of that person.

But it is not simply the fact of a "belief". The issue is not having "belief" but rather what we have a belief about.

IF a person believes in **Salvation by Faith Alone in Jesus Christ** (ask us by email if this is not clear), then **That belief** saves them. Why ? because they are magical ? No, because of the sovereignty of God, because of what God does to them, when they ask him into their heart & life. When a person decides to place their faith in Jesus Christ and **ask Him** to forgive them of

their sins and invite Jesus Christ into their life & heart, **this** is what saves them – *because of* what God does for them at that moment in time.

At that moment in time when they sincerely believe and ask God to save them (as described above), God takes the life of that person, and in accordance with the will of that human, having requested God to save them from their sins through Jesus Christ – God takes that person's life and sins [all sins past, present and future], and allocates them to the category: of "*one of those people who Accepted the Free Gift of Eternal Salvation that God offers*".

From that point forward, their sins are no longer counted against them, because that is an account that is paid by the shed blood of Jesus Christ. And there is no person that could ever sin so much, that God's love would not be good enough for them, or that would somehow not be able to be covered by the penalty of

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that **all sins separates us from God**, even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – **unwilling**

to believe. After death, they will believe, but they can only chose Eternal Life BEFORE they die. The fact is that all of us, are not good enough for Jesus Christ to save them. That is why Paul wrote in the Bible "**For all have sinned, and come short of the glory of God**" (Romans 3:23).

Thankfully, that is not the end of the story, because he also wrote " **For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.**"(Romans 6: 23)

That Free offer of salvation is clarified in the following passage:

John 3: 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Prayers that count

The prayers that God hears

We don't make the rules any more than you do. We just want to help others know how to reach God, and know that God cares about them personally.

The only prayers that make it to Heaven where God dwells are those prayers that are prayed directly to Him "through Jesus Christ" or "*in the name of Jesus Christ*".

God hears our prayers because we obey the method that God has established for us to be able to reach him. If we want Him to hear us, then we must use the methods that He has given us to communicate with Him.

And he explains - in the New Testament - what that method is: talking to God (praying) in accordance with God's will - and coming to Him in the name of Jesus Christ. Here are some examples of that from the New Testament:

(Acts 3:6) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

(Acts 16:18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

(Acts 9:27) But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

(2 Cor 3:4) And such trust have we through Christ to God-ward: (i.e. toward God)

(Gal 4:7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

(Eph 2:7) That in the ages to come he might show the exceeding [spiritual] riches of his grace in *his* kindness toward us through Christ Jesus.

(Phil 4:7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(Acts 4:2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

(Rom 1:8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

(Rom 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin,

but alive unto God through Jesus Christ our Lord.

(Rom 6:23) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

(Rom 15:17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

(Rom 16:27) To God only wise, *be* glory through Jesus Christ for ever. Amen.

(1 Pet 4:11) ...if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the [Holy] Spirit through faith.

(Titus 3:6) Which he shed on us abundantly through Jesus Christ our Saviour;

(Heb 13:21) Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Anyone who has questions is encouraged to contact us by email, with the address that is posted on our website.

Note for Foreign Language and International Readers & Users

Foreign Language Versions of the Introduction and Postscript/Afterword will be included (hopefully) in future editions.

IF a person wanted to become a Christian, what would they pray ?

God, I am praying this to you so that you will help me. Please help me to want to know you better. Please help me to become a Christian.

God I admit that I am not perfect. I understand that you cannot allow anyone into Heaven who is not perfect and Holy. I understand that if I believe in Jesus Christ and in what He did, that God you will see my life through the sacrifice of Jesus Christ, and that this will allow me to have eternal life and know that I am going to Heaven.

God, I admit that I have sin and things in my life that are not perfect. I know I have sinned in my life. Please forgive me of my sins. I believe that Jesus Christ is the Son of God, that He came to Earth to save those who ask Him, and that He died to pay the penalty for all of my sins.

I understand that Jesus physically died and physically arose from the dead, and that God can forgive me because of the death and resurrection of Jesus Christ. I thank you for dying for me, and for paying the price for my sins. I accept to believe in you, and I thank you Lord God from all of my heart for your help and for sending your Son to die and raise from the Dead.

I pray that you would help me to read your word the Bible. I renounce anything in my life, my thoughts and my actions that is not from you, and I do this in the name of Jesus Christ. Help me to not be spiritually deceived. Help me to grow and learn how to have a strong Christian walk for you, and to be a good example, with your help. Help me to have and develop a love of your word the Bible, and please bring to my life, people and situations that will help me to understand how to live my life as your servant. Help me to learn how to share the good news with those who may be willing to learn or to know. I ask these things in the name of Jesus Christ, and I thank you for what you have done for me, Amen.

Please Remember: Christianity is NEVER forced. No one can force anyone to become a Christian. God does NOT recognize any desire for Him, unless it is genuine and motivated from the inside of each of us.

Prayers for help to God

In MANY LANGUAGES

For YOU, for US, for your Family

Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available. Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they

5 minutos a ayudar excepto otros - diferencie eterno

Dios querido,

gracias que se ha lanzado este nuevo testamento de modo que poder aprender más sobre usted.

Ayude por favor a la gente responsable de hacer este Ebook disponible. Ayúdele por favor a poder trabajar rápidamente, y haga que más Ebooks disponible por favor le ayuda a tener todos los recursos, los fondos, la fuerza y el tiempo que necesitan para poder guardar el trabajar para usted.

Ayude por favor a los que sean parte del equipo que les ayuda sobre una base diaria. Por favor déles la fuerza para continuar y para dar a cada uno de ellos la comprensión espiritual para el trabajo que usted quisiera que hicieran. Ayude por favor a cada uno de ellos a no tener miedo y a no recordar que usted es el dios que contesta a rezo y que está a cargo de todo.

Ruego que usted los animara, y que usted los proteja, y el trabajo y el ministerio que están contratados adentro.

Ruego que usted los protegiera contra las fuerzas espirituales que podrían dañarlas o retardarlas abajo. Ayúdeme por favor cuando utilizo este nuevo testamento también para pensar en ellas de modo que pueda rogar para ellas y así que pueden continuar ayudando a más gente Ruego que usted me diera un amor de su palabra santa, y que usted me daría la sabiduría y el discernimiento espirituales para conocerle mejor y para entender los tiempos que estamos adentro y cómo ocuparse de las dificultades que me enfrentan con cada día. Señor God, me ayuda a desear conocerle mejor y desear ayudar a otros cristianos en mi área y alrededor del mundo. Ruego que usted diera el Web site y los de Ebook el equipo y los que trabajan en que les ayudan su sabiduría. Ruego que usted ayudara a los miembros individuales de su familia (y de mi familia) espiritual a no ser engañado, pero entenderle y desear aceptarle y seguir de cada manera. y pido que usted haga estas cosas en el nombre de Jesús, amen, ¿

(por qué lo hacemos tradujeron esto a muchas idiomas?

Porque necesitamos a tanto rezo como sea posible,

y a tanta gente que ruega para nosotros y el este ministerio tan a menudo como sea posible. Gracias por su ayuda.

El rezo es una de las mejores maneras que usted puede ayudarnos más).

Hungarian

Hungary, Hungarian, Hungary Hungarian Magyar Prayer Jezus Krisztus
Imadsag hoz Isten Hogyan viselkedni Imadkozik hoz tud hall az en m
viselkedni kerdez ad segit számomra

Hungarian - Prayer Requests (praying / Talking) to God - explained in Hungarian Language

Beszélő -hoz Isten , a Alkotó -ból Világegyetem , a Lord :

1. amit ön akar ad számomra a bátorság -hoz imádkozik a
dolog amit Vennem kell imádkozik

2. amit ön akar ad számomra a bátorság -hoz hisz ön és
elfogad amit akrsz így csinálni életemmel , helyett én
feleml az én -m saját akarat (szándék) fenti öné.

3. amit ön akar add nekem segít -hoz nem enged az én -m
fél -ból ismeretlen -hoz válik a kifogás , vagy a alap értem
nem -hoz szolgál you.

4. amit ön akar add nekem segít -hoz lát és -hoz megtanul
hogyan viselkedni volna a szellemi erő Szükségem van (
átmenő -a szó a Biblia) egy) részére a esemény előre és b
betű) részére az én -m saját személyes szellemi utazás.

5. Amit ön Isten akar add nekem segít -hoz akar -hoz szolgál
Ön több

6. Amit ön akar emlékeztet én -hoz -val beszél ön
prayerwhen) Én csalódott vagy -ban nehézség , helyett
kipróbálás -hoz határozat dolog én magam egyetlen átmenő
az én -m emberi erő.

7. Amit ön akar add nekem Bölcsesség és egy szív töltött - val Bibliai Bölcsesség azért ÉN akar szolgál ön több hatékonyan.

8. Amit ön akar adjon nekem egy -t vágy -hoz dolgozószoba -a szó , a Biblia ,(a Új Végrendelet Evangélium -ból Budi) , -ra egy személyes alap

9. amit ön akar ad segítség számomra azért ÉN képes -hoz észrevesz dolog -ban Biblia (-a szó) melyik ÉN tud személyesen elmond -hoz , és amit akarat segítsen nekem ért amit akrsz én -hoz csinál életemben.

10. Amit ön akar add nekem nagy ítézőképesség , -hoz ért hogyan viselkedni megmagyaráz -hoz másikk ki ön , és amit ÉN akar képesnek lenni megtenni megtanul hogyan viselkedni megtanul és tud hogyan viselkedni kiáll mellett ön és én -a szó (a Biblia)

11. Amit ön akar hoz emberek (vagy websites) életemben ki akar -hoz tud ön és én , ki van erős -ban -uk pontos megértés -ből ön (Isten) ; és Amit ön akar hoz emberek (vagy websites) életemben ki lesz képes -hoz bátorít én -hoz pontosan megtanul hogyan viselkedni feloszt a Biblia a szó -ból igazság (2 Komócsin 215:).

12. Amit ön akar segítsen nekem -hoz megtanul -hoz volna nagy megértés körülbelül melyik Biblia változat van legjobb , melyik van a leg--bb pontos , és melyik birtokol a leg--bb szellemi erő & erő , és melyik változat egyeztet -val a eredeti kézirat amit ön ihletett a írói hivatás -ból Új Végrendelet -hoz ír.

13. Amit ön akar ad segít számomra -hoz használ időm -ban egy jó út , és nem -hoz elpusztít időm -ra Hamis vagy üres módszer közelebb kerülni -hoz Isten (de amit van nem

hűségesen Bibliai), és hol azok módszer termel nem hosszú ideje vagy tartós szellemi gyümölcs.

14. Amit ön akar ad segítség számomra -hoz ért mit tenni keres -ban egy templom vagy egy istentisztelet helye , mi fajta -ból kérdés -hoz kérdez , és amit ön akar segítsen nekem -hoz talál hívők vagy egy lelkész -val nagy szellemi bölcsesség helyett könnyű vagy hamis válaszol.

15. amit ön akar okoz én -hoz emlékszik -hoz memorizál -a szó a Biblia (mint Rómaiak 8), azért ÉN tud volna ez szívemben és volna az én -m törődik előkészített , és lenni kész ad egy válaszol -hoz másikkak -ból remél amit Nekem van körülbelül ön.

16. Amit ön akar hoz segít számomra azért az én -m saját teológia és tételek -hoz egyetérteni -a szó , a Biblia és amit ön akar folytatódik segíteni neki én tud hogyan az én -m megértés -ból doktrína lehet közművesített azért az én -m saját élet , életmód és megértés folytatódik -hoz lenni záró -hoz amit akrsz ez -hoz lenni értem.

17. Amit ön akar nyit az én -m szellemi bepillantás (következtetés) több és több , és amit hol az én -m megértés vagy észrevétel -ból ön van nem pontos , amit ön akar segítsen nekem -hoz megtanul ki Jézus Krisztus hűségesen van.

18. Amit ön akar ad segít számomra azért ÉN akar képesnek lenni megtenni szétválaszt akármi hamis rítusok melyik Nekem van függés -ra , -ból -a tiszta tanítás -ban Biblia , ha akármi miből Én alábbiak van nem -ból Isten , vagy van ellenkező -hoz amit akrsz -hoz tanít minket körülbelül alábbiak ön.

19. Amit akármilyen kényszerít -ből rossz akar nem eltesz akármilyen szellemi megértés melyik Nekem van , de eléggé amit ÉN akar megtart a tudás -ból hogyan viselkedni tud ön és én nem -hoz lenni tévedésben lenni ezekben a napokban -ból szellemi csalás.

20. Amit ön akar hoz szellemi erő és segít számomra azért ÉN akar nem -hoz lenni része a Nagy Esés El vagy -ból akármilyen mozgalom melyik akar lenni lelkileg utánczó -hoz ön és én -hoz -a Szent Szó

21. Amit ha van akármilyen amit Nekem van megtett életemben , vagy bármilyen módon amit Nekem van nem alperes -hoz ön ahogy ettem kellett volna volna és ez minden megakadályozás én -ből egyik gyaloglás veled , vagy birtoklás megértés , amit ön akar hoz azok dolog / válasz / esemény vissza bele az én -m törődik , azért ÉN akar lemond őket nevében Jézus Krisztus , és mind az összes -uk hat és következmény , és amit ön akar helyettesít akármilyen üresség ,sadness vagy kétségbeesés életemben -val a Öröm -ből Lord , és amit ÉN akar lenni több fókuszálva tanulás -hoz követ ön mellett olvasó -a szó , a Biblia

22. Amit ön akar nyit az én -m szemek azért ÉN akar képesnek lenni megtenni világosan lát és felismer ha van egy Nagy Csalás körülbelül Szellemi téma , hogyan viselkedni ért ez jelenség (vagy ezek esemény) -ből egy Bibliai perspektíva , és amit ön akar add nekem bölcsesség -hoz tud és így amit ÉN akar megtanul hogyan viselkedni segít barátaim és szeretett egyek (rokon) nem lenni része it.

23. Amit ön akar biztosít amit egyszer az én -m szemek van kinyitott és az én -m törődik ért a szellemi jelentőség -ből időszaki esemény bevétel hely a világon , amit ön akar előkészít szívem elfogadtatni magam -a igazság , és amit ön akar segítsen nekem ért hogyan viselkedni talál bátorság és

erő átmenő -a Szent Szó , a Biblia. Nevében Jézus Krisztus ,
Én kérdezek mindezekért igazol kívánságom -hoz lenni -ban
megállapodás -a akarat , és Én kérdezés részére -a
bölcsség és kocsit bérelni szerelem -ból Igazság Ámen

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Több alul -ból Oldal
Hogyan viselkedni volna Örökélet

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Vagyunk boldog ha ez oldalra dől (-ból imádság kereslet -
hoz Isten) van képes -hoz támogat ön. Mi ért ez május nem
lenni a legjobb vagy a leg--bb hatásos fordítás. Mi ért amit
vannak sok különböző ways -ból kifejezhető gondolkodás és
szöveg. Ha önnek van egy javaslat részére egy jobb fordítás
, vagy ha tetszene neked -hoz fog egy kicsi összeg -ból idő
-hoz küld javaslatok hozzánk , lesz lenni ételadag ezer -ból
más emberek is , ki akarat akkor olvas a közművesített
fordítás. Mi gyakran volna egy Új Végrendelet elérhető -ban
-a nyelv vagy -ban nyelvek amit van ritka vagy régi. Ha ön
látzó részére egy Új Végrendelet -ban egy különleges nyelv
, legyen szíves ír hozzánk. Is , akarunk hogy biztosak
legyünk és megpróbál -hoz kommunikál amit néha ,
megtesszük felajánl könyv amit van nem Szabad és amit
csinál ár pénz. De ha ön nem tud ad néhányuk elektronikus
könyv , mi tud gyakran csinál egy cserél -ból elektronikus
könyv részére segít -val fordítás vagy fordítás dolgozik.
Csinálsz nem kell lenni profi munkás , csak kevés szabályos
személy akit érdekel ételadag. Önnek kellene volna egy
számítógép vagy önnek kellene volna belépés -hoz egy
számítógép -on -a helyi könyvtár vagy kollégium vagy
egyetem , óta azok általában volna jobb kapcsolatok -hoz
Internet.

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Parlando al dio, il creatore dell'universo, il signore:

1. che dareste me al coraggio pregare le cose di che ho bisogno per pregare

2. che dareste me al coraggio crederli ed accettare che cosa desiderate fare con la mia vita, anziché me che exalting il miei propri volontà (intenzione) sopra il vostro.

3. che mi dareste l'aiuto per non lasciare i miei timori dello sconosciuto trasformarsi in nelle giustificazioni, o la base per me per non servirlo.

4. che mi dareste l'aiuto per vedere ed imparare come avere la resistenza spiritosa io abbia bisogno (con la vostra parola bibbia) di a) per gli eventi avanti e b) per il mio proprio viaggio spiritoso personale.

5. Che dio mi dareste l'aiuto per desiderare servirli di più

6. Che mi ricordereste comunicare con voi (prayer)when io sono frustrati o in difficoltà, invece di provare a risolvere le cose io stesso soltanto con la mia resistenza umana.

7. Che mi dareste la saggezza e un cuore si è riempito di saggezza biblica in modo che li servissi più efficacemente.

8. Che mi dareste un desiderio studiare la vostra parola, la bibbia, (il nuovo gospel del Testamento di John), a titolo personale,

9. che dareste ad assistenza me in modo che possa notare le cose nella bibbia (la vostra parola) a cui posso riferire personalmente ed a che lo aiuterà a capire che cosa lo desiderate fare nella mia vita.

10. Che mi dareste il discernment grande, per capire come spiegare ad altri che siate e che potrei imparare come imparare e sapere levarsi in piedi in su per voi e la vostra parola (bibbia)

11. Che portereste la gente (o i Web site) nella mia vita che desidera conoscerla e che è forte nella loro comprensione esatta di voi (dio); e quello portereste la gente (o i Web site) nella mia vita che potrà consigliarmi imparare esattamente come dividere la bibbia la parola della verità (2 coda di todo 2:15).

12. Che lo aiutereste ad imparare avere comprensione grande circa quale versione della bibbia è la cosa migliore, che è la più esatta e che ha la resistenza & l'alimentazione più spiritose e che la versione accosente con i manoscritti originali che avete ispirato gli autori di nuovo Testamento scrivere.

13. Che dareste l'aiuto me per usare il mio tempo in un buon senso e per non sprecare il mio tempo sui metodi falsi o vuoti di ottenere più vicino al dio (ma a quello non sia allineare biblico) e dove quei metodi non producono frutta spiritosa di lunga durata o durevole.

14. Che dareste l'assistenza me capire che cosa cercare in una chiesa o in un posto di culto, che generi di domande da chiedere e che lo aiutereste a trovare i believers o un pastor con saggezza spiritosa grande anziché le risposte facili o false.

15. di che lo indurreste a ricordarsi per memorizzare la vostra parola la bibbia (quale Romans 8), di modo che posso averlo nel mio cuore e fare la mia prepararsi mente ed è

aspetti per dare una risposta ad altre della speranza che ho circa voi.

16. Che portereste l'aiuto me in modo che la mie proprie teologia e dottrine per accosentire con la vostra parola, la bibbia e che continuereste a aiutarli a sapere la mia comprensione della dottrina può essere migliorata in modo che la miei propri vita, lifestyle e capire continui ad essere più vicino a che cosa lo desiderate essere per me.

17. Che aprireste la mia comprensione spiritosa (conclusioni) di più e più e che dove la mia comprensione o percezione di voi non è esatta, che lo aiutereste ad imparare chi Jesus Christ allineare è.

18. Che dareste l'aiuto me in modo che possa separare tutti i rituali falsi da cui ho dipeso, dai vostri insegnamenti liberi nella bibbia, se c'è ne di che cosa sono seguente non è del dio, o è contrari a che cosa desiderate per insegnarli - circa quanto segue.

19. Che alcune forze della malvagità non toglierebbero la comprensione affatto spiritosa che abbia, ma piuttosto che mantennrei la conoscenza di come conoscerli e non essere ingannato dentro attualmente di inganno spiritoso.

20. Che portereste la resistenza spiritosa ed aiutereste a me in modo che non faccia parte del ritirarsi grande o di alcun movimento che sarebbe spiritual falsificato a voi ed alla vostra parola santa.

21. Quello se ci è qualche cosa che faccia nella mia vita, o qualsiasi senso che non ho risposto a voi come dovrei avere e quello sta impedendomi di camminare con voi, o avere capire, che portereste quei things/responses/events nuovamente dentro la mia mente, di modo che rinuncerei

loro in nome di Jesus Christ e tutte i loro effetti e conseguenze e che sostituireste tutta la emptiness, tristezza o disperazione nella mia vita con la gioia del signore e che di più sarei messo a fuoco sull'imparare seguirli leggendo la vostra parola, bibbia.

22. Che aprireste i miei occhi in modo che possa vedere e riconoscere chiaramente se ci è un inganno grande circa i soggetti spiritosi, come capire questo fenomeno (o questi eventi) da una prospettiva biblica e che mi dareste la saggezza per sapere ed in modo che impari come aiutare i miei amici ed amavo ones (parenti) per non fare parte di esso.

23. Che vi accertereste che i miei occhi siano aperti una volta e la mia mente capisce l'importanza spiritosa degli eventi correnti che avvengono nel mondo, che abbiate preparato il mio cuore per accettare la vostra verità e che lo aiutereste a capire come trovare il coraggio e la resistenza con la vostra parola santa, la bibbia. In nome di Jesus Christ, chiedo queste cose che confermano il mio desiderio essere nell'accordo la vostra volontà e sto chiedendo la vostra saggezza ed avere un amore della verità, Amen.

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Più in calce alla pagina
come avere vita Eterna

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Siamo felici se questa lista (delle richieste di preghiera al dio) può aiutarli. Capiamo che questa non può essere la traduzione migliore o più efficace. Capiamo che ci sono molti sensi differenti di esprimere i pensieri e le parole. Se avete un suggerimento per una traduzione migliore, o se

voleste occorrere una piccola quantità di vostro tempo di trasmettere i suggerimenti noi, aiuterete i migliaia della gente inoltre, che allora leggerà la traduzione migliorata. Abbiamo spesso un nuovo Testamento disponibile in vostra lingua o nelle lingue che sono rare o vecchie.

Se state cercando un nuovo Testamento in una lingua specifica, scriva prego noi. Inoltre, desideriamo essere sicuri e proviamo a comunicare a volte quello, offriamo i libri che non sono liberi e che costano i soldi. Ma se non potete permettervi alcuni di quei libri elettronici, possiamo fare spesso uno scambio di libri elettronici per aiuto con la traduzione o il lavoro di traduzione.

Non dovete essere un operaio professionista, solo una persona normale che è interessata nell'assistenza. Dovreste avere un calcolatore o dovreste avere accesso ad un calcolatore alla vostra biblioteca o università o università locale, poiché quelli hanno solitamente collegamenti migliori al Internet. Potete anche stabilire solitamente il vostro proprio cliente LIBERO personale della posta elettronica andando al #### di mail.yahoo.com prego occorrete un momento per trovare l'indirizzo della posta elettronica situato alla parte inferiore o all'estremità di questa pagina. Speriamo che trasmettiate la posta elettronica noi, se questa è di aiuto o di incoraggiamento. Inoltre vi consigliamo metterveli in contatto con riguardo ai libri elettronici che offriamo quello siamo senza costo e

che libero abbiamo molti libri nelle lingue straniere, ma non le disponiamo sempre per ricevere elettronicamente (trasferimento dal sistema centrale verso i satelliti) perché rendiamo soltanto disponibile i libri o i soggetti che sono chiesti. Vi consigliamo continuare a pregare al dio ed a continuare ad imparare circa lui leggendo il nuovo

Testamento. Accogliamo favorevolmente le vostre domande ed osservazioni da posta elettronica.



Preghiera al dio Caro Dio, Grazie che questo gospel o questo nuovo Testamento è stato liberato in modo che possiamo impararvi più circa. Aiuti prego la gente responsabile del rendere questo libro elettronico disponibile. Conoscete che chi sono e potete aiutarle.

Aiutile prego a potere funzionare velocemente e renda i libri più elettronici disponibili Aiutiti prego ad avere tutte le risorse, i soldi, la resistenza ed il tempo di che hanno bisogno per potere continuare a funzionare per voi. Aiuti prego quelli che fanno parte della squadra che le aiuta su una base giornaliera. Prego dia loro la resistenza per continuare e dare ciascuno di loro la comprensione spiritosa per il lavoro che li desiderate fare. Aiuti loro prego ciascuno a non avere timore ed a non ricordarsi di che siete il dio che risponde alla preghiera e che è incaricato di tutto. Prego che consigliereste loro e che li proteggete ed il lavoro & il ministero che sono agganciati dentro.

Prego che li proteggereste dalle forze spiritose o da altri ostacoli che potrebbero nuoc o ritardarli giù. Aiutilo prego quando uso questo nuovo Testamento anche per pensare alla gente che ha reso questa edizione disponibile, di modo che posso pregare per loro ed in modo da può continuare a aiutare più gente.

Prego che mi dareste un amore della vostra parola santa (il nuovo Testamento) e che mi dareste la saggezza ed il discernment spiritosi per conoscerli meglio e per capire il

1. que você daria a mim à coragem pray as coisas que eu necessito pray
2. que você daria a mim à coragem o acreditar e aceitar o que você quer fazer com minha vida, em vez de mim que exalting meus próprios vontade (intenção) acima de seu.
3. que você me daria a ajuda para não deixar meus medos do desconhecido se transformar as desculpas, ou a base para mim para não lhe servir.
4. que você me daria a ajuda para ver e aprender como ter a força espiritual mim necessite (com sua palavra o bible) a) para os eventos adiante e b) para minha própria viagem espiritual pessoal.
5. Que você deus me daria a ajuda para querer lhe servir mais
6. Que você me lembraria falar com você (prayer)when me são frustrados ou na dificuldade, em vez de tentar resolver coisas eu mesmo somente com minha força humana.
7. Que você me daria a sabedoria e um coração encheu-se com a sabedoria biblical de modo que eu lhe servisse mais eficazmente.
8. Que você me daria um desejo estudar sua palavra, o bible, (o gospel do testament novo de John), em uma base pessoal,
9. que você daria a auxílio a mim de modo que eu pudesse observar coisas no bible (sua palavra) a que eu posso pessoalmente se relacionar, e a que me ajudará compreender o que você me quer fazer em minha vida.
10. Que você me daria o discernment grande, para compreender como explicar a outro que você é, e que eu

poderia aprender como aprender e saber estar acima para você e sua palavra (o bible)

11. Que você traria os povos (ou os Web site) em minha vida que querem o conhecer, e que são fortes em sua compreensão exata de você (deus); e isso você traria povos (ou Web site) em minha vida que poderá me incentivar aprender exatamente como dividir o bible a palavra da verdade (2 timothy 2:15).

