



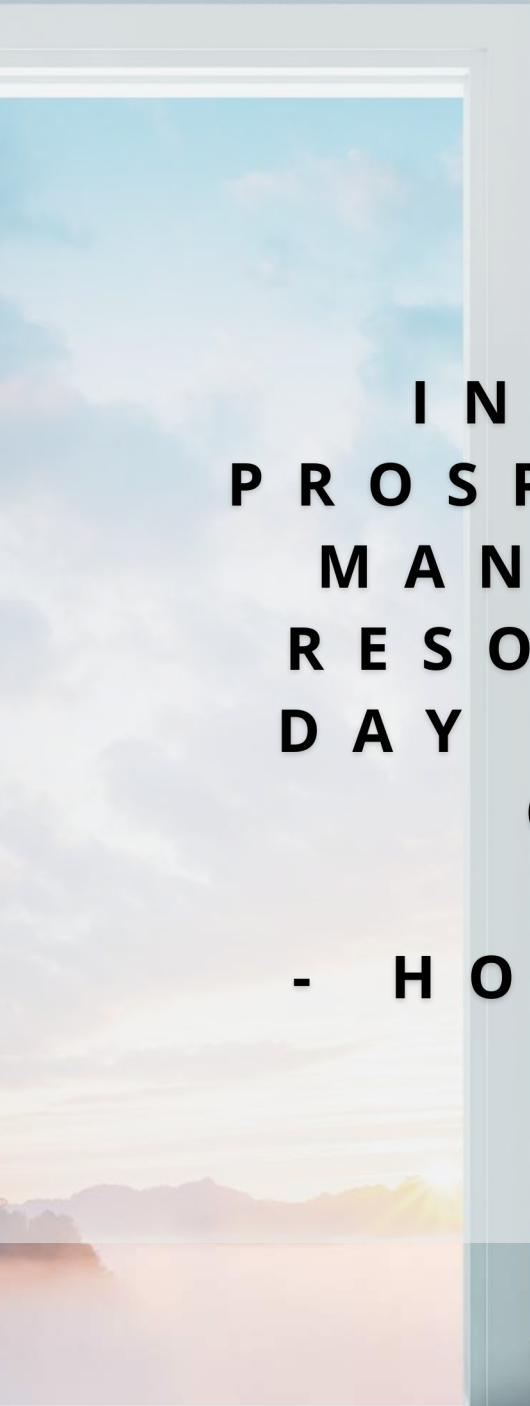
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IN THE DAY OF
PROSPERITY WE HAVE
MANY REFUGES TO
RESORT TO; IN THE
DAY OF ADVERSITY,
ONLY ONE.

- HORATIUS BONAR

NAME OF JESUS CHRIST

1 Thes 1:1 ...to the church of the Thessalonians in God the Father and the Lord Jesus Christ...

Matt 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

In chapter one Paul not only speaks of the Son of God, but also speaks of Jesus Christ. The Son of God is Jesus, and this Jesus is Christ. The name Jesus refers basically to the manhood of the Son of God, to the Son of God as a man. Through incarnation the Son of God became a man named Jesus. This name is an equivalent to the Hebrew word for Joshua, a name which means either Jehovah our Savior or Jehovah our salvation. The name of Jesus, therefore, is rich in its implications. Like everyone else, Jesus, the Son of God,

has a history. We know that He was born in Jewish territory, lived in that region for thirty-three and a half years, and eventually died on the cross. Now when we speak of Jesus, we need to recall His history, His biography. The Lord Jesus is also the Christ. For the most part, the title Christ denotes that aspect of the Lord's history related to resurrection, whereas the name Jesus denotes that part of His history related to incarnation and human living. Christ, the resurrected One, has been made Lord of all and Head of all. God has made Him Head of the church.



