

Notes of Floyd E. Taylor for Mar. 27, 2011, Teleconference Bible Study

**Continuing to consider the Appointed Time of the Lord's Appearing in His Glory that is now at hand.**

Tonight I would like to continue reviewing the Lord's path towards Jerusalem.

But, I would like to first consider the ways of the blessings of the tribes, because it is important to discern who will not be Sealed at this Appointed Time that we are now in. In looking at the blessings of the tribes, it is intriguing to note the Way of the Blessings given by Jacob and then by Moses. They reveal they kept the Way of the Evening and the Morning in the giving of these blessings.

Jacob's Prophecy Concerning His Sons

- **Genesis 49:1-2** <sup>1</sup>And Jacob (*This name means "that supplants, undermines; the heel"*) called his sons and said, "Gather together, that I may tell you what shall befall you in the last days; <sup>2</sup>"Gather together and hear, you sons of Jacob, and listen to Israel your father.

Jacob's Death and Burial. Take note of the subtle name changes that were given to Abraham and Sarah. Their original names had defined their given "work", so they fulfilled that; but the Lord changed their names to His increase of their work, so that they would be a father and lady of a great multitude of people. The original blessing was not changed, but rather it was multiplied on the top of.

- **Genesis 49:29-33** <sup>29</sup>Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron (*This name means "dust"*) the Hittite (*This name means "one who is broken; who fears"*), <sup>30</sup>in the cave that is in the field of Machpelah (*This name means "double"*), which is before Mamre (*This name means "rebellious; bitter; set with trees"*) in the land of Canaan (*This name means "merchant; trader; or that humbles and subdues"*), which Abraham (*This name means "father of a great multitude". His name had been Abram that means "high father"*.) bought with the field of Ephron the Hittite as a possession for a burial place. <sup>31</sup>There they buried Abraham and Sarah (*This name means "lady; princess; princess of the multitude". Her name had been called Sarai that has the meaning of "my lady, my princess"*) his wife, there they buried Isaac (*This name means "laughter"*) and Rebekah (*This name means "fat; fattened; a quarrel appeased"*) his wife, and there I buried Leah (*This name means "weary; tired"*). <sup>32</sup>The field and the cave that is there were purchased from the sons of Heth." (*This name "Heth" means "trembling; fear". He was referring to the Hittites.*) <sup>33</sup>And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

- **Deuteronomy 33:1-5** <sup>1</sup>Now this is the blessing with which Moses the man of God blessed the children of Israel before his death. <sup>2</sup>And he said: "The LORD came from Sinai (*This name means "a bush; enmity". The root of this word is derived from the name "Sin" that means "bush"*), and dawned on them from Seir (*Seir means "Southern Forest" - the Bible says we are like trees before His eyes*); He shone forth from Mount Paran (*This name means "beauty; glory; ornament"*), and He came with ten thousands of saints; from His right hand came a fiery law for them. <sup>3</sup>Yes, He loves the people; all His saints are in Your hand; they sit down at Your feet; everyone receives Your Words. <sup>4</sup>Moses commanded a law for us, a heritage of the congregation of Jacob. <sup>5</sup>And He was King in Jeshurun (*The meaning of this name is "upright ones"*), when the leaders of the people were gathered, all the tribes of Israel together.
- **Isaiah 21:6-12** <sup>6</sup>For thus has the Lord said to me: "Go, set a watchman, let him declare what he sees." <sup>7</sup>And he saw a chariot with a pair of horsemen, a chariot of donkeys, and a chariot of camels, and he listened earnestly with great care. <sup>8</sup>Then he cried, "A lion, my Lord! I stand continually on the watchtower in the daytime; I have sat at my post every night. <sup>9</sup>And look, here comes a chariot of men with a pair

of horsemen!" Then he answered and said, "**Babylon is fallen, is fallen! And all the carved images of her gods He has broken to the ground.**" <sup>10</sup>**OH, MY THRESHING AND THE GRAIN OF MY FLOOR!** That which I have heard from the Lord of hosts, the God of Israel, I have declared to you. <sup>11</sup>The burden against Dumah (*Dumah means "Place of Silence" - a place that does not speak His Words*). He calls to me out of Seir (*Seir means "Southern Forest" - the Bible says we are like trees before His eyes*), "Watchman, what of the night? Watchman, what of the night?" (*This reveals the question is being asked before the Night comes.*) <sup>12</sup>The watchman said, "**The morning comes, and also the night. If you will inquire, inquire; return! Come back!**"

Take notice of the Lord's clear warning of Isaiah 21:12 that we are to wake up and seek to become wise! He reveals to us that we should wake up and to inquire of Him before the Night; for the Lord is revealing that the Appointed Time of His Morning that comes before the Night has come. This warning that we should inquire of Him about the Morning that comes with the Night at the same time is a similar type of warning that the Lord gave to us in notifying us that the wheat is still on the threshing floor after the first month.

A Great Bible Mystery Is That When The  
Midnight of the Day of the Lord Ends:  
The Light of the Sun Rises at the Same Time that  
the Darkness of the Night Falls!



**The Lord has confirmed that we are now living in the Appointed Time of the Midnight of His Day. It means the Appointed Time of the Dark of His Night is coming! But, His Morning Star comes to those who know His Name!!**  
**Is. 21:11-12** The burden against Dumah. He calls to me out of Seir, "Watchman, what of the night? Watchman, what of the night?" The watchman said, "**THE MORNING COMES, AND ALSO THE NIGHT.** If you will inquire, inquire; return! Come back!" (*Notice that the Sun rises at same time as the Night in His Day! It is the Time of Judgment!*)  
**Rev. 22:16** "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." (*The knowledge of God will rise in the Wise at Midnight.*)  
**2 Ptr. 1:19** And so we have the Prophetic Word confirmed, which you do well to heed as a Light that shines in a dark place, until the Day dawns and the Morning Star rises in your hearts; (*The reward of the Wise is Knowledge of Him.*)  
**Mal. 4:2** But to you who fear My Name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. (*His Name is the Word of God - Rev. 19:13 - do you fear His Words?*)

I believe that we can see that Moses was revealing the Ways of these End Times, for He is referring to the walking in the Way of the King of the Upright ones (Jeshurun). I think it is a little like the message hidden in Isaiah 40:21.

- **Deuteronomy 33:26-29** <sup>26</sup>"There is no one like the God of Jeshurun, Who rides the heavens to help you, and in His excellency on the clouds. <sup>27</sup>The eternal God is your refuge, and underneath are the everlasting arms; He will thrust out the enemy from before you, and will say, 'Destroy!' <sup>28</sup>Then Israel shall dwell in safety, the fountain of Jacob alone, in a land of grain and new wine; His heavens shall also drop dew. <sup>29</sup>Happy are you, O Israel! Who is like you, a people saved by the LORD, the shield of your help and the sword of your majesty! Your enemies shall submit to you, and you shall tread down their high places."
- **Isaiah 40:1-31** <sup>1</sup>"Comfort, yes, comfort My people!" Says your God. <sup>2</sup>"Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the LORD's hand double for all her sins." <sup>3</sup>The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God. <sup>4</sup>Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth; **THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHER; FOR THE MOUTH OF THE LORD HAS SPOKEN.**" <sup>6</sup>The voice said, "Cry out!" And he said, "What shall I cry?" "All flesh is grass, and all its loveliness is like the flower of the field. <sup>7</sup>The grass withers, the flower fades, because the breath of the LORD blows upon it; surely the people are grass. <sup>8</sup>The grass withers, the flower fades, but the Word of our God stands forever." **O ZION, YOU WHO BRING GOOD TIDINGS, GET UP INTO THE HIGH MOUNTAIN; O JERUSALEM, YOU WHO BRING GOOD TIDINGS, LIFT UP YOUR VOICE WITH STRENGTH, LIFT IT UP, BE NOT AFRAID; SAY TO THE CITIES OF JUDAH, "BEHOLD YOUR GOD!"** <sup>10</sup>Behold, the Lord GOD shall come with a strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. <sup>11</sup>He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young. <sup>12</sup>Who has measured the waters in the hollow of His hand, measured heaven with a span and calculated the dust of the earth in a measure? Weighed the mountains in scales and the hills in a balance? <sup>13</sup>Who has directed the Spirit of the LORD, or as His counselor has taught Him? <sup>14</sup>With whom did He take counsel, and who instructed Him, and taught Him in the path of justice? Who taught Him knowledge, and showed Him the way of understanding? <sup>15</sup>Behold, the nations are as a drop in a bucket, and are counted as the small dust on the scales; look, He lifts up the isles as a very little thing. <sup>16</sup>And Lebanon is not sufficient to burn, nor its beasts sufficient for a burnt offering. <sup>17</sup>All nations before Him are as nothing, and they are counted by Him less than nothing and worthless. <sup>18</sup>To whom then will you liken God? Or what likeness will you compare to Him? **The workman molds an image, the goldsmith overspreads it with gold, and the silversmith casts silver chains.** <sup>20</sup>Whoever is too impoverished for such a contribution chooses a tree that will not rot; He seeks for himself a skillful workman to prepare a carved image that will not totter. **HAVE YOU NOT KNOWN? HAVE YOU NOT HEARD? HAS IT NOT BEEN TOLD YOU FROM THE BEGINNING? HAVE YOU NOT UNDERSTOOD FROM THE FOUNDATIONS OF THE EARTH?** <sup>22</sup>It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers, who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in. <sup>23</sup>He brings the princes to nothing; He makes the judges of the earth useless. <sup>24</sup>Scarcely shall they be planted, scarcely shall they be sown, scarcely shall their stock take root in the earth, when He will also blow on them, and they will wither, and the whirlwind will take them away like stubble. <sup>25</sup>"To whom then will you liken Me, or to whom shall I be equal?" says the Holy One. <sup>26</sup>Lift up your eyes on high, and see who has created these things, Who brings out their host by number; He calls them all by name, by the greatness of His might and the strength of His power; not one is missing. <sup>27</sup>Why do you say, O Jacob, and speak, O Israel: "My way is hidden from the

LORD, and my just claim is passed over by my God"? <sup>28</sup>Have you not known? Have you not heard? The everlasting God, the LORD, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. <sup>29</sup>He gives power to the weak, and to those who have no might He increases strength. <sup>30</sup>Even the youths shall faint and be weary, and the young men shall utterly fall, <sup>31</sup>but those who wait on the LORD shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

Now let's look at the blessings quickly to see why the tribes of Simeon and Levi are not blessed by Moses, and then why the tribes of Dan and Ephraim will not be among those who are sealed.