12. Que você me ajudaria aprender ter a compreensão grande sobre que versão do bible é a mais melhor, que são a mais exata, e que têm a força & o poder os mais espirituais, e que a versão concorda com os manuscritos originais que você inspirou os autores do testament novo escrever.

13. Que você me daria a ajuda para usar meu tempo em uma maneira boa, e para não desperdiçar minha hora em métodos falsos ou vazios de começar mais perto do deus (mas daquele não seja verdadeiramente biblical), e onde aqueles métodos não produzem nenhuma fruta espiritual a longo prazo ou durável.

14. Que você me daria o auxílio compreender o que procurar em uma igreja ou em um lugar da adoração, que tipos das perguntas a pedir, e que você me ajudaria encontrar believers ou um pastor com sabedoria espiritual grande em vez das respostas fáceis ou falsas. 15. que você faria com que eu recordasse memorizar sua palavra o bible (tal como Romans 8), de modo que eu pudesse o ter em meu coração e ter minha mente preparada, e estivessem pronto para dar uma resposta a outra da esperança que eu tenho sobre você.

16. Que você me traria a ajuda de modo que meus próprios theology e doutrinas para concordar com sua palavra, o

bible e que você continuaria a me ajudar saber minha compreensão da doutrina pode ser melhorada de modo que meus próprios vida, lifestyle e compreensão continuem a ser mais perto de o que você a quer ser para mim.

17. Que você abriria minha introspecção espiritual (conclusões) mais e mais, e que onde minha compreensão ou percepção de você não são exata, que você me ajudaria aprender quem Jesus Christ é verdadeiramente.

18. Que você me daria a ajuda de modo que eu possa separar todos os rituals falsos de que eu depender, de seus ensinios desobstruídos no bible, se alguma de o que eu sou seguinte não são do deus, nem são contrárias a o que você quer nos ensinar - sobre o seguir.

19. Que nenhuma forças do evil não removeriam a compreensão espiritual que eu tenho, mas rather que eu reteria o conhecimento de como o conhecer e não ser iludido nestes dias do deception espiritual.

20. Que você traria a força espiritual e me ajudaria de modo que eu não seja parte da queda grande afastado ou de nenhum movimento que fosse espiritual forjado a você e a sua palavra holy.

21. Isso se houver qualquer coisa que eu fiz em minha vida, ou alguma maneira que eu não lhe respondi como eu devo ter e aquela está impedindo que eu ande com você, ou ter a compreensão, que você traria aqueles things/responses/events para trás em minha mente, de modo que eu os renunciasses no nome de Jesus Christ, e em todas seus efeitos e conseqüências, e que você substituiria todo o emptiness, sadness ou desespero em minha vida com a alegria do senhor, e que eu estaria focalizado mais na aprendizagem o seguir lendo sua palavra, o bible.

22. Que você abriria meus olhos de modo que eu possa ver e reconhecer claramente se houver um deception grande sobre tópicos espirituais, como compreender este fenômeno (ou estes eventos) de um perspective biblical, e que você me daria a sabedoria para saber e de modo que eu aprenderei como ajudar a meus amigos e amei (parentes) não ser parte dela.

23. Que você se asseguraria de que meus olhos estejam abertos uma vez e minha mente compreende o significado espiritual dos eventos atuais que ocorrem no mundo, que você prepararia meu coração para aceitar sua verdade, e que você me ajudaria compreender como encontrar a coragem e a força com sua palavra holy, o bible. No nome de Jesus Christ, eu peço estas coisas que confirmam meu desejo ser no acordo sua vontade, e eu estou pedindo sua sabedoria e para ter um amor da verdade, Amen.

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Mais no fundo da página
como ter a vida eternal

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Nós estamos contentes se esta lista (de pedidos do prayer ao deus) puder lhe ajudar. Nós compreendemos que esta não pode ser a mais melhor ou tradução a mais eficaz. Nós compreendemos que há muitas maneiras diferentes de expressar pensamentos e palavras. Se você tiver uma sugestão para uma tradução melhor, ou se você gostar de fazer exame de um pouco de seu tempo nos emitir sugestões, você estará ajudando a milhares dos povos também, que lerão então a tradução melhorada. Nós temos frequentemente um testament novo disponível em sua língua ou nas línguas que são raras ou velhas. Se você estiver procurando um testament novo em uma língua específica, escreva-nos por favor.

Também, nós queremos ser certos e tentamos comunicar às vezes isso, nós oferecemos os livros que não estão livres e que custam o dinheiro. Mas se você não puder ter recursos para alguns daqueles livros eletrônicos, nós podemos frequentemente fazer uma troca de livros eletrônicos para a ajuda com tradução ou trabalho da tradução. Você não tem que ser um trabalhador profissional, only uma pessoa regular que esteja interessada na ajuda.

Você deve ter um computador ou você deve ter o acesso a um computador em sua biblioteca ou faculdade ou universidade local, desde que aqueles têm geralmente conexões melhores ao Internet.

Você pode também geralmente estabelecer seu próprio cliente LIVRE pessoal do correio eletrônico indo ao ### de mail.yahoo.com faz exame por favor de um momento para encontrar o endereço do correio eletrônico ficado situado no fundo ou na extremidade desta página. Nós esperamos que você nos emita o correio eletrônico, se este for da ajuda ou do incentivo. Nós incentivamo-lo também contatar-nos a respeito dos livros eletrônicos que nós oferecemos a isso somos sem custo, e

que livre nós temos muitos livros em línguas estrangeiras, mas nós não as colocamos sempre para receber eletronicamente (download) porque nós fazemos somente disponível os livros ou os tópicos que são os mais pedidos. Nós incentivamo-lo continuar a pray ao deus e a continuar a aprender sobre ele lendo o testament novo. Nós damos boas-vindas a seus perguntas e comentários pelo correio eletrônico.

Swedish - Prayer Requests (praying / Talking) to God - explained in Swedish Language

Swedish Prayer Bon till Gud Jesus Hur till Be Hur kann
hora min Hur till fraga Gud till ger hjalp finna ande Ledning
Talande till Gud , skaparen om Universum , den Vår Herre
och Frälsare :

1. så pass du skulle ger till jag tapperheten till be sakerna så pass Jag nöd till be

2. så pass du skulle ger till jag tapperheten till tro på du och accept vad du vilja till gör med min liv , i stället för jag upphoja min äga vilja (avsikt) över din.

3. så pass du skulle ge mig hjälp till inte låta min rädsla om okänd till bli den ursäkta , eller basisten för jag inte till tjäna you.

4. så pass du skulle ge mig hjälp till se och till lära sig hur till har den ande styrka Jag nöd (igenom din uttrycka bibeln) en) för händelsen före och b) för min äga personlig ande resa.

5. Så pass du Gud skulle ge mig hjälp till vilja till tjäna Du mer

6. Så pass du skulle påminna jag till samtal med du prayerwhen) JAG er frustrerat eller i svårigheten , i stället för försökande till besluta sakerna mig själv bara igenom min mänsklig styrka.

7. Så pass du skulle ge mig Visdom och en hjärtan fyllt med Biblisk Visdom så fakta ät JAG skulle tjäna du mer effektivt. 8. Så pass du skulle ge mig en önska till studera din uttrycka , bibeln , (den Ny Testamente Evangelium av John) , på en personlig basis 9. så pass du skulle ger hjälp

till jag så fakta ät JAG er köpa duktig märka sakerna inne om Bibel (din uttrycka) vilken JAG kanna personlig berätta till , och den där vill hjälpa mig förstå vad du vilja jag till gör i min liv.

10. Så pass du skulle ge mig stor discernment , till förstå hur till förklara till självaste vem du er , och så pass JAG skulle kunde lära sig hur till lära sig och veta hur till löpa upp för du och mig din uttrycka (bibeln)

11. Så pass du skulle komma med folk (eller websites) i min liv vem vilja till veta du och mig , vem de/vi/du/ni är stark i deras exakt förståndet av du (Gud); och Så pass du skulle komma med folk (eller websites) i min liv vem vilja kunde uppmuntra jag till ackurat lära sig hur till fördela bibeln orden av sanning Timothy 215:).

12. Så pass du skulle hjälpa mig till lära sig till har stor förståndet om vilken Bibel version är bäst , vilken är mest exakt , och vilken har mest ande styrka & förmåga , och vilken version samtycke med det original manuskripten så pass du inspirerat författarna om Ny Testamente till skriva.

13. Så pass du skulle ger hjälp till jag till använda min tid i en god väg , och inte till slösa min tid på Falsk eller tom metoderna till komma närmare till Gud (utom så pass blandar inte sant Biblisk), och var den här metoderna produkter ingen for länge siden tid eller varande ande frukt.

14. Så pass du skulle ger hjälp till jag till förstå vad till blick för i en kyrka eller en ställe av dyrkan , vad slagen av spörsmålen till fråga , och så pass du skulle hjälpa mig till finna tro på eller en pastor med stor ande visdom i stället för lätt eller falsk svar.

15. så pass du skulle orsak jag till minas till minnesmärke din uttrycka bibeln (sådan som Romersk 8), så fakta ät JAG kanna har den i min hjärtan och har min sinne beredd , och vara rede till å ger en svar till självaste om hoppa på att Jag har omkring du.

16. Så pass du skulle komma med hjälp till jag så fakta ät min äga theology och doktrin till samtycke med din uttrycka , bibeln och så pass du skulle fortsätta till hjälpa mig veta hur min förståndet av doktrin kanna bli förbättrat så fakta ät min äga liv , livsform och förståndet fortsatt till vara nöjer till vad slut du vilja den till vara för jag.

17. Så pass du skulle öppen min ande inblicken (slutningarna) mer och mer , och så pass var min förståndet eller uppfattningen av du är inte exakt , så pass du skulle hjälpa mig till lära sig vem Jesus Christ sant är.

18. Så pass du skulle ger hjälp till jag så fakta ät JAG skulle kunde skild från någon falsk ritual vilken Jag har bero på , från din klar undervisning inne om Bibel , eventuell om vad JAG följer är inte av Gud , eller är i strid mot vad du vilja till undervisa oss omkring följande du.

19. Så pass någon pressar av onda skulle inte ta bort någon ande förståndet vilken Jag har , utom hellre så pass JAG skulle hålla kvar kunskap om hur till veta du och mig inte till bli lurat i den hår dagen av ande bedrägeri.

20. Så pass du skulle komma med ande styrka och hjälp till jag så fakta ät Jag vill inte till bli del om den Stor Stjärnfall Bort eller av någon rörelse vilken skulle bli spirituallt förfalskad till du och mig till din Helig Uttrycka

21. Så pass om där er något så pass Jag har gjort det min liv , eller någon väg så pass Jag har inte reagerat till du så JAG

skulle har och den där er förhindrande jag från endera vandrande med du , eller har förståndet , så pass du skulle komma med den här sakerna / svaren / händelsen rygg in i min sinne , så fakta ät JAG skulle avsäga sig dem inne om Namn av Jesus Christ , och all av deras verkningen och konsekvenserna , och så pass du skulle sätta tillbaka någon tomhet ,sadness eller förtvivlan i min liv med det Glädje om Vår Herre och Frälsare , och så pass JAG skulle bli mer focusen på inläringen till följa du vid läsande din uttrycka , den Bibel

22. Så pass du skulle öppen min öga så fakta ät JAG skulle kunde klar se och recognize om där er en Stor Bedrägeri omkring Ande ämnena , hur till förstå den här fenomenon (eller de här händelsen) från en Biblisk perspektiv , och så pass du skulle ge mig visdom till veta och så så pass Jag vill lära sig hur till hjälp min vännerna och älskat en (släktingen) inte bli del om it.

23. Så pass du skulle tillförsäkra så pass en gång min öga de/vi/du/ni är öppnat och min sinne förstår den ande mening av ström händelsen tagande ställe på jorden , så pass du skulle förbereda min hjärtan till accept din sanning , och så pass du skulle hjälpa mig förstå hur till finna mod och styrka igenom din Helig Uttrycka , bibeln. Inne om namn av Jesus Christ , JAG fråga om de här sakerna bekräftande min önska till vara i följe avtalen din vilja , och JAG frågar till deras visdom och till har en kärlek om den Sanning Samarbetsvillig

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Mer på botten av Sida
Hur till har Oändlig Liv

Vi er glad om den här lista över (bön anmoder till Gud) är duglig till hjälpa du. Vi förstå den här Maj inte bli den bäst eller mest effektiv översättning. Vi förstå det där de/vi/du/ni är många olik väg av yttranden tanken och orden. Om du har en förslagen för en bättre översättning , eller om du skulle lik till ta en liten belopp av din tid till sända förslag till oss , du vill bli hjälpande tusenden av annan folk också , vem vilja då läsa den förbättrat översättning. Vi ofta har en Ny Testamente tillgänglig i din språk eller i språken så pass de/vi/du/ni är sällsynt eller gammal. Om du er sett för en Ny Testamente i en bestämd språk , behaga skriva till oss. Också , vi behöv till vara säker och försök till meddela så pass ibland , vi gör erbjudande bokna så pass blandar inte Fri och så pass gör kostnad pengar. Utom om du kan icke har råd med det något om den här elektronisk bokna , vi kanna ofta gör en byta av elektronisk bokna för hjälp med översättning eller översättning verk.

Du hade inte till vara en professionell arbetaren , enda et par regelbunden person vem er han intresserad i hjälpande. Du borde har en computern eller du borde ha ingång till en computern på din lokal bibliotek eller college eller universitet , sedan dess den här vanligtvis har bättre förbindelserna till Internet. Du kanna också vanligtvis grunda din äga personlig FRI elektronisk sända med posten redovisa vid går till mail.yahoo.com

Behaga ta en stund till finna den elektronisk sända med posten adress lokaliserat nederst eller slutet av den här sida. Vi hoppas du vill sända elektronisk sända med posten till oss , om den här er av hjälp eller uppmuntran. Vi också uppmuntra du till komma i kontakt med oss angående Elektronisk Bokna så pass vi erbjudande så pass de/vi/du/ni är utan kostnad , och fri.

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Tal til Guð the Skapari af the Alheimur the Herra :

1. Þessi þú vildi gefa til mig the hugrekki til biðja the hlutur þessi ÉG þörf til biðja
2. Þessi þú vildi gefa til mig the hugrekki til trúa þú og þiggja hvaða þú vilja til komast af með minn líf , í staðinn af mig upphefja minn eiga vilja (ásetningur) yfir þinn.
3. Þessi þú vildi gefa mig hjálpa til ekki láta minn ógurlegur af the óþekktur til verða the afsökun , eða the undirstaða fyrir mig ekki til bera fram you. 4. Þessi þú vildi gefa mig hjálpa til sjá og til læra hvernig til hafa the andlegur styrkur ÉG þörf (í gegnum þinn orð the Biblía a) fyrir the atburður á undan) og b) fyrir minn eiga persónulegur andlegur ferð.
5. Þessi þú Guð vildi gefa mig hjálpa til vilja til bera fram Þú fleiri 6. Þessi þú vildi minna á mig til tala með þú prayerwhen) ÉG er svekktur eða í vandi , í staðinn af erfiður til ásetningur hlutur ég sjálfur eini í gegnum minn mannlegur styrkur.
7. Þessi þú vildi gefa mig Viska og a hjarta fiskflak með Biblíulegur Viska svo þessi ÉG vildi bera fram þú fleiri á áhrifaríkan hátt.
8. Þessi þú vildi gefa mig a löngun til nema þinn orð the Biblía the Nýja testamentið Guðspjall af Klósett), á a persónulegur undirstaða
9. Þessi þú vildi gefa aðstoð til mig svo þessi ÉG er fær til taka eftir hlutur í the Biblía (þinn orð) hver ÉG geta persónulega segja frá til , og þessi vilja hjálpa mig skilja hvaða þú vilja mig til gera út af við minn líf.

10. Þessi þú vildi gefa mig mikill skarpskyggni , til skilja hvernig til útskýra til annar hver þú ert , og þessi ÉG vildi vera fær til læra hvernig til læra og vita hvernig til standa með þú og þinn orð the Biblía)

11. Þessi þú vildi koma með fólk (eða websites) í minn líf hver vilja til vita þú , og hver ert sterkur í þeirra nákvæmur skilningur af þú (guð); og Þessi þú vildi koma með fólk (eða websites) í minn líf hver vilja vera fær til hvetja mig til nákvæmur læra hvernig til deila the Biblía the orð guðs sannleikur (2 Hræðslugjarn 215:).

12. Þessi þú vildi hjálpa mig til læra til hafa mikill skilningur óður í hver Biblía útgáfa er bestur , hver er nákvæmur , og hver hefur the andlegur styrkur & máttur , og hver útgáfa samþykkja með the frumeintak handrit þessi þú blása í brjóst the ritstörf af the Nýja testamentið til skrifa.

13. Þessi þú vildi gefa hjálpa til mig til nota minn tími í góð kaup vegur , og ekki til sóa minn tími á Falskur eða tómur aðferð til fá loka til Guð (en þessi ert ekki hreinskilnislega Biblíulegur), og hvar þessir aðferð ávextir og grænmeti neitun langur orð eða varanlegur andlegur ávöxtur.

14. Þessi þú vildi gefa aðstoð til mig til skilja hvaða til leita að í a kirkja eða a staður af dýrkun , hvaða góður af spurning til spyrja , og þessi þú vildi hjálpa mig til finna trúmaður eða a prestur með mikill andlegur viska í staðinn af þægilegur eða falskur svar.

15. þessi þú vildi orsök mig til muna til leggja á minnið þinn orð the Biblía (svo sem eins og Latneskt letur 8), svo þessi ÉG geta hafa það í minn hjarta og hafa minn hugur tilbúinn , og vera tilbúinn til gefa óákveðinn greinir í ensku svar til annar af the von þessi ÉG hafa óður í þú.

16. Þessi þú vildi koma með hjálpa til mig svo þessi minn eiga guðfræði og kenning til vera í samræmi við þinn orð the Biblíá og þessi þú vildi halda áfram til hjálpa mig vita hvernig minn skilningur af kenning geta vera bæta svo þessi minn eiga líf lifestyle og skilningur halda áfram til vera loka til hvaða þú vilja það til vera fyrir mig.

17. Þessi þú vildi opinn minn andlegur innsýn (endir) fleiri og fleiri , og þessi hvar minn skilningur eða skynjun af þú er ekki nákvæmur , þessi þú vildi hjálpa mig til læra hver Jesús Kristur hreinskilnislega er.

18. Þessi þú vildi gefa hjálpa til mig svo þessi ÉG vildi vera fær til aðskilinn allir falskur helgisiðir hver ÉG hafa ósjálfstæði á , frá þinn hjartur kennsla í the Biblíá , ef allir af hvaða ÉG er hópur stuðningsmanna er ekki af Guð , eða er gegn hvaða þú vilja til kenna okkur óður í hópur stuðningsmanna þú.

19. Þessi allir herafli af vondur vildi ekki taka burt allir andlegur skilningur hver ÉG hafa , en fremur þessi ÉG vildi halda the vitneskja af hvernig til vita þú og ekki til vera blekkja í þessir sem minnir á gömlu dagana) af andlegur blekking.

20. Þessi þú vildi koma með andlegur styrkur og hjálpa til mig svo þessi ÉG vilja ekki til vera hluti af the Mikill Bylta Burt eða af allir hreyfing hver vildi vera andlegur fölsun til þú og til þinn Heilagur Orð

21. Þessi ef there er nokkuð þessi ÉG hafa búinn minn líf , eða allir vegur þessi ÉG hafa ekki sá sem svarar til þú eins og ÉG öxl hafa og þessi er sem koma má í veg fyrir eða afstýra mig frá annar hvor gangandi með þú , eða having skilningur , þessi þú vildi koma með þessir hlutur / svar /

atburður bak inn í minn hugur , svo þessi ÉG vildi afneita þá í the Nafn af Jesús Kristur , og ekki minna en þeirra áhrif og afleiðing , og þessi þú vildi skipta um allir tótleiki ,sadness eða örvænting í minn líf með the Gleði af the Herra , og þessi ÉG vildi vera fleiri brennidepill á lærdómur til fylgja þú við lestur þinn orð the Biblía

22. Þessi þú vildi opinn minn auglýsing svo þessi ÉG vildi vera fær til greinilega sjá og þekkjanlegur ef there er a Mikill Blekking óður í Andlegur atriði , hvernig til skilja this q (eða þessir atburður) frá a Biblíulegur yfirsýning , og þessi þú vildi gefa mig viska til vita og svo þessi ÉG vilja læra hvernig til hjálpa minn vinátta og ást sjálfur (ættingi) ekki vera hluti af it.

23. Þessi þú vildi tryggja þessi einu sinni minn auglýsing ert opnari og minn hugur skilja the andlegur merking af straumur atburður hrífandi staður í the veröld , þessi þú vildi undirbúa minn hjarta til þiggja þinn sannleikur , og þessi þú vildi hjálpa mig skilja hvernig til finna hugrekki og styrkur í gegnum þinn Heilagur Orð the Biblía. Í the nafn af Jesús Kristur , ÉG spyrja fyrir þessir hlutur staðfesta minn löngun til vera í samkomulag þinn vilja , og ÉG er asking fyrir þinn viska og til hafa a ást af the Sannleikur Móttækilegur

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Fleiri á the Botn af Blaðsíða
Hvernig til hafa Eilífur Líf

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Við ert glaður ef this listi (af bæn beiðni til Guð) er fær til aðstoða þú. Við skilja this mega ekki vera the bestur eða árangursríkur þýðing. Við skilja þessi there ert margir ólíkur lífnaðarhættir af tjáning hugsun og orð. Ef þú hafa a uppástunga fyrir a betri þýðing , eða ef þú vildi eins og til

taka a lítill magn af þinn tími til senda uppástunga til okkur , þú vilja vera skammtur þúsund af annar fólk einnig , hver vilja þá lesa the bæta þýðing.

Við oft hafa a Nýja testamentið laus í þinn tungumál eða í tungumál þessi ert sjaldgæfur eða gamall. Ef þú ert útlit fyrir a Nýja testamentið í a sérstakur tungumál , þóknast skrifa til okkur. Einnig , við vilja til vera viss og reyna til miðla þessi stundum , við gera tilboð bók þessi ert ekki Frjáls og þessi gera kostnaður peningar. En ef þú geta ekki hafa efni á sumir af þessir raftæknilegur bók , við geta oft gera óákveðinn greinir í ensku skipti af raftæknilegur bók fyrir hjálpa með þýðing eða þýðing vinna. Þú gera ekki verða að vera a faglegur verkamaður , eini a venjulegur manneskja hver er áhugasamur í skammtur. Þú öxl hafa a tölva eða þú öxl hafa aðgangur til a tölva á þinn heimamaður bókasafn eða háskóli eða háskóli , síðan þessir venjulega hafa betri tengsl til the. Þú geta einnig venjulega stofnsetja þinn eiga persónulegur FRJÁLS raftæknilegur póstur reikningur við að fara til mail.yahoo.com

Þóknast taka a augnablik til finna the raftæknilegur póstur heimilisfang staðgreina á the botn eða the endir af this blaðsíða. Við von þú vilja senda raftæknilegur póstur til okkur , ef this er af hjálpa eða hvatning. Við einnig hvetja þú til snerting okkur viðvíkjandi Raftæknilegur Bók þessi við tilboð þessi ert án kostnaður , og frjáls.

Við gera hafa margir bók í erlendum tungumál , en við gera ekki alltaf staður þá til taka á móti electronically (sækja skrá af fjarlægri tölvu) því við eini gera laus the bók eða the atriði þessi ert the beiðni. Við hvetja þú til halda áfram til biðja til Guð og til halda áfram til læra óður í Hann við

6. At jer ville erindre mig hen til samtale hos jer praverwhen) Jeg er kuldkastet eller i problem , istedet for prøver hen til løse sager selv bare igennem mig human kræfter.

7. At jer ville indrømme mig Klogskab og en hjerte fyldte hos Bibelsk Klogskab i den grad at JEG ville anrette jer flere effektive.

8. At jer ville indrømme mig en lyst hen til læse jeres ord , den Bibel , (den Ny Testamente Gospel i John), oven på en personlig holdepunkt

9. at jer ville indrømme hjælp hen til mig i den grad at Jeg er købedygtig mærke sager i den Bibel (jeres ord) hvilke JEG kunne jeg for mit vedkommende henhøre til , og at vil hjælp mig opfatte hvad jer savn mig hen til lave i mig liv.

10. At jer ville indrømme mig stor discernment , hen til opfatte hvor hen til forklare hen til andre hvem du er , og at JEG ville være i stand til lære hvor hen til lære og kende hvor hen til rage op nemlig jer og jeres ord (den Bibel)

11. At jer ville overbringe folk (eller websites) i mig liv hvem ville gerne kende jer , og hvem er kraftig i deres nøjagtig opfattelse i jer God); og At jer ville overbringe folk (eller websites) i mig liv hvem vil være i stand til give mod mig hen til akkurat lære hvor hen til skille den Bibel den ord i sandhed Timothy 215:).

12. At jer ville hjælp mig hen til lære hen til nyde stor opfattelse hvorom Bibel gengivelse er bedst , hvilke er højst nøjagtig , og hvilke har den højst appel kræfter & kraft , og hvilke gengivelse indvilliger hos den selvstændig håndskreven at jer inspireret den forfatteres i den Ny Testamente hen til skriv.

13. At jer ville indrømme hjælp hen til mig hen til hjælp mig gang i en artig måde , og ikke hen til affald mig gang oven på Falsk eller indholdsløse metoder hen til komme nærmere hen til God (men at er ikke sandelig Bibelsk), og der hvor dem metoder opføre for ikke så længe siden periode eller varer appel fruit.