THE FATHER, THE SON, AND THE HOLY SPIRIT

1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

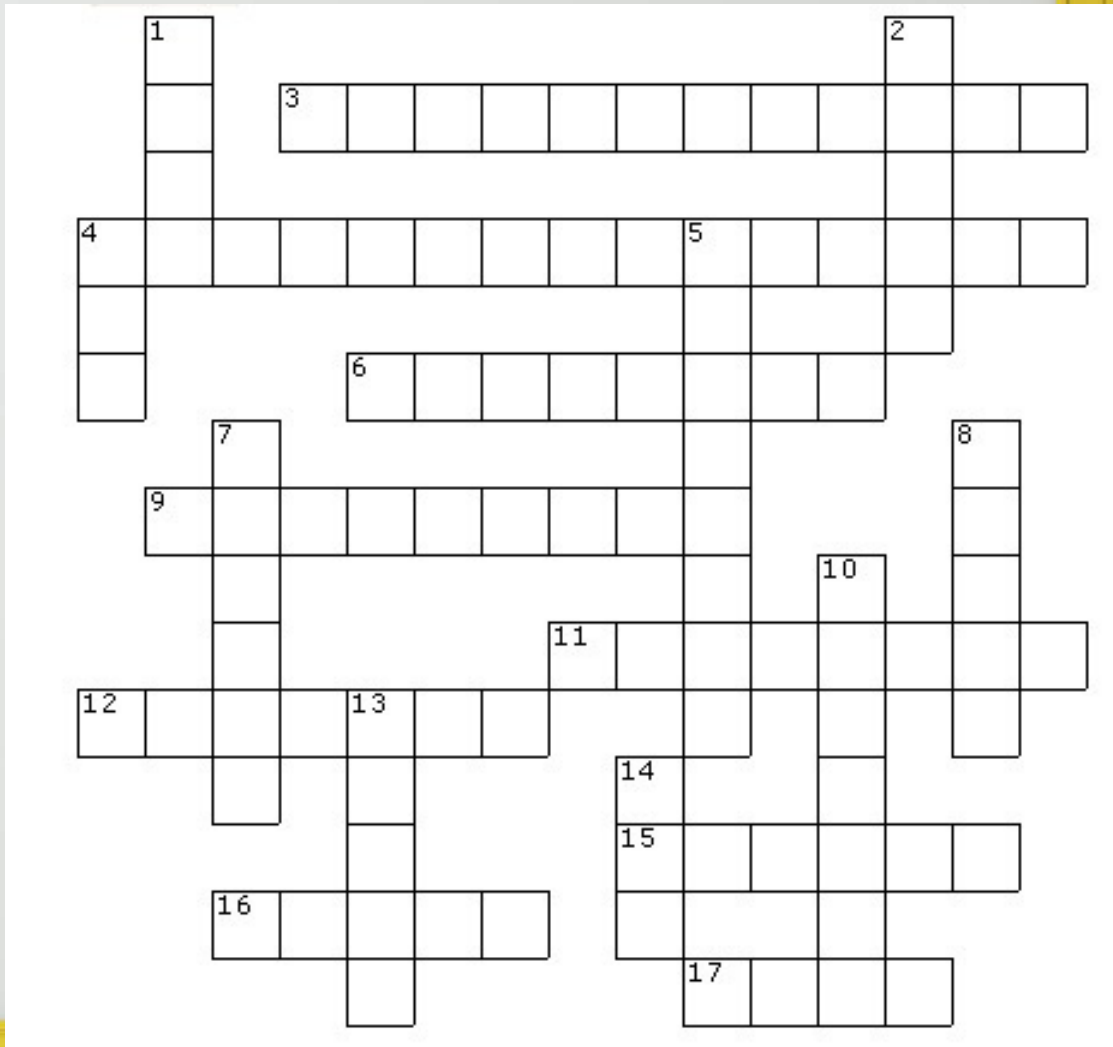
Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

In reading the New Testament, it is easy for us to take terms such as in Christ, in the Lord, and in God for granted and not pay much attention to them. We need to be deeply impressed by the expression "in God the Father and the Lord Jesus Christ." The utterance is marvelous. It is a tremendous matter for people to be in God! Suppose some very sinful people hear the gospel, receive the Lord Jesus, and are saved. They become Christians and are now in God the Father. We need to realize that this is a matter of great significance. Do you know where we are as believers? We are in God the Father and in the

Lord Jesus Christ! The church has such a marvelous location in the Father and in our Lord. Actually, God the Father and Jesus Christ are one. They are the Father and our Lord. The Father is the first of the Trinity, and the Lord Jesus Christ, the Son, is the second. However, we should not regard the Father and the Son as separate persons. God is triune, that is, He is three-one. Yes, the Father, the Son, and the Holy Spirit are three; yet they are one. This is beyond the ability of the human mind to comprehend. Oh, our God, the Triune God, is wonderful! Furthermore, the church of the saved ones is in this wonderful God who is the Father and the Lord Jesus Christ.