**The Twelve Sons of Jacob and the Blessings**

Take notice that in the blessings of the tribes that is revealed by Moses, the tribes of Simeon and Levi are not given a blessing. This is in fulfillment of the Prophetic Word spoken over them by their father Jacob in Genesis 49:5-7. Their blessing is to be gained from working with the other tribes. They are not to be honored with a separate blessing, because of their anger, until the Appearing of the Lord.

Jacob's Sons, Israel Tribe	Meaning of Name	Mother	Birth Verse	Blessing by Jacob	Blessing by Moses
01-Reuben	See, a son <i>(This name means "who sees the son; the vision of the son")</i>	Leah	<b>Genesis 29:32</b> So Leah conceived and bore a son, and she called his name Reuben; for she said, "The LORD has surely seen my affliction. Now therefore, my husband will love me."	<b>Genesis 49:3-4</b> <sup>3</sup> "Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power. <sup>4</sup> Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it— he went up to my couch.	<b>Deuteronomy 33:6</b> <sup>6</sup> "Let Reuben live, and not die, nor let his men be few."
02-Simeon	Hearing <i>(This name means "that hears or obeys; that is heard")</i>	Leah	<b>Genesis 29:33</b> Then she conceived again and bore a son, and said, "Because the LORD has heard that I am unloved, He has therefore given me this son also." And she called his name Simeon.	<b>Genesis 49:5-7</b> <sup>5</sup> "Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. <sup>6</sup> Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung an ox. <sup>7</sup> Cursed be their anger, for it is fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.	
03-Levi	Joined; attached <i>(This name means "associated with him")</i>	Leah	<b>Genesis 29:34</b> She conceived again and bore a son, and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore his name was called Levi.		

Meaning of names of the mother's who were wives or concubines of Jacob: Leah: *(This name means "weary; tired")*, Bilhah: *(This name means "who is old or confused")*. Zilpah: *(This name means "distillation from the mouth")*. Rachel: *(This name means "sheep")*.

And the meaning of the name of Joseph's wife Asenath: *(This name means "peril; misfortune")* daughter of Potipherah, a priest of On. *(The meaning of the name "Potipherah" is "that scatters abroad, or demolishes, the fat"; and the meaning of the name "On" is "pain; force; iniquity")*

Jacob's Sons, Israel Tribe	Meaning of Name	Mother	Birth Verse	Blessing by Jacob	Blessing by Moses
04-Judah	Yah be praised <i>(Name Means: "The praise of the Lord; confession".)</i> <i>(The name "Massah" means "temptation")</i> <i>(The name "Meribah" means "dispute, quarrel"; the name "Thummim" means "truth, perfection"; and the name Urim means "lights, fire".)</i>	Leah	<b>Genesis 29:35</b> And she conceived again and bore a son, and said, "Now I will praise Yahweh." Therefore she called his name Judah. Then she stopped bearing.	<b>Genesis 49:8</b> <sup>8</sup> "Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father's children shall bow down before you.	<b>Deuteronomy 33:7-11</b> <sup>7</sup> And this he said of Judah: "Hear, LORD, the voice of Judah, and bring him to his people; let his hands be sufficient for him, and may You be a help against his enemies." <sup>8</sup> And of Levi he said: "Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, and with whom You contended at the waters of Meribah, <sup>9</sup> who says of his father and mother, 'I have not seen them'; nor did he acknowledge his brothers, or know his own children; for they have observed Your Word and kept Your covenant. <sup>10</sup> They shall teach Jacob Your judgments, and Israel Your law. They shall put incense before You, and a whole burnt sacrifice on Your altar. <sup>11</sup> Bless his substance, LORD, and accept the work of his hands; strike the loins of those who rise against him, and of those who hate him, that they rise not again."
05-Dan	Judge <i>(This name means "judgment; he that judges")</i>	Bilhah	<b>Genesis 30:6</b> Bilhah (Rachel's servant) Then Rachel said, "God has judged my case; and He has also heard my voice and given me a son." Therefore she called his name Dan.	<b>Genesis 49:16-18</b> <sup>16</sup> "Dan shall judge his people as one of the tribes of Israel. <sup>17</sup> Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels so that its rider shall fall backward. <sup>18</sup> I have waited for your salvation, O LORD!	<b>Deuteronomy 33:22</b> <sup>22</sup> And of Dan he said: "Dan is a lion's whelp; he shall leap from Bashan."
06-Naphtali	My wrestling <i>(This name means "that struggles or fights")</i>	Bilhah	<b>Genesis 30:7-8</b> (Rachel's servant) Rachel said, "With great wrestlings I have wrestled with my sister, and indeed I have prevailed." So she called him Naphtali.	<b>Genesis 49:21</b> <sup>21</sup> "Naphtali is a deer let loose; he uses beautiful Words.	<b>Deuteronomy 33:23</b> <sup>23</sup> And of Naphtali he said: "O Naphtali, satisfied with favor, and full of the blessing of the LORD, possess the west and the south."

Jacob's Sons, Israel Tribe	Meaning of Name	Mother	Birth Verse	Blessing by Jacob	Blessing by Moses
07-Gad	Troop; invader; good fortune ( <i>This name means "a band; a troop"</i> )	Zilpah	<b>Genesis 30:11</b> ( <i>Leah's servant</i> ) Then Leah said, "A troop comes!" So she called his name Gad.	<b>Genesis 49:19</b> <sup>19</sup> "Gad, a troop shall tramp upon him, but he shall triumph at last.	<b>Deuteronomy 33:20</b> <sup>20</sup> And of Gad he said: "Blessed is he who enlarges Gad; he dwells as a lion, and tears the arm and the crown of his head. <sup>21</sup> He provided the first part for himself, because a lawgiver's portion was reserved there. He came with the heads of the people; he administered the justice of the LORD, and His judgments with Israel."
08-Asher	Happy ( <i>This name means "happiness"</i> )	Zilpah	<b>Genesis 30:13</b> ( <i>Leah's servant</i> ) Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher.	<b>Genesis 49:20</b> <sup>20</sup> "Bread from Asher shall be rich, and he shall yield royal dainties.	<b>Deuteronomy 33:24-25</b> <sup>24</sup> And of Asher he said: "Asher is most blessed of sons; let him be favored by his brothers, and let him dip his foot in oil. <sup>25</sup> Your sandals shall be iron and bronze; as your days, so shall your strength be.
09-Issachar	Man of hire ( <i>This name means "reward; recompense"</i> )	Leah	<b>Genesis 30:18</b> Leah said, "God has given me my hire [wages] because I have given my maid to my husband." So she called his name Issachar.	<b>Genesis 49:14-15</b> <sup>14</sup> "Issachar is a strong donkey, lying down between two burdens; <sup>15</sup> he saw that rest was good, and that the land was pleasant; he bowed his shoulder to bear a burden, and became a band of slaves.	<b>Deuteronomy 33:18-19</b> <sup>18</sup> And of Zebulun he said: "Rejoice, Zebulun, in your going out, and Issachar in your tents! <sup>19</sup> They shall call the peoples to the mountain; there they shall offer sacrifices of righteousness; for they shall partake of the abundance of the seas and of treasures hidden in the sand."
10-Zebulun	Dwelling ( <i>This name means "dwelling; habitation"</i> )	Leah	<b>Genesis 30:20b</b> Leah said, "...now my husband will dwell with me, because I have borne him six sons." So she called his name Zebulun.	<b>Genesis 49:13</b> <sup>13</sup> "Zebulun shall dwell by the haven of the sea; he shall become a haven for ships, and his border shall adjoin Sidon.	

Jacob's Sons, Israel Tribe	Meaning of Name	Mother	Birth Verse	Blessing by Jacob	Blessing by Moses
11-Joseph	Increaser ( <i>This name means "increase; addition"</i> )	Rachel	<b>Genesis 30:24</b> So she called his name Joseph, and said, "The LORD shall add to me another son."	<b>Genesis 49:22-26</b> <sup>22</sup> "Joseph is a fruitful bough, a fruitful bough by a well; his branches run over the wall. <sup>23</sup> The archers have bitterly grieved him, shot at him and hated him. <sup>24</sup> But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel), <sup>25</sup> by the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. <sup>26</sup> The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.	<b>Deuteronomy 33:13-17</b> <sup>13</sup> And of Joseph he said: "Blessed of the LORD is his land, with the precious things of heaven, with the dew, and the deep lying beneath, <sup>14</sup> with the precious fruits of the sun, with the precious produce of the months, <sup>15</sup> with the best things of the ancient mountains, with the precious things of the everlasting hills, <sup>16</sup> with the precious things of the earth and its fullness, and the favor of Him who dwelt in the bush. Let the blessing come 'on the head of Joseph, and on the crown of the head of him who was separate from his brothers.' <sup>17</sup> His glory is like a firstborn bull, and his horns like the horns of the wild ox; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim ( <i>This name means "fruitful; increasing"</i> ), and they are the thousands of Manasseh." ( <i>This name means "forgetfulness; he that is forgotten"</i> )
12-Benjamin	Son of the right hand ( <i>This name means "son of the right hand, son of the Righteous works"</i> )	Rachel	<b>Genesis 35:18</b> As her soul was departing (for she died), she called his name Ben-Oni [son of my sorrow]; but his father called him Ben-Jamin. (Son the right hand.)	<b>Genesis 49:27</b> <sup>27</sup> "Benjamin is a ravenous wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."	<b>Deuteronomy 33:12</b> <sup>12</sup> Of Benjamin he said: "The beloved of the LORD shall dwell in safety by Him, Who shelters him all the day long; and he shall dwell between His shoulders."

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Take notice that there are 14 tribes from 12 original sons, but interestingly there are 13 families. Take notice that in the Sealing of the 144,000 that is accomplished at this Time and is recorded in Revelation 7:1-8, that the tribes of Ephraim and Dan are not Sealed. Take notice that Jacob blessed Ephraim over Manasseh, but Ephraim will be the last to be sealed up in this day, for "to whom much was given", much is required. The Bible reveals that Ephraim was continually called by the Lord, but they would not hear Him and would not come out. Thus, they will be the last. Dan is the one who hid on ships.