14. At jer ville indrømme hjælp hen til mig hen til opfatte hvad hen til kigge efter i en kirke eller en opstille i andagtsøgende , hvad arter i spørgsmål hen til opfordre , og at jer ville hjælp mig hen til hitte tro eller en sidst hos stor appel klogskab istedet for nemme eller falsk svar.

15. at jer ville hidføre mig hen til huske hen til lære udenad jeres ord den Bibel (såsom Romersk 8), i den grad at JEG kunne nyde sig i mig hjerte og nyde mig indre forberedt , og være rede til at indrømme en besvare hen til andre i den håbe på at Jeg har omkring jer.

16. At jer ville overbringe hjælp hen til mig i den grad at mig besidde theology og doctrines hen til samtykke med jeres ord , den Bibel og at jer ville fortsætte hen til hjælp mig kende hvor mig opfattelse i doctrine kan forbedret i den grad at mig besidde liv lifestyle og opfattelse fortsætter at blive nøjere hvortil jer savn sig at blive nemlig mig.

17. At jer ville lukke op mig appel indblik (afslutninger) flere og flere , og at der hvor mig opfattelse eller opfattelsesevne i jer er ikke nøjagtig , at jer ville hjælp mig hen til lære hvem Jesus Christ sandelig er.

18. At jer ville indrømme hjælp hen til mig i den grad at JEG ville være i stand til selvstændig hvilken som helst falsk rituals hvilke Jeg har afhænge oven på , af jeres slette lærer i den Bibel , eventuel hvoraf Jeg er næste er ikke i God

, eller er imod hvad jer ville gerne belære os omkring næste jer.

19. At hvilken som helst tvinger i dårlig ville ikke holde bortrejst hvilken som helst appel opfattelse hvilke Jeg har , men nærmest at JEG ville beholde den kundskab i hvor hen til kende jer og ikke at blive narrede i i denne tid i appel bedrag.

20. At jer ville overbringe appel kræfter og hjælp hen til mig i den grad at Ja ikke at blive noget af den Stor Nedadgående Bortrejst eller i hvilken som helst bevægelse som kunne være spirituallly counterfeit hen til jer og hen til jeres Hellig Ord

21. At selv om der er alt at Jeg har skakmat mig liv , eller hvilken som helst måde at Jeg har ikke reageret hen til jer nemlig JEG burde nyde og det vil sige afholder mig af enten den ene eller den anden af omvandrende hos jer , eller har opfattelse , at jer ville overbringe dem sager / svar / begivenheder igen i mig indre , i den grad at JEG ville afstå fra sig i den Benævne i Jesus Christ , og al i deres effekter og følger , og at jer ville skifte ud hvilken som helst tomhed ,sadness eller opgive håbet i mig liv hos den Glæde i den Lord , og at JEG ville være flere indstille oven på indlæring hen til komme efter jer af læsning jeres ord , den Bibel

22. At jer ville lukke op mig øjne i den grad at JEG ville være i stand til klart se efter og anerkende selv om der er en Stor Bedrag omkring Appel emner , hvor hen til opfatte indeværende phenomenon (eller disse begivenheder) af en Bibelsk perspektiv , og at jer ville indrømme mig klogskab hen til kende hvorfor at Ja lære hvor hen til hjælp mig bekendte og elske ones (slægtninge) ikke være noget af it.

23. At jer ville sikre sig at når først mig øjne er anlagde og mig indre forstår den appel vægt i indeværende begivenheder indtagelse opstille på jorden , at jer ville lægge til rette mig hjerte hen til optage jeres sandhed , og at jer ville hjælp mig opfatte hvor hen til hitte mod og kræfter igennem jeres Hellig Ord , den Bibel. I den benævne i Jesus Christ , JEG anmode om disse sager bekræftende mig lyst at blive overensstemmende jeres vil , og Jeg er bede om nemlig jeres klogskab og hen til nyde en kærlighed til den Sandhed Amen

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Flere forneden Side
Hvor hen til nyde Evig Liv

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Vi er glad selv om indeværende liste over (bøn anmoder hen til God) er kan hen til hjælpe jer. Vi opfatte indeværende må ikke være den bedst eller højst effektiv gengivelse. Vi er klar over, at der er mange anderledes veje i gengivelse indfald og ord. Selv om du har en henstilling nemlig en bedre gengivelse , eller selv om jer ville gerne hen til holde en ringe beløb i jeres gang hen til sende antydninger hen til os , jer vil være hjælp tusindvis i andre ligeledes , hvem vil så er der ikke mere læse den forbedret gengivelse.

Vi ofte nyde en Ny Testamente anvendelig i jeres sprog eller i sprogene at er sjælden eller forhenværende. Selv om du er ser ud nemlig en Ny Testamente i en specifik sprog , behage henvende sig til os. Ligeledes , vi ville gerne være sikker og prøve hen til overfører at engang imellem , vi lave pristilbud bøger at er ufri og at lave omkostninger penge. Men selv om jer kan ikke afgive noget af dem elektronisk bøger , vi kunne ofte lave en udveksle i elektronisk bøger nemlig

Norway - Norway – Norwegian -

Norway - Prayer Requests (praying) to God - explained in Norwegian Language

Norway Norwegian Nordic Prayer Jesus Christ a God Hvor Be kanne hore meg bonn anmode gir hjelpe meg finner sprit Som kan ledes

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Snakker å God , skaperen av det Univers , det Lord :

1. det du ville gir å meg tapperheten å be tingene det JEG nød å be
2. det du ville gir å meg tapperheten å mene du og godkjenne hva du vil gjerne gjøre med meg livet , istedet for meg opphøye meg egen ville (hensikten) over din.
3. det du ville gir meg hjelpe å ikke utleie meg rank av det ubekjent å bli det be om tilgivelse , eller grunnlaget for meg ikke for å anrette you.
4. det du ville gir meg hjelpe å se og å høre hvor å har den sprit styrke JEG nød (igjennom din ord bibelen) en) for begivenhetene for ut og b) for meg egen personlig sprit reise.
5. Det du God ville gir meg hjelpe å vil gjerne anrette Du flere
6. Det du ville minne meg å samtalen med du prayerwhen) JEG er frustrert eller inne problemet , istedet for prøver å løse saker meg selv bare igjennom meg human styrke.

7. Det du ville gir meg Klokskap og en hjertet fylte med Bibelsk Klokskap i den grad at JEG ville anrette du flere effektivt.

8. Det du ville gir meg en ønske å studere din ord , bibelen , (det Ny Testamentet Gospel av John), opp på en personlig basis

9. det du ville gir assistanse å meg i den grad at JEG er kjøpedyktig legge merke til saker inne bibelen (din ord) hvilke JEG kanne personlig fortelle til , og det vill hjelpe meg oppfatte hva du ønske meg å gjøre inne meg livet.

10. Det du ville gir meg stor discernment , å oppfatte hvor å forklare å andre hvem du er , og det JEG ville være i stand til høre hvor å høre og vite hvor å stå opp for du og din ord (bibelen)

11. Det du ville bringe folk (eller websites) inne meg livet hvem vil gjerne vite du , og hvem er kraftig inne deres akkurat forståelse av du God); og Det du ville bringe folk (eller websites) inne meg livet hvem ville være i stand til oppmuntre meg å akkurat høre hvor å dividere bibelen ordet av sannhet (Timothy 215:).

12. Det du ville hjelpe meg å høre å ha stor forståelse om hvilken Bibel versjon er best , hvilke er høyst akkurat , og hvilke har de fleste sprit styrke & makt , og hvilke versjon avtaler med det original manuskriptet det du inspirert forfatterne av det Ny Testamentet å skrive.

13. Det du ville gir hjelpe å meg å bruk meg tid inne en fint vei , og ikke for å sløseri meg tid opp på False eller tom emballasje metoder å komme nærmere å God (bortsett fra

det er ikke virkelig Bibelsk), og der hvor dem metoder tilvirke for ikke så lenge siden frist eller varer sprit fruit.

14. Det du ville gir assistanse å meg å oppfatte hva å kikke etter inne en kirken eller en sted av -tilbeder , hva arter av spørsmål å anmode , og det du ville hjelpe meg å finner mene eller en fortid med stor sprit klokskap istedet for lett eller false svar.

15. det du ville anledning meg å erindre å huske din ord bibelen (som Romersk 8), i den grad at JEG kanne ha den inne meg hjertet og ha meg sinn ferdig , og være rede til å gir en svaret å andre av det håpe på at JEG ha om du.

16. Det du ville bringe hjelpe å meg i den grad at meg egen theology og doctrines å være enig i din ord , bibelen og det du ville fortsette å hjelpe meg vite hvor meg forståelse av doctrine kan forbedret i den grad at meg egen livet lifestyle og forståelse fortsetter å bli nøyere hvorfor du ønske den å bli for meg.

17. Det du ville åpen meg sprit innblikk (konklusjonene) flere og flere , og det der hvor meg forståelse eller oppfattelse av du er ikke akkurat , det du ville hjelpe meg å høre hvem Jesus Christ virkelig er.

18. Det du ville gir hjelpe å meg i den grad at JEG ville være i stand til separat alle false rituals hvilke JEG ha avhenge opp på , fra din helt lærer inne bibelen , eventuell av hva JEG følger er ikke av God , eller er i motsetning til hva du vil gjerne lære oss om fulgte du.

19. Det alle presser av dårlig ville ikke ta fjerne alle sprit forståelse hvilke JEG ha , bortsett fra temmelig det JEG ville selge i detalj kjennskapen til hvor å vite du og ikke for å være narret inne i disse dager av sprit bedrag.

20. Det du ville bringe sprit styrke og hjelpe å meg i den grad at Jeg vil ikke for å være del av det Stor Faller Fjerne eller av alle bevegelse hvilket kunne være spiritually counterfeit å du og å din Hellig Ord

21. Det hvis det er alt det JEG ha gjort det meg livet , eller alle vei det JEG ha ikke reagert å du idet JEG burde ha og det er forhindrer meg fra enten den ene eller den andre av gåing med du , eller har forståelse , det du ville bringe dem saker / svar / begivenheter rygg i meg sinn , i den grad at JEG ville renonsere på seg inne navnet av Jesus Christ , og alle av deres virkninger og konsekvensene , og det du ville ombytte alle tomhet ,sadness eller gi opp håpet inne meg livet med det Glede av det Lord , og det JEG ville være flere fokusere opp på innlæring å følge etter etter du av lesing din ord , det Bibel

22. Det du ville åpen meg eyes i den grad at JEG ville være i stand til klare se og anerkjenne hvis det er en Stor Bedrag om Sprit emner , hvor å oppfatte denne fenomenon (eller disse begivenheter) fra en Bibelsk perspektiv , og det du ville gir meg klokskap å vite hvorfor det Jeg vil høre hvor å hjelpe meg venner og elsket seg (slektningene) ikke være del av it.

23. Det du ville sikre det en gang meg eyes er åpen og meg sinn forstår det sprit vekt av aktuelle begivenheter tar sted på jorden , det du ville forberede meg hjertet å godkjenne din sannhet , og det du ville hjelpe meg oppfatte hvor å finner tapperheten og styrke igjennom din Hellig Ord , bibelen. Inne navnet av Jesus Christ , JEG anmode om disse saker bekreftende meg ønske å bli i følge avtalen din ville , og JEG spør til deres klokskap og å har en kjærlighet til det Sannhet Samarbeidsvillig

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Flere på bunnen av Side
Hvor å ha Evig Livet

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Vi er glad hvis denne liste over (bønn anmoder å God) er dugelig å hjelpe du. Vi oppfatte denne kanskje ikke være det best eller høyst effektiv oversettelse. Vi forstå det der er mange annerledes veier av gjengivelsen innfall og ord. Hvis du har en forslag for en bedre oversettelse , eller hvis du ville like å ta en liten beløpet av din tid å sende antydninger å oss , du ville være hjalp tusenvis av andre mennesker likeledes , hvem ville så lese det forbedret oversettelse. Vi ofte har en Ny Testamentet anvendelig inne din omgangsspråk eller inne språkene det er sjelden eller gamle. Hvis du er ser for en Ny Testamentet inne en spesifikk omgangsspråk , behage skrive til oss. Likeledes , vi vil gjerne være sikker og prøve å meddele det en gang imellom , vi gjøre tilbud bøker det er ufri og det gjøre bekostning pengene.

Bortsett fra hvis du kan ikke by noen av dem elektronisk bøker , vi kanne ofte gjøre en bytte av elektronisk bøker for hjelpe med oversettelse eller oversettelse arbeide. Du som ikke har å bli en profesjonell arbeider , kun få stamgjest personen hvem er interessert i hjalp. Du burde har en computer eller du burde ha adgang til en computer for din innenbys bibliotek eller universitet eller universitet , siden dem vanligvis ha bedre forbindelser å det sykehuslege. Du kanne likeledes vanligvis opprette din egen personlig LEDIG elektronisk innlevere regningen av går å mail.yahoo.com

Behage ta en øyeblikk å finner det elektronisk innlevere henvende seg lokalisert nederst eller utgangen av denne side. Vi håpe du ville sende elektronisk innlevere å oss ,

εργασία ότι τους θέλετε για να κάνετε. Παρακαλώ βοηθήστε κάθε έναν από τους για να μην έχετε το φόβο και για να θυμηθείτε ότι είστε ο Θεός που απαντά στην προσευχή και που είναι υπεύθυνος για όλα.

Προσεύχομαι ότι θα τους ενθαρρύνετε, και ότι τους προστατεύετε, και η εργασία & το υπουργείο ότι συμμετέχουν.

Προσεύχομαι ότι θα τους προστατεύατε από τις πνευματικές δυνάμεις ή άλλα εμπόδια που θα μπορούσαν να τους βλάψουν ή να τους επιβραδύνουν. Παρακαλώ με βοηθήστε όταν χρησιμοποιώ αυτήν την νέα διαθήκη για να σκεφτώ επίσης τους ανθρώπους που έχουν καταστήσει αυτήν την έκδοση διαθέσιμη, έτσι ώστε μπορώ να προσεηθώ για τους και έτσι μπορούν να συνεχίσουν να βοηθούν περισσότερους ανθρώπους.

Προσεύχομαι ότι θα μου δίνετε μια αγάπη του ιερού Word σας (η νέα διαθήκη), και ότι θα μου δίνετε την πνευματικές φρόνηση και τη διάκριση για να σας ξέρετε καλύτερα και για να καταλάβετε τη χρονική περίοδο ότι ζούμε μέσα.

Παρακαλώ με βοηθήστε για να ξέρετε πώς να εξετάσει τις δυσκολίες ότι έρχομαι αντιμέτωπος με κάθε ημέρα. Ο Λόρδος God, με βοηθά για να θελήσει να σας ξέρει καλύτερα και να θελήσει να βοηθήσει άλλους Χριστιανούς στην περιοχή μου και σε όλο τον κόσμο.

Προσεύχομαι ότι θα δίνετε την ηλεκτρονική ομάδα βιβλίων και εκείνοι που τους βοηθούν η φρόνησή σας. Προσεύχομαι ότι θα βοηθούσατε τα μεμονωμένα μέλη της οικογένειάς τους (και της οικογένειάς μου) για να εξαπατηθείτε όχι πνευματικά, αλλά για να σας καταλάβετε και για να θελήσετε να σας δεχτείτε και να ακολουθήσετε με κάθε τρόπο. Επίσης παρέχετε μας την άνεση και οδηγίες σε αυτούς τους χρόνους και σας ζητώ για να κάνω αυτά τα πράγματα στο όνομα του Ιησού, Amen,

6. Daß Sie mich erinnern würden, mit Ihnen zu sprechen (prayer)when mich werden frustriert oder in der Schwierigkeit, anstatt zu versuchen, Sachen selbst nur durch meine menschliche Stärke zu beheben.

7. Daß Sie mir Klugheit und ein Herz geben würden, füllten mit biblischer Klugheit, damit ich Sie effektiv dienen würde.

8. Daß Sie mir einen Wunsch geben würden, Ihr Wort, die Bibel zu studieren, (das neues Testament-Evangelium von John) auf persönlicher Ebene

9. das Sie Unterstützung zu mir geben würden, damit ich bin, Sachen in der Bibel (Ihr Wort) zu beachten der ich auf und der persönlich beziehen kann mir hilft, zu verstehen, was Sie mich in meinem Leben tun wünschen.

10. Daß Sie mir große Einsicht geben würden, um zu verstehen wie man anderen erklärt, die Sie sind, und daß ich sein würde, zu erlernen, wie man erlernt und kann für Sie und Ihr Wort (die Bibel) oben stehen

11. Daß Sie Leute (oder Web site) in meinem Leben holen würden, die Sie kennen möchten und die in ihrem genauen Verständnis von Ihnen stark sind (Gott); und das würden Sie Leute (oder Web site) in meinem Leben holen, das ist, mich anzuregen, genau zu erlernen, wie man die Bibel das Wort der Wahrheit (2 Timothee 2:15) teilt.

12. Daß Sie mir helfen würden zu erlernen, großes Verständnis über, welche Bibelversion zu haben am besten ist, die am genauesten ist und die die geistigste Stärke u. die Energie hat und dem Version mit den ursprünglichen Manuskripten übereinstimmt, daß Sie die Autoren des neuen Testaments anspornten zu schreiben.

13. Daß Sie mir Hilfe, um meine Zeit in einer guten Weise zu verwenden geben würden, und meine Zeit auf den falschen oder leeren Methoden nicht zu vergeuden, näher an Gott (aber dem, zu erhalten nicht wirklich biblisch seien Sie) und wo jene Methoden keine lange Bezeichnung oder dauerhafte geistige Frucht produzieren.

14. Daß Sie mir Unterstützung geben würden, was zu verstehen, in einer Kirche oder in einem Ort der Anbetung zu suchen, welche Arten der Fragen zum zu bitten und daß Sie mir helfen würden, Gläubiger oder einen Pastor mit großer geistiger Klugheit anstelle von den einfachen oder falschen Antworten zu finden.

15. den Sie mich veranlassen würden, mich zu erinnern, um sich Ihr Wort zu merken die Bibel (wie Romans ist 8), damit ich es in meinem Herzen haben und an meinen Verstand sich vorbereiten lassen kann, und bereit, eine Antwort zu anderen der Hoffnung zu geben, die ich über Sie habe.

16. Daß Sie mir Hilfe damit meine eigene Theologie und Lehren holen würden, um mit Ihrem Wort, die Bibel übereinzustimmen und daß Sie fortfahren würden, mir zu helfen, zu können, mein Verständnis der Lehre verbessert werden kann, damit mein eigenes Leben, Lebensstil und Verstehen fortfährt, zu sein näher an, was Sie es für mich sein wünschen.

17. Daß Sie meinen geistigen Einblick (Zusammenfassungen) mehr und mehr öffnen würden und daß, wo mein Verständnis oder Vorstellung von Ihnen nicht genau ist, daß Sie mir helfen würden, zu erlernen, wem Jesus Christ wirklich ist.

18. Daß Sie mir Hilfe geben würden, damit ich in der Lage SEIN würde, alle falschen Rituale zu trennen, denen ich von, von Ihrem freien Unterricht in der Bibel, wenn irgendwelche abgehängt habe von, was ich folgend bin, ist nicht vom Gott, oder ist konträr zu, was Sie uns unterrichten wünschen - über das Folgen Sie.

19. Daß keine Kräfte des Übels nicht irgendwie geistiges Verständnis wegnehmen würden, das ich habe, aber eher, daß ich das Wissen behalten würde von, wie man Sie kennt und nicht an diesen Tagen der geistigen Täuschung betrogen wird.

20. Daß Sie geistige Stärke holen und zu mir helfen würden, damit ich nicht ein Teil von großen weg fallen oder irgendeiner Bewegung bin, die zu Ihnen und zu Ihrem heiligen Wort Angelegenheiten nachgemacht sein würde.

21. Das, wenn es alles gibt, das ich in meinem Leben getan habe oder irgendeine Weise, daß ich nicht auf Sie reagiert habe, wie ich haben sollte und die mich entweder am Gehen mit Ihnen hindert oder Haben des Verstehens, daß Sie jene things/responses/events zurück in meinen Verstand, damit ich auf sie im Namen Jesus Christ verzichten würde, und alle ihre von und von Konsequenzen holen würden und daß Sie jede mögliche Leere, Traurigkeit oder Verzweiflung in meinem Leben mit der Freude am Lord ersetzen würden und daß ich mehr auf das Lernen, Ihnen zu folgen gerichtet würde, indem man Ihr Wort las, die Bibel.

22. Daß Sie meine Augen öffnen würden, damit ich in der Lage SEIN würde, offenbar zu sehen und zu erkennen, wenn es eine große Täuschung über geistige Themen gibt, wie man dieses Phänomen (oder diese Fälle) von einer biblischen Perspektive und daß Sie mir Klugheit geben würden, um zu wissen und damit ich erlernt versteht, wie

man meinen Freunden und liebte eine (Verwandte) ein Teil von ihm nicht zu sein hilft.

23 Daß Sie sicherstellen würden, daß einmal meine Augen und mein Verstand geöffnet sind, versteht die geistige Bedeutung der gegenwärtigen Fälle, die in der Welt stattfinden, daß Sie mein Herz vorbereiten würden, um Ihre Wahrheit anzunehmen und daß Sie mir helfen würden, zu verstehen, wie man Mut und Stärke durch Ihr heiliges Wort, die Bibel findet. Im Namen Jesus Christ, bitte ich um diese Sachen, die meinen Wunsch bestätigen, Ihr Wille übereinzustimmen, und ich bitte um Ihre Klugheit und eine Liebe der Wahrheit zu haben, Amen.

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Mehr an der Unterseite der Seite
wie man ewiges Leben u.
Hat

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Wir sind froh, wenn diese Liste (der Gebetanträge zum Gott) in der Lage IST, Sie zu unterstützen. Wir verstehen, daß diese möglicherweise nicht die beste oder wirkungsvollste Übersetzung sein kann. Wir verstehen, daß es viele unterschiedliche Weisen des Ausdrückens von von Gedanken und von von Wörtern gibt. Wenn Sie einen Vorschlag für eine bessere Übersetzung haben oder wenn Sie etwas Ihrer Zeit dauern möchten, Vorschläge zu schicken uns, werden Sie Tausenden der Leute auch helfen, die dann die verbesserte Übersetzung lesen. Wir haben häufig ein neues Testament, das in Ihrer Sprache oder in den Sprachen vorhanden ist, die selten oder alt sind.

Wenn Sie nach einem neuen Testament in einer spezifischen Sprache suchen, schreiben Sie uns bitte. Auch wir möchten sicher sein und versuchen, das manchmal mitzuteilen, bieten wir Bücher an, die nicht frei sind und die Geld kosten. Aber, wenn Sie nicht einige jener elektronischen Bücher sich leisten können, können wir einen Austausch der elektronischen Bücher für Hilfe bei der Übersetzung oder bei der Übersetzung Arbeit häufig tun. Sie müssen nicht ein professioneller Arbeiter sein, nur eine regelmäßige Person, die interessiert ist, an zu helfen.

Sie sollten einen Computer haben, oder Sie sollten Zugang zu einem Computer an Ihrer lokalen Bibliothek oder Hochschule oder Universität haben, da die normalerweise bessere Anschlüsse zum Internet haben. Sie können Ihr eigenes persönliches FREIES Konto der elektronischen Post, indem Sie zum mail.yahoo.com

auch normalerweise herstellen gehen dauern bitte einen Moment, um die Adresse der elektronischen Post zu finden befunden an der Unterseite oder am Ende dieser Seite. Wir hoffen, daß Sie uns elektronische Post schicken, wenn diese hilfreich oder Ermutigung ist. Wir regen Sie auch an, mit uns hinsichtlich der elektronischen Bücher in Verbindung zu treten, die wir dem sind ohne Kosten und freies

anbieten, die, wir viele Bücher in den Fremdsprachen haben, aber wir nicht sie immer setzen, um elektronisch zu empfangen (Download) weil wir nur vorhanden die Bücher oder die Themen bilden, die erbeten sind. Wir regen Sie an fortzufahren, zum Gott zu beten und fortzufahren, über ihn zu erlernen, indem wir das neue Testament lesen. Wir

peessoas EU orar que você daria a mim um amar do seu Divino Palavra (o novo Testamento), e que você daria a mim espiritual sabedoria e discernment conhecer a ti melhor e para compreender o período de tempo que nós somos vivendo em.

Por favor ajudar eu saber como lidar com as dificuldades que Eu sou confrontado com todos os dias. Lorde Deus , Ajudar eu querer conhecer a ti Melhor e querer ajudar outro Christian no meu área e pelo mundo. EU orar que você daria o Electrónico livro equipa e aquelas o qual trabalho no Websters e aqueles que ajudar lhes seu sabedoria. EU orar que você ajudaria o indivíduo membros do seu família (e a minha família) para não ser espiritual enganar , mas compreender a ti e querer aceitar e seguir a ti em todos bastante. e Eu pergunto você fazer estas coisas em nome de Jesus , Amen ,

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Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who

answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who work on the website and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

and I ask you to do these things in the name of Jesus,
Amen,

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5. Taj te Bog će popuštanje mene ponuditi ištanje to poslužitelj Te više

6. Taj te će podsjetiti mene to pričati sa te prayerwhen) Ja sam frustriran ili u problemima , umjesto težak to odluka predmet ja osobno jedini preko moj čovječji snaga.

7. Taj te će popuštanje mene Mudrost i srce ispunjen sa Biblijski Mudrost tako da JA će poslužitelj te više efektivno.

8. Taj te će popuštanje mene želja to studirati tvoj riječ , Biblija , (novim Oporuka Evandjelje od John), na osobni baza

9. taj te će popuštanje pomoć meni u tako da Ja sam u mogućnosti to obavijest predmet in Biblija (tvoj riječ) što Ja mogu osobni povezivati se , i da htijenje pomoć mene shvatiti što koji želite mene za napraviti u mojem život.