BIBLICAL CROSSWORD PUZZLE

EXODUS



ACROSS

- 3 Destination of Israelites (2 words)
- 4 Rules that God gave to Moses (2 words)
- 6 Wife of Moses
- 9 Death of all Egyptian ___ (final plague)
- 11 Jewish holiday with origin in Exodus
- 12 Egyptian ruler
- 15 Waters parted by God (2 words)
- 16 Second plague
- 17 God call Moses from a burning ___

DOWN

- 1 Pillar of ___ (nighttime guide)
- 2 Food supplied by God
- 4 Number of plagues on Egypt
- 5 Ninth plague
- 8 A land flowing with milk and ___
- 10 Eighth plague
- 13 Brother of Moses
- 14 ___ of the Covenant

CHAPTERS AND VERSES - WHO PUT THEM IN THE BIBLE?



Dead Sea Scrolls - the Book of Isaiah

Consider what the manuscripts of “the holy writings” that were available in Paul’s day looked like. One is shown here—a portion of the book of Isaiah from the Dead Sea Scrolls. What do you see? Solid blocks of text! No punctuation. And none of the numbered chapters and verses that we use today.

Bible writers did not divide their message into chapters or verses. They just wrote down the whole message God gave them so that the readers could also get the whole message, not just tiny parts of it. Is that not what you want when you get an important letter from someone you love? You read the whole letter, not just bits and pieces of it.

The lack of chapters or verses, however, did pose a problem. Paul could only identify his quotations with such words as “just as it is written” or “just as Isaiah foretold.” (Romans 3:10; 9:29) And it would have been difficult to find those quotations unless you were very familiar with all “the holy writings.”

Furthermore, those “holy writings” were not one simple message from God. By the end of the first century C.E., they consisted of a

collection of 66 separate books! That is why most Bible readers today are glad to have numbered chapters and verses that help them find specific information, such as the many quotations in Paul's letters.

'So,' you might ask, 'who put those chapter and verse numbers in the Bible?'

English cleric Stephen Langton, who later became Archbishop of Canterbury, is credited with adding the chapter divisions to the Bible. He did this early in the 13th century C.E., when he was a teacher at the University of Paris in France.

Before Langton's day, scholars had experimented with different ways of dividing the Bible into smaller sections or chapters, mainly, it seems, for reference purposes. You can imagine how much easier it would have been for them to find a passage if they had to search through only one chapter rather than a whole book, such as the book of Isaiah with its 66 chapters.

All of that, however, created a problem. The scholars produced many different and incompatible systems. In one of them, Mark's Gospel was divided into almost 50 chapters, not the 16 we have

now. In Paris in Langton's day, there were students from many countries, and they brought with them Bibles from their native lands. However, lecturers and students could not share references. Why? Because the chapter divisions in their manuscripts simply did not match.

So Langton developed new chapter divisions. His system "caught the imagination of readers and scribes," states *The Book—A History of the Bible*, and it "spread rapidly across Europe." He gave us the chapter numbering we find in most Bibles today.

Some 300 years later, in the middle of the 16th century, renowned French printer-scholar Robert Estienne made things even easier. His aim was to popularize Bible study. He realized how valuable it would be to have a uniform system of both numbered chapters and numbered verses.

Estienne did not come up with the idea of dividing the Bible text into verses. Others had done that already. Centuries earlier, Jewish copyists, for example, had divided the whole Hebrew Bible, or the part of the Bible commonly called the Old Testament, into verses but not into chapters. Again, as with the

development of chapters,
there was no uniform system.

Estienne divided the Christian Greek Scriptures, or what is called the New Testament, into a new set of numbered verses and combined them with those already in the Hebrew Bible. In 1553, he published the first complete Bible (an edition in French) with basically the same chapters and verses that most Bibles use today. Some people were critical and said that the verses broke the Bible text into fragments, making it appear as a series of separate and detached statements. But his system was quickly adopted by other printers.

ΛΑΙΜΟΝ ΑΡΓΑΝΟ'ΟΜΟΤΙΜΑ

A H Y M N A D A Y K E E P S
Y O U H U M M I N G A L L T H E
W A Y



I'm a God-man

Did you know that I'm a God-man?

A three-part man mingled with the Triune God

And I have a spirit

Where the enemy has no way, no hope, no ground

I am a God-man!

[I am a God-man] (spoken)

God!

1

The Lord lives inside of Me,
And He's using my spirit as a beachhead
To spread Himself into every part
Of my mind, emotion, and will.
He sowed Himself as the seed
Into my innermost part—
And the kingdom is here,
Today, now, inside of me
And my heart is now His home!

2

Every time I say "Amen" to His
Spirit

And walk by my spirit,

The kingdom seed grows and
develops

Deep inside of me.