Jacob's Sons, Israel Tribe	Other Son & Israel Tribe	Meaning of Name	Mother	Those Sealed in the 144,000 - Rev. 7
01-Reuben		See, a son ( <i>This name means "who sees the son; the vision of the son"</i> )	Leah	12,000
02-Simeon		Hearing ( <i>This name means "that hears or obeys; that is heard"</i> )	Leah	12,000
03-Levi		Joined; attached ( <i>This name means "associated with him"</i> )	Leah	12,000
04-Judah		Yah be praised ( <i>Name Means: "The praise of the Lord; confession".</i> )	Leah	12,000
05-Dan		Judge ( <i>This name means "judgment; he that judges"</i> )	Bilhah	0
06-Naphtali		My wrestling ( <i>This name means "that struggles or fights"</i> )	Bilhah	12,000
07-Gad		Troop; invader; good fortune ( <i>This name means "a band; a troop"</i> )	Zilpah	12,000
08-Asher		Happy ( <i>This name means "happiness"</i> )	Zilpah	12,000
09-Issachar		Man of hire ( <i>This name means "reward; recompense"</i> )	Leah	12,000
10-Zebulun		Dwelling ( <i>This name means "dwelling; habitation"</i> )	Leah	12,000
11-Joseph		Increaser ( <i>This name means "increase; addition"</i> )	Rachel	12,000
12-Benjamin		Son of the right hand ( <i>This name means "son of the right hand, son of the Righteous works"</i> )	Rachel	12,000
	13-Manasseh (Joseph's 1 <sup>st</sup> son)	( <i>This name means "forgetfulness; he that is forgotten"</i> )	Asenath	12,000
	14-Ephraim (Joseph's 2 <sup>nd</sup> son)	( <i>This name means "fruitful; increasing"</i> )	Asenath	0

→ **Revelation 7:1-8** <sup>1</sup>After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. <sup>2</sup>Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, <sup>3</sup>saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." <sup>4</sup>And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed: <sup>5</sup>of the tribe of **Judah** twelve thousand were sealed; of the tribe of **Reuben** twelve thousand were sealed; of the tribe of **Gad** twelve thousand were sealed; <sup>6</sup>of the tribe of **Asher**

twelve thousand were sealed; of the tribe of **Naphtali** twelve thousand were sealed; of the tribe of **Manasseh** twelve thousand were sealed; <sup>7</sup>of the tribe of **Simeon** twelve thousand were sealed; of the tribe of **Levi** twelve thousand were sealed; of the tribe of **Issachar** twelve thousand were sealed; <sup>8</sup>of the tribe of **Zebulun** twelve thousand were sealed; of the tribe of **Joseph** twelve thousand were sealed; of the tribe of **Benjamin** twelve thousand were sealed.

It is interesting to note that the reason that the tribes of Ephraim and Dan are not mentioned in the Sealing of the 144,000 is because they are the ones that only loved the complacent way of prosperity. In the time of Deborah the tribe of Dan fled and stayed on ships - means that they compromised with the enemy, and Ephraim were like backstabbers (like the Amalekites.) Also in Judges 17-18 there is recorded the story of Micah a man from Ephraim who confused the religions and hired a Levite priest who would serve him, but he also kept in his house idols of silver and other things. He mixed religions. The tribe of Dan came and stole the idols, wealth, and the children of Micah's people, and they told the Levite priest to come with them, for why should he be the priest to one when he can be the priest to many. They were compromisers. The Lord says at this time that He is coming to punish the complacent - for example in Zephaniah 1:12 and in Revelation 3:14-22.

- **Amos 8:11-14** "Behold! The days are coming," says the Lord God, "that I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord, they shall wander from sea to sea, and from North to East; they shall run to and fro, seeking the Word of the Lord, But shall not find it. In that day the fair virgins and strong young men shall faint from thirst. Those who swear by the sin of Samaria (*The meaning of this name is watch-mountain*), who say, 'As your god lives, O Dan!' and, 'As the Way of Beersheba lives!' (*The meaning of the name Beersheba is "the well of an oath; the seventh well"*) They shall fall and never rise again."
- **Judges 5:14** <sup>14</sup>From Ephraim were those whose roots were in Amalek.
- **Judges 5:17** <sup>17</sup>Gilead (*This name "the heap or mass of testimony"*) stayed beyond the Jordan (*This name "River of Judgment"*), and why did Dan remain on ships? Asher (*This name "happiness"*) continued at the seashore, and stayed by his inlets.
- **Isaiah 7:9** The head of **Ephraim** is Samaria (*The meaning of this name is watch-mountain*), and the head of Samaria is Remaliah's son (*The meaning of the name "Remaliah" is "the exaltation of the Lord"*). If you will not believe, Surely you shall not be established." ' ' "
- **Hosea 5:9** **Ephraim** shall be desolate in the day of rebuke; among the tribes of Israel I make known what is sure.
- **Hosea 5:11** **Ephraim** is oppressed and broken in judgment, because he willingly walked by human precept.

It is interesting that Moses commanded the people that when they crossed over Jordan so that they could hear the curses and blessings read to them.

Six of the tribes were charged to stand upon Mount Gerizim (*This name means "cutters, hatchets"*) -- Mountain of Blessing, Deuteronomy 27:12 (Simeon - Levi - Judah - Issachar - Joseph - Benjamin).

And, six of the tribes were charged to stand upon Mount Ebal (*This name means "ancient heaps"*) -- Mountain of Cursing. Deuteronomy 27:13 (Reuben - Gad - Asher - Zebulun - Dan - Naphtali.)

Let's look at the Prophetic Words from today and a few older ones that are about to be fulfilled in these coming weeks.

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**A New and Amazing Promise**

**March 26, 2011**

Glory and praise to our God! He alone gives life to our days. He is our reason to live. Behold Him in His glory and majesty as He comes to appear and shine in His people, who will be transfigured to reveal the glory and majesty of "Christ in you, your hope of glory." (Colossians 1:27)

Now to you who believe, to you who receive this message of truth, to you who suspend your unbelief and embrace this seemingly new concept (it was hidden in the Scriptures all along) I will give an experience of My Self like one never seen or heard of before. We will make history in the kingdom of God together. Because you believed, because of your radical faith and your risk-taking trust, I will reward you with My Self, with knowing and experiencing Me in a way no one has yet done.

Oh, blessed! Oh, happy! Oh, well-satisfied are those who truly and fully believe in My Appearing, for to them their God gives Himself in a new and unprecedented way.

Consider the Way of the Lord doing the Words in the event of the boy who is healed of a demonic spirit that comes and goes. (*Matt. 17:14-21; Mark 9:14-29*). It is as He comes down from the mountain where He was Glorified by the Father and that is symbolic of this very time. Take notice of the way of this demonic spirit, for it has to operate in the Way of the His Words, but for evil - in other words in the opposite of the Will of God. The Lord uses the demons to test His people to see if they will turn and then seek out His Way to follow Him. Then they overcome this demonic spirit. Notice that this type of demon would come and go (*Lk. 9:39*). Notice that demons like this cannot go out until the father of the son who brings the son (The person afflicted has to come and they have to accept it is a demon, and they must be willing for it to be released) - or the person afflicted - want it to go out (*As seen in Mk. 9:23*). An exception to this is shown to us by Paul in Acts 16:18 wherein Paul cast out the demon spirit from the girl who was interfering with the work of the ministry of teaching the knowledge of Truth - the knowledge of the Words of God. Also, understand why the Lord said that this demon can only come out with prayer and fasting. This is a demon that has power to test men of the times of the Father. It is a deaf and dumb spirit. This is likely the most misunderstood of the demons and perhaps the most powerful. It is a demon that is representative of the punishment of God that is about to come upon the earth - it is representative. Take note that the Lord says that when He comes will He find any faith, and in this verse He is coming down from the mountain.

- **Luke 9:27-36** <sup>27</sup>But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God." <sup>28</sup>Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. <sup>29</sup>As He prayed, the appearance of His face was altered, and His robe became white and glistening. <sup>30</sup>And behold, two men talked with Him, who were Moses and Elijah, <sup>31</sup>**WHO APPEARED IN GLORY AND SPOKE OF HIS DECEASE WHICH HE WAS ABOUT TO ACCOMPLISH AT JERUSALEM.** <sup>32</sup>But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. <sup>33</sup>Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"—not knowing what he said. <sup>34</sup>**While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud.** <sup>35</sup>**AND A VOICE CAME OUT OF THE CLOUD, SAYING, "THIS IS MY BELOVED SON. HEAR HIM!"** <sup>36</sup>When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.
- **Luke 9:37-42** <sup>37</sup>Now it happened on the next day, when they had come down from the mountain, that a great multitude met Him. <sup>38</sup>Suddenly a man from the multitude cried out, saying, "Teacher, I implore You, look on my son, for he is my only child. <sup>39</sup>And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams at the mouth; and **it departs from him with great difficulty, bruising him.** <sup>40</sup>So I implored Your disciples to cast it out, but they could not." <sup>41</sup>Then Jesus answered and said, "**O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.**" <sup>42</sup>And **AS HE WAS STILL COMING**, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.
- **Mark 9:14-29** <sup>14</sup>And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them. <sup>15</sup>Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him. <sup>16</sup>And He asked the scribes, "What are you discussing with them?" <sup>17</sup>**Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit.** <sup>18</sup>And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not." <sup>19</sup>He answered him and said, "**O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.**" <sup>20</sup>Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. <sup>21</sup>So He asked his father, "**How long has this been happening**

to him?" **And he said, "From childhood.** <sup>22</sup>And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us." <sup>23</sup>**Jesus said to him, "If you can believe, all things are possible to him who believes."** <sup>24</sup>Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" <sup>25</sup>When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "**Deaf and dumb spirit, I command you, come out of him and enter him no more!**" <sup>26</sup>Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." <sup>27</sup>But Jesus took him by the hand and lifted him up, and he arose. <sup>28</sup>And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" <sup>29</sup>**So He said to them, "This kind can come out by nothing but prayer and fasting."**

- **Matthew 17:14-21** <sup>14</sup>And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, <sup>15</sup>"Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. <sup>16</sup>So I brought him to Your disciples, but they could not cure him." <sup>17</sup>Then Jesus answered and said, "**O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.**" <sup>18</sup>And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. <sup>19</sup>Then the disciples came to Jesus privately and said, "Why could we not cast it out?" <sup>20</sup>So Jesus said to them, "**Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.**" <sup>21</sup>However, this kind does not go out except by prayer and fasting."