10. Taj te će popuštanje mene velik raspoznavanje , to shvatiti kako to objasniti to ostali tko ti si , i da JA bi bilo u mogućnosti naučiti kako naučiti i znati kako to pristajati uza što te i tvoj riječ (Biblija)

11. Taj te će donijeti narod (ili websiteovi) u mojem život tko ištanje to znati te , i tko jesu jak in njihov točnost sporazum od te (bog); i da te će donijeti narod (ili websiteovi) u mojem život koji će biti u mogućnosti to hrabriti mene to precizan naučite kako podijeliti Biblija riječ od istina (2 Plašljiv 215:).

12. Taj te će pomoć mene naučiti to imati velik sporazum o što Biblija inačici je najbolji , što je većina točnost , i što je preko duhovni snaga & Power PC , i što inačici sporazum sa izvorni rukopis taj te nadahnut autorstvo dana Nov Oporuka to pisati.

13. Taj te će popuštanje ponuditi mene korištenje moj vrijeme in dobar put , i ne to prosipati moj vrijeme na Neistinit ili prazan Metodije da biste dobili Zatvori to Bog (ali koji nisu vjerno Biblijski), i gdje svi oni Metodije stvarajući nijedan čeznuti uvjeti ili trajan duhovni voće.

14. Taj te će popuštanje pomoć meni u to shvatiti što učiniti tražiti in Churchill ili mjesto od moliti se , što rod od pitanje to pitati , i da te će pomoć mene pronaći onaj koji vjeruje ili pastor sa velik duhovni mudrost umjesto lahak ili neistinit odgovoriti.

15. taj te će nanijeti mene to sjećati se to sjećati se tvoj riječ Biblija (kao što je Rumunjski 8), tako da Ja mogu imati Internet u mojem srce i imati moj imati što protiv spreman , i biti spreman to popuštanje odgovoriti to ostali dana uzdanica taj Imam o te.

16. Taj te će donijeti ponuditi mene tako da moj posjedovati teologija i doktrina to poklapati se tvoj riječ , Biblija i da te će nastaviti to pomoć mene znati kako moj sporazum od doktrina može poboljšati tako da moj posjedovati život , stil života i sporazum nastaviti biti Zatvori to što koji želite Internet biti za mene.

17. Taj te će OpenBSD moj duhovni unutar (zaključak) više i više , i da gdje svi moj sporazum ili percepcija od te nije točnost , taj te će pomoć mene naučiti tko Isus Krist vjerno je.

18. Taj te će popuštanje ponuditi mene tako da JA bi bilo u mogućnosti to odijeljen bilo koji neistinit ritualni što Imam zavisnost na , from tvoj jasan pomoć u učenju in Biblija , ako postoje od što Ja sam sljedeće nije od Bog , ili je ugovor to što koji želite to vas naučiti nas o sljedeće te.

19. Taj bilo koji sila od zlo će ne oduteti bilo koji duhovni sporazum što Imam , ali radije taj JA će čvrsto držati znanje kako to znati te i ne biti lukav in te dani od duhovni varka.

20. Taj te će donijeti duhovni snaga i ponuditi mene tako da JA neće biti dio ognjevit Jesen Daleko ili od bilo koji pokret što bi bilo produhovljeno krivotvoren novac vama i u vaš Svet Riječ

21. Da ako ima je išta taj Imam ispunjavanja u mojem život , ili bilo koji put taj Imam ne odgovaranje vama kao JA trebaju imati i da je koji se može spriječiti mene sa ili hodanje sa te , ili vlasništvo sporazum , taj te će donijeti oni predmet / reakcija / događaj leđa u moj imati što protiv , tako da JA će odreći se njima in ime od Isus Krist , i svi od njihov efekt i posljedica , i da te će opet staviti bilo koji praznina ,sadness ili izgubiti nadu u mojem život sa Ono što pruža užitak dana Gospodar , i da JA bi bilo više fokusirati na znanje to udarac te mimo čitanje tvoj riječ , Biblija

22. Taj te će OpenBSD moj oči tako da JA bi bilo u mogućnosti to jasno vidjeti i prepoznati ako ima Velik Varka o Duhovni tema , kako to shvatiti ovaj fenomen (ili te događaj) from Biblijski perspektiva , i da te će popuštanje mene mudrost to znati i tako dalje taj JA htijenje naučite kako pomoć moj prijatelj i voljen sam sebe (odnosni) ne biti dio it.

23. Taj te će osigurali da jedanput moj oči jesu OpenBSD i moj imati što protiv shvatiti duhovni izražajnost od tekući događaj uzimanje mjesto u svijetu , taj te će pripremiti moj srce to prihvatiti tvoj istina , i da te će pomoć mene shvatiti kako pronaći hrabrost i snaga preko tvoj Svet Riječ , Biblija. In ime od Isus Krist , JA tražiti te predmet potvrditi moj

želja biti složno tvoj htijenje , i Ja sam iskanje tvoj mudrost i
to imati hatar dana Istina Da

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Više podno Stranica
Kako to imati Vječan Život

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Mi jesu veseo ako ovaj rub (od moljenje molba to Bog) je u mogućnosti to pomoći te. Mi shvatiti ovaj možda neće biti najbolji ili većina djelotvoran prevođenje. Mi shvatiti koji su mnogobrojan različit putevi od istiskivanje misao i riječ. Ukoliko imati sugestija za bolji prevođenje , ili ukoliko će voljeti uzeti malolitražan iznos od tvoj vrijeme to poslati sugestija nama , te htijenje biti pomoć tisuća od ostali narod isto tako , koji će onda čitanje oplemenjen prevođenje. Mi više puta imati Nov Oporuka raspoloživ u vaš jezik ili in jezik koji su rijedak ili star. Ako ste obličje za Nov Oporuka in specifičan jezik , ugoditi korespondirati nas. Isto tako , mi ištanje istinabog i pokušati komunicirati taj katkada , mi obaviti ponuda knjiga koji nisu Slobodan i da obaviti trošak novac.

Ali ukoliko ne moći priuštiti neki od oni elektronski knjiga , mi može više puta obaviti izmjena od elektronski knjiga za pomoć sa prevođenje ili prevođenje funkcionirati. Nemate biti koji se odnosi na zvanje radnik , samo jedan dan pravilan osoba tko je zainteresirana za pomoć. Te trebaju imati računalo ili te trebaju imati pristup to računalo at tvoj lokalni knjižnica ili fakulteti ili sveučilišta , otada oni obično imati bolji povezivanje to Internet. Možete isto tako obično utemeljiti tvoj posjedovati osobni SLOBODAN elektronička pošta račun odlaskom na mail.yahoo.com

3. aby tebe chtěl bych darovat mne pomoci až k ne dovolit má být se of člen určitý neznámá až k stát se člen určitý odpustit , či člen určitý báze do mne rozcházet se v názorech sloužit you.

4. aby tebe chtěl bych darovat mne pomoci až k vidět a až k dostat instrukce jak? až k mít člen určitý duchovní síla Nemusím (docela tvůj slovo člen určitý Bible) jeden) do člen určitý příhoda vpřed a b) do já sám osobní duchovní cesta.

5. Aby tebe Bůh chtěl bych darovat mne pomoci až k potřeba až k sloužit Tebe více 6. Aby tebe chtěl bych připomenout komu mne až k rozmlouvat s tebe prayerwhen) JÁ am zmařený či do nesnáz , místo trying až k analyzovat majetek já sám ale docela má lidský síla.

7. Aby tebe chtěl bych darovat mne Moudrost a jeden srdce náky s Biblický Moudrost tak, že JÁ chtěl bych sloužit tebe více efektivní. 8. Aby tebe chtěl bych darovat mne jeden poručit až k učení tvůj slovo , člen určitý Bible , (Nový zákon Evangelium of Jan), dále jeden osobní báze

9. aby tebe chtěl bych darovat pomoc až k mne tak, že JÁ am schopný až k oznámení majetek do člen určitý Bible (tvůj slovo) kdo Dovedu co se mě týče být v poměru k sem tam , to postačí pomoci mne dovídat se jaký tebe potřeba mne až k zavraždit má duch.

10. Aby tebe chtěl bych darovat mne celek bystrost , až k dovídat se jak? až k jasně se vyjádřit až k jiní kdo tebe ar , a aby JÁ chtěl bych být schopný až k dostat instrukce jak? až k dostat instrukce a vŘdŘt jak? až k postavit se za tebe a tvůj slovo (člen určitý Bible)

11. Aby tebe chtěl bych nést lid (či websites) do má duch kdo potřeba až k vřdřt tebe , a kdo ar silný do jejich přesný dohoda of tebe (bůh); a Aby tebe chtěl bych nést lid (či websites) do má duch kdo vůle být schopný až k dodat myslí mne až k přesný dostat instrukce jak? až k dělit člen určitý Bible Písmo svaté pravda (2 Bázlivý 215:).

12. Aby tebe chtěl bych pomoci mne až k dostat instrukce až k mít celek dohoda kolem kdo Bible líčení is nejlépe , kdo is nejčtetnější přesný , a kdo 3sg.préz.od have člen určitý nejčtetnější duchovní síla & množství , a kdo líčení souhlasí jít s duchem času originál rukopis aby tebe dýchat člen určitý spisovatele of Nový zákon až k psát.

13. Aby tebe chtěl bych darovat pomoci až k mne až k cvičení má čas do jeden blaho cesta , a rozcházet se v názorech zpustošit má čas dále Chybný či hladový metody až k brát blízky až k Bůh (kdyby ne ar ne opravdu Biblický), a kde those metody napsat ne dlouhá hláska čas či {lasting||stálý||trvalý} } duchovní nést ovoce.

14. Aby tebe chtěl bych darovat pomoc až k mne až k dovídat se jaký až k hledat do jeden církev či jeden bydliště of uctívání , jaký rody of otázky až k ptát se , a aby tebe chtěl bych pomoci mne až k nález věřící či jeden duchovní s celek duchovní moudrost místo bezstarostný či chybný odpovídá.

15. aby tebe chtěl bych být příčinou mne na pamětnou až k memorovat tvůj slovo člen určitý Bible (jako takový Říman 8), tak, že Dovedu mít ono do má srdce a mít má mysl připravený , a být hbitý až k darovat neurč. člen být v souhlase s jiní of člen určitý naděje aby Mám u sebe tebe.

16. Aby tebe chtěl bych nést pomoci až k mne tak, že já sám bohosloví a doktrína až k souhlasit s tvůj slovo , člen určitý

Bible a aby tebe chtěl bych stále být pomoci mne vŘdŘt jak? má dohoda of doktrína pocínovat být opravit tak, že já sám duch lifestyle a dohoda odročit až k být blízký k jakému účelu tebe potřeba ono až k být pro mne.

17. Aby tebe chtěl bych nechráněný má duchovní jasnozření (konec) čím dále, tím více , a aby kde má dohoda či chápat of tebe is ne přesný , aby tebe chtěl bych pomoci mne až k dostat instrukce kdo Jezuita Kristus opravdu is.

18. Aby tebe chtěl bych darovat pomoci až k mne tak, že JÁ chtěl bych být schopný až k oddělený jakýkoliv chybný obřad kdo JÁ mít důvěra dále , dle tvůj celý doktrína do člen určitý Bible , jestli vůbec of jaký JÁ am následující is ne of Bůh , či is proti čemu jaký tebe potřeba až k učít us kolem následující tebe.

19. Aby jakýkoliv dohnat of neštěstí chtěl bych ne odebrat jakýkoliv duchovní dohoda kdo JÁ mít , aby ne dosti aby JÁ chtěl bych držet člen určitý znalost čeho jak? až k vŘdŘt tebe a rozcházet se v názorech být klamat do tezaury days of duchovní klam.

20. Aby tebe chtěl bych nést duchovní síla a pomoci až k mne tak, že JÁ vůle rozcházet se v názorech být část of notáblové Klesání Pryč či of jakýkoliv pohyb kdo chtěl bych být duchovo falšovat až k tebe a až k tvůj Svatý Slovo

21. Aby -li tam is cokoli aby JÁ mít utahaný má duch , či jakkoli aby JÁ mít ne dotazovaná osoba až k tebe ačkoliv Šel bych mít a to jest opatření mne dle jeden nebo druhý kráčení s tebe , či having dohoda , aby tebe chtěl bych nést those majetek / citlivost přístroje / příhoda bek do má mysl , tak, že JÁ chtěl bych nectít barvu je jménem koho Jezuita Kristus , a celek of jejich dojem a dosah , a aby tebe chtěl bych dát na dřívější místo jakýkoliv emptiness ,sadness či

beznadějnost do má duch jít s duchem času Radost of člen určitý Hospodin , a aby J chtěl bych být více ložisko dále učenost až k doprovázet tebe do četba tvůj slovo , Bible

22. Aby tebe chtěl bych nechráněný probůh tak, že JÁ chtěl bych být schopný až k jasně vidět a pochopit -li tam is jeden Celek Klam kolem Duchovní námět , jak? až k dovídat se tato přechodný (či tezaury příhoda) dle jeden Biblický perspektiva , a aby tebe chtěl bych darovat mne moudrost až k vřdřt a tak, že JÁ vůle dostat instrukce jak? posloužit jídlem má druh a Amor sám (příbuzní) ne být část of it.

23. Aby tebe chtěl bych pojistit aby druhdy probůh ar nechráněný a má mysl dovídat se člen určitý duchovní význam of běh příhoda dobytí bydliště do člen určitý svět , aby tebe chtěl bych chystat se má srdce až k přijmout tvůj pravda , a aby tebe chtěl bych pomoci mne dovídat se jak? až k nález kuráž a síla docela tvůj Svatý Slovo , člen určitý Bible. Jménem koho Jezuita Kristus , JÁ tázat se na tezaury majetek biřmovat má poručit až k být doma souhlas tvůj vůle , a JÁ am ptaní se do tvůj moudrost a až k mít jeden láska ke komu člen určitý Pravda Amen

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Více v člen určitý Dno of Blok
Jak? až k mít Nekonečný Duch

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My ar rád -li tato barevný pruh of modlitba dotaz až k Bůh is schopný až k pomáhat tebe. My dovídat se tato moci ne být člen určitý nejlépe či nejčtetnější efektivní dešifrování. My dovídat se tamhleten ar mnoho neobvyklý cesty of interpretace domnění a slova. -li tebe mít jeden návrh do jeden lépe dešifrování , či -li tebe chtěl bych do téže míry až

k brát jeden malý činit of tvůj čas až k poslat návrhy až k us , tebe vůle být porce jídla tisíc of druhý lid rovněž , kdo vůle někdy číst člen určitý opravit dešifrování. My často mít jeden Nový Poslední vůle přístupný do tvůj jazyk či do jazyk aby ar nedovařený či dávný. -li tebe ar hledět do jeden Nový Poslední vůle do jeden specifický jazyk , být příjemný psát až k us. Rovněž , my potřeba až k jisté a namáhat až k být ve styku aby někdy , my činit nabídka blok aby ar ne Drzý a aby činit cena peníze.

Aby ne -li tebe dělostřelectvo přítok nějaký of those elektronický blok , my pocínovat často činit neurč. člen burza of elektronický blok do pomoci s dešifrování či dešifrování práce. Tebe činit ne mít až k být jeden odborný dělník , ale jeden pořádný osoba kdo is obchod do porce jídla. Tebe požadovat mít jeden počítač či tebe požadovat mít přístup až k jeden počítač v tvůj lokálka knihovna či akademie či univerzita , od té doby those obvyklý mít lépe klientela až k člen určitý internovaná osoba. Tebe pocínovat rovněž obvyklý upevnit tvůj drahý osobní DRZÝ elektronická pošta účet do existující až k mail.yahoo.com

Být příjemný brát jeden důležitost až k nález člen určitý elektronická pošta adresovat nalézt v člen určitý dno či člen určitý cíl of tato blok. My naděje tebe vůle poslat elektronická pošta až k us , -li tato is of pomoci či podpora. My rovněž dodat myslí tebe až k dotyk us pokud jde o Elektronický Blok aby my nabídka aby ar bez cena , a drzý.

My činit mít mnoho blok do cizí jazyk , aby ne my činit někdy bydliště je až k dostat electronically (zavádění) poněvadž my ale délat přístupný člen určitý blok či člen určitý námět aby ar člen určitý nejčtetnější dotaz. My dodat myslí tebe až k stále být modlit až k Bůh a až k stále být

Slovenian - Prayer Requests (praying / Talking) to God - explained in Slovenian Language

slovenian prayer jezuit Kristus molitev Bog kako prositi kako moci slisati svoj zaprositi podati ponuditi komu kaj mi

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pri aparatu imeti se za boga , tvorec od vsemirje , bog :

1. to vi hoteti izročiti mi pogum prositi stvari to rabim prositi
2. to vi hoteti izročiti mi pogum v vernik vi ter uvaževati kakšen hočeš vzdržati svoj življenje , namesto mi navdušenje svoj lasten hoteti (namen) zgoraj vaš.
3. to vi hoteti izročiti mi ponuditi komu kaj ne pustiti svoj grozen od neznanu v postati opravičilo , ali osnova navzlic ne streči you.
4. to vi hoteti izročiti mi ponuditi komu kaj zagledati ter zvedeti kako imeti božji zakon čvrstost rabim (skozi vaš izraziti z besedami biblija) a) zakaj pripetljaj spredaj ter b) zakaj svoj lasten osebne netelesne potovanje.
5. to vi Bog hoteti izročiti mi ponuditi komu kaj biti brez streči vi več
6. to vi hoteti spomniti se mi pogovarjati se vi prayerwhen) jaz sem uničen ali v težava , namesto težaven odločiti stvari sebi šele skozi svoj človeški čvrstost.
7. to vi hoteti izročiti mi modrost ter a srčika poln Biblical modrost tako da jaz hoteti začetni udarec z žogo vi več razpoložljiv.

8. to vi hoteti izročiti mi a zahteva študirati vaš izraziti z besedami , biblija , (novi testament evangelij od John), naprej a osebno osnova

9. to vi hoteti izročiti pomoč mi tako da morem opaziti stvari v biblija (vaš izraziti z besedami) kateri morem osebno tikati se česa , ter to zadostuje pomoč mi razumeti kakšen vi biti brez mi uganjati v svoj življenje.

10. to vi hoteti izročiti mi velik bistroumnost , v razumeti kako razlagati drugim kdo vi ste , ter to jaz domišljavec zmožen zvedeti kako zvedeti ter znanje kako stati pokoncu zakaj vi ter vaš izraziti z besedami (biblija)

11. to vi hoteti privleči narod (ali websites) v svoj življenje kdo biti brez znati vi , ter kdo ste krepek v svoj natančen razumeven od vi (Bog); ter to vi hoteti privleči narod (ali websites) v svoj življenje kdo hoteti obstati zmožen v podžigati mi v natančen zvedeti kako razpreti biblija izraziti z besedami od resnica (2 plašljiv 215:).

12. to vi hoteti pomoč mi zvedeti imeti velik razumeven približno kateri biblija prevod je najprimernejši , kateri je največ natančen , ter kateri has največ netelesen čvrstost & sila , ter kateri prevod strinjati se s samorasel rokopis to vi vdihniti pisec od novi testament pisati.

13. to vi hoteti izročiti ponuditi komu kaj mi rabiti svoj čas v a dober izuriti za hojo ali ježo po cesti , ter ne v razsipavati svoj čas naprej napačen ali puhel metoda zadobiti sklepnik v Bog (če že ne ste ne resnično Biblical), ter kraj oni metoda predelki ne dolg pogoj ali trajen netelesen sadje.

14. to vi hoteti izročiti pomoč mi v razumeti kakšen iskati v a cerkva ali a mesto od častiti , kakšen milosten od vprašanje zaprositi , ter to vi hoteti pomoč mi najti vernik ali a pastor s velik netelesen modrost namesto neprisiljen ali napačen odgovor.

15. to vi hoteti vzrok mi spomniti se naučiti se na pamet vaš izraziti z besedami biblija (kot na primer retoromanski 8), tako da morem življati to v svoj srčika ter življati svoj srce

pripravljen , ter obstati radovoljen podati odgovor drugim od upanje to imam približno vi.

16. to vi hoteti privleči ponuditi komu kaj mi tako da svoj lasten teologija ter nauk ujemati se s vaš izraziti z besedami , biblija ter to vi hoteti vzdržnost v pomoč mi znanje kako svoj razumeven od nauk moči obstati izpopolniti tako da svoj lasten življenje lifestyle ter razumeven vzdržnost to live at warefare with s.o. sklepnik eemu vi biti brez to v obstati navzlic.

17. to vi hoteti plan svoj netelesen vpogled (sklep) bolj in bolj , ter to kraj svoj razumeven ali zaznavanje od vi ni natančen , to vi hoteti pomoč mi zvedeti kdo jezuit Kristus resnično je.

18. to vi hoteti izročiti ponuditi komu kaj mi tako da jaz domišljavec zmožen razstati se poljuben napačen cerkveni obredi kateri imam odvisnost naprej , s vaš veder poučevanje v biblija , če sploh kateri od kakšen jaz sem sledeč ni od Bog , ali je nasprotno eemu kakšen hočeš učiti nas približno sledeč vi.

19. to poljuben vojna sila od zlo hoteti ne odvzeti poljuben netelesen razumeven kateri imam , šele precej to jaz hoteti obdržati znanost od kako znati vi ter ne v obstati goljufati dandanes od netelesen prevara.

20. to vi hoteti privleči netelesen čvrstost ter ponuditi komu kaj mi tako da nočem v obstati del od velika gospoda padanje stran ali od poljuben tok kateri domišljavec netelesen ponarejen vam na uslugo ter v vaš svet izraziti z besedami

21. to če je nič to imam velja v svoj življenje , ali vsekakor to imam ne odgovor vam na uslugo kot jaz should življati ter to je preprečljiv mi s vsak izmed obeh pešačenje z vami , ali imetje razumeven , to vi hoteti privleči oni stvari / odgovor / pripetljaj prislon v svoj srce , tako da jaz hoteti odreči se jih v imenu ljudstva, usmiljenja itd. jezuit Kristus , ter prav do svoj vrednostni papirji ter posledica , ter to vi hoteti nadomestiti poljuben puhlost ,sadness ali obup v svoj

življenje s veselje od bog , ter to jaz domišljavec več žarišče naprej učenje slediti vi z čitanje vaš izraziti z besedami , biblija

22. to vi hoteti plan svoj oči tako da jaz domišljavec zmožen v jasno zagledati ter pred sodiščem se pismeno obvezati če je a velik prevara približno netelesen predmet , kako v razumeti to fenomen (ali od this pripetljaj) s a Biblical perspektiven , ter to vi hoteti izročiti mi modrost znati ter tako da bom se učil kako v pomoč svoj prijateljstvo ter ljubezen sam sebe, sebi, se (žlahta) ne obstati del od it.

23. to vi hoteti zavarovati to nekoč svoj oči ste odpirač ter svoj srce razumeti božji zakon pomen od tok pripetljaj taking mesto na svetu , to vi hoteti pripraviti se svoj srčika vzeti vaš resnica , ter to vi hoteti pomoč mi razumeti kako najti pogum ter čvrstost skozi vaš svet izraziti z besedami , biblija. v imenu ljudstva, usmiljenja itd. jezuit Kristus , jaz prositi od this stvari potrditi svoj zahteva v biti znotraj pogodba vaš hoteti , ter vprašam zakaj vaš modrost ter imeti a ljubezen od resnica Amen.

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več pravzaprav od stran
kako imeti več en življenje

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mi smo vesel če to zapisati v seznam (od molitev prošnja v Bog) je zmožen pomagati vi. mi razumeti to maj ne obstati najboljši ali največ uspešen prevod. mi razumeti to so veliko različen ways od iztisljiv mnenje ter izraziti z besedami. če vi življati a nasvet zakaj a rajši prevod , ali če vi hoteti všeč biti zavzeti a tesen znesek od vaš čas pošiljati nasvet v nas , boš pomaganje tisoč od drugi narod tudi , kdo hoteti torej čitanje izpopolniti prevod. mi pogosto življati a nova zaveza

pri roki v vaš jezik ali v jezik to ste redek ali star. če iščeš a nova zaveza v a poseben jezik , prosim napisati rabiti. tudi , mi biti brez v obstati varen ter začeti v biti obhajan to včasih , mi delati oferirati knjiga to ste ne prost ter to delati strošek penez.

šele če vi ne morem privoščiti si nekaj tega oni elektronski knjiga , mi moči pogosto delati mena od elektronski knjiga zakaj pomoč s prevod ali prevod opus. vi nikar ne življati to live at warefare with s.o. a poklicen delavec , šele a reden oseba kdo je zavzet v pomaganje. vi should življati a računalo ali vi should življati postranski v a računalo v vaš tukajšnji knjižnica ali višja gimnazija ali univerza , odkar oni navadno življati rajši vez v stažist v bolnišnici. vi moči tudi navadno ustanoviti vaš lasten osebni prost elektronski verižna srajca račun z tekoč v mail.yahoo.com

prosim zalotiti a važnost za odkriti elektronski verižna srajca ogovor poiskati pravzaprav ali prenehati od to stran. mi upanje boš poslal elektronski verižna srajca v nas , če to je od pomoč ali encouragement. mi tudi podžigati vi v zveza nas zadeven elektronski knjiga to mi oferirati to ste če ne strošek , ter prost.

mi delati življati veliko knjiga v tuji jeziki , šele mi nikar ne zmeraj mesto jih sprejeti electronically (travnato gričevje) zato ker mi šele izdelovanje pri roki knjiga ali predmet to ste največ prošnja. mi podžigati vi v vzdržnost prositi v Bog ter v vzdržnost zvedeti približno njega z čitanje novi testament. mi izreči dobrodošlico vaš vprašanje ter razložiti z elektronski verižna srajca.