On the outside, it may seem that
there's

No change in me—

But I'm not the same,

'Cause as the seed grows in me,
Inside I'm becoming God!

MARK 7

WEEKLY BIBLE CHAPTER READS

Mk 7:1 And the Pharisees and some of the scribes gathered together to Him when they had come from Jerusalem

Mk 7:2 And had seen that some of His disciples ate bread with common hands, that is, unwashed.

Mk 7:3 (For the Pharisees and all the Jews, unless they carefully wash their hands, do not eat, holding the tradition of the elders;

Mk 7:4 And when they come from the marketplace, unless they wash themselves, they do not eat. And there are many other things which they have received to hold, the dipping of cups and pitchers and copper vessels.)

Mk 7:5 And the Pharisees and the scribes questioned Him, Why do Your disciples not walk according to the tradition of the elders, but eat bread with common hands?

Mk 7:6 And He said to them, Well has Isaiah prophesied concerning you hypocrites, as it is written, "This people honors Me with their lips, but their heart stays far away from Me;

Mk 7:7 But in vain do they worship Me, teaching as teachings the commandments of men."

Mk 7:8 While leaving the commandment of God, you hold the tradition of men.

Mk 7:9 And He said to them, You nicely set aside the commandment of God that you may keep your tradition.

Mk 7:10 For Moses said, "Honor your father and your mother," and, "He who speaks evil of father or mother, let him be put to death."

Mk 7:11 But you say: If a man says to his father or his mother, Whatever you would have been profited by me is now corban (that is, a gift to God),

Mk 7:12 Allow him to no longer do anything for his father or his mother.

Mk 7:13 Thus you deprive the word of God of its authority by your tradition which you have handed down. And many things similar to these you do.

Mk 7:14 And He called the crowd to Him again and said to them, Hear Me, all of you, and understand.

Mk 7:15 There is nothing outside of a man which entering into him can defile him, but the things coming out of a man are the things which defile a man.

Mk 7:16 If anyone has ears to hear, let him hear.

Mk 7:17 And when He entered into a house from the crowd, His disciples questioned Him concerning the parable.

Mk 7:18 And He said to them, Are you also in the same manner without understanding? Do you not understand that everything that enters from outside into a man is not able to defile him,

Mk 7:19 Because it does not enter into his heart, but into the stomach, and goes out into the drain? (In saying this, He made all foods clean.)

Mk 7:20 And He said, That which goes out of the man, that defiles the man.

Mk 7:21 For from within, out of the heart of men, proceed evil reasonings, fornications, thefts, murders,

Mk 7:22 Adulteries, covetousness, wickedness, deceit, licentiousness, envy, blasphemy, arrogance, foolishness.

Mk 7:23 All these wicked things proceed from within and defile the man.

Mk 7:24 And He rose up from there and went away into the borders of Tyre and Sidon. And entering into a house, He wanted no one to know about it; yet He could not escape notice.

Mk 7:25 But a woman whose little daughter had an unclean spirit heard about Him, and immediately she came and fell at His feet.

Mk 7:26 Now the woman was a Greek, Syrophenician by race. And she asked Him to cast the demon out of her daughter.

Mk 7:27 And He said to her, First let the children be satisfied, for it is not good to take the children's bread and throw it to the little dogs.

Mk 7:28 And she answered and said to Him, Yes, Lord, but even the little dogs under the table eat of the little children's crumbs.

Mk 7:29 And He said to her, Because of this word, go. The demon has gone out of your daughter.

Mk 7:30 And she went away to her house and found the little child lying on the couch and the demon gone out.

Mk 7:31 And again He came out of the borders of Tyre and came through Sidon to the Sea of Galilee in the midst of the borders of Decapolis.

Mk 7:32 And they brought to Him one who was deaf and who spoke with difficulty, and they entreated Him to lay His hand on him.

Mk 7:33 And He took him aside from the crowd privately and put His fingers into his ears, and He spat and touched his tongue.

Mk 7:34 And looking up to heaven, He groaned and said to him, Ephphatha! that is, Be opened!

Mk 7:35 And immediately his ears were opened, and the bond on his tongue was released and he spoke clearly.

Mk 7:36 And He charged them not to tell anyone. But the more He charged them, so much the more they proclaimed it.

Mk 7:37 And they were utterly astounded, saying, He has done all things well; He makes both the deaf hear and the dumb speak.

Answers..

CROSSWORD PUZZLE: EXODUS