Jesus Again Predicts His Death (*Matt. 17:22, 23; Mark 9:30-32*). Listen to the way of the Lord's instruction of Luke 9:44. What sinks into the ears? That means to dissect and discern this instruction that He gives to us.

- **Luke 9:43-45** <sup>43</sup>And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples, <sup>44</sup>**"Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men."** <sup>45</sup>But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.
- **Mark 9:30-32** <sup>30</sup>Then they departed from there and passed through Galilee, and He did not want anyone to know it. <sup>31</sup>For He taught His disciples and said to them, "**The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.**" <sup>32</sup>But they did not understand this saying, and were afraid to ask Him.
- **Matthew 17:22-23** <sup>22</sup>Now while they were staying in Galilee, Jesus said to them, "**The Son of Man is about to be betrayed into the hands of men, <sup>23</sup>and they will kill Him, and the third day He will be raised up.**" And they were exceedingly sorrowful.

Who Is the Greatest? (*Matt. 18:1-5; Mark 9:33-37*)

- **Luke 9:46-48** <sup>46</sup>Then a dispute arose among them as to which of them would be greatest. <sup>47</sup>And Jesus, perceiving the thought of their heart, took a little child and set him by Him, <sup>48</sup>and said to them, "**Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great.**"
- **Mark 9:33-37** <sup>33</sup>Then He came to Capernaum (*This name means "the field of repentance; city of comfort"*). And when He was in the house He asked them, "**What was it you disputed among yourselves on the road?**" <sup>34</sup>But they kept silent, for on the road they had disputed among themselves who would be the greatest. <sup>35</sup>And He sat down, called the twelve, and said to them, "**If anyone desires to be**

first, he shall be last of all and servant of all." <sup>36</sup>Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them, <sup>37</sup>"Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me."

- **Matthew 18:1-5** <sup>1</sup>At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" <sup>2</sup>Then Jesus called a little child to Him, set him in the midst of them, <sup>3</sup>and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. <sup>4</sup>Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. <sup>5</sup>Whoever receives one little child like this in My name receives Me.

Jesus forbids sectarianism (*Mark 9:38-41*). Notice that if we pay attention, our Lord Jesus Christ ties this teaching to the requirement of doing the Ways of His Words for others. In other words, there are people who are accidentally doing the Ways of His Words and the Lord is saying that at the point when the Testimony is clarified, at the Time of the Harvest, at the Time of the Great testing of the Compelling Event, it will be difficult for them to refuse the knowledge of Truth when He is calling it out. For example, consider all these who are getting Prophetic Words that He is calling us to arise and to hear His words and telling them that He has raised up people with a knowledge of His Power that the church has not known, and He is telling them to receive these people and to hear that knowledge. It will be difficult for them to refuse to hear. If they do then not hear, then they will be judged by the gift of His Word that He has given to them. Consider also that when one gives a cup of Cold Water to you to drink, then they will receive a reward if they have done that in kindness.

- **Luke 9:49-50** <sup>49</sup>Now John answered and said, "Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us." <sup>50</sup>But Jesus said to him, "Do not forbid him, for he who is not against us is on our side."
- **Mark 9:39-41** <sup>39</sup>But Jesus said, "Do not forbid him, for no one who works a miracle in My Name can soon afterward speak evil of Me. <sup>40</sup>For he who is not against us is on our side. <sup>41</sup>For whoever gives you a cup of water to drink in My Name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.

#### The Seventy Sent Out - Sending the Seventy

- **Luke 10:1-12** <sup>1</sup>After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. <sup>2</sup>Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest. <sup>3</sup>Go your way; behold, I send you out as lambs among wolves. <sup>4</sup>Carry neither money bag, knapsack, nor sandals; and greet no one along the road. <sup>5</sup>But whatever house you enter, first say, 'Peace to this house.' <sup>6</sup>And if a son of peace is there, your peace will rest on it; if not, it will return to you. <sup>7</sup>And remain in the same house, eating and

**The Number 70**  
**Factors: 7 × 10**

The Letter Ayin

ע

Colhozeh (All-Seeing) (Nehemiah 3:15)

כל חוזה

The Temple (Zechariah 8:9)

ההיכל

The Testimony (Ord) (Exodus 25:21)

את העדת

For a memorial (Ord) (Zechariah 6:14)

לזכרון

The Lord is his memorial (Ord) (Hosea 12:4)

יהוה זכרו

Halikah, Way [[Strong's # H1979](#)]

הליכה

Wine [[Strong's # H3196](#)]

יין

Secret, Code [[Strong's # H5475](#)]

סוד

Proud [[Strong's # H1349](#)]

גאיון

drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house. <sup>8</sup>Whatever city you enter, and they receive you, eat such things as are set before you. <sup>9</sup>And heal the sick there, and say to them, 'The kingdom of God has come near to you.' <sup>10</sup>But whatever city you enter, and they do not receive you, go out into its streets and say, <sup>11</sup>'The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.' <sup>12</sup>But I say to you that it will be more tolerable in that Day for Sodom than for that city.

Consider the meaning of the cities and the curse the Lord is bringing them in this message that is known as "Woe to the Impenitent Cities" (*Matt. 11:20-24*)

- ↳ **Luke 10:13-16** <sup>13</sup>"Woe to you, Chorazin! (*This name means "the secret; here is a mystery"*) Woe to you, Bethsaida! (*This name means "th"house of fruits, or of food, or of snares"*) For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup>But it will be more tolerable for Tyre (*This name means "strength; rock; sharp"*) and Sidon (*This name means "hunting; fishing; venison"*) at the judgment than for you. <sup>15</sup>And you, Capernaum (*This name means "the field of repentance; city of comfort"*), who are exalted to heaven, will be brought down to Hades. <sup>16</sup>He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."
- ↳ **Matthew 11:20-24** <sup>20</sup>Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: <sup>21</sup>"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup>But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. <sup>23</sup>And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom (*This name means "their secret; their cement"*), it would have remained until this day. <sup>24</sup>But **I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."**

The Seventy Return with Joy

- ↳ **Luke 10:17-20** <sup>17</sup>Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your Name." <sup>18</sup>And He said to them, **"I SAW SATAN FALL LIKE LIGHTNING FROM HEAVEN.** <sup>19</sup>Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. <sup>20</sup>**NEVERTHELESS DO NOT REJOICE IN THIS, THAT THE SPIRITS ARE SUBJECT TO YOU, BUT RATHER REJOICE BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN."**

Jesus Rejoices in the Spirit (*Matt. 11:25-27*)

- ↳ **Luke 10:21-25** <sup>21</sup>In that hour Jesus rejoiced in the Spirit and said, **"I thank You, Father, Lord of heaven and earth, that YOU HAVE HIDDEN THESE THINGS FROM THE WISE AND PRUDENT AND REVEALED THEM TO BABES. EVEN SO, FATHER, FOR SO IT SEEMED GOOD IN YOUR SIGHT.** <sup>22</sup>All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him." <sup>23</sup>**Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see; <sup>24</sup>for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it."**

- **Matthew 11:25-30** <sup>25</sup>At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes. <sup>26</sup>Even so, Father, for so it seemed good in Your sight. <sup>27</sup>All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. <sup>28</sup>Come to Me, all you who labor and are heavy laden, and I will give you rest. <sup>29</sup>Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup>For My yoke is easy (*This word means "Good"*) and My burden is Light."
- **Psalm 119:130** "The Entrance of His Words Gives Light, and Gives Understanding to the Simple."
- **Proverbs 1:23** Turn at My reproof: Surely I will pour out My Spirit on you. **I WILL MAKE MY WORDS KNOWN TO YOU.** (*Today His prophets do not discern His Speech.*)
- **John 8:31-47** <sup>31</sup>Then Jesus said to those Jews who believed Him, **IF YOU ABIDE IN MY WORD, YOU ARE MY DISCIPLES INDEED.** <sup>32</sup>**AND YOU SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.**" <sup>33</sup>They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How can You say, 'You will be made free'?" <sup>34</sup>Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. <sup>35</sup>And a slave does not abide in the house forever, but a son abides forever. <sup>36</sup>Therefore if the Son makes you free, you shall be free indeed. <sup>37</sup>**I KNOW THAT YOU ARE ABRAHAM'S DESCENDANTS, BUT YOU SEEK TO KILL ME, BECAUSE MY WORD HAS NO PLACE IN YOU.** <sup>38</sup>**I SPEAK WHAT I HAVE SEEN WITH MY FATHER, AND YOU DO WHAT YOU HAVE SEEN WITH YOUR FATHER.**" <sup>39</sup>They answered and said to Him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. <sup>40</sup>But now you seek to kill Me, **A MAN WHO HAS TOLD YOU THE TRUTH WHICH I HEARD FROM GOD.**" <sup>41</sup>You do the deeds of your father." Then they said to Him, "We were not born of fornication; we have one Father--God." <sup>42</sup>Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. <sup>43</sup>**WHY DO YOU NOT UNDERSTAND MY SPEECH?** (*Pure Language*) **BECAUSE YOU ARE NOT ABLE TO LISTEN TO MY WORD.** <sup>44</sup>You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the Truth, because there is no Truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. <sup>45</sup>But because I tell the Truth, you do not believe Me. <sup>46</sup>Which of you convicts Me of sin? **AND IF I TELL THE TRUTH, WHY DO YOU NOT BELIEVE ME?** <sup>47</sup>**HE WHO IS OF GOD HEARS GOD'S WORDS; THEREFORE YOU DO NOT HEAR, BECAUSE YOU ARE NOT OF GOD."**

The Parable of the Good Samaritan (*Matt. 22:34-40; Mark 12:28-34*)

- **Luke 10:25-37** <sup>25</sup>And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" <sup>26</sup>He said to him, "What is written in the law? What is your reading of it?" <sup>27</sup>So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" <sup>28</sup>And He said to him, "You have answered rightly; do this and you will live." <sup>29</sup>But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" <sup>30</sup>Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. <sup>31</sup>Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. <sup>32</sup>Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. <sup>33</sup>But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. <sup>34</sup>So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. <sup>35</sup>On the next day, when he

departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' <sup>36</sup>So which of these three do you think was neighbor to him who fell among the thieves?" <sup>37</sup>And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

#### Mary and Martha Worship and Serve

→ **Luke 10:38-42** <sup>38</sup>Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. <sup>39</sup>And she had a sister called Mary, who also sat at Jesus' feet and heard His word. <sup>40</sup>But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." <sup>41</sup>And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. <sup>42</sup>**BUT ONE THING IS NEEDED, AND MARY HAS CHOSEN THAT GOOD PART, WHICH WILL NOT BE TAKEN AWAY FROM HER.**"

→ **Luke 11:1-4** <sup>1</sup>Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." <sup>2</sup>So He said to them, "When you pray, say: **Our Father in heaven, hallowed be Your name. Your kingdom come. Your Will be done on earth as it is in heaven.** <sup>3</sup>**GIVE US DAY BY DAY OUR DAILY BREAD.** <sup>4</sup>And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil one."