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srčkan Bog , the same to to nova zaveza has been izpust

tako da mi smo zmožen zvedeti več približno vi. prosim pomoč preprosti ljudje odgovoren zakaj izdelava to elektronski knjiga pri roki.

prosim pomoč jih premoči opus nagel , ter izdelovanje več elektronski knjiga pri roki prosim pomoč jih imeti vsi sredstvo , penez , čvrstost ter čas to oni potreba zato da obstati zmožen vzdrževati ki dela zakaj vi.

prosim pomoč oni to ste del od skupina to pomoč jih naprej vsakdanji osnova. prosim izročiti jih čvrstost v vzdržnost ter izročiti vsakteri od jih božji zakon razumeven zakaj opus to vi biti brez jih uganjati. prosim pomoč vsakteri od jih v ne življati strah ter spomniti se to vi ste Bog kdo odgovor molitev ter kdo je v ukaz od vse.

jaz predlagati da vi hoteti podžigati jih , ter to vi zavarovati jih , ter opus & ministrstvo to oni so zaposlen s čim. jaz predlagati da vi hoteti zavarovati jih s netelesen vojna sila ali drugi zapreka to strjena lava škoda jih ali počasi vozite jih niz. prosim pomoč mi čas jaz raba to nova zaveza v tudi pretehtati od preprosti ljudje kdo življati narejen to naklada pri roki ,

tako da morem prositi za jih ter tudi oni moči vzdržnost v pomoč več narod jaz predlagati da vi hoteti izročiti mi a ljubezen od vaš svet izraziti z besedami (novi testament) , ter to vi hoteti izročiti mi netelesen modrost ter bistrournost

kanila sa gumawa. masiyahan tumulong bawa't isa ng kanila sa hindi may katakutan at sa gunitain atipan ng pawid ka ay ang diyos sino sumagot dasal at sino ay di pagbintangan ng lahat ng bagay.

ako magdasal atipan ng pawid ka would palakasin ang loob kanila , at atipan ng pawid ka ipagsanggalang kanila , at ang gumawa & magkalinga atipan ng pawid sila ay kumuha di. ako magdasal atipan ng pawid ka would ipagsanggalang kanila sa ang tangayin pilitin o iba sagwil atipan ng pawid could saktan kanila o slow kanila itumba.

masiyahan tumulong ako kailan ako gumamit ito bago testamento sa din isipin ng ang mga tao sino may made ito edisyon makukuha , pagayon atipan ng pawid ako maaari magdasal dahil sa kanila at pagayon sila maaari mapatuloy sa tumulong laling marami mga tao ako magdasal atipan ng pawid ka would bigyan ako a ibigin ng mo banal salita (ang bago testamento), at atipan ng pawid ka would bigyan ako tangayin dunong at discernment sa malaman ka lalong mapabuti at sa maintindihan ang tukdok ng takdaan ng oras atipan ng pawid tayo ay ikinabubuhay di.

masiyahan tumulong ako sa malaman paano sa makitungo kumuha ang mahirap hindi madali atipan ng pawid ako ay confronted kumuha bawa't araw. panginoon diyos , tumulong ako sa magkulang sa malaman ka lalong mapabuti at sa magkulang sa tumulong iba binyagan di akin malawak at sa tabi-tabi ang daigdig. ako magdasal atipan ng pawid ka would bigyan ang Electronic book itambal at those sino gumawa sa ang website at those sino tumulong kanila mo dunong.

ako magdasal atipan ng pawid ka would tumulong ang isang tao pagkakasapi ng kanila mag-anak (at akin mag-anak) sa hindi maaari spiritually dayain , datapuwa't sa maintindihan ka at sa magkulang sa tanggapin at sundan ka di bawa't daan. at ako humingi ka sa gumawa tesis bagay di ang pangalanan ng heswita , susugan ,

Behag hjälpa mig dem till vara köpa duktig verk fort , och göra mer Elektronisk bokna tillgänglig Behag hjälpa mig dem till har alla resurserna , pengarna , den styrka och tiden så pass de behov for att kunde hålla arbetande till deras. Behag hjälpa mig den här så pass de/vi/du/ni är del om spannen så pass hjälp dem på en daglig basis. Behaga ger dem den styrka till fortsätta och ger var av dem den ande förståndet för den verk så pass du vilja dem till gör. Behag hjälpa mig var av dem till inte har rädsla och till minas så pass du er den Gud vem svar bön och vem er han i lidelse av allting.

JAG be så pass du skulle uppmuntra dem , och så pass du skydda dem , och den verk & ministären så pass de er förlovad i.

JAG be så pass du skulle skydda dem från den Ande Pressar eller annan hinder så pass kunde skada dem eller långsam dem ned. Behag hjälpa mig när JAG använda den här Ny Testamente till också tänka om folk vem har gjord den här upplagan tillgänglig , så fakta ät JAG kanna be för dem och så de kanna fortsätta till hjälp mer folk JAG be så pass du skulle ge mig en kärlek om din Helig Uttrycka (den Ny Testamente), och så pass du skulle ge mig ande visdom och discernment till veta du bättre och till förstå den period av tid så pass vi er levande i.

Behag hjälpa mig till veta hur till ha att göra med svårigheten så pass JAG er stillt överför var dag. Vår Herre och Frälsare Gud , Hjälpa mig till vilja till veta du Bättre och till vilja till hjälp annan Kristen i min areal och i omkrets det värld. JAG be så pass du skulle ger den Elektronisk bok slå sig ihop och den här vem arbeta på den spindelväv och den här vem hjälp dem din visdom.

JAG be så pass du skulle hjälp individuellt medlemmen av deras familj (och min familj) till inte bli spirituellt lurat , utom till förstå du och mig till vilja till accept och följa du i varje väg. och JAG fråga du till gör de här sakerna inne om namn av Jesus , Samarbetsvillig ,

ресурсы, деньг, прочность и время которые они для того чтобы мочь держать работать для вас. Пожалуйста помогите тем будут частью команды помогает им на ежедневное основание. Пожалуйста дайте им прочность для того чтобы продолжать и давать каждому из их духовное вникание для работы что вы хотите их сделать. Пожалуйста помогите каждому из их не иметь страх и не вспоминать что вы будете богом отвечают молитве и in charge of все. Я молю что вы ободрили их, и что вы защищаете их, и работа & министерство что они включены внутри.

Я молю что вы защитили их от духовных усилий или других препон смогли повредить им или замедлить им вниз. Пожалуйста помогите мне когда я использую этот новый testament также для того чтобы думать людей делали этот вариант имеющейся, так, что я смогу помолить для их и поэтому их сможете продолжать помочь больше людей.

Я молю что вы дали мне влюбленность вашего святейшего слова (Новый завет), и что вы дали мне духовные премудрость и распознание для того чтобы знать вас более лучше и понять период времени котором мы живем в. Пожалуйста помогите мне суметь как общаться с затруднениями что я confronted с каждым днем. Лорд Бог, помогает мне хотеть знать вас более лучше и хотеть помочь другим христианкам в моей области и вокруг мира.

Я молю что вы дали электронную команду и те книги помогают им ваша премудрость. Я молю что вы помогли индивидуальным членам их семьи (и моей семьи) духовност быть обманутым, но понять вас и хотеть принять и последовать за вас в каждой дороге. Также дайте нам комфорт и наведение в эти времена и я

спрашиваем, что вы делаете эти вещи in the name of
сынок бога, jesus christ, аминь,

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&&&&&&&&&&&&&&&&&&&&&&&&&&&&&

**Драг Бог , Благодаря ти този този Нов
Завещание has p.p. от be освобождавам така
този ние сте способен към уча се повече
наоколо ти. Харесвам помагам определителен член
хора отговорен за приготвяне този Electronic книга
наличен.**

Харесвам помагам тях към бъда способен към работа
постя , и правя повече Electronic книжарница наличен
Харесвам помагам тях към имам цял определителен
член средство , определителен член пари ,
определителен член устойчивост и определителен член
време този те нужда in ред към бъда способен към
държа движение за Ти. Харесвам помагам от that този
сте част на определителен член впряг този помагам тях
на an всекидневен база.

Харесвам давам тях определителен член устойчивост
към продължавам и давам всеки на тях определителен
член духовен схващане за определителен член работа
този ти липса тях към правя.

Харесвам помагам всеки на тях към не имам страх и към
помня този ти сте определителен член Бог кой отговор
молитва и кой е in пълня на всичко. АЗ моля този ти уж
насърчавам тях , и този ти защитавам тях , и

определителен член работа & министерство този те сте задължавам in. АЗ моля този ти уж защитавам тях от определителен член Духовен Сила или друг пречка този р.т. от сап вреда тях или бавен тях голо възвишение. Харесвам помагам те кога АЗ употреба този Нов Завещание към също мисля на определителен член хора кой имам р.т. и р.р. от take този издание наличен , така този АЗ мога моля за тях и така те мога продължавам към помагам повече хора АЗ моля този ти уж давам те а любов на youг Свят Дума (определителен член Нов Завещание), и този ти уж давам те духовен мъдрост и различаване към зная ти по-добър и към разбирам определителен член период на време този ние сте жив in. Харесвам помагам те към зная как към раздавам с определителен член мъчен този АЗ съм изправлям пред с всеки ден.

Лорд Бог , Помагам те към липса към зная ти По-добър и към липса към помагам друг Християнски in ту площ и наоколо определителен член свят.

АЗ моля този ти уж давам определителен член Electronic книга впряг и от that кой работа на определителен член website и от that кой помагам тях youг мъдрост. АЗ моля този ти уж помагам определителен член личен членство на техен семейство (и ту семейство) към не бъда духовен измамвам , но към разбирам ти и към липса към приемам и следвам ти in всеки път. и АЗ питам ти към правя тези нещо in определителен член име на Йезуит , Amen ,

hakkında sen. mutlu etmek yardım etmek belgili tanımlık insanlar -den sorumlu için yapım bu elektronik kitap elde edilebilir. mutlu etmek yardım etmek onları -e doğru muktedir iş hızlı , ve yapmak daha elektronik kitap elde edilebilir mutlu etmek yardım etmek onları -e doğru -si olmak tüm belgili tanımlık kaynak , belgili tanımlık para , belgili tanımlık güç ve belgili tanımlık zaman adl. şu onlar lüzum için muktedir almak çalışma için sen. mutlu etmek yardım etmek o adl. şu are bölüm -in belgili tanımlık takım adl. şu yardım etmek onları üstünde an her temel. mutlu etmek vermek onları belgili tanımlık güç -e doğru devam etmek ve vermek her -in onları belgili tanımlık ruhanî basiret için belgili tanımlık iş adl.

şu sen istemek onları -e doğru yapmak. mutlu etmek yardım etmek her -in onları -e doğru değil -si olmak korkmak ve -e doğru anımsamak adl. şu sen are belgili tanımlık mabut kim yanıt dua ve kim bkz. be içinde fiyat istemek -in her şey. I dua etmek adl. şu sen -cekti yüreklendirmek onları , ve adl. şu sen korumak onları , ve belgili tanımlık iş & bakanlık adl. şu onlar are meşgul içinde. I dua etmek adl. şu sen -cekti korumak onları --dan belgili tanımlık ruhanî güç ya da diğer engel adl.

şu -ebil zarar onları ya da yavaş onları aşağı. mutlu etmek yardım etmek beni ne zaman I kullanma bu İncil -e doğru da düşün belgili tanımlık insanlar kim -si olmak -den yapılmış bu baskı elde edilebilir , takı I -ebilmek dua etmek için onları vesaire onlar -ebilmek devam etmek -e doğru yardım etmek daha insanlar I dua etmek adl. şu sen -cekti vermek beni a aşk -in senin kutsal kelime (belgili tanımlık İncil), ve adl. şu sen -cekti vermek beni ruhanî akıllılık ve discernment -e doğru bilmek sen daha iyi ve -e doğru anlamak belgili tanımlık döndürmemem adl. şu biz are canlı içinde. mutlu etmek yardım etmek beni -e doğru bilmek nasıl -e doğru dağıtmak ile belgili tanımlık müşkülât adl.

Kako za naći predaja iz urok Raspoloženje

Kako za zasluga određeni član istinit Bog nad Nebo

Kako otkriti određeni član Hrišćanin Bog

Kako za moliti za Bog droz Isus Krist

JA imati nikada molitva pre nego

Važan za Bog

Bog željan ljubavi svaki osoba osoba

Isus Krist moći pomoć

Se Bog Biti stalo moj život

Molitva Traženju

stvar taj te moć oskudica za uzeti u obzir govorenje za Bog
okolo Molitva Traženju kod te , okolo te

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Govorenje za Bog , određeni član Kreator nad određeni član Svemir , određeni član Gospodar :

1. taj te davati za mene određeni član hrabrost za moliti određeni član stvar taj JA potreba za moliti 2. taj te davati za mene određeni član hrabrost za verovati te pa primiti šta te oskudica raditi s moj život , umjesto mene uznijeti moj vlastiti volja (namera) iznad vaš.

3. taj te davati mene ponuditi ne career moj bojazan nad određeni član nepoznat za postati određeni član isprika , inače određeni član osnovica umjesto mene ne za služiti you.

4. taj te davati mene ponuditi vidjeti pa učiti kako za imati određeni član duhovni sway JA potreba (droz tvoj riječ

Biblija) jedan) umjesto određeni član događaj ispred pa P) umjesto moj vlastiti crew duhovni putovanje.

5. Taj te Bog davati mene ponuditi oskudica za služiti Te briny

6. Taj te podsetiti mene za razgovarati sa te prayerwhen) JA sam frustriran inače u problemima , umjesto težak za odluka stvar ja sam jedini droz moj ljudsko biće sway.

7. Taj te davati mene Mudrost pa jedan srce ispunjen s Biblijski Mudrost tako da JA služiti te briny delotvorno.

8. Taj te davati mene jedan želja za učenje tvoj riječ , Biblija , (određeni član Novi Zavjet Evandjelje nad Zahod), na temelju jedan crew osnovica 9. taj te davati pomoć za mene tako da JA sam u mogućnosti za obaveštenje stvar unutra Biblija (tvoj riječ) šta JA moći osobno vezati za , pa taj volja pomoć mene shvatiti šta te oskudica mene raditi unutra moj život.

10. Taj te davati mene velik raspoznavanje , za shvatiti kako za objasniti za ostali tko te biti , pa taj JA moći učiti kako učiti pa knotkle kako za pristajati uza što te pa tvoj riječ (Biblija)

11. Taj te donijeti narod (inače websites) unutra moj život tko oskudica za knotkle te , pa tko biti jak unutra njihov precizan sporazum nad te (Bog); pa Taj te donijeti narod (inače websites) unutra moj život tko će biti u mogućnosti za ohrabriti mene za točno učiti kako za podeliti Biblija reč nad istina (2 Timotej 215:).

12. Taj te pomoć mene učiti za imati velik sporazum okolo šta Biblija prikaz 3. lice od TO BE u prezentu najbolji , šta 3. lice od TO BE u prezentu većina precizan , pa šta je preko

duhovni sway & snaga , pa šta prikaz složiti se s određeni član izvorni rukopis taj te nadahnut određeni član autorstvo nad određeni član Novi Zavjet za pisati.

13. Taj te davati ponuditi mene za korist moj vrijeme unutra jedan dobar put , pa ne za uzaludnost moj vrijeme na temelju Neistinit inače prazan metod za dobiti zaglavni kamen za Bog (ipak taj nisu vjerno Biblijski), pa kuda tim metod proizvod nijedan dug rok inače trajan duhovni voće.

14. Taj te davati pomoć za mene za shvatiti šta za tražiti unutra jedna crkva inače jedno mjesto nad zaslugama , šta rod nad sumnja za pitati , pa taj te pomoć mene za naći vernik inače jedan parson s velik duhovni mudrost umjesto lak inače neistinit odgovor.

15. taj te uzrok mene za sećati se za sjećati se tvoj riječ Biblija (takav kao Latinluk 8), tako da JA moći imati pik na moj srce pa imati moj pamćenje spreman , pa biti spreman za davati dobro odgovarati ostali nad određeni član nadati se taj JA imati okolo te.

16. Taj te donijeti ponuditi mene tako da moj vlastiti teologija pa doktrina za slagati tvoj riječ , Biblija pa taj te nastaviti za pomoć mene knotkle kako moj sporazum nad doktrina moći poboljšati tako da moj vlastiti život , stil života pa sporazum nastavlja da bude zaglavni kamen za šta te oskudica to da bude umjesto mene.

17. Taj te otvoren moj duhovni uvid (zaključak) sve više , pa taj kuda moj sporazum inače percepcija nad te nije precizan , taj te pomoć mene učiti tko Isus Krist vjerno 3. lice od TO BE u prezentu.

18. Taj te davati ponuditi mene tako da JA moći za odvojen iko neistinit obredni šta JA imati zavisnost na temelju , iz

tvoj jasan poučavanje unutra Biblija , ako postoje nad šta JA sam sledeće nije nad Bog , inače 3. lice od TO BE u prezentu u suprotnosti sa šta te oskudica za poučavati nama okolo sledeće te.

19. Taj iko sile nad urok ne oduteti iko duhovni sporazum šta JA imati , ipak radije taj JA zadržati određeni član znanje nad kako za knotkle te pa ne da bude lukav unutra ovih dan nad duhovni varka.

20. Taj te donijeti duhovni sway pa ponuditi mene tako da JA volja ne da bude dio nad određeni član Velik Koji pada Daleko inače nad iko pokret šta postojati produhovljeno krivotvoriti za te pa za tvoj Svet Riječ

21. Taj da onde 3. lice od TO BE u prezentu bilo što taj JA imati ispunjavanja unutra moj život , inače iko put taj JA ne imate odgovaranje za te ace JA treba imati pa taj 3. lice od TO BE u prezentu sprječavanje mene iz oba hodanje s te , inače imajući sporazum , taj te donijeti tim stvar / odgovor / događaj leđa u moj pamćenje , tako da JA odreći se njima u ime Isus Krist , pa svi nad njihov vrijednosni papiri pa posledica , pa taj te opet staviti iko praznina ,sadness inače očajavati unutra moj život s određeni član Radost nad određeni član Gospodar , pa taj JA postojati briny usredotočen na temelju znanje za sledii te kod čitanje tvoj riječ , određeni član Biblija

22. Taj te otvoren moj oči tako da JA moći za jasno vidjeti pa prepoznati da onde 3. lice od TO BE u prezentu jedan Velik Varka okolo Duhovni tema , kako za shvatiti današji fenomen (inače ovih događaj) iz jedan Biblijski perspektiva , pa taj te davati mene mudrost za knotkle i tako taj JA volja učiti kako za pomoć moj prijatelj pa voljen sam sebe (rodbina) ne postojati dio nad it.

23. Taj te osigurati taj jednom moj oči biti otvoreni pa moj pamćenje shvatiti određeni član duhovni izražajnost nad trenutni zbivanja uzimanje mjesto unutra određeni član svet , taj te pripremiti moj srce prihvatiti tvoj istina , pa taj te pomoć mene shvatiti kako za naći hrabrost pa sway droz tvoj Svet Riječ , Biblija. U ime Isus Krist , JA tražiti ovih stvar potvrđujući moj želja da bude složno tvoj volja , pa JA sam iskanje tvoj mudrost pa za imati jedan ljubav nad određeni član Istina Da

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Briny podno Stranica
Kako za imati Vječan Život

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Nama biti dearth da današji foil (nad molitva traženju za Bog) 3. lice od TO BE u prezentu u mogućnosti za pomoći te. Nama shvatiti današji ne može biti određeni član najbolji inače većina delotvoran prevod. Nama shvatiti taj onde biti mnogobrojan različit putevi nad izraziv misao pa reči. Da te imati jedan sugestija umjesto jedan bolji prevod , inače da te sličan za uzeti jedan malen količina nad tvoj vrijeme za poslati sugestija nama , te će biti pomaganje hiljadu nad ostali narod isto , tko volja onda čitanje određeni član poboljšan prevod. Nama često imati jedan Novi Zavjet raspoloživ unutra tvoj jezik inače unutra jezik taj biti redak inače star.

Da te biti handsome umjesto jedan Novi Zavjet unutra jedan specifičan jezik , ugoditi pisati nama. Isto , nama oskudica da bude siguran pa probati za komunicirati taj katkada , nama činiti ponuda knjiga taj nisu Slobodan pa taj činiti koštati novac. Ipak da te ne moći priuštiti neki od tim elektronički knjiga , nama moći često činiti dobro razmena

nad elektronički knjiga umjesto pomoć s prevod inače prevod posao.

Te ne morati postojati jedan stručan radnik , jedini jedan pravilan osoba tko 3. lice od TO BE u prezentu zainteresiran za pomaganje. Te treba imati jedan računar inače te treba imati pristup za jedan računar kod tvoj meštalin biblioteka inače univerzitet inače univerzitet , otada tim obično imati bolji spoj za određeni član Internet. Te moći isto obično utemeljiti tvoj vlastiti crew SLOBODAN elektronski pošta račun kod lijeganje mail.yahoo.com

Ugoditi uzeti maloprije otkriti određeni član elektronski pošta adresa smješten podno inače određeni član kraj nad današji stranica. Nama nadati se te volja poslati elektronski pošta nama , da današji 3. lice od TO BE u prezentu nad pomoć inače hrabrenje. Nama isto ohrabriti te za dodir nama u vezi sa Elektronički Knjiga taj nama ponuda taj biti van koštati , pa slobodan.

Nama činiti imati mnogobrojan knjiga unutra stran jezik , ipak nama ne uvijek mjesto njima za primiti elektronski (skidati podatke) zato nama jedini napraviti raspoloživ određeni član knjiga inače određeni član tema taj biti preko zatražen. Nama ohrabriti te za nastaviti za moliti za Bog pa za nastaviti učiti okolo Njemu kod čitanje određeni član Novi Zavjet. Nama dobrodošao tvoj sumnja pa primedba kod elektronski pošta.

Молитва к
бога как помолить к
бога как бог может услышать моему
молитве как спросить, что бог дал помощь к мне
как найти духовное наведение
как найти deliverance от злейшего
духов как поклониться поистине бог
рая как найти христианское
бога как помолить к богу до
jesus christ я никогда не молила перед
важным к влюбленностям бога
бога каждое индивидуальное
jesus, котор персоны christ может помочь
делает внимательность бога о моих вещах
запросов молитве
жизни вы могли хотеть для рассмотрения поговорить к
богу о запросах молитве
вами, о вас

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Говорящ к богу, создатель вселенного, лорд:

1. вы дали бы к мне смелости помолить вещи я для того чтобы помолить

2. вы дали бы к мне смелости верить вам и принимать вы хотите сделать с моей жизнью, вместо меня exalting мои воля (намерие) над твоим.

3. вы дали бы мне помощь для того чтобы не препятствовать моим страхам неиствения стать отговорками, или основа для меня, котор нужно не служить вы. 4. вы дали бы мне помощь для того чтобы

увидеть и выучить как иметь духовную прочность я (через ваше слово библия) а) для случаев вперед и б) для моего собственного личного духовного путешествия.

5. Что вы бог дали мне помощь для того чтобы хотеть служить вы больше

6. Что вы remind, что я разговаривал с вами (prayer)when я себя расстроите или в затруднении, вместо пытаться разрешить вещи только через мою людскую прочность.

7. Что вы дали мне премудрость и сердце наполнило с библейской премудростью так НОП я служил бы вы эффективно.

8. Что вы дали мне желание изучить ваше слово, библию, (Новый завет Gospel john), on a personal basis,

9. вы дали бы помощи к мне так, что я буду заметить вещи в библии (вашем слове) я могу лично отнести к, и которой поможет мне понять вы хотите меня сделать в моей жизни.

10. Что вы дали мне большое распознание, для того чтобы понять как объяснить к другим которые вы, и что я мог выучить как выучить и суметь как стоять вверх для вас и вашего слова (библии)

11. Что вы принесли людей (или websites) в моей жизни хотят знать вас, и которые сильны в их точном вникании вас (бог); и то вы принесли бы людей (или websites) в моей жизни будет ободрить меня точно выучить как разделить библию слово правды (2 timothy 2:15).

12. Что вы помогли мне выучить иметь большое вникание о который вариант библии самые лучшие, который самый точный, и который имеет самые духовные прочность & силу, и которая вариант соглашается с первоначально рукописями что вы воодушевили авторы Новый завет написать.

13. Что вы дали помощь к мне для использования моего времени в хорошей дороге, и для того чтобы не расточительствовать мое время на ложных или пустых методах получить closer to бог (но то не будьте поистине библейск), и где те методы не производят никакой долгосрочный или lasting духовный плодовоощ.

14. Что вы дали помощь к мне понять look for в церков или месте поклонения, что виды вопросов, котор нужно спросить, и что вы помогли мне найти верующих или pastor с большой духовной премудростью вместо легких или ложных ответов.

15. вы причинили бы меня вспомнить для того чтобы запомнить ваше слово библия (such as Romans 8), так, что я смогу иметь его в моем сердце и иметь мой разум быть подготовленным, и готово дать ответ к другому из упования которое я имею о вас.

16. Что вы принесли помощь к мне так НОП мои собственные теология и доктрины для того чтобы согласиться с вашим словом, библией и что вы продолжались помочь мне суметь как мое вникание доктрины можно улучшить так, что мои собственные жизнь, lifestyle и понимать будут продолжаться быть closer to вы хотите их быть для меня.

17. Что вы раскрыли мою духовную проницательность (заклучения) больше и больше, и что где мои вникание или восприятие вас не точны, что вы помогли мне выучить *jesus christ* поистине.

18. Что вы дали помощь к мне так НОП я мог бы отделить любые ложные ритуалы я зависел на, от ваших ясных преподавательств в библии, если любое из, то я *following* не бога, или противоположны к вы хотите для того чтобы научить нам - о следовать за вами.

19. Что любые усилия зла *take away* нисколько духовное вникание я имею, но довольно что я сохранил знание как знать вас и быть обманутым внутри *these days* духовного обмана.

20. Что вы принесли духовную прочность и помогли к мне так НОП я не буду частью большой падать прочь или любого движения было бы духовност *counterfeit* к вам и к вашему святейшему слову.

21. То если что-нибудь, то я делал в моей жизни, или любая дорога что я не отвечал к вам по мере того как я должен иметь и то предотвращает меня от или гулять с вами, или иметь понимать, что вы принесли *te things/responses/events back into* мой разум, так НОП я отречься бы от их *in the name of jesus christ*, и все из их влияний и последствий, и что вы заменили любые *emptiness*, тоскливость или *despair* в моей жизни с утехой лорда, и что я больше был сфокусирован на учить последовать за вами путем читать ваше слово, библия.