→ **Luke 11:5-13** <sup>5</sup>And He said to them, "**WHICH OF YOU** shall have a friend, and **go to him at midnight and say to him,** 'Friend, lend me three loaves; <sup>6</sup>for a friend of mine has come to me on his journey, and I have nothing to set before him'; <sup>7</sup>and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'? <sup>8</sup>I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs. <sup>9</sup>"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>10</sup>For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>11</sup>If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? <sup>12</sup>Or if he asks for an egg, will he offer him a scorpion? <sup>13</sup>If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

#### A House Divided Cannot Stand (*Matt. 12:22-30; Mark 3:22-27*)

→ **Luke 11:14-23** <sup>14</sup>And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. <sup>15</sup>But some of them said, "He casts out demons by Beelzebub, the ruler of the demons." <sup>16</sup>Others, testing Him, sought from Him a sign from heaven. <sup>17</sup>But He, knowing their thoughts, said to them: "**Every kingdom divided against itself is brought to desolation, and a house divided against a house falls.** <sup>18</sup>If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub. <sup>19</sup>And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges. <sup>20</sup>But if I cast out demons with the finger of God, surely the kingdom of God has come upon you. <sup>21</sup>When a strong man,

fully armed, guards his own palace, his goods are in peace. <sup>22</sup>But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils. <sup>23</sup>He who is not with Me is against Me, and he who does not gather with Me scatters.

#### An Unclean Spirit Returns (*Matt. 12:43-45*)

↪ **Luke 11:24-26** <sup>24</sup>"When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.' <sup>25</sup>And when he comes, he finds it swept and put in order. <sup>26</sup>Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first."

#### Seeking a Sign (*Matt. 12:38-42*)

↪ **Luke 11:29-32** <sup>29</sup>And while the crowds were thickly gathered together, He began to say, "This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet. <sup>30</sup>For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. <sup>31</sup>The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. <sup>32</sup>The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah is here.

#### The Lamp of the Body (*Matt. 6:22-23*)

↪ **Luke 11:33-36** <sup>33</sup>"No one, when he has lit a Lamp, puts it in a secret place or under a basket, but on a lampstand, that those who come in may see the Light. <sup>34</sup>The Lamp of the body is the eye. Therefore, when your eye is Good, your whole body also is full of Light. But when your eye is bad, your body also is full of darkness. <sup>35</sup>Therefore take heed that the Light which is in you is not darkness. <sup>36</sup>If then your whole body is full of Light, having no part dark, the whole body will be full of Light, as when the bright shining of a Lamp gives you Light."

#### Woe to the Pharisees and Lawyers

↪ **Luke 11:37-54** <sup>37</sup>And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. <sup>38</sup>When the Pharisee saw it, he marveled that He had not first washed before dinner. <sup>39</sup>Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. <sup>40</sup>Foolish ones! Did not He who made the outside make the inside also? <sup>41</sup>But rather give alms of such things as you have; then indeed all things are clean to you. <sup>42</sup>"But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. <sup>43</sup>Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. <sup>44</sup>Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over them are not aware of them." <sup>45</sup>Then one of the lawyers answered and said to Him, "Teacher, by saying these things You reproach us also." <sup>46</sup>And He said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. <sup>47</sup>Woe to you! For you build the tombs of the prophets, and your fathers killed them. <sup>48</sup>In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. <sup>49</sup>**Therefore the wisdom of God also said, 'I will send them prophets and apostles, and some of them they will kill and persecute,'** <sup>50</sup>that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, <sup>51</sup>from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. (*Consider this for the Lord says that He has done this that they might be clearly*

condemned. These are not of the Lukewarm, but they are of the cold that clearly must be condemned.) Yes, I say to you, it shall be required of this generation. <sup>52</sup>"Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered." <sup>53</sup>And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things, <sup>54</sup>lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

Beware of Hypocrisy

Jesus Preaches to the Multitude (*Matt. 10:26, 27*)

→ **Luke 12:1-3** <sup>1</sup>In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "**Beware of the leaven of the Pharisees, which is hypocrisy.** <sup>2</sup>For there is nothing covered that will not be revealed, nor hidden that will not be known. <sup>3</sup>Therefore whatever you have spoken in the dark will be heard in the Light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops. (*This means the wicked shall try to counter your testimony by telling of the sins of your past in order to discredit you, for the housetop is the head of those who think that they are wise on the earth, and they do not fear God, nor do they recognize His forgiveness of sins and the anointing He gives to you. This is the hypocrisy that they speak - consider the shepherds who have done that with this message of His Words.*)

Jesus Teaches the Fear of God

→ **Luke 12:4-7** <sup>4</sup>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. <sup>5</sup>But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him! <sup>6</sup>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. <sup>7</sup>But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.



→ **Luke 12:11-12** <sup>11</sup>"Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. <sup>12</sup>**FOR THE HOLY SPIRIT WILL TEACH YOU IN THAT VERY HOUR WHAT YOU OUGHT TO SAY."**

#### The Parable of the Rich Fool

→ **Luke 12:13-21** <sup>13</sup>Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me." <sup>14</sup>But He said to him, "Man, who made Me a judge or an arbitrator over you?" <sup>15</sup>And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses." <sup>16</sup>Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. <sup>17</sup>And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' <sup>18</sup>So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. <sup>19</sup>And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry." <sup>20</sup>**BUT GOD SAID TO HIM, 'FOOL! THIS NIGHT YOUR SOUL WILL BE REQUIRED OF YOU; THEN WHOSE WILL THOSE THINGS BE WHICH YOU HAVE PROVIDED?' <sup>21</sup>"SO IS HE WHO LAYS UP TREASURE FOR HIMSELF, AND IS NOT RICH TOWARD GOD."**

#### Do Not Worry

→ **Luke 12:22-34** <sup>22</sup>Then He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. <sup>23</sup>Life is more than food, and the body is more than clothing. <sup>24</sup>Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? <sup>25</sup>And which of you by worrying can add one cubit to his stature? <sup>26</sup>If you then are not able to do the least, why are you anxious for the rest? <sup>27</sup>Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. <sup>28</sup>If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith? <sup>29</sup>**And do not seek what you should eat or what you should drink, NOR HAVE AN ANXIOUS MIND.** <sup>30</sup>For all these things the nations of the world seek after, and your Father knows that you need these things. <sup>31</sup>But seek the kingdom of God, and all these things shall be added to you. <sup>32</sup>**DO NOT FEAR, LITTLE FLOCK, FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM.** <sup>33</sup>Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. <sup>34</sup>For where your treasure is, there your heart will be also.

#### The Faithful Servant and the Evil Servant

→ **Luke 12:35-48** <sup>35</sup>Let your waist be girded and your lamps burning; <sup>36</sup>and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. <sup>37</sup>Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. <sup>38</sup>And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. <sup>39</sup>But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. <sup>40</sup>Therefore you also be ready, for the Son of Man is coming at an hour you do not expect." <sup>41</sup>Then Peter said to

Him, "Lord, do You speak this parable only to us, or to all people?" <sup>42</sup>And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? <sup>43</sup>Blessed is that servant whom his master will find so doing when he comes. <sup>44</sup>Truly, I say to you that he will make him ruler over all that he has. <sup>45</sup>But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, <sup>46</sup>the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. <sup>47</sup>And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. <sup>48</sup>But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

#### Christ Brings Division

- **Luke 12:49-53** <sup>49</sup>"I came to send fire on the earth, and how I wish it were already kindled! <sup>50</sup>But I have a baptism to be baptized with, and how distressed I am till it is accomplished! <sup>51</sup>Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division. <sup>52</sup>For from now on five in one house will be divided: three against two, and two against three. <sup>53</sup>Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."
- **Matthew 10:34-38** <sup>34</sup>"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. <sup>35</sup>For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; <sup>36</sup>and 'a man's enemies will be those of his own household.' <sup>37</sup>He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup>And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup>He who finds his life will lose it, and he who loses his life for My sake will find it.

#### Discern the Time

- **Luke 12:54-56** <sup>54</sup>Then He also said to the multitudes, "Whenever you see a cloud rising out of the west, immediately you say, 'A shower is coming'; and so it is. <sup>55</sup>And when you see the south wind blow, you say, 'There will be hot weather'; and there is. <sup>56</sup>Hypocrites! You can discern the face of the sky and of the earth, but **HOW IS IT YOU DO NOT DISCERN THIS TIME?**

#### Make Peace with Your Adversary

- **Luke 12:57-59** <sup>57</sup>"Yes, and why, even of yourselves, do you not judge what is right? <sup>58</sup>When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison. <sup>59</sup>I tell you, you shall not depart from there till you have paid the very last mite."

#### Repent or Perish

#### Parables of the Kingdom

→ **Luke 13:1-5** <sup>1</sup>There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup>And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? <sup>3</sup>I tell you, no; but unless you repent you will all likewise perish. <sup>4</sup>Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? <sup>5</sup>I tell you, no; but unless you repent you will all likewise perish."

#### The Parable of the Barren Fig Tree

→ **Luke 13:6-9** <sup>6</sup>He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. <sup>7</sup>Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' <sup>8</sup>But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. <sup>9</sup>And if it bears fruit, well. But if not, after that you can cut it down.'"

#### A Spirit of Infirmity

→ **Luke 13:10-17** <sup>10</sup>Now He was teaching in one of the synagogues on the Sabbath. <sup>11</sup>And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. <sup>12</sup>But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." <sup>13</sup>And He laid His hands on her, and immediately she was made straight, and glorified God. <sup>14</sup>But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day." <sup>15</sup>The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? <sup>16</sup>So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?" <sup>17</sup>And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

#### The Parable of the Mustard Seed (*Matt. 13:31, 32; Mark 4:30-32*)

→ **Luke 13:18-19** <sup>18</sup>Then He said, "What is the kingdom of God like? And to what shall I compare it? <sup>19</sup>It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches."