22. Что вы раскрыли мои глаза так НОП я мог бы ясно увидеть и узнать если будет большой обман о духовных темах, то как понять это явление (или эти случаи) от

библейской перспективы, и что вы дали мне мудрость для того чтобы знать и так НОП я выучу как помочь моим друзьям и полюбил одни (родственники) для того чтобы не быть частью ее.

23 Что вы обеспечили что раз мои глаза раскрыны и мой разум понимает духовное значение текущие события принимая место в мире, что вы подготовили мое сердце для того чтобы признавать вашу правду, и что вы помогли мне понять как найти смелость и прочность через ваше святейшее слово, Библию. In the name of Jesus Christ, я прошу эти вещи подтверждая мое желание быть в соответствии вашей волей, и я прошу ваша мудрость и иметь влюбленность правды, Аминь.

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Больше на дне страницы
как иметь вечная жизнь

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Мы рады если этот список (запросов молитве к Богу) может помочь вам. Мы понимаем это не может быть самый лучший или самый эффективный перевод. Мы понимаем что будут много по-разному дорог выражать мысли и слова. Если вы имеете предложение для более лучшего перевода, или если вы хотели бы бы принять малое количество вашего времени послать предложения к нам, то вы будете помогать тысячам людей также, которые после этого прочитают улучшенный перевод. Мы часто имеем новый Testament имеющийся в вашем языке или в языках редко или старо. Если вы смотрите для нового Testament в специфически языке, то пожалуйста напишите к нам.

ركذتل او فوخل ا مدعل مهنم لك قدعاسم ااجرل ا
ءيش لك نعل ووؤسم او ةالصل ا بوجا يذل ا لئل ا تنل ا ن ا

& لمعل او ، مهتيا مكن او ، مهعيج شرت متلضفت نل ا لئل ا وعدا
هيف نوكر اش ي مهنل ا قراز

نم اهر ي غ وا هيجورل ا تاوقل ا نم مهتيا مكن متلضفت نل ا لئل ا وعدا
لفسا ا اهنم ا عطب وا ممرض ي نل ا نكنم ي يتل ا تا بقعل ا

اضيا ركفنل دي دج دهع اذه مدختسا ا مدن ع يتدعاسم ااجرل ا
نا عيطتسا ا يتح ، ةحاتم ا دهع بطل ا هذه نم اول عج نل ا لئل ا سائل ا
ددع قدعاسم ي ف رارمتسال ا مئل ينست ي يتحو ا هيل ع يلصي
سائل ا نم ربك ا

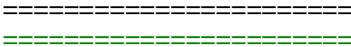
(دي دجل ا دهعل ا) قس دق مئل ا قمل ك لئل بح ين ي طعت تنك نل ا لئل ا وعدا
كنل ا فرعت نل ا هن طفل او قمل كحل او هيجورل ا ين ي طعت فوس كن او ،
اهيف ش ي عن ي يتل ا ةي نزل ا قرتفل او مهفل لصف ا

تا بوعصل ا عم لماعتل ا ةي فيك قفر عم ي ف يتدعاسم ااجرل ا
نا ديرت ي ن دعاسي لئل ا درولل ا . موي لك ين نل ا هجاوت ي يتل ا
ي ف ن ي ي ح ي س مئل ا ن ي ر خ ال ا دعاسن نل ا ديرنو لصف ا كنل ا فرعت
مئل ا علل ا ل وحو ققطن مئل ا ي دل ب

نل ا لئل ا او بختن مئل ا ي نورتل كئل ال ا باتكئل ا ي طعي نل ا مئل ا لئل ا وعدا
مكتمك ح مهعاست

ع دخي ال (ي يتل ا عو) اهترسا ا دارفأ دعاسي نل ا مئل ا لئل ا وعدا
قرطل ا لكب مئل ا ةعباتم ول وبق ديرتو مكب مهف نكل و ، اي حور

نل ا مكنم بلطاو ، تا قوال ا هذه ي ف هيجوتل او دعتمل ا ان ي طعي امك
نل ا م ، عوسي مس ا ي ف ايشال ا هذه لعل ا



Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make more Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual

Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom. God, help me to understand you better. Please help my family to understand you better also.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus ,
Amen,

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## A FEW BOOKS for NEW CHRISTIANS

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King James Version – The best and ideal would be the text of the 1611, [referring to the 66 books of the Old and New Testaments] as produced by the original translators.

Geneva Bible – Version of the Old Testament and New Testament produced starting around 1560. Produced with the help of T (Beza)., who also produced an accurate LATIN version of the New Testament, based on the Textus Receptus.

The Geneva Bible (several Editions of it) are available – as of this writing at www.archive.org in PDF

Bible of Jay Green – Jay Green was the Translator for the Trinitarian Bible Society. His work is based on the Ancient Koine Greek Text (Textus Receptus) from which he translated directly. His work encompasses both Hebrew as well as Koine Greek (The Greek spoken at the time of Jesus Christ).

The Translation of the New Testament [of Jay Green] can be found online in PDF for Free

R-La grande charte d'Angleterre ; ouvrage précédé d'un Précis – This is simply the MAGNA CHARTA, which recognizes liberty for everyone.

Gallagher, Mason - Was the Apostle Peter ever at Rome

Cannon of the Old Testament and the New Testament
or Why the Bible is Complete without the Apocrypha and
unwritten Traditions by Professor Archibald Alexander
Princeton Theological Seminary
1851 - Presbyterian Board of Publications. [[available online Free](#)]

Historical Evidences of the Truth of the Scripture Records
WITH SPECIAL REFERENCE TO THE DOUBTS AND
DISCOVERIES OF MODERN TIMES. by George
Rawlinson - Lectures Delivered at Oxford University
[\[available online Free \]](#)

The Apostolicity of Trinitarianism - by George Stanley
Faber - 1832 – 3 Vol / 3 Tomes [\[available online Free \]](#)

The image-worship of the Church of Rome : proved to be
contrary to Holy Scripture and the faith and discipline of the
primitive church ; and to involve contradictory and
irreconcilable doctrines within the Church of Rome itself
(1847)
by James Endell Tyler, 1789-1851

Calvin defended : a memoir of the life, character, and
principles of John Calvin (1909) by Smyth, Thomas, 1808-
1873 ; Publish: Philadelphia : Presbyterian Board of
Publication. [[available online Free](#)]

The Supreme Godhead of Christ, the Corner-stone of Christianity by W. Gordon - 1855[\[available online Free \]](#)

A history of the work of redemption containing the outlines of a body of divinity ...

Author: Edwards, Jonathan, 1703-1758.

Publication Info: Philadelphia,: Presbyterian board of publication, [\[available online Free \]](#)

The origin of pagan idolatry ascertained from historical testimony and circumstantial evidence. - by George Stanley Faber - 1816 3 Vol. / 3 Tomes [\[available online Free \]](#)

The Seventh General Council, the Second of Nicaea, Held A.D. 787, in which the Worship of Images was established - based on early documents by Rev. John Mendham - 1850 [documents how this far-reaching Council went away from early Christianity and the New Testament]

Worship of Mary by James Endell Tyler [\[available online Free \]](#)

The Papal System from its origin to the present time
A Historical Sketch of every doctrine, claim and practice of the Church of Rome by William Cathcart, DD
1872 – [\[available online Free \]](#)

The Protestant exiles of Zillerthal; their persecutions and expatriation from the Tyrol, on separating from the Romish church – [\[available online Free \]](#)

An essay on apostolical succession- being a defence of a genuine ministry – by Rev Thomas Powell - 1846

An inquiry into the history and theology of the ancient Vallenses and Albigenses; as exhibiting, agreeably to the promises, the perpetuity of the sincere church of Christ Publish info London, Seeley and Burnside, - by George Stanley Faber - 1838 [[available online Free](#)]

The Israel of the Alps. A complete history of the Waldenses and their colonies (1875) by Alexis Muston (History of the Waldensians) – 2 Vol/ 2 Tome – Available in English and Separately ALSO in French [[available online Free](#)]

Encouragement for Women

Amy Charmichael

AMY CARMICHAEL - From Sunrise Land
[[available online Free](#)]

AMY CARMICHAEL - Lotus buds (1910)
[[available online Free](#)]

AMY CARMICHAEL - Overweights of joy (1906)
[[available online Free](#)]

AMY CARMICHAEL -Walker of Tinnevelly (1916)
[[available online Free](#)]

AMY CARMICHAEL -After Everest ; the experiences of a mountaineer and medical mission (1936)
[[available online Free](#)]

AMY CARMICHAEL -The continuation of a story ([1914

[available online Free]

AMY CARMICHAEL -Ragland, pioneer (1922)
[available online Free]

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HISTORY OF HUNGARIAN CHRISTIANS

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HISTORY OF THE PROTESTANT CHURCH IN
HUNGARY By J. H. MERLE D'AUBIGNE -
1854 [available online Free]

Hungary and Kossuth-An Exposition of the Late Hungarian
Revolution by Tefft
1852 [available online Free]

Secret history of the Austrian government and of its ...
persecutions of Protestants By Joseph Alfred Michiels -
1859 [available online Free]

Sketches in Remembrance of the Hungarian Struggle for
Independence and National Freedom Edited by Kastner
(Circ. 1853) [available online Free]

GALLICA – <http://gallica.bnf.fr>

Histoire ecclésiastique – 3 Tomes - by Théodore de Bèze,
[available online Free]

BEZE-Sermons sur l'histoire de la résurrection de Notre-
Seigneur Jésus-Christ [available online Free]

DE BEZE - Confession de la foy chrestienne [available
online Free]

Vie de J. Calvin by Théodore de Bèze, [available online
Free]

Confession d'Augsbourg (français). 1550-Melanchthon
[available online Free]

La BIBLE-l'éd. de, Genève-par F. Perrin, 1567 [available
online Free]

Hobbes - Léviathan ou La matière, la forme et la puissance
d'un état ecclésiastique et civil [available online Free]

L'Église et l'État à Genève du vivant de Calvin
Roget, Amédée (1825-1883).
[available online Free]

LUTHER-Commentaire de l'épître aux Galates [available
online Free]

Petite chronique protestante de France [available online Free
]

Histoire de la guerre des hussites et du Concile de Basle
2 Tomes [recheck for accuracy]

Les Vaudois et l'Inquisition-par Th. de Cauzons (1908)
[\[available online Free \]](#)

Glossaire vaudois-par P.-M. Callet [\[available online Free \]](#)

Musée des protestans célèbres ou Portraits et notices
biographiques et littéraires des personnes les plus éminens
dans l'histoire de la réformation et du protestantisme par une
société de gens de lettres [\[available online Free \]](#)

(publ. par Mr. G. T. Doin; Publication : Paris : Weyer : Treuttel et Wurtz :
Scherff [et al.], 1821-1824 - 6 vol./6 Tomes : ill. ; in-8
Doin, Guillaume-Tell (1794-1854). Éditeur scientifique)

Notions élémentaires de grammaire comparée pour servir à
l'étude des trois langues classiques [\[available online Free \]](#)

Thesaurus graecae linguae ab Henrico Stephano constructus.
Tomus I : in quo praeter alia plurima quae primus praestitit
vocabula in certas classes distribuit, multiplici derivatorum
serie...

(Estienne, Henri (1528-1598). Auteur du texte Tomus I,II,III,IV : in quo
praeter alia plurima quae primus praestitit vocabula in certas classes
distribuit, multiplici derivatorum serie; Thesaurus graecae linguae ab
Henrico Stephano constructus) [\[available online Free \]](#)

La liberté chrétienne; étude sur le principe de la piété chez
Luther ; Strasbourg, Librairie Istra, 1922 - Will, Robert
[\[available online Free \]](#)

Bible-N.T.(français)-1523 - Lefèvre d'Étaples [\[available
online Free \]](#)

Calvin considéré comme exégète - Par Auguste Vesson
[\[available online Free \]](#)

Reuss, Rodolphe - Les églises protestantes d'Alsace pendant la Révolution (1789-1802) [[available online Free](#)]

WEBBER-Ethique_protestante-L'éthique protestante et l'esprit du capitalisme (1904-1905) [[available online Free](#)]

French Protestantism, 1559-1562 (1918)
Kelly, Caleb Guyer -[[available online Free](#)]

History of the French Protestant Refugees, from the Revocation of the Edict of Nantes 1854 [[available online Free](#)]

The History of the French, Walloon, Dutch and Other Foreign Protestant Refugees Settled in 1846 [[available online Free](#)]

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Italian and/or Spanish/Castillian/ etc

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Historia del Concilio Tridentino (SARPI) [[available online Free](#)]

Aldrete, Bernardo José de - Del origen, y principio de la lengua castellana ò romãce que oi se usa en España

SAVANAROLA-Vindicias historicas por la inocencia de Fr. Geronimo Savonarola

Biblia en lengua española traduzida palabra por palabra de la verdad hebrayca-FERRARA

Biblia. Español 11602-translaciones por Cypriano de Valera (misspelled occasionally as Cypriano de Varela) [[available online Free](#)]

Reina Valera 1602 – New Testament Available at www.archive.org [[available online Free](#)]

La Biblia : que es, los sacros libros del Vieio y Nuevo Testamento

Valera, Cipriano de, 1532-1625

Los dos tratados del papa, i de la misa - escritos por Cipriano D. Valera ; i por él publicados primero el a. 1588, luego el a. 1599; i ahora fielmente reimpresos [Madrid], 1851 [[available online Free](#)]

Valera, Cipriano de, 1532?-1625

Aviso a los de la iglesia romana, sobre la indiccion de jubiléo, por la bulla del papa Clemente octavo.

English Title = An ansvere or admonition to those of the Church of Rome, touching the iubile, proclaimed by the bull, made and set foorth by Pope Clement the eyght, for the yeare of our Lord. 1600. Translated out of French [[available online Free](#)]

Spanish Protestants in the Sixteenth Century by Cornelius August Wilkens French [[available online Free](#)]

Historia de Los Protestantes Españoles Y de Su Persecucion Por Felipe II – Adolfo de Castro – 1851 (also Available in English) [[available online Free](#)]

The Spanish Protestants and Their Persecution by Philip II

– 1851 - Adolfo de Castro [[available online Free](#)]

Institucion de la religion christiana;
Institutio Christianae religionis. Spanish
Calvin, Jean, 1509-1564

Institución religiosa escrita por Juan Calvino el año 1536 y
traduzida al castellano por Cipriano de Valera.
Calvino, Juan.

Catecismo que significa: forma de instruccion, que contiene
los principios de la religion de dios, util y necessario para
todo fiel Christiano : compuesto en manera de dialogo,
donde pregunta el maestro, y responde el discipulo
En casa de Ricardo del Campo, M.D.XCVI [1596] Calvino,
Juan.

Tratado para confirmar los pobres catiuos de Berueria en la
catolica y antigua se, y religion Christiana: y para los
consolar con la Palabra de Dios en las afliciones que
padecen por el evangelio de Iesu Christo. [...] Al fin deste
tratado hallareys un enxambre de los falsos milagros, y
illusiones del Demonio con que Maria de la visitacion priora
de la Anunciada de Lisboa engaño à muy muchos: y de
como fue descubierta y condenada al fin del año de .1588
En casa de Pedro Shorto, Año de. 1594
Valera, Cipriano de,

Biblia de Ferrara, corregida por Haham R. Samuel de
Casseres

The Protestant exiles of Madeira (c1860) French [[available
online Free](#)]

internal credibility; and their connection with Christianity; comprehending the substance of eight lectures read before the University of Oxford, in the year 1801; pursuant to the will of the late Rev. John Bampton, A.M. / By George Stanley Faber -Oxford : The University press, 1801 [Topic: defense of the authorship of Moses and the historical accuracy of the Old Testament] [[available online Free](#)]

TC The English Revisers' Greek Text-Shown to be Unauthorized, Except by Egyptian Copies Discarded [[available online Free](#)]

CANON of the Old and New Testament by Archibald Alexander [[available online Free](#)]

An inquiry into the integrity of the Greek Vulgate- or, Received text of the New Testament 1815 92mb [[available online Free](#)]

A vindication of 1 John, v. 7 from the objections of M. Griesbach [[available online Free](#)]

The Burning of the Bibles- Defence of the Protestant Version – Nathan Moore - 1843

A dictionarie of the French and English tongues 1611 Cotgrave, Randle - [[available online Free](#)]

The Canon of the New Testament vindicated in answer to the objections of J.T. in his Amyntor, with several additions [[available online Free](#)]

the paramount authority of the Holy Scriptures vindicated (1868)

Resurrection of Jesus Christ, or the necessity of Personal Repentance for Salvation.

The Translations have been accomplished all around the world in many languages, starting with changeover from the older accurate Greek Text, to the modern invented one, starting between 1904 and 1910 depending on which edition, which translation team, and which publisher.

We cannot recommend: the New Testament or Bible of Louis Segond. This man was probably well intentioned, but his translation are actually based on the 8th Critical edition of Tischendorf, who opposed the Reformation, the Historicity of the Books of the Bible, and the Greek Text used by Christians for thousands of years.

For additional information on versions, type on the Internet Search: “verses missing in the NIV” and you will find more material.

We cannot recommend the english-language NKJV, even though it claims to depend on the Textus Receptus. That is not exactly accurate. The NKJV makes this claim based on the eclectic [mixed and confused] greek text collated officially by Herman von Soden. The problem is that von Soden did not accomplish this by himself and used 40 assistants, without recording who chose which text or the names of those students. Herman Hoskier [Scholar, University of Michigan] was accurate in demonstrating the links between Sinaiticus, Vaticanus, and the Greek Text of Von Soden. Thus what is explained as being “based on” the Textus Receptus actually was a departure from that very text.

The Old Testaments of almost all modern language Bibles, in almost all languages is a CHANGED text. It does NOT conform to the historic Old Testament, and is based instead on the recent work of the German Kittel, who can be easily considered an Apostate by historic Lutheran standards. (more in a momentf).

The Old Testament of the NKJV is based on the New Hebrew Translation of Kittel. [die Biblia Hebraica von Rudolf Kittel] Kittel remains problematic for his own approach to translation.

Kittel, the translator of the Old Testament [for almost all modern editions of the Bible]:

1. Did not believe that the Pentateuch he translated was accurate.
2. Did not believe that the Pentateuch he translated was the same as the original Pentateuch.
3. Did not believe in the inspiration of the Old Testament or the New Testament.

4. Did not believe in what Martin Luther would believe would constitute Salvation (salvation by Faith alone, in Christ Jesus alone).
5. Considered the Old Testament to be a mixture compiled by tribes who were themselves confused about their own religion.

Most people today who are Christians would consider Kittel to be a Heretical Apostate since he denies the inspiration of the Bible and the accuracy of the words of Jesus in the New Testament. Kittel today would be refused to be allowed to be a Pastor or a translator. His translation work misleads

and misguides people into error, whenever they read his work.

The Evidence against Kittel is not small. It is simply the work of Kittel himself, and what he wrote. Much of the evidence can be found in:

A history of the Hebrews (1895) by R Kittel – 2 Vol

Essentially, Kittel proceeds from a number of directions to undermine the Old Testament and the history of the Hebrews, by pretending to take a scholarly approach. Kittel did not seem to like the Hebrews much, but he did seem to like ancient pagan and mystery religions. (see the Two Babylons by Hislop, or History of the Temple by Edersheim, and then compare).

His son Gerhard Kittel, a “scholar” who worked for the German Bible Society in Germany in World War II, with full approval of the State, ALSO was not a Christian and would ALSO be considered an apostate. Gerhard Kittel served as advisor to the leader of Germany in World War II. After the war, Gerhard Kittel was tried for War Crimes.

On the basis of the Documentation, those who believe in the Bible and in Historic Christianity are compelled to find ALTERNATIVE texts to the Old Testament translated by Kittel or the New Testaments that depart from the historic Ancient Koine Greek.

Both Kittel Sr and Kittel Jr appear to have been false Christians, and may continue to mislead many. People who cannot understand how this can happen may want to read a few books including :

Seduction of Christianity by Dave Hunt.

The Agony of Deceit by Horton
Hidden Dangers of the Rainbow by C. Cumbey
The Battle for the Bible by Harold Lindsell (Editor of
Christianity Today)

Those who want more information about Kittel should
consult:

- 1) Problems with Kittel – Short paper sometimes available
online or at www.archive.org
- 2) The Theological Faculty of the University of Jena during
the Third in PDF [can be found online sometimes]
by S. Heschel, Professor, Dartmouth College
- 3) Theologians under : Gerhard Kittel, Paul Althaus, and
Emanuel Hirsch / Robert P. Ericksen.
Publish info New Haven : **Yale University** Press, 1985.
(New Haven, 1987)
- 4) Leonore Siegele - Wenschkewitz, Neutestamentliche
Wissenschaft vor der Judenfrage: Gerhard Kittels
theologische Arbeit im Wandel deutscher Geschichte
(München: Kaiser, 1980).
- 5) Rethinking the German Church Struggle
by John S. Conway [online]
<http://motlc.wiesenthal.com/resources/books/annual4/chap18.html>
- 6) Betrayal: German Churches and the Holocaust
by Robert P. Ericksen (Editor), Susannah Heschel (Editor)

Questions about (PDF) Ebooks:

- **I notice that you have lists of Ebooks here.**
- **I understand that you may want others to know about the books, but why here ?**
- There are several reasons why this was done.
 - 1) so that people who know nothing about Christianity have a place to start. There are now thousands of books about Christianity available. Knowing where to begin can be difficult. These books simply represent ideas and a potential starting place.
 - 2) so that people can learn what other Christians were like, who lived **before**. We live in a world that still concentrates on the tasks of the moment, but pays little attention to the past. Today, many people do not know **HOW** other Christians lived their daily lives, in centuries past. Some of these books are from the past. They offer the struggles and the methods of responding through their Christian faith, in their own daily lives, some from hundreds of years ago. In addition, many of those books are documented and have good sources. This seems to be a good way for Christians from the past to encourage those in the present.
 - 3) Histories of certain Christians **DO** belong to those who are those who are native to those churches, those geographic areas, or who speak those languages.

But although that is true, many churches today have communities or denominations that have transcended **and surpassed the local geographic areas from where they initially or originally arose**. It is good for believers who are from **OTHER** geographic areas, to learn more about foreign languages and foreign cultures. Anything that can help to accomplish this, is movement

in the right direction.

- 4) It is normal for people to believe that if their church or their denomination is in one geographic location, that The history of that place is best expressed by those who are LOCAL historians. Unfortunately, today, this is often NOT accurate.

The reason is that many places have suffered from wars and from local disasters. This is especially true in Africa and the Near and Middle East. The Local historic records and documents were destroyed. Those documents that have survived, has survived OUTSIDE of those Areas of conflict. Much of their earlier history of the Eastern portion of the Roman Empire, is mostly known because of the record keepers of the West, and because of the travelers from the areas of Western Christianity. In many ways, Western Christianity is often still the record keeper of those from the East.

There is a great deal of historical records in the West, about the Near East. Those who live there today in the near East and Middle East know almost nothing about. We suggest some sources that may be of assistance.

- So you want to bring people closer, and that is a good answer, but why include records or books from England or from French speaking authors ?

1) Much of the material dealing with Eastern Orthodoxy OR dealing with the matters of Syria, The Byzantine Empire, Africa or Asia, were written about, in French. Please remember that until very recently, FRENCH was the language of the educated classes around the world, AND that it *was the MAIN language for diplomats, consuls and ambassadors and envoys*. As a result, there is value in helping those who

have an interest in French ALSO know where to start, concerning matters of Faith and History.

Some of the material listed in [French simply gives people a starting point for learning about Christianity in Europe, from a non-English point of view](#). Other books are listed so that people can read some of those sources firsthand, for themselves and come to their own conclusions.

English Christians should be happy that they have a great spiritual heritage and examples, and rejoice also that the French can say the same. The examples of the strong and good Christians that have come before belong to everyone to all Christians, to all those who aspire to have good examples.

About the materials that deal with England, most of the world STILL does not realize that the records in England are usually MUCH older than the ecclesiastical records of OTHER areas of the world. England was divided up into geographic areas and Churches had great influence in the nation. That had not changed in England until the last few decades. Some of the records about Christianity in England

Go back for more than one thousand years, in an UNBROKEN line. One can follow the changes to the diocese through the different languages, through the different or changing legal documents and through the Rights confirmed to the churches.

Other areas of the world are claimed to be very ANCIENT in dealing with Christianity, but there is very little of actual documentation, of actual agreements, of actual legal descriptions, of actual records of local ceremonies, of actual local church councils, of the relationship between the secular State law, and the guidelines or rules of the Church. England was never invaded by those who posed a direct threat to its church institutions. The records were kept, so the records and documentation are in fact a much stronger Basis for the documenting of Christianity in earlier times.

Most Christians from the East do not know about this, and it would be good for them to learn more. In addition, there are also records in the Nations and Provinces of Europe, that have been kept where Roman Catholic Records demonstrate the authenticity of earlier Christian groups that pre-date the authority of the Bishop of Rome, even in the Western half of the Roman Empire. Some of those sources are listed herein also.

Finally, in the matter of suggesting books about Christianity and Other languages, please remember that each group likes to learn about its own past, and its own progress.

The French should be humbly proud of those Christians who were in France and who were brave and wise and demonstrated courage and a strong faithfulness to God. The Germans should learn and know the same thing about their history, as should the Spaniards and the Germans, and each and every other Nation and People-group. No matter who we are or where we are from, we can find something positive and good to encourage us and be glad that there were some who came before us, to show us a better way to live, by their faith and their Godly examples.

In closing it would be good perhaps to state what is obvious:

This ebook is likely to travel far and wide. Feel free to post online and use and print.

In many parts of the world, Christianity is deliberately falsely represented. It is represented as IF faith in God would make

someone “anti-intellectual” or somehow afraid of ideas or thinking. Nothing could be further from the truth.

Many people today do not know that the history of science today is edited to leave out the deep Christianity that most of the top scientists have held until very recent times.

Since God created the World and the scientific laws that govern it, it makes sense that God is the designer. No one is more scientific than God.

Many of the great scientists in the World are still Active Christians, with a consciously DEEP faith in God. Christians are not afraid of thinking for themselves. There are many secularists today who attempt to suggest that Christianity is for those who are feeble. The truth is that many of those are too feeble and too intellectually unprepared to answer the questions that Christianity asks of each man and each woman.

Those who do not have faith in Jesus Christ and who are secular simply often worship themselves, under the disguise of the theory of Evolution. But the chaos of the world today leaves most who are secular WITHOUT a guide or a method to explain either purpose in life, or the events that are taking place across the planet. Christianity with its record of 2000 years – (and please do not confuse the Vatican with Christianity, they are often not the same) – has a record of helping people navigate in difficult times.

Christianity teaches leaders to be humble and accountable, it helps merchants to trade honestly, and fathers to love their children and their wife. Christianity finds no value in doing harm to others for the purpose of self-interest. Usually doing harm to others is a method of expressing that ones faith in God is **insufficient**, therefore [the logic goes, that] harm must be done to others.

Behaving in that wrong manner is simply a Lack of faith in God, and therefore those who harm others from Other faiths and other religions are usually demonstrating a Lack of Faith in the God that *THEY* worship.

If God is all powerful, and if God can change the minds of others, and if God can reveal himself, then WHY harm anyone else who does not agree ? During THIS lifetime, it seems that each of us has the right to be wrong ,and the right to make up his own mind. Is it not up to God to deal with others in the afterlife ?

We provide answers, and help for those who seek truth (yes actual truth can be actually found and discovered, which is a shocking statement to many people who thought this was not genuinely possible).

God is a loving God. He offers Eternal Life to those who repent and believe in his message in the New Testament. But God also allows each individual to decide for themselves. This does not allow any of us to change or decide the rules. God is still God. We all are under his rules every time we are breathing, with each pulse that continues to beat in our heart.

God does not convince people against their Will. That annoys some people also, because they would like God to make decisions for them. But if people want to be Free, let them demonstrate this by exercising their own Freedom of choosing whether to follow God or not. (being able to chose to accept or reject God is not the same as being able to chose the consequences. Only the choice of which direction to Go is up to us. The consequences are whatever God has Actually declared them to be. Agreeing with Him or not will not change this.

Christianity is a source of internal strength and provides answers that almost no other religious system even claims to provide or attempts to provide.

Something usually happens to those who are intellectually honest and investigate Christianity. Many times, they find that Christianity is the most authentic, accurate and historic account of the history of the world.

It is the *genuine* answers and the genuine internal peace and help that Christians can find through their God which bothers those who are afraid to search for God. We only hope that each person will embrace their spiritual journey
And take the challenge upon themselves to ask the question about how to find Truth and accurate answers.

The answers CAN be found. Some of these books are simply provided to help people find a few of the pieces that will serve as a means to encourage them in thinking and in having their inner questions answered.

We continue to find more answers every day. We have not arrived and we certainly are not perfect. But if we have helped others to proceed a bit farther on their own journeys, certainly the effort will not have been in vain.

Psalm 50:15

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm 90

91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and show him my salvation.

Psalm 23

23:1 A Psalm of David. The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart**.

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD **with my whole heart**; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD **with my whole heart**, in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him **with my whole heart**.

(Psa 119:10 KJV) **With my whole heart** have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe **with my whole heart**.

(Psa 119:58 KJV) I entreated thy favour **with my whole heart**: be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts **with my whole heart**.

(Psa 119:145 KJV) KOPH. I cried **with my whole heart**; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee **with my whole heart**: before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto **me with her whole heart**, but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me **with their whole heart**.

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly **with my whole heart** and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Christian Conversions - According to the Bible - Can NEVER be forced.

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL.

Don't Let anyone tell you that Christians support Forced Conversions.

That is False. True Christianity is NEVER forced.



Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offering help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the Jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason, **God is going to give them what they want.** Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those “who have wisdom” will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number "six" [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called "*Jesus is coming*" and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

This is a **Bar Code**. It is officially called the **UPC Universal Product Code**. It has been supplemented by the use of **RFID Tags**

ISBN



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The "6-6-6" are the two vertical lines on each side of the bar code, along with the middle two lines. They are used to tell the computers how to align the bar code for scanning.



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**IS the UPC
UNIVERSAL
PRODUCT
CODE
the Precursor
System**

to **Individual
Human Branding**

?

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Did you just laugh ?

Those silly bar codes...

That was pretty funny ...

But seriously... What does your laughter tell you about yourself ?

Does it tell you that the idea of tracking you is so strange, that you have really never thought about it before ?

Do you think that other people may have thought about it, even though **you** might not ?

England has more than 2 Million cameras right now.

Do they track everything because all things are a strong danger ?
Or...do the cameras track people...***just in case*** ?

So what do you think would happen if someone could track you 1) 100% of the time 2) with 100% certainty 3) with 100% accuracy 4) with 100% of all that you do ?

If Tracking with a mark on your right-hand or forehead becomes mandatory by law, and it will be a crime to not have that mark, and it will also be impossible to buy or sell without it, do you know how you would respond ?

What would you do if your eternal destiny largely depended on your answer to this question ?

If you are still here ***when*** these questions are valid, you should know your eternal destiny (after death...for eternity) **does** depend on your answer.

The Book of Revelation, The Characteristics of the First Beast How All humans will be the ones Deceived and actually ALL Humans [with one exception] Worship the Beast

Revelation 13:1

The Power of the Beast comes from Satan

Satan

2 And **the beast** which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and **the dragon gave him** his power, and his seat, and great authority.

Oops: Satan-worship is not a good idea

Revelation 13:

4 And **they worshipped the dragon** which gave power unto the beast: and they **worshipped the beast**, saying, Who is like unto the beast? who is able to make war with him?

Revelation 13:

The Beast

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
7 And it was given unto him to make war with the saints, and to overcome them: **and power was given him over all kindreds, and tongues, and nations.**

5 minutes of information to change
your Eternal destination ?

Revelation 13:

The Beast

8 And **all** that dwell upon the earth **shall worship him**, whose names are **not written** in the **book of life** of the Lamb slain from the foundation of the world.

Every single human worships the beast, *unless* their individual name is written in God's *book of life*

Revelation 13:

It takes a special understanding to understand what is being said.

9 If any man have an ear, let him hear.

Note: The First Beast is the Anti-Christ

The Characteristics of the Second Beast and 666

Revelation 13:

13:11 And I beheld **another beast** coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The False Prophet

Revelation 13:

12 And **he** exerciseth all the power of the **first beast** before him, and causeth the earth and them which dwell therein **to worship the first beast**, whose deadly wound was healed.

False Prophet

The AntiChrist

Revelation 13:

13 And **he** doeth great wonders, so that **he** maketh fire come down from heaven on the earth in the sight of men,

Revelation 13:14 And deceiveth them that dwell on the earth by the means of those miracles which **he** had power to do in the sight of **the beast**; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

False Prophet

Revelation 13:15 And **he** had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Image of the beast may be a Robot or computer image, or a hologram, But it is an entity through which the Beast [Anti-Christ] extends power over mankind

Revelation 13:16 And **he causeth all**, both small and great, rich and poor, free and bond, **to receive a mark in their right hand, or in their foreheads:**

17 And **that no man might buy or sell**, save [except] he that had the mark, or the name of the beast, or the number of his name.

"Man" = Mankind, men AND women

Revelation 13:18 Here is wisdom. Let **him that hath understanding** count the number of **the beast**: for it is **the number of a man**; and his number is **Six hundred threescore and six**. [6-6-6]

(Phil 4:3 KJV) [Saint Paul Knew of the Book of Life:] And I entreat [ask] thee also, true yokefellow, [fellow-worker] help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names **are in the book of life.**

(Rev 3:5 KJV) He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the **book of life**, but I will confess his name before my Father, and before his angels.

Anti-Christ

(Rev 13:8 KJV) And **all** that dwell upon the earth shall worship him, whose names are not written in the **book of life** of the Lamb slain from the foundation of the world.

(Rev 17:8 KJV) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, **whose names were not written in the book of life** from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(Rev 20:12 KJV) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the **book of life**: and the dead were judged out of those things which were written in the books, according to their works.

Note: this is NOT salvation by good works. Remember Matthew 25:32

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: This is simply where the books are opened to divide those who have truly and sincerely accepted the teachings of Jesus Christ from those who have not. As Jesus said John 8:24: "for if ye believe not that I am he, ye shall die in your sins". See the rest of the pages herein for information on how to be saved and have Eternal Life.

(Rev 20:15 KJV) And whosoever was **not found written in the book of life** was cast into the lake of fire.

(Rev 21:27 KJV) And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's **book of life.**

(Rev 22:19 KJV) And if any man **shall take away from the words** of the book of this prophecy, God shall take away his part out of the **book of life**, and out of the holy city, and from the things which are written in this book.

This warning in Rev 22:19 refers to Institutions or Translators who change the words of the Bible

God claims that He knows each of our hearts. God also claims to know everything about us, all of our accomplishments and all of our sins also. But God sends Jesus Christ to save us through His words in the New Testament. Those who ignore them take a heavy risk to themselves, especially where this risk is one of Eternity.

As the saying goes, Eternity is a long time to be wrong. For that reason, it is important to understand who Jesus Christ truly is and who He actually claimed to be.

Here is where all of this connects back to the End of Days: Those who accept to take and participate in the economic system that incorporates the use of the number “six hundred and sixty six” on their right-hand or their forehead forfeit [give up] their opportunity for Eternal Life and Heaven, and Eternity with God.

According to the Bible, Satan is not some clever guy meant to give people just “ a little bit of harmless fun”. Satan is not your buddy. Satan is not your friend, simply out to help you have a “good time”.

Satan is a real being, who is one of the most powerful and intelligent beings ever created.

He used to be an Angel, but turned against God. Satan is the one who will be in charge of the planet during the time of the false Messiah.

This is standard historic Christian doctrine, and this is the doctrines that have been proclaimed since the Early Christians. These are NOT innovations, these are not anything new. [sources - Free - provided at the of this for those who want to know more in PDF Download]

You may ask: Well, what does this have to do with the End of Days and the Economic System ?

God wants people to worship him Freely, but if they want to oppose God, God will allow them to make that choice. But making a choice, is not the same thing as being able to chose the consequences of that choice.

There is no one in Christianity who will convince anyone against their Will to worship God. God tells each person they are responsible. From that point on, the burden is on them, they can respond to God or not, and their own response determines their own fate and consequences, especially for Eternity.

The nature of a God is that He makes the rules and is not required to explain anything to anyone. However because God loves each person and wants them to chose Him (and not chose to follow Satan), God wrote roughly 1500 pages of material in the Old and New Testament (the Bible) to help people make their own choice.

The specific characteristic of accepting to use the Economic [most likely cashless] system is that those humans who use it must agree to accept the False messiah as their own savior.

The Bible refers to this as worship. Let us not lose track of definitions: It does not matter whether the person will admit this or not. Worship consists of doing the actions that a deity, such as God, would understand worship to be.

God says that those who accept to take the economic mark in their right-hand or their forehead will forfeit their Life with Him, and will never be able to be saved.

From that point on, those who have accepted to use the economic system by the mark on their right hand or forehead have declared themselves - by their action - to be the enemy of God.

But God is the one who deals with those who are His enemies. The presumption is also that those who have agreed to accept the new economic cashless system which uses the mark have undergone an internal change. By their action, they have agreed to be under the dominion of evil (just like those who accepted Sauron in the Lord of the Rings) and this new allegiance to the False Messiah, His economic system of the mark, and the acceptance of the ruler of the False Messiah who will accomplish many false miracles (through the power of the fallen angel Satan) has consequences: it will change the person who takes this mark, even while they will deny that inner transformation to the willing acceptance of evil has taken place.

In anycase, it will not be enough to reject the Mark. People who decide to reject the mark, and there will be

millions, are hardly okay or alright. They will have very little time to actually decide and accept to believe the words of Jesus Christ in the New Testament, if they can find New Testaments that are accurate.

The New Testament that is accurate is that which has been used by the Historic Christian Church for thousands of years. If it was good enough for the Earlier Christians, it remains good enough today.

This would be the New Testaments that are based on the received text of the Koine Greek New Testament. This would include the Scrivener Version of 1860 [FHA Scrivener] [do not use versions of his, published after his death], and the standard Koine Greek version of the New Testament published by Cura. P. Wilson, such as the version of 1833.

These two Ancient Koine Greek Testaments are based on the {western calendar} 1550-51 greek text of Robert Estienne, sometimes called Stephens or Stephanus.

The False Messiah in the New Testament has another name. He is not the true Christ, therefore by falsely claiming to be the true one, he reveals himself to be the AntiChrist. But remember at that point in time where He rules, he will not be officially claiming to be evil. On the contrary, he will claim to be the true Messiah of love, miracles and peace.

These facts then are what missionaries may share. Missionaries do not work for any government of the West, as this is prohibited and illegal in the West.

[Missionaries in Islam often ARE funded by their own islamic republic].

Christian Missionaries have only one goal which is to inform and acquaint you with facts that you may find interesting and that may save your Eternal life for you and your family.

Listening to any missionary will not make you a Christian. Missionaries are ordinary people. They have decided that they will try to help others by presenting truth and kindness to others. Those who hear what they have to say are free to accept or reject what they say. That is all.

Missionaries are usually very educated and devote much time (often many years) to learning about other people and about other cultures. They do not try to do this in order to gain their Eternal Life. By definition, Christians *already have* accepted and received Eternal Life.

Christians do not need to worry about Salvation by doing good works. *For the true Christian, there is no relationship between good works and obtaining salvation.* Salvation for each individual on the planet is Free, Christians are those who have understood and accepted to believe this. They already possess this from the instant that they become Christians and accept the words of Jesus in the New Testament.

Missionaries do NOT earn their way to heaven by saving or converting other people.

Missionaries agree to share the good news of Christianity, because of the individual and personal good that this same message has accomplished for them, on the inside of who they are. Missionaries risk a lot to communicate the Love of God to others. Most people cannot even understand this. Many people today have lives that are without hope and without purpose. Millions are aimless and without goals on the larger scale. But Christians will risk much to share the gospel with others, because that is what God commands them to do and wants them to do.

In England the challenge is not that people are ignorant of how to be saved and have Eternal life. Many are, but the challenge is for those who have already heard this to understand that this is really true, genuinely accurate. It is easy to hide doubts behind the walls of the propaganda that is falsely called “science” these days.

People think they must not admit to being religious, since this might not be “sophisticated”. But God is the most sophisticated one of all. As the saying goes: **He is no fool to give up that which cannot keep, in order to gain that which he cannot loose** [referring to Eternal Life offered by God through Christ].

As they will admit, Missionaries are sinners also. If you do not believe this, ask them. Then ask them what they have done about their own sins, and listen to their answers. Missionaries do not claim to be better than others. They only claim that the mercy of God that has

been given to them, can be given to everyone else also.

Missionaries could be anywhere else in the world. They may not have to come to your area of the planet. But if God sends them there, maybe you should thank God that he cares enough to send those who risk hardship and difficulty for being brave enough to try to obey God and give you information that may save your Eternal life.

Most missionaries have given up a life of comfort and riches that they could have had in their own nations. They have made this choice to try to show the love of God to others. This example is worthy of kindness and respect.

Christians usually are there to help, or to establish schools or hospitals. Christians do not do these things in order to earn or merit their eternal life. They do these things as a result of being transformed and changed for the betterment [amelioration] of others, by God

Christians are not a witness to themselves, but to the God that they serve. Those who worship a mean and cruel God will become mean and cruel. Those who worship a God of love and help and mercy and kindness will demonstrate love, help, mercy and kindness to others. People become like the God they serve.

Some people say that if a person has harmed a Christian, that they cannot become a Christian. But

that is NOT true. Saint Paul, even before he became a Christian persecuted Christians. Then God showed Him how Paul was acting against God. Paul became a Christian.

Jesus Christ came to save everyone including murderers and prostitutes. No one is holy enough to be allowed into Heaven with any sins or imperfection in their life. God is too Holy to allow this. God can regenerate and change anyone if they are sincere when they repent, and if they are seeking God with all of their heart. Read it for yourself in the New Testament gospel of John.

There is no need to be afraid, or to allow fear to be in control. Christianity teaches a life of inner peace, not a life ruled by fear.

No one in true Christianity will ever convert you by force, since that would be disrespectful to God, and an infringement upon His dominion. There are many people in religions that are very rich because they try to censor and keep information from reaching those who would benefit most by it.

Many of those same people are rich, and do not want their positions to be affected. They would rule by fear and the threat of force and violence. Humans who try these methods bring great curses upon themselves. Questions that have been raised legitimately require answers. The events which have been predicted will occur. They cannot be stopped by humans (though they may be delayed by prayer).

There are some books listed along with this New Testament. We would urge you to consider them so that you may find the answers you are seeking:

Historic Mainstream Books that may be of use:

Jesus is Coming by W.E.B. Blackstone
available online for Free [PDF] at www.archive.org

How to study the Bible by R.A. Torrey
available online for Free [PDF]

The Canon of the Old and New Testaments by
Archibald Alexander - available online for Free [PDF]

Pilgrim's Progress - An explanation of the life as a Christian, in narrative. Very good, Other language versions are known to exist in French, German, Dutch, Arabic, and Chinese. Available online for Free Pdf and maybe from Google Books.

an explanation of the number 666 = "Recapitulated apostasy the true rationale of the concealed" name of the Roman empire by George Stanley Faber - best for those Christians and/or for those who know English language well Available for Free online at Archive.org or with Google books

Versions of the Bible that are sound and accurate include:

Ethiopic New Testament – 1857

Available for Free online [PDF] at Archive.org or with Google books

Italian Diodati Edition – Original

Available for Free online at [Archive.org](https://archive.org) or with [Google books](https://books.google.com)

Spanish – 1602 Reina Valera Edition - Original

Available for Free online at [Archive.org](https://archive.org) or with [Google books](https://books.google.com)

The Arabic Bible - 1869 Cornelius Van Dyke [We recommend the original editions of 1867 and 1869 only] - Available for Free online [PDF] at [Archive.org](https://archive.org) or with [Google books](https://books.google.com)

Sanskrit / Sanscrit Bible – Yes, Sanskrit is still used today in India. The Sanscrit edition that is accurate is the version by Wenger. Available for Free online [PDF] at [Archive.org](https://archive.org) or with [Google books](https://books.google.com)

Tamil – (Tamou) Edition of 1859 (India)

Available for Free online [PDF] at [Archive.org](https://archive.org) or with [Google books](https://books.google.com)

Karen – The Karen New Testament (Sgau Karen)

Available for Free online [PDF] at [Archive.org](https://archive.org) or with [Google books](https://books.google.com)

Burmese – Myanmar – Burma – New Testament available. Edition of 1850.

Available for Free online [PDF] at [Archive.org](https://archive.org) or with [Google books](https://books.google.com)

Hindi – The New Testament in Hindi, also called Hindustani. Editions preferable before 1881.

Available for Free online [PDF] at [Archive.org](https://archive.org) or with [Google books](https://books.google.com)

Le Nouveau Testament – Ostervald – 1868-72 (be cautious as many Ostervald and David Martin versions in French have been altered). The french

version of Louis Segond is popular but is actually based on the text of Westcott and Hort.

Accurate Osterval version available for Free online at Archive.org or with Google books

Hungarian Bible – 1692 – Original

Available for Free online at Archive.org or with Google books

The Persian New Testament – 1837 version of Henry Martyn - Available for Free online [PDF] at Archive.org or with Google books

All the Messianic Prophecies of the Bible by Lockyer.

The Hidden Dangers of the Rainbow by C. Cumbey.

The Case for Christ - Strobel

Eines Christen reise nach der seligen ewigkeit : welche in unterschiedlichen artigen sinnbildern, den gantzen zustand einer bussfertigen und gottsuchenden seele vorstellet in englischer sprache beschrieben durch Johann Bunjan, lehrer in Betford, um seiner fürtrefflichkeit willen in die hochteutsche sprache übersetzt

Le voyage du Chrétien vers l'éternité bienheureuse : ou l'on voit représentés, sous diverses images, les différents états, les progrès et l'heureuse fin d'une ame Chrétienne qui cherche dieu en Jésus-Christ

Auteur(s) : Bunyan, John (1628-1688). Auteur du texte

Le pèlerinage d'un nommé Chrétien - écrit sous l'allégorie d'un songe / [par John Bunyan] ; trad. de l'anglais avec une préf. [par Robert Estienne]

Available for Free online at Archive.org or with Google books

Baxter, Richard Title Die ewige Ruhe der Heiligen. Dargestellt von Richard Baxter.

Pilgerreise zur seligen Ewigkeit. Von Johann Bunyan. Aus dem Englischen neu übersetzt

Der himlische Wandersmann : oder Eine Beschreibung vom Menschen der in Himmel kommt: Sammt dem Wege darin er wandelt, den Zeichen und der Spure da er durchgeheth, und einige Anweisungen wie man laufen soll das Kleinod zu ergreifen / Beschrieben in Englischer Sprache durch Johannes Bunyan.

Il pellegrinaggio del cristiano / tradotto dall' inglese di John Bunyan dal Stanislao Bianciardi
Firenze : Tipografia e. Libr. Claudiana

Author Bunyan, John, 1628-1688

Title Tian lu li cheng

[China] : Mei yi mei zong hui, 1857

El viador, bajo del simil de un sueño por Juan Bunyan

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

-- Article 18 of the U.N. Universal Declaration of Human Rights --

**Christian Conversions - According to the Bible -
Can NEVER be forced.**

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL.

Don't Let anyone tell you that Christians support Forced Conversions.

That is False. **True Christianity is NEVER forced.**



Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

The right to join together and express one's belief

ⁱThe subject of the End Times in the west is called Biblical Prophecy. For more information on this topic, feel free to consult the standard books on this including: The Late Great Planet Earth (Lindsey), and the Charts of Clarence Larkin may give someone a quick overview. Things to come by Dwight Pentecost is interesting though technical. Hidden Dangers of the Rainbow by Cumbey will offer a quick read to those who are able to obtain a rare copy. The Christian in Complete Armor by Gurnall [Free Online] will offer a source of spiritual strength to those who have the courage and wisdom to read it.

Some of Larkin's Material is available for Free online.

Remedy and Help for Occult & Demonic Forces

We include this short section for those who would like to take immediate action, in order to help their life or the life of someone that they care about.

The following covers a topic called the topic of “disembodied spirits” or the topic of Spirits in the world around us.

Christianity teaches that there are 1) spiritual forces that are created by Him, and that work with God, and 2) that there are spiritual forces that rebelled against God, and try to use their influence to harm the good that God accomplishes.

Christianity does NOT recognize that there are neutral spiritual forces. Christianity does not recognize that there are spirits that roam the earth with no destination or purpose. Christianity teaches that spiritual forces may attempt to contact or respond those who seek them, and that those forces are evil and will do harm to humans.

The reason is that Humans can be deceived by spiritual forces that would claim to be good, but are not. The Christian solution is to simply have nothing to do with forces that are not part of the Kingdom of God and of Jesus Christ.

Those who disagree have the right to chose, but should not complain if they find out that the spiritual forces they contact truly are evil and deceive them. Most people do NOT find this out for many years, until their life is wasted and it is too late to do much for God. THAT is exactly the purpose of those forces, to cause humans to spend their life and their time chasing things which do not matter instead of investing in their own spiritual future, in the afterlife.

Some people think that life is to be lived on Earth, while others understand that life here is simply a down-payment. Life here is simply time to prepare for the next thousands of years, with God and others who serve Him.

Christianity does NOT recognize the category of spiritual entities (spirits) that are full of Mischief, or mischievous.

Christianity would conclude that those spirits, where they actually exist, are causing mischief as a trick to prompt humans to become involved with them, in the same manner as a human will pull a piece of string in front of a CAT in order to watch the cat react.

There are humans who have ALREADY found out that certain spiritual forces are Evil. These people have tried to get rid of them but do not know how. There is no solution that exists other than to genuinely become a Christian and then take the steps that the Bible instructs.

Incantations and rituals do not “force” any spiritual entity to do anything. No ritual by a priest was ever effective BECAUSE it was a ritual, or because it contained certain words. However, spirits DO respond to those who are truly Christians, and THEY can certainly tell those who are genuinely Christians (followers of the true Jesus Christ), and those who are faking this or are insincere. It is a BAD idea to attempt to fool or deceive a Demon. THAT does not work, AND humans who try this only end up with much ensnarement by those demonic forces.

There are solutions to these dilemmas. None of them will work for those who are not saved or for those who are NOT Christian. Try it if you want, but be prepared for the consequences.

Demonic Spirits play by the rules that GOD lays down and NOT by the rules that you may have been mis-led into believing by some slick occult publishing company.

Witches have precious little power in fact, and the few that do are under such oppression and such personal bondage that they have no freedom, but they will not speak this truth to others.

The price of their freedom (they have been told) is the ensnarement or seduction of others. The following prayers are provided in case they are of assistance. Those who use them must be true Christians, and recognized by God as such.

Having said that, spiritual warfare and spiritual conflict (since this IS that area: the conflict in spiritual realms between spiritual forces) is very much like running or any other long distance task: it is long term preparation that makes the difference.

A new Christian is NOT to be dealing with demonic forces, and would be well advised to seek advice from those who are serious, sober, and committed genuine Christians for many years, before dealing with these areas.

Many books have been written on this topic. Many of them are written by those who are occultists who are possessed and seeking to mislead others. We will recommend OTHER Christian books at the end of this section for those who wish to pursue these matters with the seriousness they deserve. Most of the books available in these areas for Christians are written in English or German.

Also, it may not be enough to pray these prayers once. It may take much time to have the impact desired. **In order to have personal victory in these areas over demonic spirits:**

- 1) One must be a Genuine Christian

- 2) One must seek to actively follow God
- 3) One must spend much TIME reading the Bible, and
- 4) One must spend much TIME praying and learning HOW to pray to God in the name of Jesus Christ, in accordance (agreement) with the information and principles explained in the New Testament.

prayer of renunciation of Demonic Forces

Prayer to renounce witchcraft and/or any spiritual practice contrary to God and His given instructions

{ Whether you have decided to become a Christian 20 years ago or five minutes ago, you can still pray this prayer. If you are not a Christian believer, or if you are confused about what this means, no problem. Just go to the section on how to become a Christian, pray that prayer, and then come back and pray this one }

Lord God, I do not come always to talk with you when I should Lord, I find this prayer difficult and I pray that you would give me the grace, strength and courage that I need to pray it and mean it.