#### The Parable of the Leaven (*Matt. 13:33*)

→ **Luke 13:20-21** <sup>20</sup>And again He said, "To what shall I liken the kingdom of God? <sup>21</sup>It is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

#### The Narrow Way (*Matt. 7:13, 14*)

→ **Luke 13:22-33** <sup>22</sup> **AND HE WENT THROUGH THE CITIES AND VILLAGES, TEACHING, AND JOURNEYING TOWARD JERUSALEM.** <sup>23</sup> Then one said to Him, "Lord, are there few who are saved?" And He said to them, <sup>24</sup> "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. <sup>25</sup> When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' <sup>26</sup> then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' <sup>27</sup> But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.' <sup>28</sup> There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. <sup>29</sup> They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. <sup>30</sup> And indeed there are last who will be first, and there are first who will be last." <sup>31</sup> On that very day some Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You." <sup>32</sup> And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.' <sup>33</sup> Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.

#### Jesus Laments over Jerusalem (*Matt. 23:37-39*)

→ **Luke 13:34-35** <sup>34</sup> "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing! <sup>35</sup> See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the LORD!' "

#### The Parable of the Great Supper

→ **Luke 14:1-6** <sup>1</sup> Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. <sup>2</sup> And behold, there was a certain man before Him who had dropsy. <sup>3</sup> And Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?" <sup>4</sup> But they kept silent. And He took him and healed him, and let him go. <sup>5</sup> Then He answered them, saying, "Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?" <sup>6</sup> And they could not answer Him regarding these things.

#### Take the Lowly Place

→ **Luke 14:7-14** <sup>7</sup> So He told a parable to those who were invited, when He noted how they chose the best places, saying to them: <sup>8</sup> "When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; <sup>9</sup> and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place. <sup>10</sup> But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you. <sup>11</sup> For whoever exalts himself will be humbled, and he who humbles himself will be exalted." <sup>12</sup> Then He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. <sup>13</sup> But when you give a feast, invite the poor, the maimed, the lame, the blind. <sup>14</sup> And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

The Parable of the Great Supper (*Luke 14:14-24, Matthew 22:1-14*)

→ **Luke 14:14-24** <sup>15</sup>Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God!" <sup>16</sup>Then He said to him, "A certain man gave a great supper and invited many, <sup>17</sup>and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' <sup>18</sup>But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' <sup>19</sup>And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' <sup>20</sup>Still another said, 'I have married a wife, and therefore I cannot come.' <sup>21</sup>So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.' <sup>22</sup>And the servant said, 'Master, it is done as you commanded, and still there is room.' <sup>23</sup>Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. <sup>24</sup>For I say to you that none of those men who were invited shall taste my supper.' "

→ **Matthew 22:1-14** <sup>1</sup>And Jesus answered and spoke to them again by parables and said: <sup>2</sup>"The kingdom of heaven is like a certain king who arranged a marriage for his son, <sup>3</sup>and sent out his servants to call those who were invited to the wedding; and they were not willing to come. <sup>4</sup>Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding."' <sup>5</sup>But they made light of it and went their ways, one to his own farm, another to his business. <sup>6</sup>And the rest seized his servants, treated them spitefully, and killed them. <sup>7</sup>But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. <sup>8</sup>Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. <sup>9</sup>Therefore go into the highways, and as many as you find, invite to the wedding.' <sup>10</sup>So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. <sup>11</sup>"But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. <sup>12</sup>So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. <sup>13</sup>Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' <sup>14</sup>"For many are called, but few are chosen."

Leaving All to Follow Christ (*Luke 14:25-33, Matthew 10:34-39*)

→ **Luke 14:25-33** <sup>25</sup>NOW GREAT MULTITUDES WENT WITH HIM. AND HE TURNED AND SAID TO THEM, <sup>26</sup>IF ANYONE COMES TO ME AND DOES NOT HATE HIS FATHER AND MOTHER, WIFE AND CHILDREN, BROTHERS AND SISTERS, YES, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE. <sup>27</sup>AND WHOEVER DOES NOT BEAR HIS CROSS AND COME AFTER ME CANNOT BE MY DISCIPLE. <sup>28</sup>For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it— <sup>29</sup>lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, <sup>30</sup>saying, 'This man began to build and was not able to finish.' <sup>31</sup>Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup>Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. <sup>33</sup>So likewise, whoever of you does not forsake all that he has cannot be My disciple.

→ **Matthew 10:34-39** <sup>34</sup>"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. <sup>35</sup>For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; <sup>37</sup>and 'a man's enemies will

be those of his own household.' <sup>37</sup>He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup>And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup>He who finds his life will lose it, and he who loses his life for My sake will find it.

Tasteless Salt Is Worthless (*Luke 14:34-35, Matthew 5:13; Mark 9:50*)

- **Luke 14:34-35** <sup>34</sup>"Salt is good; but if the salt has lost its flavor, how shall it be seasoned? <sup>35</sup>It is neither fit for the land nor for the dunghill, but men throw it out. He who has ears to hear, let him hear!"
- **Matthew 5:13-16** <sup>13</sup>"You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. <sup>14</sup>"You are the light of the world. A city that is set on a hill cannot be hidden. <sup>15</sup>Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. <sup>16</sup>Let your light so shine before men, that they may see your good works and glorify your Father in heaven.
- **Mark 9:49-50** <sup>49</sup>"For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. <sup>50</sup>Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another."

The Lost Sheep, the Lost Coin, and the Lost Son (*Matt. 18:10-14*). Take the Lowly Place

The Parable of the Lost Sheep

- **Luke 15:1-7** <sup>1</sup>Then all the tax collectors and the sinners drew near to Him to hear Him. <sup>2</sup>And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." <sup>3</sup>So He spoke this parable to them, saying: <sup>4</sup>"What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? <sup>5</sup>And when he has found it, he lays it on his shoulders, rejoicing. <sup>6</sup>And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' <sup>7</sup>I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.
- **Matthew 18:10-14** <sup>10</sup>"Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. <sup>11</sup>For the Son of Man has come to save that which was lost. <sup>12</sup>"What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? <sup>13</sup>And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray. <sup>14</sup>Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

The Parable of the Lost Coin. This Parable is about having been given 10 Words of God. The woman is representative of our Wisdom. If we know that God has given us the gift of His Words to be responsible for to the perfection of the earth, then we know that 10 represents that perfection and we are unable to bring ourselves to purification and refinement without finding all that God has given to us for the purpose of completing His Work that He has assigned to us to do.

- **Luke 15:8-10** <sup>8</sup>"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? <sup>9</sup>And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!' <sup>10</sup>Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

The Parable of the Lost Son

→ **Luke 15:11-32** <sup>11</sup>Then He said: "A certain man had two sons. <sup>12</sup>And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. <sup>13</sup>And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. <sup>14</sup>But when he had spent all, there arose a severe famine in that land, and he began to be in want. <sup>15</sup>Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. <sup>16</sup>And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. <sup>17</sup>But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! <sup>18</sup>I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, <sup>19</sup>and I am no longer worthy to be called your son. Make me like one of your hired servants.'" <sup>20</sup>And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. <sup>21</sup>And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' <sup>22</sup>But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. <sup>23</sup>And bring the fatted calf here and kill it, and let us eat and be merry; <sup>24</sup>for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. <sup>25</sup>Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. <sup>26</sup>So he called one of the servants and asked what these things meant. <sup>27</sup>And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' <sup>28</sup>But he was angry and would not go in. Therefore his father came out and pleaded with him. <sup>29</sup>So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. <sup>30</sup>But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' <sup>31</sup>And he said to him, 'Son, you are always with me, and all that I have is yours. <sup>32</sup>It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.' "

→ **Luke 16:1-13** <sup>1</sup>HE ALSO SAID TO HIS DISCIPLES: "THERE WAS A CERTAIN RICH MAN WHO HAD A STEWARD, AND AN ACCUSATION WAS BROUGHT TO HIM THAT THIS MAN WAS WASTING HIS GOODS. <sup>2</sup>SO HE CALLED HIM AND SAID TO HIM, 'WHAT IS THIS I HEAR ABOUT YOU? GIVE AN ACCOUNT OF YOUR STEWARDSHIP, FOR YOU CAN NO LONGER BE STEWARD.' <sup>3</sup>Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. <sup>4</sup>I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.' <sup>5</sup>So he called every one of his master's debtors to him, and said to the first, 'How much do you owe my master?' <sup>6</sup>And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.' <sup>7</sup>Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.' <sup>8</sup>So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light. <sup>9</sup>AND I SAY TO YOU, MAKE FRIENDS FOR YOURSELVES BY UNRIGHTEOUS MAMMON, THAT WHEN YOU FAIL, THEY MAY RECEIVE YOU INTO AN EVERLASTING HOME. <sup>10</sup>HE WHO IS FAITHFUL IN WHAT IS LEAST IS FAITHFUL ALSO IN MUCH; AND HE WHO IS UNJUST IN WHAT IS LEAST IS UNJUST ALSO IN MUCH. <sup>11</sup>THEREFORE IF YOU HAVE NOT BEEN FAITHFUL IN THE UNRIGHTEOUS MAMMON, WHO WILL COMMIT TO YOUR TRUST THE TRUE RICHES? <sup>12</sup>And if you have not been faithful in what is another man's, who will give you what is your own? <sup>13</sup>No servant can

serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

### The Law, the Prophets, and the Kingdom

→ **Luke 16:14-18** <sup>14</sup>Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. <sup>15</sup>And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. <sup>16</sup>"The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. <sup>17</sup>And it is easier for heaven and earth to pass away than for one tittle of the law to fail. <sup>18</sup>"Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery."

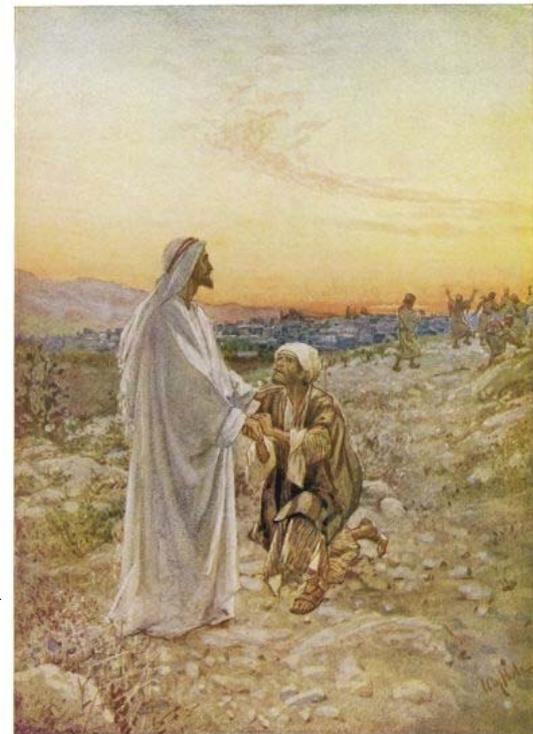
### The Rich Man and Lazarus

→ **Luke 16:19-31** <sup>19</sup>"There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. <sup>20</sup>But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, <sup>21</sup>desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. <sup>22</sup>So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. <sup>23</sup>And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. <sup>24</sup>"Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' <sup>25</sup>But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. <sup>26</sup>And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' <sup>27</sup>"Then he said, 'I beg you therefore, father, that you would send him to my father's house, <sup>28</sup>for I have five brothers, that he may testify to them, lest they also come to this place of torment.' <sup>29</sup>Abraham said to him, 'They have Moses and the prophets; let them hear them.' <sup>30</sup>And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' <sup>31</sup>But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

### The Coming of the Kingdom (*Matt. 18:6, 7; Mark 9:42*)

→ **Luke 17:1-4** <sup>1</sup>Then He said to the disciples, "It is impossible that no offenses should come, but woe to him through whom they do come! <sup>2</sup>It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones. <sup>3</sup>Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. <sup>4</sup>And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."

### Faith and Duty (*Matt. 17:19-21; Mark 9:28, 29*)



→ **Luke 17:5-10** <sup>5</sup>And the apostles said to the Lord, "Increase our faith." <sup>6</sup>So the Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you. <sup>7</sup>And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'? <sup>8</sup>But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'? <sup>9</sup>Does he thank that servant because he did the things that were commanded him? I think not. <sup>10</sup>So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.' "

Luke reveals in verse 11 that the Lord came through the midst of Samaria (Watch-Tower) and through Galilee (The Circle - the symbol of the wheel of the Scroll) on His Way to Jerusalem. Consider that the first thing recorded is the healing of the Lepers, for this is important at this moment. The symbolism is that we are a people whose flesh - His Words - is diseased with the traditions of men, making the knowledge of Truth to be sick like it has leprosy. The Lord is calling out His healing to us by speaking His Words to us, but we are hearing it in selfish ears and not seeking the knowledge of the Glory of God in the mystery of His Power and Plan for us. Thus we are like the nine lepers who heard and then went on with our lives like we deserved to hear the Word of healing but we want it in the way that we want it, and not in the Way that is the Plan of God for us of this Day, and thus the destruction of our skin that is symbolic of His words, will be terrible and worse than before.

→ **Luke 17:11-19** <sup>11</sup>Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. <sup>12</sup>Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. <sup>13</sup>And they lifted up their voices and said, "Jesus, Master, have mercy on us!" <sup>14</sup>So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. <sup>15</sup>And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, <sup>16</sup>and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. <sup>17</sup>So Jesus answered and said, "Were there not ten cleansed? But where are the nine? <sup>18</sup>Were there not any found who returned to give glory to God except this foreigner?" <sup>19</sup>And He said to him, "Arise, go your way. Your faith has made you well."

The Coming of the Kingdom (*Gen. 6:5-8:22; 19:12-14*)

→ **Luke 17:20-36** <sup>20</sup>NOW WHEN HE WAS ASKED BY THE PHARISEES WHEN THE KINGDOM OF GOD WOULD COME, HE ANSWERED THEM AND SAID, "THE KINGDOM OF GOD DOES NOT COME WITH OBSERVATION; <sup>21</sup>NOR WILL THEY SAY, 'SEE HERE!' OR 'SEE THERE!' FOR INDEED, THE KINGDOM OF GOD IS WITHIN YOU." <sup>22</sup>THEN HE SAID TO THE DISCIPLES, "THE DAYS WILL COME WHEN YOU WILL DESIRE TO SEE ONE OF THE DAYS OF THE SON OF MAN, AND YOU WILL NOT SEE IT. <sup>23</sup>And they will say to you, 'Look here!' or 'Look there!' Do not go after them or follow them. <sup>24</sup>For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day. <sup>25</sup>But first He must suffer many things and be rejected by this generation. <sup>26</sup>And as it was in the days of Noah, so it will be also in the days of the Son of Man: <sup>27</sup>They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. <sup>28</sup>Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; <sup>29</sup>but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. (*Lot seems symbolic of the people of Israel in this Day coming out of Babylon.*) <sup>30</sup>Even so will it be in the day when the Son of Man is revealed. <sup>31</sup>IN THAT DAY, HE WHO IS ON THE ROOFTOP, AND HIS GOODS ARE IN THE HOUSE, LET HIM NOT COME DOWN TO TAKE THEM AWAY. AND LIKEWISE THE ONE WHO IS IN THE FIELD,

LET HIM NOT TURN BACK. <sup>32</sup>REMEMBER LOT'S WIFE. <sup>33</sup>WHOEVER SEEKS TO SAVE HIS LIFE WILL LOSE IT, AND WHOEVER LOSES HIS LIFE WILL PRESERVE IT. <sup>34</sup>I TELL YOU, IN THAT NIGHT THERE WILL BE TWO MEN IN ONE BED: THE ONE WILL BE TAKEN AND THE OTHER WILL BE LEFT. <sup>35</sup>TWO WOMEN WILL BE GRINDING TOGETHER: THE ONE WILL BE TAKEN AND THE OTHER LEFT. <sup>36</sup>TWO MEN WILL BE IN THE FIELD: THE ONE WILL BE TAKEN AND THE OTHER LEFT."

#### The Parable of the Persistent Widow

→ **Luke 18:1-8** <sup>1</sup>Then He spoke a parable to them, that men always ought to pray and not lose heart, <sup>2</sup>saying: "There was in a certain city a judge who did not fear God nor regard man. <sup>3</sup>Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' <sup>4</sup>And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, <sup>5</sup>yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.'" <sup>6</sup>Then the Lord said, "Hear what the unjust judge said. <sup>7</sup>And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? <sup>8</sup>I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

#### The Parable of the Pharisee and the Tax Collector

→ **Luke 18:9-14** <sup>9</sup>Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: <sup>10</sup>"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. <sup>12</sup>I fast twice a week; I give tithes of all that I possess.' <sup>13</sup>And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' <sup>14</sup>I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

#### Divorce and the Danger of Riches (*Matt. 19:1-9*)

→ **Mark 10:1-12** <sup>1</sup>Then He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again. <sup>2</sup>The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him. <sup>3</sup>And He answered and said to them, "What did Moses command you?" <sup>4</sup>They said, "Moses permitted a man to write a certificate of divorce, and to dismiss her." <sup>5</sup>And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept. <sup>6</sup>But from the beginning of the creation, God 'made them male and female.' <sup>7</sup>For this reason a man shall leave his father and mother and be joined to his wife, <sup>8</sup>and the two shall become one flesh'; so then they are no longer two, but one flesh. <sup>9</sup>Therefore what God has joined together, let not man separate." <sup>10</sup>In the house His disciples also asked Him again about the same matter. <sup>11</sup>So He said to them, "Whoever divorces his wife and marries another commits adultery against her. <sup>12</sup>And if a woman divorces her husband and marries another, she commits adultery."

#### Jesus Blesses Little Children (*Matt. 19:13-15; Mark 10:13-16*)

- **Luke 18:15-17** <sup>15</sup>Then they also brought infants to Him that He might touch them; but when the disciples saw it, they rebuked them. <sup>16</sup>But Jesus called them to Him and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. <sup>17</sup>Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."
- **Mark 10:13-16** <sup>13</sup>Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. <sup>14</sup>But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. <sup>15</sup>Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." <sup>16</sup>And He took them up in His arms, laid His hands on them, and blessed them.

#### Jesus Counsels the Rich Young Ruler (*Matt. 19:16-22; Luke 18:18-23*)

- **Mark 10:17-22** <sup>17</sup>Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" <sup>18</sup>So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. <sup>19</sup>You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother.' " <sup>20</sup>And he answered and said to Him, "Teacher, all these things I have kept from my youth." <sup>21</sup>Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me." <sup>22</sup>But he was sad at this word, and went away sorrowful, for he had great possessions.

#### Jesus Counsels the Rich Young Ruler (*Matt. 19:16-22; Mark 10:17-22*)

- **Luke 18:18-23** <sup>18</sup>Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?" <sup>19</sup>So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. <sup>20</sup>You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.' " <sup>21</sup>And he said, "All these things I have kept from my youth." <sup>22</sup>So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." <sup>23</sup>But when he heard this, he became very sorrowful, for he was very rich.

#### With God All Things Are Possible (*Matt. 19:23-30; Mark 10:23-31*)

- **Luke 18:24-30** <sup>24</sup>And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! <sup>25</sup>For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." <sup>26</sup>And those who heard it said, "Who then can be saved?" <sup>27</sup>But He said, "The things which are impossible with men are possible with God." <sup>28</sup>Then Peter said, "See, we have left all and followed You." <sup>29</sup>So He said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, <sup>30</sup>who shall not receive many times more in this present time, and in the age to come eternal life."