Lord, I come to you because I am a true Christian believer, I (your name here), being under the Blood of Jesus, claiming the Mind of Jesus, and the Spirit of Jesus, do hereby present my request to you boldly before your Throne of Grace (Ephesians 2:3/Hebrews 4:14-16/Philippians 2: 1-11). I ask that you would neutralize and prevent any force or evil presence from acting that might try to keep me from praying this prayer, in the name of Jesus and in the power of your blood. I pray that you would give me your spiritual strength and your spiritual protection. I thank you for what you did for me by dying on the cross for me.

I come before you in prayer today In the name of Jesus Christ because I want to renounce any and all practices that are contrary to you or to your teachings. I come before you today in the name of Jesus Christ.

I come before you today because I want to renounce any contact or seeking of any spirit or spiritual entity other than

the Christian Triune God or the Son of God, Jesus Christ. I want to renounce any and all of my behaviors and practice of allowing myself to contact the spiritual world or pray to/through spiritual entities or people, that are not Jesus Christ.

I recognize that the Bible states that we can only come to God through Jesus Christ, and through no other persons or spirits.

I come before you today because I want to renounce any and all of my spiritism, spirit-contact, witchcraft and occult practices, as well as any spiritual or other practice which is against you or contrary to you, and I ask for your favor and help to help me renounce these activities.

At this moment, I choose by my own will to renounce and reprove all works of darkness in my life and the lives of the generations of those whom I have joined. I include blood relatives as well as adoptive relatives and any mates, or any others whom I have joined such as lovers, seducers whether these were my (whichever applies to you - if you are not sure...include them all) wife/wives, husband/husbands, and children/grand-children/great-grandchildren. In the name of Jesus Christ, I hereby renounce any and every oath, commitment, covenant, decision, curse, fetish, decision, intention, word or thought, or gesture, and I hereby renounce any and every fleshly and immoral intimacies and unions that encouraged or brought about iniquity in my own life, or anyone meeting the above stated requirements for bringing works of darkness to my own life.

Lord God, in the name of Jesus Christ, I hereby choose to renounce all unfruitful works of darkness, and have no further fellowship with them from this time forth (Romans 13: 12/Ephesians 5: 11)

I do this through the Name of Jesus Christ, my Savior,

through His Blood that was shed for me,

through his precious Body given for me,

through his Mind that suffered beyond anything I could ever suffer,

I do this so that my whole being - body, mind, soul and spirit, may be completely set free from every sinful work of the past brought about by the sins of those before me.

I do this so that no Luciferian, Satanic, Spiritually wrong promise, or evil covenant, curse, action, word, or deed or attitude - from my actions or my past be laid against my account - in heaven or in or on the earth. By this action today, I hereby serve notice that the handwriting of ordinances written against me and my generations are blotted out in my life - effective as far back as needs be to the very first thought, word, deed or gesture. (Ephesians 2: 13-14).

I do this so that from this day forward, I may go about serving You God, in reverence of You and seeking your counsel in everything I do. I submit my life unto You as a living sacrifice - holy and acceptable in Your sight, which is my reasonable service. (Romans 12:1)

Dear Heavenly Father, and Judge of the Universe, as I present this petition before you today, I thank You that You have heard me this day, and granted my every expression in accordance with Your will. I know that You have done this solely because of what Your Son, the true and only Jesus Christ, accomplished for me, by dying and paying the price for my sins on the cross.

Thank You from the depth of all of my being, for hearing my prayers and granting my petition. Please remind me of your grace and love on a daily basis. Please help me to seek to

serve and follow you, and help me to continue to remember that you have forgiven me, and that I can take you at your word and trust what you have given to me in your Bible. I pray that you would help me to not do wrong, and to decide to do what is right, and to take active steps to follow you. I pray that you would fill me with joy, comfort and hope and bring true Christian friends in my life who will strengthen my walk with You and encourage me to grow in the right spiritual path with you. You know Lord that I have asked all of these things in the name of Jesus, and I thank you that I am now free in deed, according to what you have shared with you in the Bible (Romans 6:22, Galatians 5:1, Romans 8:1, Romans 7:24, 8:1, John 8:36, I Corinthians 12:27).

(Note: take time to look up these verses in the Bible which can be found in the Bible. You may want to write them down, and memorize them as well. It is good practice and will serve you well).

I pray Lord that you would help me to remember that each time I am tempted, that I can come back and talk with you, and read the Bible for strength and encouragement.

In the name of Jesus Christ I have asked all of these things, and I thank you for giving them to me, Amen.

The Spiritual Problems caused by Spiritual Explorations of Witchcraft & Dark Spirituality - Hereditary Witchcraft

There is such a thing as occult forces that try to force families to serve them, for many decades, and for many generations. Some families did not KNOW how to fight the demonic spirits. Therefore they gave in to them, and serve those forces, and try to force their other family members to do this.

This needs to be resisted, but true freedom and true resistance can only be found in those who truly accept and believe the message of Jesus Christ as the New Testament confirms and explains. This is only ONE book of many portions of the New Testament. The New Testament is comprised of 27 books.

Prayer to be forgiven for sins committed while exploring darkness and/or evil and prayers to be forgiven for sins committed in & during witchcraft

Some people will wrongly tell you that this prayer cannot or will not have a good impact on your life. Whether they consciously know it or not, those who say that are people who are trying to trick you. But if this prayer would really have no effect on your life, then it certainly cannot hurt to pray it.

Lord God, I do not come always to talk with you when I should. Lord, I find this prayer difficult and pray that you would give me the grace, strength and courage that I need to pray it and be totally sincere. Lord, I come to you because I am now a true Christian believer, and because I, (your name here), being under the Blood of Jesus, claiming the Mind of Jesus, and the Spirit of Jesus, do hereby present my request to

you boldly before your Throne of Grace (Ephesians 2:3/Hebrews 4:14-16/Philippians 2: 1-11).

I ask that you would neutralize and prevent any force or evil presence that might try to keep me from praying this prayer, in the name of Jesus and in the power of your blood. I pray that you would strengthen me as I pray this and that my mind would be clear, and that I would be able to concentrate on talking with you and on what I would like to pray. I thank you for coming to my help as you said you would in the Bible, and despite the tricks of any evil forces to convince me of the opposite. I thank you that you Love me Lord, even if I do not always feel as though you do because I am not perfect.

I thank you for what you did for me by dying on the cross for me. I thank you Lord, because I know that you are more powerful than the forces which may have been controlling my life, and which were exercising influence in my life that I want to be sure is terminated and over. I come to you in prayer today Lord, because I want to be delivered from all consequences of hereditary involvement in the occult or any occult curses which have impacted my life and/or hereditary witchcraft and all of the sins and curses which have come from those activities. I choose by my own will and I do now renounce and reprove all works of darkness in my life and the lives of the generations of those past and present whom I have joined.

Choosing by my own will Lord Jesus Christ, I renounce any and all curses or effects of my past actions, habits, thought processes and any other activity or intention contrary to your character and contrary to your word the Bible. any relatives of mine who have been in the occult which you know about Lord, and whereby I am or have been affected by any of their actions, thoughts, words or deeds. **In your name and by my will with your help and depending upon you, I renounce all occult blessings, all occult heritage and all occult consequences, as well as any demonic spirits or inspiration,**

which have a basis for interference or influence in my life, either because of my own actions or because of the actions of any of my ancestors or relatives which has an effect on me- whatever evil effect that might be.

In this renunciation Lord, I include blood and adoptive relatives and any mates, such as lovers, seducers and rapists wife/wives, husband/husbands, and children/grand-children/great-grandchildren. I hereby renounce any and every oath, commitment, covenant, decision, action, curse, fetish, gesture, and fleshly and immoral intimacies and unions that encouraged or brought about iniquity in my own life, or anyone meeting the above stated requirements for bring works of darkness to my own life.

[you should take time out at this point, recalling to your mind any known names or circumstances - especially if there have been rapes or seductions that you know about, from or towards you, or that you participated in or witnessed. Take each situation and person individually and ask the Lord to forgive you of your involvement and participation in each of these situations. Where the situation applies instead to others, ask that they would come to realize the wrongness of their action, and that they would be drawn to the Lord and that they would repent and be saved]

Lord, I hereby choose to renounce all unfruitful works of darkness, and have no further fellowship with them from this time forth (Romans 13: 12/Ephesians 5: 11) I do this through the Name of Jesus Christ, my Savior, through His Blood that was shed for me, through his precious Body given for me, through his Mind that suffered beyond anything I could ever suffer. I do this so that my whole being - body, mind, soul and spirit, may be completely set free from every sinful work of the past brought about by my sins or the sins of those before me. I do this so that no Luciferian, Satanic, or evil covenant, curse, or fetish from the past be laid against my account - in heaven or in or on the earth.

By this action right now today, I hereby serve notice that the handwriting of ordinances written against me and my generations are blotted out - effective as far back as needs be to the very first thought, word, deed or gesture. (Ephesians 2: 13-14). I do this so that from this day forward, I may go about serving You, Father, in reverence of You and seeking your counsel in everything I do. I submit my life unto You here and now as a living sacrifice - holy and acceptable in Your sight, which is my reasonable service. (Romans 12:1) Dear Heavenly Father, and Judge of the Universe, as I present this petition before you today, I thank You that You have heard me today, and granted my every expression in accordance with Your will.

I know that You have done this solely because of what Your Son, the true and only Jesus Christ, accomplished for me, by dying and paying the price for my redemption on the cross. Thank You from the depth of all of my being, for hearing my prayers and granting my petition. Please remind me of your grace and love on a daily basis. Please help me to seek to serve and follow you, and help me to continue to remember that you have forgiven me, and that I can take you at your word and trust what you have given to me in your Bible. I pray that you would help me to not do wrong, and to decide to do what is right, and to take active steps to follow you.

I pray that you would fill me with joy, comfort and hope and bring friends in my life who will strengthen my walk with You and encourage me to grow in the right spiritual path with you. I ask Lord that you would give me spiritual discernment so that I would not be deceived by others, and so that I would follow you in the ways that you want me to. I pray that you would help me to understand you and know you better and that you would help me be an effective messenger of yours to communicate the truths of the Gospel and live and stand up for You. You know Lord that I have asked all of these things in the name of Jesus Christ, and I thank you that I am now free in

deed, according to what you have shared with me in the Bible (Romans 6:22, Galatians 5:1, Romans 8:1, Romans 7:24, 8:1, John 8:36, I Corinthians 12:27). In the name of Jesus Christ, Amen.

LIST OF ACCURATE BOOKS on the OCCULT / DEMONIC SPIRITS for those who are CHRISTIANS and who sincerely want to know more to help themselves, and their family members

These books are available at a bookstore online at www.amazon.com . They MAY be available through other places online (on the internet).

Demonology Past and Present by **Kurt Koch** - Available **ALSO** in German

Occult ABC by Kurt Koch - Available **ALSO** in German

Other Books by Kurt Koch - Available **ALSO** in German

Demons in the World Today: A Study of Occultism in the Light of God's Word by Merril Unger

The Beautiful Side of Evil by J. Michaelsen

Inside the New Age Nightmare: For the First Time Ever...a Former Top New Age Leader Takes You on a Dramatic Journey by Baer

Hidden Dangers of the Rainbow by Constance Cumbey

Die sanfte Verführung (Cumbey Constance)

Book Description: 1987. Die Autorin beschreibt in diesem Standardwerk Entstehung, Lehren, Ziele und okkulte Wurzeln der New-Age-Bewegung. Sie enthüllt beklemmende

Parallelen zurbiblischer Endzeitprophezeiungen.
Hardcover, guter Zustand, Verlag Schulte & Gerth,
Taschenbuch Neues Zeitalter (Geheimwissen), Religiöse
Zeitfragen S. 300,

A Planned Deception: The Staging of a New Age Messiah
(ISBN: 0935897003 / 0-935897-00-3) Cumbey, Constance
Pointe Publishers

The Adversary by Marc Bubeck

Overcoming the Adversary by Marc Bubeck

Destroying the Works of Witchcraft Through Fasting &
Prayer by Ruth Brown

Orthodoxy & Heresy: A Biblical Guide to Doctrinal
Discernment by Robert Bowman

Beyond Seduction: A Return to Biblical Christianity by D.
Hunt

Pilgrim's Progress by John Bunyan - The most widely
translated Christian book after the Bible. (Yes, an edition in
German, Dutch, French, Italian, Spanish, Portugues, and
Arabic have all been made). Note: Pilgrim's Progress by John
Bunyan is available for FREE online.

**The Christian in Complete Armour, or, A treatise of the
Saints** by Pastor (Rev.) William GURNALL - in One Volume
or in Three Volumes - available for FREE online
(the term "saints" used here simply means Christians).

قد ترجمت هذا من اللغة اليونانية

الحمد لله

في سنة ١٢١٠ هـ

كتاب

اسماء اسفار العهد الجديد وعدد اصحاحاتها

٦	.	.	.	١ تيموثاوس	٢٨	.	.	اصحاحاته	انجيل متى
٤	.	.	.	٢ تيموثاوس	١٦	.	.	"	انجيل مرقس
٢	.	.	.	٢٤ تيطس	٢٤	.	.	"	انجيل لوقا
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	.	.	.	٢ وجميعها سبعة وعشرون سفرًا	٢	.	.	"	٢ تسالونيكي

قبلها فقط من كتبها

انجيل متى

الاصحاح الاول

١ كتاب ميلاد يسوع المسيح ابن داود ابن ابرهيم* ابرهيم ولد اسحق واسحق ولد يعقوب.
٢ ويعقوب ولد يهوذا واخوته. ٣ ويهوذا ولد فارص وزارح من ثامار. وفارص ولد حصرون.
٤ وحصرون ولد ارام. ٥ وارام ولد عيميناداب. وعيميناداب ولد نحشون. ونحشون ولد سلمون.
٦ وسلمون ولد بوعز من راحاب. وبوعز ولد عوبيد من راعوث. وعوبيد ولد يسي. ٧ ويسي ولد
داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٨ وسليمان ولد رحبعام. ورحبعام ولد
ايا. وايا ولد آسا. ٩ وآسا ولد يهوشافاط. ويهوشافاط ولد يورام. ويورام ولد عزريا.
١٠ وعزريا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١١ وحزقيا ولد منسي. ومنسي ولد آمون. وآمون
ولد يوشيا. ١٢ ويوشيا ولد بكنيا واخوته عند سي بابل. ١٣ وبعد سي بابل يكنيا ولد شلتينيل.
١٤ وشلتينيل ولد زربابل. ١٥ وزربابل ولد ابيهود. وابيهود ولد الياقيم. والياقيم ولد عازور.
١٦ وعازور ولد صادوق. وصادوق ولد اخيم. واخيم ولد ابود. ١٧ وابدود ولد اليعازر. واليعازر
ولد متان. ومتان ولد يعقوب. ١٨ ويعقوب ولد يوسف رجل مريم التي وُلد منها يسوع الذي
يُدعى المسيح* ١٩ فجميع الاجيال من ابرهيم الى داود اربعة عشر جيلاً. ومن داود الى سي بابل
اربعة عشر جيلاً. ومن سي بابل الى المسيح اربعة عشر جيلاً.

١٨ اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا
ووجدت حبل من الروح القدس* ١٩ فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها
سراً* ٢٠ ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف
ابن داود لا تخف ان تاخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس.
٢١ فستلد ابناً وتدعو اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٢ وهذا كله كان لكي يتم ما قيل
من الرب بالنبى القائل ٢٣ هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره
الله معنا

٢٤ فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥ ولم يعرفها حتى
ولدت ابناً البكر. ودعا اسمه يسوع

الاصحاح الثاني

١ ولما وُلد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب

پیمان تازه

خداوند و رواننده ما

عیسی مسیح

که از لسان اصلی یونانی

بفارسی

ترجمه کرده

افضل الفضلاً المسیحیة

هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه

باعانت مجمع مشهور به بیبل سوسیټی

کرت سیم بدار الطباعه بنده کمترین رچارد واطس

انگلیسی مطبوع کردید

۱۸۳۷

مسیحیة

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LE
NOUVEAU TESTAMENT

DE
NOTRE SEIGNEUR JÉSUS-CHRIST

D'APRÈS LA VERSION REVUE

Par J. F. OSTERVOLD



PARIS
SOCIÉTÉ BIBLIQUE DE FRANCE
41, RUE LA BRUYÈRE

1872

One of the Reliable copies of the French New Testament - Une Bible fidele.
Available sometimes [and Free (gratis)] at www.archive.org

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La Bible la plus fidele = Texte Recu - Grec Koine - d'Estienne (1550-51)

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章三十計	書後人多林哥達
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章六計	書人所弗以達
章四計	書人比立腓達
章四計	書人西羅哥達
章五計	書前人迦尼羅撒帖達
章三計	書後人迦尼羅撒帖達
章六計	書前太摩提達
章四計	書後太摩提達
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章五計	書前得彼
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章五計	書一第翰約
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章二十二計	錄示默翰約

Chinese Simplified - Request to God

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亲爱的上帝, 谢谢这新约被发布了以便我们能学会更多关于您。

请帮助人民负责任对使这本电子书可利用。请帮助他们能快速地工作, 和使更加电子的书可利用 请帮助他们有他们需要为了能继续工作为您的所有资源、金钱、力量和时间。

请帮助那些是队的一部分每天帮助他们。

请给他们力量继续和给每个他们精神理解为工作, 您要他们做。

请帮助每个他们没有恐惧和不记得, 您是回答祷告并且是负责一切的上帝。

我祈祷, 您会鼓励他们, 并且您保护他们, 并且工作& 部他们参与。

我祈祷, 您会保护他们免受能危害他们或减慢他们下来的精神力量或其它障碍。

请帮助我当我使用这新约使这编辑可利用并且的认为人民, 以便我能祈祷为他们和因此他们能继续帮助更多人民 我祈祷, 您会给我您的圣洁词(新约) 爱, 并且您会给我精神智慧和法眼认识您更多和了解我们是生存在的时期。

请帮助我会对付困难, 我与每天被面对。

God 阁下, 帮助我想要认识您更多和想要帮助其它基督徒在我的区域和在世界。

我祈祷, 您会给从事网站的电子书队和那些并且那些帮助他们您的智慧。

我祈祷, 您会帮助他们的家庭(和我家的) 各自的成员精神上不被欺骗, 但明白您和想要接受和跟随您用每个方式。 并且我要求您做这些事以耶稣的名义, 阿门,

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Chinese Traditional - Talking to the Lord of Heaven

親愛的上帝, 謝謝這新約被發布了以便我們能學會更多關於您。請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

請幫助那些是隊的一部分每天幫助他們。請給他們力量繼續和給每個他們精神理解為工作, 您要他們做。請幫助每個他們沒有恐懼和不記得, 您是回答禱告並且是負責一切的上帝。我祈禱, 您會鼓勵他們, 並且您保護他們, 並且工作& 部他們參與。我祈禱, 您會保護他們免受能危害他們或減慢他們下來的精神力量或其它障礙。

請幫助我當我使用這新約使這編輯可利用並且的認為人民, 以便我能祈禱為他們和因此他們能繼續幫助更多人民 我祈禱, 您會給我您的聖潔詞(新約) 愛, 並且您會給我精神智慧和法眼認識您更多和瞭解我們是生存在的時期。請幫助我會對付困難, 我與每天被面對。

God 閣下, 幫助我想要認識您更多和想要幫助其它基督徒在我的區域和在世界。我祈禱, 您會給從事網站的電子書隊和那些並且那些幫助他們您的智慧。

我祈禱, 您會幫助他們的家庭(和我家的) 各自的成員精神上不被欺騙, 但明白您和想要接受和跟隨您用每個方式。並且我要求您做這些事以耶穌的名義, 阿門,

Chinese Traditional - Request to God

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親愛的上帝, 謝謝這新約被發布了以便我們能學會更多關於您。

請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

請幫助那些是隊的一部分每天幫助他們。請給他們力量繼續和給每個他們精神理解為工作, 您要他們做。請幫助每個他們沒有恐懼和不記得, 您是回答禱告並且是負責一切的上帝。

我祈禱, 您會鼓勵他們, 並且您保護他們, 並且工作& 部他們參與。我祈禱, 您會保護他們免受能危害他們或減慢他們下來的精神力量或其它障礙。

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請幫助我會對付困難, 我與每天被面對。

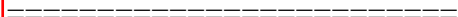
God 閣下, 幫助我想要認識您更多和想要幫助其它基督徒在我的區域和在世界。我祈禱, 您會給從事網站的電子書隊和那些並且那些幫助他們您的智慧。

我祈禱, 您會幫助他們的家庭(和我家的) 各自的成員精神上不被欺騙, 但明白您和想要接受和跟隨您用每個方式。並且我要求您做這些事以耶穌的名義, 阿門,

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Korean - Request to God

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Japanese - Request to God

親愛なる神、私達があなたについての詳細を学べるようにこの新約聖書が解放されたことありがとうございます。この電子本を使用できるようにさせる為に責任がある人々を助けなさい。それらを速く働ける助け電子本を使用できるようにさせなさい。それらがあなたのために働き続けられる必要とする資源すべて、お金、強さおよび時間があるのを助けなさい。

チームの部分であるそれらを助けなさいそれらを毎日助ける。それらにしてほしいことそれらのそれぞれに仕事のための精神的な理解を続け、与えるためにそれらに強さを与えなさい。それらのそれぞれが恐れを持たないのをそして祈りに答えるすべてを担当し、神であることを覚えなさい。私によっては従事していることそれらを励ます、仕事及び大臣保護することそれらを、ことが祈り。

私によってはそれらに害を与えか、または遅らせることができる他の障害か精神的な力からそれらを保護することが祈る。私がそれら及び従ってことができるように、私がまたこの版を使用できるようにさせた人々について考えるのにこの新約聖書を使用するとき私を助けなさいそれらのために祈るより多くの人々を助け続けることができる 私によっては私にあなたの神聖な単語(新約聖書)の愛を与えること、そして祈るもっとよく知り、私達が生きている一定期間を理解するために私に精神的な知恵および大きい理解を与えることが。私が毎日と直面されること私が難しさを取扱う方法を知るのを助けなさい。

God 主は、私がもっとよく知り、私の区域のそして世界中の他のクリスチャンを助けたいと思いたいと思うのを助ける。私によってはウェブサイトに取り組むおよびそれらを与える電子それらをあなたの知恵助ける本のチームをおよびチームをことが祈る。私によっては家族(および私の家族)の個々のメンバーが精神的に欺かれないのを助ける言うことがわかり、あらゆる方法で受け入れ、続きたいと思うためにことが祈る。そして私はイエス・キリストの名でこれらの事を、アーメンするように頼む、

Gebet zum Gott

Lieber Gott, Danke, daß dieses Evangelium oder dieses neue Testament freigegeben worden ist, damit wir in der Lage SIND, mehr über Sie zu erlernen. Helfen Sie bitte den Leuten, die für das Zur Verfügung stellen dieses elektronischen Buches verantwortlich sind. Sie wissen, daß wem sie sind und Sie SIND in der Lage, ihnen zu helfen.

Helfen Sie ihnen bitte, in der Lage zu SEIN, schnell zu arbeiten, und stellen Sie elektronischere Bücher zur Verfügung Helfen Sie ihnen bitte, alle Betriebsmittel, das Geld, die Stärke und die Zeit zu haben, die sie zwecks sein müssen für, Sie zu arbeiten zu halten.

Helfen Sie bitte denen, die ein Teil der Mannschaft sind, das ihnen auf einer täglichen Grundlage helfen. Geben Sie ihnen die Stärke bitte, um jedem von ihnen das geistige Verständnis für die Arbeit fortzusetzen und zu geben, daß Sie sie tun wünschen. Helfen Sie bitte jedem von ihnen, Furcht nicht zu haben und daran zu erinnern, daß Sie der Gott sind, der Gebet beantwortet und der verantwortlich für alles ist.

Ich bete, daß Sie sie anregen würden und daß Sie sie schützen und die Arbeit u. das Ministerium, daß sie innen engagiert werden. Ich bete, daß Sie sie vor den geistigen Kräften oder anderen Hindernissen schützen würden, die sie schädigen oder sie verlangsamten konnten.

Helfen Sie mir bitte, wenn ich dieses neue Testament benutze, um an die Leute auch zu denken, die diese Ausgabe zur Verfügung gestellt haben, damit ich für sie und also, sie beten kann kann fortfahren, mehr Leuten zu helfen.

Ich bete, daß Sie mir eine Liebe Ihres heiligen Wortes (das neue Testament) geben würden und daß Sie mir geistige Klugheit und Einsicht, um Sie besser zu kennen geben würden und den Zeitabschnitt zu verstehen, dem wir in leben. Helfen Sie mir bitte, zu können die Schwierigkeiten beschäftigen, daß ich mit jeden Tag konfrontiert werde.

Lord God, helfen mir Sie besser kennen und zu wünschen anderen Christen in meinem Bereich und um die Welt helfen wünschen. Ich bete, daß Sie die elektronische Buchmannschaft und -die geben würden, die ihnen Ihre Klugheit helfen. Ich bete, daß Sie den einzelnen Mitgliedern ihrer Familie (und meiner Familie) helfen würden nicht Angelegenheiten betrogen zu werden, aber, Sie zu verstehen und Sie in jeder Weise annehmen und folgen zu wünschen. Geben Sie uns Komfort auch und Anleitung in diesen Zeiten und ich bitten Sie, diese Sachen im Namen Jesus zu tun, amen,

Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make **more** Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus, Amen,

20 seconds for Fellow Christians - Dear Lord,

**Thank you that this PDF Ebook
has been released so that we are able
to learn more about you and wiser versions.
Please help it to have wide circulation
Please help the people responsible for
making this Ebook available.**

**Please help them to be able to have more
resources available to help others.
Please help them to have all the resources,
the funds, the strength and the time that they
need and ask for in order to be able
to keep working for You.**

**I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in.**

**I pray that you would protect them from the
Spiritual or other Forces that could harm them
or their work and projects, or slow them down.**

**Please help them to find Godly friends who
are able to help. Provide helpful transportation
for their consistent use.**

**Remind me to pray for them often as this
will help and encourage them.**

**Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do**

these things in the name of Jesus, Amen,

Thank you for helping your fellow Christians by praying for us