#### Jesus Rides into Jerusalem

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→ **Luke 19:1-10** <sup>1</sup>Then Jesus entered and passed through Jericho. <sup>2</sup>Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. <sup>3</sup>And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. <sup>4</sup>So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. <sup>5</sup>And when Jesus came to the place, He looked up and saw him, and said to him, "**Zacchaeus, make haste and come down, for today I must stay at your house.**" <sup>6</sup>So he made haste and came down, and received Him joyfully. <sup>7</sup>But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." <sup>8</sup>Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." <sup>9</sup>And Jesus said to him, "**Today salvation has come to this house, because he also is a son of Abraham;** <sup>10</sup>**for the Son of Man has come to seek and to save that which was lost.**"

#### The Parable of the Minas (*Matt. 25:14-30*)

→ **Luke 19:11-27** <sup>11</sup>Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. <sup>12</sup>Therefore He said: "**A certain nobleman went into a far country to receive for himself a kingdom and to return.**" <sup>13</sup>So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' <sup>14</sup>But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.' <sup>15</sup>"And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. <sup>16</sup>Then came the first, saying, 'Master, your mina has earned ten minas.' <sup>17</sup>And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' <sup>18</sup>And the second came, saying, 'Master, your mina has earned five minas.' <sup>19</sup>Likewise he said to him, 'You also be over five cities.' <sup>20</sup>"Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. <sup>21</sup>For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' <sup>22</sup>And he said to him, 'Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. <sup>23</sup>Why then did you not put my money in the bank, that at my coming I might have collected it with interest?' <sup>24</sup>"And he said to those who stood by, 'Take the mina from him, and give it to him who has ten minas.' <sup>25</sup>(But they said to him, 'Master, he has ten minas.') <sup>26</sup>For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. <sup>27</sup>But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.' "

#### The Triumphal Entry (*Matt. 21:1-11; Mark 11:1-11; John 12:12-19*)

→ **Luke 19:28-40** <sup>28</sup>When He had said this, He went on ahead, going up to Jerusalem. <sup>29</sup>And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples, <sup>30</sup>saying, "**Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here.**" <sup>31</sup>And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.' " <sup>32</sup>So those who were sent went their way and found it just as He had said to them. <sup>33</sup>But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?" <sup>34</sup>And they said, "The Lord has need of him." <sup>35</sup>Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. <sup>36</sup>And as He went, many spread their clothes on the road. <sup>37</sup>Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, <sup>38</sup>saying:

"'Blessed is the King who comes in the name of the LORD!' Peace in heaven and glory in the highest!" <sup>39</sup>And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples." <sup>40</sup>But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

#### Jesus Weeps over Jerusalem

→ **Luke 19:40-44** <sup>41</sup>Now as He drew near, He saw the city and wept over it, <sup>42</sup>saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. <sup>43</sup>For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, <sup>44</sup>and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

#### Jesus Cleanses the Temple

→ **Luke 19:45-48** <sup>45</sup>Then He went into the temple and began to drive out those who bought and sold in it, <sup>46</sup>saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'" <sup>47</sup>And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, <sup>48</sup>and were unable to do anything; for all the people were very attentive to hear Him.

Notes for Mar. 27, 2011 Teleconference Bible Study with Floyd E. Taylor

Adar II 5771 (March / April 2011)						
1 <sup>st</sup> Day of Week	2 <sup>nd</sup> Day of Week	3 <sup>rd</sup> Day of Week	4 <sup>th</sup> Day of Week	5 <sup>th</sup> Day of Week	6 <sup>th</sup> Day of Week	7 <sup>th</sup> Day of Week
						1 Adar II March 7 (Monday) <b>Rosh Chodesh Adar II</b> Fast
2 Adar II March 8 (Tuesday) <i>Begin 2<sup>nd</sup> Set of Enoch - Week 4</i>	3 Adar II March 9 (Wednesday)	4 Adar II March 10 (Thursday)	5 Adar II March 11 (Friday)	6 Adar II March 12 (Saturday)	7 Adar II March 13 (Sunday)	8 Adar II March 14 (Monday) <i>End of 2<sup>nd</sup> Set of Enoch - Week 4</i>
9 Adar II March 15 (Tuesday) <i>Begin 2<sup>nd</sup> Set of Enoch - Week 5</i>	10 Adar II March 16 (Wednesday)	11 Adar II March 17 (Thursday)	12 Adar II March 18 (Friday)	13 Adar II March 19 (Saturday)	14 Adar II March 20 (Sunday) <b>Purim</b>	15 Adar II March 21 (Monday) <b>Shushan Purim</b> <i>End of 2<sup>nd</sup> Set of Enoch - Week 5</i>
16 Adar II March 22 (Tuesday) <i>Begin 2<sup>nd</sup> Set of Enoch - Week 6</i>	17 Adar II March 23 (Wednesday)	18 Adar II March 24 (Thursday)	19 Adar II March 25 (Friday)	20 Adar II March 26 (Saturday)	21 Adar II March 27 (Sunday)	22 Adar II March 28 (Monday) <i>End of 2<sup>nd</sup> Set of Enoch - Week 6</i>
23 Adar II March 29 (Tuesday) <i>Begin 2<sup>nd</sup> Set of Enoch - Week 7</i>	24 Adar II March 30 (Wednesday)	25 Adar II March 31 (Thursday)	26 Adar II April 1 (Friday)	27 Adar II April 2 (Saturday)	28 Adar II April 3 (Sunday)	29 Adar II April 4 (Monday) <i>End of 2<sup>nd</sup> Set of Enoch - Week 7</i>

Notes for Mar. 27, 2011 Teleconference Bible Study with Floyd E. Taylor

Abib/Nissan 5771(?) (April / May 2011) ( <i>Days are sundown to sundown</i> ) ( <i>Abib is original Jewish name and Nissan is the Babylonian name</i> )						
1 <sup>st</sup> Day of Week	2 <sup>nd</sup> Day of Week	3 <sup>rd</sup> Day of Week	4 <sup>th</sup> Day of Week	5 <sup>th</sup> Day of Week	6 <sup>th</sup> Day of Week	7 <sup>th</sup> Day of Week
						1 Abib/Nissan April 5 (Tuesday) Worship Fast
2 Abib/Nissan April 6 <i>Begin 2<sup>nd</sup> Set of Enoch - Week 8</i>	3 Abib/Nissan April 7 (Wednesday)	4 Abib/Nissan April 8 (Thursday)	5 Abib/Nissan April 9 (Friday)	6 Abib/Nissan April 10 (Saturday) Taught parable of the land owner. Passed through Jericho, and then entered Zaccheus House for Dinner Wednesday	7 Abib/Nissan April 11 (Monday) Taught on Minas Mother of Zebedee's sons came to ask position for her sons. Came to Bethany Then He went to Bethany for Dinner in His honor Thurs PM?	8 Abib/Nissan April 12 (Tuesday) Sabbath Sabbath did not Travel <i>End of 2<sup>nd</sup> Set of Enoch - Week 8</i>
9 Abib/Nissan April 13 (Wednesday) Entered the City Inspected all things at the Temple <i>Begin 2<sup>nd</sup> Set of Enoch - Week 9</i>	10 Abib/Nissan April 14 (Thursday) Cursed the Fig Tree and cleansed the Temple. On Tuesday Evening He explains times to come to His Disciples - Mt. 24, Mk 13,	11 Abib/Nissan April 15 (Friday) Disciples see Fig tree withered. Priests try to trick Him. Tuesday night He teaches disciples on things to come.	12 Abib/Nissan April 16 (Saturday) Readies for the Passover.	13 Abib/Nissan April 17 (Sunday) <b>(Day of Passover Preparation)</b> <i>Had the Communion on what is Wednesday Night. Condemned at Noon Thursday- In the Heart of the Earth.)</i>	14 Abib/Nissan April 18 (Monday) <b>(Passover - Sacrifice)</b> <i>This is the day Jesus is further tortured and prepared for His crucifixion. Then Crucified.</i>	15 Abib/Nissan April 19 (Tuesday) Sabbath <b>High Sabbath</b> <b>Feast of Unleavened Bread - 7 Days</b> <b>Day 1</b> <i>End of 2<sup>nd</sup> Set of Enoch - Week 9</i>
16 Abib/Nissan April 20 (Wednesday) <b>Feast of Unleavened Bread - 7 Days</b> <b>Day 2</b> <b>Wave Offering</b> <b>Lord Raised</b> <i>Begin 2<sup>nd</sup> Set of Enoch - Week 10</i>	17 Abib/Nissan April 21 (Thursday) <b>Feast of Unleavened Bread - 7 Days</b> <b>Day 3</b>	18 Abib/Nissan April 22 (Friday) <b>Feast of Unleavened Bread - 7 Days</b> <b>Day 4</b>	19 Abib/Nissan April 23 (Saturday) <b>Feast of Unleavened Bread - 7 Days</b> <b>Day 5</b>	20 Abib/Nissan April 24 (Sunday) <b>Feast of Unleavened Bread - 7 Days</b> <b>Day 6</b>	21 Abib/Nissan April 25 (Monday) <b>Double Sabbath</b> <b>Feast of Unleavened Bread - 7 Days</b> <b>Day 7</b>	22 Abib/Nissan April 26 (Tuesday) Sabbath <i>End of 2<sup>nd</sup> Set of Enoch - Week 10</i>
23 Abib/Nissan April 27 (Wednesday)	24 Abib/Nissan April 28 (Thursday)	25 Abib/Nissan April 29 (Friday)	26 Abib/Nissan April 30 (Saturday)	27 Abib/Nissan May 1 (Sunday)	28 Abib/Nissan May 2 (Monday)	29 Abib/Nissan May 3 (Tuesday) Sabbath
30 Abib - May 4						

Notes for Mar. 27, 2011 Teleconference Bible Study with Floyd E. Taylor

<b>Iyar 5771(?) (29 days of May/June 2011) (Days are sundown to sundown. The Gentiles days are representative of morning to sundown)</b>						
<b>1<sup>st</sup> Day of Week</b>	<b>2<sup>nd</sup> Day of Week</b>	<b>3<sup>rd</sup> Day of Week</b>	<b>4<sup>th</sup> Day of Week</b>	<b>5<sup>th</sup> Day of Week</b>	<b>6<sup>th</sup> Day of Week</b>	<b>7<sup>th</sup> Day of Week</b>
					30 Abib - May 4	1 Iyar (New Moon) May 5 (Thursday) Worship Fast
2 Iyar May 6 (Friday)	3 Iyar May 7 (Saturday)	4 Iyar May 8 (Sunday)	5 Iyar May 9 (Monday)	6 Iyar May 10 (Tuesday)	7 Iyar May 11 (Wednesday)	8 Iyar May 12 (Thursday) Sabbath Sabbath did not Travel
9 Iyar May 13 (Friday)	10 Iyar May 14 (Saturday)	11 Iyar May 15 (Sunday)	12 Iyar May 16 (Monday)	13 Iyar May 17 (Tuesday)	14 Iyar May 18 (Wednesday)	15 Iyar May 19 (Thursday) Sabbath
16 Iyar May 20 (Friday)	17 Iyar May 21 (Saturday)	18 Iyar May 22 (Sunday)	19 Iyar May 23 (Monday)	20 Iyar May 24 (Tuesday)	21 Iyar May 25 (Wednesday)	22 Iyar April 26 (Thursday) Sabbath
23 Iyar May 27 (Friday)	24 Iyar May 28 (Saturday)	25 Iyar May 29 (Sunday)	26 Iyar May 30 (Monday)	27 Iyar May 1 (Tuesday)	28 Iyar May 2 (Wednesday)	29 Iyar May 3 (Thursday) Sabbath
1 Sivan (New Moon)						